



## Calendar Research

Diodorus (1st century BCI) says that at one time in the remote past, the Egyptians had 'years' consisting of one month; another ancient writer, Censorinus, says that they had 'years' of two months. Still other historians speculated that the Egyptians had 'years' of three months.

These may be merely deductions made in the attempt to account for the immense antiquity in years that Egyptians claimed for their royal dynasties. In other words, if the Egyptian 'gods' reigned for 300 or 1200 years each, the Egyptian year must have been much shorter than the one which is familiar to us. After the mythical period, says Diodorus, the earliest form of a solar calendar became a strictly seasonal one; that is, a year of four months based upon the solstices and the equinoxes. Censorinus claims that people contemporary to the ancient Egyptians whom he calls the Crians and Acarnanians had years of six months each. The first period commenced in May and ended in November; the second covered the period from November to May.

However, the Egyptian calendar used in most of the Old and Middle Kingdoms until about 1300 BCI, was an 8-month calendar. The solar year consisted of 360 days and each month was 45 days long. An astrological octoscope consisting of eight houses or eight three-hour periods, harmonized with this concept.

However, the calendar used up until about the sixth century BCI throughout the civilized world was the ten-month calendar; it was solar and divided the year into ten 36-day months. To go with this calendar was a zodiac of ten signs; it had no Libra or Aquarius. The latter was in the sign with Pisces, called The Fisherman, while the former was divided between Virgo and Scorpio.

The ten-month calendar also produced an equable year, that is, one consisting of 360 days. The Greeks and Romans collected the extra five days in the remainder of the solar year in an intercalary month which was inserted after a period of fifty months. The Greek word for the extra five days was *epagomenae*. This supernumerary month of twenty-five days was called Cronia by the Greeks and Saturnalia by the Romans, and it was celebrated shortly after the summer solstice during which they held the Olympiad. This important event opened with sports and closed with sacrifices; the honors and rewards bestowed were the highest objects of Greek ambition.

Solon became the Archon of Athens in 593 BCI, and a republic was established in Attica which did away with the oligarchy. From this era may be dated the Athenian rights of citizenship and suffrage, representation in the legislature, juries, habeas corpus, marriage laws, and many other institutions unknown in times previous to this era. One



of the new items which Solon introduced was a lunar-solar octaeteric calendar which was devised to begin on the first of Gamelion at midnight (January 18-19) 592 BCI. Each month consisted of three ten-day weeks. It took ten years for this calendar to be widely accepted in the other Greek states.

This calendar lasted only 167 years, and the Athenian government adopted a new calendar by Meton in 425 BCI. The 30-day months were kept, and so was Solon's intercalary month which followed the month of Poseidon every eighth year. In this revised calendar the first day of the year began with the first of Hecatombeon (July 15). Meton's cycle of 235 lunations was so calculated that the new and full moon would return to the same day of the 30-day month at the end of the cycle. The priests of Meton's time were so delighted with a discovery which enabled them to identify and retain their lunar festivals in a solar calendar that they loaded the astronomer with honors, called his Cycle the Golden and set it up in the Athenian pynx in letters of gold. An improvement of this calendar was adopted by the state in 330 BCI. Calippus of Cyzicus invented a cycle of 940 lunations and fixed its epoch to begin on June 28th, which was when the 1st of Hecatombeon then fell. It consisted of four Metonic cycles. This remained the Greek calendar until it was superseded by the Julian calendar.

Our word 'calendar' comes from the Latin *kalends*. When the Romans had a ten-month calendar, their word *nundinae* signified a nine-day week at the end of which a festival called a *nones* was held where the temples were opened for public worship. It was the Roman day of rest, but it was not devoted entirely to religious observations because the peasants and villagers took their farm produce and homemade wares into the cities for sale within the enclosures of the temples, thus converting that area into a fair. The custom still survives in the smaller towns of western Europe although the fair-day is now held on Sunday, the first day of a seven-day week, rather than the last day of a nine-day week. This ancient custom was only abolished in England by an act dated June 10, 1850 in accordance with the developing movement of observing what we now call 'Sunday blue laws'.

The actual Year of Change for the Roman calendar occurred in 451 BCI, in 452 BCI the year consisted of ten months. In order not to disturb the first of Sextilis (Lammas Day of August 1) when the consuls entered upon their office and the half year's rents were

due in the ten months' year, the first half of the year had to have five months of 36 days, while the second half had six months of thirty days giving a total of 360 days with five *epagomenae*, but only eleven months. Thus 451 BCI began on March 1 and ended with the last day of January. The crowded-out month first made its appearance in the calendar of 450 BCI. As this month was largely devoted to purification and preparation for the New Year, it was called February, after the god of purification whose name was *Februus*. The Romans who had adopted the Greek idea of the Olympiad, held the now quadrennial event from the first of Quentilis (July 1), a little later than it was before, but not so late that it interfered with the gathering of the harvest.

In India the five-year Vedic system was employed. The month was lunar, that is, the length of the moon's cycle from one new moon to the next, but at the end and in the middle of the quinquennial period, an intercalation was included by doubling one month.

The ten-month calendar had a long and satisfactory existence, but it possessed one flaw. When it was devised astronomers were unaware of an extra quarter day in the year which necessitated a leap year every four years. If the supernumerary month during which the Olympiad was held had been 26 days long instead of 25, the ten-month calendar would have lasted much longer. Or, once the twelve-month calendar had been adopted, the Olympiad could have been held triennially, the length of the celebrations shortened to 3 seven-day weeks, and the twenty-first day of the intercalary could have been a leap day.

Gradually, as the years passed, and as the astronomers watched the equinoxes and solstices come and go, they realized that an adjustment was needed. Then, too, as the empires of the Greeks and later the Romans expanded into the eastern and southern areas inhabited by people living in the Fertile Crescent and in the Indus Valley, they also became aware of the lunar calendar and the seven-day week common in those areas.

A day of rest on the seventh and last day of the week was part of the Mesopotamian culture long before the Hebrew Genesis was written. The moon was one of the most important objects of worship in these lands, and the seven-day week was more in harmony with the moon's cycle. A lunar year consists of 354 days, 8 hours and 48 minutes. The period from one new moon to the next is approximately 29 1/2 days, but every three years a lunar year comes to 355 days. There



are 33 lunar years to every 32 solar years.

When the new twelve-month calendar was adopted by the Romans, Januarius became the eleventh month and Februus the twelfth. The names of the other months stayed the same: Mars (March); Aphrodite (April); Maia (May); Juno (June); Quintilis (the fifth); Sextilis (the sixth); Septimis (the seventh); Octobris (the eighth); Novembris (the ninth); Decembris (the tenth).

These names show the remnants of two types of calendars. The four months with the names of deities show the existence of the very ancient seasonally quartered year while the numbered months ending with the tenth month, or Decembris, go back to the ten-month calendar, when these months were added to the sacred calendar but were only numbered.

The people in this part of the world seem not to have known the Egyptian eight-month calendar or the octoscope. Of course, in the cooler climate of the temperate north, a clear-cut division of the seasons was observable. Those living even further north would have visualized a year as composed of two seasons: a growing season when the hours of daylight were long and a cold and dark period when the harsh climate forced everybody to live indoors for months at a time.

From the end of the Punic Wars (2nd century BCI) until the time of Julius Caesar, the Romans gradually added more and more foreign nations to their empire. Around 200 BCI the Roman government had delegated the authority and observance of the festivals associated with the calendar to the Pontifex Maximus. Most of the foreigners newly incorporated within the Roman sphere of influence observed the lunar cycle. Latin was the commercial and literary language of some of these countries while Greek was the commercial and literary language of others which had formerly been part of the old Hellenistic empire created by Alexander the Great. Having a knowledge of the Roman language and culture, they were willing to accept the Roman names of the months, but could not abandon their lunar cycle of festivities so long observed by their respective religions. Rome was rather religiously tolerant, and since the people of these countries had never observed an Olympiad, they were allowed to utilize their own intercalary years.

A lunar year falls eleven days short of a solar year, but once every three years it is only 10 days short. Half of one moon's cycle is about 14 1/4 days, so the annual or biannual intercalations had to be somewhere between 10 and 14 days or 22 and 26 days. This was the reason why Februus, the

twelfth month, had as few as 23, 24 or 27 days, and why the intercalary month, Mercedonius, had 10, 11, 12 or even 13 days. The priests were also interested in seeing that, if possible, either a new or a full moon would fall on the New Year, that is, the spring equinox. This confusing system meant that every year was slightly different, and because it was so unstable, it was subject to tinkering and corruption, such as a lame duck politician wishing to lengthen his stay in office by one day, using as excuse that a religious observance would otherwise be slighted. Mercedonius was named for Mercury, the swift-footed messenger god who wore a cap which made him invisible.

In 48 BCI Julius Caesar consulted with the Egyptian astronomer Sosigenes to work on a revision of the calendar. Sosigenes was to do his work quietly without fanfare. No doubt the reason Caesar chose a foreign astronomer was to avoid the political friction involved with the Roman priesthood, the conservative senators, the glare of publicity any work by a Roman astronomer would involve, not to mention the people. Because the solar year was not an even 365 days long but nearly six hours longer, in a period of 400 years, from 450 BCI to 50 BCI, the calendar was out of synchronization with the true solar year by a whole season. Januarius now fell in the fall. Sosigenes reported that ninety days would have to be added to the year. This was not as shocking as it would be to us today, for the old Solonic calendar utilized an intercalary month of ninety days which was inserted after the month of Poseidon every eight years.

When the calendar reform was completed, it was proposed that January become the first month of the year for two reasons. The first of Januarius had been the beginning of the consular or civil year since 156 BCI. Also, December 30, the last day of the tenth month of the old calendar, was a new moon beginning another cycle.

Julius Caesar had once been a priest of Jupiter, and in 63 BCI he became the Pontifex Maximus. One week before Caesar forced the calendar into effect he had been deified in Alexandria. Both acts shocked the conservative Roman society to such an extent that riots and near civil war broke out in many cities. However, the new calendar went into effect upon his announcement. In this year, 46 BCI, sixty-seven unnamed but numbered days were added between November and December. January was left intact, but 23 numbered days were added to the end of February. All but one of the five extra days



were scattered in the first four odd-numbered months of the year, the last extra day being given to the new last month, December. It is interesting to note, that besides the old meaning of the tenth month, the change from the very ancient calendar of ten months to the pre-Julian calendar of twelve months was devised in 452 BCI by an astronomer called Decemvirs. This is the claim made by M Sempronius Tuditanus who was Pontifex Maximus of Rome in 76 BCI, so it is probably authoritative.

When Augustus and Germanicus were deified in the first century CI, the months of their births, Sextilis and Octobris, were renamed in their honor. Two days were taken from Februus to lengthen these two months to 31 days. Quintilis, the month in which Julius Caesar was born, already had 31 days, so when it was renamed Julio in his honor upon his earlier deification, no change was necessary. Now that they were gods they had to have a divine genealogy, too, so Julius was said to have descended from Venus and Augustus to have been a son of Apollo, conceived on the winter solstice. In the next century, however, the month of October was renamed again, this time in honor of Antonius Pius, the emperor who preceded Marcus Aurelius.

Because an intercalary month was no longer needed, an attempt was made to suppress the now quadrennial games, but it was unsuccessful. Both Julius and Augustus paid for the games which were named after each man in succession, but deprived of their religious and civil significance, they soon degenerated into mass spectacles for the entertainment of both sexes.

The part of pagan Europe which had never been conquered by the Romans had its own calendar. It consisted of 73 five-day weeks called fims. The week began with Tyrsdagr and ended with Laugardagr which meant Bath Day or Wash Day. In Britain the last day of the week was Seterne's Day, from which we got our Saturday. Seterne was the god of the workingman and peasant, and was similar to the Roman Saturn.

The Norse calendar had no Sunday or Monday. The months were even since five divides into 365 with no remainder. Leap year occurred only once every twenty years when an eke, from which we got our word 'week', was added to the sun month (approximately June 11-July 15).

Eleven months had six weeks each but the sun month had seven weeks. In a leap year the sun month had eight weeks. In Iceland, the longest month was not near the summer

solstice but rather at harvest time and it was called double month, Tvimanuthr, literally 'two moons', reminiscent of one of the Vedic intercalations. Because of their long winter, the year ended with the second Saturday in October, called 'Winter Nights'.

The Feast of Vali fell on February 14 in honor of the god who shot an arrow in the air killing the god of darkness (Hodur) who had slain the sun (Baldur). The long period of darkness was over, and the period of daylight and warmth grew increasingly longer after this day. In leap years spinsters could propose to bachelors on Vali's Day. - The 'Norse' calendar is obviously much more recent than either the ten-month calendar or the twelve-month calendar, and probably only emerged shortly before the common era, with the leap week a later modification.

In Rome, on the eve of the Feast of Lupercal, that is February 14, there was a love festival which had some of the meaning of the Feast of Vali of the northern European folk. One of the duties of a citizen was to get married and have a family. Those who were perennially unlucky in love due to a lack of a dowry, or because they had a physical handicap or just because they were too homely now had a chance at wedded bliss, as they were given a full year to prove their worthiness. A lottery was held on the eve of the Lupercal whereby single men would draw out the names of single women when blindfolded, and from this they got their 'blind date'.

Although the Oera Linda Book speaks at length about an older era, none of the narratives were written before 589 BCI. If the nine-day week the Romans and Greeks had when they used a ten-month calendar, was in commemoration of Odin, then the ten-month calendar could be dated back to sometime after 2000 BCI. Egypt, of course, remained independent of the influence of the 'Sea Peoples' until around 1250 BCI. Since the Semites inherited the collapsing Sumerian civilization, the seven-day week should not necessarily be considered a Semitic invention.

The Julian calendar was used until 1582 CI, when Pope Gregory XIII introduced a correction that made it more accurate. This is the calendar still in use.

J.P.P.

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## VINLAND

In recent years most researchers have agreed that the Vinland of the Vikings was located along the east coast from Newfoundland to New England. Never one to be restrained by the opinion of experts, this writer rather agrees with Mr Curran, the editor of the Sault Daily Star, Sault Ste Marie, Ontario, who puts forward another theory. Mr Curran thinks that some of the Vikings went due west from the southern tip of Greenland and into Hudson Bay. From there they had several possibilities; they could go south to James Bay, off the bottom of Hudson, and take the Albany River, or the Abatibi, and with short portages, if necessary, reach Lake Nipigon and Lake Superior.

From Hudson Bay's western shores they also had several choices; for example, the Severn River would take them into an area of small lakes connected by rivers and streams, and they could reach Lake Winnipeg that way. Once there, Red River would lead them into Minnesota with no sweat. Mr Curran insists that the description we have of Vinland would fit just as well, if not better, with the topography of this region.

Several artifacts found in this large land area support his theory, for example, a sword and a strange-looking bowl of iron which turned out to be an ornament often decorating the outside of a Viking shield. Heated arguments have been flying back and forth, debating the authenticity of these finds. But one bit of information that cannot be contested is that the Cree Indians have in their language a word for whites that literally means 'wooden boat men'; and why would they have invented such a word, had they not encountered Vikings in their unique wooden longboats?

That great efforts have been made to minimize the importance of the Viking voyages to this country is without a doubt, even though Leif Erickson's Day now pays tribute to our Viking ancestors. Why this is so, is not clear, but it most likely is a link in the ongoing chain of attempts to sever our cultural roots from those of Europe, leaving us with no historic past but a few hundred years.

An example of the same thing which your editor personally knows about took place in Ontario a few years ago: A Viking boat was found off the tip of Bruce Peninsula in the waters between Georgian Bay and Lake Huron; it was displayed by the proud finder, Mr Vail, a local fisherman. In no time,

however, it was officially declared that the boat was not a Viking ship at all but the remains of a barge, 'Griffon', lost on the Great Lakes in 1679. The trouble was that the Griffon was a two-master with a flat transom; she was also in other ways quite different to the boat Mr Vail had found; and coming from Scandinavia, this writer can guarantee that the boat in question was indeed a Viking boat. Funny enough, shortly after these happenings, the fisherman came into a rather large amount of money that enabled him to expand his modest motel business.

One of the things that should settle the arguments is the so-called Kensington Stone. A Minnesota farmer found this large stone with some strange inscriptions which soon were identified as runes. However, the stone told of an exploration expedition of Goths and Norsemen and because Swedes and Norwegians had never been known to travel together, it was thought to be a forgery. But interested people made some painstaking research and found that certainly a party of Goths and Norsemen had sailed from Scandinavia for Greenland in the year 1355 under the leadership of one Paul Knutson, to look for the Greenlanders who had not been heard from for some time.

We know that at least one Norseman was in Ontario between the years 1000 and 1100 C.I. The Kensington Stone shows that a group of Vikings were in Minnesota in 1362. There are no records showing that any of them came back - what happened?

We know the first settlers came to Greenland in 982; a few years later Leif the Lucky brought back reports about the land he called Vinland, and it is apparent that the Greenlanders visited Vinland often in the following years, to get timber, trade with the Indians, etc. The Greenlanders sold ivory and furs for needed foodstuff and clothing; however, it seems that other traders selling ivory from Africa and furs from Russia cut into their trade routes and the profit might have dwindled so that the voyages were no longer affordable which would have cut the Greenlanders' supplies drastically. The colony probably could no longer support itself and when a second expedition visited Greenland in 1542 the early settlers had all disappeared.

It was thought that they had simply starved to death, but Mr Curran puts forward another idea. He thinks that if the conditions had deteriorated to the point of starvation, the settlers would have returned to Scandinavia rather than stay on and die. But







the Thing was held, animals were slaughtered to be used for the feast, and as it was a religious event, they were of course dedicated to the gods. Prisoners were usually kept as slaves but if a highborn prisoner was taken alive, he was sometimes sacrificed as an offering to the God of War. It is worth noting that the war god of these human sacrifices was Tyr, not Odin, which clearly shows the antiquity of the custom for, as we know, Tyr was the original sky and war god, and only later did Odin take over that honour; vide, the Norse week began with Tyr's Day; Odin's Day came second.

During the Viking Age the custom of human sacrifices waned, yet, according to DuChallu ('The Viking Age') the sagas tell of King Aun who sacrificed his sons, one after the other, in order to secure for himself a longer life. Whether this king was a historic person or not isn't clear. There is also the story about Hakon Jarl, but here we already have the influence of Christendom for, so the saga tells, 'Hakon went into the forest, sank to his knees and prayed', a very unpagan thing to do. After bargaining with the gods (not done by the old pagans either) he apparently got a deal if he would sacrifice his son Erling.

Another story about King Heidrik is more in the style of what a Viking would do. Times had been bad and it seemed that the only way to bring on a change was for the king to sacrifice his son Angantyr. However, Heidrik, on the advice of his father, provoked a fight with King Harald, slew the king, his son and his entire host, and then managed to get acceptance for an exchange of their lives for that of his son; but if this can be considered 'good' depends of course on one's point of view; as far as the spilling of blood it was a bad bargain.

Human sacrifices have, of course, been banned for centuries although animals were still slaughtered for the feast at the Thing and dedicated to the gods, and a portion of the food and mead was spilled on the ground as an offering. But even these customs were lost through the increasing influence of the Christian creed; and our forefathers and their gods were not communicating as they once did.

Today we may well ask ourselves where are the gods of the Indo-Europeans? Where is Wotan and mighty Thor and Baldur the Beautiful? Are the gods dead and all their old-time presence and power gone forever? Odinists say 'no!' the gods are still alive, but maybe we don't feel their presence as strongly simply because we as a folk have lost

contact with our past. Peoples in general, and Aryans in particular, have forgotten the old ways, and our ties with nature, ourselves and our gods have been severed. The old rites of our forefathers, the mighty, magical rituals, the ancient holy places and stone circles where sacrifices, real or symbolic, were offered, are no more, and the existence of the gods only a dim and faded memory. Modern Odinists acknowledge this and have sworn to bring the Norse gods back into the consciousness of our folk.

Once men of our race were shining examples of integrity, honour and courage; now they cower in the pits of political cessholes. We have lost our power because we have been out of touch with the source of our power - our ancient, Nordic gods.

Since the old rites of blood sacrifice, willingly and ritually performed, directly or symbolically offered, have been set aside in favour of a lifeless religion, the vigor and vitality of nature and mankind in general, the Aryan/Nordic folk in particular, have declined dramatically. The weather pattern going haywire; earthquakes and volcanic eruptions increasing in intensity and frequency; war, rebellion and terrorism everywhere; animal species becoming extinct; new and more virulent diseases appearing. WHY? Why all this chaos? Is the new age whose dawn is about to break, to be the 'wolf age and axe age' of which the ancients spoke? A world drenched in blood, not spent in the Norse way as an offering to the gods, but in the Mediterranean way of the bible as an attempt to appease an angry Jehovah.

We do not suggest to revive blood sacrifices; however, what we do suggest is that we learn again to communicate with our gods and, symbolically, ritually, pledge to regain the oneness with our gods, with nature and with ourselves that we once enjoyed.

There is no such thing as a free lunch; we abuse nature at our peril; because we have ceased to offer sacrifices willingly, the gods are taking the blood which is life. When man ignores the old seasonal rites that bestowed fertility to earth and instead kill the soil with chemicals; when blood is shed unwillingly on battlefields, through street crime and diseases, no favours are granted by the gods and the natural forces. What the gods are not offered, they claim by force.

In other words, when we again communicate with the forces of nature, with the gods, then we will again become sensitive to the demands of nature; we will again protect the natural forces and use them as they



should be, instead of abusing them to the advantage of those who only want to rob Nature of her unrenueable resources and enslave mankind in an unnatural relationship to the eternal powers of the universe and the natural forces here on our planet. We must again, symbolically, give offerings to our gods, follow the old ways and honour the forces of nature. Then, and only then, will the gods work with us as they once worked with our forefathers.

M.R.

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## Observations

HYPOCRISY - Whatever else you might say about our Viking forebears, they were not hypocrites. They conducted their statecraft, such as it was, with the straight-forwardness of a battleaxe blow; a Viking raid was never 'justified' by some phoney 'moral' excuse. Beneath the dignity of 'barbarians', hypocrisy is the trademark of the civilized 20th century, and no worse example of it can be found than in the moralistic cant being served up to legitimize US foreign policy. The Reagan Administration imposes economic sanctions against South Africa and generally meddles in that country's affairs because, we're told, the apartheid system of White minority rule is 'racist', 'immoral', and just plain 'wrong'. At the same time, billions in US economic and military aid flow unstingingly into 'Israel', a state built upon racism, militarism, genocidal expansion and theocratic fanaticism. And speaking of minority rule, in the Zionist entity the Ashkenazim (Jews of Eastern European origin), who are less than 35% of the population, have 97% of all top executive government posts and more than 80% of the seats in the Knesset! We are tempted to suggest to the Afrikaners that, for their own survival, they immediately convert to Judaism and rename their country 'South Israel'. Then they could push their Black majority into the sea, and Washington would excuse it as a 'justified security measure'.

DUST FUSS OR HYPOCRISY II - 'Our' State Department has loudly and indignantly accused those sneaky Russians of dusting US Embassy personnel with a chemical agent that allows for tracking on KGB equipment. 'State' is worried sick that the commie powder is a health threat, possibly carcinogenic, and doesn't want to see its loyal retainers incapacitated or prematurely croaked. Mean-

while, back in the USA we peons have to contend with some 19,000 hazardous waste dumps about which our otherwise 'concerned' government twiddles its thumbs. Obviously, in this great democracy, some are still more equal than others.

PAPAL POPINJAY - No discussion of hypocrisy would be complete without some mention of that self-appointed Moral Guardian of the World, Pope John Paul II. On a recent tour of Africa, JP growled his moral outrage against apartheid, and then proudly posed for a photo session with that enlightened philosopher-statesman and paragon of virtue, Joseph Mobutu of Zaire (also known as 'Savior Mobutu'). For over 20 years Mr Mobutu has, with beneficent wisdom, brought the blessings of one-party rule to his country, and generously provided free accommodations in Zaire's luxurious prisons for narrow-minded political opponents (the surviving ones, that is!). Ol' Popey approves, of course, because, you see, Big Mo' calls himself a 'Catholic'. Oh, well, a three-in-one god surely requires a two-faced Pope!

"WORD OF GOD" WIPED OUT - In a gesture of sanity and social responsibility rare for any nation on Planet Earth in the late 20th century, the government of Romania has seized 20,000 imported bibles and recycled them into toilet paper! Xenophobic 'conservatives' and the New Christian Right are furious and are now calling for retaliatory sanctions against Romania for this act of 'higher criticism'. We, however, salute the Romanians for coming up with one innovative approach to putting judeo-christianity 'behind' us!

LEST WE FORGET - A 1980 study by a consultant to the White House Commission on Immigration and Refugee Policy reveals that White people will be a minority in the United States by the year 2080. Based on analyses of immigration and birth rate trends, the projections, described as 'conservative', point to a 21st century black-brown-yellow majority of 'at least' 50-60%. Ramboesque right-wingers and other super-patriots who are being stirred up to fight Russians and East Europeans had best think again about what they are really defending.

P.W.

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In nature there are neither rewards  
Nor punishments -  
There are consequences.

Ingersoll

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## A Review

A NEW SOCIAL PHILOSOPHY by Werner Sombart  
N.Y., GREENWOOD PRESS, 1969  
Available from National Vanguard Books  
POB 2264, Arlington, VA 22202; \$ 19.00

Economics: the word brings to mind complicated graphs, reams of statistics, complex analyses - all deadly dull, tedious, confusing and often contradictory. One can't help feeling that the various interested parties in our society who benefit in one way or another from the status quo either consciously or unconsciously endeavor to keep the subject of economics well shrouded in an obfuscating cloud, accessible only to a chosen few.

But since economics has to do with how we produce and use the vast array of material goods and services which we require, it is important for folkists to have at least a rudimentary grasp of these basic life processes. Werner Sombart's A NEW SOCIAL PHILOSOPHY may be considered a primer in economics from the folkish perspective. Sombart's comprehensive approach in itself embodies a fundamental truth: that economics can't be dealt with in isolation, but must be recognized as interconnected with geographical, political, social and especially racial factors.

Sombart's book can be read most usefully as a companion volume to his 1913 work, THE JEWS AND MODERN CAPITALISM. In that fascinating study, Sombart reveals in a restrained and scholarly manner the non-European and folk-alien origins of capitalist ideas, practices and institutions. A NEW SOCIAL PHILOSOPHY presents his recommendations for solutions to the problems in Germany spawned by capitalism: his alternative, as the original 1934 title indicates, is German Socialism.

'Socialism' is a word which elicits a negative response from many folkists who associate it with Marxism, welfare-state parasitism, or bureaucratic despotism. In reality the word was coined in 1827 by the followers of the English utopian radical Robert Owen to describe a system whereby socially created wealth would be utilized for society as a whole along cooperativistic lines, as opposed to its appropriation by private individuals - thus, socialism. The term was later hijacked by Marxists and left-wing liberals of various stripes, but in its inceptive expression it had none of those lat-

ter ideological connotations.

Socialism initially arose in reaction to the horrific injustices, disruptions and dislocations of capitalist industrialization, and it is in this regenerative spirit that Sombart endorses the socialist concept. He begins A NEW SOCIAL PHILOSOPHY with a survey of society in the early 1930s, a time he refers to as 'the economic age' wherein materialistic values predominate. Industrialism, urbanization, money-worship, the domination of the quantitative judgment, and the facile ideals of 'bigger, faster, newer' have all combined, Sombart tells us, to de-grade and dehumanize European, particularly German, humanity, atomizing man and alienating him from Nature, from his fellows, and from himself.

Sombart's antidote to this poisonous situation is 'socialism' -- but what kind of socialism? Sombart discusses the wide variety of interpretations of socialism and then forwards his own:

'Socialism as social normality. By this I mean a condition of social life in which the conduct of the individual is determined by obligatory norms based on reason and which find their expression in custom.'

He further refines his socialist visions by insisting that socialism must be tailored to the specific national peculiarities and racial personality of each people, and based on the principle of 'The General Interest Precedes Self-Interest'.

Sombart contrasts this 'national socialism' with Marxism, and rejects such Marxist notions as historical materialism, internationalism, and the class struggle.

He goes on to define Germanic national and racial traits, and then offers some broad guidelines for German Socialism:

- \* a planned economy, in opposition to the divisive competitive principle, with a progressive rescinding of the profit motive.
- \* extensive nationalization, including banks and some major industry; encouragement of co-ops, land reform and redistribution; limited and regulated private enterprise.
- \* emphasis on national self-sufficiency (autarky).
- \* reagrarianization and population redistribution.
- \* replacement of industry insofar as is possible with artisan handicraft and domestic (home-centered) enterprise.
- \* a 'stationary economy' - a concept amazingly similar to the 'steady-state' (i.e. no growth) economy currently advocated by









## GENOCIDAL JESUS

A review of the  
Book of Joshua.

As positive-minded pagans, Odinists usually don't, and shouldn't, spend a great deal of time and energy belaboring the absurdities of judeo-christian theology; our life-affirming alternative stands imperviously on its own merits. Yet, with the lumbering Beast that is christianity exuding, to the point of inundation, more and more waves of the crudest, most mindless evangelical propaganda, Odinists must arm themselves with the wherewithal to effectively damn and dam this sickening surge. A strongly negative critical response is thus sometimes required.

Knowledge is power, as the old saying goes, and a good working knowledge of some of the more suppurating vulnerabilities on the soft theological underbelly of the Beast will not only provide a good defense, but will also allow us to slay the foul monster itself with greater dispatch. One of the most glaring of all these vulnerabilities is the 'Holy' Bible's Book of Joshua.

The Book of Joshua is an absolutely fantastic, mind-boggling work. Nothing better reveals judaism as a fanatic, sanguinary tribalist cult. Nothing better betrays christianity as a preposterous, paradoxical pastiche. Nothing better exposes the god of the jews and christians as a blood-thirsty brute. Dissect the Book of Joshua for members of the Jehovah Fan Club, rub its dripping en-

trails into their faces, and watch them squirm!

Dissection, moreover, is educational in and of itself.

To begin with, it should be remembered that in Hebrew 'Joshua' and 'Jesus' are the same name ('Jesus' is the Greek rendering) and have the same meaning: a saviour. The choice of the name 'Jesus'/Joshua for the alleged 'Son of God', harking back to the Old Testament character, is of deepest significance.

But on to the story.

Our gross little tale opens with Yahweh tapping Joshua as the successor to Moses, with the Divine Imperialist promising:

*"I will give you every place that the sole of your foot shall tread upon." (1:3)*  
and then exhorting him to lead a Hebrew invasion against the peoples across the Jordan River, adding:

*"Thus I command you, be courageous and strong. Do not fear and do not be dismayed, because the Lord your God is with you wherever you go." (1:9)*

First target - Jericho. Joshua sends two spies to reconnoiter. Just like in a bad Hollywood movie (no surprise there, considering what the script- and scripture writers have in common), the spies hole up with a local prostitute who traitorously hides the skulking Hebrews from the now alerted Jericho internal security forces in exchange



for a promise of safety from the upcoming invasion.

Meanwhile, Joshua is busy haranguing his followers in a pre-invasion pep-rally, swearing that Yahweh will destroy the tribal enemies of His People (3:10). To boost morale Joshua and his big CO cook up a nifty stunt: as the Hebrews tramp towards the Jordan River, Joshua deploys the infamous Ark of the Covenant (later to gain still more notoriety as the Nazi-zapper par excellence in 'Raiders of the Lost Ark'), which miraculously dries up the waters for the convenience of the invaders!

With the Israelite strike force now poised to hit Jericho, Yahweh calls a halt to the operation because of a slight technical hitch. It seems that during their decades of wandering, the Children of Israel had become lax in observing the duty of circumcision - and nothing offends the Supreme Ruler of the Universe like an uncut weenie. Yahweh tells Joshua to make knives out of stone and perform the necessary surgeries. The execrable foreskins go flying pronto, and the invasion is back on schedule.

Never one to do things the easy way, Yahweh gives Joshua a ridiculously elaborate ritualistic battle plan for attacking Jericho. Joshua, dutiful servant of the Lord that he is, follows the plan to the letter, and after he again deploys the sinister Ark, this time amidst much lengthy ceremonial marching, trumpet tooting and finally shouting, Jericho's walls go tumbling down. The Hebrews charge in.

*"and they took the city. And they killed everyone in the city, man and woman, young and old. With their swords they slew even the oxen, the sheep and the asses... And they burned the city and everything in it, except for the gold and the silver and vessels of brass and iron which they delivered to the treasure-house of the Lord." (6:21, 24)*

(Let it never be said that 'the Lord' doesn't have an eye for good loot!) The helpful hooker, along with her family and possessions, is of course spared these depredations.

The goodies liberated from Jericho now provide the basis for a curious plot twist illustrating the mercurial and ornery nature of Mr J.E. Hovah. A sticky-fingered Hebrew named Achan grabs and stashes away some of the consecrated loot. This greatly annoys niggardly Yahweh, who in a typically indiscriminate collective punishment allows the Amorites of the city of Ai to soundly trounce an Israelite raiding party. Joshua throws a fit and asks the irascible old Geezer in the

Sky what's going on. The piqued Yahweh explains. Joshua promptly ferrets out the thieving Achan. The thief is stoned and his belongings burned, and the Wrath of God lifted.

A new attack against Ai is then carried out, this time by ambush. Yahweh provides a little magical assist; the city is seized, set afire, and the Ai defense forces annihilated. The military threat erased, Joshua and his valiant troops now get down to the serious business of butchery:

*"And they captured the king of Ai and took him to Joshua. And after those in the field and those who fled to the wilderness were put to the sword by Israel, the Israelites returned to Ai and devastated the city. On that day the number who fell, both men and women, was twelve thousand, all of the city of Ai. And Joshua did not withdraw his hand which held the weapon, until all the people of Ai were slain. And just as the Lord had commanded Joshua, the Israelites took the cattle and the goods of the city for themselves. And Joshua burnt the city and made it a heap forever. And he hung the king of Ai on a gallows until sunset, when, on Joshua's command, they took the body down and dumped it at the entrance to the city..." (8:24-29)*

With the Hebrew menace looming even larger, the besieged pagan kings meet in desperation to hammer out a united strategy. However, the tribe of the Gaboamites breaks rank and decides on its own to try to outfox the marauding Hebrews. They do initially fool Joshua into believing they aren't indigenous to the lands coveted by the invaders, but they are later found out and meekly allow their Israelite enemies to enslave them.

The armies of the five Amorite kings then attack the wimpy turncoat Gaboamites. Joshua, not wanting to lose his chattel, and insured with a divine guarantee of victory, marches off with his shock troops to meet the Amorites in battle. Once more Yahweh intervenes, this time with a little supernatural psychological warfare. The Amorites are infused with panic, allowing Joshua and his band of kosher Conans to slaughter them with impunity. Wanting a piece of the action Himself, Yahweh the Bloody-Minded personally socks it to the Amorites by raining down hailstones upon them. Then Joshua, with divine approval, commands the sun and the moon to stand still until the resistance to the Chosen People can be finally wiped out. The five Amorite kings are taken prisoners by the less-than-magnanimous Hebrews:



"And when they brought the kings out too  
 "And when they brought the kings out to  
 Joshua, he called forth the men of Israel  
 and said to the commanders of his armies,  
 'Come here and step on the necks of these  
 kings.' And come they did and stepped on  
 the necks of the kings. And Joshua said  
 to them, 'Have no fear, do not be dis-  
 mayed, be strong and courageous, for the  
 Lord will do the same to all your enemies  
 against whom you fight.' And Joshua slew  
 the kings and hanged them, and they hung  
 until the evening. And at sundown Joshua  
 commanded they be taken down and thrown  
 into a cave..." (10:24-27)

The Amorite cities are then systematic-  
 ly destroyed, their inhabitants methodically  
 massacred. (10:28-39) Joshua, like a for-  
 mer day Ariel Sharon,

"attacked all the territories of the  
 hills, to the south, and to the plains,  
 and he smote their kings, and left no  
 survivors, but killed all that breathed,  
 just as the Lord God of Israel had com-  
 manded... And all these kings and their  
 lands did Joshua seize all at once, for  
 the Lord God of Israel fought on his  
 side." (10:40, 42)

This particular obsession with extermin-  
 ating the Amorites is especially interesting  
 in light of the fact that many racial his-  
 torians believe that people to have been  
 predominantly Nordic.

The pagan kings of the north now mobilize  
 their forces to stop the rampaging Hebrews;  
 but the partisan Yahweh's message to Joshua  
 is, 'Not to worry!' Invincible, the Hebrews  
 smite and slay and burn until their oppo-  
 nents, military and civilian alike, are  
 smashed. Finally, amidst the masses of  
 corpses and the rubble:

"Joshua seized the entire land, just as  
 the Lord had promised Moses, and Joshua  
 turned it over to the Israelites accord-  
 ing to their tribal divisions. And the  
 land rested from war." (11:23)

With evident hauteur there follows along  
 list of the kings slain by the Hebrews; and  
 most of the rest of the book is a tedious  
 description of how the conquered lands are  
 divided up amongst the various tribes of the  
 victors.

In conclusion, many years later, the now  
 elderly Joshua speaks to his nation, coun-  
 selling obedience to Yahweh and ordering ra-  
 cial segregation vis-a-vis the remaining  
 lowly goyim:

"If you embrace those peoples who still  
 live among you, if you intermarry with  
 them or make friendship with them, you  
 may be sure that the Lord your God will  
 not vanquish those peoples, but rather

they shall become a menace and a trap for  
 you, a pain in your side and a thorn in  
 your eye, until you are ruined and pushed  
 off this fair land which the Lord has  
 given you." (23:12-13)

Joshua reminds his tribesmen of the words  
 of the Lord:

"And I gave you a land for which you did  
 not work, and cities to live in, which you  
 did not build, and vineyards and olive or-  
 chards which you did not plant." (24:13)

The bottom line is, obey Yahweh or he'll  
 waste you:

"for He is a holy, a mighty, and a jeal-  
 ous God." (24:19)

So there you have it, from the "Holy"  
 Bible itself: conspiracy, espionage, obses-  
 sive-compulsive ritualism including ritual  
 mutilation, aggressive war, mass murder of  
 civilians, cruelty to animals, looting,  
 brutalizing and killing of prisoners, nihil-  
 istic vandalism, genocide, military occupa-  
 tion, racial discrimination, theocratic  
 fanaticism! All sanctioned by 'God' Himself.

Some religion!

Many scholars assert that, historically  
 speaking, none of these dreadful massacres  
 actually ever happened, that it's all just  
 a lot of psychopathic Hebraic wishful think-  
 ing. Whether it happened or not, while im-  
 portant, is beside our immediate point, which  
 is that the Book of Joshua reveals a most  
 bizarre mentality.

Imagine the outcry if Aryans gloried in  
 a religion which celebrated the mass exter-  
 mination of non Aryans! Yet society today ob-  
 sequiously and uncritically holds up the  
 religions based on Joshua-ism as worthy not  
 only of tolerance, but of respect and admir-  
 ation.

The next time you hear some Jewish or  
 Judeo-Christian true believer spouting off  
 about the Bible as a teacher of ethics and  
 morals, about the brotherhood of man and the  
 fatherhood of God, about human rights, human  
 dignity, respect for the individual, peace,  
 love and justice etc, inform the dolt about  
 the illiberal exploits of his 'holy man'  
 Joshua - Joshua, the prophet of physical  
 genocide and predecessor of Jesus, the proph-  
 et of psychological genocide.

Aryans don't need the tribal god or the  
 tribal messiahs of the Hebrews. We have our  
 own tribal god. We understand who and what  
 our god is, and we don't kneel trembling  
 with head bowed before him. And while Odin,  
 too, is a god of war and even a rather ca-  
 pricious god, he is a world - and a race -  
 apart from the ultra-imperious, black-mag-  
 ical, blood-lusting superfiend Yahweh - the  
 Lord their God.

P.W.



## Brendon Of Clonfert

Saint Brendon (c. 484-578 CI) was an Irish abbot who founded a monastery, Clauin Ferta Brenaind, later anglicized to Clonfert which is why the abbot became known as Brendon of Clonfert. You may ask what possible interest can an Irish abbot from the 6th century have for Odjinists? Good question! However, we believe that this old kinsman of ours, although secure in his christian beliefs, must have retained some of the adventurous spirit of our common forefathers, for the good abbot became the main character in a legend, 'The Voyage of St Brendon', telling about sea adventures as far away as America. There is no doubt that the narrative was based on authentic reports about western sea routes and, combined with discoveries made in this country in the last few years, makes the exploits of the enterprising abbot of some interest to us.

In 'WONDERFUL WEST VIRGINIA' (March/83) an article appeared, dealing with some petroglyphs found by local residents in one of the southern counties, some 50 miles south of Charleston. These were first assumed to have been made by American Indians, but on closer scrutiny, Dr Robert Pyle, an archaeologist federally employed, thought they might be runic in nature. In 1982 he visited the site of the petroglyphs several times and eventually contacted antiquarian Ms Ida J Gallagher who became so interested in the carvings that she met Pyle at the site and together they took pictures of the petroglyphs from all angles and made tracings of the script. With these in hand, they enlisted the help of Dr Barry Fell who is one of our leading experts of ancient inscriptions, and soon he became just as excited about the strange inscriptions as the other two.

Dr Fell immediately wanted to arrange observers to be at the site on December 22 to find out whether an event mentioned in the script would in fact take place. For in the carvings which were in Old Celtic Ogham, that Dr Fell translated first into Old Irish and then into modern English, was this message: 'At the time of sunrise a ray grazes the notch on the left side on Christman Day, a Feast Day of the Church, the first season of the [christian] year. The season of the Blessed Advent of the Saviour, Lord Christ (Salvatoris Domini Christi). Behold, he is born of Mary, a woman'.

On another section of the rock was a short message in Algonquian language, telling about 'glad tidings', and on the third section, in a script known as Tifinag, was

found this interesting communication: 'Information for regulating the calendar by observing the reversal of the sun's course'. By 'reversal' was of course meant the turning of the sun at winter sunstead. Tifinag is, according to Dr Fell, a Scandinavian Bronze Age script that linguistically connects Canada, Great Britain, Libya and North Africa; it was apparently used by the Berbers and presumably brought to Scandinavia by Norse seafarers.

On Dr Fell's suggestion a test was prepared, even though known facts did not seem to favour the content of the message. Before sunrise on December 22, 1982, a few people waited in suspense, with cameras on the ready. Exactly at 9:05, retained on film for posterity, - 'as a six-pointed star, the sun struck the sun symbol on the left side of the petroglyphs and bathed the entire panel in warm sunlight'. Ms Gallagher notes that the sun 'was funnelling through a three-sided notch formed by the rock overhang, the upper left-hand wall of the shelter and a rock shelf that jutted out above...' The shadow cast by the left wall slowly moved to the right just as was described in the script.

Dr Fell had earlier confirmed an equinox instruction in a Texan cave for September 22, 1982, and was rather excited by the outcome of this test. A similar solar prediction was known from an other Ogham wall carving, written about 1300 years ago.

Soon after this interesting event became known, another inscription was found by local residents at Horse Creek in a near-by county. On December 20, 1982 Ms Gallagher went to investigate this rocky outcrop next to a low rock shelter. The site was cleared, photographs taken and the rock carvings traced. Dr Fell was consulted and he described these petroglyphs as sensational. - He was able to translate three lines as follows (sorry folks, but these early voyageurs were christians!): 'A happy season is Christmas, a time of joy and goodwill to all people', --- 'A Virgin was with child; Gos ordained her to conceive and be fruitful. Ah, behold, a miracle!' --- 'She gave birth to a son in a cave, the name of the cave was the Cave of Bethlehem. His foster-father gave him the name Jesus, the Christ, Alpha and Omega. Festive season of prayer'.

In addition to the above was an inscription, in Libyan, which says, 'Right hand of God', and what probably was meant as a riddle (for whatever reason) Dr Fell thought meant 'Father, Son, Holy Ghost, One God'.

The 'Legend of St Brendon' and the above inscriptions go a long way toward establish-



ing as a fact that the abbot together with a party of Irishmen was here long before Columbus 'discovered' this country. However, we can only say for sure that between the year 500 CI and the end of the millennium some people who knew Celtic Ogham made these carvings; that they in fact were Irish has not been proven yet, but it certainly is reasonable to expect they were. Since the early Vikings and Irish seafarers are bound to have been in contact, it is fairly safe to state that the Irish as well as the Vikings came to these shores long before Columbus ever set sail. But let's give the old seaman the opportunity to save face and say that as a searcher for a passage to the Far East he was alright, but as The Discoverer of America he's a real bust!

C

## Dates of Distinction

On December 21 we celebrate the Winter Sunstead (Solstice); y'all know the astro-nomic importance of the date, so let's slide over that quickly; however, this is also the time when we celebrate what is known as Mothernight. We have been unable to find anywhere an explanation of how it acquired this designation, but we can speculate -

The whole Yule month is dedicated to Thor; it is also sacred to Frey but this seems to have been of minor significance except for the roast pork which is the traditional meal on this occasion and most certainly came about because the boar is the animal sacred to Frey.

As the day heralded the turn of the sun and the promise of the coming growing season, essential to farmers and to the whole community, it is reasonable to acknowledge Thor as the ruling deity of the season, especially since he is the god and protector of farmers and the working man. His mother is Erda (Jord/Earth), so it would make sense the true reason for naming this particular evening Mothernight, but it seems applicable and logical, and our forefathers were a rational group of people. Therefore what we in fact are celebrating may be Mother Earth.

Since the mother is the central figure of the family, and we look at the family unit as the natural and essential building block of a healthy society, we have also to include her in this special day - particularly in view of the fact that she was also considered important to the farmers who are so closely connected with the earth and its bounty. We don't know if this actually is

chosen this day on which to celebrate the family.

Now, don't laugh, but we have learned from the christians! You know that celebrating the Winter Solstice was so ingrained in our tribal traditions that the christians could not hope ever to make our people forget this important festival, so they 'stole' it and made it into one of their big holidays. Now we return the favour! We have chosen this day on which to hold our Tribal Yule Festival. We are thus taking back what is rightfully ours, for it was a traditional holiday among the Indo-European tribes long before the christian 'saviour' was ever born.

Personally this writer thinks that the New Year ought to begin at the Spring Equinox; but it'll probably cause too much confusion to make such a change. We will therefore, on December 31, celebrate the Festival of Beauty, Light and Love which certainly is a proper way to begin a new year. The goddess to preside over the festivities is of course beautiful Freya, the goddess of love and fertility in all of nature.

We may also note that Sif, Thor's wife, is seen as an emblem of the earth and her golden hair symbolizes the rich vegetation the farmers are hoping for during the next growing season.

The theme of Mothernight is the strengthening of family ties and the bonds that hold you and your loved ones in close kinship and communion, therefore Frigga, the goddess of motherhood, is to be honoured.

The theme of Mothernight is the strengthening of family ties and the bonds that hold you and your loved ones in close kinship and communion, therefore Frigga, the goddess of motherhood, is to be honoured.

It is a time to be merry, exchange gifts and put good food on the table. But because of the commercialism that is permeating the christian celebrations let us stress that the gifts are not the most important part of the occasion; of course we want to gladden the hearts of our loved ones, but it should be kept in mind that it is the show of love and concern for each member within the family circle that tie us together as a kindred; this is the real message of Yule.

C

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# A COMPARISON

Friedrich Nietzsche: "... I myself, a harsh opponent of Christianity, am far from holding a grudge against any individual of what is really a fate of a millennium."

The stories about Krishna (the eighth incarnation of Vishnu and one of the best known and beloved gods of Hinduism) and Jesus Christ are full of similarities; in fact, they are so strikingly alike that there is no doubt in the minds of many serious researchers that the whole life story of Jesus is a combination of that of Krishna and Gautama Buddha (c. 563-483 BCI), spiced with Jewish flavour.

Already in the 19th century scholars such as Hunter, Bernouf, Happel and Plange did much work on the matter. The past century also produced a number of Sanskrit scholars among whom are especially noted Rudolf Sydel (1832-1892), who wrote "Buddha Legends und das Leben Jesu" 1897), and Louis Jacolliot (1827-1890) whose main work is titled "La Bible dans l'Inde". In our own time the writings of Prof Mathilde Ludendorff (1877-1966) are of great importance, especially "Erlösung vom Jesu Christo" which unfortunately has not yet been translated into English.

When we look closely at the life of Jesus as it is reported by the evangelists, it doesn't really matter to us if he is a historic figure or if he merely is fictitious; however, it is of vital importance to the Christians whether he in fact lived, suffered crucifixion and rose from the dead, for their whole religion is based on the dogma of redemption. Therefore, Christian theologians have carefully guarded against the research of these scholars becoming generally known.

Jacolliot writes: "The Reverend Jesuit padres are united in a lively co-operation to carry out destruction all over India, which had to be told to the educated world and to other orientologists. Every manuscript, every work in Sanskrit, which falls into their hands, is immediately destroyed by fire, I do not have to mention that the choice of these gentlemen is directed to the oldest documents whose high age and authenticity are beyond question."

Let us now take a look at the features which were lifted by the evangelists from the Indian legends about both Krishna and Buddha, many originating from the fourth century BCI. Rudolf Sydel found no less than

26 of the 28 chapters of Matthew to contain plagiarisms from Buddhism. However, not only did the evangelists of the New Testament borrow from India, Judaism did too, which leaves Judaic Christianity as the contrived religion par excellence.

Before we deal with the life of Jesus, let us mention the first pair of Hindu human beings, Adima and Heva, who, unlike Adam and Eve, were deeply in love, but who were both evicted from paradise for disobeying God. The Judaic version added the 'snake' and the 'seduction of Adam by Eve', which is a Paulian mutilation of the Indian myth and forever puts the blame for original sin on women. Besides, this imposes on all Christians the need for salvation which can only come through the sacrificial death of Christ, for if there is no 'original sin' there is no need for a redemption and a redeemer.

Jesus was fathered by God but the bible gives two versions of his ancestry. According to Luke 3:23 there are forty links from David to Joseph; however, Matt 1:1 only counts twenty-five. Almost all names are different, even the fathers and grandfathers of Joseph are not the same. But who would expect that such blatant discrepancies could make the credulous Christians wonder!

## SOME PARALLELS:

Both Jesus and Krishna are of virgin birth and have a carpenter as a step-father. Buddha and Jesus both appeared as twelve-year olds in the temple, arguing with the priests. Like Krishna who staged some heroic deeds when between twelve and thirty years old, Jesus performed similar feats; however, these were removed from the New Testament by the Church Fathers at the Council of Niceae in 325 CI. Both Jesus and Buddha fast in the desert and are tempted by the devil; both heal the sick, make the blind see and walk on water. The washing of someone's feet as a sign of humility was performed by both and both also awaken the dead and heal lepers. When Buddha feeds 500 people with a single loaf of bread, Jesus does the same and even has plenty of bread left over.

A great number of parables were lifted from the Indian writings by the Christian evangelists; here are a few: the parable of the weed amongst the wheat; the fisherman's net; the treasure in the field and the pearl; the mustard seed and the leaven; the grapevine; the pharisee and the publican; the royal wedding; the Good Samaritan; The Last



Supper; the prediction of their deaths; the sacrificial lamb; the resurrection and ascension. Also, Jesus and Buddha both preached: 'The Kingdom of Heaven is Within'. Buddha's version of course predates Jesus' by some 500 years!

### ARYAN VE CHRISTIAN VALUES

Unlike Krishna and Buddha who both had a holy admiration for beauty, Jesus is portrayed as oblivious to the beauty of nature and art. In the judeo christian process of copying from the Indian legends the mildness of Krishna is transformed into Jesus' ill-concealed envy and vengefulness. Nor did Jesus have much regard for the family or for the maintenance of the social order, in stark contrast to his Indic predecessors.

Thousands of years ago the philosopher Vyasa (the traditional author of the Mahabharata) wrote: *"Every religious belief obscures the thinking of human beings, insofar as it prevents them from the veneration of God under whose picture the respect for the laws of Nature is hidden"*. The same general idea is also expressed in the Indian concept of karma which basically means 'action' as applied to the actions of a conscious human being, and holds that every deed, good or bad, has its due retributions. According to Indian thought we are therefore not punished FOR our sins but BY them. The christian religion has distorted this into the concept of a god who metes out punishment or reward as he sees fit, with little apparent consideration for the severity of the 'crime'.

This arbitrary, angry deity rules the universe as he does his human creatures: by whim, suspending natural laws every so often for the sole purpose of 'miraculously' impressing his cheering section here below. Much different are the Hindu and Buddhist views of the universe which emphasize the broader sense of Karma as cosmic law to which even the gods must submit. And the Indic drama of existence is played out in a cyclical fashion, as opposed to the jewish/christian linear historical notion with its eschatological 'Grande Finale'.

Ambiguity can be found throughout the four gospels and with the many translations the bible has undergone, it is certainly debatable if the translators have grasped the correct meaning of all the weird stories, parables, etc. It is rather amusing to hear christians seriously debate what god meant when he said this or that. If the bible really was the 'word of God' could we not trust such a god to express himself clearly?

It is these very ambiguities and absurdities which paradoxically have helped to generate christianity's doctrinal rigidities and blood-thirsty intolerance, for, after all, fanaticism is the bastard offspring of nagging doubt. While Hinduism and Buddhism are gloriously rich in myth and can outdo even christianity in spinning fantastic tales, they are also remarkable for their insistence on tolerance and spiritual freedom - a stance typical of the Indo-European mentality.

The Norse Gods also express themselves in legends and sagas but since Odinism is not dogmatic, they can be applied in such a way that they relate to present times and circumstances. Odinism is a living religion, it is not frozen in one time period but gives workable guidelines for the spiritual life of the Aryan peoples.

What good has been created during the last thousand years has come, not because of christianity but in spite of it. Some Teutonic kings, such as Theodorich the Great, tried during the 4th and 5th centuries to rekindle the Nordic Spirit throughout the collapsing Roman Empire but to no avail. Fanatic christians destroyed priceless works of art and science, and thus set back the spiritual and scientific development of Europe by a millennium.

It is perfectly clear to all thinking individuals that the greatest disaster that ever struck the European peoples was the forced acceptance of pre-fabricated judaic christianity and the creation of Imperium Christianum. Let us therefore all strive to rekindle the flame of Aryan spirituality in the souls of our kinsmen!

Wulfila

### Battle Song

Snow falls hard 'gainst the icy grounds  
I stand in battle far from home.  
Yield or die! - my enemies yell -  
For a moment my mind wanders  
Back to kith and kin!  
Good men lie on the frozen ground,  
Some are foes, some are friends.

Cold winds carry the solemn sound -  
Yield or die! the voices yell -  
Hail the Gods! I hoist my shield and axe  
Yield or die! - they yell again.  
With Odin's wisdom and the power of Thor  
I shall never yield  
For I'm a Viking and the Gods are my shield!  
Wolfeye



# Observations

**SELECTIVE INDIGNATION** - Alex Odeh, an American citizen, was murdered by a terrorist bomb attack in Santa Ana, California on October 11 1985. If you didn't hear about it, it's probably because the news media were too busy working themselves up into a frenzy of rage and indignation over the killing of an elderly Jewish passenger onboard the hijacked Achille Lauro cruise ship. Alex Odeh's murder just wasn't considered very newsworthy. Odeh a leader of the American Arab Anti-Discrimination Committee, had spoken out the night before in support of the PLO. 'Wrong' politics! Alex Odeh was of Palestinian descent. 'Wrong' tribe! It's all really amazing when you stop and think about it. When a Jewish American is killed by terrorists, the story is front page and lead item news for days. The President of the United States personally calls and later meets with the grieving relatives to express condolences. Entire armies, navies and air forces are mobilized to apprehend the perpetrators. Congressmen even call for the nation's highest award, the Medal of Honor, to be bestowed on the victim! But when an Arab American is murdered by terrorists - not thousands of miles from our shores but right here on American soil - few even know about it. All of which speaks volumes about our much vaunted 'equality' and 'justice for all'. In pluralist America many tribes may be called citizens but only one tribe is 'chosen'.

**BAD EXAMPLE** - Arabs may not be considered appropriate martyr material, but they do make good boogeymen, and the boogiest of them all, according to our Establishment, is Col Moammar Khadafy, leader of Libya. Recent disclosures reveal that the Reagan regime has been plotting a CIA-engineered overthrow of the Khadafy government. The reason, say the Reaganites, is because Khadafy endangers 'US interests' and supports 'terrorists'. Other observers note, however, that the social achievements of Khadafy's Libya just might start giving people in other countries some second thoughts about their own socio-economic systems. In the good Colonel's anti-capitalist, anti-Marxist 'Jamahiriya' or 'State of the Masses' national wealth (derived largely from oil) is utilized for the benefit of the nation as a whole; even hostile critics have had to concede that hunger, poverty and unemployment have been eliminated in Libya. Khadafy has undertaken vast agricultural and reforestation programs,

provided free health services, built hundreds of thousands of houses for his people, abolished rents, raised the annual average wage almost tenfold, and done away with private shops and the middleman class in favor of socialized stores that provide plentiful consumer goods at rock bottom prices. So it's easy to see why Khadafy is considered the Number One Terrorist: no doubt he is terrorizing plutocrats and other beneficiaries of social injustice the world over!

**DEATH OF A STATESMAN** - Enver Hoxha, leader of militantly communist Albania, died last April 11th. However much we may disagree with Mr Hoxha's Marxism and other aspects of his rule, we must admire him for having steered Albania on a completely independent and staunchly nationalist course (Albania has NO foreign debt!!!). for having taken the ideals of Marxist socialism seriously, and, perhaps most of all, for having kept the social insanities and decadence that infect most of the rest of the world out of Albania. In Enver Hoxha's own words:

'From liberation to the present day prices of all commodities in our country have not risen as they do in the capitalist and revisionist countries but, on the contrary have been continually lowered. At a time when rents in their countries have skyrocketed, in our country they are extremely low; when all grades and branches of education in our country are free, school fees and expenses in their countries keep rising, day in, day out; while medical service in our country is free and treatment and medicines in hospitals are also free, in their countries hospitalization or even a minor surgical operation costs the earth; while here all taxes have been abolished, there the people suffer under the burden of colossal taxes, and so on in turn. That is what their society is like. Our socialist society is quite different.

In the capitalist and revisionist countries the number of hippies is increasing, narcotics, degenerate music and striptease are spreading far and wide, all kinds of theories to degenerate the people and youth are being propagated everywhere. By propaganda and demagoguery, they try to introduce into our country all these evils that are occurring in their countries, but we have blocked the way, we fight them and develop and spread our own beautiful, pure, progressive and revolutionary life... Under the guise of an art which claims to be free of social prejudices and ideological commitment,



the cult of empty substance and the ugly form, of what is base and horrible, is created. The principal themes and heroes of decadent modernistic art are murderers, prostitutes, immorality and social pathology. Its banner is irrationalism, liberation from 'reason'. Its ideal is the primitivism of the caveman.

It is precisely this culture, coated with a shining veneer, accompanied by pompous advertisement, created in the most commercial way and financed by the bourgeoisie, that inundates the cinema and television screens, magazines, newspapers and radio broadcasts, all the mass information and propaganda media. Its objective is to turn the ordinary man into a passive consumer of poisonous bourgeois ideas and to make this consumption a habitual need. We have nothing to learn from this culture, we have no reason to impart it to our masses and youth, but should discard it contemptuously and fight it with determination.'

: What other national leader in Europe has had the guts to take such a stance?

NATIONAL TRIBALISM - No, we don't intend to print THE ODINIST in Arabic from now on, nor will we replace our Viking ship logo with a picture of Marx. We're not in business to wave the flag for 'left-wing' causes, but rather wish to point out what other nations and peoples have done in applying essentially tribalist principles in reordering their collective lives, regardless of their particular ideological justifications. Each passing day brings us more evidence of the anti-folk, anti-social nature of capitalism, what with its pollution, squandering of wealth, disregard of human needs, and endless parasitism, scams, con-jobs and rip-offs. Other societies find they can function perfectly well without such nonsense. Socialistic systems seem to perform best when instituted as an expression of nationalism in relatively small nation-states with high indices of ethnic and/or cultural homogeneity. It should thus come as no surprise that most embattled neotribalist movements (e.g. the Basques, Irish, and various Lebanese groups) advocate some form of socialistic program. Meanwhile, we in the West, with the world's most advanced technology and greatest wealth, remain in many respects the most politically, socially and economically backward.

WITCH HUNT - While Libyan and Albanian lead-

ers take concrete steps to improve the lives of their respective peoples, what are 'our' head honchos doing? Well, the redoubtable Sen. Jesse Helms, darling of the New Christian Right, has recently rammed through the Senate a bill to disallow tax exempt status for any religious organization that espouses 'Satanism' or 'Witchcraft' and promotes 'evil'! The bill now goes to the House, and you can bet your Thor's Hammer that the Moral Majority types will exert every pressure to get it passed there. It's only a matter of time before Odinists and other pagan religionists become targets of repressive legislation cooked up by christian fundamentalist fanatics and their political toadies. We hate to say we told you so, but we told you so! (See THE ODINIST # 91)

AUTHORIZED BRAINWASHING ONLY! - - Besides keeping a wary eye out for pitchforks and broomsticks, our (mis-)representatives in dizzy D.C. are tackling another vital issue: dirty rock-and-roll lyrics! It seems some goody two-shoes wives of some Washington bigwigs were having their tender sensibilities upset by the rather earthy words of a few current rock songs, and so, with nothing better to do, they decided to form a pressure group to force the recording industry to adopt a rating system for records, lest teenagers across the nation turn into drooling sex-fiends (well, moreso than the little darlings are already). Naturally, record company reps and many recording 'artists', poor underpaid dears that they are, all loudly protested the expected resulting loss of coin under the guise of protecting 'freedom of expression'. What it all amounts to is another tempest in a toilet bowl in 20th century America. Trying to make moral reforms in a pluralistic society where there can be no organic consensus about what is moral, and where moreover the only normative guideline is the capitalist ethic 'if it makes a buck, it's good', is like trying to nail pudding to a wall. We agree with Nietzsche: if something is rotten and crumbling, give it a final push!

AIDS: DISEASE OF LIBERALISM - A problem of our liberalistic, pluralistic society far more dangerous than rock-and-roll is Acquired Immune Deficiency Syndrome, presently assuming epidemic proportions. Originating in West Africa, AIDS was most likely introduced into the US by homosexual blacks whom we generously welcomed to our shores. At first afflicting homos, Haitians, hopheads and hemophiliacs, the disease is now rapidly spreading amongst the general het-



erosexual population. The gods, always great practical jokers, must surely be grinning at the punch line of the AIDS crisis. Call it karma, if you will. When the AIDS virus invades the human body, it destroys the immune system and leaves the body virtually defenseless against cancers and other intruding pathogens. When the virus of liberalism invades the social organism, it destroys the racial immune system - a people's sense of identity and solidarity - and leaves the social organism virtually defenseless against alien intrusions. Liberalism is spiritual AIDS and has paved the way for physiological AIDS, a blight which may well turn out to be the Plague of the 20th century.

P.W.

## STRATEGY

It seems that we, generally speaking, have to choose between two opposite poles - one is our nearly lost folkish traditions, a world-outlook we can embrace as our natural religious philosophy of life and social relations. The other we see every day all around us.

In the history of change there are periods where certain questions are asked such as - what can be done? Which direction should be taken? These questions mostly come to mind when social ills and decay have reached a level where the folk is grasping at straws and wants to combat the degeneration of the age and replace the decaying system with new, vibrant concepts. We are in such a period right now and we must find answers to the question - where do we go from here? -- We have our ancestral world-view and religious outlook; it is a strategy we are looking for.

How do we resist becoming swallowed up in the present social and economic quagmire that surrounds us on all sides? How do we replace the old worn-out systems that are no longer valid? How do we design methods through which we can realize our folkish goals and aspirations?

One of the most tragic problems of our time is the lack of communication between the educated and professionally trained individuals and the average person. The university professor with his academese is not understood by the common man. Our folk leaders used to come from the ranks of the people, live among them and share their concerns. Today, our so-called leaders are far removed from the masses, and the common man has no one to go to for help and consulta-

tion, nobody with whom to discuss his problems or help him solve them. Our intelligent young are attracted to and trained in the secluded college atmosphere, and when they come out of the university mill they are locked in their ivory towers and have lost contact with the reality of life.

The first priority must therefore be to build a bridge that will span the gulf between academia and the heart of the folk. For this task we need individuals who are conscious of their own human condition, know and understand the period in which we live and the problems the collapse of our society is creating.

This awareness will give them the necessary motivation and strength. If they are educated in the higher social skills they may be more effective but, like all revolutionary leaders, they must not cut themselves off from their roots in the common people.

In our time when we have reached a dead-end, no-win situation and are grappling with innumerable abnormalities and problems, we need a leadership that speaks the language of the folk, who can give the right directions, create new mottos and encourage us to discard the old crumbling systems and accept the responsibility of making changes to the new.

We need leaders who are conscious of their own identity and whose most important goal is to restore to our folk its lost individuality. A new-found racial awareness will turn a confused and frozen people into a bubbling and creative force that will give birth to a bright, new culture. Our leaders must open the clogged ears and eyes of the folk and kindle a new faith, a new awareness. A scientist may discover facts; we discover truths. A scientist may say 'This is the way it should be'; we say 'This is the way it has to be!' -- Knowledge is power, but truth is light!

Although religious, or non-religious, knowledge can assist people in becoming self conscious and be beneficial to the individual, it is not enlightening in itself; but combined with wisdom we can create a folkish awareness and a fervent faith in our traditions and in the religious concepts of our forefathers that will take us into the next cultural epoch in the life of our people.

K.N.

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## A REVIEW

THE BREAKDOWN OF NATIONS by Leopold Kohr,  
published by E.P. DUTTON, N.Y. 1978.  
Originally published in 1957.

"As the physicists of our time have tried to elaborate an integrated single theory, capable of explaining not only some but all phenomena of the physical universe, so I have tried on a different plane to develop a single theory through which not only some but all phenomena of the social universe can be reduced to a common denominator. The result is a new and unified political philosophy centering in the theory of size. It suggests that there seems only one cause behind all forms of social misery: bigness...

"... it is always bigness, and only bigness, which is the problem of existence, social as well as physical, and all I have done in fusing apparently disjointed and unrelated bits of evidence into an integrated theory of size is to demonstrate first that what applies everywhere applies also in the field of social relations; and secondly that, if moral, physical, or political misery is nothing but a function of size, if the only problem is one of bigness, the only solution must lie in the cutting down of the substances and organisms which have outgrown their natural limits. The problem is not to grow but to stop growing; the answer: not union but division."

This daring thesis, beguiling in its simplicity, constitutes the essence of Leopold Kohr's argument in THE BREAKDOWN OF NATIONS. The argument continues through over 200 pages, marshalling supportive facts and impressive historical observations for what basically amounts to a call for the retribalization of the world at every level.

Kohr attempts to base his theory on a scientific-naturalistic philosophical foundation. He sees in Nature a universal principle of stability in smallness, of balance and harmony as opposed to the rigid artificiality of forced unity, and of divergence and differentiation in contrast to human-spawned monomania and gigantism.

The bigness of social and political organizations, says Kohr, provides a destructive outlet for man's natural aggressiveness and intensifies the consequences of yielding to the corruptible facet of his make-up.

Super-states, super-societies and super-cities also stifle culture, strangle individualism, and squelch spirituality, breeding in their stead sterile utilitarianism, collectivistic uniformity and an alienated mass-mindedness. From the practical angle, the institutions of bigness are bureaucratic, dehumanizing, non-innovative and just plain inefficient.

Kohr looks back with nostalgic approval to the Greek city-states and to the social structures of Europe's Middle Ages, hailing



these forms as conducive to human happiness and creativity:

"... the overwhelming majority of the creators of our civilization were the sons and daughters of LITTLE states."

A world of small states and small communities is the sole path to a free, humane and democratic world, Kohr asserts, because man is essentially a tribal animal who, in general, can only meaningfully relate to and participate in a polity of neighborhood size. Kohr suggests that a "healthy and manageable society" must limit its population to between a few hundred thousand to no more than 8-10 million people.

Like political bodies, economic systems, be they capitalist or socialist, invariably dysfunction when applied to too vast an area. Kohr carries out a particularly devastating attack against the insanities of modern economics, with its mindless materialism and lunatic 'creation of necessities', and once more indicates the superiority of the medieval mini-states which offered a better quality of life despite the lack of our overrated technology and mass production methods. The author advocates a modernized recreation of the medieval model via decentralized co-operative economic associations.

But are the big inorganic aggregates, the artifices of violence and of rationalist arrogance, merely to be shrunk down into equally contrived miniatures? No, says Kohr, the reconstitution must arise from the soil of ancient, traditional, natural ethnic territories:

"... I have called these new subdivisions DISTRICTS. But they are not simply districts... they are ... Europe's original NATIONS. Their restoration would consequently not mean the creation of an artificial pattern but a return to Europe's natural political landscape. No new names would have to be invented. The old ones are still in existence, as are the regions and peoples which they define. It is the great powers which lack the real basis of existence and are without autochthonous, self-sustaining sources of strength. It is they that are the artificial structures, holding together a medley of more or less unwilling little tribes. There is no 'Great British' nation in Great Britain. What we find are the English, Scots, Irish, Cornish, Welsh, and the islanders of Man. In Italy we find the Lombards, Tyroleans, Venetians, Sicilians or Romans. In Germany we find Bavarians, Saxons, Hessians, Rhinelanders or Brandenburgers. And in

France we find Normans, Catalans, Alsacians, Basques or Burgundians. These little nations came into existence by themselves, while the great powers had to be created by force and a series of bloodily unifying wars. Not a single component part joined them voluntarily. They all had to be forced into them..."

And as with Europe, so also with the rest of the world.

A current functioning example approximating what Kohr would like to see is Switzerland, a small political entity consisting of cell-like cantons, which, through the federative principle, provides national ethnic groups with their own states instead of with abstract rights. Kohr would apply a similar federal structure to ensure peace and co-operation within the international neotribalist new order; his description of this political pluriverse - a vast assortment of statelets ruled by every possible variant and combination of ideology - is exciting and provocative.

Kohr is enough of a realist to recognize that his recommendations would never be implemented in the present-day world situation. Although he finds some hope in the resurgence of national consciousness amongst the small peoples Kohr sees the world as coming more and more under the dismal dominance of the two super-powers, the US and the USSR. He makes an especially strong case against American economic and cultural imperialism, and cites how the US is becoming increasingly more like the Soviet Union in its obsession with bigness standardization, centralism and conformity.

Kohr forecasts an eventual war between the two Big Blocs, with the victor emerging as overlord of a super-duper World Empire. However, this bloated monstrosity will inevitably fall victim to the ever-present nationalisms and separatist forces which it futilely tried to supersede:

'Like the ageing colossi of the stellar universe, it will gradually collapse internally, leaving as its principal contribution to posterity its fragments, the little states - until the consolidation process of big-power development starts all over again. This is not pleasant to anticipate. What is pleasant, however, is the realization that, in the intervening period between the intellectual ice ages of great-power domination, history will in all likelihood repeat itself and the world, little and free once more, will experience another of those spells of cultural greatness which char-



acterized the small-state worlds of the Middle Ages and Ancient Greece."

Single-factor theories which claim to comprehensively explain reality are invariably flawed, and Kohr's absolutizing of size as the prime factor in mankind's social life is obviously an oversimplification. Kohr, in glorifying culture-bearing social forms unique to Europe, seems oblivious to the racial source of those forms. If a society's physical size alone were THE determining factor in unleashing its creativity, then every race, every people, and every nation at some time or another should have experienced a blossoming of culture comparable to that of Europe at its miniscule best. Such has definitely NOT been the case. Kohr's ideas, though evincing some significant insight, are somewhat tinged by whimsies arising out of his self-styled anarchism: a curious blend of romanticism and realism. This is reflected in his conceptions of human nature, behavior and culture which, while sprinkled with grains of truth, are largely derived from the atomistic effusions of the classical liberal school; yet elsewhere he demonstrates a clear perception of man's enduring ethnicity and innate capacity for aggression and horrendous brutality.

Despite its shortcomings, Kohr's book is a welcomed contribution to the up-and-coming science of neotribalism. His central thesis deserves a qualified assent, and has anticipated in certain general respects some of the more recent findings of the sociobiologists regarding territoriality (a re-interpretation of Kohr's data from the standpoint of sociobiology would be a fruitful endeavor indeed!). He was one of the first to cogently note the simmering discontent of the small suppressed nations that has now exploded into open insurgency. And he effectively demolishes many of our era's dearest -- and dumbest -- shibboleths, such as 'progress', 'one world', 'global village', 'internationalization of culture', etc.

In a world that is surely breaking down behind a facade of gloss and sheen, Leopold Kohr's vision of a neotribalist New Age merits thoughtful examination by every Odinist.

P.W.

(Editor's note: You probably won't find THE BREAKDOWN OF NATIONS at your local bookstore. Try ordering it from the publisher E.P. Dutton, 2 Park Ave, New York N.Y. 10016. Price - \$4.95)

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## A FORTUNE COOKIE

Many years ago when your editor lived in Toronto, the Mao regime in China involved itself in so outrageous an act that an organization I was connected with decided to hold a demonstration to express its disgust. I can no longer remember which of the many outrages provoked this particular reaction, but a peaceful demonstration was held. At that time you could do such things in Toronto; you probably still can demonstrate legally against, for example, Khadaffi or some such 'ogre' - it seems he would be fair game; it's only the holocaust that's sacred.

Anyway, the details of the demonstration are rather dim; we paraded back and forth outside the building in which the offices of the Maoists were housed, shouting nasty things; and somehow, as a participant in the demonstration, I was given a free dinner at a restaurant owned by one of the nationalist Chinese.

At that particular time I was wrestling with the problem whether or not to continue working with the Odinst Fellowship. The questions in my mind were - Is it the right thing to do? - Will there be enough interest for our ancestral religious attitudes among our kin to warrant spending time and energy on finding out? -- In other words - Does it make sense to try?

I strongly believe in destiny and was looking for answers to these questions. In this state of mind I went and had my Chinese dinner; and what did my fortune cookie say? - 'It is entirely up to you!' - Well, that was some kind of an answer. Because Mao did something that outraged right-wing activists in Toronto enough to organize a demonstration; because a Chinese nationalist was happy about this show of support and therefore donated some free dinners; because I happened to be one of those present and was given one of those dinners, I got an answer to my questions that probably had been in the back of my head all the time but just needed confirmation: - Strange? Ridiculous? Maybe! But you have to listen when destiny is trying to tell you something.

Some of you may be looking for answers to questions such as - Should I cut loose from the old and familiar? What would my family say? My friends? Will they understand? Would it solve some of my emotional/spiritual conflicts? Am I supposed to believe Thor is driving across the heavens to make thunder? What am I letting myself in for if I join? What is Odinism really about?



And those of you who already are Odinists -- your questions may be -- Do I have time to become actively involved? Would I risk my job if the boss knew I'm an Odinist? How can I promote Odinism within my present position and means? Am I really serious about Odinism or am I just playing at it?

Well, friends and kinsmen - it is entirely up to us to decide if Odinism will solve the emotional, spiritual and intellectual conflicts our generation is the victim of, because we happen to be born at a time in history when the old and wellknown (christian) culture is in a state of collapse, and the basic elements of the new are forming. It is our destiny - duty or privilege, if you will - to decide if future generations of our Folk will live under conditions influenced by natural instincts, basically expressed through Odinism/Asatru in the religious and moral attitudes of our ancestors. Or if we'll forget our responsibilities to the future and hobble along as best we can. The main question is - Do we have enough confidence in the basic soundness of our ancestral religion, and in ourselves, to take up the challenge of doing all we can to make those concepts form the spiritual basis for the next culture in the long history of our Folk?

And don't wait for the other guy to begin! - You are not asked to give an arm or a leg but it is up to you to do your part. We can all do a little extra! - Keep contact with friends you feel might be interested or who are still not quite clear on the subject of Odinism. Visit your Odinist friends ("Brambles grow and waving grass on the rarely trodden road"). Get into positions where you may have some influence. Support people who express opinions similar to ours whether they are Odinists or not.

If you can do nothing else, you might help finance some of our projects; we send out many free samples (instead of advertising), but that too costs money. Or you might help expand our book list. Or help pay for free copies of THE ODINIST sent to kinsmen who cannot pay for a subscription.

We plan to have a membership drive that will begin with the next issue. This is basically intended to strengthen contacts between Odinists and to promote the formation of local groups, and to solidify personal companionship.

We hope you will consider joining, Sooner or later we'll have to battle the Establishment to gain official recognition for our religion. When we do, the more members we represent, the better our position will

be.

We talk about Odinism as a religion, but to truly become a religion we need to have a functioning central point for our spiritual concepts and activities. This means that regular gatherings at the local level should be held and attended by as many Odinists as possible. As we cannot expect people to travel across country to attend the big moots, we must arrange local meetings where our concepts are promoted, where discussions are held and information disseminated; and where friendly, social get-togethers will bring the individual Odinists closer so that we eventually will have the basis for the community feeling we all are looking for, but which we are not yet able to produce. The basis for such activities is the local group; the basis for the local group is the membership of the Fellowship.

It is entirely up to you!

C

## *Duty's Journey*

*Odin is the All-Father  
In the realm of the Aesir.  
Long is Odin in his wisdom.  
Strong in our thoughts he must become.*

*Shorn from the minds of our kin,  
Torn from our thoughts he has been.  
Lack of wisdom caused this burn,  
Back to life we must return.*

*Odin is the All-Father.  
Win we can if we bestir  
Instincts long clouded over,  
Distinct from today's arbiter.*

*Born we are to liberate,  
Sworn we are, from this date  
To repair the souls of our stock  
For we shall triumph after Ragnarok!*  
K.N.

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## THE SCORPION

is a quarterly magazine of high quality. It originates in London, England, but now also has an office in this country.

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# NORDIC ASTROLOGY

In No 28 of THE RUNESTONE (Summer/79) an article appeared on the Norse Zodiac. It said that Finn Magnusen, an eminent scholar of the Eddas, wrote a book in 1847 entitled 'Northern Antiquities'. His literal translation of the Grímnismál and chapter 17 of the Prose Edda enabled him to list thirteen gods and their thirteen respective habitations or residences.

Three gods and three palaces are cited before any numbering is mentioned, but it is associated with one of Odin's sons rather than Odin himself. Valaskjalf was the residence of Vali, and it was known that Vali's festival was February 14. So Finn Magnusen, who was a language expert, not a master of mythology, assigned Vali to the zodiac sign of Aquarius. However, those people who were knowledgeable about the Norseman's religion, knew that Valhall was meant instead of Valaskjalf because of other passages in the Eddas as well as the Skáldic poems. (Valhalla was the public residence of Odin as well as a fellowship hall for the dead warrior heroes while Gladsheim was Odin's personal residence.)

Astrologers who investigated these writings were dissatisfied for two reasons. The writings seemed to imply that our northern folk had a 13-house horoscope, and also that their system designated Sagittarius as the natural ruler of the first house, and Virgo as the natural ruler of the tenth house. Today's astrologers are much more flexible. They know, for instance, that there was once a zodiac of ten signs, and that in earlier times Egypt had a zodiac of eight signs along with an octoscope where every house covered forty-five degrees of a 360° circle. Western astrologers also work with a sidereal (constellational) zodiac, the Ptolemaic or Tropical zodiac of the seasons, and a heliocentric as well as a geocentric astrological system.

What they have learned is that aspects are the bedrock of astrology; without them nothing works, while houses are not too important and the signs are merely convenient labels. What's more, the stars in the constellational zodiac move in a visually imperceptible fashion about one degree every seventy-two years. Nature does not conform itself into a mold convenient for the purposes of mankind and in addition to that problem, since the constellations do not all move in the same direction, it is even possible for signs now forming a backdrop

to the sun's path or ecliptic, to not be there many millennia in the future; and it is already a fact that a small part of a new constellation is emerging in the area of the sun's path into the area which forms the first decanate of Scorpio of the traditional twelve zodiac signs.

Finn Magnusen knew about the zodiac of twelve signs which had been known to the Western world since the time of Alexander the Great. He just assumed that this was the only valid zodiac, or at least the only one that astrologers would agree had any validity for them. So, he decided that perhaps the way to 'solve' the problem would be to drop Thrudheim and start with Ydalis as the sign of the first house.

Astrologers schooled in the traditional twelve house system of the Greeks (which the Romans and then the Europeans adopted), were used to the idea of Aries being the natural ruler of the first house. They decided that Thrudheim should be included, but that Ydalir ought to be dropped. This becomes amusing when historical research discloses that in 547 BCI, when Egypt changed her Astrological system for the third time in its long history, from a ten-sign to a twelve-sign zodiac, it developed its new system to conform with the idea that Libra was the natural ruler of the first house; just the opposite from how the Greeks viewed their system. With this information in mind, why dispute the idea that the Norse people had just as much right as any other to develop a system to their outlook or to the circumstances guiding their lives?

Astrologers have observed three things which should have caused them to question their twelve-sign system long ago. One was the fact that people born around a cusp (end of a sign or the beginning of another), tend to be different from the standard interpretations of the sign. They assumed this was merely the discrepancy between the sidereal and the tropical zodiacs. Another thing which continues to astonish them is the number of famous people born when the sun transits the first three or four degrees of Pisces, Taurus or Scorpio; and finally, they have observed that persons who have planets situated at the last two degrees of a sign tend to be powerful and influential, or at least their lives are marked by a kind of destiny. Astrologers attributed those facts to the presence of powerful stars in the sidereal zodiacs being located there. The



reason more study has not been done is probably because astrologers are too busy cooling their wrath over having to cope with daylight saving time, war time power failures, all the time zone changes over the last hundred years, and the horoscopes of individuals born in countries which still used the Julian calendar when the rest of the world was on the Gregorian calendar, or with hospital records where the time of birth shown was standard time when in the same city other hospitals recorded their births on daylight savings time.

However, computers are more and more taking over the mathematical drudgery, so things should change with more time available to study such subjects as the Aztec and the Chinese calendars. It would be nice if they would revive some interest in the Norse zodiac which is probably completely unknown to most of them. Just recently a diligent

researcher discovered that St Petersburg (now Leningrad) was on war time, not standard time when the Bolshevik Revolution occurred, so the horoscopes of the Soviet Union which they have been using all these years to make predictions with are quite wrong.

A circle of 360 degrees can be evenly divided by twelve so that every house has thirty degrees. A circle cannot be divided by thirteen evenly. The result, 27,69230769, could be divided into infinity. The idea that each sign could represent slightly more than  $27\frac{1}{2}^\circ$  was simply absurd to traditional astrologers. To harmonize with thirteen signs, a calendar of thirteen months would be needed, and such a thing did not exist anywhere.

Here, then, is a list of the Norse houses, their ruling deities and the days of the year that the sun would be transiting each sign:

NORSE SIGN/HOUSE	GOD/GODDESS	ROMAN DEGREE AND SIGN	DATES
Thrudheim	Thor	0 Sag. to 27 Sag.	Nov. 22 - Dec. 19
Ydalir	Ullr	27 Sag. to 25 Cap.	Dec. 19 - Jan. 15
Alfheim	Frey	25 Cap. to 23 Aqu.	Jan. 15 - Feb. 12
Valaskjalf	Vali	23 Aqu. to 20 Pi.	Feb. 12 - Mar 10
Sokkvabekkr	Saga	20 Pi. to 18 Ari.	Mar. 10 - Apr 8
Gladshheim	Odin	18 Apr. to 16 Tau.	Apr. 8 - May. 6
Thrymsheim	Skadi	16 Tau. to 13 Gem.	May. 6 - Jun. 3
Breidablik	Baldur	13 Gem. to 11 Can.	Jun. 3 - Jul. 2
Himinsberg	Heimdall	11 Can. to 9 Leo	Jul. 2 - Aug. 1
Folkvangr	Freya	9 Leo to 6 Vir.	Aug. 1 - Aug. 29
Glitnir	Fortseti	6 Vir. to 6 Lib.	Aug. 29 - Sep. 27
Noatun	Njord	4 Lib. to 2 Sco.	Sep. 27 - Oct. 25
Landvidi	Vidar	2 Sco. to 0 Sag.	Oct. 25 - Nov. 22

Of course, the above dates are based upon the fixed zodiac of the signs developed by Ptolemy in the early third century CI when the zodiac of the earth's seasons (called Tropical) exactly coincided in 220 CI with the zodiac of the constellations. The

latter zodiac moves about a degree every 72 years, and at present, the first day of spring appears to be about 6 degrees of Pisces in reference to that zodiac. When the Romans switched from a ten-month calendar to a twelve-month calendar, the sidereal po-



sition of the sun would have been 9 degrees of Aries on the first day of spring.

About the time Egypt was fighting the Sea People, and a great migration from northern Europe into Greece occurred, c. 1200 BCI, the sun would have been about to enter Odin's house Gladsheim on the Spring Evenning. This may have been when the Norse zodiac of thirteen signs was developed.

If our ancestors possessed a ten-month calendar about three millennia ago, as is most likely, along with the rest of the civilized world, there must have been an important reason why they added three signs instead of two. Because there was no Libra and no Aquarius until the twelve-month calendar was adopted, we should look to see what god or goddess is given tutelage over those signs. As for the third added sign, a good place to look would be to those signs over which Mercury and Venus rule, even to this day, they both have jurisdiction over two signs. Mercury has rulership over Gemini and Virgo, while Venus has charge of Taurus and Libra. (Until the three outer planets were discovered, Mars, Jupiter and Saturn also had two signs each.)

The Aesir defeated the Vanir, and a peace treaty was made whereby Frey, Freya and their father Njord became permanent hostages of the Aesir. The Vanir could have been the defeated Sea People. (Njord was a sea god.) Sure enough, the two new signs went to the Vanir gods, Njord received all but four degrees of Libra, while Frey received all but seven degrees of Aquarius. Nevertheless, Vali's feast falls within the last one-sixth of Aquarius because the sun begins its visit of Valaskjalf on Feb 12th. Freya's sign begins on Lamas, and she gets six degrees of Virgo before the sun has transitted her house.

All but the first two degrees of Scorpio go to Vidar. This viewpoint of the Nordic gods is very different from traditional Graeco-Roman mythology which would have awarded Scorpio to Frey, not only because he reigns over the fall harvest festival but because of his association with male sexuality. Strictly speaking, however, Scorpio is a sign of renewal and regeneration. The earth's forests are a sign of regeneration, especially after a fire, and trees were as useful and valuable to our Nordic race as the bison were to the North American Indians.

Another identification which would both surprise and puzzle the traditional astrologer is Baldur, the sun god, ruling about half of Gemini, and a third of Cancer - signs they associate with Mercury and the Moon instead of the Sun. Baldur was a twin, though,

(Gemini is the sign of the twins) and Baldur's main festival, the summer sunstead, falls in the June 3 to July 2 timetable.

In astrological interpretation, the first house describes the personality and the physique, while the tenth house describes aspirations and public decorum. Sagittarius is the sign of the traveler, explorer and writer. Ruled by Jupiter, it is warmhearted, outgoing, generous and impulsive. It is a good sign depicting our northern ancestors. Thor was their most admired god.

Aries is more aggressive, domineering and self-centered. It views the world from a more or less personal, individualistic outlook. Aries is concerned about his rights and how he relates to society; specifically, how society relates to his needs. It is no wonder that democracy and human rights arose in the Graeco-Roman world. The Greeks and Romans were ambitious power seekers, so Capricorn is natural as the ruler of their tenth house.

Our people north of the Alps were more concerned about honor and their personal reputations, and what should be their correct behavior among their respected peers. Also, the work ethic and a man's worth as being connected to his career, is very much a Virgo trait. Purity and, of course, chastity have Virgo connections. 'Do your best,' and perfection, other Virgo attributes, are in our culture, directed toward work and research, all tenth house motivations. Forseti was the Norse god of justice, and this is another trait of our people - our desire that everyone be treated fairly.

Freya as a combination of mostly Leo with a little Virgo also describes how women were viewed in the North. Leo is warm-hearted and friendly, but also has an inner dignity and courage. It is a sign of royalty, and women could become queens or priestesses. They were idealized for their beauty and viewed as romantic objects, but they also had to have integrity and chastity to deserve being held in esteem, and Virgo, the sign of the woman, would give this extra finish to the lovely goddess, Freya. Leo is also a sign of adornment, and Freya was famous for her necklace of precious jewels.

The most popular proposal for calendar reform since the 19th century has been the 28-day month calendar which has thirteen months instead of twelve. About 1830, August Comte introduced this calendar invention of his to the scientific world. It was surprisingly well received by astronomers and even impressed the Pope. Four seven-day weeks always began with Sunday and every month ended



with Saturday. This totaled 364 days with a remaining extra day and an extra two every leap year. This one-day remnant is what fouled it up with the world's Jewish community which put extra pressure on the Pope to rescind his favorable first impression and repudiate the idea. (Comte wanted the extra month to be named after the Virgin Mary.) The Jews said that the extra day would throw the whole week out of sequence; the first of January would eventually become Monday, then Tuesday, etc. Consequently, 'God' (?) would be mortally offended to have his day of rest, the Sabbath, out of sequence with the end of the week. Implicitly obeying their god's command would mean that they would have to take off a different day each week for their religious observances. The Jews had their own religious calendar with its intercalary thirteenth month every third year, so it was not the thirteenth month that bothered them or the fact that seven of them would now bear the names of 'idolatrous' deities. The civil calendar was not their concern, they said, except in that it might disturb or greatly inconvenience their religious worship and customs.

When the Romans had a 360-day year, ten month calendar, none of the months were named after any god or gods they may have worshipped in that remote time. They simply named them Primus, Secundus, Tertius and so forth. In 451 BCI, when the twelve-month calendar went into effect, only six of the months were named after gods or goddesses. The old names were retained for the summer and fall months probably because the Roman priesthood could not agree on what to name them. Latin sounds more familiar to our ears than our own Teutonic language at times. We do not know what our Nordic ancestors named the months when they had a ten-month calendar. However, using a descriptive term like 'the ninth of First' instead of the 'ninth of January' I just don't think will go over with the public. I like the names of our Odinst calendar, and devising one more name is well within the capacity of the directing body of the Fellowship. I will be bold enough to suggest the name 'Blooming' for the last spring month, and I see it as properly between Ostara and Shearing. In the northern hemisphere, the shearing of sheep begins about the last week of May and continues until the middle of June. The Oera Linda Book also mentions a month called Blooming, when the great earthquake struck.

With a 364-day calendar, an intercalary week of seven days could be inserted every six years, and by so doing, it would also

include a leap day. This would keep the seven-day week in sequence and satisfy the Jews who have always demanded that we take special account of them! This special week would be outside any calendar month and would have to be given some kind of significance. Every four hundred years a leap day had to be dropped, as for instance in 1700 and 1900 when the year is not divisible by the number four. This is the improvement the Gregorian calendar made over the Julian calendar. This sixth-year intercalation should please the Jews since they are so fond of the number six. With a strong, steady popularity and familiarity of 150 years behind it, the thirteen-month calendar will probably one day be adopted. Employers would find the even months much to their liking in calculating paychecks, insurance premiums, etc. Our seasonal names might also be quite appealing.

Perhaps the ideal time to start a new calendar for our folk would be to find a year when the winter sunstead falls on a Sunday. Another choice would be a year when the Sun enters Thrudheim (that would be the sign of Sagittarius in the Roman zodiac). If the old seasonal zodiac is used, that would be Sunday, Nov 22, 1987. A propitious date, since a new moon falls on the previous day, and a new lunar cycle begins just two weeks before, on November 8. (A lunar cycle is about four months short of being 19 years in length.) In that case a new month would have to appear in the late fall. The Icelandic calendar had a month called 'Frost' which appeared just before the Yule month. Frost then would start with Nov. 22 and end with Dec. 19. Ember would have to start on Oct 23 and end with Nov 19, 1988. Nov 20 would be the extra day and Nov 21 would be Leap Day. In order that the next year not start on a Tuesday, the 20th and 21st would be dropped and an intercalary week would be inserted in the 1993 calendar at this time of the year.

It could be called Ember Week or Ember Days, or for those who think we should be pious, or just careful with our health, the week could be called Fasting, and would be a good time to cleanse the body of toxins before indulging in the Yule season. On the rare occasions when a Leap Day would be skipped, the intercalary week would be put off until the seventh year. This won't happen until the year 2100 CI.

Naturally other alternatives should be tested. In one zodiac, the beginning of Sagittarius comes on Nov. 22, but in the sidereal one Sagittarius does not arrive until

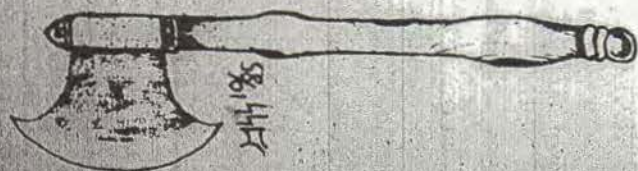


Dec. 16. If the difference is divided in two, midnight between Dec 3 and Dec 4 would be half way between. Dec 4 falls on a Sunday in 1988. If this was made the beginning of the Yule month, 28 days would take us to the end of the Gregorian year as we presently have it, and then January 1, 1989 by falling, on a Sunday, would mark the beginning of Snowing.

This would be an extremely convenient way if changing over to a new calendar with the least amount of confusion. To make the names of the months as seasonally appropriate as we can, the new month, Blooming, would be inserted between Ostara and Shearing and would start on April 23 and end on May 20, 1989. Harvest would be later than we are used to, arriving on Aug 13 and ending on Sep 9, but Shedding would be better positioned as a fall month rather than a later summer month. Then Hunting would more nearly follow the modern hunting season - Oct 8 to Nov 4. The end of the year would be Dec 2. Dec 3 would be put in layaway until 1994 when a full week could be added.

Dec 22 (winter sunstead) fell on a Sunday in 1985 and will do the same in 1991 and again in 2002. The new month would be most seasonally appropriate between Harvest and Shedding. The best name I can think of is 'Ebbing', a name the Icelandic calendar used to describe the last month of winter when the severe cold began to wane. However, the 28-day period from Aug. 30 to Sep 26 could just as easily be described as the waning of the summer heat and the ebbing of the life forces. Shedding then, goes from Sep 27 to Oct 24, and Hunting from Oct 25 to Nov 21. Surprisingly enough, Ember in this calendar (Nov 22 to Dec 19) has the same days as the Frost month in the first thirteen-month calendar described. This is because 1992 is another leap year; Dec 20 is Day 365 and Dec 21 is Leap Day. I think this calendar has the most appropriate beginning for a new solar year. In a way, Finn Magnussen would have won his argument. In his eyes Ullr should be the first god. J.H.P.

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## Observations

INSTALLMENT GENOCIDE -- As the non-White population the world over increases ominously, the birthrate for ethnic Europeans, West and East, continues to fall. This low level of births throughout Europe has become so alarming that now even usually timid Euro-Establishment politicians, bureaucrats and businessmen are speaking out about it, encouraging couples in their respective countries to have more babies. One such recent call on the part of a top government official in Greece provoked a furious outburst from Greek 'feminists' who protested the advocacy as a 'lowering' of women to the status of 'baby-making machines'. Similar perverted 'feminist' thinking prevails here in the US, and as a result millions of Aryan babies have been aborted over the past few years. Abortion, non-Aryan immigration, miscegenation and other dysgenic forces are steadily pushing our Folk towards the abyss of physical extinction - a fate from which there is no return.

ALBARIAN VITALITY - Curiously, while most Americans and Europeans are awash in social and spiritual confusion, and stagger on to their collective biological doom, the nationalist-communist leaders of little Albania proudly point to a national birthrate nearly four times the European average!

CHINESE CHUTZPAH - One nation that is making stupendous efforts to deal with its population problems is the People's Republic of China. The dilemma for the mandarins of Peking, of course, is how to LIMIT their burgeoning oversupply of Chinese; a strict birth control program is now in effect. A seldom-mentioned aspect of this Chinese project is a eugenics campaign to eliminate hereditary diseases and 'improve the race' as the Chinese themselves put it. Another lesser-known fact of Chinese demographics involves a kind of retroactive abortion en masse: the killing of between 32.25 and 61.7 million people since 1949, all in the course of political consolidation on the part of the Chinese Communist Party (according to the US Senate's Committee of the Judiciary, 'Walker Report', July 1971).

Interestingly enough, neither Chinese eugenics nor Chinese auto-genocide of the recent past (nor Chinese aggression against war-racked Vietnam nor Chinese support for the fantastic Pol Pot regime, late of Cambodia) has prevented the otherwise morally sensitive US government from OK-ing exports



If, say, South Africa had engaged in behavior comparable to that of the Chinese, the US government would probably export nuclear technology to Pretoria in the form of some well-aimed missiles!

VENEREAL VIKING - People like the Albanians and the Chinese in their own fashion look after the welfare of their own race and nation; idiot Westerners continue to cut their own throats, not only through stupidity and avarice, but also through misplaced idealism. A case in point involves a young Icelandic who, brimming with do-goodism, trekked off to Africa to 'help' the natives. Apparently, this concerned humanitarian really threw himself into his work, so to speak, for, sometime after his return to Iceland he was diagnosed as having AIDS. How many Icelanders may have been infected with this African-acquired virus is unknown.

What a better world this would be if each people tended to its own affairs and were responsible to and for itself alone! True service to mankind lies in service to one's own Folk.

FREE MARKET FLOP - AGAIN - Economic theory and practice in the US is also pretty woomy. Our apostles of laissez-faire, in declaiming against any kind of collective or social control over the economy allege that the 'invisible hand' of the free market will yield optimum efficiency and benefits in its economic processes (just HOW this magical, metaphysical phenomenon transforms unrestrained egoism into social weal is never quite explained). Some such blessings were predicted to result from deregulation of the airline and trucking industries, effected not long ago. Now, however, there are reve-

IT'S BAD - EXCEPT WHEN WE DO IT - Wormiest of all is the contemporary sense of political morality. The bloody Arab guerilla attacks of December 27 against Israeli targets at the Rome and Vienna airports have evoked well nigh universal condemnation from governments and media moralists. Commented the US State Department: "Terrorists who kill and maim innocent civilians are beyond the pale of civilization and must be held responsible for their CRIMES WHICH NO CAUSE CAN JUSTIFY", (emphasis added). Our outraged government spokesmen and incensed editorialists did not comment on or characterize previous or present civilian-wasting actions on the part of the US such as the bombing of Dresden, the nuking of Hirishima and Nagasaki, B-52 carpet bombing in Indo-China, military support for the 1971 Pakistani invasion of Bangla Desh in which according to some estimates nearly 3 million Bengalis were massacred, military support for the genocidal Israeli bombing of Palestinian refugee camps, military support for the smash-happy Israeli invasion and occupation of Lebanon (including the shelling of Lebanese villages by the USS NEW JERSEY in 1983), military support for CONTRA terrorists attacking Nicaragua, etc.

P.W.

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In MYTHS OF THE NORSEMEN by H.A. GUERBER it is stated that the month of December was dedicated to Thor; however, we have not been able to find out why - until now; that is.

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## OVERVIEW CONT.

**THE END OF SUMER** In the last issue we dealt extensively with the Sumerian civilization but generally speaking the history of the Near East does not hold much interest for our folk. Groups of our ancestors held sway over the indigenous population at various times and put their mark on the area; at other times Semitic rulers were the personalities who directed the developments. We shall mention some of the main events over several thousand years in order to keep things in perspective, remembering that much of this happened at the same time our forefathers of northern Europe erected great monolithic stone structures, the best known of which is Stonehenge. That not as much is known about the civilization, responsible for these works is mainly due to the extensive destruction of literature carried out by Christian rulers and missionaries. The fact nevertheless remains that the old dictum 'ex oriente lux' and the theory that civilization began at one point and spread from there has been proven invalid.

Here then are some of the highlights of the next historic period, starting with Sargon I, king of the Semitic city of Akkad. He was the first known empire builder, and between 2400 and 2350 BCI he conquered the Sumerian cities and initiated Akkadian supremacy in the area. He unified the two countries into a true state, taking from the Sumerian civilization what he could use but imposing a Semitic flavor which left behind a new style of Sumerian art which, rather than depicting representative government, marked

the theme of royal rulership. The Sumerian civilization still lived on but it had been given a different twist.

Sargon was a military king and the earliest development of professional soldiery took place under his rule; the king boasted that 5400 soldiers were eating at his tables in the palace. One reason for his military success was the invention of a composite bow, made from wood and horn. Because of necessary irrigation and flood control conscription of labor was instituted.

Sargon's descendants held sway for about 200 years but under his great grandson the rulership was defeated by a Caucasian people called the Gutians, and a new phase in the Sumerian civilization began. By 2000 BCI the power returned to the native Sumerians and the first king of the Third Dynasty called himself 'King of Sumer and Akkad', but the Akkadian period was de facto over although many Semitic traits remained.

The City of Ur now became the center. [As an aside let's note that in the Germanic languages the name of the city is still in use; in German, for example, "ur'alt" means as old as Ur = very old]. The provinces paying tribute to Ur at that time stretched from the Mediterranean around what is now Lebanon, across Iraq, reaching Susa, now located a few miles inside Iran, about a hundred miles north of Abadan.

By then the Sumerian civilization had lost much of its Indo-European individuality and was absorbed in the general history of the area. In



about 200 BCI Ur fell to the Elamites and the area has since been dominated by fights to control the trade routes of Iran and the much needed minerals of Mesopotamia. In recent years the oil deposits have been the bone of contention, hiding behind a religious/ cultural struggle.

The Sumerians left us writing, concepts of justice and legality and the division of secular and religious authority.

The Gutians who took part in the Akkadian overthrow were originally of Aryan stock and the progenitors of the modern day Kurds. Another powerful group was the Amorites whose racial origin is rather complex.

## BABYLON

The next center of importance was Babylon, a name that speaks loudly of a scale and richness of civilization until then unknown, with its main attraction being the great palace of Mari. Babylonia is the ancient name for Mesopotamia, many kings ruled various sections of the area and power plays were common. By far the most important ruler was Hammurabi who, about 1770 BCI, united the whole area in one kingdom. The reign of this powerful king was the height of the Old Babylonian civilization. Hammurabi seems to have been a shrewd administrator and a good politician who was smart enough to take great care of the welfare of his subjects. His most important legacy is his code of law which is not an original set of laws but rather a collection of rules and customs already in existence. It contains the oldest statement of the legal principle of an eye for an eye. Besides this Semitic concept, the code contains provisions for the fair treatment of slaves; Babylon, like every other ancient nation and many modern ones, rested on slavery; however, the Babylonian slaves enjoyed a remarkable independence; they were allowed to do business and even to own slaves themselves. Since most of the Sumerian traditions were still intact in Babylonia, the female gender commanded more freedom and respect than was the case in later Christian centuries. Another feature worth noting is that Hammurabi published this code of law so that all could learn about it, and the judicial process was taken out of the temple and non-priestly courts handled all legal questions under the supervision of town notables.

Hammurabi's descendants ruled until some time around 1600 BCI when the Hittites destroyed Babylon and Mesopotamia once again was divided between rival peoples who flocked to the area from all over. The Hittites were an Indo-European tribe living in Anatolia which is now the large part of modern Turkey located on the Asia Minor peninsula.

Circumstances have promoted more excavations in the Near East than in Europe; we therefore have more knowledge about these early civilization than of those of our own direct forefathers in northern locations.

Thus we know about Babylonian astrology and the ancient observations of nature; their knowledge of astronomy was also extensive, so already about 1000 BCI the predictions of lunar eclipses was possible and within another two to three hundred years the paths of the sun and some of the planets had been plotted with an astonishing accuracy against the position of the apparently fixed stars.

This scientific tradition reflected Babylonian knowledge of mathematics and passed on to us the sexagesimal system still in use in the circle of 360 degrees and the hour of sixty minutes.

Their religious concepts are different from European traditions. Their world was dominated by the two big rivers, the Tigris and the Euphrates, so it is no wonder their world was created out of the watery waste. Man was a slave to the gods; the name of their main deity was Marduk. In 1162 BCI the statue of this god was conquered by the Elamites and removed from the city. With this event the focus of history shifted from Mesopotamia and another country became the new center of attention.

## EGYPT

Ancient Egypt has always had a certain flavor of mysticism; the pyramids, the puzzling sphinx and the mummies, the mighty Nile, the bas relief and the hieroglyphs, all titillate our curiosity and inspire awe and, indeed, the Egyptian civilization is an important part of our visible heritage from antiquity.

Because of the proximity of Sumer and Babylon, the Egyptians were able to benefit from previous experiences, for example, the hieroglyphs, the pictorial writing of Egypt, owed a debt to Sumerian script.

Egypt is dominated by the river Nile which is over 4000 miles long and compete with the Mississippi-Missouri and the Amazon in length; it takes its waters from Uganda/ Tanzania and from Lake Victoria.

Life in ancient Egypt was geared to the rhythm of the annual floods of the river. Around 5000 BCI the area was peopled by many different tribes usually going by the name of the Hamitic races, but this designation must be taken with a grain of salt as some historians want to include both the Berbers who were essentially Caucasians and the Hottentots who are negroid primitives; however, that far back the population was mainly hunters and gatherers until eventually they learned enough to embark on



purposeful cultivation of the Nile valley. Most of them belonged to clans, having animal totems, and under the rulership of clan chiefs.

In the fourth millennium BCI there was an intensification of foreign influences and the population has some technological accomplishments to its credit; papyrus boats were produced and copper utensils manufactured; craftsmen created beautiful jewelry. The northern region seems to have learned from other peoples and the knowledge slowly penetrated southward. A politically structured government appeared and the area became solidified into two kingdoms, one northern or Lower Egypt, and one southern or Upper Egypt (up the Nile, that is). No period of city states is apparent; the Egyptian towns were market places rather than representative of true urbanization.

Not much is known about the two Egypts prior to 3200 BCI. Because writing already was available at that time, historic accounts of the early developments of its civilization from then on are fairly complete. And the records tell about a great warrior king by name Menes who ruled Upper Egypt and about that time conquered the north and thus unified the two kingdoms into one political entity.

For nearly 34000 years Egypt existed as an important civilization; its stability and conservative power structure is its most striking feature. Its history divides into five big sections - the Old, Middle and New Kingdoms, separated by what is known as the First and Second Intermediate Period. The three kingdoms each have a distinctive flavor whereas the two periods in between are rather nondescript. The state form itself is an expression of Egyptian mentality. The two important cities, Memphis and Thebes, were not so much true cities as they were great religious centers and palace complexes. The tension between palace and temple, well known throughout history, did not exist in Egypt for when the Egyptian kingship emerged, the Pharaohs were the gods so no rivalry was to be found; god and ruler were contained in the person of the Pharaoh.

Justice became what the Pharaoh loved; evil what the Pharaoh hated; a simple but effective way of keeping law and order. The Pharaoh did not need any code of law to guide him. However, this concept suffered when foreign influences made inroads and it became impossible to believe that the Pharaoh was the god of all the world; doubt befell the nation, although it still took a long time before the collapse became observable. An impressive hierarchy of bureaucrats kept the machinery of government going. We have a list of virtues necessary for the success as a scribe which includes: industrious study, self control,

prudence, respect for superiors, scrupulous regard for the sanctity of weights and measures; indeed qualities making for a good civil servant.

The pyramids are the best known feature of Egyptian civilization; they are the result of a tremendous concentration of a huge labor force. The 'Step Pyramid' at Memphis is a masterpiece of the first architect whose name we know - Imhotep, chancellor to the king. It is commonly thought that these structures are the result of complicated mathematical skills, but this seems to be invalid. Not to diminish the accomplishments of the Egyptian builders, we may well compare with our European ancestors who created Stonehenge as an astronomic calendar, showing the exact position of both the sun and moon at the change of the seasons, a far greater scientific understanding than that necessary for the Egyptian pyramids.

Funny enough, the Egyptians did create a calendar that certainly is not to be sneezed at. They were the first to establish the solar year of 365 1/4 days, divided into twelve months, each with three 'weeks' of ten days, the five days left over were added at the end of the year.

Two art forms took their beginning with the Egyptians, basrelief, sometimes with the figures sunk into the material rather than having the background carved out, and calligraphy, a special form for writing with elaborate 'lettering' pleasing to the eye. They rejected the cuneiform already in use and instead created the already mentioned hieroglyphs, a system of writing using pictures rather than letters although in some cases each sign also had a phonetic value.

In medicine the Egyptians also showed originality; the work done during mummification gave a good basis for anatomical knowledge through observation; they knew about contraceptives and they had an extensive skill in using plants in health and healing which they eventually passed on to the Greeks.

The position of women in Egyptian society was, as in Babylon and Sumer, one of independence, dignity and respect.

During the Middle Kingdom the most powerful Pharaoh was Amenemhet I who reunited the kingdom; his capital was Thebes; stability was regained, social order and cohesiveness restored.

The Second Intermediate Period saw the invasion of the Hyksos who established themselves as overlords; however, these foreigners were defeated under the Eighteenth Dynasty and the beginning of the New Kingdom followed. This was the period of Egyptian prestige and prosperity. A female by name Hatsheput at one time occupied the throne, notable for a consolidation of royal authority and an expansion of com-



-merce. In the meantime the Mitanni, an Indo-Aryan people, encroached on the parameters of the Kingdom, themselves being pressured by the Hittites.

Amenhotep IV succeeded his father in 1479 BCI. He was a person of vision and he wanted to replace the ancient religion with a sun worship cult. To emphasize his seriousness in this undertaking, he changed his name to Akhnaton; Aton was the old name of the sun and the Pharaoh's assumed name meant 'He in whom Aton is satisfied'.

Outside political and military pressure continued; the Mitanni fell to the Hittites and inner turbulence followed; the age of Imperial Power waned. Although no positive philosophy or religious legacy is left, Egyptian civilization was a strong cultural force for more than 1500 years which in itself is an accomplishment worthy of our respect and admiration.

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## Direction

By necessity authoritarian, religious/ moral concepts are imposed from without; the authority decides what is good or bad; it lays down the laws and norms for conduct; it approves or metes out penalties for not obeying these laws. Christianity is such an authority (e.g. the recent excommunication of Archbishop Lefebvre). Several cults might also be mentioned.

It is widely believed that if we did not have this authority we would either be confronted with a dictatorial civic authority which would make the decisions or with no authority at all which would constitute chaos. This is not necessarily so.

A rational authority that had its source in Reason might be a power that would not exploit or demand blind obedience; it would teach that irrational ("wrong") decisions would have bad consequences, whereas rational or reasoned decisions would lead to "good" results. There would be no need for reverence or fear of any outside power. That rational people might feel awe and reverence for the eternal powers ruling the cosmos, would be quite different from the trepidations and trembling the church or dictator might impose on its/ his subjects.

The source of irrational authority is always power over people; this may be physical, it may be mental, or both. It may be a growing fear or it can be relative as expressed in anxiety or a feeling of helplessness. Either way, it is the result of a fear imposed by an authority outside the person.

What's behind the laws of such an authority? We will usually find that what is 'good' means something that will benefit the authority; therefore disobedience, and worse, rebellion, are the

worst of sins. The fear of disapproval and the wish for acceptance may in some cases be the main reason for following the laws put down by such an authority.

A rational authority would be based, not on fear, but on respect for the authority's skill and knowledge. Humanism is a philosophy which bases its ethics on the principles that man knows best what is good for him and what is bad; that man is fully capable of determining which criteria he wants to live by. But unless some inner force puts a brake on, such ethics will become too selfish and selfcentered; "good" is what benefits the person; "bad" is everything else; his concern is for his own welfare without regard for anything or anybody else. The me-me outlook and 'if it feels good, do it' are the two main directives.

Odinists in general would, of course, favor reason as the directive for our concepts of right and wrong, rather than a dictator, a cultish guru or the Judeo-Christian god. Odinism cannot fly in the face of reason; but humanistic materialism is a rather narrow field upon which to base our whole outlook. Odinists must consider that we are only the bond between the past and the future; we are the links that tie one generation to the next in an unending chain of kin whose beginnings are hidden in the mist of antiquity and whose future components we must make sure will live forever.

So whereas Christians center their lives on a projected existence in an afterlife that has not yet been proven, and humanists focus their lives on themselves and their narrow wants and needs, Odinists want to consider what is best for the folk and would often forego personal conveniences and benefits if some action would prove helpful to the folk.

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Because we can only think in terms of our own experiences it may be argued that 'man is the measure of all things' and things may only be meaningful to us when looked at from personal viewpoint, but it is not the individual man who is the center, the continuation of the folk is the important goal. This does not mean that we should be rash and jump in with both feet in acts of bravado; on the contrary, it means that we should always weigh carefully if an action will benefit the folk or not. If it doesn't, forget it; if it does, try to carry it out if possible. Rud Mills expressed it this way:

"My folk is greater than I  
My race is greater than I,  
Truth is greater than I,  
Nevertheless I am of all of these" C

## Observations

**LESSONS OF THE KALASH** - In three remote valleys in the far north of Pakistan dwell a little-known people called the Kalash. An agri cultural folk whose origins are still a subject of debate, the Kalash are remarkable for constituting a pagan island amidst a surrounding Islamic sea. More noteworthy still are the physical characteristics of the Kalash, who commonly display marked Aryan features such as light complexion, hair and eyes, in stark contrast to the predominating 'Asiatic' appearance of the masses at large. Unfortunately, with a population of only around 2000 the Kalash face an uncertain future as more frequent contact with the outside world and the ever-increasing likelihood of young Kalash emigrating from their communities push them towards assimilation and extinction.

The irony in the phenomenon of the Kalash is the strong probability, as indicated by V. Gordon Childe and other racial historians, that the area now inhabited by this dwindling people was once part of the ancient homeland of the Aryan race itself.

Just as the Kalash now find themselves a tiny minority in their race's own ancestral territories, so also do the Aryan peoples in general find themselves a minority unsympathetically regarded by an envious colored world majority.

Which peoples prevail and which peoples perish concern Nature about as much as the outcome of the clash of micro-organisms in the puddle down the street. Nature doesn't play favorites. She does award survival to whomever plays best according to her grim, intractable rules. And for the higher primates, winning the survival game is clearly a function of social cohesiveness: the subspecies that 'plays' together survives to-

gether. The steady decline of the 'individualistic' chimps and gorillas in contrast to the more successful 'collectivistic' baboons bears this out for our hirsute cousins; while the fantastic persistence and power of organized Jewry demonstrates this fact in the racial arena.

It is a lesson that Aryan man had better learn soon, before he is reduced to the level of an anthropological curiosity like the Kalash.

**ANTI-APARTHEID ASININITY** - As if we hadn't already been stuffed to the gills with insipid anti-apartheid propaganda puked out by limousine liberals and Brie cheese radicals, June saw us further crammed just about to the busting point, what with a ten-hour BBC-broadcast "Tribute to Nelson Mandela" concert perpetrated by a gaggle of over-paid, over-privileged rock, pop and 'entertainment' goblins.

As per usual, 'justice', 'freedom', 'human rights' and 'morality' were the buzzwords bandied about by the gaudy luminaries infesting this raucous extravaganza saluting the imprisoned ANC guerrilla fuhrer, but, not surprisingly, there were no words of concern over rights to self-determination and cultural integrity for South Africa's minority White population who would have to live under a "Mandela-ized" regime.

Nor were any of the conscience-stricken performers moved to comment on the sterling record of 'justice', 'freedom', 'human rights' and 'morality' racked up by Africa's black-ruled states, such as Uganda, where the previous 'government' butchered half a million of its own civilians during a ferocious civil war.

But what's really annoying, if not mystifying, is the continued silence of these and other anti-apartheid phonies regarding Pretoria's Zionist connection. For not only does the Zionist entity have extensive military, economic and political links with South Africa, it is itself blatantly racist (as recognized by 72 nations in the UN's 1975 anti-Zionist resolution), and, worst of all, guilty of genocide against the Palestinians.

If South African apartheid, which is 'merely' a system of racial discrimination and exploitation, merits condemnation, why isn't Zionism, which is openly carrying out a policy of national and cultural extermination against a people, doubly damnable?

Where are the anti-Zionist concerts, movies and marches? Where are the ringing denunciations of Zionism by prominent personalities? Where are the calls for disinvestment vis-a-vis Israel?

Granted, some anti-apartheid activists, particularly militant Black nationalists, do also attack Zionism; that at least deserve respect for being consistent.

The problem, of course, is the detestable double



standard regarding the criticism of certain races and peoples. Aryans are always fair game for any and all criticism. Non-Aryans (except for certain Arab and Islamic peoples), and especially, Jews, are generally sacrosanct.

We don't support South Africa's apartheid system as it now exists, because we believe that a White minority society built and functioning upon a base of Black majority labor is a fundamentally inorganic, inviable arrangement, just as would be the subjugation of the White minority to the overwhelming Black majority.

The only possible sane, natural and equitable solution to the apartheid question would be the negotiated reconstitution of South Africa into distinct, ethnic nations which could relate and deal with each other on the basis of sovereignty, equality, mutual respect and benefit, and noninterference in each other's internal affairs.

The Zionists, Zogites and money-power internationalists clearly don't give a damn about any of the people of South Africa, as they are playing both sides of the apartheid fence, intent on either propping up a 'reformist' Botha-type government which would preserve the privileges of the White bourgeois elite in a multi-racial society, or turning South Africa into a Black-run client state like Zaire, subservient to the imperious will of world finance capital. Which strategy finally prevail depends upon a multitude of complex factors both in South Africa and internationally. The bottom line is making South Africa safe for Zogocracy.

What wonders would result if the true nationalists of all races would see their common interests and come together with a sense of realism and good will to solve South Africa's festering problems! Unfortunately, history seldom witnesses such neat, rational solutions to the contradictions between peoples and nations.

The South African conundrum merits some fresh, constructive approaches. What we don't need is any more self-righteous moralistic wailing from a bunch of coke-snorting, wine-sipping yuppified scum whose wealth shelters them from the consequences of their hypocrisy and political irresponsibility.

QUALITY QUOTE - "Tyranny is colorblind and is no less reprehensible when perpetrated by one of our own kind" - Yoweri Museveni, Black nationalist leader of Uganda, commenting on an anti-apartheid resolution at a recent meeting of the Organization of African Unity.

P.W.

## Ragnarok

[Reprinted from ORBriefing, No 73; see address above]

The myth of the Ragnarok is perhaps the best known of all the Teutonic myths. People who know nothing of Odinism often know of the cataclysmic destruction of the gods.

Even amongst Odinists the subject of Ragnarok can lead to a cloud of melancholy. Like all myths it can be applied to our personal experiences but I want now to deal with its epic aspect and why rather than allow a feeling of gloom to descend on us we ought to see it as an affirmation of our being and our direct contact with our gods. The 'destruction of the gods' aspect has usually been greatly overplayed. This is not surprising when we consider that those whose writings of it we have were either christian or at the very least christian influenced. Contrary to widespread belief there is much evidence to show that Snorre Sturlasson far from being a pagan was a christian who was skilled in the art of disinformation, and the reverence he is sometimes shown is of questionable justification.

The Ragnarok myth shows how gods and men make a final stand against the overwhelming forces of destruction. This in itself can exude a kind of 'doomed romance' aura. There is a great attraction in the idea of going out in a blaze of glory for it can indeed be seen as a noble act. When we look around today at the evil forces besieging us this feeling of doom can lead to a sense of futility - the weak give up without a fight while even many of the strong overreact and waste themselves in foolhardy and foredoomed schemes. The emphasis on the twilight of the gods aspect has left an impression that our gods will be lost to us. Non-Odinists seldom realize that gods and men alike return to a purer realm. Even Odinists sometimes don't pay that triumph the attention it demands. Not only do gods and men return but their apparent demise in one manifestation affirms their direct relationship to us. Odinists believe in the reality of this life. It is a celebration of life and the gods are manifest in that life, not separate from it.

Christianity could never have a Ragnarok because the christian god is not part of life. In christian eyes this world, this life, is worthless and inherently corrupt. To the Odinist it is the affirmation of the gods and not some sort of mistake. Our gods are real and alive because they

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are manifest in the substance of this life and thus subject to the same events. The Ragnarok shows clearly the cycle of birth, death, rebirth which is behind all creation. If the gods were not part of this they would be beyond our reach; the fact that they are is a triumph of being.

We cannot control the cycle or laws of nature for we are part of it. But we can choose whether we are to live a noble life or a worthless one. We can choose in our daily lives whether to stand proud to defend family and our holy religion, fully knowing our limitations and our inevitable passing from this world, but we don't wait idly for that passing. And we know that rebirth awaits. The Ragnarok clearly shows that continuance: from the ashes a new and purer order arises, just as green shoots push up through the ashes of a forest fire.

The myth of Ragnarok shows our link with the gods and with the cycle of creation. Far from being pessimistic, it is an occasion of victory.

Osric

## Subversion

The following is a reprint taken from ORBriefing, a newsletter published by the English Odinists; Address: Odinic Rite, BCM Runic, London, WC1 England.

The separation of man and nature and hence from his natural gods is of course at the root of this and one of our aims must be to re-teach our people their own unique birthright. But why should this be so difficult? There are many and complex reasons, but perhaps one of the major causes is people's inbuilt desire to conform. At the most basic level they fall into two categories: there are those who form the mass and the other who are more individualist. There are numerous subgroups in each of these categories.

Making up the masses are those whose instincts are to conform in thought and deed and at all costs with the crowd. They go along with the majority and take its beliefs to heart. The individualists are those who are willing and also able to think and act differently from what is regarded as the norm if they feel it right to do so. The proportionate size of these two groups varies at different times and from one people to another, but the mass is always the larger. Neither should we despise this; it is natural and indeed essential for a society's or community's stability and progress. A people without this mass could not build a society able to compete or to co-operate with other societies because the essential social identity needed for an efficient society would be lacking.

The minority of individualists may blaze new directions in religious, artistic, political and scientific fields but the mass is needed to follow

and make ideas work. So both categories are natural and essential, the masses give a society its physical presence while the individualists lead its evolution.

We are faced today with very great dangers. Indeed, it is true to say that the very existence of our kin and Mother Earth are under dire threat. We must realize that the two categories I have mentioned often have a great problem in communicating ideas effectively. Members of the mass may have no interest or understanding in the beliefs of those who are different from the general population whom they often regard as odd. At the same time the individualists can have a tendency to view the majority as rather stupid for not understanding, or perverse for understanding but not altering their behaviour.

We as Odinists can see the destructive trends of modern society. We may feel the need to try and act or at least to sound the clangorous horn and there is a tendency to frustration with the masses for being so stupid to see these trends and too lazy, selfish or irresponsible to do anything about them or to make them worse through greed and downright malice. However, while there is this sloth and malice in plenty, the overwhelming need or motive of the mass is the desire to conform, hence we find many men and women of more than average intelligence and ability bearing little or no religious or political ideology, as brave or unselfish as most refusing to acknowledge the truth and danger even when it's staring them right in the face.

It is this urge to conform that makes people suppress (often subconsciously) thoughts or actions which do not appear popular. The problem lies not in beliefs but in perception of what is normal or 'good' and this overwhelms all other thoughts. It explains how a folk renowned for love of freedom have allowed themselves to be burdened by tyrannical laws which may take away the right to free speech. Similar shifts in allowing harmful and unnatural ideas and actions abound, e.g. the tolerance of the attack on the basic stabilizing unit of our nation, the family unit. The list is long and you will all know of many.

Historically essential instincts are unchanged or slow to change. But during this century and particularly since WW II we have seen a complete reversal of attitudes. This perhaps would be unimportant if it only applied to transient things, but it doesn't. There has been a sinister move to alter the perception of the most basic ideals of the western world. Perception now precedes reality whereas in more natural communities perception is formed from reality. The urbanization of communities has accelerated this trend alarmingly.



In established communities people in former times were surrounded by familiar things and acquaintances. Even in cities the sense of community in its proper term, not the misused trendy euphemism it is today, was strong because the people had roots. The members of these communities perceived the beliefs and behaviour of their fellows directly. It was in this kind of community that the masses' values were manifest. With the destruction of close communities and the growth of the 'urban gypsy' lifestyle people found themselves surrounded by strangers and strange things instead of what they knew well.

Their view became shaped more and more by impersonal media - newspapers, records and especially television. The hours spent viewing television are colossal and the TV forms the perception of how the 'normal' people believe and act. Every single aspect of human life is played out on TV, every conceivable situation: relationships, moral decisions, beliefs, work, birth, life, death and all in between. They see over and over how people on the small screen react to these. If someone is shown that  $2+2=3$  often enough and it appears that everyone else accepts this then they will too. The king has got no clothes! Only a child not yet conditioned to conform would dare state reality. These TV portrayals of real life shape viewers' beliefs to a great extent - in 1983 the events of a soap opera were headline news! They do not remind themselves enough that they are, after all, fiction and also that they are frequently biased. When someone sees a character in a certain way the effect on the subconscious is the same as if they'd seen this in real life. It leaves an impression and can mold attitudes to those displayed by the actors. By the time the same type of thing has been seen a few dozen times the viewer will believe this is the 'right' reaction. It may be totally contrary to ideas held for a long time, but all the same they will convince themselves that the way to be normal and not shunned by the rest of the crowd is to behave as shown on the TV and suppress natural instincts. They become ashamed of views they hold which might be out of favour with the normal or 'the nice'.

The next logical step is then to resent or dislike someone who in life seems to behave in the 'wrong' way, and this is where reality follows perception. The masters of perception now are the media controllers and creators, and yet they are but a tiny handful. But their power is massive. These creators of perception have transformed reality in a way to increase their own power and advance their aims while at the same time weakening and demoralizing the

masses, who simply soak up this distortion and even smile while destructive and unnatural events take place. The mass instinct is quite healthy and a vital component of society. But it also has the terrible consequence that if perverted it will lead to destructive trends. Unfortunately, an unnatural and hostile minority of individuals has gained a stranglehold on the media.

We can now better understand, perhaps, the reason why a direct approach to the masses will not work unless their perception has returned to natural lines. Instead we must try to educate and inspire those who can be moved (and there are many thousands). This can have a snowballing effect as perception changes. We have a lot to do, and though we may sometimes be frustrated and angry let us always remember that the stakes are survival.

Hengist.

## ⊕ Your Comments

Many people do not understand that a religion can exist without any commandments. Indeed, the way we have been trained by the christian churches to blindly follow the dictum of whichever denomination we were brought up in, is suggestive of the mental inactivity imposed by the church. Add to that the political pabulum we're served on TV where, every time the President speaks, several journalists come on to explain what was just said, as if we weren't able to understand common language.

Yet Odinism exists and is thriving without any commandments in the christian sense. Odinism is thus a religion for thinking individuals. This means that we should not cut ourselves off from any type of information we find, as long as that information is looked at from an Odinist viewpoint, even if we don't like what we hear.

Some comments to our recent survey show that a number of readers obviously misunderstood the essence and intent of our political articles, particularly the one in three parts headlined 'Marxism and Race'. The purpose was to inform; it is at least pretty funny to find that Marx was actually a racist. However, it is more than that. Whether you are aware of it or not, whether you believe it or not, changes have been made in the so-called Marxist Communist countries. Not only the recent glasnost ['openness'] and perestroika ['restructuring'] phenomenon, mostly likely an honest attempt to westernize the USSR (whether successful or not remains to be seen), but even during the reign of Lenin substantial changes began to appear.

This is mainly due to the fact that Marxism has proven itself wrong; things did not happen the way Marx said they would and, obviously, thinking Marxist communists realized that something



was amiss. Being aware of these changes is necessary in order to arrive at an informed and intelligent evaluation of what's going on internationally which again plays a rather important role in our domestic circumstances, particularly since this is an election year. We do not believe it is wise to disregard the political process and leave the field wide open to our opponents; we would hate to lose a point by default.

We know the content of the Communist Manifesto; but it was written more than a hundred year ago and has not been followed on many important points for a long time. It is as unrealistic to believe that the policy followed by the Eastern block is the 'old style' Communism, better called Stalinism, as it is to believe that our present government honors and follows the full extent of our Constitution, written two hundred years ago. You know it doesn't! At the same time as the US is moving towards an effective style of government rather close to "communist" bureaucratic despotism, the USSR which has found that people can be suppressed for only so long is moving towards a Western style government. Unfortunately, both may end up controlled by an international, one-world type regime, ruled by the unseen, financial powers who work behind the hired political figures.

When we bring information about stirrings in the nominally communist countries, please compare theories and practice; see what the communist leaders are doing now and compare with the actions of our own so-called leaders and you'll see there is not that much difference. This is why we believe information is necessary and that it is wrong to cut ourselves off from any news items that come our way.

Let us state again that despite our frequent discussions of 'political' matters, we do not officially endorse any one ideology or "ism". This is not a cop-out, but rather an expression of our conviction that political forms and processes will always vary according to individual, national, ethnic, historical and other factors. Prescribing one political system as appropriate for all people and all circumstances is in our view arrogant and dictatorial. We leave it to each Odinist to apply his or her religious values and insight in selecting a political perspective.

However, you're probably correct that we've been blowing the political horn a little too much in the last few months and neglecting other, equally or more, important aspects of our religious world view, the reason might be that so much has been going on politically and it is hard to make room for all of it and also find time to sort out what is for real and what is just for

show. We've said we would follow the directives from the survey and we will; but please bear in mind that Odinism is concerned with all aspects of life and we must admit that we personally agree with the reader who listed all of the first six subjects as number one, commenting that they in his opinion were all equally important.

Ed

## ODINIST LOGIC

Although most of our readers apparently got the point of our recent three part article "Marxism and Race" (and the point was that the totality of bio-racial factors has influenced and still continues to influence the complex of systems known as Marxism despite its ostensible rejection of those factors), a few were concerned about possible "pro-communist" sentiments being expressed in the series.

To clarify our intent in presenting "Marxism and Race" we would like to explain the method of thinking upon which the article was based:

\* Criticizing a bad criticism of a philosophy is not consequently an endorsement of that philosophy.

If an Odinist attacks an anti-Marxist statement, or an anti-Zionist statement, or an anti-christian statement, on the grounds that the statement shows sloppy thinking, it does not follow that the Odinist is pro-Marxist, pro-Zionist, or pro-christian. It does follow that the Odinist is pro-logic.

\* An idea is not valid or invalid because of whomever espouses it; an idea stands or falls on its own merits.

If a Marxist Tells an Odinist to fight pollution of the environment, should the Odinist therefore favor pollution, because to do otherwise would be "pro-communist"? An opinion, judgment or observation is not 'good' or 'bad' because it comes from Karl Marx, Adolf Hitler, Ayatollah Khomeini or the staff of THE ODINIST; its value or lack of value is self-contained and not ultimately dependent on who promotes it.

\* The mere description of a philosophy based on its own terms, within its own logic, without immediate resort to denunciation, is not necessarily an endorsement of that philosophy.

Consider this statement: "Christianity promises the believer an eternity of bliss in heaven. If you love God, keep His commandments, follow the teachings and example of His Son, Jesus Christ, you will go to paradise after you die and be happy with God forever. The precise formula to gain heaven, say Christians, may be found in the Holy Bible." The middle sentence of this statement, taken by itself, may appear to be an espousal of christian dogma, but taken in its proper context within the statement as a whole,



it is simply describing christian belief. There is no indication of the writer's attitude toward the content of the statement one way or another. If this statement is later combined with the assertion "This is not an endorsement of christian dogma", then there is no logical reason to believe that the writer is lying and is secretly pro-christian by virtue of the fact that he is discussing christianity in an objective way and not directly attacking it.

\* Granting the validity of some idea or ideas of a philosophy or of a philosopher is not an endorsement of the whole philosophy or of the philosopher himself.

If you accept Marx's statement that capitalism produces alienation, that doesn't automatically make you a Marxist. If you go along with Hitler's view that the Aryan race has outstanding cultural achievements to its credit, doesn't mean you accept everything Hitler said or did. If you agree with Ayatollah that usury is immoral, that's not proof that you're a Shi'ite Moslem. Even if you concur with an Israeli that living communally and working the land, as on a kibbutz, is a good idea, you are not necessarily pro-Zionist. And if you find merit in some ideas of all the personages mentioned above, you are most certainly not therefore some kind of impossible 'zionized neo-nazi Islamic Marxist'!

To simply sum it up, let's all be sure that emotion and hasty judgment do not overwhelm our powers of logical thinking

P.W.

## Greenland Year 1000

We've come across a book titled 'Land Under the Pole Star' by Helge Ingstad. According to this, the first settlement of Greenland took place around 985-990 CI and lasted about 500 years.

As Ingstad tells it, Eirik the Red was outlawed by the Norwegian Thing in 982; he went to Iceland. After having lived there for some time, he sailed westward in search of the lands sighted earlier by other Norsemen. He made landfall and called it Greenland where he established a settlement.

The news about this quickly spread to Iceland, Norway and the islands in between, and the reports about the abundance of game and fish became a strong inducement for others to follow. In the next decades many a man set sail across the open waters with his household and livestock to join the new settlement and make a living for himself and his family.

Along the coast of Greenland the conditions were rough but up the fjords and rivers the climate was often surprisingly mild. Most of the immigrants came from Iceland, so they were familiar with the weather and knew how to deal with it. Hunting and fishing gave them plenty of food and things for barter. Already in 1061 we

know of trading vessels arriving in Greenland, bringing needed supplies and picking up walrus tusks, blubber, furs, hides and down which were goods highly priced on European markets.

The southern tip of Greenland is roughly at the same latitude as Oslo, the present capital of Norway, but the climate is arctic; however, at the heads of the fjords where the centers of the settlements were located, conditions for grazing were good and suitable for livestock, especially sheep which were raised for food and wool.

The Norse Greenlanders were heathen, but unfortunately the Norwegian kings took an interest in the new colony. When Leif Eiriksson visited King Olaf Trygvason, he was given the task of promoting christianity; we don't know how thrilled Leif was with the job, but he returned home accompanied by a priest. This was the beginning of church building and the area came under the archbishop of Nidaros, the capital at the time; the country itself became subject for the Norwegian Crown.

It is difficult to estimate the size of the population. The colony, according to Ingstad consisted of 278 homesteads, 17 churches, 2 monasteries and 1 bishop. The number of people has been estimated as low as 3000 and as high as 9000, probably 4-5000 would be more realistic.

At the time the Norsemen came to Greenland, Eskimos were already living there; however, in the beginning the newcomers do not seem to have encountered any of them; not until the end of the twelfth century do we hear that Norsemen, hunting in the northern territories, came upon some 'little people' whom they called Skraelings.

In the 14th century contact with Greenland seems to fall off; trade diminished. A significant factor seems to have been dramatic changes in the climate. Greenland grew considerably colder over the centuries since Eirik's arrival.

Alf, the last bishop of Greenland about whom we have any solid knowledge, died in 1377. We also know that during one winter between 1406 and 1410 a trading boat from Norway stayed at Austerbygd, the southernmost of the two main settlements, but from then on we have no dependable news. Later finds indicate that as late as 1500 CI Norsemen still lived in Greenland, but that seems to be the end.

Late in the 16th century the coast of Greenland was again "discovered", but we hear nothing about these "discoverers" having met any Norse Greenlanders.

Arne





## OVERVIEW CONT.

When considering what is going on in the Near East these days, many people have a confused picture of who is fighting whom and why. If we look at the Near East from the year 2000 BCI and the following centuries, the situation is very much the same. Wars were waged in many areas, invaders conquering and being conquered; power structures waxing strong a period, then waning, for eventually to disappear, each leaving its mark on history, often carried over to the next power combine which changed it to its purpose until itself overpowered by a new invasion.

This is a general picture of the Near East and the Mediterranean area after Mesopotamia and Egypt had outlived their period of glory and until the center of civilization moved east-ward. Some of the names of places and people who dominated the area during the next thousand years are familiar, some are not. We'll quickly mention a few without becoming too specific about events happening two to three thousand years ago.

The main dynamic force in all these changes was the pressure exerted by Indo-European peoples coming into the area both from the East and from the West. One such group was

the Kassites whose ruling stratum was of pure Indo-European stock, holding power in Babylon for four to five centuries. Similar groups were invading other areas. Because many were used to a nomadic life-style, they easily adapted to a revolutionary warfare technique. The two-wheeled chariot was invented which gave the warrior a far superior mobility than previous vehicles. These tribes also introduced the use of cavalry. A true cavalry man not only uses his horse to get around faster, he also fights from the saddle. This was a new art, for managing a horse and at the same time handling bow or spear with accuracy is a complex matter and takes some skill, but during the following centuries the cavalry became an important part of warfare.

Another, more peaceful accomplishment was the domestication of the camel, which made possible the caravan trade, a great improvement over the earlier carts drawn by oxen or asses.

Neolithic peoples had long been making extensive journeys in dug-out canoes. The Egyptians of the Third Dynasty had put a sail on their sea-going vessels; now the use of a central mast and a square sail was introduced



and long expeditions became less dependent upon man power, although war ships seem still to have used oars and thus were more maneuverable. The beginning of navigation is indicated, and some form of fore-and-aft rigging was attempted which enabled the vessels to sail closer to the wind. By 1000 BCI boats were also fitted with watertight decks.

Another invention that facilitated trade was the use of money. Looking at our Federal Reserve IOUs and fractional banking we may think this a mixed blessing, nevertheless, trade was made easier. However, coins were not minted until the seventh century and the Phoenicians, traders par excellence, did not use coins until a century later, and still a few more centuries had to pass before European tribes began using coins.

Of course, no mass commodity production took place, thus no complex money system was present. Simple trade or barter don't necessarily require a common medium of exchange. Goods were looked at primarily for their use value, not as things to be resold for money. Many people in historic times have had some system of distribution, often through the chiefs or tribal councils. The community collectively "owned" everything in the form of resources and man power. It was the chief's or council's duty to make sure that every tribesman had his own and his family's needs covered so that the tribal activities would run smoothly. Sometimes this responsibility was taken over by the temple priests which would explain that stores of goods and other supplies were found in Sumerian temples. And it would illustrate the importance given to the recording of consignments deposited here and there and thus the necessity for detailed record keeping and accounting. This is the basis for communal living.

As mentioned earlier, literacy was encouraged; cuneiform writing had been adopted to serve several languages; other scripts were invented and the adoption of an alphabet further promoted reading; but it was not until about 800 BCI that we can actually talk about a medium for the first Western literature. The importance of this is considerable, for literature records tradition, and

traditions express self-consciousness and identity.

## GREECE

Reams have been written about Greek culture and anybody who is interested in studying the classic period of Greece would have no problem finding books dealing with its mythology, its ancient history, architecture, philosophy, medical knowledge and so forth. Here we shall mention one part that has special interest for us and which you will not find in the usual history books.

Crete is the largest of the Greek islands and already before the year 2000 BCI towns with a regular layout were being built using brick and stone; trade flourished. The people had been living there from neolithic times and life was good.

This period is known as the Minoan civilization, named after King Minos. It has been debated whether or not this king was a historic figure and he is commonly considered legendary. However, we beg to disagree, for we know from the Oera Linda book that in "Freya's Tex" is mentioned an ancient sea-king by name Minno who was both a seer and a philosopher and who gave laws to the Cretans.

Let us briefly recall a few of the pertinent events reported in this book: They deal with an ancient Frisian empire, centered around the island of Heligoland, off the Dutch coast. Around 1600 BCI a controversy erupted during which an 'Ehremother' and her followers left the empire on a fleet of many ships, eventually arriving at Crete where they settled. The leader of this expedition was a sea-king by name Minno; it is said that he was a seer and philosopher; he framed a set of laws following the Frisian code of conduct, and the Cretans adopted it apparently without any discussion. Folk-mothers by name Minerva and Athene figure in the book. The time table is close enough to be acceptable and there is no doubt in our minds that the Frisian sea-king Minno and King Minos are the same person, although this is not what the history books will tell you, methinks we need some revisionism here! One reason the historians have doubted the Oera Linda book



is the lack of solid evidence for the existence of Minno/Minos, for example in the form of excavated remains; but the book tells that when Minno grew old he returned to his homeland where he died.

The Minoan period of Greek civilization therefore has a special interest to us as its foundation was decidedly influenced by northern European concepts although the trade across the Mediterranean of course also was a dominant factor. Later, legends formed around King Minos who supposedly talked to the gods and married the daughter of the sun.

The two main products exported were olives and wines which grew in profusion where grain would not, helped by the extremely favorable climate. Otherwise the civilization is known for its palaces, the most impressive being at Knossos. Its period of importance lasted about 600 years; its heyday was around 1600-1500 BCI.

That life was peaceful is attested by the fact that the towns had no fortifications. More evidence of the tranquility of life on Crete is the high level of Minoan art which may be its most spectacular legacy. Flowers, plants and rural scenes are depicted on large frescoes in all the palaces, showing a closeness to nature and a strong appreciation for nature's gifts; the scenes are lively and full of movement.

Accordingly the religious concepts held by the Minoan civilization, although not well-known, seem to express a sunny outlook. We have no dependable knowledge about the political set-up, but trade and agriculture gave the economy a solid foundation. Fire, earthquakes and tidal waves seem to be responsible for a recurrent destruction of towns and crops, finally so severe that the Cretans were unable to overcome the devastations. During the 14th century the palace at Knossos was completely destroyed and its once dominant naval power was no more.

Other people of Indo-European stock made their presence felt on the mainland. They were more militaristic than the Minoans; they made use of horse-drawn war chariots; they built castles and fortifications around the cities. Following Indo-European customs, their societies were based on patriarchal

concepts; the spirit was individualistic. Each city had its king and a raft of bureaucratic functionaries took care of civic matters and kept a close supervision over the community. This is the beginning of the famous city-states.

The Greek called themselves 'the Hellenes', named after the goddess Hellen (Helena) who was the daughter of Deucalion, the son of Prometheus who according to Greek mythology gave fire to the Greeks. The word means 'those who speak the Greek language'; it is therefore not a racial term for the Indo-European Greeks but rather a linguistic designation.

### MYCENAE

The next important period of Greek culture is that centered around Mycenae, the location of one of the fabulous palaces built by a culture rich in gold. Its height of power falls in the 15th and 14th centuries. It was an empire building culture and its influences had spread all over the mainland and to most of the islands by 1400 BCI. Political problems within the cities gave other power-seeking entities the opportunity for war action, and about 1200 BCI the famous Siege of Troy took place which signaled the collapse of the Mycenaean period described by Homer in his well-known epic The Iliad.

### THE PHOENICIANS

These ancient people of Semitic stock settled in Tyre located on what is now modern Lebanon as early as 2700 BCI. They had a large fleet of sea-going vessels and enjoyed an extensive commerce which seems to have suited their national character perfectly. The land was no good for agriculture so, using sturdy, merchant ships, they established busy trade routes all along the Mediterranean coast and beyond.

Tyre was eventually laid siege to by Alexander the Great in 332 BCI, but we're getting ahead of ourselves for at least one more important series of events must be mentioned before we leave these centuries.

### THE HEBREWS

It is fair to say that the Hebrews and their



history have had a tremendous impact on our lives. Their origin lies among the ancient, nomadic Semites of Arabia, and their earliest history goes back to the so-called age of the patriarchs and the tellings about Abraham, Isaac and Jacob. These legendary figures may or may not have lived, but if we take them as historic personalities, it is estimated their time would fall around 1800 BCI which means that they were part of the confused period following the collapse of Ur. The word Hebrew means 'wanderer' and, when discussing their early history this is the correct term to use. [Modern "Jews" are essentially a racial composite incorporating a large element of Khazar ethnic background. The Khazars were a non-Hebrew, non-Semitic people of Turco-Mongolian stock who converted to Judaism in 740 and later formed the basis for the Ashkenazi branch of Jewry.]

Supposedly the Hebrews were a pastoral people; they lived in a tribal society. The stories about the family of Jacob as reported in the Old Testament may be placed in the 17th century BCI, but there's no proof of their existence until about 1200 BCI, before that we only have tradition recorded much later.

Their history is important to us because of the tremendous influence they exerted upon world history, particularly in the Western sphere, through the spread of Christianity and Islam both of which are based upon the spiritual concepts of the Hebrews.

Generally speaking, people living in tribal societies had religions based on polytheistic concepts although they of course favored their own special gods. Perhaps because of their problems in keeping the clans together as a united power and success in their fights with neighboring tribes over border disputes and so forth, the Hebrews developed an elitist theology, according to which only their god was holy and the gods of other peoples were evil forces that had to be fought. Consequently, the Hebrews ended up having the most rigid, uncompromising religion of all peoples. This made their religious concepts racial in nature and resulted in an unbalanced, biased view that has nonetheless been the pillar of their racial strength and cohesiveness ever since. This was helped

tremendously by the 'invention' or the Covenant; through this device they believed, probably honestly and devoutly, that if they did such and such, they were assured certain results. The Hebrew god Yahweh, was 'the maker of all things, by whom all things were made'. He had created everything but existed outside his creation as a universal entity.

One of the other important figures in the history of the Hebrews is Moses (an Egyptian name). The exact role of this great religious reformer and Hebrew leader has never been satisfactorily defined and the Commandments themselves have not been convincingly dated until much later than the times in which he supposedly lived.

Our interest here is solely because of the morality, entirely contrary to Nordic concepts, which came to dominate Judaism and therefore also, unfortunately, Christianity and Islam which both sprung from the core of Judaism.

The prophets bitterly attacked social injustices and, through Christianity the Yahweh cult developed into a universal religion, encompassing the globe much to the detriment of all polytheistic religions; unfortunately for us, the West has taken the brunt of this influence, whereas both African and Oriental peoples had sense enough not to be overpowered by this weird 'Religion of Love'.

#### THE CHALDEANS

Before we leave this period of Near East history we must mention Chaldea which was the southern part of Babylonia (now southern Iraq). The earliest reference to Chaldea is found in the annals of the Assyrian king, Ashurnassirpal II (884-859 BCI). In the following centuries the area saw many power changes. One of the notable Assyrian kings is Ashurbanipal (669-626 BCI) who besides his military accomplishments also left a fine library. During a period of Assyrian decline Nabopolassar, a Chaldean, became king and was able to extend his influence northward. He founded a Chaldean dynasty which ruled the area until the Persian invasion in 539 BCI, and the prestige of these practised leaders was such that historians of



early times used the term Chaldea synonymous with Babylonia which sometimes causes some confusion. The Chaldean ruler Nebuchadnezzar will be remembered as the great conqueror and warrior-king who destroyed Jerusalem in 587 BCI.

Assyria passed into history as a political power after the sack of Nineveh in 612 BCI by armies from Media, the northwestern corner of modern Iran. The origin of the Medes is not officially established as Indo-European but they are connected with the Cimmerians, the Scythians and the Kurds. They now form the base of the people we know as the Iranians. C



#### HERE & THERE

In 1056 William of Normandy conquered England; twenty years later, in 1086, he initiated a remarkable project known as the Domesday Book (pronounced Doomsday) which still can be viewed at the Public Records in London where it has been kept for the last hundred years or more. It is an extraordinary record of the England of 900 years ago which historians have used as source material ever since.

King William sent out commissioners to every corner of the realm with orders to list everything and, believe me, when he said everything, he meant it, from persons to pigs, from buildings to boats. In the words of a contemporary chronicler, "There was not a single hide, nor one vintage of land nor even an ox, cow or swine that was not set down".

The Domesday Book has 1300 place names, and for hundreds of villages and towns this is the beginning of their history. It tells of customs, regulations, laws, and the amount of fines imposed for a number of infractions. It lists 25,000 slaves existing still at that time, and we may note that the practice of slavery was eliminated during the Norman rule.

The book explains how the land was worked, how many holdings in each shire, how many people were employed, how many animals, beehives, vineyards, fields. It puts down the location of forests and pastures, what was mined and where.

It is not known why the King ordered this extensive study which originally was known as "The Description of England", which indeed it was and a detailed one at that. This amazing work which only took 8 months to finish, was presented to the King before his death in 1087.

Actually it is not one book but two volumes of 1,666 pages combined; it has now been divided into several volumes, making the work easier to handle and more accessible to whomsoever might want to make use of it. Copies were made available to libraries during the celebration of the 900 years anniversary two years ago which sold for the sum of \$3,600 per copy. Technology has even entered into the project and video discs have been made.

A cockroach can live without food for 20 days and without water for 14; it can get through cracks thinner than a dime and eat large amounts of carcinogens and still die of old age. A cockroach can taste poison without eating it; and when he does, somehow a signal goes directly to his six legs with a command to get the hell out of there, and he takes off in a split second.

When Noah filled up the ark with the animals, two by two, no mention of cockroaches is found in the bible but I wish he had overlooked them and taken aboard a couple of unicorns instead.

Not until man arrived to these shores did America have any roaches; they were brought over from Europe and Africa by boats which all were infested. According to the Danish Navy Annals sailors were given a bottle of brandy for a thousand dead roaches; in 1611 an energetic seaman turned in 32,000 of the little creatures. As late as 1905 Japanese sailors would get extra shore leave for catching 300.

The roaches have been around for 350 million years, give or take a few, and there are about 200 species; only a small number of these get into houses; the rest exist peacefully in the woods as part of the eco system.

Roaches have shown themselves able to

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# THE WISDOM OF OMAR KHAYYAM

Sages from the eastern branch of the great Aryan family frequently strike many latter-day pagans as a tad too abstruse and ascetic. Safe and secure from any such austere inscrutability is the renowned Persian philosopher Abul Fath Ghiathoddin Hakim Omar Khayyam.

Born in the early years of the 9th century in Nishapur, a town in what is now Iran, Khayyam's inquisitive, perceptive mind propelled him into the vocations of astronomy and mathematics. He is best remembered, however, for his famous "Rubaiyat" ("rhyme-collection"), a series of quatrains in which he spuna philosophy often superficially interpreted as a simple espousal of "eat, drink and be merry, for tomorrow we die".

Admittedly, there is this hedonistic element in Khayyam. He had an almost Dionysian preoccupation with the glories of the grape and fleshly revels. But Khayyam was not merely some self-indulgent precursor of the yuppies. He has given us a philosophy that is in fact a well thought-out system of great insight and sensitivity, very similar to that of the Roman Epicurus.

Besides paeans to wine, women and song, Khayyam addressed questions of theology and

the nature of man and existence. His dynamic, lyrical iconoclasm constitutes, in the words of Iranian scholar Sadegh Hedayat, a "revolt of the Aryan spirit against Semitic beliefs". Khayyam ridiculed dogmatic notions of a harsh, judgmental god dispensing rewards and punishments; and although practically an agnostic, he could envision a god along deistic lines.

More to the point for Khayyam was understanding and interacting with the here and now, with a merciless, deceptive world of ceaseless becoming and passing away in which man is just one more construct in passage from genesis to decomposition. Such a world, Khayyam tells us, require our active acceptance, self-assertion, and above all mindful indulgence in what joys come our way, all while we banish worry, fear, sorrow, empty speculation, and pointless pursuits of position and possessions.

In these days of neurotic acquisitiveness, joyless profligacies, and backlashing religious fanaticism, Khayyam's message retains its cogency. Although not everyone would want to listen, Omar Khayyam nevertheless still speaks across the dim centuries to inspire today's Hyperboreans of the spirit.

## ARYAN DEISM

Higher than the spheres has my mind on the first day  
Sought the tablet and the pen and paradise and hell.  
Then my master said with true judgment:  
"Tablets and pen and paradise and hell are within thyself".

Imagine not that I lead my own existence  
Nor that I have measured this blood-stained path guided by myself.  
Since my essence and my reality are His  
Who am I, where am I, and when have I ever been?

Oh you who have been cast into the game like a polo-ball,  
Go to the left, run to the right, say nothing.  
For He who has thrown you into this turmoil,  
He knows why, He knows, He knows, He alone.

Some meditate much about sects and religions,  
Others are lost in speculations on doubt or belief.  
Suddenly the Herald's voice sounds from the unknown:  
"Ye fools, the path is neither this nor that."



When God mixed the clay of our existence  
He knew what would be the outcome of our actions.  
None of my sins is committed without His order.  
Why then the burning on the Day of Judgment?

When the Lord of all things prepared the mixture of His creatures,  
Why did He thrust them into defect and waning?  
If these forms are good, why must they be broken?  
And if not good, who is to blame?

From having brought me here Heaven will derive no benefit.  
And from taking me away its glory and its splendor will not increase.  
Nor have my two ears ever heard from any one  
The object in bringing me and in taking me away again.

If I secretly discourse with Thee in the tavern,  
It is better than if I perform my worship before the niche of prayer without Thee.  
Oh Thou the beginning, and Thou the end of all creations!  
Burn me or cherish me as it best pleases Thee.

In hermitages, in schools, in monasteries and in synagogues  
There are those who fear Hell and those who seek Paradise.  
But he who has knowledge of God's secrets  
Will sow no such seed in his innermost heart.

No one has seen Paradise or Hell, my heart,  
Nor has ever one returned from yonder world, my heart.  
Our hope and our fear are centered on a thing  
Of which no one has beheld as much as a name or a vestige, my heart.

Thy splendor has not been increased by my obedience,  
And through the sins that I committed it has suffered no harm.  
Forgive and take no revenge, for I have found  
That Thou art slow to punish and quick to forgive.

The Lord of all that encompasses the quick and the dead art Thou;  
The holder of this wide rolling Wheel art Thou.  
However bad I be, the Master of this slave art Thou.  
What sin can be attributed to anyone, since the creator of all art Thou?

The deepest depth of my reason is not capable of grasping Thee,  
And my philosophy is naught but imploring Thy mercy.  
How could I fully know Thine essence?  
No one can know of Thine essence save Thine essence itself.

#### THE NATURE OF REALITY

Beware! While it is still within your power  
Shake from your minds the burden of those you love.  
For this kingdom of beauty will not last eternally.  
From your hand it will also disappear some day.

Oh ye ignorant ones, this bodily form is nothing.  
And this checkered dome of nine spheres is nothing.  
Be merry, for this abode of life and strife is nothing.  
We depend on one breath, and this breath is nothing.

Of this circle within which is our coming and our going  
There is neither beginning nor end to be seen.  
No man breathes a true word about this mystery.  
Whence this coming and whither this going.



This revolving sphere in which we stand bewildered  
Is like a Chinese lantern,  
The sun, its lamp and its shade the world,  
We, the figures moving within it.

You often ask me: what is this deceitful apparition?  
If I were to tell you all the truth, it would be a long tale.  
It is a mirage which has come forth from the ocean  
Only to sink again into the depth of the ocean.

This semblance of existence is all fancy and imagination,  
Whoever is ignorant of this is not numbered among the enlightened.  
Sit and drink a goblet of wine and be merry,  
Freed from this fancy of impossible delusions.

The dust that is now under the foot of every animal  
Has once been the hand of an adored one and the face of a beloved.  
Every brick that forms the battlements of a castle  
Has been the finger of a Vizier or the head of a Sultan.

There was a drop of water and it fell into the sea,  
There was a particle of dust and it was united with the earth.  
What is your coming and your going in the world?  
A fly appeared and disappeared again.

Those who have become obsolete and those who are modern,  
Each one of them has walked a pace according to his own desire.  
This possession of the world does not remain eternally with one man;  
They go, and we go, and new ones come and go again.

This Wheel of the Spheres revolves for your annihilation and for mine,  
It has evil intentions on your pure soul and on mine.  
Rest on the meadow, my love, for not much time will pass  
Until grass springs from your dust and from mine.

The secrets decreed in Beginningless Eternity neither you nor I shall know,  
And yonder mysterious word neither you nor I shall read.  
You and I speak of what lies hidden behind the curtain,  
But when the curtain falls, neither you will be nor I.

There are those who have worn out the world under their feet  
And those who in search of it have measured the two worlds.  
Yet I am not aware that they in any way  
Have known the true essence of its nature.

The sky does not bring forth a flower from the earth  
Which it does not destroy and give back to the earth.  
If the clouds were to lift up the dust as they lift the water,  
Until Judgment Day they would rain naught but the blood of the beloved.

Sit with wine, for the kingdom of Mohammed is but this,  
Listen to the harp, for the song of David is but this.  
Think no more of what has not yet come and of what has passed;  
Be merry, for the object of existence is but this.

#### ON LIVING

Although to your eye the world appears adorned,  
Value it not, for the wise value nothing.  
Many like you have gone and many will come.  
Take from it your share, for you will be taken from it.



Dread not the events of pregnant time.  
Fear not what may come, for it is not lasting.  
Spend on enjoyment this one present moment.  
Regret not what has passed and fear not what is to come.

Behold the evil deeds of this revolving dome,  
And behold the world empty of all your friends.  
For the time you are allowed to be yourself  
Look not for tomorrow, yearn not for yesterday, see the present moment.

If you drink wine, drink with wise men;  
Or drink with a fair and smiling youth.  
Do not drink much, prattle not and do not show it,  
Drink little, drink from time to time and drink secretly.

Do not associate with the unworthy.  
For of all things the worst is interaction with the unworthy.  
Do you wish to know truly what Hell is like?  
Hell in this world is interaction with the unworthy.

If you follow in the wake of lust and whim,  
Let me warn you that you will proceed without benefit.  
Consider who you are and whence you came;  
Know what you do and whither you are going.

Let not what is to come cause you to tremble  
And let not your good name be lost.  
Take from this degraded world your gain  
Before it lifts its knife against you.

Listen to me, best of my old friends,  
Grieve not about this sphere that has no plan or foundation.  
Sit in a corner of the plain of safety  
And behold the spectacle of this toy of a world.

Since whatever Justice has allotted to us for our maintenance  
Will not be diminished nor increased by one atom,  
We must be unconcerned about everything that is not,  
And we must be independent of everything that is.

Why grieve, oh friend, about existence?  
Free your heart and mind from useless speculation.  
Live happily, pass through the world in mirth,  
For you have not been consulted from the beginning.

To him who has understood the secrets of this world  
Its joys and its sorrows have become alike.  
Since in this world good and evil must come to an end,  
Let it all be suffering, let it all be remedy.

Your secret you must keep hidden from all men;  
Secrets should be hidden from fools.  
See how you deal with others, for the same  
That you do to others you must expect from them.

Better make few friends in these times,  
Keep the people of this world at a distance.  
That person on whom you have placed full confidence,  
Should you open the eye of reason, will prove your enemy.



Diminish your worldly greed and live merrily.  
And cut loose from the good and evil of the world.  
Let your hand grasp the goblet and the tresses of your beloved,  
For time revolves and not so many days remain.

Wear not the garment of hypocrisy.

In life you must be cautious;  
In the affairs of this world you must be silent.  
As long as your eye, your tongue and your ears are in their place,  
You must be without eyes, without tongue and without ears.

Khayyam, if you are intoxicated with wine, be glad,  
If you are sitting with one beautiful like the moon, be happy.  
As the end of things is nonexistence,  
Assume that you are not and be happy that you still exist.

This set of high-placed men who hold all offices  
Consume their lives in worry and vexation.  
And any one who is not, like them, a slave to ambition  
Strangely enough, they will not consider as a human being.

With the coming of Spring and with the passing of Winter  
The leaves of our existence are turned to the end.  
Drink wine, but drink no grief, for the wise have said:  
"The sorrows of the world are as poison and the antidote is wine."

PW



Continued from page 5

readily adapt to such rapid, drastic changes in the environment as can kill off higher life forms. They can overcome lethal pesticides and are even radiation resistant.

Clearly, if man pollutes and irradiates himself off the face of the earth, the lowly cockroach may well be his inheritors.

Most of the renowned swordmakers have used what is called Damascus steel for their weapons; this metal is especially tough and has at the same time enough resilience to prevent it from breaking. The earliest swords of this type of steel date back over two thousand years. In the Middle Ages, Damascus (capital of modern Syria) was the center of the craft and has given its name to this particular kind of steel.

It is a slow process to fashion a sword of top quality which may have up to a hundred layers. It takes a swordsmith up to sixty hours just to create a dagger 15 inches long, so imagine what it must take to craft a sword and the prices are accordingly high.

Not many craftsmen are left doing that kind of work. It would be good if our youths would learn the old crafts as a hobby as it probably would be hard to make a living that way. A

swordsmith produces a piece of art; much knowledge and patience go into such a work and when ingraved with runes and given a name, you have a beautiful thing of great value. It is a shame that our machine age has destroyed the creative arts and crafts and the sense of their beauty to such a degree that finally the story by Hans Christian Andersen told about the princess who preferred the artificial bird to a living little nightingale has come to pass; people now have become so stunted in their outlook that few now appreciate nature or handcrafted things of beauty.

C

### The Odinist Fellowship

#### Subscription Rates

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# THE ODINIST FELLOWSHIP INC.

P.O. Box 1647, Crystal River, Florida 32629, U.S.A.

## STATEMENT OF PURPOSE 1987

The Odinist Fellowship is an organization basing its central religious and moral concepts on Odinism, the non-christian religion adhered to by our Indo-European ancestors.

Great changes in the social order have taken place in recent centuries. Modern Odinism, therefore, takes the essence of the old beliefs and defines their relevance, reshaping them to the conditions of today. Such an undertaking must be approached with great care and sensitivity as well as a large amount of respect for truth and accuracy.

The Odinist Fellowship is family-oriented and places much value on the bond between close kin, recognizing the importance of the extended family and tribal cohesiveness. Associating with other Odinists, celebrating the seasons and other traditions, holy to the ancient beliefs is thus the very basic step in creating the closeness needed to consolidate our own beliefs and widen our knowledge, and to form a true fellowship.

The long-term goal of the Odinist Fellowship is first and foremost to create a viable religious alternative to christianity. This, of course, has to be broken down into a number of short-term plans. These will encompass all the elements and facets of our religious and social concerns, internationally, nationally and locally. They will cover everything from religious research and mystical knowledge to social reform.

The next line of action must be to get outside our own groups and meet other people. Odinists must venture into society in order to make our beliefs and opinions known. Many of our concerns are already shared with other organizations, such as ecology groups, those with a more political emphasis and still others with various social pursuits. Our gods are concerned with all the nine worlds, and so are we, for together they are the symbolic expressions of the cosmic web, the Creative Force that permeates the universe. Odinists are, therefore, encouraged to join those groups whose ideals are consistent with our basic philosophy.

We have a tremendous task before us. How can we better 'live' Odinism than to unite the wisdom of the past with the knowledge of the present to form an active and vibrant religion for the future?





### **SURVEY COMMENTS:**

The tremendous burst of technological knowledge during the last two centuries has had the unfortunate result of segregating man from nature. And yet our physicists know that everything within the cosmos is interwoven in a web of processes that interrelate and intertwine, that each part fits into the whole, and that the whole requires all parts, even the smallest. Because man is part of this whole, he risks the loss of his human qualities if he allows technology to impose its dangerous side effects upon nature. We know that the cosmos is a huge living organism following laws which are valid everywhere and that they work in harmony. A fundamental law of organic ecology says that everything is relevant to everything else; if one component is missing, the whole organic structure gets out of whack and, as a human body can only accept so much abuse before a reaction sets in, so Mother Earth can only absorb so many abuses before serious problems appear. Odinists ought to be in the forefront of efforts to point out the abuses now perpetrated on our Mother and help to minimize and counteract these injuries.

It therefore came as a surprise that few Odinists are interested in ecology. Certainly it is important to know the Norse mythology, the runes, the symbolism of the gods and so forth; performing rituals may serve as a bond between the participants. But the basis for the beliefs of our forefathers was that man is part of nature and that a union exists between him and all expressions of the natural forces represented by the gods - a kind of kinship, a strong feeling of oneness with the cosmic elements; and the aims of the ancients were to live in harmony with these mighty powers and to honor them in their daily lives. Protection of these natural forces on a day to day basis is part of ecological concerns and part of Odinism.

The main responsibility for the degradation of our ecology may be put squarely at the doorsteps of two major power combines in our society - the christian church and the haphazard industrialism.

The church teaches (Gen 1:28) that man is to 'subdue the earth and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth'. This attitude has instilled in the mind of man the



idea that nature exists only for his benefit, that he is above nature and her laws, and that he can do pretty much what he wants with divine approval. This is a fundamental wrong taught by the christian creed for centuries and it has left Mother Earth open to a lot of abuse since the people trusted what their religious leaders taught.

The other villain in this ecological drama is the short-sighted and tremendously harmful disregard shown by those in charge of technology in ignoring ill effects on nature and her delicate balance in favor of quick economic gain, whether capitalist or marxist. The monetary greed element has overshadowed all other considerations, even though our scientists know very well that we are close to an indefensible abuse level. The few who have spoken against the despicable rape of our non-renewable resources, the pollution of air and water, or cautioned against tampering with the sensitive natural balance have been ignored, paid off or silenced in other ways.

Human life should not, cannot, be improved through conquest of nature; it can only be improved in cooperation and harmony with nature. Anything else is of short duration and if continued past the point of no return it may well spell the end of Mother Nature as we know her.

In diversity all living organisms derive their fundamental unity; the primordial protoplasm, so our scientists tell us, emerged billions of years ago. A combination of hydrogen, methane and other gasses mixed; the surface of the earth was exposed to ultra-violet radiation and there was no water. It is estimated that over a period of two billion years (can you imagine how long a time period we're talking about?) the hydrogen escaped from the atmosphere, chemical changes occurred that allowed certain processes to take place, other components of the whole caused amino acids and various organic substances to form.

Thus, over long years conditions for the emergence of organic life were slowly created. The details of these processes are still unknown; many theories have been put forward but none has

been proven; considering that we are talking about events that took place billions of years ago we may never know for sure. However, the theory that the cycle of life and death in itself has been contributing to the development of organic processes promoting conditions for the emergence of higher life forms seems reasonable. The first law of thermodynamics says that in the cosmic energy fields nothing can be added and nothing can be taken away, it can only change form. So when an organism died in those far away billion of years it did not disappear but was re-formed to accommodate the formation of new and higher life forms. It has been said that life feeds on life, and new steps of evolution were slowly taken. But let us admit that we don't know and, although it is interesting to theorize about what's happening, today is more important.

In each of us sensations are converted to very personal conceptions by mental processes which involve both our genetic make-up and our past experiences which make each of us different from everybody else. But let us not overdo the individualistic components in our folk character. If we are to have any effect as Odinists in general or, as we are here dealing with, as protectors of nature, it is necessary to put aside part of our individuality and work together.

Previous generations have disregarded the danger signs and we now have on our hands a full scale problem in the form of air and water pollution, diseases, rape of non-renewable resources and so forth. It would be a worthy project for local Odinists to plan what might be done in their areas and then take action. In this way you would be honoring our gods in a very effective, realistic manner; you would make the environment better for the next generations and you would be helping Mother Earth survive the onslaught of modern technology, common ignorance and apathy; you could not promote our religious beliefs in a better way.

Odinism sees man as an incorporated part of the Universe which provides a solid basis for the



feeling of reverence towards nature and the gods; what we individually can do is up to each Odinist, but our beliefs demand that we take action in dealing with this important part of our religion, and

in so

doing we 'live' our beliefs rather than sit around and talk about them. Doing something specific to protect our eco-system will show that we're not just mouthing off but acting. C.

# Against Capitalism, Against Marxism

## INTRODUCTION: Odinism and the Third Universal Theory

Like a sandstorm out of the desert the Third Universal Theory of Muammar Qadhafi has burst upon the scene in these final decades of the 20th century threatening to blow away the crumbling foundations of prevailing world systems and usher in new ideas and new institutions based upon old truths.

Both capitalism and Marxism, says the Third Universal Theory (TUT), have failed to meaningfully and effectively deal with the genuine political, economic and social needs of the peoples, as both these 'isms' have degenerated into despotisms serving the interests of relatively tiny ruling classes at the expense of the masses. TUT's solution to this problem is to put "power, wealth and arms in the hands of the people".

Parliaments, political parties, and all other instrumentalities of statism are to be replaced by the direct rule of the people organized in popular congresses and people's committees (administrative bodies) at every level, guided (but not replaced) by revolutionary committees.

People's power in politics is to be extended into the economic realm through implementation of the principle "In need freedom is latent", or in other words, there can be no real freedom as long as some one else controls people's basic economic needs. Thus, private personal ownership is guaranteed (re: housing, clothing, vehicle, food, etc.), as is small scale individual and family enterprise, while larger economic bodies and processes, as well as national resources, are owned and managed by co-operative companies or public corporations, all with the participation of the workers who are now to be partners and no longer

wage-slaves. The premise for these radical changes in political and economic life is the social/national factor, i.e., the social bond which unites human groups from the family through the tribe to the nation and which is seen as the driving force of history itself.

And critical to the formation and functioning of that bond are the folk's traditionalist and religious impulses. In the words of Qadhafi's GREEN BOOK: *"The genuine law of any society is either tradition (custom) or religion. Any other attempt to draft law for any society, outside these two sources, is invalid and illogical... Religion embraces tradition, which is an expression of the natural life of the peoples. Thus, religion, embracing tradition, is an affirmation of natural law"*.

The Third Universal Theory was spawned in a harsh land, from the soul of a rugged, tenacious people, a tribal people uncontaminated by the philosophical sophistries and overcivilized effete-ness which typify the 'decline of the West'. This is a Theory that has emerged not as an academic exercise contrived by pointy-headed professorial types divorced from real life, but as a practical tool to meet the life-and-death demands of national liberation, social justice and cultural integrity.

How has the Theory fared in practice? The Libyan "Jamahiriya", or "State of the Masses", was officially implemented in 1977, and since that time the 'authority of the people' embodied in popular congresses and peoples committees has indeed been functioning, making nonsense of the charge that Qadhafi runs Libya as some kind of



one-man dictatorship. Even hostile critics have had to admit that poverty, unemployment and homelessness have been completely abolished for all Libyans, who now enjoy financial security, economic self-determination and an unprecedented standard of living, as Libya's national wealth is utilized for the benefit of the whole people.

The strong affinities between Odinism and TUT are obvious. Like TUT, Odinism is the historic product of a proud, hardy people native to a rigorous environment, a people now similarly concerned with safeguarding their freedom and ethnic identity. Our forefathers practiced the "authority of the people" in the Icelandic Althing, as a working process in the Viking 'skeppslag' (ship's crew), and in unceasing folk-democratic resistance to royalist, statist and papist tyranny. The "one for all and all for one" economics of Aryan tribalism, with its co-operative labor, land held in common, and distribution according to need, inclines us sympathetically toward the social nationalism of TUT which rejects, as we do, the materialistic twins of capitalism and Marxism. And both TUT and Odinism acknowledge the fundamental importance of religion as the cornerstone of social life. In this regard it must be stressed that although TUT has its roots in an Islamic outlook, it does not command universal adherence to Islam, recognizing, as THE GREEN BOOK says, that people are only harmonious with their own heritage. Odinism surely fits the requirement of a truly traditionalist religion which TUT insists must be the 'natural source' of law in society.

With its emphases on popular political participation, democratic socialism, the centrality of family, tribe and nation, and tradition and religion as bases, TUT offers us folkists in the West provocative new possibilities for the rebirth of the nationalist project, a project badly discredited since the Nazi-fascist debacle of the 1930s and 40s.

And more specifically for Odinists, TUT presents

fascinating vistas for realizing the unity of the religious and the secular, that is, for building a new society based on our own ethnically and culturally derived worldview and ultimate concerns.

To familiarize Odinists with the scope and depth of the Third Universal Theory, we are beginning the serialization of a commentary on the GREEN BOOK, "*A World in Upheaval, but no Change*", which we have edited for our readers and titled *Against Capitalism, Against Marxism.. Part I*

Capitalist and Marxist societies, today's two stereotypes of society, are made up of a number of features which are conditioned by the same factors, whether in substance or external form. This has continued up to the present day and allows us to draw the following conclusion: the world shakes but does not change.

This set of political, economic and social features makes up the very structure of society. They characterize capitalist society which was the first to emerge, and the only model to emerge since then has been Marxist society.

In order to study the evolution of Marxist society, we should first of all look at its structure and see whether it is the same as that of capitalist society, whether the features of the latter are also present in the former. If these features have disappeared and been replaced by new elements, this means that society has changed. However, if we witness the same features in Marxist society this means that the basic elements of capitalist society (historically the first model) are the same as those of Marxist society (historically the second) even if they are superficially different. In that case, nothing has changed.

To counter the basic political, economic and social structure of the first model, an integrated indissoluble structure, Marxism proposed a real economic change. But if we examine the second model, we can see that its economic structure is nothing but a prolongation of the economic structure of the first. We can conclude that nothing has changed, since the first structure is still extant.



The same applies to social structure which is based on the following fundamentals: 1) the sort of economic activity, 2) relationships in the process of production, 3) organization of the economy.

Who controls the economic forces in each of these societies? What is his role? What are his rights? For, as we all know, the economy does not administer itself, it needs to be organized and managed. Consequently, what is the difference between the two sorts of society under examination, capitalist and Marxist society, as far as economic organization is concerned? Has this organization disappeared in one of them? Has it changed or remained the same?

Who owns the production? Who are the consumers? Who has the decision-making power in this domain? Among various different sectors of economic activity, let us look at land: Whom does it belong to? How is it farmed and by whom? Where does its produce go? }

With the advent of Marxist society, in its search to take over from the capitalists, did these questions find an answer or did they emerge in a different form?

To answer these questions we have analyzed the economic, political and social structure of the new society (second model). Now, having compared it with the first model, we find that it is a faithful reflection of the previous structure.

Capitalism and Marxism are two sides of the same coin. This is the situation today: the world has two faces, capitalist and Marxist, but remains the same.

Economic activity is identical in both societies: the same forces of production are present in both; employers and workers exist in Marxist society except that (and it is a superficial difference) there is one boss and not several as in capitalist society. The bases remain the same. Employees remain employees whatever the society. In fact, the working class has gone from capitalism to Marxism without any noticeable change.

The only real difference is in the employers: capitalist bosses and exploiters of the first model

were swept away by the proletarian revolution and replaced by a new boss, the Marxist state.

This means that the capitalist class was replaced by the 'capitalist' state or state capitalism set up on the Marxist model

The decision-making process followed the same lines. The private sector prevailed in capitalism and the owners and exploiters of firms and companies were on top rather than their workers. In the Marxist model, the workers are also subordinate, but to their government who is also their boss. In neither case does the working class hold the rein but is subordinate to a capitalist boss who exploits them (the factory or company owner) or to their new boss, the Marxist State.

The fruit of the labor of the working class is at the disposal of the boss, individual or corporate or the new boss, the Marxist State. Have the workers seen any difference in the sharing of the production? No, they are still despoiled of the fruits of their labor, either by the capitalist class or by the State.

In fact, the fruit of their labor is either reinvested by the capitalist bosses, owners of factory or company, or by the government in a Marxist State, according to the directive of that State.

Although the Marxist system has equalized society somewhat, this is not very deep-rooted.

In the capitalist system, the land belongs to landowners who employ labor as a factory might under its capitalist monopoly.

In the Marxist system on the other hand, the land belongs to the State, whether in state farms or agricultural collectives. Any private property remaining in this sector is disappearing and the land is worked by government employees.

In capitalism, trade is run by private enterprise and the trader's aim is to make a profit on the consumers' backs.

In Marxism, private enterprise has been abolished and replaced by State trade: the Marxist Government has replaced the Capitalist Entrepreneurs, and civil servants motivated by profit manage the shops.



So what new elements has the Marxist revolution brought in?

Private enterprise employees have become public employees, yet this is not seen as a trick and an injustice. After capitalist exploitation and hegemony, the employees have accepted subordination to the State.

In Marxism production is owned by the State and is no longer the monopoly of landowners and capitalists.

As we have just said, even if the system is shaken, it has not broken down entirely. What consequences does this have for the workers? Nothing has changed for them. They still work long hours, with little or no say as for whom or how the wealth they create is reinvested.

The employee is still a wage-worker who does not benefit from the full worth of the hours he works. Also, he is still not his own master.

In the Marxist model the people cannot use the land freely. It is in the hands of the government which manages it and solves any problems as it sees fit.

So the government can either abolish private farmland and turn it into co-operative farms, "kolkhozes" or "sovkhozes", or keep it.

All the means of production are in the hands of the State and not the capitalist class; in other words, the first model is now organized by the Marxist State.

In the same way, we can observe that the Marxist State will have the same fate as the capitalist class. Why? Because the Marxist State has taken over the obligations and behavior of the capitalist class in every way.

P.W.

(to be continued)


## THE SEXES

Among the ancient peoples who lived in hunting, fishing and gathering societies, the idea of a god-force immanent in nature did not give rise to any strong matriarchal or patriarchal concepts; a commonly accepted equality of the sexes prevailed without either claiming any special rights or privileges; each member of the clan performed the tasks the individual seemed naturally best equipped for.

When hunting became more pronounced, the importance of the male hunter became more obvious; further, when the group learned agriculture and settled in a certain territory giving up the previous nomadic life style, the women were often assigned the field work and the males became the protectors of the clan, for what was the sense in tending field and flock, if the land was open to predators, whether on two legs or four?

However, the male importance was countered with the fact that it was the women who brought forth the children; it still took a long time before primitive peoples realized the male input in these events. The female was thus important in her role of providing the tribe with the next generation without which the group could not sustain its continued existence.

Thus the balance between male and female dominance was maintained in the overall picture. The spiritual concepts were usually based on an Earth Mother and a Sky Father, each intuitively accepted as necessary to life as it was known; the Mother bringing forth her fruits, providing food for man and beast, and the Father generating



"Nature is part of our humanity and without some awareness and experience of that divine mystery man ceases to be man. When the Pleiades and the wind in the grass are no longer a part of the human spirit, a part of very flesh and bone, man becomes, as it were, a kind of cosmic outlaw, having neither the completeness and integrity of the animal nor the birthright of a true humanity"

- from THE OUTER HOUSE by Henry Beston



warmth and light from the celestial bodies, furnishing the rain without which plants and other lifeforms could not exist.

This was a development that formed the basis of most nature religions, each variation adapted to the evolutionary stage and intellectual development of the tribe. The concepts stayed close to nature and the seasonal events, although both matriarchal and patriarchal societies eventually arose. If we look at Aryan societies as they developed centuries ago we see the same basic attitude in the relationship between the sexes; each had a role to play and there was no concept of superiority of one over the other. Women enjoyed full membership in the community; they had rights equal to those of men; they could own land, choose a partner in marriage, demand divorce and often took up weapons in defense of their property or the tribal territory against enemy attacks.

All this changed wherever the christian religion took roots; in all christian countries women became second class citizens, were looked upon as chattel and under the command of the man. The bible makes this clear; after Yahweh had created woman out of Adam's rib, Gen 2:23 says: "And Adam said, 'This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man'. In the English language this is still obvious as the word 'woman' originally means 'wifman' or wifeman', the wife being an adjunct to the man.

Norse mythology gives ample evidence of the difference to the Judao-christian outlook. In the legend telling how Odin, Vili and Ve created the first man and woman the symbolism is plain. The three gods chose two tree trunks for their creation; to these they gave motion and senses, a healthy complexion, speech and thought, the power to love and work. Trees, being a vital part of nature, have always symbolized long life and permanence. Two different trees were chosen to show that man and woman are different, but both were strong hardwood trees to emphasize the

equality of the two, none 'better' than the other and with the same rights and responsibilities.

Christian society is male dominated; the triune god is referred to as 'He'; the apostles are males, the archangels are males. The Catholic church has its Mary cult but the only other woman usually connected with Jesus is a prostitute. [Not that we look down on prostitutes, but the christians do.] The church teaches that a menstruating woman is unclean; at one time it was even debated if women could be considered human beings. Not until 1920 did women in the US obtain voting rights. Unfortunately, sixty years later this right may not make much difference, but it still indicates the position of women in Western society.

Contrast this to the celebrations of Erda as the Earth Mother and Frigga as the Mother of the gods. Freya is the beloved fertility goddess as well as the goddess of love and beauty. Significant is also that she receives half of the warriors slain on the battle field. (The other half goes to Odin in Valhalla.)

Since most outsiders are only familiar with the Viking raids, Ragnarok and Valhalla, Odinism has been seen as a warrior religion and it is; Odinists fight for the preservation and promotion of their ancient culture; but it is a whole lot more. It should not be overlooked that the goddesses play an important role in the mythology; besides those mentioned, there are Iduna, Sif and Nanna, to mention a few more who are celebrated at our yearly festivals. Neither should it be forgotten that in pre-christian times women often took up arms and fought valiantly and furiously to protect their homes, just as the pioneer women of this country certainly were able to handle a rifle and didn't hesitate to use it if necessary.

This does not mean that Odinists should fall into the opposite ditch and support 'feminism,' in the way this term is commonly used; we don't want a matriarchal society which would be no better than one ruled by men. A natural balance is the ideal. Neither do we agree with Wicca with its strong adoration of the goddess, only giving the male the



role of consort; this, too, seems to create an imbalance that is unhealthy. Men and women should not be seen as opposites in the sense of competitors, but rather as members of the community with equal responsibilities for the future of the folk.

C.

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## ODINISM TODAY

There seems to be some confusion, even disagreement, about what Odinism/Asatru ought to be and what not; how the ancient beliefs should be properly expressed, which goals for the future we should have and how these goals should be reached. A little history may help to put things in perspective and explain our intentions.

When what later became the Odinist Fellowship was formed in the mid-60s, the original 'instigators' came from an activist background, looking at themselves politically as rational nationalists, spiritually mostly as agnostics. However, the group, few in numbers realized, as did the noted rationalist and atheist Byram Campbell, that 'reason may not suffice' in satisfying the spiritual needs of our folk. On the socialist/internationalist front things were happening; the hippies burst on the scene with their brotherhood, their 'do your own thing' and so forth. But on our side of the fence only a few attempts (à la the John Birchers) were seen which did not amount to much.

Then the writings of Rud Mills were introduced. He insisted that northern mythology was the natural religious expression of our folk. We realized that here was the creative idea that had spiritual strength to awaken the slumbering Nordic giant through the ancient beliefs of our Norse forefathers, with concepts in tune with our inner selves, with feelings long repressed and delegated to the subconscious. We realized that this was what we had been looking for. We began to study the Eddas and every ancient fragment we could get our hands on. The pieces began to fall into place; it was as if we were being led from one concepts to another. We didn't 'create' Odinism, it was already there. Rather, like a flower, it sort of bloomed amongst us; we had arrived home.

In the fall of 1971 the first issue of THE ODINIST was published. We had been given the direction, but had no 'How to' book; we were left to our own devices. We realized Odinism not as something you exercise occasionally at a ritual, but as a WAY OF LIFE - a code that is with us twenty four hours a day, seven days a week. Therefore we believe that no facet of our daily lives is outside the parameters of Odinism. The Gods and Goddesses teach us the symbolism contained in the legends and their attributes are expressing sentiments buried deep in our souls. The more we learn, the more obvious it becomes that in the beliefs of our forefathers we hold the answer to most of the problems that plague our folk today.

But there is a mundane side to our daily lives too, and social concerns are an important part of our existence. These range from use and abuse within the family, to deforestation, to erosion of the soil, to how much poison can legally be put into our foods and everything in between. The quality of life is closely bound up with these social and political issues and is therefore of vital interest to Odinists. One of the purposes of The Odinist is to inform, to provoke, to make the readers think and form their own ideas and



understand why they hold them. However, the Fellowship is a religious organization and does not endorse any politician or political party.

Historically we're in a transition period, the christian era is rapidly coming to a close; corporate capitalism is working itself into the ground, but the new has not yet developed. It is important that Odinists become strong in knowledge in order to build the spiritual foundation that will lead the folk into the next cultural age. The present system is still strong, nevertheless, it is crumbling; it has entered the senility phase of its life cycle. The change may come quickly and violently; it may come slowly and in a more orderly manner; but in either case, Odinists must be prepared. Solid information about philosophical theories, political possibilities and so forth must be examined from an Odinist viewpoint; we must widen our horizons, a parochial approach is too narrow; we cannot run the risk of having others decide how the future shall be without at least trying to make our voice heard.

There are many roads to Asgard; all are valid; all are important. Odinism is a religion that gives us a code of conduct worthy of our cultural heritage; it is a set of beliefs that encourages us to put forth our best efforts; it is a life philosophy that goes to the very marrow of our being.

### HAIL TO THE GODS!

Well, folks, this is where the machinery gave up, so we have to go back to the typewriter for the rest of this issue - sorry!

### Freedom

At present a fierce fight is raging between the anti-abortionists and the "free choicers". Considering the low birth rate among our folk, most Odinists would without doubt think it a shame to abort the possible progeny of couples with healthy bodies and sound minds. However, that does not necessarily mean that they would join the fanatic anti-abortionists who knowingly break the law and want to force their opinions upon everybody through legislation.

We really have a dilemma for, whereas the intention of some laws may be good and we in fact agree with the purpose, it is still regulation of our private lives; it is still state interference and an intrusion upon our freedoms.

Instead of spending money on making new laws and forcing them down our throats, funds ought to be used on educating the public to understand the problems. This goes for laws about seat belt, auto inspections, smoking, use of drugs, dirty movies and so forth.

If given the true facts, intelligent people would choose what is closest to our code of conduct and through proper education new trends would be established, healthier life styles and eating habits would emerge.

If people harm themselves, that's their problem, not the government's. If they cause harm to others or to society, then government might step in enforcing laws that would protect the public. We don't want government to regulate what we can do, with whom we can associate and so forth. It ought to be us who should tell government which laws we want it to enforce. Government is to serve the people, not the other way around.

Let's not forget that!

### CORRECTIONS

A reader has pointed out that the article by Dr Los (# 114) contained some misleading statements. Dr Los is a Dutch authority on these matters and the article was not edited.

Dyas Pita is Sanskrit for Sky-Father and each of the European languages has its version of this original term. The Roman god was Dyeus Pater (also Jove or Jupiter); the Teutonic sky deity was Tiu or Tiw. Zeus is the Greek Sky-Father, not the German.

The god Apollo was very important to the Greeks but funny enough the base of the name is Northern European.

The term "Aryan Indians" is used about our early ancestors who formed the basic folkish element of those peoples now living in India and Pakistan. The Indians in our country are referred to as "American Indians".

*A better burden may no one bear  
Than wisdom when wandering wide;  
It is better than wealth on unknown roads  
And in grief refuge it gives.*



## A RUS PANTHEON.

The following is taken from "NEWS FROM THE UKRAINE", here slightly edited. Unfortunately it doesn't tell us much but even so we think it is interesting; the writer is Olexander Znoiko:

Comparative studies of pagan deities, customs, rites, etc. is an important scholarly direction in solving questions of the history of culture and ethnogenesis. However too often the works boil down to a mere re-telling of myths and the writer's interpretation of them.

Mythological studies require the same methods used in the exact sciences for astral paganism, as it were, was directly related to the achievements of astronomy way back in the 3rd millennium BCI (observatories, calendars and the written language in the Dnjeper area).

Erroneous conceptions regarding paganism as nothing but medieval prejudices have resulted in publications where for example Perun, the oldest god of Rus and Indo-Europeans, is presented mostly as the deity of the princely fighting squad.

The major goddesses of Rus are declared personifications of rituals or merely other names of the god of Sun (Dazhboh).

Here a comprehensive method of research has been used, covering the area above the Eastern Mediterranean in the time span from Tripolye - 4th & 3rd millennia BCI - to the present since the astral gods of the Kiev pantheon were known during the era of the Tripolye and Pelasgian peoples.

### MAJOR DEITIES

The research makes it possible to list and describe all the major deities of the Kiev pantheon in accordance with chronicles, literary sources and folklore. [Too bad not more describing was done in this article.] The entire Kiev pantheon can be presented like this:

1) Dazhboh, Khors, Perun, Stryboh, Simarhla, Mokosh (The Tale of Bygone Years).

2) Volos, Lada, Kupala, Kolyada (The Hustyn Chronicles and the Ghisel Synopsis).

3) Svaroh and Svarozhych (The Ipatiy Chronicles).

4) Berehynya and Pluh (other chronicles).

5) Dyv, Yar, Tur (The Tale of Igor's Host).

6) Dana, Lalya, Pria, Polel, Yarylo, Misyats, Zorya, Baba (literature, folklore).

Owing to ethnocultural contacts some gods have more than one name.

Kiev paganism believed that cosmic fire and water were the primary sources of the Universe.

The cult of cosmic fire manifested itself in deifying the triad of luminaries" the Sun, the Moon and the Star (Venus).

All other gods were either constellations, or celestial bodies. The Sun was the main god in Egypt and Babylon, the Star of the Arabs and the Moon in Rus.

The Moon cult in the Dnjeper area was monotheistic and in this was different from paganism in Egypt and Babylon.

There was one main god: Dyv - the bright firmament, at night it was Svaroh, "Zodiacus", while Perun was its protector. All other deities were helpers of the good god. In thousands of "Kolyadkas" (carols) there were no evil characters (before Christianity).

### FIFTEEN MILLENNIA OF ASTRONOMY

Astronomy in the Dnjeper area had made great achievements since the Madeleine epoch 15 to 10 millennia BCI. The discovery of an ancient civilization in the Dnjeper River area can be compared with the excavations of Troy. Discovered were multistoried proto-cities dating back to the 3rd millennium BCI, astronomical observatories and calendars, the world's first written language using a phonetic alphabet, extraction of copper and bronze melting production in the territory of present day Danbas (East Ukraine).

The deciphering of the writings revealed that the Tripolye residents (3rd millennium BCI) were pelasgi and our ancestors and the Cimmerians were proto-Slavs (2nd millennium BCI). The written language testifies to a high culture of everyday life. Thus the following concepts may be deducted:

a) Paganism of Rus was the achievement of a great ancient civilization;

b) Rus possessed a number of achievements regarding the cult of nature when celestial bodies were considered deities;

c) If the gods of that epoch were constellations, then the names of constellations were the names of gods.

The rituals of calendar holidays match the movements of the constellations and agree with the information contained in the chronicles and folklore.



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## OVERVIEW cont.

India holds much interest for Odinists because of the pronounced influence ancient Aryan tribes had on the early culture of this remarkable country with its maze of almost incomprehensible diversity. In the beginning of this century there were still remote villages that had not yet come out of the hunting and gathering stage. Yet other parts of the country were highly developed and fully comparable to Western standards.

Historians tell us that about the year 1000 BCI traditions had developed in many areas to serve as the foundation for a rich country with great cultural influence. We're talking about a time period of many centuries, an area as large as Europe to the Urals and a population probably of similar size, the geography is as diverse, and the racial mixture is unbelievable (over 200 languages are spoken).

Animals were domesticated already around 3700 BCI, and evidence of settled tribal life goes back to as early as 3000 BCI. This is the background of the High Culture centered around the Indus Valley. Historically it has been given the name Harappan, after a city on the trib-

utary to the Indus; another ancient center is at Mohenjo-Daro, some 300 miles north of Karachi on the Arabian Sea. We know this civilization was established by 2250 BCI and that it only lasted about 400 years. The culture was sustained by an extensive trade, literacy was common and a standardization of weights and measures facilitated commerce with foreign countries.

The Harappan civilization dissolved around 1750 BCI which coincides with a great influx of Aryan tribes, mainly coming from the Hindu Kush (part of Afghanistan); whether these tribes originally came from the polar region as posited by the Indian scholar L B G Tilak in his book 'The Arctic Home of the Vedas' we suggest is at least a possibility.

Our ancestors conquered the area but soon changed their nomadic warrior life style and settled down to tending field and flock. The Aryan tribes brought with them bronze weapons and the horse chariot, but by far their most lasting impression on Indian civilization has been their ideas of religion and social institutions.

Our ancestors laid the founda-



tion for the spiritual concepts expressed in the Vedas which in turn constituted the central core of Buddhism, one of the major religions of the Asian continent.

The development of these abstract ideas fermented over centuries and eventually formed into a tremendous all-embracing structure of thought which was based on the world view that all things are linked in a huge web of being. This is close to the basic philosophy of Odinism: our Norse forefathers saw the cosmos as a whole, a dynamic phenomenon through which all things and processes were interrelated, a cosmic force within which all animate and inanimate things had their places and functions.

Indian philosophy went further and formed ideas of transmigration from life to life, linked philosophically to the concept of life and death as cleansing and renewal of all organic life forms leading into a belief of identity of the soul and absolute being in Brahman, the creative principle. A duty was placed on the believer to observe Dharma, a concept which is close to, but not identical with, the Norse idea of Destiny - an embodiment of the natural law of justice and the notion that man has a duty to act according to his place in the scheme of things.

These ideas took a long time to ferment but eventually matured into classical Hinduism; exactly how is hard to explain. However, by far the most important religious event in India is the branching off of these thought patterns into the teachings of the Buddha.

Siddharta Guatama was not a Brahman (hereditary priest), but a prince of the warrior class. He formed an austere and ethical doctrine aimed at liberation from suffering by achieving higher states of consciousness. To reach that, meditation became an important part. A meditative system was worked out and the believer was to follow what is known as the Eight-fold Path of moral and spiritual improvement of the self. This goal is often expressed in a paradox, something the Buddhists are so fond

of doing, the doctrine of 'not to do something, but to be something - in order not to be anything'.

Buddhism is non-ritualistic; it teaches a simple life style; it does not have a central god-figure in the christian sense.

Buddhism became the most widespread religion in Asia and had great spiritual influence in world politics until the coming of Islam. We may draw a parallel between Europe where Judaic christianity defeated the beliefs of our forefathers and Asia where the other monotheistic religion, Islam, also based on Judaism, intruded upon the dominance of Buddhism.

We'll not here go deeply into the concepts of Hinduism and Buddhism, that may come later; here we'll only mention a few intriguing points. For example, the Rig-Veda is a collection of poems or hymns compiled for the first time in the year 1000 Cl; they are an important source of history, not only of Indian society but also of the Aryan influence. They were memorized through centuries and only written down about 1300 Cl, slightly later than when Snorre collected the Poetic Edda.

The Rig-Veda deals with the three fundamental class divisions of Indian society: the peasant farmer, the priests and the warrior aristocracy. This basis of the caste system was originally not exclusive, one could move from one to the other; the line that could not be crossed was between Aryan and non-Aryan. In the Edda we find the legend telling how Heimdal, using the name Riger, formed the three classes of people - the thralls, the karls and the jarls, loosely corresponding to peasants, warrior-farmers and nobility. Aryans of northern Europe did not have a priest class, as did the Indian branch of the folk. Clearly, the Indian institution was intended as a defense mechanism to preserve racial integrity but later developed into a system of social segregation with strict taboos and elaborate excesses.

Another idea, originally Aryan in concept, caused an early div-



ision of the social system. At the same time the cultural center shifted from the Punjab to the Ganges in the eastern-most corner of the country. By the seventh century the Ganges Valley was also the great center of the Indian masses. The Aryan dominance of the Ganges culture reached its peak from 800-600 BCI as evident in the Brahmanas and, better, in the two great epics, the Ramayana and the Mahabharata. However, these stories have gone through umpteen translations and revisions so it is no longer possible to know exactly how the original texts were. The Ganges Valley became the seat of the empire.

The pre-Aryan religious figure Shiva is a fertility god; a mother goddess also existed and a sacred bull which is greatly honored to this day. As an aside let us note that the name of the Norse warrior god and defender of the race, Tyr, in the Scandinavian languages means 'a bull'; whether or not there is a connecting link to the Indian worship of this animal we don't know, but it is not presumptuous to suggest there may be. Vishnu, another highly celebrated god, is closer to Aryan concepts and still seen as the defender of mankind. The Vedic hymns form the core of a complex religious system which eventually developed into the belief that action in life determines human destiny, rather close to the Norse idea of Destiny and the Norns. The Upanishads, dating from about 700 BCI, form an even more abstract religious philosophy.

## CHINA

When we think of China most people today would mention Maoist communism and Chinese food, but China is a lot more than that. However, for us it does not hold direct cultural interest, so we'll zip through this large country and only stop to consider a few important points.

China is slightly larger than the US but has a population three to four times ours. Its civilization has a long history, rival-

led only by Egypt. Its historical identity is both cultural and political, for China is a good example of how both aspects weave together to form a lasting social fabric. The Great Wall which guards the northern frontier is 1400 miles long which is slightly longer than from Boston to New Orleans or from Miami to Omaha; from Peking to Hong Kong, the distance is 1200 miles (Denver to Atlanta), and that is not even the full stretch from north to south of this mighty country.

Three great rivers cross China from north to south, the Yangtze, the Yellow River and the Hsi; the first is almost as long as the Mississippi-Missouri, the second only slightly shorter. It is on the banks of this river the early Chinese civilization began. Around here Peking man was found in 1929, estimated to be about 600 000 years old. The beginnings of agriculture are evident as far back as 5000 BCI, and not too long after we know jade was used, wood carvings produced, silk worms farmed and ceremonial vessels in use, leading up to traditions known in historic times.

China was ruled by clan dynasties, the earliest known called the Shangs which traditionally serves as a basis for Chinese chronology. We don't have many dates that far back, but from the eighth century BCI the time tables become firmer. Around 1700 BCI the Shangs conquered a stretch of the Yellow River; they used war chariots and soon expanded their territory, eventually ruling more than 40 000 sq mi, an area the size of Kentucky or Virginia.

Their society was sort of a feudal kingdom; writing was used and they had a standardized currency. The Shangs held power over several centuries but were overcome by the Chous; a probable date is 1027 BCI. The following centuries saw civilization spread from the Yellow River valley and by year 500 BCI it had reached the Yantze. It consisted of small isolated areas amid a lot of uncivilized and undeveloped square miles. The pop-



ulation was divided into landowners with large holdings and the common people, mostly peasants who owned nothing.

The nobility virtually had a monopoly on wealth and also enjoyed certain privileges such as being exempt from punishment by mutilation which otherwise was commonly used. And only they belonged to a clan, so this became a religious matter as well, because already during the Shang period ancestor worship grew strong. The social system was patriarchal and the head of the family exercised authority over all family members. He was also the one to perform the rituals in honor of the ancestors on behalf of the family in its relationship to the powers controlling the universe. However, each member of the family was qualified to hold the highest office within the clan by virtue of heredity. Ancestor worship required a lot of spiritual energy, the rituals were intricate, time consuming and had to be done just right.

The common people who were cut off from these religious practices worshipped the natural powers in mountains, streams and trees, and certain ceremonies were held seasonally as an important part of Chinese daily life.

Originally bureaucracy was kept to a minimum, but eventually more scribes were added and the society ended up with strong bureaucrats running the show. A calendar for agricultural events was followed and oracles were constantly consulted. The readers of the oracles, the 'shih', divined the best time for sowing and harvesting and everything else, so life progressed in orderly fashion and in harmony with nature. The shih became an elite group and jealously guarded their privilege of interpreting the oracles; they enjoyed great influence. To provide the king with divine authority the idea was promoted that the ancestors of the dynasty were superior to all others and therefore the ruler was entitled to exercise special powers; but apart from performing the duties of ritualistic worship not

much was required of the king. The Chinese language sounds strange to us because it consists of one-syllable words; there are no inflections but the order in which the words are spoken is very important; a mix-up in the order may give a completely different message.

We'll skip further details of Chinese history but we cannot leave this country which in modern times has developed into a world power without mentioning the great thinker Confucius whose philosophy is still respected. The background for his philosophy was the spiritual and social stirrings following the so-called Warring States Period (433-221 B.C.) which is known as the time of the 'Hundred Schools'. The best known of these was the Legalists who promoted the idea that there should be one law for all and it should be strictly enforced by a strong ruler. This is, of course, a good formula for dictatorship and as opponents to this way of thinking there appeared Confucius and his followers.

Confucius was a member of a shih family and held a position as a minister of state; but he soon withdrew from public life and turned to meditation and teaching. He was conservative in outlook and wanted social changes designed to promote just government, personal integrity, the principle of order, respect for tradition and social duties. His concepts were later treated as a quasi religion and in the 13th century C.E. collected in a text known as the Thirteen Classics.

It is interesting to note that Confucius did not go into mysticism or theories about supernatural forces; he dealt with practical matters; he was concerned with realities, a characteristic he shared with other Chinese philosophers at the time. They did not speculate overmuch on the meaning of life, the celestial bodies or the problems of the human mind. To live an orderly life in a world where everything had its proper place seems to have been the most important.



Another great philosopher who must be mentioned is Lao-Tse. Not much is known about his personal life but he is the originator of a philosophy known as Taoism. Again we see a concern for 'order'. Tao or 'The Way' represents the cosmic principle that is the sustaining force behind the universal cosmic order. This is a concept that comes close to Odinism, for we too see the cosmos as a system of processes that are interrelated, one dependent upon the other, following orderly laws that combine to hold our world and the multiverse in balance.

The teachings of the Buddha also reached China in due course and these three thought systems, Confucianism, Taoism and Buddhism, have formed the basis for Chinese philosophy since the fourth century BCI, setting standards for Chinese politics and social institutions during most of these centuries and, generally, have been followed by the Chinese leadership into modern times.

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## Wolfmoon

The first moon in the new year is called Wolf Moon, undoubtedly because of the scary howl of the wolf calling to his kin in the still, frosty nights of the northern winter. This is also the time when the wolf may be dangerous to man and beast when food is scarce and hunting in the high snow becomes difficult.

However, the wolf has really got a bum rap, for, right from childhood we have been taught to be afraid of the wolf when told the stories about Little Red Riding Hood, The Three Little Pigs or The Boy Who Cried Wolf;

so particularly city folks got a false impression of this intelligent member of the animal kingdom.

On our book list we have the novel "The Wolfings" by William Morris in which a tribe of Norsemen has chosen the wolf as their totem animal. Although our northern kin is well aware of the danger a hun-

gry pack of wolves may pose, they also appreciate all the good qualities of this aristocratic animal. The German Shepherd is acknowledged as one of the most intelligent dog breeds; he is part wolf. Morris chose the wolf in his fantasy novel to stress the character of the wolf pack as a strong, independent unit with a close cohesiveness and cooperation.

The wolf has a strong loyalty to his group, something we might learn from him; the pack is a functional social group that may cooperate during a hunt for a large animal. The gray wolf is not dangerous to man except when hungry, cornered or when man encroaches upon his hunting grounds; if left in peace on his territory, he will avoid human contacts rather than seeking them.

Now, however, the wolf is on the endangered species list, but efforts are made to protect him and increase his numbers. In The Odinist # 72 we mentioned the Wolf Sanctuary, POB 760, Eureka, MO 63025, which has educational programs, films on loan and is doing great work for the protection of the gray wolf. You may adopt a wolf if you wish, and visitors to the Sanctuary are welcome.

The Mexican wolf is also losing ground. Curtis Carley, a biologist with the US Fish and Wildlife Service, already some time ago said that "for all practical purposes the Mexican wolf is extinct in the United States". His territory spans from southern New Mexico and Arizona to central Mexico around Durango, but fewer than 25 wolves are roaming this area. The Mexican wolf is a magnificent animal, beautiful, intelligent as his cousin the gray wolf, but with so few animals spread over such a large territory reproduction opportunities are few.

Eighteen animals are housed in various facilities and used for breeding. Four are in the Rio Grande Zoo in Albuquerque in New Mexico, the Wild Canin Research and Survival Center near St. Louis, Missouri, has six while the Arizona-Sonora Desert Museum at Tucson has eight. A 50% survival rate of the



pups is judged acceptable as it mirrors the common rate when living in the wild.

It is a shame that such beautiful and intelligent animals as the wolf (the Florida panther is another concern of ours) are forced from their natural habitat by man; the survival of the animals when left alone in the wild is such that only the fit will make it, and the strong and intelligent will live to replenish the stock. This, unfortunately, can not be said of man.

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## The Pagan Rus

"The Chronicle of Bygone Years" is a fairly dependable record of Rus history from the 9th century and up; it also contains much previous history of the Eastern branch of our folk going back at least 500 years. It tells of daily life, the work place, farming, the joys and sorrows of the common man mostly in the form of legends based on the collective memory of the people known as folklore. Still, even when told vividly it is only stories without anything tangible to support the telling. But in recent years the work of archaeologists has come into play; scientists have uncovered a wide range of artifacts that fully underline the pages of the Chronicle. Just as in the West, our Eastern cousins found that their forefathers were not the 'primitive', uncouth barbarians they had been told about, but rather people with a higher level of artistic skill and culture than was thought possible. They found that the ancients created many things of beauty - knives, axes, cooking utensils, farming equipment, clothing and jewelry, made with exquisite workmanship and a high sense of beauty without losing the usefulness of the articles. And yet history teaching in the schools goes on as usual, the kids are still told about their 'primitive' uneducated forefathers who knew nothing except waging wars among themselves and raping nuns.

The 'Chronicle' has thus proven to be one of the most important documents upon which much revised history of Rus pagan times has been based; most research is being done and new finds are brought forth. But since the historians are unwilling to revise the history books it takes a long time for this new knowledge to filter down to the general pub-

lic. This is a field Odinists should try to get into so our kids may get a true picture of the accomplishments of their forefathers.

The book also tells an interesting story about the death of the famous Prince Oleg of Kiev who lived during the late 9th and early 10th century.

"A soothsayer once told him his fortune and said: 'Prince, Thy favorite steed which Thou ride will cause your death.' Oleg decided never again to ride the horse, but years later he wished to see how his favorite mount was laid to rest. 'And he came to the place where the skull and bones of the steed showed white; he dismounted, laughed and said: 'Is it the skull that will cause my death?' putting his foot on it. At that very moment a snake darted out from under the skull and bit Oleg in the foot. He fell ill and died."

The Prince was a great chief; according to the old beliefs, however, every man is subject to the decisions of the Norns; nobody escapes his destiny.

Prince Oleg may be considered the founder of the Russian state. He was the leader of the Varangians and made Kiev his capital. He expanded his territory tremendously and defeated the Khazars, thus freeing several Slavic tribes from paying tribute to the Khan. Oleg also undertook an expedition against the Byzantine government and worked out a trade agreement that lasted for several hundred years. But apart from his military and diplomatic successes he also, true to his Viking origin, tried to revive the beliefs in the ancient, non-Christian gods.

In pagan times the Rus honored many gods; they followed a system of dynamic beliefs which lived on in stories told from generation to generation, in customs followed and in folklore told by the fireside. These beliefs go back into the mist of paleolithic times (early Stone Age) where the god force was felt alive in rivers, trees, mountains and fields. The sun was closely observed as an important deity without whose light life would not be possible; the change of the seasons was celebrated as we do today when recently we marked the yearly rebirth of the sun. Perun was the god of thunder and a main deity. In the year 980 Prince Vladimir Svyatoslavich, also of Viking stock, wanted to stabilize the old beliefs and a pantheon of gods was created near Kiev close to the royal palace; traditional folkish celebrations were promoted not only in the Kiev area but further north as well.

However, the tribal form of government did not mesh well with the incoming feudal system and soon the old ways gave way to the



Because the non-Christian beliefs are part of our spiritual heritage and our natural religion no outside force can destroy what is native to us. There, as here, folklore and seasonal rural traditions kept the faith alive. We have only scant knowledge about the state of affairs now regarding beliefs in the Soviet Union; when we hear about the revival of religion it is usually Christianity that is meant. If a non-Christian awakening is taking place there as it is in Western Europe we don't know. The

(- from "News From Ukraine")

## Observations

How is it possible that a System whose very existence is predicated upon the rape and plunder of Nature suddenly develops a solicitous concern for some "dumb whales" (and we're referring no less to the Soviets who also got in on the act)?

The Big Snow Job in which the media cheerfully colluded was one "whale" of a public relations gimmick.

Trying to get a true believer to reason about his faith is almost like trying to talk a mosquito out of its vampirism, but we'd like to know when such notions as "the sacredness of life" and "respect for human dignity" which the anti-abortionists holler about suddenly became cornerstones of judeo-christian dogma.

The gore-splattered history of christianity, with its bloody suppression of heretics, pagans and infidels, surely demonstrates little respect for the "humane" values now touted by the christian anti-abortionists.

Given the other-worldly preoccupations of most of the "right to lifers", so what if unborn babies are killed? After all, according to







# Against Capitalism, Against Marxism

## Part II

The Marxist State is the heir of the capitalist class and copies its every move; this is why we see phenomena like the events in Poland, Czechoslovakia and some regions in the Soviet Union.

The capitalist state in the Marxist model is having to face protest from the people just as capitalist classes did with the working revolution, for workers are an essential cog in the production wheel.

The relationship between the various forces of production in both models is not always healthy. We have an amalgamation of productive and totally unproductive forces, e.g., the boss and the boss-State. The force of production is not always its own master.

Nothing distinguishes one model from the other.

However, the architects of Marxist change don't think they have reproduced capitalism. They would never think that, by their upheaval, they had taken a backward step.

On the contrary, they think they have moved forward considerably by striking the deathblow to exploiting forces, working towards a Socialist State, eliminating personal interest and selfishness engendered by capitalist economic activity and establishing an education system that denounces personal interest and helps destroy the latent sense of selfishness and taste for profit that motivate human beings. By doing this, they were sure that their task would be crowned with glory and that State interests would replace personal interests. But individuals do not give up their personal interests so easily.

Thus we must strive to fight against Man's natural instincts and root up his cultural heritage, like the Chinese did, so that he casts aside the values and education of his upbringing to make room for the new situation created by the Marxist State.

Marxists consider that, if we uproot all capitalist values, Man will be better adapted for Marxism.

So, any man desirous of private property and the satisfaction of his own interests will come into conflict with the State, which serves its own interests. We just have to eliminate all Man's desires and aspirations for him to become a robot.

All you have to do then is press a button for the robots to start producing and living in heaps where they are ordered to dwell, like ants. A robot neither eats nor drinks, does not love, does not dream. He expresses no desires and needs no rest; he is never outstanding, he is like all the others.

Recourse to this extreme solution has, since its inception, caused serious difficulties that can only be coped with by the constant use of violence.

This proves that the Marxist solution is not valid unless an iron hand grips the whole of society. This grip only has to weaken for a second for men to try to satisfy their personal interests once again.

Consequently, the guidelines adopted by Marxist society imply the setting up of a strong State with a concentration of power, wealth and arms in its hand in order to force the whole of society to cast aside personal interests and work for the advent of Communism.

This state of affairs has led to the implementation of a sole instrument of government, the Communist Party, which has society in a stranglehold in order to guide it towards its new goal, Communism. Political freedom is therefore the greatest danger for Marxist society because it would provide the masses with the necessary strength to take the reins of power and overthrow the Marxist government. Thus, powerful Communist Parties are created to dominate the whole of society.

Every Marxist state then considers that any attempt to rival the Communist Party is the work of reactionaries and imperialist lackeys. A fortiori, any insurrection a-



gainst the status quo is violently quashed, because to do otherwise would be to leave the door open for imperialism which would take full advantage of it to fight against progressive forces.

Yugoslavia, for example, eschewed this extreme solution. China did too at the cost of being dubbed revisionist by the Marxists. The events in Poland are a real sword of Damocles for the Marxist system: by declaring themselves independent and refusing to recognize the Polish Communist Party's hegemony, the trade unions have Marxism at bay. And this without mentioning the possible consequences in Russia, Hungary, nay, even in the Soviet Union.

Thus, the State (the government) takes the place of the capitalist class to control the whole economy and have economic activity serve its own interests.

The government's job in the capitalist system is to preserve and safeguard capitalism. This is why it cannot admit the advent of Marxism in the USA or Great Britain.

In a capitalist system, the government is the guarantor of capitalism's political and economic power; consequently, it can not be indifferent to systems that aim to build themselves on its dead body. So, it works to preserve the political, social and economic structure of capitalist society, to safeguard its economic interests and guarantee the reinvestment of the product of economic activity for capitalism's benefit.

This is also the job of a Marxist government. It has to impede the setting up of any rival system, fight against hostile forces, and establish a state capitalism which it must thereafter protect. Whence the need to forge a political tool such as the Party to impose its dictatorship on society.

Neither of these systems has any regard for democracy. The sole concern of both is the maintenance of the economic interests of the ruling class, i.e., the capitalist class or "capitalist"/Marxist government. If we compare them, we see they are identical in their pol-

itical organization apart from a few niceties.

In the first system the government enthroned by the capitalist class to protect its interests, and in the second, it was created from nothing by the Party and not by the people. Even if it is a worker's government set up by the working class, the fact that such a state exists at all proves that in both cases there are two sides: government vs people.

Language is similar in both systems. Here, capitalists speak of protecting the people and defending their interests, but this does not stop the capitalists from exploiting the people as much as possible and if necessary having recourse to the police and even the army to keep the system intact.

In Marxist society the government endeavors to monopolize the capital wrung from the capitalist class during the revolution in the interest of the people. The government uses the dregs of the people to constitute an army saying that it was founded to defend the people whereas it is there to protect the government and defend Marxist doctrine. Indeed, we see this same army waging war to serve the interests of state capitalism in power.

So, there is no difference in political organization between the two models. In both cases, we have the people vs government, army, and authorities, whether private or public.

As for economics, the same applies. On both sides, we find employees and employers, a capitalist class or a state-capitalist government. In both systems a part of the workers' production is snatched by individual or state capitalists.

If we had to choose between the two and there were no other alternative, we would doubtless choose the Marxist model since, at least in theory, the nation-State as a whole is served through the sacrifices of the whole of society.

(to be continued)

P.W.





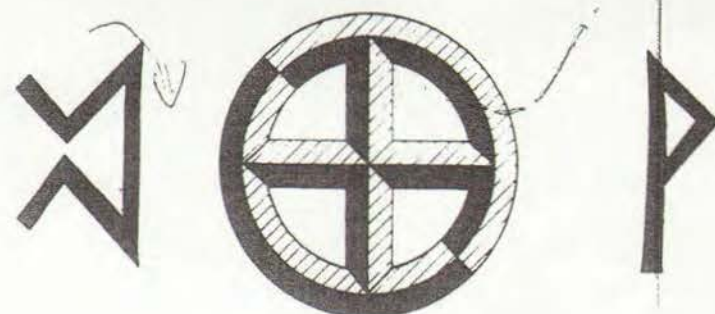
In general, we are for freedom, self-determination and self-reliance at all levels: for the individual, the community and the nation. In more specific terms, we are for the protection of civil liberties, for a government responsive to the social and cultural needs of all ethnic groups, and for increased ecological awareness. However, to reiterate, Odinists decide their politics according to their own insights: no political line is laid down by the Fellowship.

To minimize any misunderstandings let us here briefly but emphatically state what Odinism is not. We are not 'Satanists', a concept which we strongly oppose. We have no direct connections with Wicca or Witchcraft although they are fellow-pagan organizations. We are not a front for any 'neo-Nazi' group, the Klan or any other political organization or 'hate-group'.

We have also been accused of being linked with the 'Aryan Nations' movement. This is ridiculous as the 'Aryan Nations' is a christian organization and there is no connection between the two organizations.

In short: Odinism does not teach separation between material and spiritual existence but is rather the expression of a companionship between Gods and men, nourished by the strong belief that all are bound together under the power of destiny. The myths are not just entertaining stories but function as reminders of tribal traditions and customs: they are 'signs to us from antiquity. They are the language of the Gods'.

The skalds who created these myths long ago therefore had a very important mission for, 'the speech of the poet is the intercepting of these signs (the language of the Gods) in order to pass them on to his folk'. The Fellowship hopes to keep passing on this sacred language in such a manner that it will become a living part of our daily lives.



## ODINISM AND THE ODINIST FELLOWSHIP

The purpose of religion is to understand life, to find the truth of existence. For us it is necessary that our religious views be in harmony with reality: we cannot accept a religion that is based on irrational concepts and still keep our sanity. Religious views that fly in the face of reason and scientific facts are unacceptable to us.

Odinism is based on the ancient religious and moral concepts of the northern Indo-European tribes or nations. These people, our forefathers, had practiced those beliefs since antiquity, until about a thousand years ago when Christianity became the common religion of the West. Iceland was christianized in the year 1000, and the other countries adopted the new creed during the following centuries. Lithuania being the last to accept Christianity in the 17th century.

It is these ancient beliefs we are bringing back into the minds and hearts of our people. And again Iceland seems to be in the forefront: Odinism, or as they call it, 'Asatru', was a few years ago officially accepted on par with Christianity.



What characterizes pagan religions is the multiplicity and immanence of the Gods, as compared to the monotheistic faiths which separate God from man. The Greeks and Romans had their Gods and Goddesses; the Eastern philosophies likewise, and so did our forefathers. But in all these religions it is obvious that above the Gods was, and is, a Supreme Power, a dynamic principle, inherent in the universe, an interrelationship between all things and events.

Historians tell us that our early ancestors did not build temples for, as they said, the power of their Gods was so great that it could not be contained within walls. This clearly shows that our forefathers were already well aware that a Creative Power pervades the Universe, that this Divine Force is the foundation for all things, and that this phenomenon is made understandable to mortals through the medium of the Gods.

The Eastern religions see the universe as an all-encompassing web whose interconnections are in constant flux; this web is alive, it moves, it grows and changes continually. In modern physics the universe is experienced as an interdependent Whole, an intricate complex of relations between intrinsically dynamic parts of a Totality. The Odinist outlook of holistic naturalism is simply the Indo-European expression of this basic truth.

Myth is the nearest approach to absolute truth that can be stated in words and, in order to contemplate this Divine Power which we call the God-Force, the individual Gods illustrate the various aspects of the Cosmic Whole, and the legends are utilized so that the folk will be able to talk about these complicated matters.

In more general terms Odinism is a religion that stresses the importance of the family unit and the extended family; it teaches honesty, courage and personal responsibility; it advises moderation in all things and encourages the individual to rely on his own resources and always conduct himself in a manner that will hurt no one, but bring respect and dignity to himself and his family.

Intolerance and oppression are alien to every aspect of Odinist mentality. Our folk soul recoils from interfering in the religious and social life of others as much as it does from violating their physical boundaries. Such behavior is in conflict with our intellectual ideals. Odinists have no missionary zeal; if people want to know about our beliefs we are happy to explain our faith, but we do not impose on people who are not interested.

Our code of conduct derives from the guidelines set out in the Havamal which is part of the Poetic Edda, collected by Snorre Sturlasson in the 13th century. However, Odinism is not dogmatic; we have no 'bible' or 'commandments' that must be followed; directions and inspirations should come from within rather than being imposed from without. Odinists mistrust all insights and experiences acquired through some contrived state of excitement; the use of intoxicants or hallucinogenic drugs is discouraged.

Although incorporated as a religious organization with the State of Florida, with the powers to perform any and all religious services usually done by a church, the Fellowship is of course interested in the political future of our folk. Nevertheless, we do not promote political panaceas, but rather encourage each individual to examine the issues in the light of our traditional and spiritual values.





## BALANCE

It has been mentioned, often enough that TV has a poor influence on our society, exposing us to violence, false values, dirty jokes, etc. but one other no less serious effect TV has had is the loss of family life. We don't talk to each other any more; we may watch the same programs but we don't talk. If words are uttered they rather deal with what we're looking at rather than what we feel, our personal problems or opinions.

Even if a talk show deals with the problems of the day, we listen to other people's opinions; we've become passive, being spoon-fed ready-made opinions, superficial explanations that often sound quite reasonable, so easy to accept without thinking too deeply about them; they are in fact only what the fourth estate wants us to believe. With the TV on it is too distractive to read, discuss anything worth while or seek information.

If we go back to the beginning of this century there was less commotion; people had opportunity to visit with friends; they might play cards, do things together without the intrusive hectic entertainment most families live with today. People then had more time; they had family dinners where young and old interacted. Now the tribal feeling has disappeared; each generation sticks to itself, the we-feeling has gone and so has the idea of the extended family. This is the worst loss TV has imposed on us.

Often the first one home turns on the TV or radio, sometimes both; nobody is really listening or watching yet the noise is constant. You cannot carry on a conversation or talk about anything other than the most trivial things when you have somebody playing rock or Hank Williams belching out about his rowdy friends; not to mention TV slop like General Hospital ("is Tony getting his sight back?"), or a cop show with gunfire and brakes screeching. People miss many opportunities to understand each other, to observe tell tale signs of problems or to express sympathy or caring feelings.

The Havamal says: "If a friend you have whom you fully trust, / Then fare to see him oft; / For brambles grow and waving grass / On the rarely trodden road." But if you do and the TV is on when you get there, it may be a wasted effort. However, if we keep our friendships in good repair, when we communicate with friends and keep the family feeling strong, we are honoring our gods, we are living our beliefs, we are being true Odinists.

Today, individuals of all ages feel isolated from one another, even from those living in the same house; they are unable to talk about what troubles them, about their dreams, their ambitions, their physical and mental aches and pains.

We often feel uneasy about the high divorce statistics and the many one-parent



families. Might this lost family feeling and the inability to communicate not be the main reason for this misery. If we say that TV is responsible for this, we are of course wrong: TV alone is not responsible for anything; both TV and radio can provide good entertainment and be great company to many people; it is misuse of these appliances that is wrong; it is so damned easy to fall into the trap of sitting back and letting sounds bombard our minds, drown out other more important things. It takes effort to play games with the kids, start a family project, or even take a walk in the park. People feel alienated, they feel alone and they are crowded by all the noise that is constantly forced on them. Most people need to downshift, to get away from the hustle and bustle and maybe seek the tranquility of nature, to quiet down a little, to listen to their own inner selves, to create opportunities for more intimate conversation of the sort we all need now and then.

portant than the other, all are components of the whole and if any is abused, the whole will get out of balance. To work towards obtaining this important balance is part of Odinism and in so doing we honor our gods. This is our religion in action.

## "THEY LIVE"

HOW IS YOUR OO? (Odinist Quotient)

Answers in next issue.



# Against Capitalism, Against Marxism

## Part III

In presenting this third installment of a "Commentary on the Green Book" originally published by the Libyans, we wish to remind our readers that the opinions and interpretations expressed are those of the author or spokesman for the Third Universal Theory and do not necessarily represent the views of The Odinist.

The Fellowship does not officially endorse any political philosophy, but we do explore the affinities between Odinism and various ideologies for the education and intellectual stimulation of our readers, trusting in their ability to select their own perspective.

The Third Universal Theory of Col Qadha-fi is one of many possible forms of 'third position' alternative to Marxism and capitalism which suggests areas of compatibility with Odinism.

Under capitalism the unemployed are thronging the streets of capitalist cities to demonstrate against an unjust system that denies them the right to work, something they should be entitled to as much as to other rights.

The cruelty of this unjust situation becomes clear if we quote the following example: the capitalist landlord with a block of 30 apartments and 30 homeless families living side by side in the same society. Surely the landlord became a privileged member of society by stealing a share of national wealth that belonged to the latter, thus putting all the chances on his side. The same applies to company directors and workers.

Let us take another example: suppose a 10 acre field is shared out between 10 farmers 1 acre each. If one of them appropriates 10 acres, the 9 others are denied their rights and deprived of a source of wealth. On a national scale, this means that the land belongs to a handful of people who have the rest of the rural population at their service. This is also the case when people have a monopoly on employment. These bosses, once they have wrested enterprise from the workers, deprive them of their right to work, knowing that those workers will be bound hand and foot by poverty and need. Thus, two classes are created: capitalist and vassals.

Under Marxism there is equal opportunity for all workers in the job market. However, if there is to be full employment, the living standard has to be kept low.

This is the great change occasioned by the advent of Marxism: equal opportunity in jobs is assured and equal appreciation is granted to manual and intellectual work. In this system, theoretically, there is no difference between the engineer and the unskilled laborer.

Another example: suppose we have to divide 100 dollars between 10 people. It would be fair to give 10 dollars to each of them. Now, how would this be divided according to the capitalist mentality? There is no doubt it would be unfair: one person would appropriate 50 dollars, another 20 dollars, and three others would split the rest. Five others would be left with nothing. Why? Because their share was stolen.

This is the pattern of wealth and job distribution in capitalist society. Those who own considerable wealth and pull the strings on the job market do so at the expense of the majority who thereby are denied their rights. As soon as a rich worker appears, the capitalist devotees draw attention to the situation and do not mention the fact that to have accumulated this great wealth he must have appropriated the share of others who will be reduced to indigence because of him.

Marxists say their system is marvelous because they have eliminated unemployment and have managed to find a job for all those fit to work. What they do not say is that they have not found a way to ensure the well-being of the workers and meet their needs. They are content to find work for all and take away part of each worker's production for the Marxist State. Thus they reduced the standard of living of the workers to a minimum and insisted they continue working.

The aim of Marxists today is not to guarantee wealth in abundance but to pave the way to Communism. To achieve this, Marxists spare no effort and use every possible means, even mass murder of those who refuse to produce, expropriation of land, the destruction of all natural tendencies in man, and existence reduced to the bare minimum.

Everything must be sacrificed so that the Communist State triumphs. Why? So that the Marxist slogan can become reality: from each according to his ability to each according to his needs.

But when will we see this happening?

When production reaches such a level, when enough wealth had been accumulated that there will be Heaven on earth for everyone.



Does production or wealth really accumulate? Up til now, production has not accumulated; on the contrary, it has been consumed. During the years of Marxist existence no society has managed to build up stock in preparation for a Communist society.

This is why where has been a change in Marxist ideology. It is no longer possible to restrict the system to the meeting of basic needs. The system had to go further since the people who had made sacrifices by yielding a large share of their production to pave the way for Communism's triumph, people who had been denied their freedom by the Communist party, could no longer remain satisfied with such a low standard of living.

Hereafter, all Marxist states were obliged to adopt the stimulus (incentive) principle. They began to study the working of capitalist firms in the United States and Western Europe, attempting to transpose capitalist procedures and apply them in their own factories. If this works, confidence in Marxism will melt away forever. It will just have been a hiccup in the capitalist State, reflected by the installation of one powerful party in power, the Communist party. -- This party took as a task the abolition of private property, and made all workers the employees of a government that it had created from scratch. The party authorized the government to distribute production and deduct a percentage to be saved. The part of production to be deducted was swallowed up in the expenditures of the government and the ever-increasing defense budget which is supposed to allow these states to confront their constant enemy, Capitalism.

Thus, the Marxists had their backs against the wall: Communism and its noble ideals could never triumph until the capitalist system was totally squashed. In the Soviet Union and other Marxist regimes all efforts had to be made to end the capitalist system and imperialism in the world.

Thus we saw the development of a new theory whereby, while half the world suffered under the hegemony of imperialist forces, the other half could not proceed to Communism, since it had to participate in the interminable struggle for spheres of influence - with world domination at stake - which would deviate them from their original goal.

These theories were much to the fore until the Khrushchev era in the Soviet Union and during the latter years of Mao and Chou En Lai in China. Khrushchev thought that the Soviet Union had to become a powerful state in order to counter the other superpower, the United States. He considered moreover that

his country lagged behind many others, should follow the example of the United States, open its doors and trade with them.

The opening up of the Soviet Union at that time went so far that Marxists started to complain about unorthodoxy and proceeded to oust Khrushchev.

This theory of peaceful coexistence that he launched is still applied even if leaders continue to put forward the same arguments that they used to oust Khrushchev, officially at least. SALT I and SALT II, the Helsinki agreements, the superpowers' dialogue to limit the proliferation of nuclear weapons and slow down the arms race, without mentioning the numerous meetings for detente and entente in the world, are but prolongations of the peaceful coexistence policy that makes the traditional Marxist's hair stand on end but which by their very nature are vital to Marxist leaders.

All former theories were swept away like chaff into the fire. Marxism in fact had still not won its challenge: the capitalist system it went out to destroy is still here. Marxists had to continue their struggle against capitalism and ask for an even greater contribution from the working class to execute the programs decided on, and they saw their hopes of attaining Communism melt before their eyes; everything that should have gone into its construction had been swallowed up by the building of a modern state powerful enough to confront the capitalist states.

The Marxist government is thus forced to earmark the share it deducts from the workers' labor for defense programs, space agencies, propaganda campaigns, paying its civil servants and building a powerful modern state, thus the advent of Communism is continually postponed. Militant Marxists try to cut this Gordian knot by launching a new slogan: "Let us first overthrow capitalism and then go on to accumulate wealth from production".

But are they really preparing themselves for battle with capitalism? If they are, this would seem to be in contradiction with efforts to limit strategic arms consecrated in the SALT agreements and the Helsinki Charter.

In reality, the one thing that Marxist societies fear is war. The Soviet Union would never declare war on the United States and would do everything in its power to avoid an outbreak of hostilities between the two superpowers. As long as each of them possesses a striking force strong enough to wipe out the planet ten times over, surely



it is better to avoid the use of arms. These are the official positions defended in the Soviet Union, which they then try to force on all the smaller countries: world war is to be feared and avoided at all costs.

Yet another hope turns to dust! This last slogan has not been realized any more than its predecessors. The superpowers are condemned to peaceful coexistence.

Still, the Marxists manage to overcome all the ideological crises they suffer, however deep, by using a sort of rationalist gymnastics. Every time Marxist theories are proven wrong by the reality of events or analysis destroys their arguments, Marxists bring down curses on the heads of the critics, saying that the critical interpretation was incorrect and not observant of infallible laws. This is how they reacted to the workers' movement in Poland. They did not hesitate to say that the workers' opposition had construed things incorrectly, that its leaders were responsible for the unfortunate events and the martial law situation, and that the dissidents would pay the price for not following the rules dictated by Marxism.

By using this sort of dialectics Marxists have managed to stay in power and move forward. Marxism has thereby survived alongside capitalism and no longer really aspires to abolish it. Marxism has ended up accepting coexistence with capitalism, even imitating it to such a degree that sometimes a trained observer has a job distinguishing between the two Germanys because we come across the same characteristics everywhere. In both systems workers go on strike to get a wage increase; they call for the overthrow of the government that oppresses them. In the United Kingdom and Czechoslovakia dissidents claim their rights to freedom.

Having studied both models, the least we can say is that the world has not changed: we find the first model reflected in the second almost invariably. The conclusion is that all these events have just changed appearance, nothing more.

P.W.

(to be continued)

## OVERVIEW cont.

The events we have been dealing with so far took place in the Near East, the Aegean, India and China; nothing has been said about Africa, the Pacific, the Americas or Europe. of which the latter are more interesting to us than the former.

What goes by the name of Black History is trying to dig into the African past and maybe their efforts will bear fruit. We know big climatic changes took place, we don't know exactly when but as late as 3000 BCI the Sahara enjoyed a climate quite different from its present arid state. The area then supported a great variety of wildlife, the vegetation was lush, elephant and hippopotamus roamed and herds of cattle, sheep and sheep grazed on the savannahs. The people lived in a hunting and gathering society but we know little about them; they left rock paintings and engravings quite different from those in Europe and it seems that the region became a meeting place for Europoid and Negroid peoples in various combinations; those with more European ancestry would be the forefathers of the Berbers and Tuaregs.

The Greek historian, Herodotus, writing in the 5th century BCI spoke about Egypt but found little to say about the rest of the continent. He also knew of the desert to the west and of Ethiopia to the south, inhabited by a Hamitic people, one of the three main racial groups, the two others being the ancestors of the modern Bushmen and the black tribes dominating the central forests and western regions; the pygmies may be considered a fourth racial group.

The Hamites were the most advanced whereas the others were still living in primitive societies. When agriculture was introduced, improvements of living standards took place; and later when metallurgy was developed a further upgrading occurred. Apart from Egypt, the Kush Kingdom was the only society of some stature; it was located high up on the Nile in the region of the Sudan. The people were hamitic and had developed a fairly advanced culture; they had weapons of iron which made them strong enough in the 8th century BCI to conquer Egypt and an Ethiopian dynasty ruled Egypt for some time; but the country was already in dissolution at the time and the Sudanese were unable to change Egyptian destiny.

Our factual knowledge about the past history of the Americas goes back only about

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30,000 years. At that time it is believed that people crossed over from Asia and slowly moved southward. We know cave-dwellers lived in the Andes mountains about 18,000 BCI; maize was cultivated in Mexico about 5000 BCI and about the same time the potato was also known. Farming communities existed in the second millennium BCI; people lived in villages; weaving and pottery were known crafts.

Together the Americas stretch almost from pole to pole and have a variety of all climatic zones possible on our planet. Vegetation from that which will only thrive in the frozen tundra to lush jungle flora, rivers, lakes, mountains - you name it, we have it. But about the people living here we know little.

The Olmec civilization is the oldest; it was located on the eastern coast of Mexico; its art style is peculiar and is known for its human figures and likenesses of a large cat, usually believed to be a jaguar. These carvings and figurines must have had a religious importance but it is not known for sure what they symbolized. Colossal earth pyramids which certainly were created for religious purposes have been found; carvings in jade were also known with a highly individual style with no common denominator.

From about 800 BCI the civilization spread but nothing is known about the past social circumstances from which the Olmec civilization developed; around 400 BCI they disappeared from the scene.

The Aztec empire was formed much later but the religious concepts were based on the Olmec gods. The word 'Azteca' comes from Aztlan, meaning 'white land', from where according to legend the tribe originated. This is interesting to us as in the Oera Linda book it is told that after the sinking of Atlantida one sea captain byname Inca left for foreign shores and was never heard from again. It is suggestive that the Atlantes and the Incas who ruled later to the south somehow were connected with the old Frisian empire existing over three thousand years ago and which was broken up when the better part of its landmass sunk into the North Sea.

In Peru another shortlived civilization is noted; it was given the name Chavin after a large ceremonial site; its people waxed strong and became dominant for a period of time but its power later collapsed without any apparent reason.

From our Nordic legends we know that our Viking forefathers came to North America for timber; many stories are told about excursions

to this continent by Northmen in prehistoric times although the history books are still not changed. But in the time period we're here dealing with we have no factual knowledge, nothing has been proven yet.

It may be worth noting that the European continent was and still is favored with a large landmass suitable for cultivation; an individual family could exist rather nicely by agriculture, which developed at an early time. We know that later developments brought forth the co-op movement and certainly collective efforts such as the monolithic monuments cannot be but the results of great concerted efforts.

As early as 4000 BCI farming settlements were known in France and Great Britain; long before that copper was worked in the Balkans (approximately 2000 years before the Sumerian civilization). This should have changed the old canard which still lingers on in our history books that Europe got her major cultural input from the Near East.

By 3000 BCI the ice which had covered northern Europe during the Ice Age had retreated enough to provide climatic circumstances suitable for agriculture which developed unaided by outside forces; people were living in ordered communities. During the third millennium Indo-European peoples were trekking into the continent from the east. By 1000 BCI it was possible to identify various tribal groups and the Celts appear to have been the most important prehistoric folk group. They were a people of traders and warriors; they used the wheel for land travelling and sea routes when convenient. Soon after, possibly about 1500 BCI, we can distinguish three major sections or their progenitors within the Indo-European peoples, our direct ancestors, whose religious and moral concepts we today are following. The Celts settled in France, the Netherlands, Germany and Austria; to the north the Scandinavian/Teutonic tribes settled and to the east the Slavs dominated.

Metallurgy was already known in Europe by around 4000 BCI and the quality was superior to anything done elsewhere at the time. The megaliths have been mentioned; besides being centers for religious events of some sort they also served as observatories, showing the exact rising and setting of both sun and moon, the most important celestial bodies; even some of the major stars were incorporated in their calculations; all in all a fantastic accomplishment of a people who supposedly were uneducated barbarians. Modern dating methods have proven that the Indo-European peoples had on their own con-



cretely demonstrated their high physical and mental capacities without any help from outside. Stonehenge, the most impressive and best preserved of the monoliths was finished well before the height of the Mycenaean culture and other tombs of similar size antedate the pyramids; the mysterious temple on Malta was erected before 3000 BCI.

The Europeans were thus self-contained within their own culture, confident and competent; when they met strangers they were not entirely eager to mingle but looked at them with a certain mistrust and reservation. Unfortunately contact with the Mediterraneans increased and was extensive by the christian era.

We have now arrived at a watershed in our history, so let's pause and recap a few of the major events we have been dealing with, for we are standing at the doorstep of what we know as the classical period.

We've gone from the very beginning of ordered human society to a point where large areas would share a number of achievements - technology, urbanization, literacy, government - and where contact between nations had become easier and trade and ideological exchanges took place on a far greater scale than before. There is no clear-cut timetable, all developments flowed into each other, happening in different places at different times; but the 'known world' had to some degree settled into a pattern during the first millennium BCI and a certain consolidation took place in an area roughly from Gibraltar to the Indus.

Sumer had come and gone as our first true civilization; Babylonia had taken over from the Sumerians, giving us the basis of mathematics, for instance, it is they who passed on to us the circle of 360 degrees and the hour of 60 minutes; Egypt, learning from both civilizations, yet creating her own strong culture, lasted more than 1500 years but went down to defeat by the hand of Nebuchadnezzar in 588 BCI, rallied somewhat but with her final period of importance ending in 525 BCI when a dispute with the Persians became fatal.

#### THE PERSIANS

We start this story with another migration. Iran (the term did not appear until about 600 CI) means 'the land of the Aryans' and its history holds much interest for us as the Aryans are our direct forefathers. On the high plateau of Iran we know people lived in settlements from at least 5000 BCI; we don't know who they were. About 1000 BCI a large group of Aryan tribes coming from

the north moved into the area and Persian history began.

We have already several times mentioned the theories of Dr Tilak, an Indian scholar, who found in the Avesta, part of the Indian sacred scriptures, good reasons to believe that the Aryan folk thousands of years ago lived around the North Pole. When the ice sheet formed around the cap, it would seem reasonable to think that part of these tribes moved southward and that they would be the people who came to Persia.

The impact our forefathers made on the area is striking; they formed durable traditions and played an important role in later world history. Particularly two tribes known from biblical sources, the Medes and the Persians, had lasting effects. The Medes settled in the western and north-western parts, south of the Caspian Sea with their high point of power in the 6th century. The Persians continued southward and reached the Ocean now known as the Persian Gulf, and settled in Khuzistan on the outskirts of the Tigris valley, close to the present border to Iraq and in Fars along the Gulf coast.

Legends tell that the people were ruled by kings which in Aryan terms usually means the leader was chosen for his skills with weapons and words, not through hereditary rules as was common in later kingships. It may also safely be assumed that the Aryans imposed leadership on the indigenous population who did not have the same organizational talent as our forefathers. The whole area became known as Ariana, 'the land of the Aryans', and in the second millennium BCI they made further moves to the west, partly as mercenaries known as the 'Marianni'. They introduced the horse as transportation and developed an effective cavalry. The Ariana comprised many tribes although only two have been mentioned; so let us in passing note that the Scythians were part of this great folk mass and that also Turanians were conscious of their Aryan ancestry (not to be confused with the Turks). The term 'Turan' is found in several passages of the Avesta as 'Tura' and in an ancient hymn in which the "Turanian Fryana" and his descendants are commemorated.

Practically speaking, Persian history begins with Cyrus the Great who established himself as the king of a united Persia; in 549 BCI he defeated the independent king of the Medes (again we see from the very beginning of our history that Aryans are fighting Aryans for the sake of power, a sad comment of our history, continuing to present times). After this victory Cyrus moved



eastward and swallowed up Babylonia, went through Asia Minor and reached the sea, also taking in Syria and Palestine under his rulership. To the west Cyrus crossed into the Hindu Kush and established his supremacy well into the area which is now Pakistan; he eventually died there fighting his cousins, the Scythians.

Persia was the largest empire known up to then, but the style was different from the previous ones. The savagery had gone and Cyrus made a point of respecting the institutions, folkways and religions of his subjects. The result was an empire with tremendously diverse customs; in return it commanded loyalty to Persian pursuits and thus became a very powerful entity. The empire was rich in terms of minerals and other resources with plenty of pasture for the large cavalry. But part of the success must be credited to Cyrus's personal characteristics, his wisdom, sense of justice, ability to deal with people and his great skill and energy undoubtedly earned him respect and were the main reasons for this remarkable achievement; he was deservedly called 'the Great'. He ruled from 559 to 530 BCI; he is counted as a world figure and other later rulers have tried to learn from him.

On the basis of this it sounds quite reasonable when the Ynglinga Saga tells that the historic Odin and his twelve sons came from Troy, rode up through central Europe for finally to settle in Scandinavia.

During almost two centuries the Persians held sway over the area and a great cultural tradition blossomed, absorbing elements both from Asia and Europe; directly after Cyrus died the Medes and Babylonians both tried to regain independence, but peace was restored and in 522 BCI Darius took over the reign. He did not achieve all he wanted but his importance is on the level of Cyrus's; the borders were extended in the west to Macedonia, in the east to the Indus valley.

Within the empire consolidation occurred. The decentralization Cyrus had started became institutionalized into twenty provinces, each under a satrap of royal birth; inspectors were employed to make things run smoothly. The Phoenician alphabet was used for communication and Aramiac became the common language; an extensive road system was accomplished.

Darius was rather taken in by his own importance and he intended to build a great new capital at Persepolis, some miles north-east of modern Shiraz, but he died and later kings had to finish the work; the style is impressive although probably too pompous for

modern Odinist taste. Colossal stone bulls and lions adorn the entrances, the staircases are massive affairs and tall columns line the hallways, all in various styles from within the empire.

The whole complex is a fitting expression of the diversity and tolerance of Persian culture -- open to influences but modified to suit Persian purposes. Religion was centered around sacrifices; fire was an important part of the ceremonies. Modern Odinists have retained the fire in the form of bonfires when possible and candles when not; but today we 'sacrifice' time, money and efforts only. Zoroastrianism was prominent in its struggle between good and evil gods; part of this religion influenced Judaism and served as a basis for christianity. However, because of the present high gear propaganda for another world government let it be noted that the key to the Persian success is the fact that the majority of the people living within the empire were racially related as most of them were descendants of the Aryan tribes who previously had settled the central area and had put their stamp on the cultural achievements that made Persia such an important part of our history.

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## Observations

YOU ARE A QUIRK OF THE UNIVERSE - The ceaselessly mounting edifice of scientific knowledge is making the judeo-theological notion of man as the centerpiece of Jehovah's creation increasingly laughable.

Guffaws aplenty have been recently provided by the results of research into the mystery of the disappearance of the dinosaurs. An aggregation of studies, particularly those regarding the amount of the element iridium in geological deposits and the levels of carbon-13 in planktonic sediment, indicates that the mass prehistoric extinctions were likely caused by the impact of a large meteor or small asteroid which triggered devastating climatic changes. With the thunder lizards out of the way, the mammals, up until then relatively unimportant, were given a larger niche in which to further develop and eventually produce... good ol' Homo Sapiens!

Evolution can no longer be simply seen as a slow, orderly, gradualistic progression, but must be recognized as an incredibly dynamic process punctured by catastrophic violence, random changes and abrupt discontinuities.



Needless to say, this is only a replication of what we see going on in the rest of the universe, with its ravenous black holes, cosmic collisions, blast-furnace gas clouds and exploding stars - a self-regulated chaos of generation and destruction, a far cry from the "Perfect Order of God's Plan".

The universe is no watch tinkered together by some Master Watchmaker. It is "a monster of fire and excrement", a demiurge governed, as Jacques Monod told us, by chance and necessity. (THE ODINIST, # 67, 1982)

Thus, man is the result not of the presence of God, but of the absence of Godzilla.

THE ABYSS - A MINIREVIEW -- The methodical chaos of the natural world has always been mirrored in the affairs of humanity, usually to our collective misfortune, at least as far as the emergence and survival of a higher type of man is concerned.

This tragic situation has been portrayed with great insight and eloquence by the late French writer Marguerite Yourcenar in her novel THE ABYSS, which chronicles the life of one Zeno, a rebellious physician-alchemist-philosopher.

Zeno's sensitive spirit and analytical mind recoil at the religious bigotry, political rapacity and general human stupidity which he constantly encounters in his travels across 16th century Europe. He comes to embrace an enlightened neo-paganism:

*"The meditations of ancient philosophers had taught him, from his earliest youth, to look with disdain upon these poor six thousand years which are all that Jews and Christians care to know of our world's venerable antiquity, measuring it by the short span of what man himself can remember."*

In Zen-like flashes of intuitive wisdom, Zeno discerns the difference between Nature's fury and man's mayhem:

*"In this world unburdened by concepts, even ferocity was pure: the fish wriggling beneath the wave would soon be only a choice morsel, bleeding under the beak of the bird fishing here, but the bird was given no false pretext for its hunger. Both fox and hare (trickery and fear) inhabited the dune where he slept, but the killer did not evoke laws promulgated long ago by some wise fox, or handed down by a fox-god. The victim did not suppose itself punished for its crimes or, when dying, protest to the end that it had remained loyal to its prince."*

*The violence of the seething waters was without anger. Death, which is always unclean among men, was undefiled in this solitude..."*

Zeno's nonconformity, his tireless quest for truth, inevitably bring down upon him the wrath of Obscurantism Triumphant, but, true pagan that he is, Zeno never compromises his integrity.

Like many great books, THE ABYSS (originally published by Farrar, Straus and Giroux) may not be readily available at your corner bookstore; nevertheless Marguerite Yourcenar's grim but rewarding tale deserves to be sought out and read by all latter-day pagans.

#### THE TERRORIST WILL GET YOU IF YOU DON'T WATCH OUT!

Chaos may be beyond human control in the cosmos, or harmless when depicted in novels, but ruling elites realize that it must be managed when it threatens their interests.

Discerning students of history point out that economic systems spin off certain ideologies or thought-patterns that ruling classes subsequently utilize to justify and maintain the status quo. The cult of the "consumer" tirelessly promoted by the American Establishment is a case in point.

Late 20th century capitalism requires a docile, compliant subject population, and the "consumer" is therefore put forward as the ideal type, as THE model for individual and mass self-identification, be it as the "yuppie" or as "Joe Sixpack".

The "consumer" is not a conscious creator, not an activist, nor a real decision-maker, but a deferential recipient of someone else's wares and services, of someone else's choices or preselected range of choices, of someone else's ideas or permitted spectrum of ideas, of someone else's rules and manipulations. He is man reduced to a vegetative state; the Couch Potato as culture-hero.

But every hero must have a nemesis, every type its antithesis, and what could be more appropriate to juxtapose to the "consumer" than the "terrorist"?

Yes, the terrorist: the demon in Plutocracy's Paradise, disrupter of law'n'order (whose law? whose order?), killer of innocents, movie villain supreme.

The terrorist... bullets sprayed indiscriminantly... Bombs exploding like prehistoric meteors... Consumer serenity shattered ... Chaos...

The terrorist: murderer, plunderer, marauder, pirate, boogey man, barbarian.

Sounds kinda like a modern-day Viking. - Well, maybe only a little. It's an invidious comparison. Because it's one thing to read about the Vikings and their thousand-years-ago escapades in the pages of history



books. But terrorists are here and now and they kill real people.

No wonder the US government vows to fight terrorists with military power. (Of course, domestic crime which terrorizes and kills US citizens gets no such priority attention because crime is useful chaos which provides the Establishment with excuses to do all sorts of things beneficial to itself. The terrorist threatens the System. The drug dealer, the mugger, the rapist do not.)

The terrorist is as mysterious as he is menacing, because he devotes, even sacrifices, his life to something beyond his own immediate material interest, to something transcending his own personal gratification. To an idea. A cause. A nation. A people.

Incomprehensible.. Un-American.. He must be crazy.. A fanatic.. Yeah, that's it.

So what if the definition of terrorism is arbitrary? So what if one man's terrorist is another man's freedom fighter? No rational, responsible person can EVER approve of terrorism.

Can you say, "I condemn terrorism"?

I knew you could.

P.W.

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## PYSANKY

If you think Ukrainians paint Easter eggs just to make them look pretty, you're greatly mistaken; making Pysanky is an ancient tradition, calling forth magical powers in the Spring.

When Christianity was declared the official religion of the Ukraine in 988 CI, the tradition of making Pysanky had already existed for thousands of years, the origin of the custom going back into the mist of antiquity. It was impossible for the church to stop the practice, so it did the next best thing, it accepted the Pysanky and called them Easter Eggs. An old legend tells of a terrible monster who was going to destroy the world; luckily he had been chained, but every spring the links in his chain had to be reenforced (shades of chaining the Fenris wolf, right?). This was done by making and exchanging Pysanky, and the more of those the stronger the links of the chain would be.

The word 'Pysanky' comes from "Pysaty" which means to write; and the idea is to write magical signs and symbols in various ways according to which magic you want to bring forth. The egg itself is, of course, a symbol of fertility. In the west we also decorate with eggs when we celebrate the

goddess Ostara at the Spring Evennight. In Scandinavia to serve egg dishes at Easter is an old custom.

Spring is also an awakening of every living organism after the 'death' of winter, so the egg is as well a symbol of the yearly rebirth of Nature.

Pysanky are potent amulets, bringing fertility and protection, but you have to be careful when you choose your designs, depending on which powers you want to call on. Bands around the egg and sunwheel designs in various forms symbolize the world, the yearly cycle, mind over matter and, often, male and female, as both are involved in the procreation process. Stars may be used, anything that will depict harmony and the balance which exists in Nature. Plants and animals may also symbolize feminine or masculine energies. Geometric designs are popular, each given special interpretation such as wavy lines representing air or water, depending on the color.

Wheat is the national plant of the Ukraine, so it may symbolize soil, home and family. Here wheat is more likely to remind us of the goddess Sif with her golden tresses. Certain trees may be seen as feminine or masculine and are used accordingly; but you always change your designs; you never make two eggs the same, that would confuse the magical powers.

The process of making Pysanky is supposedly fairly simple; it involves covering the parts of the egg you don't want colored with bee wax, then dipping it into various dye baths, always beginning with the lightest color. It takes knowledge and experience, to be sure, and as this writer has never made Pysanky, we'll leave it at that for now. But may we suggest to those of our readers whose ancestral traditions include making Pysanky that they keep alive the ancient tradition and learn how it is properly done as well as the symbolism of the designs; and they may find that the magical powers are still alive and may be called upon today as they were in ancient times.

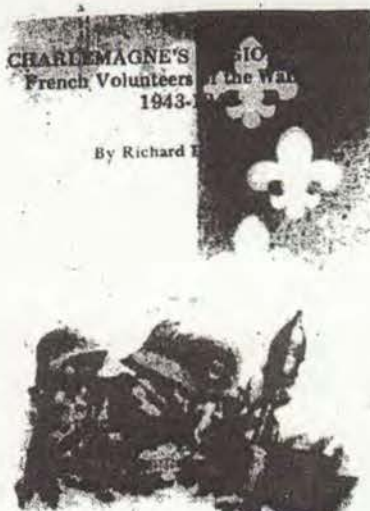
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WE STILL NEED far more participation from free world people to fill the requests from the prisons for Odinists who care to correspond with incarcerated fellow believers, many of whom have only become aware of our religion while in prison. The only means of contact with other Odinists is through correspondence; it would fill a need and be educational for both participants if more of our readers joined this effort. Write: ODINIST PRISON PROJECT, POB 11171 EUGENE

OR 97440





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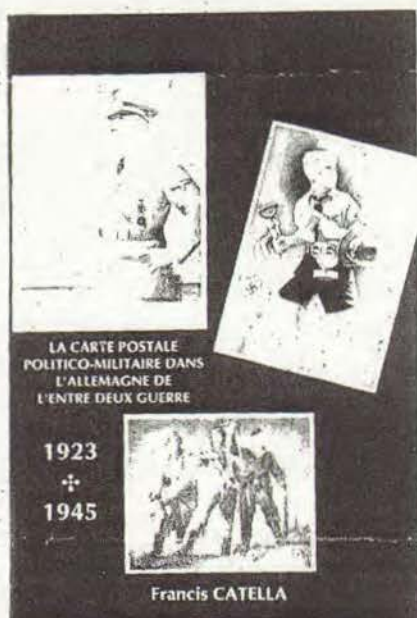
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## Against Capitalism, Against Marxism

### Part IV

*In this final installment dealing with the Third Universal Theory, we remind our readers that it is the Libyan writer expressing his views, not the Odinst Fellowship.*

#### WHAT IS REAL CHANGE?

Man's struggle towards freedom and progress does not stop at the dead ends of Capitalism and Marxism. For apart from these two models previously described, there is a third whose various components we shall now study. We shall then go on to ask ourselves whether this new model can grant humankind happiness and freedom and see its struggles crowned with glory. By this we mean we want to see if there has been the change historically sought after, a deep-rooted change in concrete terms that will mark the final victory over all forms of oppression.

If our analysis of economic activity as developed in the Third Universal Theory and practiced in this new society built on the ashes of the two others shows that traditional production relationships have been eliminated, if the different factors in production processes have been reduced to producers alone, if thanks to this revolution these producers have become partners each with his share in production which is considered a sacred acquisition, if the bosses have been ejected and the workers thereafter take over management of their firm through

production congresses whose decisions are followed up by people's committees created by the workers, then and only then shall we be sure that we are in the presence of a real and not just a superficial change.

No one can deny this fact: Libya's Jamahiriya ("State of the Masses") Revolution has made wage-workers into partners. It has truly eliminated the power balance between the State and the working class typical of Marxist states where, as we have seen, working hours, profit sharing and participation of workers are decided by the State.

The triumph of the Jamahiriya Revolution made arbitrary exploitation of workers, the domination by others in whatever form, a thing of the past. By becoming partners, workers have rejected the existence of any other productive force and abolished the formerly prevailing unjust relationships.

Moreover, it is beyond doubt that workers have control of their enterprises whether in the public or private sector. In each firm they have actually set up production congresses with decision-making power, and a management committee whose job it is to execute the decisions. Thus we can witness real enforcement of the participation principle: every worker receives his share of the production and in exchange gives his share of labor as fitting. The workers organize the entire management of their firm, and their claim on their own production is



no longer usurped by the boss, the government or anybody else. By setting up popular congresses for production and people's management committees the workers have truly become masters of their own destiny.

Consequently, we can conclude that a new situation has come about that has little to do with former systems.

In this sort of society, the problem of reinvestment of the value of the production does not arise: each producer receives his share of the production obtained by the firm where he works and he is free to do what he sees fit with it.

The problem of land has been entirely solved. Having belonged to feudal landowners, then to an omnipotent State, the land now becomes the property of all since everyone can work it to meet his own personal needs. All processes for the monopolization of land have been abolished to give way to a new system of property ownership defined by the slogan: "the land belongs to all".

We need only look at the aim of economic activity in this new society to see what is obvious: a real change has taken place! Indeed, economic activity is no longer orientated towards the increase of capital for the ruling class, but to the meeting of everyone's needs.

The process of production is no longer monopolized by anyone. Production is fairly shared between the true productive elements, i.e. the producers themselves. This is also the case for the means of production and the raw materials used to produce.

In this new society no one can monopolize the labor market or have the right to share out production at will. Each works to meet his own needs without having recourse to the service of others or being employed by anybody. Everyone participates in production and works at liberty without coercive pressure.

#### WHO PROTECTS THE JAMAHIRIYA SYSTEM?

We have seen how the capitalists concentrated in their grasp the capital of society as a whole, how they forged a political instrument designed to protect the system they had set up. We observed a similar phenomenon in Marxist society. There the State appropriated wealth wrung from the capitalist class and set up a political apparatus to safeguard state capitalism. In this context, what happens in the new Jamahiriyan society?

Since no group has managed to claim the right to take power and a really democratic system has been set up, it is inevitable that society, with all its wealth at its dis-

posal, should itself be the political instrument holding the reins of power. Thus the people become the masters of their own wealth; they take power and use it to serve their own interests. For where wealth is not fairly distributed among the whole people democracy can never reign. It only takes one group despoiling the wealth of a society to lead to the creation of a political regime defending this group's own narrow interests and extending the sway over all the people, leading ultimately to dictatorship.

Whatever state we choose to study, we see that no group enjoying any amount of influence in a society can tolerate a political system which is not at the service of its interests. This is the case of traders, feudal landowners, entrepreneurs and stockbrokers who will only support a regime if it supports their interests.

Indeed, we witness the fact that even governments formed by revolutionary movements, such as the Free Officers Movement of Nasserite Egypt, have the majority of their members drawn from the ranks of traders, feudal landowners, capitalists and stockbrokers who do not hesitate to grab power and sweep the revolution aside.

This phenomenon is typical in the Arab world. All radical revolutionary movements, all insurrections are sabotaged before they have had a chance to fulfill their objectives.

It was with utmost difficulty that Libya's Glorious Fateh Revolution tolled the knell for all these practices. This Revolution was determined to make the people masters of their own destiny; thus, it pushed the people to take power and to believe in their cause; it protected them against the machinations of the reactionary classes hostile to them, with the result that they realized their own strength and ability to govern.

#### HOW IS PRODUCTION REINVESTED?

We have already seen how producers consume only part of their production in the capitalist class-based system, and consume a minimal percentage of it in the Marxist state-capitalist system.

In revolting against capitalism Marxism boasted that it would rid humanity of the shadow of exploitation forever. But this was not so. Far from contributing a new solution, the Marxists' main concern was to hide behind their own theories in which they are now totally bogged down. Whatever the party or the government in power, it has only to rule at the expense of the people for its world to become a bourgeois world.



This is why the people's revolution had to come. It was the only way to overthrow governments and take the power held by them and their parties. Only the formula of popular congresses to decide and people's committees to manage could bring about the destruction of the capitalist enterprise, be it set up by class capitalism or state capitalism, and hand over production to the producers. A new world, a free world has finally seen the light of day.

The capitalist economic system, based on free enterprise, led to exploitation, to the emergence of wide class differences, to war and colonialism.

France, for example, does her utmost to keep a foothold in Africa, waging relentless war against many African countries. Why? The answer is easy: 75% of the raw materials she uses come from Africa. This is daylight robbery that France cannot deny since she has orchestrated various coups d'etat in Africa and nipped revolutionary movements in the bud when they tried to fight for progress in Africa in order to safeguard these resources of wealth.

Marxist society for its part pays no heed to democracy. The only concern of Marxists is to keep the Communist Party in power. Any attempt to lessen the pressure exerted on the masses is in their eyes a mistaken and bourgeois act, indeed, a liberal anti-socialist tendency.

In this essay it was not our intent to give much space to capitalism, which we consider a corrupt and decadent system. In fact, it is Marxism that interests us above all because by its upheaval it claimed to deliver the whole world from the scourge of capitalism. Now, as we have seen, the Marxists have not managed to meet the challenge. All they have done is to set up a one-party state which uses dictatorship as its only style of government and its only dogma.

Marxists insist that their dictatorship is that of the proletariat. But when the working class began to protest in Poland, it was very clear that the dictatorship in power was that of the Marxist party and not that of the proletariat. Proof of this is the fact that there were conflicts between the workers and the party in power. Events showed that it was a party dictatorship over the workers, a dictatorship imposed on them to make them produce more and more and oblige them to yield up a large percentage of their production to be misappropriated by the party.

It is a small minority, embodied in the party and supported by its army, police force

and bureaucracy, that exerts a dictatorship over the proletarian majority, rather than the inverse situation.

This government forbids the workers to go on strike, or even to observe short stoppages. It fixes the number of hours workers have to labor. By having to demand a 5-day work-week, the workers demonstrated that it was not they who controlled their economic situation. In yielding their production against their will the workers further proved they they produced under duress.

Thus, property, institutions and decision-making, once the sole prerogative of the minority capitalist class, have merely shifted to the control of a minority of Marxist bureaucrats. Marxism, in accomplishing no real change from capitalism, has led the world down a blind alley, from which only a real people's revolution can lead us.

A real change means the access of the whole of humanity to freedom and happiness. It implies the advent of a better world. But the definition of what that world could be, has been the stumbling block up until now.

#### EDITOR'S AFTERWORD.

We surely don't believe that the Third Universal Theory or any other political ideology will bring about heaven on earth, because we don't believe in the 'system utopia', that is, in the idea that man can be perfected by simply rearranging his political/social/economic environment.

But while perfectability may be elusive, IMPROVABILITY is most certainly attainable, and finding alternatives to the world-systems we see crumbling around us should be high on the agenda.

The Third Universal Theory is one of many possible alternatives. It is no more or less subject to debate or criticism than any other 'political' theory we have discussed in these pages. It does have the advantage of existing as a working model in Libya, and will hopefully continue to evolve in its theoretical expressions and practical functions.

We consider the exploration of alternatives to decadent status quo societies not as some pointy-headed intellectual game, but first and foremost as a religious duty. For, in our view, religion is not just a set of moral rules or metaphysical assumptions; it is, or should be, a complete way of life, and the way of life for the individual is inextricably intertwined with the life of society, of the community, of the collectivity. The political, social and economic realities of the day inevitably impact on the individual, just as the actions and non-



actions of the individual have collective implications.

Religion is not, or should not be, escapism, an 'opiate of the people'; on the contrary, religion should provide the intellectual sharpness and moral stamina necessary for decisive action on all levels of existence.

Unfortunately, some of our kinsmen seem to see Odinism as a sort of cult of the ego, as an existential protest, rather than as the historic expression of a race of people and the paramount concern for the collective fate of that people. These would-be aristocrats frequently cite Nietzsche as their spiritual mentor, and fancy themselves rugged individualists standing alone on the windy heights, looking disdainfully down their noses at the weak-minded masses milling below.

Granted, it's a pose we all assume at one time or another.

Nietzsche is a stern and valuable teacher, but we hasten to point out to our "individualistic" kinsmen that the great Philosopher of the Hammer, while indeed glorifying the solitary free spirit, also recognized the importance of harnessing the power of the masses. In THE ANTI-CHRIST Nietzsche reminds us:

"A high civilization is a pyramid: it can stand only on a broad base; its primary prerequisite is a strong and soundly consolidated mediocrity."

Nietzsche also knew that when a ruling class begins to loose its grip, sinks into decadence and fails to maintain social order, another class will struggle to replace it:

"At a certain point in the evolution of a people, the class within it of the greatest insight, which is to say, the greatest hindsight and foresight, declares that the series of experiences determining how all shall live - or can live - has come to an end."

This is not crypto-Marxism, it is simply common sense. It is the verdict of history.

Our folk-religion faded into obscurity precisely because our christian opponents were able to impose their views on the masses. The existing Establishment maintains its rule through manipulation of the masses. If Odinism is to survive and flourish, it must take root amongst the masses.

Those striving for the will-to-power had best understand that power is collective. The individual has power only to the extent that he melds his individuality into a collective power-pattern.

These may be damnable, uncomfortable facts for some, but they are facts nevertheless, to be ignored at considerable risk.

Thus, to borrow an expression from the existentialists, you can choose whatever political variant you wish, or you can choose none of them, but you cannot choose not to choose. And every choice generates a snowballing mass of consequences.

Spengler, perhaps, summed it all up the best: the existence of the individual is of importance to none but himself; the point is whether he wishes to escape from history or give his life for it.

P.W.

For more information on the Third Universal Theory, contact INTERNATIONAL GREEN MARCH, P.O. BOX 373, BRUNSWICK, 3056, AUSTRALIA.



## SPRING

Easter is, as we all know and more and more christians realize, the ancient fertility spring festival. It is celebrated on the first Sunday after the first full moon next to the Vernal Equinox. This is the reason the date varies; it can fall any time between Mar 22 and Apr 25. The christian Easter originated from the Jewish passover; and in case you're wondering what is to be 'passed over' it is the Jewish commemoration of the 'Exodus from Egypt' when the first-born of the Egyptians were to be killed. The Jews marked their houses with blood so they would be passed over and their children spared.

Traditionally the much later crucifixion and resurrection of Jesus took place at the same time of the year. Initially the churchmen wanted to commemorate the crucifixion, but before long it was felt by many that it would be better to emphasize the resurrection and give the ceremonies a more joyful and optimistic flavor.

Finally the argument was settled when, at the Synod at Niceae in 325 CI the christian church was officially instated by Constantine and at the same time it was decided that the celebration of Easter would forthwith be held on a Sunday and the resurrection would be the main topic for the ceremonies. The time setting for the holy day would follow the Jewish method.

Still in the 4th and 5th centuries christians had disagreements about the date and purpose but Easter is now held all over the Western world on the same Sunday.

Now, what has that got to do with our celebration of Eastr (Ostara), our Goddess of



Spring? Well, when the churchmen penetrated our northern homelands they saw that pagan celebrations were already traditionally held at the same time as their own. First the Spring Evennight as our forefathers marked the halfway point of the sun's journey from Winter to Summer Sunstead. Fertility rites were held in connection with the spring activities in the fields; 'charming of the plow' was a very important ceremony to ensure the blessings of the gods; seeds saved from last year's harvest were symbolically given back to the soil as an offering for the crops taken away. According to climatic circumstances the dates were different, for working the land after the winter freeze did not begin at the same time in every location but the central idea was the same - celebrations in honor of the gods, especially those connected with fertility and the weather.

Although our forefathers did not petition the gods in the same way christians do, it was still important to keep steady contact with the gods or rather with the natural forces represented by the gods who were the powers that would help mankind against any capricious forces that might work to the detriment of the folk, and in that way secure a bountiful harvest come fall.

On our calendar the Spring Evennight, Tree planting/Charming of the plow and May Day are all fertility festivals, preceded over by different gods. Some revisions may be coming up but the essence of the festivals will remain the same, a celebration of spring, honoring fertility gods and expressing the hope that when man does his part, the gods and nature will be favorably inclined and bring about the right amount of rain and shine so that wealth will be harvested from the soil in the fall and the folk will have enough food until the next growing season.

Although the christian celebration supposedly is one of joy, the crucifixion still looms in the background. The somber reason for the crucifixion is the idea of Original Sin, that Jesus had to die to atone for our imaginary sins. This is to be sure the worst guilt trip christianity has imposed on our folk and through the years it has created a great variety of mental anguish, not to mention more serious reactions to the idea that even if you do nothing wrong you're already at birth a sinner.

Odinists of course do not accept this vicious christian tenet and it may well be one of the main reasons that many Nordics never really accepted the christian creed in their

hearts, for it goes directly against our in-born feelings of fairness, justice and honor. But if we do not accept Original Sin then much of the christian house of cards collapses; for if there is no Original Sin we don't need a redeemer, and the notion of Jesus as the Redeemer of mankind is THE ONE pillar upon which christianity rests. Original Sin is therefore the most important tenet of the faith, and Easter is closely connected with that notion, but the celebration is only 'ersatz', originally it was a celebration of Spring and Life.

It was therefore necessary for the missionaries to make their festival into something acceptable to the pagan world and they had to invent the resurrection and accept all the eggs, chickens and rabbits used by our forefathers as symbols of fertility. So let's remember as we celebrate our spring festivals that we are following the ancient traditions and that the christian Easter is an imposition, intruding upon territory that originally was ours but annexed by the creed, as it could not survive without the Easter trappings.

Even their sunrise mass is non-christian. It was customary as late as when this writer was young to get up once a year, usually at Whitsun time to 'see the sun dance'; you got up well before sunrise to get up on a hill and greet the sun as she got up over the horizon - another ancient custom in honor of the life-giving properties of the natural forces, knowing quite well both their creative and destructive powers.

Spring time is thus an occasion to renew our relationship with the cosmic cycle, the 'birth' of nature after the 'death' of winter.

C

This issue has been delayed and the article above is therefore slightly off season. We apologize but it could not be helped.

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# OVERVIEW

In the overview of our past history we've come to about 500 BCI and have before us the creation of a new civilization in the eastern Mediterranean - new, and extremely interesting to us because so much of our own culture has been influenced by it; yet it was based on traditions long established, a heritage that continued to be a strong factor in all its expressions.

We're looking at an area with a Greek language, a Semitic alphabet and ideas adopted from Egypt and Mesopotamia, spiced with influences from pagan Europe - a great mixture that became the major basis for European tradition even though christianity managed to sidetrack part of our rationality.

The location of Greece was one of the obvious reasons for her ability to establish herself as a major power in the area. The Mediterranean was a great transmitter of wares, mores and concepts; all along the coast commerce was lively, goods and ideas were exchanged; social currents flowed easily from old established cultures to new areas in a constant give and take. Each new idea was considered, digested and changed according to experiences and traditions; then given back whence it came in a process that stretched over several hundred years, but even in its maturity the diversity of its origin was still apparent.

But let us be more specific. Greece is a country with narrow plains along the coasts behind which steep mountain ranges quickly rise; although commerce is the lifeblood of its society, the growing of grain, olives and wines form the staple of the economy; metals have to be brought in. The majority of the population lived along the coast and it was more natural to look to the blue waters of the Mediterranean Sea for transportation than to climb the beautiful but cumbersome mountains of the hinterland.

We know quite a lot about the country of the period for besides archaeological excavations we have now reached an era of full literacy and have here the first accounts by historians of events as they saw them, but even more informative are the works of great writers and philosophers who left drama, epic, hymn, satire, a literary legacy that allows us to look into the mind of a culture as never before.

Greek and Latin were the languages spoken; and the importance to us today of both is shown by the number of words originating from the two and used daily in most European

languages, especially English, and thus testifying to the cultural closeness still existing among all European nations.

It is an important legacy. Without being mesmerized by the past, and subtracting a fair amount of romanticism for a lost age, there is indeed a quality and a quantity of mental achievement that can hardly be exaggerated. It places the civilization on the European side of an intellectual boundary that can be felt but is hard to define. The soul of the Greek culture speaks our language, its essence we can understand, its air we can breathe.

The role of the Greeks for the later development of Europe is therefore tremendously important and should be recognized by all Odinists; it was a dynamic culture, a golden age of inspiration which forms an intellectual link between all Aryan peoples over two thousand years.

With current sports events in the news for selecting the athletes who will go to the Olympics in 1990, we note that the first Olympiad was held in 776 BCI, over two thousand and seven hundred years ago. The Greeks would later count time from that year as we count from the 'birth of christ', certainly a more reliable date than ours.

The people realized their common culture, shared for a long time. They did not call themselves 'Greeks' but rather used the term 'Hellenes'. This word refers to their mythology. Briefly, Prometheus was a Titan and benefactor of mankind; he 'stole' fire and gave it to the people; his son Deucalion was the father of Hellen, the mythical ancestor of the Greeks. A Hellenist actually meant 'one who speaks the language of the Greeks'; and it has come to mean exactly that, particularly when used about the Greeks from the latter period of the culture when the majority of those living within the empire was not Greek by blood but only people who had adopted the Greek language and way of life.

By that time Greek hegemony stretched from the Black Sea in the East to Majorca, France and Sicily in the West and Libya in the South; and the Greeks also settled in southern Italy and in the Levant.

Traders and farmers were the basic elements of these settlements although mercenaries were also a component of Greek influence; all had in common the Greek notion that they were different from other people. At the time this was mostly a linguistic



distinction; for example, Greek prisoners of war were not to be enslaved as were the barbarians; this latter term included all non-Greek speaking peoples whose speech was only a 'bar-bar noise' that no self-respecting Greek could understand; this is the basis for the word 'barbarian'.

Religion was another main identifying force. About Greek mythology much has been written; it is rather complex and a mixture of many myths from a vast area, created over a large span of time. Local superstitions were the basis for their religious experience; it was different from previous ideas in that their gods were far more human than earlier deities. As the Norse gods, Greek deities were seen as archetypes, as Gods with human qualities, good or bad, not as monsters such as some of the gods of earlier civilizations. This could almost be seen as a religious revolution; it implied that men could be godlike, much as we believe in the 'God-within'.

Much of this may be due to the legendary Homer whose two great epics, the Illiad and the Odyssey, are well known. When these poems were written is not certain; and the poet himself may be a composite figure as nobody so far has been able to come up with any dependable date for his existence. The time frame of his 'life' spans from the earliest, 1159 BCI to the latest, 685 BCI; several places are listed as his birthplace. Herodotus is believed to be the author of the best reports of his life, made up primarily of deductions from passages in his writings. No need to recount the plots of the epics here. Very briefly, the Illiad contains the telling of an episode from a legendary war of long ago; the Odyssey is a story recounting the wanderings, trials and tribulations of Odysseus, one of the heroes on his way home from the same war. For those who want to know more, any large library will have copies available.

Considering the wealth of material contained in the two poems it becomes obvious that at one point somebody must have taken all of it and woven it into two reasonably coherent stories which in time acquired a certain acceptance as the real McCoy. Whether or not Homer ever existed, the two poems may be seen as the culmination of Greek heroic poetry. The earliest written accounts are from the 7th century BCI but no officially accepted version appeared until during the 6th century when the poems became adopted as an authentic account of early Greek history and a source of Greek morals and archetypes.

However, the Greeks also had great respect for the occult; omens and oracles were taken very seriously. The shrine at Delphi is the best known; it became a place for pilgrimages, and it was consulted before any important undertakings. Rituals were performed most of which had some connection with the passing of the seasons. The whole leaves us with a fascinating mixture of rationality and logic underlined by a basic understanding that life is full of irrational impulses.

Originally Greece was ruled by kings but by historic times the power had been taken over by the aristocracy. This ruling elite was landowners who provided not only the necessary food but also had a surplus used to keep an army as well as horses for the cavalry. The aristocracy was rather independent and set the tone for public life. A certain self-reliance was obvious, a preoccupation with honor and reputation was common and a strong individualism overruled any attempts at cooperative undertakings which is the main reason that Greek city-states never integrated into a united nation.

Freemen owned their land but sometimes worked for the large landowners. Trade and the crafts were mostly performed by so-called 'metics' who were non-Greeks; they enjoyed no civic privileges but still provided important services. Slavery existed; most were captured in war, women were kept, the men usually killed; but later this was changed and the men were added to the labor force. It is estimated that at the time Athens was most prosperous about 25% of the population were slaves.

The metics coming into the country from all corners of the known world brought with them new cultural impulses and much was assimilated into Greek daily life. It is thus difficult to distinguish between native and foreign contributions to the common cultural heritage, and it is a fact that although Greek culture is unique and the basis for our own later cultural development, its roots lie deep in the soil of Asia.

An expansion of commerce took place and a true coinage soon was used in both domestic and foreign trade. This meant increased income and the country experienced a period of wealth. The aristocrats could now afford better armor and weapons, and new regiments of 'hoplites' were outfitted and made the Greek army into a superior military force. The hoplites were, as you may remember, armed infantrymen; their outfit was so heavy that each had a slave to accompany him to help carrying all his gear, an early beginning



of the supply army backing up the modern soldier in the field.

The tactics used during battle depended upon a strict discipline. The Spartans were especially famous for their ability to retain formation even in a heated encounter. This was an impressive fact for the otherwise individualistic Greeks but their capacity to perform collectively was the core of their tactics; they knew it and acted accordingly.

The result of their military cooperation spilled over into social affairs; they got the notion that if they acted collectively by discussing social matters they may get the same good results on the home front as they did on the battle field, and the idea of democracy was born! However, we must remember that this was a true kind of democracy where all citizens took part in the process, much as our Nordic forefathers did when they met at the Moot to deal with judicial, social and religious matters at the same time. The word 'politics' derives from the Greek word 'polis' which roughly meant the running of a city through a government by the citizens; but only born Greeks had voting power, a point modern democrats might keep in mind.

The 'polis' or city-state, developed into a community, a body of people who were aware of their common interests; they may have disagreed on some subjects, yet their feelings of a collective purpose overruled the differences; a durable cohesiveness thus appeared which also to some degree became exclusive; those who did not like what they found in the city were encouraged to move somewhere else. This certain clannishness spilled over into the area of religion and each city-state developed its own gods, festivals, rituals and traditions; but the sustaining theme remained discipline and cooperation and awareness of a common cause.

Through generations the ruling families intermarried and kinship became a strong factor; economic considerations also played an important role. Although these feelings developed into a strong society, they also generated divisions within Greek culture; as already mentioned, it became almost impossible for the Greeks to form any greater confederation or other forms of national unity; their individualism became excessive. However, at the beginning of written history the city-states were already an established fact; there were over a hundred and fifty about which we know nothing or very little; a few we have some information about but it is only Sparta and particularly Athens about

which we have any extensive knowledge.

The increased prosperity had a side effect that changed the fabric of Greek society; the claim of birth was now challenged by the claim of wealth, and Greece experienced a relatively short period known as the 'age of the tyrants'; although these rulers certainly increased their personal wealth, the later connotations connected with tyranny was not present at the time. The period lasted from the 7th century when it was at its height until 510 BCI when the last tyrant was ousted.

In 594 BCI Solon, an Athenian, was appointed arbiter. He is one of the many Greeks whose fame has lasted into our own time; he created a number of laws upon which some of our concepts of justice still rest. He established a people's court where decisions were subject to approval by a panel of citizens drawn by lot; he proclaimed freedom of the person, equality before the law and a say in elections and in the government. He was also instrumental in getting the wealthy non-Greeks accepted on par with the old, native landowners.

Sparta alone did not have any tyrant but was ruled by two kings whose special military powers, combined with those of five magistrates, dealt with social concerns.

With the increase in wealth the rivalry between Sparta and Athens became more marked but where Athens consciously tried to expand her festivals and other public events to include something from all Greeks, Sparta's response to social pressures was to reject any changes. She extended her already severe discipline to a point where the social structure became brittle and unproductive. It was told that her most famous law-giver, Lycurgus, forbid the writing down of the laws and instead demanded that they be taught to both boys and girls at an early age in a very rigid training program.

The basis for Spartan society remained the hoplite class. This resulted in an egalitarianism that has been admired by everybody with a militaristic bend. There was no great difference between rich and poor; all dressed simply and ate at communal mess halls. It is not for nothing the word 'Spartan' has come to stand for strict discipline and a frugal lifestyle. For example, at marriages the bride's hair was cut short and she was dressed as a boy; the ceremony was followed by a simulated 'rape'; the couple did not live together but the groom went back with his male companions and continued eating at the mess hall.

The majority of Sparta's inhabitants were



not citizens; some were freemen but most belonged to a serf-like class called 'helots'; these were tied to the land of the city rather than being chattel of individual owners. In the back of Spartan society was always the fear that the helots might rise in revolt.

Syracuse was the dominating colony in the west; it was located on Sicily and boasted the best harbor on the island. It was founded by the Corinthians in 733BCI. The expansion and wealth of the Greek empire led to feelings of envy on the part of the Phoenicians who thought they could go and build their own empire. They founded Carthage on the North African coast, close to modern Tunis (capital of Tunisia); fights over routes ensued and a decisive battle took place in 480 BCI which Syracuse won.

Of other military pursuits the wars with Persia must be noted. The reason for the military conflict was the expansion of the Persian empire. When the Persians overtook Lydia (in Asia Minor, now part of Turkey) the Greeks and the Persians came face to face. The Persians intruded on Greek routes and as the Persians moved farther west, the situation became precarious. The Persians had conquered some of the Greek cities in Asia Minor; the inhabitants revolted and the Persians sent a fleet to quell the uprising; however, the ships were destroyed. In 490 BCI another attempt was made; this ended in one of the most famous battles of the ancient world, the Battle at Marathon. The Persians lost well over 6000 men, the Greeks less than 200 - a great Athenian victory. - However, it was Sparta that carried on the war with the Persians when they returned ten years later. A crucial battle was fought at sea but not until after the Greek disaster at Thermopylae. The Spartan king, Leonides, was sent to hold the pass at Thermopylae. He repulsed the Persians but was attacked from both sides of the narrow pass. The heroism of the Spartan king and his soldiers is legendary; they were killed to a man but they delayed the Persians long enough to make a difference. The Greek fleet gathered at the Bay of Salamis near Athens. The Persian fleet was scattered and had to retreat to the Hellespont; the following year another battle was fought in which the Greeks again won a great sea battle which ended the Persian war. [For details of these famous battles see any history book or encyclopedia]

Historically this was an important point for us. Athens and Sparta had both conducted themselves gloriously. Asian Greece was liberated. The victories resulted in an extend-

ed Greek self-confidence; Greek identity deepened. But even more important than the military victories was the fact that Greece had repulsed an Asian invasion; even though Persian and Greek had much in common, originating from the same racial stock, there had developed a difference and the Persian wars may well be looked at as the first defense of European soil against an Asian invader; as such Marathon, Thermopylae and Salamis should be remembered by Odinists for their important role in the history of our folk.

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## Observations

VATICAN VOMIT - - In a document recently released from Vatican City, the Roman Catholic Church - an institution which for centuries supported slavery - declared that 'racism' is a sin and called for the eradication of 'prejudice'.

The Church, a fabulously wealthy organization which frequently lectures others about helping the poor, specifically criticized racial discrimination in South Africa and in the U.S., and in addition strongly condemned 'anti-Semitism'.

This papist paragon of propriety, this moral conscience of the world, this egalitarian colossus [which considers women to be so inferior that they are unworthy of its priesthood] apparently had no comment about the gory tales glorifying Hebrew racist genocide which it itself propagates by pushing its 'Holy Bible'.

Nor did the virtuous viceroys of the Vatican seem particularly upset about the anti-Arab racist genocide committed by Zionist Jews, or the anti-Kurdish racism of the Iraqis, or the anti-Tamil racism of Sri Lanka's Sinhalese, or the anti-Indian racism of the Guatemalan military, or the anti-Chinese racism of the Vietnamese, or the anti-Tibetan racism of the Chinese, or Black nationalist racial exclusivism in Africa or any one of a number of other non-white racisms.

God, it seems, only hates SOME FORMS of racism.

But then, we've always known that He works in mysterious ways.

DEAD, DEADER, DEADEST? - If some people are more equal than others, is it possible for some people to be killed more dead than others? Would these be people who have had the misfortune of being killed by AK assault



rifles? Is this the basis for the current outcry to have ALL privately owned semi-automatic assault rifles banned?

In a capitalist society, is it not strange to see a commotion over people being killed by what essentially is a commodity - an item for sale? After all, under capitalism is it not the case that the production, sale, ownership and use of certain commodities are considered more important and valued than human life? For do not automobiles, alcoholic beverages and tobacco products, among other things, directly kill tens of thousands and injure hundreds of thousands of human beings every year?

How many people are killed or injured annually by assault rifles?

Could it be that concern for human life is not the real issue here?

What about the 'criminals with superior firepower' argument? Won't criminals continue to obtain whatever firepower they want regardless of what is banned for law-abiding citizens? Can't the police get whatever firepower they need?

Could it be that concern over these weapons in the hands of criminals is not the real issue either?

Could the real issue somehow involve pushing America one step closer to a police state?

Is Big Brother knocking on the door?

Will the American tradition of a free, armed citizenry be dead, deader, deader?

We do not as a rule officially endorse or oppose any legislation. We do on occasion simply ask questions.

P.W.

## MYTHOLOGY

Very deep is the well of the past', says Thomas Mann in "Joseph and His Brothers". And indeed, the deeper we dig the more questions we dig up. Man, it seems cannot function in the universe without some belief in a supernatural power. There has to our knowledge never existed a people that has not had some mythology explaining where they came from, and some religious idea of a power beyond their understanding and control. As a matter of fact, man's intellectual level seems to be in direct ratio to the range of not so much his rationality as the depth of his mythology.

Civilization thus has deep roots, for it rests on the basic concepts of man's ideas of whence he came, where he's going and what he should do while here.

Yet it is only two hundred years ago that the close relationship between Sanskrit and Latin was realized. Soon Greek was added to the equation and later Per-

sian and Germanic language systems showed that closely related tongues could be found all across the civilized world with very few exceptions such as Finnish, Magyar and Basque, and that from northwestern Europe and as far as India a linguistic continuum existed.

This opened up spiritual areas to scrutiny and rational examination. One of the first things to fall by the wayside was the mythological creation story of the Old Testament; it could no longer be accepted as literally true; and a tendency to declare Holy Script invalid and contrary to fact became common. Thus the christian claim to divine authority went down the drain.

But Aryan religiosity did not allow a complete negation of some higher divine force; heathen religions affirmed the existence of powers that lived in folklore and mythology as gods; and during the last hundred and fifty years one discovery after another confirmed that previously held concepts had to be revised. At the same time more interest was inspired into a search within the non-christian religions for a supernatural motif and, interestingly, it was found that a number of basic concepts were not peculiar to a single tradition but common in the spiritual beliefs of mankind.

This brings us to mythology as a whole. "Myth is the foundation of life, a timeless schema, the pious formula, into which life flows when it reproduces its traits out of the unconscious," says Thomas Mann.

However, it has to be noted that mankind as a whole has a variety of myths, often in essence in complete opposition as to concepts of right and wrong. Here we are dealing with something fundamental for mythology is based on make-believe and on the genetic pattern of the people involved.

The man wearing a dragon outfit takes on, for a short time, the 'persona' of the dragon; the tribal dancer who has donned a bearskin 'becomes' the bear and plays the role assigned to the bear. The wafer and the wine of the christian communion 'become' the flesh and blood of christ in the mind of the true believer. But then comes the rationalist who cannot accept this. He knows that never mind which mask is worn, the person wearing it cannot become the real thing. As Jeremy Rifkin says in another connection - 'the map if not the landscape', it is only a reference.

This brings us to a dual situation where one part of us realizes that it is make-believe while the other half 'knows' there is a certain reality about it. Joseph Campbell notes in "The Masks of God" that "whenever a myth has been dismissed as a mere priestly fraud or sign of inferior intelligence, truth has slipped out the other door."

The problem is to strike a balance between the two views - the one that simply rejects the supernatural, and the realization that there is more to life than meets the eye.

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## "REAL" ODINISM

Odinism as the organic faith of our folk has evolved from a shared experience around the central pillars of and in accordance with the moves of the great creative forces identified as gods. One aspect of this is reflected in the deep reverence we give to our ancestors and to nature itself.

In the same way as the organic religions of other ethnic groups, such as Shintoism, Odinism is both a religion of ancestor worship and a nature religion. Of course, it is broader than this and has multiple facets, so it reflects every aspect of northern life. It can be called a martial religion since the virtues of the warrior are highly regarded, but equally it could be called a peaceful fertility religion. It also has its mystical path and shamanistic traditions. - In short it is a vast system which encompasses all that our folk has experienced and continues to experience.

Occasionally there is a tendency to place too much emphasis on a single aspect and this limits its truly multiversal scope to operating somewhere between fixed and narrow parameters. Hence at one stage it was thought by many to be purely a 'warrior cult', with little other expression. This view is, happily, now largely defunct; it has been shown that this is only one of its manifestations - important, yes, but not exclusive. Others have found only the runic aspect worthy of study. These days it is usually non-Odinic

Rite members who suffer these delusions, as we who are restored to our faith realize the immense range that Odinism covers and do not lop off convenient sections merely because they appeal to us or help to satisfy our fantasies.

There is sometimes a danger for present-day heathen folk to lay too much stress on the past to the detriment of the present and future. Odinists realize that all are vital strands in the web of existence. This imbalance in looking exclusively in the past is usually manifest as a desire to live and act as our ancestors did, literally and physically, or to be more precise, how it is believed they lived and acted. This is a highly selective exercise, as no one wants to recreate all the personal discomforts that would have been suffered in the good old days. Certain supposed elements of our forebears' lives are taken and garnished liberally with nostalgic romanticism and held up as examples of 'real' heathenism and 'real' Odinism.

I stress this physical aspect because the central spiritual essence of our faith, our codes of 'rightness', are timeless qualities, but the physical world in which they are projected is an ever-changing place. A simple example would be the warrior. Although a modern warrior would experience the same emotions as one from the past, his weaponry would be greatly different. This may not be



wholly desirable but it remains a fact of our material existence. It is just not possible for us to live as our ancestors lived and, in terms of advancing our faith, absolutely futile even to try. Our ancestors often faced a grim struggle for daily existence, hunger stalked the land during the iron-hard northern winters and it was the drive and determination to overcome these problems that has led to our far more materially comfortable existence today.

Unfortunately for the great mass of our people this advance in material things has led to a withering of and separation from our spiritual and folkish values.

This century has perhaps seen the greatest separation of all. Certainly we are reaping the harvest of the consequences. We see the degenerate and the perverse prosper - the corrupt rule the lands. Neither can we raise our hands against these wrongs as in times of old as by equally perverse twists the forces of law and justice guard the very dregs we would wish to eradicate.

It is tempting in these bleak times to look back to a better age for comfort and to emulate those who lived in it. There are sometimes a few individuals, nearly always on the outer edge of the Odinic resurgence, who insist that in order to conduct 'real' Odinic Blots we have to be out in some remote spot. This is both illogical and historically unsound. It is certainly true that some rituals can only be conducted out of doors, It is also true that open air Blots are inspiring and therefore to be encouraged but indoor Blots are equally valid.

There is no historical evidence for Odinic worship having been an exclusively out-of-doors affair. The Great Hof at Uppsala was a man-built edifice with a permanent staff of gothar. Alcuin mentions in his Vita Willibrodi a temple to Forseti. Many chroniclers and folktales mention temples, often beautifully furnished, dedicated to our Germanic deities. Contact with our folk soul reveals this. Our folk lived their faith then as we should today. Then as now the home was a holy place. Surely no Odinist would suggest that we leave our gods at the door or they us! Our gods are where we are. To say they dwell only in the wild places limits and debases them.

Is there any person today who does not regard the home as a holy place to restored northern folk? Our Blots begin with a hallowing which re-states the holiness of the place where they are held and consecrates its use to our gods. Some open-air sites are used by all manner of deviants who invoke

dark and alien forces; our homes never suffer this. Blots were once often attended by the entire family as today - hopefully - at Hearth moots.

Would parents of the past really have taken children, even babes in arms, nursing mothers or the frail elderly out in freezing temperatures or pouring rain? Of course not. And if children are left behind while the parents go off to worship someone has to stay with them. Straight away the family participation has gone.

We may 'feel' more religious out of doors. Admittedly it is easier for us to gain an increased sense of religious awareness at some special site, but this has more to do with our own approach to holiness than with holiness itself. And if it were indeed true that only open-air Blots are 'correct', which it quite obviously is not, that would also mean that we would have to travel there in the mode of our ancestors - on foot, by cart or horse!

Again, I state that although some rituals have to be held in the open, this cannot affect the validity of the indoor Blot. On land or at sea, in field or forest, at hearth or in home, in cave, grove or Hof, wherever good comrades meet or the lone Odinist celebrates, we honor our gods and our kinfolk and they reach out to us, so let us celebrate life wherever we be and grasp their outheld hands.

By Heimgest

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*It would seem fitting  
for a Northern folk,  
deriving the greater and better part  
of their speech, laws and customs  
from a Northern root, that the North  
should be to them, if not a holy land,  
yet at least a place more to be regarded  
than any part of the world beside,  
that howsoever their knowledge  
widened of other men,  
the faith and deeds of their forefathers  
would never lack interest for them,  
but would always be kept in remembrance.*

(William Morris)

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# Observations

TELEOLOGY UP A TREE - A MINIREVIEW - Teleology is a fifty-cent word referring to the notion that phenomena of the natural world, of the universe as a whole, are determined by purpose or design, leading to some preconceived end. It's a bizarre but understandable conceit of ego-obsessed human beings that invariably forms the core of modern theologies and popular prejudices alike, and, strangely enough, even wafts through the thinking of some latter-day pagans; but it gets a thorough trouncing at the hands of British biologist Richard Dawkins in his book *THE BLIND WATCHMAKER* (W. W. Norton & Co., NY. & London, 333 pgs).

Subtitled "Why the evidence of evolution reveals a universe without design", Dawkins' book unfortunately doesn't explore at length the implications of a non-teleological world view, but rather presents examples of the mechanisms behind various natural processes, particularly at the molecular/biochemical level, to show that Nature is comprehensible without resort to supernatural or metaphysical explanations.

Dawkins demonstrates, for example, how an amazingly complex organ such as the human eye could arise by means of the natural selection over millions of years of organisms with slight quantitative changes (i.e. development of a light-sensitive spot) which gradually culminates in descendants qualitatively changed for full vision capability. The vehicle for these changes is the interaction and transmission of genes.

In the finest tradition of ancient Greek scientific philosophy, but additionally bolstered by modern discoveries, Dawkins delves into the physical basis of organic Becoming, revealing the fantastic intricacies of that marvelous molecule-chain information storage system, the polynucleotides DNA and RNA. Democritus and Heraclitus would be proud!

Dawkins' disclosures provide a welcomed antidote to the poisonous presumptions of those "Divine Plan" hucksters who deny man's genesis from the natural order. For, now, man must be recognized not only as a monkey's uncle, but also as a perambulating perculator of protoplasmic goo, a condominium for cooperativistic teams of genes. It's our archival DNA that's potentially immortal, not some arbitrary collection of transient personality traits we fancy a 'soul'.

*THE BLIND WATCHMAKER* is an aggressive defense and updating of Darwinism's fundamen-

tals, exposing ignorance and incredulity as the bases of anti-evolutionist propaganda. Dawkins is to be saluted for unleashing this potent barrage against the scurvy army of creationists and other obscurantists who would foist their teleological fantasies upon us. We recommend his work furthermore as a counter to fuzzy thinking in our own pagan ranks.

ROT OF LIBERALISM - Social life on Planet Earth appears in many cases to be in a state of devolution, as indicated by a recent announcement from the USSR that the faded Reds intend to sell to Western commercial interests the rights to advertising message and brand name label placement on the spacesuits of Soviet cosmonauts and on the orbiting Soviet space station!

It's one more sickening example of worldwide spiritual rot, an infestation of which is currently striking many formerly Marxist states with particular virulence. The "International Communist Conspiracy", dreaded bogey of befuddled right-wingers, has itself been out-conspired and out-internationalized by a far more insidious force, World-Capital, which in its campaign of economic expansion deploys the Ultimate Weapon, that ideological AIDS virus, liberalism.

Liberalism is simply the philosophical justification for the rule of alien Money Power. With the infusion of such liberalistic toxins as 'human rights', 'individual freedom', 'democracy', 'free market', 'moderation', etc. there comes the breakdown of the organic structures of family, tribe, people, nation, culture and tradition into atomistic individualism, and the subsequent disintegration of natural social order into exploitation, manipulation, irresponsibility and confusion.

What is known as 'conservatism' is, of course, only a crude variety of liberalism, frequently brought into play to safety-valve potential opposition into harmless or even useful directions.

The lackeys of liberalism, those who have performed some service on behalf of International Money Power or its Zionist appendage, are inevitably touted as heroes or celebrities in the media, while those who stand in the way are denounced as villains. A case in point is the current hoopla of adulation for Mikhail Gorbachev, whose glasnost and perestroika are transforming the Soviet Union into a colony of World Capital, in contrast to the vilification being heaped on Romania's Nicolae Ceausescu, who recently succeeded in paying off his country's for-



eign debt!

The phenomenon of liberalism does not require for its comprehension some complicated conspiracy theory or an esoteric metaphysical doctrine of Good vs Evil. It's completely understandable in natural terms.

Pests commonly diseases their hosts.

International Money Power is the pest, and liberalism is the disease.

Significantly, the peoples most resistant to this plague (and consequently most reviled) have been the Islamic fundamentalists, whose unity of religion and politics provides them with an immunizing bulwark.

When will Western Man construct a similar fortification?

THE SPARTAN EXAMPLE - We need not look exclusively to foreign peoples for ideas on how to combat the rot of liberalism; our own history is rich with examples of folkish vigor, if only we'd truly learn from it!

One such inspiration is Lycurgus, law-giver of Sparta, whose ingenious and effective liberal-proofing of his legendary city-state earned him the appellation "beloved of the gods".

Lycurgus knew that wealth corrupts, that class distinctions bring social disharmony, and that men should "strive to surpass each other only in virtue", not in material acquisition. He therefore introduced a series of radical innovations which we today would term 'socialistic': gold and silver were banned and a new ridiculously cumbersome iron money was issued; land was more equally distributed; useless crafts were abolished; ostentatious houses were forbidden; common meals to promote simplicity and solidarity were initiated.

These socio-economic steps were supplemented by political and educational reform. A Senate, or "Council of Elders", was established with powers equal to those of Sparta's two kings; and a "People's Assembly" was also set up to accept or reject the proposals of the kings and the senate - all to achieve a "Third Position" between democracy and tyranny. Rigorous militaristic education was emphasized, beginning with eugenic selection at birth (weak or deformed children were put out to die of exposure); young Spartans, both male and female, were raised to be tough, tenacious and laconic. Courage and sound judgment, not venality, were the operative values for social promotion. Yet, this martial environment also encouraged music and poetry.

Travel and living abroad were proscribed, and foreigners were expelled, to prevent the

infiltration of alien folkways.

And a final safeguard, which may or may not have been Lycurgus' idea, was the 'Secret Service', a ruthless death squad which eliminated 'undesirables' among the serf-like helot population.

The laws of Lycurgus were unwritten, in the nature of decrees imposed through training and habit, intended to become immutable custom enscribed in the heart of every Spartan.

Lycurgus' system made his city-state an indomitable bastion of martial vitality and civic virtue for some 500 years, until the reintroduction of gold and silver as war booty stimulated selfishness and materialistic greed, and Sparta began to slide into corruption, disorder and decadence.

The lesson is clear; sound values can only be upheld by a soundly crafted social order. Education and example by themselves are inadequate for the creation of an enduring moral atmosphere; morality must be reinforced by the establishment of appropriate structures and processes throughout society and by the eradication of inappropriate institutions and practices. Teaching a set of values which conflicts with actual social practice, as in our society, is a formula for moral chaos. Moral instruction and social reality must reciprocally nourish each other.

Contrary to the popular cliché, you CAN 'legislate morality' - every law is a moral judgment and a moral command! The point is to ensure that that law is TRIBAL law, based on the natural constructive proclivities of a people, its "folk-soul", and promoting that people's cohesion and development.

Our materialistic world sees success in accumulations of wealth, technology and military hardware, but the true strength of a state or society is ultimately determined by the human factor, by the quality and character of the citizen, and by that citizen's ability to harmonize with his fellows in a shared historic purpose.

As Lycurgus put it, "A city is fortified by a wall of men, not by one of bricks".

EARTH FIRST! - Liberalism as applied to the natural environment means liberal doses of pollution, such as we've seen with the Exxon Valdez catastrophe ravaging the coast of Alaska.

A movement with a radical and thought-provoking perspective on the whole ecology/pollution problem is 'Earth First!'. We consider their insights valuable enough to quote



at length:

Today is the most critical moment in the three-and-a-half billion year history of life on Earth. Never before - not even during the mass extinctions of the dinosaurs at the end of the Cretaceous, 65 million years ago - has there been such an intense period of extinctions as we are now witnessing, such a drastic reduction in the biological diversity of this planet.

Over the last several hundred years, human civilization has declared war on large mammals, leading some respected ecologists to assert that the only large mammals living twenty years from now will be those we humans choose to allow to live.

Other prominent biologists, looking aghast on the wholesale devastation of tropical rainforests and temperate old growth forests, rapidly accelerating desertification, and destruction of "charismatic megafauna" due to habitat destruction and poaching, say that Earth could lose one quarter to one third of ALL species within twenty years.

Not only is this blitzkrieg against the natural world destroying ecosystems and their associated species, but our activities are now beginning to have fundamental, systemic effects upon the entire life-support system of the planet - upsetting the world's climate, poisoning the oceans, destroying the ozone layer in the atmosphere which protects us from excessive ultraviolet radiation, changing the CO2 ratio in the atmosphere, and spreading acid rain, radio-active fallout, pesticides and industrial contamination throughout the biosphere.

Indeed, biologists have recently warned that vertebrate evolution may be at an end due to the activities of humans.

Clearly, the conservation battle is not one of merely protecting outdoor recreation opportunities, nor a matter of elitist aesthetics, nor "wise management and use" of natural resources. It is a battle for life itself, for the continued flow of evolution.

We - this generation of humans - are at our most important juncture since we came out of the trees six million years ago. It is our decision, ours today, whether Earth continues to be the marvelous living, diverse oasis in the blackness of space which it now is, or whether the 'charismatic megafauna' of the future will consist of Norway rats and cockroaches.

While many environmental groups are members of the American political establishment and essentially adopt the anthropocentric (human-centered) worldview of Industri-

al Civilization, we say that the ideas and manifestations of Industrial Civilization are anti-Earth, anti-woman and anti-liberty. We are developing a new biocentric paradigm (worldview) based on the intrinsic value of all natural things: Deep Ecology.

"A thing is right when it tends to preserve the integrity, stability and beauty of the biotic community. It is wrong when it tends otherwise."

- Aldo Leopold

The central insight of John Muir and of the science of ecology was the realization that all things are connected, are related; that human beings are merely one of the millions of species that have been shaped by the process of evolution for three-and-a-half billion years.

With that understanding, we can answer the question, "Why Wilderness?"

Is it because wilderness makes pretty picture postcards? Because it protects watersheds for downstream use by agriculture, industry and homes? Because it's a good place to clean the cobwebs out of our heads after a long week in the auto factory or over the video display terminal? Because it preserves some unknown plant living in the wilds may hold a cure for cancer?

No. It is because wilderness IS. Because it is the real world, the flow of life, the process of evolution, the repository of that three-and-a-half billion years of shared travel.

All natural things have intrinsic value, inherent worth. Their value is not determined by what they will ring up on the cash register of the GNP, nor by whether or not they are 'good'. They are. They exist. For their own sake. Without consideration for any real or imagined value to human civilization.

Even more important than the individual wild creature is the wild interconnected community -- the wilderness, co-evolution, the stream of life unimpeded by industrial interference or human manipulation.

These twin themes of interconnectedness and intrinsic value form the core of the ideas of such pioneer ecological thinkers as John Muir, Aldo Leopold and Rachel Carson, and are the basis for action by Earth First!-ers. This biocentric worldview, as opposed to the anthropocentric paradigm of civilization (and the reformist position of mainstream environmental groups), has been recently developed into the philosophy of Deep Ecology by philosophers such as Arne Naess of Norway, John Seed of Australia, Alan Drengson of Canada and George Sessions,



Bill Devall and Doloros LaChapelle of the United States, among others.

Earth First!, in short, does not operate from a basis of political pragmatism, or what is perceived to be "possible". Wilderness, natural diversity, is not something that can be compromised in the political arena. We are unapologetic advocates for the natural world, for Earth.

For more information, write EARTH FIRST!  
P.O. BOX 2358, LEWISTON, ME 04241

MYSTERY SOLVED! -- Question: Where were all those outspoken champions of free expression, critical inquiry and freedom of speech when those who have publicly questioned the Sacred Secular Dogmas of the liberal, zionized West were being persecuted and abused? Answer: They were saving up their indignation to defend 'satanic' Salman Rushdie!

Perhaps the devil made them do it. P.W.

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## ABORTION

A remark in OBSERVATIONS # 118 regarding abortions in which the writer preferred freedom of choice to government interference, provoked the following letter from one of our Canadian members:

"All creation in nature is mystic, wonderful; all new life is sacred, the beauty of a rosebud, a newborn kitten, calf or duckling is something to behold, and the most wonderful of all is the birth of a human baby. You don't have to feel odd because you revere creation. At the same time no one would find very much sacred or beautiful in a fertile woman producing a child every nine months for all her child-bearing years; nor would many people, and certainly not many Odinists if any at all, argue for carrying to term a fetus with a known mental or physical defect; life is not that sacred.

However, here in Canada a concerted effort by most churches, educators, health officials and politicians is being carried out to change the whole structure of society and our attitude to the family unit.

A certain attitude towards sex and procreation used to be taken for granted; both men and women were supposed to wait until marriage before engaging in intercourse. Of course there were exceptions but they were not flaunted; they were transgressions. However, such ideals are impossible unless the population as a whole holds these standards. You don't need to be an "extremist" to see

the value in making this the norm with today's tremendous rise in venereal diseases. The so-called 'one-night stand' would not be as common and as accepted as it is today and nor would VD and unwanted pregnancies.

Apart from such casual relationships, you would have to be a strange person to have no feelings for the person with whom you sleep, cohabit, etc. To end a relationship causes pain. If there is a child involved, there are torn loyalties. Just skimming the pages of the papers now and again shows the extremes of emotions that a break-up may unleash.

"Live with the person of your choice; try him/her out! If it doesn't work," say the magazines particularly aimed at women, "then Good! at least you weren't married. No harm done!"

But this attitude is patently wrong. Harm is done, to both adults involved and to the children.

Our health units [in Canada] with the approval of the educational department, go into the schools, starting in grade 5 to teach sex education. After a brief outline of the basic body parts and their development, they go into dating practices. Abstinence is only taught with the attitude that it's archaic and since nobody is doing it let us spend the time talking about birth control methods including abortion as a rational option. This is 10-year old kids! Alternate life styles are also explained such as homosexual 'love' and, of course, according to our constitutional rights, there cannot be the slightest discrimination; it is against the law to disapprove. All such life styles are condoned because people must have their individual freedom.

The old question - who benefits? - may be enlightening. The pharmaceutical companies, that's who! Not only do the condom and birth control manufacturers make millions, but with this 'modern' life style there is a far greater risk of infections of which we have a large number. Pelvic inflammatory infections are on the rise and the makers of antibiotics are making a killing (pun intended!). But it doesn't stop there; repeated infections to irregular pregnancies which are on the increase can cause infertility or birth defects if or when a child finally is wanted. The Pill causes its own complications including a change in the PH balance of the vagina, leading to increased risk of yeast infections, some of which may become chronic and resistant to medication; common effects also include hormonal changes, blood clots with all the related possible compli-



These problems lead to a rise in infertility which leads to surrogate motherhood, artificial insemination, implantation, etc. which may work but are not the way nature intended it.

No one forces a woman to bear children; although not 100% fool-proof, there are some fairly dependable methods to prevent conception. Within a marriage, when the desired number of children has been reached, the permanent method of sterilization is an option for both men and women; no side effects, no killing of babies; no emotional regrets.

### EDITOR'S COMMENT:

Odinism promotes the family, the tribe; we wish all physically and mentally fit members of our folk would raise as many children as they can care for. Odinism, therefore, does not promote abortion. However, we maintain that every person has a sovereign right to make decisions concerning his/her personal affairs. We don't want government or church to decide that we can or cannot do. We trust Odinists to make the right choices regarding their life styles, including raising children.

to grow up to be abused because christian fanatics insist their opinions must rule the lives of all whether we are agreeing with their tenets or not.

However, the decision of a legal abortion also involves the question of timing. When does life begin? Scientifically life begins at conception, but can we actually talk about a person at that point? Hardly. Catholic theologians such as Augustine, Thomas Aquinas and others considered the fetus unformed, fluid-like until 40-46 days; Jewish and Islamic thinkers concur in this as did also Aristotle. We know that at the end of this period the digestive system has been formed, the skeletal and other major systems can also be identified to a degree that we can reasonably speak about the beginning of a human being. That this human-being-to-be still would not survive outside the womb even with all the now available support systems of modern medicine should also be kept in mind.

One more question ought to be considered: what to do if the woman wants an abortion but the man wants the fetus to be brought to term so his child will be born. This is a delicate situation. We would hope for an agreement but if that is not possible, probably the woman should be the deciding party as it after all, is she who must carry the child until birth. But it should be their decision, not the government, nor any other outsiders.

ARIZONA KINDRED, POB 961, PAYSON, AZ 85547  
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MONTANA ODINIST KINDRED, POB 2162, KALISPEL, MT 59001  
MOUNTAIN MOOT, POB 328, ELIZABETH, CO 80107  
NORTH TEXAS KINDRED, POB 150623, ARLINGTON, TX 76015  
OCEAN KINDRED. POB 2316, VENTNOR, NJ 08406



# OVERVIEW

The victory over Persia (THE ODINIST # 119) opened up a new chapter of Greek history. The Spartans had gone home and left Athens the leader; an organization named the Delian League was formed to continue the liberation of more Greek cities from Persian rule. Soon the League's headquarter was moved from Delos to Athens and the organization became the core of an Athenian empire; at its apex over 150 states were paying tribute to the city. Under the able leadership of the Athenian statesman Pericles (490-429 BCI) the empire flourished; his aim was to turn the allied into subjects but when a peace treaty with Persia was worked out in 449 BCI the original reason for the league ceased; however, it still continued to exist although the situation gradually changed. Athenian interference into the affairs of the individual states became more pronounced and was soon strongly resented. Athenian leadership became arrogant and their rule rather oppressive.

A coalition was formed to oppose Athen's domination; her old rival, Sparta, joined the coalition and war broke out in 460 BCI. Skirmishes took place constantly but no big battles were fought. After about 15 years of this kind of warfare, a peace was worked out but it did not last. After another 15 years renewed internal struggles commenced the end of classical Greece. These are known as the Peloponnesian Wars.

The Spartan side had the land power while Athens ruled the waterways. When Pericles died in 429 BCI the city was without effective leadership, without direction. In 421 BCI a peace was again worked out but that did not last long either.

To relieve her troubles Athens plotted to take Syracuse, the richest city on Sicily and the main grain supplier of the Peloponnesian island. However, the scheme backfired and Athens suffered great losses. In the following years the power of Athens waned and in 404 BCI she was forced to accept a peace treaty. A short-lived revival of her power was ineffective and her former influence was broken.

Neither Sparta nor Persia wanted an Athenian renaissance and worked out a settlement of their differences. However, Sparta soon became, as hated by the smaller states as Athens had been and a new confederation was formed which actually ended the period of the mighty city-states.

The war activities themselves are not of

too much interest today; it is what happened during that period which holds our attention. It is amazing that a country the size of Greece which is smaller than Alabama or North Carolina, and in which only about 20% of the land is fit for farming, can produce men whose philosophy and political and social ideas have played such an enormous role in the Western world for more than two thousand years; names like Plato, Hippocrates, Aristotle, Socrates, Aeschylus come to mind, men all living in a 200 years period, from about 525 to 325 BCI; That is in itself an accomplishment worthy of respect.

Much information is available about the country, particularly during the classical period, and anybody who wants to read about any of the great philosophers and their ideas will find plenty of material. Here we shall pick up a few things which, for better or worse, are part of our heritage from that important period of our past.

Greek economy was based mainly on barter; the extent of the crafts was small; the only industry in which greater numbers of men were involved was the state-owned silver mines; the work was mostly done by slaves. Apart from that, the community depended on the productivity of individual growers of grain, olives and wine; but often not enough was farmed to supply the home market. We know, for example, that the blockade at the end of the Peloponnesian War caused starvation in Athens and forced the city to accept a peace treaty.

Women did not have the same freedom and status as Nordic women enjoyed; in Athens they could not own property whereas in Sparta they could. Divorce was possible but seems to have been far more difficult to obtain for a woman than for a man, and not many were initiated by the female partner. Most women stayed in the house. Girls were usually not given any education although here again Sparta was an exception.

Homosexuality was common, even condoned, particularly among the upper classes but does not seem to have prevented later marriages for the purpose of procreation.

It is worth noting that we know most about the life of the upper classes, particularly in Athens, and are relatively unfamiliar with that of the common man. Even within Greek democracy it was still the rich landowners, living off their holdings worked by slaves, who had the time to get involved in politics and therefore formed the majority of those actively taking part in political decisions. The craftsmen and merchants were too busy plying their trades.



We can therefore not take Athens as an expression of all Greece although the city in her heydays during the 5th century considered herself representative of the country.

Commerce was at its peak; democracy was the main theme and here again we must stress as we also do when we talk about the democratic practices of our Nordic forefathers, that Athens was then racially homogenous which is the prerequisite for democracy to work. Her power lay in her navy, powered by oarsmen who were not armed, in contrast to Spartan might which was land power consisting of hoplites who were trained and armed warriors and thus constituted a constant threat to the ruling clique.

Greece originated the practice of payment for jury service so a man could be judged by his peers and so more people could take part in the judicial system. Jurors were selected by lot. It seems the Athenians put more trust in the common sense of the citizens than they did in 'experts'. In their courts much time was spent investigating motives, causes and other circumstances leading to the crime than they were concerned with the actual breaking of the law. This unfortunately led to a situation we know all too well today, where the gift of gab wields much power. The 'orator' enjoyed high esteem, even to the point of using demagogism; here we have the first 'politicians' who were using persuasion more than relying on facts and figures; this contradicts the Greek reverence for the common sense of the common man.

Yet for all the talk about their participatory democracy it seems that at times they had to pay members of the assembly to attend in order to have a quorum.

Women, metics and slaves were excluded from voting and blood was still an important part of their 'selective' democracy. -- However; with all its shortcomings, more people were sharing in government affairs of the city than in any other state. It broke the hereditary kinship-government and opened up participation in government to able men even if they did not belong to the upper crust. Although some Western countries still are ruled by royalty, it broke the tradition of 'god-given' rulers; and the body politic enjoyed an education that was hard to find anywhere else.

The importance of Athens was partly due to the intelligence and efforts of one man, Pericles, during whose leadership the state rose to its high position. He promoted the idea of individual responsibility for a man's social fate which was expanded also to mean

that each city was responsible for its political conditions.

The Greek male ideal was a man who was competent, strong and quick of mind, brave and clever. A man's reputation was important; 'saving face' was carried to the point where it in fact became more important than the question of guilt.

The most significant result of Athenian democracy, however, was that it created an atmosphere that was conducive to cultural accomplishments which have served as basis for later centuries. Art was prominent and became a pattern for many artists; sculptures and buildings adorned the city and Greek concepts of beauty are common coinage even today.

Rational inquiry rather than the acceptance of mythology was the basis for Greek thinking; they believed that a logical explanation would be found rather than to fancy the universe/world dependent upon gods and demons. This in itself was revolutionary and a departure from common thinking of the time. Even though christianity later imposed its mythology upon the West, there were always thinkers inspired by the Greek dictum of inquiry, men who even gave their lives for following the Greek theory of investigation. However, even Athens herself later fell back into irrational orthodoxy and it became impiety to disbelieve in the existence of the gods. This was the main crime of which the famous philosopher Socrates was accused and put to death; he was no doubt guilty as charged.

Aristotle may be the best known philosopher for his insistence of collecting data and classify facts; and people may say that Athenian speculation began with Socrates, but actually Anaximander, a Milesian philosopher (Miletus was an ancient Greek city in Asia Minor) living in the 7th century BCI, had developed a cosmological system; he saw the beginning of the world as a substance he called the 'unlimited' which was the unity behind the multiplicity of all phenomena before differentiation. Then hot and cold, wet and dry, emerged as fire and water which were not permanent conditions but were kept in balance. When we reflect on our Nordic mythology it comes rather close to our creation story. According to Anaximander, the cosmos was formed by a 'separating-out' from the unlimited to an 'eternal action'; by the interaction between heat and cold, earth was formed. We have been unable to find much information about other ideas of this ancient Greek philosopher; but it would be interesting to further explore similarities



between his ideas and those expressed in Norse mythology.

Aristotle's 'Mean', the idea that excellence lay in the balance between extremes may be compared to our forefathers' concept of 'moderation', of not going to extremes But keeping things on an even keel, socially and emotionally, except when circumstances demanded an all-out effort.

Aristotle must be mentioned for another reason; through his insistence on the importance of facts about society, he laid the foundation for history; in this he continued the work of Herodotus who has been called the 'father of history'. The word 'historie' actually meant 'inquiry about events', and when Herodotus wrote down what he learned he in fact produced the first book containing information about current events. His 'Histories' has many interesting accounts of the Persian Wars, early history and, during his travels all through the empire, he collected much temporary information which he industriously recorded. After his death in 430 BCI another famous Greek, Thucydides, also became concerned with reporting events and explaining the circumstances that led to their culmination; he has left us the earliest known analysis of history and became a model for later historians, positing that history is reporting of facts; modern writers of docu dramas could learn a great deal from this ancient Greek.

The Greek legacy is valuable in that the intellectual and philosophical teachings held enough spiritual strength to nurture our civilization right up to the present. The classic period was not perfect; we can find faults without trying too hard, but when all is said and done, the Greek intellectual efforts have sustained Western civilization ever since; whichever academic discipline we look at, the beginning of it is likely to be based on Greek philosophy.

The world owes Greek thinkers and philosophers from this period a debt that will not be easy to repay except by, again, building on the foundation laid down two thousand years ago, by keeping an open mind, and by not becoming entrenched in orthodoxy but by putting facts before fiction.

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ODINIC RITE, BCM RUNIC, LONDON, wc1N 3XX. ENGLAND

O.F. OF SOUTHERN CAL. POB 6607, FULLERTON, CA 92634

OLD NORTHWEST KINDRED 770N LASALLES BX 311 CHICAGO IL 60610

SAHRIMNER KINDRED, POB 7354 CUT-N-SHOOT, TX 77303

WULFING KINDRED, POB 18237, CHICAGO IL 60610

NORTHWING FORUM POB 126, NEW FRANKLIN, MO 65274

## Viking Burial Mound

On the archaeological front news is coming from Repton, England (centrally located in Derbyshire northeast of Birmingham, originally part of the ancient Kingdom of Mercia.

A group of scientists went to the site in search of the origin of St Wystan, the parish church, but they found much more than they had expected. Five feet under ground level they dug up the remains of a large Anglo-Saxon timber hall, easily recognized as such because of its distinctive building style. The hall was part of an estate pre-dating both the foundation of a monastery built in 675 and the christianization of Mercia in 653 CI.

Leading the excavations is Martin Biddle, an authority on British archaeology. A crypt below the present church was once used as a burial site for the Mercian kings; also St Wystan who was murdered in 840 CI is buried there.

A burial mound on the church property has revealed an extraordinary find from this period. A report dating back to the 1680s tells about a skeleton of a human giant, 6 feet long, resting in a stone coffin surrounded by many bodies, all placed with the feet pointing towards the coffin.

The diggers did not find any trace of the giant but other objects were unearthed such as five silver pennies datable to 873 CI, the same year we know a Viking army wintered at Repton.

But more strange are the femurs (thigh bones) of 249 individuals, 80% of which are those of males, 20-40 years old. These men were clearly warriors but they did not die on the battlefield; more likely an epidemic such as dysentery struck the camp; The bones were preserved and interred with the burial of a high-ranking chieftain.

This event seems to coincide with the splitting-up of the Viking army, an important event in British history. Half of the Viking warriors travelled north to consolidate land conquests into settlements. The other half went to Cambridge from where they initiated what became the last onslaught on Wessex. Many battles were fought in the following years but the war finally came to an end with the defeat of the Vikings by the hand of the legendary King Alfred the Great; this saved England from ever becoming part of Scandinavia.

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## *ODINISM: RELIGION, CULT OR HATE GROUP?*

In recent months certain segments of the media have been writhing in an orgy of sensationalism over so-called 'satanic crime' - acts of violence or vandalism featuring allegedly 'pagan' and 'witchcraft' symbolism and perpetrated by self-styled 'devil worshippers'. Fact, fiction and speculation have been discriminately mixed together to create the spectre of vast, secret networks of sinister satanists, ready to molest children, rob graveyards, desecrate churches and sacrifice hapless victims to Beelzebub. - - "And they may be living next door to YOU!"

Stimulating the hysteria set in motion by the venality and irresponsibility of some media maggots are elements of the New Christian Right which are capitalizing upon the criminal acts of a few disturbed, immature and sociopathic individuals by attempting to lump together all non-christian, alternative, new age and pagan movements, legitimate and spurious, as 'negative deviant groups'. The aim of these bigots is to create the impression in the public mind that all pagans are linked up into some kind of evil 'satanic conspiracy', or at the very least, are all organized in dangerously wacko 'cults'. This smear campaign would evoke only laughs were it not for the fact that these busybody christian zealots have managed to get the attention of some local police departments by offering them highly biased and distorted seminars on 'cults' -

and a 'cult' is whatever and whoever they say it is!

THE ODINIST and The Odinist Fellowship publicly condemn any and all attempts to stifle religious freedom and nonconformity under the guise of fighting cult crime. -- While we deplore the excesses and abuses of the various organizations that can genuinely be termed 'cults', we also recognize that the cult phenomenon is largely a response to the failure of mainstream religions, and of society in general, to offer a meaningful philosophy or way of life to ever-growing numbers of alienated people.

We would also like to clearly state once more what Odinism is and what it is not.

Odinism is a religion - a comprehensive view of the universe and of man's place in that natural order; the assertion of an ultimate concern - the spiritual development of our Folk; a code of ethics and a way of life; all based on the perceptions, thought-patterns, mythic traditions and customs of the Indo-European peoples in general and the Norse folk in particular.

Odinism is not a cult. A cult by definition is dogmatic, authoritarian and regimented. Odinism is non-dogmatic; our basic religious views lend themselves to a wide variety of doctrinal interpretations and working applications; we in fact encourage creative heterodoxy. Odinism is non-authoritarian; we have no leader or leadership



Odinism is not satanism. In rejecting christianity we also reject the christian devil. ("Satan" is not and never has been part of Odinist religious thought.) Satanism in many respects is simply inverted christianity, a reaction to centuries of christian repression. Odinism owes nothing to any of the perceptions or misperceptions of christianity, inverted or otherwise.

Odinism is not 'right-wing' or 'rightist'. "Rightism" is a political position expressing opposition to change and support for conservative or authoritarian views. Odinism's religious consciousness grasps the inevitability of change at all levels in a dynamic universe and stresses the necessity of spiritual freedom. Odinism, while acknowledging the importance of political questions, transcends any one merely political standpoint. Odinism's adherents subscribe to a variety of ideologies across and even off the political spectrum.

Odinism does not advocate religious hatred. Odinism is unashamedly anti-christian, but in a philosophical sense, just as Hinduism, Buddhism and Shinto can be said to be anti-christian. We do not hate individual christians or see them as 'evil' because of their beliefs. We recognize that christianity is a broad matrix capable of spawning many different interpretations and sects, some, from our perspective, more positive than others. We have always acknowledged what appeared to us to be the more lucid aspects of the various christian constructs. Nevertheless, like all religions we have the right to criticize other beliefs in both their theoretical expressions and their practical manifestations.

Odinism, does not promote racial hatred or "anti-Semitism". Odinism supports self-

determination for all races, peoples and cultures, and opposes the imposition of genocidal one-world monoculture. We believe that every racial group and subgroup, every folk, is a unique, non-repeatable biological-historical phenomenon that should be preserved, just as much as any endangered animal species. We hold that ethnic groups, like individuals, merit a right to privacy to carry on and further develop their way of life as they themselves see fit, without unwelcomed interference from alien outsiders. At the same time, we reserve the right to expose, criticize and defend ourselves against any ethnic interest group that threatens or attacks our Folk; this is the basis, e.g., for our stance against Zionism.

The old order and the religions which bolster it are all slowly dying, all coming apart at the seams. It is to be expected that the most dogmatic, the most intractable supporters of that order and of those religions, dismayed, confused and frightened by the decay they see around themselves will try to retrench and fortify their crumbling positions, even at the expense of honesty, tolerance and fair play.

Regardless of the extremes to which these reactionaries and obscurantists may go, Ordinalists will not be intimidated by fanatical attempts to stamp out religious dissent and freedom of thought and of worship.

We are here to stay.

P.W.

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One of our members recently came across a collection of essays by the American economist-sociologist, Thorstein Veblen, *ESSAYS IN OUR CHANGING ORDER* (Viking Press, 1954).

One of the articles deals with the racial and eugenic characteristics of the Scandinavian peoples, and Veblen had this to say about the topic: "Under the pagan dispensation there was no priesthood in the Scandinavian countries and no other manner of ecclesiastical personnel exempt from industrial employment and drawing its livelihood from the industry of the working population. So also there were no 'kept classes' of a secular order; no gentry, nobility or royalty exempt from productive work. Workmanship was then still an honorable distinction to which all classes and conditions of men aspired."

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## THE CURSED GLADES

A Legend of The Greater Highlands -  
An Albanian Folk-tale

A more dismal landscape than the Cursed Glades in the north could not be imagined. A towering massif, stark, bare, no trees, no timber, no flowers, no grass. Everywhere it was barren, with its grey rocks, humped up like the bones of some prehistoric being. In summer there was nothing but arid dryness everywhere. Not a single spring to be found. Even the rain which fell in the Autumn and Spring does not sink into the earth, it does not dampen anything, it merely runs off below as if falling onto the smooth surface of concrete. There is sun - there is no water, there is snow - there is no sun. This is the cycle of the season. The living despondency of a bygone life.

In the past, however, it had been quite different, abounding in trees, graced with beautiful alpine dales, and in between them meandered the joyful gurgling waters of the springs, and the goats and sheep grazed and nuzzled all summer through, and the mountain gleefully threw back the echoes of their bleating, the tinkle of their bells, and people came and cut the grass in the pastures, planted saplings, used the timber and the forest regenerated.

They say that this used to be the Green Glades of the noble warriors, where they assembled and rested in their groups, and they themselves called this location the Yellow Glades, as the name has survived in their songs, but what they meant by yellow was the color of green, like their Latin neighbors.

What terrible burden weighs on this massif: some natural calamity which alters the very relief of the earth, the eruption of a volcano stirred up by the spirits which scorched and seared the region, battering it with the lighting bolts of the Heavens?

Oh, no. What weighs so heavily on this land is the curse of a mother, the snuffing out of life of a newborn babe.

It was such a woeful, cruel and heart-breaking event.

In the family of the Gjokajs, following the birth of eight girls, the ninth child was expected. A kind of anxiety could be felt among the whole family because of Skerdi's adverse luck in not being able to rejoice in a son, to whom he could hand on his heritage of a fine name, his weapons and the house. And now, hope flared up again. Mi-

rushe was pregnant once again. All the signs pointed to the fact that the child which was expected was a male. This is what his mother said, this is what the old women predicted, this is what the whole family hoped.

Skerdi gazed at the face of his wife, the deep black rings around her eyes and she seemed to him like a noble martyr who was to fill his home and life with inexhaustible joy, like the lingering taste of the water of the alpine springs.

The stealthy thought often hammered on his brain, "What if this child was a girl, too?" - "What if it will be a girl?" - He fought to drive away this thought as if striving to pull out an arrow from his own flesh - and he only calmed down when he thought: No, that couldn't be, the Gods have no reason to be so cruel to me."

The husband never stayed in the house at the approach of child birth and only the women and the midwives trained in delivery could remain there to assist her.

Skerdi found the solution. He neither remained indoors, but neither did he go too far away. He would go as far as the mountain glades, cut grass and return to the house in the afternoon, awaiting in feverish anxiety for someone to give him wonderful tidings. And, as the custom and good conduct demanded, he carefully preserved a silver coin in the pocket of his vest.

He had planned a magnificent feast to which he would invite his entire family and the whole village. It would be a feast which would be remembered as long as his generation lived and perhaps even further. After eight daughters, a son was the most precious gift in life. The girls would grow up, they would marry, go with their husbands, while he and his son would remain in the house.

His eldest daughter gave him the news at the gate.

"Father," she said joyfully, "there is one more of us!"

Skerdi embraced his daughter lovingly as never before, plunging his hand into his pocket and gave her the silver coin. He ran up the steps of the house.

"Give him to me, let me look at my son," he cried, bending down over her.

His wife looked at him with downcast eyes. The tears ran down her cheeks. The other women stood at her side like statues their hands crossed in front of them.

"Ah, my son, at long last you are here!" he bent down to uncover and kiss the baby.



"Ahh, forgive me, forgive me, I didn't bear you a son..." she gasped between profound sobbing.

Skerdi stood there paralysed. His face darkened. Did he hear right? NO, perhaps he had imagined it because of the anxiety of his long wait.

"What did you say?" he asked her, his voice charged with tension.

"It's a girl," Marushe said to him.

He slapped his forehead with his hand and collapsed in a heap on the floor, his head buried in his hands. He looked like a headless being from distant ages. Was he crying or couldn't he raise his head from the bitter sorrow? No one knew.

A little later he lurched to his feet. He seemed so forbidden and wild. He left the room without a word. For twenty-four hours he locked himself away without eating or drinking, without sleeping a wink. He emerged like a wild beast, with blood-shot eyes; he stormed into the room of his wife, seized the cradle, descended the steps with a heavy tread, strode across the yard and disappeared into the alpine dale.

That night he returned alone. His wife clapped her beseeching eyes on him. What had he done with the baby girl, where had he left the little mite.

All he said was: "There is no room in the house for something we don't need."

"Ah, may the evil spirits curse you, ah, may you never cast a shadow on this earth again, ah, may you never see another day for wrenching my baby girl from my breast, speak up, man, where is she?"

With vigor as never before, with a power no one knew she possessed, the mother rose to her feet, seized her husband and shook him powerfully to bring him to his senses.

"In the Glades..." he stuttered through a whirling dizziness and without the desire to reveal the superiority of his strength above that of a woman.

"Ah, may the evil spirits curse you, may you shake from horror till your last breath. Not even a wolf, a bear or a jackal would be so cruel as to turn against its own offspring. Ah, you madman, how could you think that a human life is unwanted, don't you know that girls get married, bear sons and mother brave warriors!! Get out of my sight!"

And clad in that white night gown, like some besotted Goddess, she ran from the house and for three days and three nights she left no sod of earth or stone unturned in all the glades searching for her baby with tears and pleas.

But she never found her.

And so, exhausted, void of all hope, she raised her hands to the Heavens and with all her heart and soul she brought her terrible curse down on the glades for failing to keep her baby alive, for failing to protect her.

"May these glades dry and wither to their very roots, as my little baby withered and perished, may grass or trees never push through this soil again, may songs never be heard here again, and may giant, stark and bare ribs protrude from the earth to strike chilling fear even in the hearts of wild beasts. Ah, may the curse of this Mother weigh on you for eternity!!"

## Observations

CHINA - ROT OF LIBERALISM II -- The ancient Greek philosopher Heraclitus tells us that all life is contradiction, and that therefore something can be 'good' and 'bad' at the same time. It is in this light that we must consider recent events in China.

The Chinese government's bloody suppression of the "pro-democracy" students' movement is more a sign of weakness than of strength. For the very existence of mass protests in China indicates the failure of that nation's leadership to provide a sense of direction and a living example to its people.

China's debacle is the inevitable result of the decay of the Chinese social order from a goal-oriented "national-communist" system with committed leaders and an inspired populace to a regime of "pragmatism" under a bureaucratic elite which thought it could open the Pandora's box of liberalism in the economic realm without the demons of chaos breaking loose elsewhere throughout society.

Obviously they thought wrong.

And any junior-grade Marxist taking his ideology seriously would have known better. So much for "Red" China.

Under Mao Tse-tung the masses were mobilized with a religious fervor in the name of the "Great Proletarian Cultural Revolution" to root out bureaucratic and 'capitalist roaders' ensconced in Party and State offices - mass action in support of the national leadership. Under the Evil Dwarf Deng Xiaoping (himself once, inadequately!, purged) the masses denounce and march against the leadership, which responds by gunning them down.

A leadership so inept as to be unable to manage or control its populace except through volleys of gunfire is a leadership standing



on the edge of the abyss.

As for the "pro-democracy" protestors, although their condemnations of official corruption are clearly justified, and although many reinvoke the idealism of Mao, their movement in general is quite obviously infused with strains of liberalism even more virulent than those incubated by the Deng regime. This is reflected not only in the vagueness of many of their demands, but also in their naive, fawning assessments of Western politics, and worst of all, by their eager embracing of the most inane excretions of 'Western' pop culture.

Such an embrace is decadence, pure and simple.

Maoism recognized "Western decadence" for what it was and banned it with mass enthusiasm. Dengism, abandoning clearly defined spiritual mores and goals, winked at it, and in so doing allowed the infestation to spread.

One would think that the Chinese, with a culture and civilization thousands of years old, would be self-confidently immune to any such alien, upstart bastard pseudo-culture spawn in infantile North America. But this decadence takes root wherever there is the slightest lapse in national-moral consciousness because it appeals to the worst in humanity.

This pestiferous complex of phenomena - ideas, economic forms, social practices, music, literature, art, etc. - is rightly termed 'decadent' because it fosters decay; because it is disintegrative of life individually, socially, culturally and spiritually; because it is the product of a class, and of an alien caste within that class, both of which have outlived their historic usefulness; because it promotes behaviors beneficial only in facilitating the growth of Capital, tainted lifeblood of an obsolete oligarchy.

Must decadence be synonymous with democracy?

No.

"Democracy" is supposed to be rule of, by and for the people - but which people?

Historically, democracy evolved from the Indo-European tribal system, and must therefore be properly defined as rule of, by and for the 'folk'. This indeed was its essence in ancient Greece, in the collective structures of the Vikings, and in the Icelandic althing: self-rule grounded in substantial measures of spiritual unity, social cohesiveness and political solidarity, manifesting organic linkage between a folk and its freely chosen leaders.

Every people has a similar tribally-derived folk-democratic heritage.

Such then is true "people's democracy" - self-determination and mass participation in meeting popular needs, possible in different political forms.

But democracy becomes a mere caricature of itself when it gets contaminated with liberalism, which is the intrusive assertion of particular, exclusivist interests at the expense of the demos, of the people, of the folk as a whole. Democracy worthy of the name is not a 'contract' sanctioning a competitive free-for-all amongst self-seeking economic cliques as in parliamentary or 'bourgeois' democracy, that facade for the rule of Money Power; and it is definitely not a self-serving Party bureaucracy fancying itself a "proletarian democracy", a la Poland.

If the people of China want democracy, for their own sake they had better build such a "people's democracy", a Chinese democracy. Liberalistic 'democracy' which permits the penetration of World Capital with its attendant decadence is a formula for national enslavement and cultural suicide.

Maoism, before Mao himself deviated into opportunism, was by virtue of its mass-based anti-bureaucratism, communal decentralizations and egalitarian ethic of "Serve the People" a thousand times more truly democratic than the more 'relaxed' liberalization of the Deng regime, with its ignoble and fundamentally devious slogan "To get rich is glorious".

Deng and his "capitalist roaders" have sown the winds of liberalism. Now they are reaping the whirlwinds of discord, bloodshed and destruction.

#### SOME THOUGHTS ON

##### THE DEATH OF THE AYATOLLAH KHOMEINI

There is probably no subject more demanding Heraclitian analysis - a perspective rooted in an understanding of the interdependent complexity of reality, of the interplay of positive and negative forces - than the phenomenal Ayatollah Khomeini.

For some of our kinsmen the issue is cut and dried. Khomeini, they tell us, was the fanatical overlord of a fanatical religion, a religion emanating from the Semitic soul and thus alien to everything Aryan. Khomeini's Islamic Revolution, we're warned, is an obscurantist, universalistic, expansionist, dogmatically intolerant, repressively authoritarian, anti-Western menace.

Granted, a strong case can be made for all of these critical designations.



And there's no denying that Odinism's religious fundamentals stand in stark contrast to those of the late Ayatollah.

Yet, in a higher sense beyond mere belief - in terms of what might be called existential attitude - can pagan meet Moslem on some common ground? Does Islam have certain features, moreso than its kindred theologies, Judaism and Christianity? Can Islam therefore be considered the most 'pagan' of the monotheistic Semitic religions?

Nietzsche, for one, answered affirmatively on all counts. The great Philosopher of the Hammer, whose pagan credentials surely need no defense, was an enthusiastic admirer of Islam. He wrote, "Christianity robbed us of the harvest of the culture of the ancient world, it later went on to rob us of the harvest of the culture of Islam." In more specific reference to this Islamic culture, Nietzsche said, "...it was noble, it owed its origin to manly instincts, it said Yes to life. The Crusaders fought against something they would have done better to lie down in the dust before."

Islam fostered advances in the sciences, in the arts and in education amongst the Arab and Persian peoples, while 'Christendom' wallowed in superstition and ignorance.

Islam, like Odinism, is a warrior religion. The Prophet Muhammed, who Moslems believe was the paramount "messenger of God", was no simpering wimp of a holy man babbling "turn the other cheek", but a tough-minded military chieftain who personally led his forces in numerous battles.

The Shia branch of Islam, which Khomeini headed, is especially noteworthy for its martial traditions. In fact the central event in Shia religious history is a battle, the Battle of Karbala (680 CI), at which Ali, grandson of the Prophet, went down fighting against the vastly superior forces of a rival sect. "Shi-ite" literally means "Partisan of Ali", and Shi-ites are raised with the admonition that life is struggle or as they put it, "Every day is Karbala".

Whatever else one might say about Khomeini, it must be admitted that he consistently lived his life in this militant spirit.

He persevered through persecution and exile to lead his nation in a massive revolt against one of World Capital's bloodiest henchmen. His Islamic Revolution, while undeniably ruthless in many respects, has won and retained the backing of the overwhelming majority of the Iranian people. - Khomeini snatched Iran out of the clutches of International Finance, condemned Zionism, spurned both superpowers, and single-mindedly

restructured his society along Islamic lines, stamping out along the way domestic Marxism, liberalistic cosmopolitanism and usury capitalism.

The war with Iraq, which was clearly forced upon Iran at the instigation of the superpowers, demonstrated to the world that Khomeini could inspire in his people a valor and a self-sacrificing heroism unseen since the days of the Waffen SS, the kamikazes, and the defenders of Stalingrad.

And through it all, Khomeini lived a life of material simplicity and modesty, exactly as his faith specified - a man contemptuous of worldly vanities; a man vitalized by an awesome, austere will-to-power; a man steel-hard, but with surprising flexibility; a man absolutely unafraid of death; a man answerable only to his own conscience and his God.

Would that we Odinists were as actively dedicated to our beliefs as Khomeini was to his!

The Moslems have a saying, "The enemy of my enemy is my friend". Let us not compromise our principles one iota - but can we not join Nietzsche in calling for "Peace, friendship with Islam"?

THE ARYANS -- A MINIREVIEW -- Who and what were and are the Aryans? A study of V Gordon Childe's THE ARYANS (1926 edition) reveals the subtleties and complexities surrounding this controversial issue.

Relying primarily on philological (language) and archaeological research, augmented by some physical and cultural anthropology, Childe attempts to trace the origins, migrations and contributions of our famous forebears. An extremely cautious scholar not given to romantic fantasies or extravagant speculation, Childe goes into meticulous, sometimes tedious detail in analyzing the evidence for and against various theories regarding different aspects of the Aryan question.

Childe confirms facts which make our modern race-denying 'intellectuals' cringe: namely, that the Aryans were an amazingly dynamic race of Nordics, nomadic and war-like, but who with their consciousness-expanding language and progressive values created Western civilization.

The most well known of these creative Aryan tribes originally burst upon the world scene between 2500 and 1000 BCI were the Achaeans, who gave us Classical Greece; the empire-building Romans; and the Teutonic peoples who laid the foundations of modern Europe and North America.

The Aryan role in the culture of Vedic



India and in the forging of the mighty Persian empire of Darius is also noted. In addition, Childe documents Aryan influence among the Kassites who occupied Babylon around 1760 BCI, Aryan dynasties over the Semitic peoples of the Upper Euphrates circa 1400 BCI, Aryan princes in Syria and Palestine, possible Aryan elements within the Hittites, the Aryan nature of the ancient Illyrians, and the likely Aryan inspiration behind the rule of Egypt's sun-worshipping Amenhotep IV, also known as Akhenaten. Tantalizing traces of the Aryan presence in China and North Africa are mentioned as well.

Childe discusses at length the mystery of the Aryans' origin. He examines three likely locales for their genesis: Central Asia, Northern Europe and Southern Russia. He is most skeptical of the Asiatic theory, concedes that most of the evidence favors a Scandinavian homeland, but personally leans toward the Russian hypothesis.

Childe's research raises interesting questions as to who may properly be considered "Aryan" today. He specifically defines the Aryans as a Nordic people whose distinctive mentality was manifested in their patriarchal social order, in their religion oriented around sky and solar deities, and above all in their unique language which through assimilation eventually gave rise to the Indo-European family of tongues.

The nations of Europe and European culture are essentially the product of an Aryanization process: the establishment of a creative ruling stratum by conquering Aryan tribes, with the gradual merging of the Aryan mass with Mediterranean, Alpine, Dinaric, and other White but technically non-Aryan subject peoples.

Childe reminds us that the Aryans were one branch of the Nordic race, and that there were and are non-Aryan Nordics (e.g. the Finns, who speak a non-Aryan language). Thus, there may well have been pre-Aryan Nordics who influenced other cultures.

And what do Odinists mean when they refer to "Aryans"?

Since Odinism is based primarily on the religion of the Norse folk, that is, on an expression of the psychology, of the spirituality, of a specific ethnic group, we tend to be somewhat 'conservative' and consider "Aryans" to be those whose racial heritage is predominantly that of the historically indigenous peoples of northern and especially northwestern Europe - but this most certainly does not automatically exclude others of Indo-European descent.

We are not compelled to adhere to a rigidly

'materialistic' definition of "Aryan"; for us the spiritual dimensions of Aryanism are at least as important. "Aryan" literally means "noble one", and being truly Aryan is as much a state of mind, a quality of soul, as it is possessing certain physical characteristics. Our folk's Edda has clearly described those qualities: honor, courage, love of wisdom, pride tempered with reserve and unpretentiousness, loyalty, moderation, discretion, hospitality and self-reliance.

These values may sound quaint, even 'corny', to some today. The extent to which that is so is merely a measure of how low we have fallen. And the extent to which we succeed in reversing that decadent trend will be the ultimate test of our own Aryan credentials.

P.W.

(THE ARYANS is available from National Vanguard Books, POB 330 Hillsboro, WV 24946. \$9.95 + \$1.50 postage & handling)

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We're not impressed by the legal profession these days; would there were more sitting on the bench like the late judge, John King, who plied his trade on the tough South Side of Chicago some years back.

His approval of a man was to say: "If you have to go down to the O.K. Corral, he'll go with you!" But if the Judge found a man wanting in responsibility and courage, he'd say: "If you have to go to the O.K. Corral, don't wait for him; he'll be hiding in the outhouse!"

The Judge of course was referring to the legendary gunfight in Toombstone, AZ., when Wyatt Earp, his two brothers and Doc Holliday walked down to the O.K. Corral to take on the bad guys.

We need more people willing to go down to the O.K. Corral!



# OVERVIEW

## THE HELLENIC PERIOD

From the fifth century BCI forward, the history of Greece shows the beginning of the end of the Greek empire. Two main features of the period are the decline of Persian power and the rise of Macedonia which in the fourth century waxed large in size and power. It was patterned partly after Persia and partly after the city-states. Eventually the Macedonian empire ruled the world we know as the Hellenic period with Greek culture still strong enough to inspire its philosophy but changes were showing.

While Persia was recovering from its alliance with Sparta, one particular event was commemorated in the book 'Anabasis' by Xenophon, a Greek historian who took active part in the ill-fated "March of the Ten Thousand" (Anabasis means "Upcountry March") who were left to their own devices after being marooned in Mesopotamia.

The march back to the Tigris by the Greek mercenaries, across the mountains of the Black Sea, after the unsuccessful attempt on the Persian throne by the king's brother, was in itself not an important event except as an indication of the Persian decline. It took the army five months and is a monument to the discipline and determination of the Greek leaders, of whom Xenophon was one. His writing is the first known war reportage, lively and at its best.

The weakening of Persia's Empire prompted Philip II of Macedonia to use a good opportunity. His country was ruled by a warrior aristocracy, the kings claimed Greek descent. Philip had become regent in 359 BCI, acting for an infant king who was later deposed whereupon Philip was elected king. His domain included the silver and gold mines at Mount Pangaeum which gave him the means to organize a strong army. He added a few new weapons; catapults were used and he improved on the hoplite tactics by giving his warriors pikes twice as long as the hoplites' spears, so when the warriors were arranged in formation, the second and third row could use the long pikes in between the men in front to form a solid mass of weapons during the charge.

Philip also worked for the unification of Macedonia proper but he had an eye for expansion, of influence with Macedonia as the center. In a war ending in 346 BCI he won Tessaly as well as establishing himself in Central Greece with control of the Pass

at Thermopylae.

Philip became the leader of yet another league to liberate the Asian cities (League of Corinth) but after some successful warfare, he was assassinated, which brings us to the reign of Alexander the Great who quickly cut down a Greek uprising and other dissidents in the area.

This spelled the end of Greek dominance which had lasted four centuries.

Alexander tried to reconcile the Greek city-states by giving them extended self-government in return for support for his foreign policies. Athens again tried to rally her forces but was defeated, and the main result was a change from the democratic rule of the city to a rule by oligarchy (322 BCI). Macedonia ruled the Peloponnese from then.

Alexander turned his attention to the East; he gathered a large army and headed for Persia in 334 BCI; he was 22 years old at the time. His life was short but he left a glorious military legacy of successful warfare and provided the opportunity for the widest expansion of Greek culture so far. The list is impressive.

He cut the Gordian Knot which in general has come to mean finding a quick solution to a tricky problem. The legend tells that the ancient Phrygian village of Gordium lies on the road to Ancyra (in Asian Turkey) not far from the river Sangarius (Sakarya?). It was founded by a peasant who became the ruler through a demand from Zeus to select as king the first person who rode to the temple of the god in a wagon. The vehicle was later dedicated to Zeus, and another oracle declared that whoever succeeded in untying the strange knot which bound the yoke to the pole would reign all of Asia. According to the telling Alexander cut the knot with a swift swing of his sword, and he ruled, not all of Asia, but a large part of it. Gordium has since disappeared as a village and only exists in legend.

But Alexander did more than that. He defeated the Persians in the Battle of Issus. The description of the tactics used is a lesson in prudent warfare; first Alexander secured his flanks; next he did not attack the Persian cavalry, a formidable force, but rather centered his charge on Darius himself. The action was carried out at top speed to use the element of surprise; the tactic was successful, but even then he kept his cool, realized his phalanx was open to a counter attack, so he turned around his cavalry to assist the foot soldiers. He thus wisely abandoned his original goal in order to secure his base. 110,000 Persians were killed



but only 450 Macedonians lost their lives; a wise general, indeed.

His further accomplishments include a sweep through Syria; on the way he managed to take Tyre; he then went on to Egypt where he founded the city still bearing his name. In every battle he was in the middle of the melee - an example for his soldiers who admired his courage and trusted his decisions. He was wounded several times.

After consulting the Oracle at Siwah and the omens being positive, Alexander went back to inflict a second and final defeat on Darius III in 331 BCI and was proclaimed successor to the Persian throne.

But the warrior king didn't stop there; he went into Iran and later to Afghanistan; Kandahar, the most important trade center, supposedly commemorates his name. He got as far as the Punjab and even beyond the Indus. But he was forced to head back as his soldiers were getting weary of war and wanted to go home, and who can blame them? Alexander died in Babylon in 323 BCI, 32 years old after a glorious reign of ten year's duration.

However, other aspects of Alexander's character and accomplishments are not all that great according to Odinst views. He was vain and self-centered; he killed a friend in a drunken brawl; it was rumored but never proven that he arranged for his father's murder. But far worse, he was to a great extent responsible for the mixing of east and west by working for unity within his empire which probably was politically prudent but racially a grave error. The integration of organically different entities was in this case only skin-deep, so to speak, for after his death it collapsed as it had no cultural or biological base.

Alexander had a taste for the oriental; he adopted Persian dress and manners; for example he demanded prostration of all people coming before him, the kow-tow that was demanded by the Chinese rulers and considered degrading by all Europeans. He married Darius's daughter in addition to his Bactrian wife Roxana (Bactria was an ancient city in northern Afghanistan now known as Balkh). He officiated at the wedding ceremonies of 9000 soldiers marrying eastern women in the (in)famous "Marriage of East and West".

Nevertheless, the Hellenistic culture remained the principal influence of the period. The impact was felt mostly in the east where Greek dominance had not been exerted before. But Alexander's empire quickly collapsed after his death, especially as he did not leave a competent heir. Roxana had al-

ready murdered his second wife, and when she herself and her infant son also were killed in the ensuing disorders, in the end a group of states emerged headed by brave and respected generals, the so-called 'diadochi' or Successors.

One of the more noteworthy, was Ptolemy Soter who seized power in Egypt and his descendants ruled Egypt for almost 300 years until the death of Cleopatra who was of his blood line; she was killed in 30 CI. Egypt under Ptolemaic leadership was the most powerful and richest of the successor states.

Of the Alexandrian empire in Asia, the Indian territories went out of Greek hands; also part of Afghanistan went its separate way. The rest remained one large kingdom, which around 300 BCI stretched from Afghanistan to Syria, a million and a half square miles and around 30 million people; it was ruled by the descendants of another Macedonian general, Seleucus; its capital was Antioch.

Celtic tribes from Europe who had already made their presence felt in Macedonia proper, created disruptions in other parts of the kingdom. The western part of the Asia Minor peninsula seceded and was ruled by Pergamun; the modern town of Bergama, about 50 miles north of Izmir, still bear witness to the fact. However, what further happened in the east does not have much interest for us except that the integration of peoples was actively promoted for political reasons.

Nevertheless, the Hellenistic influence remained dominant until the middle of the first century BCI. Greek was the official language and many Greeks moved into the Asian territories. The wars had proven profitable, bringing large amounts of booty; taxation became common and the economy was booming. But it also brought inflation and instability and they didn't even have a Federal Reserve Act then! However, the local people went on living their lives as they always had and except for the taxation, they were not touched to any great degree by the 'Westernization' of their countries.

And so things progressed until the coming of Islam; but it was a slightly adulterated Greek influence; the Macedonians never experienced the true life of the city-states; but the system still served as the transmitter of Greek attitudes and ideas. Two large libraries became famous; the one in Alexandria which was burned to the ground, destroying untold treasures; the other in Bergamun; this, by the way, is traditionally where the preparation of parchment was first invented when the supply of papyrus



was cut off for unknown reasons, possibly warfare.

The Hellenistic period may seem less important because of the tremendous achievements of the previous centuries but its traditions were powerful and vigorous enough to carry through into the Christian era and still serve as one of the pillars of our academic sciences.

A few examples are worth noting: Euclid is seen as the father of geometry; Archimedes (287-212 BCI) 'invented' the spiral and devised the construction of a screw; he also found a technique by which the weight of a body immersed in water could be measured, which gave rise to other devices such as the hydrometer. Another Alexandrian was the first to measure the size of the earth. A steam engine was invented. These Greek scientists even realized that the earth moved around the sun rather than being the center of the universe. The windlass was built, a winch-like construction for the purpose of hoisting or hauling heavy objects.

However, much of this stayed on the academic level more so than the practical. Unfortunately many of these ideas and inventions were lost, partly in the burning of the library in Alexandria, partly deliberately disregarded because of Christian orthodoxy and/or economic considerations.

Philosophically and politically changes occurred! The old patriotic loyalties were replaced by oriental traditions; the rulers allotted to themselves extravagant titles and even allowed worship. Soter, a name Ptolemy I assumed, meant 'Savior' and the rulers took on divine status.

Religion had been a unifying force among the Greeks but the beliefs in the gods waned. The irrationality of fate, fate and fortune caused many to look for new creeds, and astrology became very popular. By the first century BCI one scholar, name unknown, is quoted as saying that 'the period when the life of rationalism which for the past hundred years had flowed ever more sluggishly, had finally expended its force and begun to retreat'.

This dissolution was mainly caused by the mixing of all kinds of peoples and influences; individuals became confused by the many new directions of thought, moral concepts and spiritual beliefs, causing a collapse of traditions; there was no longer a common background in philosophy or in ethnic character.

C

## SAMHAIN

In very ancient times, before a solar calendar was devised, what we call a year was divided into two 'years' of six months each, one warm, growing season and one where darkness and cold reigned over nature.

On Nov 1 the change from one 'year' to the other took place, and the celebrations began the evening before, which the Celts called Samhain and the Scandinavians knew as Disablót.

In late afternoon the children went a-souling', visiting neighbors, singing carols for the souls of the deceased. The people would listen to the children and reward them with hot cross buns, wishing them a good year with protection of the gods during the cold season ahead. The cross on the buns had the shape of a sunwheel; it was filled with golden honey, and the buns were eaten with yellow butter, both colors associated with the sun.

Bonfires were lit and a drama was enacted on this evening; the players symbolizing the dark, cold forces wore ugly masks; they conquered and killed the forces of light and life in a mock battle. The highlight of the drama was the death of the Sun God, Baldur, who was killed by his blind twin brother Hodur through the treachery of Loki. At the end of the play Baldur made his descent into the Kingdom of Hel, and all nature mourned!

After sunset everything was dark, for it was customary to let the home fires burn out that evening. The men took large gourds, hollowed them and put candles in them; wicks dipped in fish oil were also used. A slot was cut on the side so the light could guide the children home. The gourds were put along the walkways and at the crossroads.

After the play the bonfires were put out, and the farmers drove the livestock over the still warm embers which supposedly prevented diseases in the herds.

Each family took a brand from the fires with which to light up their hearths again and thus begin the next 'yearly' cycle which would end six months hence, on Walburgisnacht or Beltane, the evening before May Day.

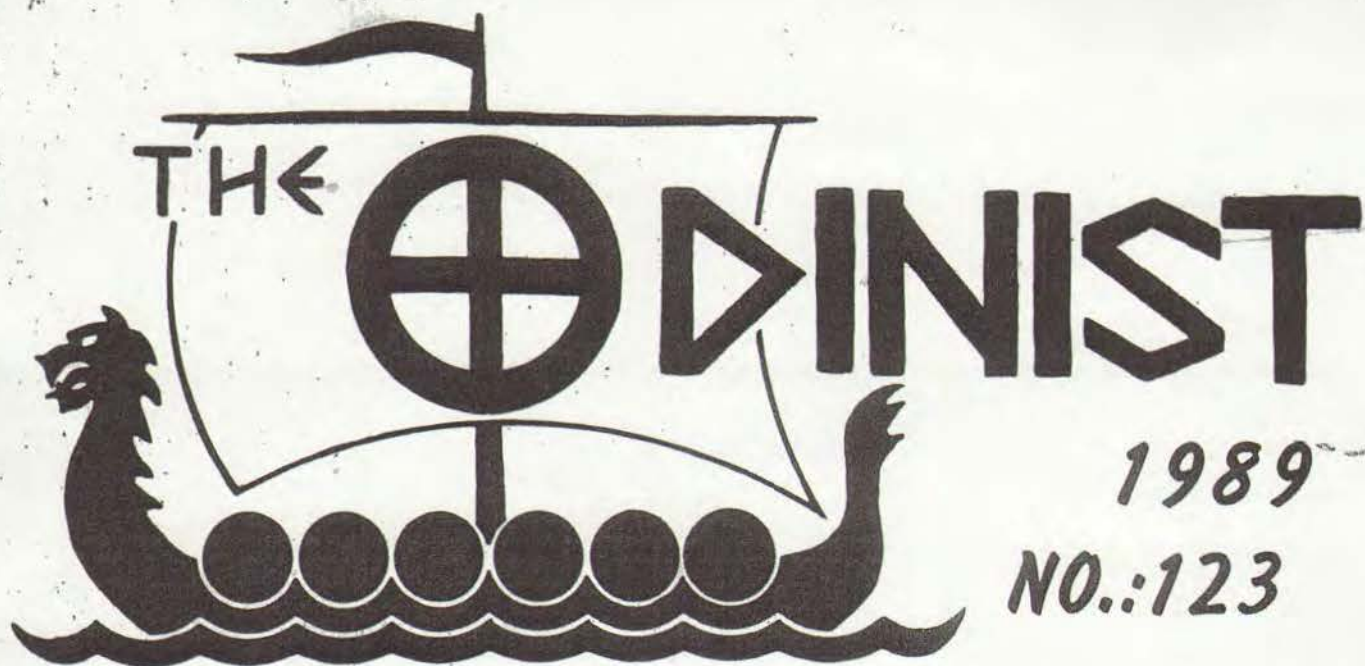
At suppertime food and drink were put out in honor of the dead. Little carved effigies of departed relatives were sprinkled with mead and, after the customary rituals, the dolls dressed in bits of clothing once worn by the deceased, were cast into the fire. This was supposed to release their souls so they could now go back to the abode of the dead. The fire represented the sun, so they did not have to wait for daylight to return to Helheim.

The next day the family decorated the graves of the dead and afterwards they went to the village square where ceremonies were held in honor of the tribal heroes and recently departed members of the community. The square was often built around a spring or an area where a great event had taken place which sanctified the ground.

These ceremonies effectively reminded all members of the tribe of their origins and the spiritual bond between past, present and future.

J.H.P.





## ODINISM: Toward An Existentialist View

Existentialism is the term given to the spiritual and intellectual rebellion arising over the last 150 years or so amongst European thinkers against established judeo-christian religion and systems of philosophy which have failed to offer a satisfactory explanation of man and his place in the universe. More specifically, the existentialists have sought to transcend theologies and metaphysics to understand the concrete reality of the human situation, the plight of the existing individual.

There is no body of doctrine common to all existentialists, but rather a matrix of shared concerns or themes: the significance of human existence, man's alienation from himself, from his fellows, and from the world in general, and the extent of individual freedom and responsibility.

The analytical method of many existentialists is phenomenology, the perception and description of the various aspects of "Is-ness" (existing things and processes), especially of consciousness, without conceptual prejudice or evaluative intent.

Perhaps the most constructive and influential of the existentialists is Martin Heidegger (1889-1976). Heidegger did not accept the label 'existentialist', but considered himself an "ontologist" (one who studies Being). Nevertheless, Heidegger's profound explorations into what it means to be a human in interaction with Reality not only

fully qualify him as an existential philosopher, but mark him as possibly the greatest.

Pagan man, as best exemplified by the pre-Socratic Greeks, lived in a state of intimate connection with and deep awareness of Being, maintains Heidegger. This "Being", he explains, is not merely Nature, but also the ground, the basis, of Nature; it is the very power of things to emerge and endure. Heidegger refers to man's creativity arising out of conscious connected-ness with Being as spirit.

The source of man's uneasiness with his own existence, his failure to be all he could be, is his enervated spirit, his "falling out of Being", his ever-growing preoccupation with the objects of his environment, with things, with "beings" rather than with the totality of Being. Heidegger terms this "forfeiture".

European man's estrangement from Being was given a specious respectability by Plato's philosophy of dualistic idealism, which claimed that 'real' Reality was somewhere 'up there', away from the physical universe which was only an imperfect reflection of that ultimately true 'Ideal'.

This schizophrenic dualism reached its epitome in organized judeo-christianity, whose centuries of mind-warping other-worldliness lingers on to confound us.

Yet another form of dualism, the subject/



object dichotomy popularized by Descartes, strongly influenced the scientific method and formed the basis of the secular ideologies of "progress" and technology worship, capitalist and Marxist alike.

Thus, according to Heidegger, even as man advances materially he leads an evermore "inauthentic" existence, wallowing in his obsession with trivia, stifling his potential by yielding to mindless conformity. -- With technical prowess actually undermining, instead of enhancing, man's spirit, the "darkening of the world" accelerates, by which Heidegger means "the flight of the gods, the destruction of the Earth, the standardization of man, the preeminence of the mediocre... emasculation of the spirit, the disintegration, wasting away, repression and misinterpretation of the spirit."

Man must reforge his primal linkage with Being, he must become a "shepherd and watcher of Being", overcoming all deceptive dualisms to understand not just cerebrally but in his very guts his total interdependence with the world, physically and temporally as well - remembering the past, in tune with the present, and mindful of the future. But this man can do only by fearlessly confronting his existential situation, and that entails acknowledging the awful reality of death, the looming spectre of Nothingness.

For Heidegger, Nothingness is not simply a vacuum, some final negation of Being; rather, Nothingness is ingrained in Being; Nothingness is the dynamo of Being; Being and Nothingness are locked together in an inescapable dialectic. Man achieves authenticity when this dialectical truth takes roots in his soul.

Forgetfulness of death, of Nothingness, means forgetfulness of Being; and it is precisely this forgetfulness which modern thought-systems seek to instigate, whether as theologies which promise eternal after-life or as justifications for materialism which fool man into seeing himself in some commodity.

In other words, man must not hide from his historic and existential responsibilities, he must not seek a dubious comfort in intellectual narcotics, be they religious or political; he must not forget himself in the cozy anonymity of the crowd; he must not fritter away his life in the pursuit and possession of materialist tinsel. To be truly alive, man must face up to the fact of his finitude, his inevitable appointment with Oblivion, and construct his life on that realization. Only in this way can man truly appreciate Being, and thereby truly

appreciate himself.

We believe that Odinism can fill the prescription offered by Heidegger to reconnect us with Being, to reverse the "flight of the gods" and bring these primordial forces, the avatars of Being, back into our consciousness.

Odinism has the power to restore the ruptured bonds of the past, to recall our pre-Christian, pre-dualistic state of existential purity and reveal its relevance to our contemporary circumstances.

An examination of the Nine Principles of the Odinist Fellowship in the light of the insights of Heidegger and other existentialists may be useful in establishing Odinism as a durable ontology:

1) We acknowledge Odin as the All-Father, the Ultimate Reality, the Force of the Universe.

"Odin" is the personification of cosmic power as perceived by our Norse ancestors. Etymologically, "Odin" is synonymous with power, movement, source of movement, fury, rage and inspiration.

Just as the Indo-Aryans' god Brahma was based on their earlier perception of an impersonal Absolute they termed Brahman, so also was the Odinic Being mythologized as the "All-Father"; and among His other titles are Smiter, Destroyer, Protector, All-Knowing and Fulfiller of Wishes.

Odin was a relative late-comer to the Indo-European pantheon. He displaced as Skyfather the god Tyr, who in turn descended from Tiwas, a variation of the Aryan "Dyas" meaning "Shining One", a reference to the sun.

As a mythic figure Odin himself was subject to the inexorable laws of the cosmos, as related in our Folk's epic cycle of creation and destruction. But as the embodiment of Energy/Universal Law, as an emanation of what we call the "God-Force", Odin is that very Absolute intuited by our race from time immemorial.

Odin can be justly described as the Existential God, because to the Norse He represented the implacability of Reality, the dark side of Life in a ruthless age. For Odin was the god of war, the god of the dead, a fickle, untrustworthy deity who promised no earthly rewards.

Yet He was also the god of wisdom, and wisdom it was - and is - to recognize what the existentialists came to call the "contingency of human existence": the fact that the universe can get along perfectly well without man, be he individual or species - a



truth our forebears knew in their bones when they defied Annihilation.

But the complete truth is to be seen in the Heideggerian unity of Annihilation and Creation, Being and Nothingness. Odin is this: Divine Dynamic, evident in the furies of Nature and in the turbulent vigor of man wherein raging passions and inspired insightfulness coexist. And Mimir whispers to us that all these things are One!

Thus, Odin's 'good news' is not 'pie in the sky when you die', but "Life is All - and Life is Struggle!"

2) *Man advances individually and collectively only by living in harmony with the Natural Order.*

How is it possible for man, as much a part of Nature as any rock, tree or bird, not to be in harmony with the Natural Order?

How could man, a manifestation of Being, "fall out of Being"?

Western man has frequently gazed with envy at the lifestyles of primitive peoples, those 'noble savages' who clearly live in deeper rapport with the rhythms of Nature; yet, with some justification he feels superior to such peoples whose vulnerability and powerlessness in the face of Nature's immoderation and History's onslaught he considers the mark of an 'underdeveloped' mind - this contradiction gnaws at the soul of the Aryan even as his left-brain dominance/rationalist supremacy fosters a runaway industrialism that gnaws at the heart of the organic world and poisons its bloodstream.

Forfeiture has been institutionalized.

Social dogmas and political ideologies rationalize the greedy stupidity of power elites which manipulate the befuddled individuals of mass society and promote, indeed profit from, inauthenticity, from Everyman's false consciousness.

At the root of it all, some suggest, is Euro-man's 'overspecialized' mind, a mind which came more and more into predominance as the European sought to gain greater mastery over and 'improve' upon his natural surroundings by means of the techniques of civilization, thereby cutting the umbilical cord to Being and weakening, at least to some extent, that sense of oneness with the organic world that was fashioned during his formative years on the icy plains of the Pleistocene.

This 'overspecialized' mind tends to perceive in terms of a subject/object duality which is psychologically isolating. Disconnectedness from Nature, from kinsmen, and from self ensues. Being is misperceived

through a haze of abstract rationality and a fog of distorting emotions. Language itself has come to reinforce this dualistic obfuscation, as Heidegger points out.

This problem was dealt with thousands of years ago by our Indo-Aryan ancestors who in their religious tradition called it "avidya", ignorance, the failure to use the "no-thought mind" of intuitive knowing -- "Pleistocene mind".

If we credit adaptive evolution with having given Aryan man a 'technological' brain, then we must also see evolution as the mold-er of that brain's 'overspecialized' mind.

Overspecialization is a perfectly natural byproduct of a perfectly natural developmental process that is without aim or design. Aryan man's 'overspecialized' mind is no more an anomaly than the Dimetrodon's sail-like back fin, the sabre-toothed tiger's long curved fangs, or the giraffe's elongated neck. The cosmos abounds with such 'aberrations', from the planet Uranus rotating on its side to entire galaxies colliding; and if man cannot grow out of his particular 'aberration' of juvenile dualism, then extinction will surely be his fate - an unremarkable fate, not even a burp in the universe.

Thus, man's apparent disharmonies appear in perspective as part of a greater overall harmony.

Man has an edge in participating in that harmony, an advantage over every other species: 'overspecialized' mind notwithstanding, he has the ability to become conscious of his delusive tendencies and transcend them, provided he can muster the resolve to do so.

History will pass judgment on Euro-man's collective biological mind, as to whether it is truly overspecialized, over-adapted, and effectively self-destructive, or whether it is simply in some tantrum of immaturity prior to a more lucid equilibrium. But individually speaking, Indo-Aryan wisdom teaches that the harmonious mind is ever-present within us; we need only realize it.

To be in Being, or not to be -- that is the question!

3) *Life with all its joys, struggles and ambiguities is to be embraced and lived to the fullest.*

Heidegger says that living human experience is the pathway to Being - which echoes a truth taught for centuries by the Zen masters. An ancient saying puts it another way: the unexamined life is not worth living.



To know Being through life, we need to live mindfully, in a state of openness and awareness, becoming skillful at what's been called the art of living.

Honing those skills is essential, because this life is all that we can really be sure we have: this relatively brief process of becoming, flashing out of nothingness and fading back into nothingness, with only some meagre physical creations, a scattering of genes and the memory of our deeds left behind.

Swallowing promises of eternal after-life, impossible to verify, only cheapens real life; while blindly following mind-numbing ideologies that promise heaven on earth burns up the one chance we have to know ourselves and fully develop our potentials.

As noted previously, life is struggle: your very existence is due only to the fact that your ancestors killed, out-fought their enemies and persevered through every hardship - a fact which the preachers of indiscriminate 'love' and 'nonviolence' would do well to contemplate.

Of course, it's not all battle axes and bloodshed; a hearty laugh is always in order, especially when some other-worldly wimp tells us that life's pleasures, the joys of the flesh, are 'sins'.

All the barriers to a full life must be torn down. Suffering in its various forms is inherent in life, but there is also an accretion of 'surplus suffering', unnecessary misery caused by outmoded beliefs and obsolete social and political systems. The struggle against these is not just altruism in action, it is the will to achieve that fuller life.

4) *The racial and cultural heritage of our Folk is our most sacred possession and must be safeguarded.*

A significant portion of man's current state of alienation stems from his loss of identity; man doesn't know who, what or why he is.

The pre-packaged answers being peddled today just don't suffice: judeo-christianity incites man to war against his instincts and common sense; the cult of the consumer leaves man bored, empty and yearning for something more; ideologies of compulsory collectivism stifle his individuality; philosophies of egoism violate his We-feeling; "New Age" spiritualisms outrage his rationality.

Where can he turn?

He can turn to the primary fact of his own material existence and see the organic

truth that he is an individual spawn from a collectivity, one link in a racial chain extending back into the past.

It has been said that race is the outward expression of soul; and while this aphorism may have the aroma of metaphysics, it is a poetic way of saying that race (or more accurately, our total genetic inheritance) is the essence which in-forms our existence.

So, Jean-Paul Sartre, the French existentialist, didn't quite hit the mark when he proclaimed "Existence precedes essence", by which he meant that, as there is no fixed human nature, man has the freedom and the responsibility to shape that nature. This can only be true in a limited sense, for man's existence, along with the self-creative capacity Sartre speaks of, is substantially conditioned by biology, by race.

Anthropologist Carlton Coon's research into racial origins reveals that racial characteristics had emerged among our primate ancestors even before they - meaning we - evolved into Homo sapiens.

We therefore suggest the formula "Ethnos precedes existence, existence precedes essence".

Although every race and ethnic group is threatened by cosmopolitanism and homogenization, our chief concern must be for our own Folk, an endangered minority. We support the awakening of racial consciousness for all peoples as a bulwark against assimilation.

Mixed race people can take pride in their diverse origins and form themselves into a new composite 'folk', or simply regard themselves as generic human beings if they so desire. As Odinists we have no interest in impugning their human dignity. We do insist on our own inviolable right to racial integrity, and will respect all who respect us.

This is not 'hatred' or 'prejudice', nor an attempt to justify the oppression or exploitation of one race by another; it is a plea to preserve absolutely unique, non-repeatable living phenomena, it is a call to maintain the generic diversity of the human family; it is a demand for racial ecology.

Culture is the totality of a race's achievements, the expression of the racial soul, the sum of a people's past persisting into the present and into the future. Heidegger notes how man's losing touch with his past has contributed to the "darkening of the world"; and every day huge chunks of our Aryan cultural heritage disappear down the dark, materialistic maw of 'me-now' modernity.



Consumerism corrupts culture, crushes folkways and corrodes man right down to his instinctual core, his last legacy from the past, those primeval urges and blood-born impulses rooted in his mammal-hood, now subjected to the titillations and manipulations of Madison Ave., but also more and more frequently erupting into the animal protests we call 'crime' and 'mental illness'.

But man is not a mere consumer, nor simply a raging beast; he is a creator, and to create now and in the future he must know what he has created in the past, and how he felt, thought and lived in the past.

Odinism seeks the reappropriation of our past, of what is of and for us as the ever-sprouting seed of our becoming.

Man's racial heritage tells him who he is, his cultural heritage tells him what he is, it is then up to him to work out his own why.

5) A community of, by and for the Folk is our paramount objective.

Is any kind of real community even possible in the tumultuous conditions of the modern world? Can man overcome what seems to be a kind of entropy rampant at all social levels, disintegrating the bonds of friendship, family, community and nation?

Sartre thought not, declaring that "We" is an illusion. He saw human interaction as leading either to exploitation, with the dominated party reduced to an object, or to the stalemated confrontation of two mutually incomprehensible human monads.

Fortunately, history and social praxis repudiate Sartre's subjective pessimism, but at the same time delineate formidable obstacles to community.

Man is a social animal: he joins with his kinsmen in social organizations strongly resembling those of his relatives, the baboons and chimpanzees, and for the same reasons: co-operative behavior is programmed into his genes. Man as individual only becomes whole and complete, only becomes an authentic personality, within the context of community, as part of a natural social order.

But man has evolved to the point where his 'rational' mind largely supersedes or at least tempers his instincts; genetic predisposition creates a tendency allowing for wide latitude, rather than a rigid imperative, as in the lower creatures. Man must therefore contrive various structures and devices to help maintain social cohesion.

Blood is the organic basis for community, and shared beliefs - specifically, religion

- is the social basis. "Religion" actually means "to bind together", and this is, or should be, its function: to bind man to Being, to Nature, and to his kinsfolk.

Every folk generates its own religious vision; undeniably, common themes are shared by all these visions; nevertheless, each one is unique, featuring nuances of perception and variations of morality peculiar to each folk. Thus, the imposition of one people's religion upon another can have grave, disruptive consequences.

Such an imposition is the source of much of our Folk's persistent spiritual confusion. Organized christianity's religious imperialism effectively destroyed our folk religion and our folk communities. Of course, the Folk has nobody to blame for this but itself. Any people is collectively responsible before history for its own ongoing weakness, disorganization and resultant vulnerability.

Our historic victimization must end. We must go from being a folk in itself to a Folk for itself, and the self-conscious folk community is the vehicle for this process.

The folk community is bonded by blood and belief; each by itself is inadequate to cement the community together.

Current events testify to this truth.

Japanese society is extremely homogeneous racially, yet it displays all the alienating afflictions of modern materialistic industrialism (although perhaps to a somewhat lesser degree than the 'pluralist' societies of the West), despite a strong tradition of folk religion. Cosmopolitan capitalism as a secular pseudo-religion will supplant or co-opt genuine religion unless genuine religion aggressively counterattacks (as has Islamic fundamentalism).

Religion alone, however, cannot guarantee social unity, nor for long suppress or overpower differences of blood. Blood proved thicker than religion in the recent Iran-Iraq war, when the majority Arab Shias of Iraq failed to unite with their antagonistic Persian co-religionists, choosing instead national-ethnic solidarity with their Sunni Arab ruling stratum. And in the US increasing numbers of Black Catholics are opting for a distinctly African-American style of worship at the risk of schism with the official, predominantly white, Church.

Encouragingly, the up and coming trend in the world today is precisely towards this union of blood and belief, a form of neo-tribalism. The Druze of Lebanon, the militant Sikhs of India, the Moro rebels of the Philippines, Islamic radicals throughout



Central Asia, the Black Muslims, even nationalist Jewish orthodox extremists, among others, are all facets of this world-wide phenomenon.

So, self-determination and the preservation of ethnic and religious identity rightly constitute our paramount objective, as they should for every people, because the alternative is genocide, which is accomplished just as thoroughly and finally by means of assimilation as it is by 'killing fields'.

In fact, these separatist principles, far from generating hatred and strife, are a guarantee for peace and mutual respect amongst the peoples, nations and faiths of the world, because they are aspirations shared by all humanity.

The Folk community is not some utopian goal for the distant future. It is an institution attainable here and now, provided we summon the courage and wisdom to build it. We can draw on the West's communalist heritage, from the medieval guilds to anarchist collectives to hippie communes, moreso as regards the experience of religious communities, such as the Amish and the Hutterites; we could even learn something from the Hasidic Jews and the kibbutz movement.

However we do it, the Folk community must arise if the people and religion of Odin are to survive. It is a formidable task: the folk community entails ways of living - thinking, working, relating - so different from what we are used to in our privatizing 'consumer' society as to be positively revolutionary, perhaps also a bit disquieting, but only because it would mean a return to long-absent, psycho-social health after a lengthy dis-ease.

Sartre's dismal picture of human interaction is not what we have been or must be; it is what we often are and may very well be our consummation unless we assert ourselves for community.

Another French existentialist, Gabriel Marcel, has a view more positive than Sartre's, insisting that our relationship with other persons is the prerequisite for the growth of freedom, the becoming of what we are. Marcel, striking a Heideggerian chord, says further that living enmeshes us in a web of interdependence with others, with all of Being, a condition which we become aware of when we deeply and fearlessly reflect upon existence, when we resolve "to be", surpassing the trivial desire "to have".

The folk community will create the material and psychological conditions conducive to this quest for existential enlightenment.

6) In the improvement of our racial quality lies our brightest future.

Man's animal nature, implying his subordination to the laws of evolution, was the Damnable Fact of the nineteenth century, denied and cursed by the obscurantists and reactionaries of the day, whose bigoted offspring vex us still. Man's racial nature is the Damnable Fact of the twentieth century, anathematized by a new generation of ignorance-mongers.

Unfortunately, any discussion of race quickly shifts to the "Nazi" issue and to "Nazi" atrocities, real and imagined, committed in the name of racial improvement.

The fact that National Socialists may have pursued a certain policy in the Third Reich over forty years ago does not automatically make that policy "pro-Nazi" here and now. National Socialist Germany, for example, inaugurated certain ecological measures: does that make ecology a "Nazi" idea? Surely not. Abuses that may have been perpetrated by German Hitlerites in their eugenic program no more invalidate the concept of eugenics than the abuses of the Stalinists in their campaign of 'building socialism' invalidate the socialist ideal.

(We cannot discuss the "Nazi" question at length here; suffice it to say that no concept should be rejected even if it was endorsed by National Socialists - or by fascists, Marxists, anarchists, Zionists, or any other -ists. Ideas stand or fall on their own merits.)

Existentialists of the Sartre school declare that man has the freedom, nay the responsibility, to determine his own essence. If this is accepted, then none can deny the right, the duty, of a people to determine their biological essence, their racial essence.

The right of racial improvement is an integral part of the overall right to self-determination - 'rights' which of course are never handed over, only seized and defended. Behind these rights there is no intent whatsoever to impose any eugenic program on peoples who do not want it or to victimize others in the process of implementing eugenics ourselves.

While the social environment plays an extremely important role in the development of individuals and peoples, it is not the ultimate key to human betterment. No 'system' concocted and tinkered together by man will lead to utopia. The real road to utopia - and we realize that this road never ends - is the road leading directly to the improvement of man himself, the biological



road, built upon the bedrock reality of man's basic physical stuff.

A people whose social order cannot meet their material and psychological needs can rectify the situation through reform or revolution; a people refusing to take their biological destiny into their own hands face a degradation from which there is no recovery.

7) *The seeking of wisdom is the highest virtue.*

Western man is rightly termed "Faustian" because of his irrepressible drive to obtain knowledge. His native religious orientation has always been in the direction of knowing self, Nature and the God-Force, never towards guilt, submissiveness or heavenly rewards.

Wisdom seeking is an attribute of the High One Himself; Odin sacrificed an eye in pursuit of sagacity. This philosophical application of 'no pain, no gain' has been adopted by the existentialists who have focused on the suffering and anguish of the individual confronting the brutal facts of Life in a purposeless universe.

Two types of wisdom may be discussed: external and internal.

External wisdom is that which comes from without us, from the great thinkers and sages of humanity.

Odinists draw particular inspiration from the ancient legends, folklore and tales of all the Indo-European peoples, with special emphasis on the Norse and other Teutonic, for much truth lies embedded in myth.

We look with reverence upon the distinguished pagan philosophers of antiquity: the pre-Socratic Greek teachers, the Stoics and Epicurians, the wonderful Greco-Roman epic-writers and historians.

We hold in awe the magnificent religious systems of the eastern Indo-Aryans: Brahmanism and Buddhism, along with their various branches - all hallowing enlightenment.

Nor are we too proud to learn from the philosophies and religions of non-Aryans: Shintoism, Taoism, Middle Eastern paganism, the beliefs of the American Indians and of other indigenous peoples all contain much of value and deserve the highest respect.

We honor the insights of the great mystics and seers of all lands and of all ages.

We even acknowledge whatever wisdom is to be found in the lives and teachings of sincere holymen esteemed by Judaism, Christianity and Islam.

As well, we pay homage to the intellectual giants of recent times, to the pioneers

in science, philosophy and in the arts who have endeavored to expand our horizons.

Internal wisdom is that which we seek from within. It is the voice of Being, which speaks to us once we quiet the discursive mind and just listen, as the eminent masters of meditation have for so long instructed us. This leads to the most profound wisdom of all: knowledge of the self -- which is no-self!

Wisdom of all kinds is not just its own reward; it also has an evolutionary function, a survival value, enshrined in that timeless epigram "Knowledge is Power!"

8) *Love of truth, honor, courage and loyalty are the hallmarks of the noble soul.*

Yesteryear's Aryans, the "noble ones", took these values seriously; not only a ready code of conduct for the individual, they constituted the enduring, ever-pure, ethical lifeblood of the tribe and the community generation after generation: a moral guide for this world, with no supernumerary threats of post mortem hell-fire - the stench of ignobility was considered hellish enough. The cynicism with which these values are regarded in the West today, their consignment to the status of "goody-goody" cliches, indicate the true nature of our much touted "progress". We may be the most technologically advanced society in the world, but we are also unmistakably the most backward ethically. It could hardly be otherwise in the wake of centuries of moral confusion spawned by the "religion of love" imposed upon us through fear and guilt. Modern secular society's ethos of egoism is merely the backlash corollary to Christianity's neurosis-inducing slave-morality.

History doesn't stand still; in moving on it will sweep away the false standards which at present seem so immutable. The values of Blood, as Oswald Spengler has predicted based on his panoramic surveys of the past, will inexorably banish the non-values of Money. Our task is to ensure that that Blood is Aryan.

To that end we proudly embrace those 'antiquated' ideals of our forebears:

love of truth - to joyously gaze upon the naked face of Being and spurn all comforting delusions;

honor - the virtue of virtues: self-respect and righteous conduct under all circumstances, come what may;

courage - to face all tasks, challenges and dangers fearlessly;

loyalty - unyielding dedication to every pledge of fidelity.



Paul Tillich, a German-born student of Heidegger and a religious existentialist, reminds us that, as our lives are spun out of the tension between being and non-being, there can never be absolute security; to genuinely live, or live authentically, takes guts - what Tillich calls "the courage to be".

Our Norse ancestors took this gutsy approach to life under conditions a great deal more precarious than what most of us face now. May we be worthy to carry on their legacy!

9) *Our imperative is to strive constantly to expand our powers of body, mind and spirit.*

Colin Wilson, a British writer who has dealt extensively with existentialist topics, has observed that the one clear tendency in the universe even remotely indicative of any sort of discernible 'purpose' is the trend toward greater and greater complexity. Science has revealed matter's hierarchical ascension from simple hydrogen to intelligent beings which may be regarded as the universe becoming conscious of itself. Wilson suggests that control of evolution may be a viable goal for humanity, instilling a sense of purpose counteractive to our ongoing drift into alienation and nihilism.

Such a project is consistent with Euro-man's Faustian will, and has been most dramatically enunciated by one of our mightiest philosophers, the incomparable Nietzsche, who summed up this aspiration with the words, "Man is something which must be surpassed". Nietzsche's instruction has always occupied a special niche in the paradigm of modern Odinism.

Our ability to influence our race's evolution is obviously questionable at best at this juncture, limited to responsible reproduction; the larger task awaits the flowering of our folk communities. We do have a bit more control over what might be called our 'personal evolution', however.

The more we can augment the physical and mental constituents of our individual being, the better will we be able to fully experience our in-dwelling with Being, and thereby enrich our spiritual life. And the more we improve ourselves individually, holistically, the more will we empower the Folk collectively.

\* \* \* \* \*

These brief comments are hardly a drop in the ocean of possibilities churned up by the convergence of Odinism and existentialism.

We readily concede in addition that the Nine Principles listed here do not represent any sort of final statement for Odinism - much less some kind of dogma we would insist be binding on any and all who would pay homage to the High One. They do offer one path for making the Norse religion a vibrant, relevant force, an existential point of reference, for latter-day Aryans.

If Odin, as previously mentioned, is the Existential God, then Odinism must be the Existential Religion. And existentialists, for all their differences, seem to agree on one crucial point: you are what you do. Beliefs can be verbally professed long and loud, but beliefs not put into action are empty and lifeless. He who believes without 'putting creed into deed' degrades himself and his doctrine.

Whether Odinism thrives or fades into obscurity depends upon whether or not it is truly lived. Odinism, like Hinduism, is dynamic and variegated, capable of many formulations; nevertheless, there is a basic set of truths and values which must be incorporated into a consistent lifestyle if Odinism is to be anything more than a pretense.

As we have hopefully learned by now, there are no guarantees. The fate of the religion of Odin is in great measure in the hands of those who would call themselves Odinists: it will become what they make it.

Being an Odinist in the 20th century is no easy matter. Numerous forces and factors militate against us. Many if not most of us, despite the exhortations here, cannot or will not assert the entirety of our religious convictions, and must bear the anguish of living with one foot in an alien society and the other wrapped in the good intentions of claimed belief. It's wisdom for the pain, though, because, just as the existentialists tell us, that anguish can be the beginning, the actual motivation, for breaking through all inauthenticity in a genuine thrust for liberation.

Through it all, that flame in our soul always to be kept alight is the fire of spiritual freedom. This quality was evinced with deity-defying daring by our Norse precursors, who had the audacity to voice their distrust of Odin himself (in the finest existentialist temper!): it has forever been behind the questing, questioning and skepticism that has catapulted our race into world-historical eminence.

Nietzsche called the fighters for spiritual freedom "Hyperboreans.. living amidst the ice and the mountain heights" - how fit-



ting for Folk of the North!

Heidegger's declaration in this regard will, we hope, always be counsel for Odinists:

"A faith that does not perpetually expose itself to the possibility of unfaith is no faith but merely convenience." P.W.

## Generations

*You are a link in a great chain!  
If you break loose, you become no more  
Than a component without a past or a future,  
Rootless and without a purpose!  
You are a link in a chain  
Which from misty antiquity  
Lends its golden glow to its smallest part.*

*Keep yourself pure. Stay undefiled!  
Form a close bond with the link next to you!  
Bestow on him your golden glow  
And strength enough for those who come after!  
It is not me... it is not you...  
It is the chain... the chain... the chain -*

*(translated from German)*

*Brave men better than cowards be  
When the clash of battle comes;  
And better the glad than the gloomy man  
Shall face what before him lies.*

*A better burden may no one bear  
Than wisdom when wandering wide;  
It is better than wealth on unknown roads  
And in grief refuge it gives.*

*If a friend you have whom you fully trust,  
Then fare to find him oft;  
For brambles grow and waving grass  
On the rarely trodden road.*

*Away from his arms in the open field  
A man should fare not a foot;  
For never he knows when the need for a spear  
Shall arise on the distant road.*

## NATURE

NATURE! We are encompassed and embraced by her - powerless to withdraw, yet powerless to enter more deeply into her being. Uninvited and unforewarned, we are drawn into the cycle of her dance and are swept along until, exhausted, we drop from her arms.

She is creating new forms eternally. What is now, has never been; and what has been, will never be again. All is new, yet ever the same.

We live within her, yet are foreign to her. Conversing with us endlessly, she never divulges her secret. We influence her continually, yet have no power over her.

She seems to stake everything on individuality, yet sets small value on the individual. She is ever building, ever tearing down, and her workshop is inaccessible.

She lives only in her children, yet where can they find her - their mother?

She is the supreme artist; with the simplest material she creates the most remarkable contrasts; seemingly without effort she achieves perfection, yet her utmost precision is hidden by softness.

Each of her creations has its own being, each represents a special concept, yet together they are one.

She is putting on a spectacle, but whether she is watching we cannot tell. But she is producing it for us who stand in the wings.

She is eternal life, eternal becoming, eternal change, yet she does not move forward. She ever transforms herself, without pausing to rest. She is constant, yet impatient with anything static, and has set her curse on stagnation. Her pace is measured, her exceptions few, her laws immutable.

She has pondered deeply and meditates incessantly - not as a human being but as Nature. By merely watching her we cannot fathom the mysterious final truth she is withholding.

Mankind exists in her and she in all mankind. She plays a friendly game with him, rejoicing all the more when he triumphs. Sometimes she carries on the game so enigmatically, before he is aware of it the game is ended.

Nature is even the unnatural. Those who cannot see her everywhere will not see her clearly anywhere. Even the crudest mediocrity is tinged with her genius.

She is enamored of herself, adoring herself with countless eyes and hearts. For self-enjoyment she dissects herself. Never







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# THE ODINIST

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## ZEN BUDDHISM

### INTRODUCTION

Zen - is it obscurantist Oriental mysticism? Negation of life? An inscrutable alien philosophy? The answer is No! Zen is not mysticism in any metaphysical sense, but rather the direct knowing of Reality. Zen is not life-negation, on the contrary, it is very much involved with day-to-day living. Zen is a manifestation of the Aryan mind: it was the Indo-Aryan Bodhidharma, also known as "the blue-eyed monk" and "the bearded barbarian", who introduced Zen into China. We therefore present the following article originally published in THE ODINIST # 14, 1974, slightly edited here, in the interests of exploring every possible facet of Aryan religious-philosophical endeavor.

Who am I? What is reality? Is there an order of things? What is my part in it?

These are questions which have crossed the minds of most of us. If someone is a Jew, his talmudic scriptures tell him who and what he is, as well as where we stand in relation to him.

If someone is a Christian, he too has a little book, supplied courtesy of the Judeo-Christian church, of inane catechismic replies to the above queries, permitting him to set his limited mind at ease, and continue in the service of his master, whoever that may be.

But somewhere in our vast population of complacent, decadent sycophants, is a min-

ute number of individuals who, being aware of their individuality, have discovered that the stock, plastic apologetics provided as responses to those essential questions simply will not suffice in leading one to a satisfactory position in relation to the basic existential issues.

It is to these people I address the substance of my remarks, in the hope that they will realize that they are not alone in their rejection of contemporary "religions" and "philosophies" prepared for mass spoon-feeding to a gullible Western public. Nor should these individuals feel that they are suffering from problems of personal or social maladjustment, for contemporary 'thought', if one can call it that, would be just as alien to their Indo-European ancestors as it is to them now.

Throughout history, our Indo-European peoples have distinguished themselves as leaders in the development of that greatest of human capacities -- thought. It was through the employment of their higher faculties that they were able to blossom out into specific mental disciplines, such as philosophy, science, art and so on.

The technical manifestations of their scientific talents and efforts are undoubtedly the most familiar aspect of Western Man in the eyes of other, more unproductive peoples of today.

It would be unfortunate, however, to re-



strict one's appreciation of Indo-European civilization to the strictly material side of life.

Even more important was the perception of themselves and the universe which the Indo-Europeans were able to achieve. But the supreme irony of all of this lies in the fact that, although our ancestors developed a cosmic yet unitary approach to the problems of existence and identity, the fruits of their mental labors were taken up by technologically less gifted peoples while their own descendants, those people all around us, were physically intimidated by their leaders into accepting a totally alien philosophy of life disguised as a religion based upon supposedly socially desirable precepts.

And what happened to those philosophical concepts originated by our own people? They have been distorted by non-Indo-Europeans; in most cases, they are manifestly abhorrent to and unrecognizable by ourselves.

Some of us, however, have been able to penetrate the philosophical deceit and religious conditioning perpetrated upon our people in the furtherance of crass alien interests. We call ourselves Odinists.

In issues past, you have encountered such various concepts as cultural identity, a sense of awe or wonder, the essence of genius, individuality and intuitive or instinctive processes as opposed to merely intellectual ones.

What is new, however, is not the formulation of ideas along these thematic lines, but rather a reawakening of individuals in contemporary Western society to an awareness of these issues, and of our ancestors' concern with them.

The purpose of this essay is to attempt to expand the perception of contemporary Indo-Europeans, both historically and to a greater extent, philosophically, if that is the correct term, in the realm of what might be referred to as traditional Indo-European thought.

From time immemorial our people have pondered life. They lived close to nature, developed with it a relationship predicated upon harmony and respect.

These concepts will be discussed in greater detail at a later time. The mental preoccupation required to deal with the Indo-European approach as developed in Buddhism and culminated in the all-consuming awareness of Zen is phenomenal, even for persons raised in a culture where exposure

to these ideas occurs practically from birth.

The finer points of the topic do not lend themselves to the brevity of treatment required by the circumstances under which this article is written.

The great Nordic Myths are an example of one kind of formalization of attitudes our ancestors had toward Nature and Man's place in it.

The Myths also constitute a traditional embodiment of the ethical values and cultural characteristics which marked the society of our forefathers.

We are informed by present day empirical data from a number of sources that in those early days of our racial and cultural history some of our people headed east to dominate India in addition to those others who gravitated westward, civilizing Europe.

While our people survived ethnically in Europe's northern lands their basic trends of thought, as evidenced in the Myths, did not. Aryan thinking was systematically purged from Mediterranean south to Nordic north by the incursions of Judeo-christianity.

Ironically enough, our people were sold out by their own leaders, who felt that Judeo-christianity would prove to be a valuable tool in the subjugation of the indomitable Aryan spirit.

On the other side of the geographical coin, however, our relatives who established their Aryan empire upon the Indian subcontinent carried Indo-European thought to new heights.

One of the most significant moments in the development and formalization of Indo-European existential perception occurred in a brief exciting moment twenty five hundred years ago, during the life of the Buddha, Siddhartha Guatama.

Doctor Daisetz Suzuki, the greatest contemporary authority on Zen Buddhism, describes the event this way: "The Buddha's enlightenment took place when he looked up early one morning at the morning star. He had been engaged in meditation for many years; his intellectual research had given him no spiritual satisfaction; he was intensely occupied with discovering, if possible, something which went deeper into the ground of his personality. Looking at the star made him conscious of that something in himself which he had been in search of. He then became the Buddha."

The Buddha taught the concept, or rather anti-concept, of achieving enlightenment through arduous processes leading to the



realization of the true self, while at the same time being aware of the indivisibility of the real self and the universe.

Expressed more bluntly, the duality of subjective consciousness is recognized as a false perception of existence since what is simply is.

Historically, the thought of Buddhism was taken to China six hundred years later whence it finally reached Japan in the sixth century of Judeo-Christian reckoning.

As Aryan predominance in India slowly eroded, Buddhism was gradually transformed into a subsystem of Hinduism, the religious matrix from which it had originally emerged as a sort of protestant countercurrent. The Buddha came to be seen as an avatar of Vishnu, and Buddhism as an independent religion garnered less and less of a popular following.

But, as Buddhism was dying in India with the people who developed it, it found renewed vigor with the Japanese, who have shown themselves to be our ethnic and cultural counterparts in the world of the Orient. The Japanese developed an amorphous practice called Zen, fused to the ideas of Buddhism.

Japanese Zen is the highest form of development of Indo-European Buddhism. We are fortunate, indeed, that there existed an advanced race capable of preserving and refining a concept which would otherwise surely have been lost when our Eastern relatives in India ceased to exist culturally and biologically.

Western man, having been estranged from the thought of his own people largely through perverted Judeo-Christian teachings, balks when presented with the light of Zen.

The words of William Bunce, the director of a detailed report used in the demoralization of the Japanese race and nation, as prepared for the General Headquarters of the Supreme Commander of The Allied Powers, Tokyo, 1948, typify the response of most Westerners to Zen: "The Western mind, reared in the atmosphere of Christian or Jewish theology, will be puzzled if it approaches Buddhism with the expectation of finding in it something familiar. Pure Buddhism has practically no theology; it is basically a philosophy and must be so studied. Even as a philosophy, there is no uniformity or common pattern." - Bunce admits the effect of the Jewish connection upon Aryan thinking.

Then, he proceeds to heap abuse on true Indo-European thought by referring to it as lacking uniformity and consistency. But

what else can one expect of an apologist for the imperialist occupation army sent to subdue folk-minded forces?

Zen poses a clear threat to the predominance of Judeo-Christian thought patterns. Zen offers a path to self-realization and self-actualization, neither of which is compatible with cultural subjugation or manipulation through the imposition of superstitious religious beliefs.

After having read this much about Zen, you are probably wondering just what Zen is and why it causes such consternation among certain ruling circles.

Zen is impossible to define precisely and almost as difficult to describe.

In paraphrasing an ancient Taoist maxim, it may be said, "The Zen that can be described is not the eternal Zen."

Zen is a way rather than an end. It is the direct non-mediated path to awareness.

Zen rejects mediation and abstraction, which are central to the process of intellectualism. This is not to say that the intellectual process is undesirable. Rather, intellectual thought must be recognized as being merely a method by which a certain logical result is to be obtained.

Intellectualism must always be kept within its bounds. Consider, for example, the nonsense to which the cogitation of Descartes may be reduced, if his existential premise is given the full logical treatment. His classical assertion, "Cogito, ergo sum", contains in intellectual logic a non sequitur.

What kind of empirically verifiable connection exists between the "I think" and the "I am"? How could Descartes demonstrate that his thinking was no mere illusion? Moreover, how could he prove that his very existence was not illusory?

Can there not be existence without consciousness? What about stones? What about trees? What about mental defectives?

Or do they also engage in cognitive, mental processes unknown to themselves? -- The debate becomes circular, and continues ad nauseum. No amount of intellectual circumlocution can resolve it.

Zen, however, dispels the problem intuitively. The fact that Descartes was aware of his existence should have settled the matter for him.

Zen, as one writer notes, is on the intuitive plane. It is therefore beyond discussion and the sway of opposites and comparisons by which all description and argumentation are conducted.

Thus, Zen must be understood on its own



plane, or not at all, for the intellect can never understand or assimilate spiritual facts. A rose may be torn to pieces, and each particle analyzed in a laboratory, but no scientist will ever find therein the beauty of the rose.

The intellect may argue and debate; it may learn and teach a vast amount of almost anything; but it can never know.

Zen is a matter of experience, that is immediate knowing.

In Western countries this faculty of naked, direct experience stripped of mediating factors of thought, emotion, ritual or the convenient invention men call god, is comparatively rare.

Another writer relates the foregoing to the matter of art. The intellect, he says, can understand intellectual things. Life can understand living things. Intellect, he adds, usurps the function of poetry when it replaces the imagination and the compassion of the poet.

For the poet, being in close and constant touch with life itself, has still the gift of wonder. The intellect, for all its limitations, is essential for the daily, practical tasks of living, but must be fully developed in order to be transcended, and in this way, its limitations must be recognized.

That giant of European Philosophy, Oswald Spengler, once lucidly noted the inappropriateness of attempts to reduce life to the intellectual plane when he wrote: "The means whereby to identity dead forms is mathematical law."

Are not many of these thoughts familiar to us Odinists? Our notions of culture, instinct, art and civilization are also premised upon an intuitive basis. We, too, reject the social crutch of organized religion, replete with gaudy ritual, rigid dogma and irrational superstition.

All of this we share with Zen. Odinism is largely a state of mind. So is Zen. Odinists are close to nature, life and the universe. The same is true of Zen. Odinists know honor, loyalty to folk and culture, and the greatness of the hero. And the Samurai, steeped in the wisdom of Zen, were not these important to him?

A scholar once noted "The difficulty the West experiences in understanding Japanese civilization is due primarily to the strange spectacle of a spiritual, aesthetic and utilitarian evolution progressing as a single nationalistic movement.

"The West still inclines to these three as independent factors of life, to be kept apart rather than united. Yet in the East,

these things are seen as aspects of one whole, and this united vision is, in itself, to some extent the effect of Zen."

I submit, however, that an Odinist would have no difficulty in understanding such a unity of purpose, for Odinism is itself a philosophical balance of physical and spiritual reality.

Life moves on. It is fluid, dynamic and ever changing.

Since Zen is sharply focused on Life, it too, is fleeting, defying trite, simplistic categorization. How similar indeed, is this to the sentiment of Emerson: "When you speak so loudly, I cannot hear what you say," he said, refusing to let himself be distracted by words 'about' the subject, when he had the direct experience.

The point is epitomized splendidly in the wise words of the ancient sage Lao Tse: "He who knows does not speak. He who speaks does not know."

A Master was once asked, "What is the Way, (that is, what is Zen)?" "What a fine mountain this is," he replied, referring to the mountain where he had his retreat. "I am not asking you about the mountain, but about the Way," persisted the questioner. "As long as you cannot go beyond the mountain," replied the Master, "you cannot find the Way."

So, we may ask ourselves again: "Who am I?" and "What is reality?"

For those prepared to open their minds, and be willing to explore the less familiar areas of Indo-European thought, "Zen Odinism" may point to the Way.

W.N.

"Indo-European self-redemption should be described more correctly as self-liberation, as the liberation of the morally self-purifying soul, sinking through itself into its own ground of being; a liberation into the timeless and spaceless and a liberation from the necessity of existence and the necessity of being. Such a self-liberation, attained by overcoming the desires of the self, was taught by the Indian prince's son Siddhartha, the wiseman with 'eyes the color of blossoming flax', who later was called Buddha, The Illuminated.

"Such a liberation from time and space is experienced in the Indo-European realm by the mystic as the Nirvana during lifetime, as the apartness or solitude of the individual soul sinking into itself, which experiences itself on its deepest ground as the universal soul or part of it."

-Hans F.K. Günther

Religious Attitudes of the Indo-Europeans



## HOF and HORG

"'Real' Odinism' is an article by Heimgeest reprinted from The Odinic Rite in The Odinist # 121. Appearing there is this statement "It is certainly true that some rituals can only be conducted out of doors. It is also true that open air Blots are inspiring and therefore to be encouraged, but indoor Blots are equally valid." It goes on to mention The Great Hof at Uppsala and also a temple to Forseti noted by Alcuin.

During the cold months the only sensible thing to do would be to have the rituals indoors; if women, children and the elderly cannot be present because of inclement weather we're suffering the splitting up of families at times when tribal cohesiveness is very important. Those who can take the wind and the cold may have a special ceremony outdoors.

Visitors looking at the old stave churches in Norway are told that they were erected in the tenth and eleventh centuries, but by the end of the thirteenth century they were passé; instead the Gothic churches, designed for the most part on the European continent, were being built, especially as the cities grew larger.

It is interesting that while the Gothic cathedral was hard as granite and stone on the outside, the interior was of soft wood and stained glass. Our pagan ancestors had the opposite concept for their hof. It was made of relatively soft wood and softer thatch while the floors and seats inside were of stone. Great columns of stone held the roof and symbolic pictographs and runes were carved on them.

The christian held himself aloof from the world of men and followed the rigid dogmas and doctrines of his church, but inside he was frightened, slavish and supposed to be meek and unquestioning. Turned inside out, we might say. Raised in our ancestral faith, his pagan forefathers were strong, capable, self-reliant, honor-bound. The true man feared no foe. Outwardly, our people were hospitable, and for the most part, trusting and respecting in the strength of nature and their gods.

Great wealth and a great amount of time and labor are not necessary to build a hof for our needs today. If we study the architecture of those early times, we might for example visualize a rectangular building with the short sides facing north and south. If we go all out it should be two stories high with a rounded roof, like a loaf of

bread, orgabled as in later days. The rounded roof could be divided half glass and half wood and thatch; if so, the southern end might be glass providing both light and solar heating.

No artificial light would then be needed except for candles, as the northern end of the hall would have a large open hearth. In that part of the building might also be a life-like Yggdrasil or World Tree. Its trunk and branches should extend to the ceiling and spread out in all directions. A long table would display books and other items pertaining to the ceremony and season; runes and things of local significance should be included.

There should be two main access doors - one each on the east and west walls and two smaller doors on the south wall, one in each of the two corners. If the ritual is to take place in the morning, people should enter by the east door and leave by the west door; if the ritual takes place in the afternoon or evening it should be opposite. Latecomers should enter by the smaller doors at the south wall; there should be benches for them to sit on along that wall in order that they do not disturb the ritual already in progress.

At the northwestern corner there should be an attached one-story building with access to the main hall; this should function as the office of the godi; access from the outside should be at the northeast wall. Here should be stored paraphernalia, records and other items pertaining to the rituals and celebrations held in the hall. On the east wall should be a table used for oath-taking and for ceremonies of a more personal nature.

In the Prose Edda, titles like The High One, Just-As-High, and Third are a few of the titles attributed to Odin, but it seems contradictory that one god could be designated as The High One and also Just-As-High, much less Third; it's much more likely that Just-As-High was Thor and Third was Frey.

They should be appropriately recognized on the northern wall; their wives might be honored on the western wall, while Baldur might be depicted somewhere on the eastern wall together with his wife.

The horg (herg) is a home altar. It can be as simple as a table or a shelf. A tripod set in a corner would make it more elaborate, with candles according to the season and the celebration; one might be a day candle. A potted plant might symbolize Yggdrasil.

JHP



# Observations

BREAKDOWN OF NATIONS 1989 -- Current world events demonstrate that blood continues to be thicker than ideology. The Soviet Union, disoriented by Gorbachev's policies of glasnost and perestroika, is madly bubbling with nationalist ferment from the Baltic states to Central Asia, as long suppressed peoples assert their national demands, even to the point of calling for secession. In the United States racial violence is breaking out with increasing frequency, despite years of integrationist-assimilationist propaganda and social engineering. India is experiencing outbursts of religious and ethnic fighting. Lebanese factions are uniting with their Syrian allies to deal the final blow to the bothersome Maronite minority. Irish nationalists are carrying on their centuries-long struggle against British invaders, striking at Brit targets in occupied Germany. Kurdish rebels fight on for their national independence. And on and on, from land to land, as the shoddy shibboleths of 'one world' and 'pluralism' crack under the repeated blows of insurgent peoples yearning for freedom.

Like him or not, The Colonel from Libya tells it like it is:

"The national struggle is the basis of the movement of history, because it is stronger than all other factors since it is the origin, the basis, it is in the nature of the human group, the nature of the nation. It is the nature of life itself."

SITZKRIEG - Only those stoned on rhetoric or some other addictive substance can believe that the US Establishment's recently announced 'war on drugs' will make a speck of dung's worth of difference in curbing our society's craving to 'turn on and tune out'. More arrests, more laws, more cops, more jails, more drug tests, more education, more sloganeering, etc., will not affect the fundamental problem of a society so intolerable to so many people for so many reasons that a chemical nirvana is a popular alternative.

Drug use, like so many other rampant social ills, is only a symptom, not the disease itself. That disease, along with its various mutations, has been wreaking havoc for nearly 2000 years, and is not going to simply dry up and blow away.

Late in the 19th century Nietzsche forecast an extended period of frightful moral chaos as the disease ran what he hoped would

be its final course. His suggested treatment still applies: when something is rotten, teetering, give it a final push!

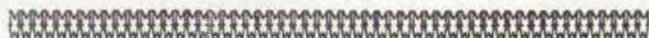
It's too late for half-measures and reforms, dear hearts. Thorough-going religious, political, social and economic change to reconstitute the human world on a more natural basis is the only solution. Things are going to have to get a lot worse before they can get better.

THE REASON WHY IS IN THE SKY -

AND BETWEEN YOUR TOES -

And why is there strife and oppression amongst nationalities, pervasive drug abuse and a host of other seemingly insoluble problems vexing the bewildered inhabitants of planet Earth? The Voyager space probe points to the answer: because Triton, moon of Neptune, revolves backwards and has volcanoes which spew ice! Too distant and obscure? Then look to your naked foot, at the cracked and peeling skin where the fungi are feasting! Bare your sole and find your soul!

P.W.



Beowulf is the name of the Swedish prince immortalized in the heroic poem of the same name. He travelled to Denmark to help King Hrotgar fight the troll Grendel who every night sneaked into the Royal Hall to snatch away a sleeping warrior.

Beowulf killed the troll and stayed at the hall to also kill the troll's mother who tried to avenge her son.

Archaeologists, under the supervision of Tom Christensen, have now unearthed a large hall dating from the tenth century which is believed to be King Hrotgar's hall, Heorot. The location is near a small town, Lejre, 20 miles west of Copenhagen; it was at the time the seat of the Royal House.

The longhouse is 165 ft long and 34 ft wide; it is estimated it was as tall as a three storey building.

The whole area around Lejre is rich in archaeological finds from the Viking period. At least two princely halls have been found with associated smithies, stables and other outbuildings. A buckle in the Borre design has been dug up, along with a bronze decoration for a sword and sheath in the Jelling design, two of the oldest Viking ornamental styles. The area is protected against developers and more digs are being planned and more finds expected.





# OVERVIEW

While the influence of Greece upon western culture was mostly intellectual, the heritage from Rome was more pragmatic. At many sites in Europe relics are mute witnesses to Roman accomplishments, and many of our social practices have their origin in Roman precedents.

The splendor that was Rome may seem a little superficial and somewhat expedient but there is no doubt that our Roman forefathers exhibited an astonishingly creative productivity. During a few centuries they picked up Etruscan and Greek cultural expressions, made them over to suit their own mentality and thus shaped the first High Culture to embrace all of the West.

The basis for this display of energy and imagination was Rome herself, the constant core of it all. An old saying has it that 'all roads lead to Rome'; one could turn it around and say 'all roads began in Rome!'

Legend tells that the city was founded in 753 BCI (Before the Christian Interregnum) by two brothers, Romulus and Remus, who were suckled by a she-wolf; stories like that may sometimes hold a bit of truth, but more often they'd best be taken symbolically; in this case maybe the people wanted to stress their oneness with Nature.

History tells that the people were called Etruscans and not much is known about them. Britannica (1963) says about the Etruscans that, 'although no single argument for an eastern origin... is conclusive, the cumulative comparisons... strongly suggest that Etruscan civilization consisted of an intrusive east Mediterranean aristocracy ruling an Italian substratum'. At the same time it is also noted that marked similarities exist with Villanovan culture which had its mainspring in Bologna (in the upper part of the boot) and in the Po valley, which supports the not very popular theory that the Etruscans originally came from north of the Alps, since some of the found artifacts link them to the Hallstatt culture and to Slovenia.

Be that as it may, iron-working was well known already around year 1000 BCI, and the mines on Elba (island off the western coast of the boot) were heavily exploited; the work was of high quality. The Etruscans were literate, using an alphabet derived from Greek. They were probably organized in loosely-knit city-states, ruled by kings. By the 6th century their hegemony reached as far south as the area around Rome which at that

time was only a small town. However, at the end of the same century the Romans broke away from Etruscan power, which had been weakened through wars with Greece, and Rome went her own way although retaining much from her Etruscan past.

The city is located on the river Tiber, far enough inland to build bridges across the water, but still easily accessible for sea-going vessels to tie up in her harbor. Rome, thus, became an important center for trade both by land and by sea. The landscape is hilly and she affectionally became known as the 'City of the Seven Hills'.

Rome organized herself as a republic and divided the people into 'centuries' for military purposes, as each 'century' had to provide a certain number of men for the army. The republic lasted for more than 450 years and many of its institutions were to survive even after the collapse; thus the region under its domain enjoyed continuity of social life which, through good and bad, gave stability to its people. Yet changes took place constantly and this is what makes Roman history so interesting to us because we can compare these changes with those taking place in our own society and see how the rulers of the West have been making the same mistakes (if we can call them that) which led to the fall of Rome.

However, looking back history may give us cause to speculate if Spengler and Yockey are correct in positing that High Cultures go through a life cycle similar to that of human beings - birth, adolescence, maturity and death. If this is so, and much indicates that it may well be, then we are in the death throws of western culture and witness to the same problems the Roman Empire experienced a thousand years ago, and for the same reasons. It is a common complaint these days that our leaders have learned nothing from the past; but if Spengler is correct there may be nothing to learn, for if a culture has an organic life cycle, nothing can change its course. We must then realize that we are at the end of one culture period and on the threshold of a New Age.

But back to the republic. The Roman power combine eventually ruled large parts of Europe and thus played an enormous role in the development of our collective homelands, but it took a few centuries before that was accomplished.

The early motto of the republic was 'the Roman Senate and the People', indicating that at least in theory the power rested with the body politic, acting through assemblies. The daily business was taken care



of by the Senate; it made the laws and worked through elected magistrates which to some degree, in the beginning, formed the 'checks and balances' we're familiar with.

Internal disagreements in the early years seem solved without much bloodshed; more power was given to the people but already by 300 BCI the people's power was encroached upon. The Senate had concentrated its political leadership in a ruling class consisting of the old patrician families combined with the wealthier members of the people (plebs). In fact, an oligarchy had been formed which appointed replacements of those members who for various reasons did not want to continue or were eased out by intrigue.

Two consuls, appointed for a year, were the actual rulers although they worked with the Senate; they had to be men of experience and their word carried great weight, as they had passed through at least two levels of elected office, questor and praetor, before they were eligible for the office of consul. This gave a tangible cohesiveness to public affairs, for the men reaching the office of consul were well trained and fully familiar with the business of the republic. No peanut farmer or actor could ascend to the highest office without that training period. The system worked well for a long time; Rome had many able men to choose from. But whatever the system was called, it was in fact the rich who ruled the city. Even in the 'electoral college' which supposedly represented all the people, it was usually the rich who dominated.

The word 'plebs' meant the common people but over time this designation became rather blurred. As the republic grew, citizenship was extended; originally only those who owned property and lived in the city were considered citizens; but soon people from surrounding areas were included and the typical citizen was a countryman. The basis of Roman society at that time was agrarian. Later excesses of Imperial Rome blur this, but no doubt, the free citizen of the early republic was a farmer.

A note of interest: As our rune 'feh' indicates the connection between cattle and wealth, so the Latin word for money, 'pecunia', derives from the word for a herd of cattle.

The new aristocracy increased as time went by; furthermore, since the power of blood had been deluded, it became common practice also to grant citizenship to people from the allied provinces; the fact is that the citizen class grew gradually to include large numbers of people but at the same time

its power to influence events diminished proportionally. It had been customary to have all things directed from Rome; this left out representation for too many citizens and threats to refuse military service won the plebs some concessions; after 366 BCI one of the consuls had to come from the plebeian population and in 287 BCI it further won powers including having the decisions of the plebeian assembly carry the force of law.

However, this new power was counteracted by the ten elected 'Tribunes of the People'; these officials were chosen by popular vote and had the power to initiate legislation, and what was more important, they had the right to veto any law they found unconscionable; they also acted much as a modern ombudsman; but they were usually chosen among the military which biased them towards favoring certain aspects of social life.

Backtracking a little, the constitutional workings of the early republic were rather complicated but they functioned well. They prevented any violent uprisings and allowed gradual change. By the end of the 5th century Rome's power had increased to the large surrounding area previously held by the Etruscans. The administration was wise enough not to interfere in the social mores of the 'allied' people but only demanded that they follow Roman foreign policies and send contingents to the Roman army. In return the people were guaranteed Roman citizenship if they came to Rome.

With the expansion of territory the Roman power grew, mostly by conscription. Every male who owned property was obliged to serve; usually this meant 16 years for an infantryman, 10 if in the cavalry. The army was divided into legions of 5000. These were the soldiers who in the 4th century fought off the incursions of the Gauls coming from the north, but not until after they had sacked Rome herself (390 BCI).

The Senate now realized that Greek influences menaced its power. The weakened Greeks allied themselves with Pyrrhus, King of Epirus, who had also waged war against the Carthaginians (280-275 BCI), another thorn in the Roman eye. King Pyrrhus was unable to destroy the Roman threat to Greece and only won a victory so costly that ever since a 'Pyrrhic victory' means to 'lose by winning'; WWII is a good example of such a victory.

In the next hundred years or so the Punic Wars were fought between Rome and Carthage with Greek involvement; there were great losses on all sides; however, the campaign



seems to have had the full support of the Senate; the great orator, Cato, reportedly finished all his speeches with the words - "Praeterea censeo Carthaginem esse delendam" ('In other respects, I believe Carthage ought to be destroyed'), which probably expressed the common attitude. The Third and Final Punic War took place in 149 BCI.

An enormous number of people were killed in the three Punic Wars; in one battle alone 40,000 Romans were lost; and we're talking about fleets of up to 200 ships. The most famous of the Carthaginian generals is Hannibal, particularly remembered for his fantastic march over the Alps. He took command of the Carthaginian forces at the age of 25; he was an accomplished strategist and carried out a tremendous campaign against the Romans, but we shall not here get into any details; many books are available.

In the end Hannibal lost and finally, seeing his house surrounded by the enemy, he took poison which he always carried with him. - The Roman general, Scipio, had imposed a well organized and effective blockade on Carthage, and yet the struggle wasn't over until he had captured the streets, house by house. Of the population, estimated to about half a million, only 50,000 remained; the survivors were sold into slavery. The area was made into a province of Rome under the name of Africa.

Hand in hand with Rome's military accomplishments went her administrative and political skills. However, the 'price of empire' had to be paid. Serious problems arose; reasons for war increased; great fortunes were made quickly and power follows money. Much of this was done legally, much was not. Tellingly, in 149 BCI a special court was created to deal with illegal extortions of the people by the officials. Political offices were monetary plums and only the Senate appointed the governors and tax-collectors for the new provinces; great opportunities for corruption were thus available. (Sounds familiar, doesn't it?)

The power often fell into the hands of clever generals who could handle emergency situations effectively. These men were not just soldiers; they were members of the ruling class, civil servants, judges, politicians, according to the common principle of non-specialization of the military. Nevertheless, a general who had stayed with his army for several campaigns naturally was different from the proconsul who had served only in one campaign and then returned to Rome in a civic capacity. The system was thus readily open to corruption and an a-

wareness of this fact was the basis for much of the moralizing common in the Senate during the first century BCI when the impact of this became realized.

However, much good was also accomplished; one of the triumphs was the fact that the empire brought peace to a large land and sea area; people could travel all through the Mediterranean without fear. The Roman administration was wise in not imposing Roman customs on the provinces but only collecting taxes, keeping the peace and solving civic quarrels by law. In later years this was developed from the 'Twelve Tablets' into a framework of common law within which many cultures contributed to a common civilization.

But problems were developing at home; the freeholders who previously had been the core of the republic were impoverished; the wars were costing a tremendous amount of money; the amassing of wealth caused the large estates, worked by slaves, to be concentrated in few hands; the small landholders were squeezed out - citizens still, but destitute. Yet they retained the power of their vote which they could sell for food, money or privileges.

Another problem was the army; previously the soldiers had been landowners; in 107 BCI this requirement was abolished at the suggestion of a consul by name Marius who in this way solved the problem of recruitment. Military service was still only for citizens but with the enlarged empire there were more of these and in the end enrolling as a soldier earned citizenship.

When Marius also came up with the idea of giving the legions their 'eagles', the standards which became so important for the pride of the legions and the esprit de corps, the armed forces became a political force rather than an army of the people. Marius actually demanded an oath of allegiance to him personally from the soldiers under his command.

A widening between poor and rich became obvious and the politicized soldiers turned into a very powerful force. Attempts were made to do something about the social situation, as for example by the Gracchi brothers but they were killed for their efforts, and the politicians were too scared for their lives to be effective.

The final straw which drove the republic into confusion was a new war. An African king massacred a number of businessmen in 112 BCI, and at the same time the northern reaches of the empire were threatened. This caused Marius to get himself elected as con-



sul five years in a row. He in fact became a warlord and dominated the last century BCI. New war broke out; Marius died and Sulla became the new general which amounted to a veritable dictatorship. He was as ruthless as they come and invented an ingenious method of ridding himself of his opponents; he simply launched a proscription with public listing of their names which meant that anybody was allowed to kill them on sight.

In 70 BCI Pompey, a protege of Sulla, was elected consul. He was a young man, intelligent and feared as a possible dictator. In 59 BCI Julius Caesar was elected consul, a nephew of Maruis' wife. In the beginning the two young men cooperated but Caesar commanded the army in Gaul and effected a successful campaign during the next few years. Though he watched the political situation closely, the wars kept him away from Rome where now gangsterism, corruption and murder were common. He became very rich and had an excellently trained army, loyal to him and looking to him for leadership. He was also cool, deliberate and ruthless. The Senate suddenly became alarmed when he wished to remain in Gaul. His opponents tried to have him recalled to face charges of illegalities during his consulship, but he took a bold step which eventually turned out to lead to the end of the republic - he crossed the Rubicon, the boundary of his province, and began a march towards Rome. This was considered an act of treason and to 'cross the Rubicon' has since acquired the meaning of crossing the treacherous river of no return. This was in 49 BCI.

Pompey was called upon to defend the republic and civil war was in progress. Caesar quickly moved to Spain and there defeated seven legions loyal to Pompey; the soldiers were treated well to induce them to join Caesar, and many did. Caesar proved to be a prudent politician besides an accomplished general.

He chased Pompey into Egypt and stayed long enough to become the lover of the legendary Cleopatra; we have all heard about that conquest! He also took part in a local civil war.

Caesar went back to Rome but left right away for the African province to defeat a legion which was opposed to him; from there he went back to Spain and destroyed an army commanded by the sons of Pompey. We have now reached the year 45 BCI.

Although Caesar's time in Rome had been short, he had managed to organize a large support group and the Senate was filled with men loyal to him. His military victories

earned him high honors and he was voted dictator for life. He imposed order on the streets; he successfully curbed the power of the money-lenders and kept his followers happy.

To us one of his actions had lasting significance; he introduced the Julian calendar which served the West until 1582 CI when Pope Gregory XIII corrected two minor computations after which it became the Gregorian calendar we still use.

Caesar's calendar went into effect on January 1, 45 BCI, and was one of the last major things the famous Roman dictator did. The year after, on March 15, he was murdered in the Senate. His enemies had grown to a fair force; his disregard for republican traditions was of great concern to many, his increased power another.

His enemies were a mixed bag of malcontents although their complaints were undoubtedly justified. However, after Caesar's death confusion reigned and his murderers became rather unpopular; eventually they had to flee the city and within two years they had all died. Caesar was proclaimed god.

Attempts to restore the republic failed. Rot had set in long before Caesar crossed the Rubicon; the spirit of the republic had fizzled, but its ideology and its institutions lived on. The Romans could not bear to admit that they themselves had brought on the end of their glorious republic; and when they finally did, the people living in Rome were not the same robust, honest and creative people who had given birth to the republic.

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## ODINIST FESTIVALS

Some years ago we printed a list of festivals at which we thought it especially proper to celebrate our Gods, our Folk and our ancient beliefs. We are here bringing an update and those of you, who still have the old list will find more 'days' have been added.

Odinism comprises an attitude to life in general, a way of looking at things which is valid and should be followed at all times, not only on certain days during the year. However, the festivals serve as reminders of the various aspects of our religion and are good occasions to gather with family and friends when possible; but whether in group or alone, these days help us to focus on certain points of view that are special to us and our sensibilities. Thus some festivals follow the seasons, some are arbitrarily chosen; as usual, they are suggestions; you may celebrate them all, you may pick and choose or you may make up your own; there is no obligation.

At each festival the gods/goddesses most closely connected with the occasion are listed as the rulers of the day; others may be added at your pleasure. If you use candles, the colors most appropriate are listed. The left candle is for the season; it is therefore only changed four times a year - white for Winter with its snow and ice; green for the new leaves on trees and bushes in the early Spring; yellow for Summer with all the

beautiful flowers; and red for Fall when the leaves in the woods turn into a blaze of colors.

We follow the dates of the regular calendar but begin with the Winter Sunstead which astronomically denotes the point where the sun is at her lowest position in the sky as seen from Earth. From then on the hours of daylight increase until we reach the maximum at Summer Sunstead when the process reverses itself. Since Heimdall is the protector of Asgard and the gods and watcher of the Rainbow Bridge, he seems the logical god to rule this day. He is said always to wear white armor and he is often referred to as the 'white god'; his color is therefore white which is also the one for the season.

Dec 24 has been chosen as the Light Festival. In Europe this was, still is, the day, or rather the evening, when the Yule tree was decorated with lights and other ornaments, when presents were exchanged and good food served. As the calendar has been changed a couple of times some confusion exists with regard to what was celebrated on which day, so we have to allow that the days and celebrations have been mixed to some degree as this usually takes place here on the 25th. Odin as our main deity has been assigned to this important festival; he has many aspects; which ones you want to stress is a matter of choice, perhaps the most appropriate would be Allfather as the seeker of knowledge and



wisdom - finder of the runes.

The following day we have the Tribal Yule Feast. Some aspects of this particular day are mentioned elsewhere in this issue, adding an extra dimension to the celebration. Here we shall only say that the tribal aspect of our religion is tremendously important; it does not only encompass the cohesiveness of the Folk, our common purpose and solidarity, but also concerns the genetic pattern, health and welfare of each member of the group and the education and future conditions of generations to come.

Jan 10 is an addition. We have had on the calendar a day on which we celebrate Gimli, the 'results', one might say, of Ragnarok when, after the Battle, the new world/culture will form. The fimbul winters

Great Battle might also be noted, particularly since we are in the throws, not of cold temperatures, but certainly, an icy wind blowing through our entire society, freezing intellectual progress, stunning the mind into emotional stupor; indeed, we are under siege of a cultural fimbul winter. A good idea then to set aside a day in which to search for ways to combat effects of this numbing cold upon our spirit and our instincts; on one hand seeking shelter in our ancient faith, on the other hand drawing strength from the gods to counteract the deadening effects of this chill.

Feb 14 has two aspects. One we have in common with the christian population - the day of Valentine hearts, roses and gifts of candy; and, of course, Freya, our Goddess of Love, presides over this part of the festival. But the 14th is also the Day of Vali. He was an important god, son of Odin by his wife Rinda, a personification of the frozen earth whom Odin wooed unsuccessfully until he spun some magic; she then agreed to marry him. She bore him the son Vali who is the emblem of vegetation. However, it was also his Destiny to avenge the death of Baldur which he did by shooting Hodur (the unsuspecting murderer) with an arrow. Traditionally, St Valentine was also an accomplished archer, so celebrating both of them on the same day may look somewhat out of line but really isn't. - This ends the festivals of the first quarter of the year.

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## CHRISTMAS ???

An interesting fact in mythological literature is that no matter how fanciful the subject matter is, concepts, theme or story line usually have a basis in fact. Through cultural, historical or religious influences more is added to the basic fact to enlarge, enrich and eventually overshadow the basis for the tale. This provides for an enlightening rendition that is acceptable and entertaining to the audience.

On the other hand, the reverse may also be true. There are times when ignorance of a truth or basis of an occurrence will instill fear - the fear of the unknown. To this end, people tend to 'color' or weave a tapestry of entertainment to explain or justify this confusing fear. In this fashion many tales are created or 'woven' from facts to obscure the basic truth or ignorance thereof.

Christians, who have a marvelous tendency to absorb and incorporate items for their religious benefits, made the ancient winter celebrations into 'their' most important holiday of festiveness. To Christians, March 25th marks the Feast of Annunciation - when the angel told Mary that she would bear Jesus. And Christmas was to mark the celebration of the birth of Christ, hence the derivation of the word 'Christmas'

This christian festival is celebrated with customs that originate in 'heathen' rites that were around hundreds of years before the supposed birth of Christ. Further, not until the fourth century was December 25th set aside as the anniversary of the Nativity and it took another five centuries before this date became effectively acknowledged.

This leads us to three basic questions: 1) Why did the Christians 'adopt' Christmas?; 2) Where did some of the modern rites and customs associated with Christmas originate?; 3) What does December 25th celebrate?

Historically, christianity swept the world in a relatively short span of time. The early christian missionaries faced a monumental task. "Pagans" were reluctant to give up their practices, festivals and other forms of worship. So the missionaries who were unable to entirely convert the population to a new 'code of worship' did the next best thing: they took the pagan festivals as they were, attached new significance and origins to them and tied the observances of the new faith to those of the original celebrations as well as the customs surrounding them.

Christmas is actually a combination of three 'pagan' observances: The Nordic Yule







# The Odinist Festivals

Revised 1989

| Date            | Festival                          | God/Goddess                  | Left Candle | Right Candle |
|-----------------|-----------------------------------|------------------------------|-------------|--------------|
| Dec 21 or<br>22 | WINTER SUNSTEAD                   | Heimdall                     | white       | white        |
| Dec 24          | The Light Festival                | Allfather                    | white       | dk blue      |
| Dec 25          | Tribal Yule Feast                 | Frey/Thor                    | white       | red          |
| Jan 10          | Fimbulwinter                      | Ull/Skadi/Gerd               | white       | brown        |
| Feb 2           | The Volva's Vision                | Volva/Odin                   | white       | dk blue      |
| Feb 14          | Festival of Love<br>Feast of Vali | Freya<br>Vali                | white       | dk red       |
| Mar 20 or<br>21 | SPRING EVENNIGHT                  | Ostara (Eastra)              | green       | green        |
| Apr 10          | Tree Planting                     | Gaia (Erda)/Odin             | green       | brown        |
| Apr 30          | May Eve                           | Nanna                        | green       | pink         |
| May 1           | May Day                           | Frey/Freya                   | green       | gold         |
| Jun 20          | Midsummer Night's Eve             | Freya                        | green       | dk red       |
| Jun 21          | SUMMER SUNSTEAD                   | Baldur                       | yellow      | yellow       |
| Jul 10          | Gimli                             | Magni/Modi<br>Lif/Lifthrasir | yellow      | orange       |
| Jul 31          | Lammas Eve                        | Erda/Idun/Sif                | yellow      | gold         |
| Aug 1           | Lammas                            | Frey/Gerd                    | yellow      | brown        |
| Sep 22 or<br>23 | FALL EVENNIGHT                    | Thor                         | red         | red          |
| Oct 10          | Harvest Festival                  | Frey                         | red         | brown        |
| Oct 31          | Hallowe'en                        | Loki/Hodur                   | red         | black        |
| Nov 1           | Samhain                           | Odin                         | red         | dk blue      |
| Nov 11          | Heroes' Day                       | Hermod/Tyr                   | red         | lt blue      |
| Dec 20 or<br>21 | Family Day<br>Mothernight         | Thor/Sif<br>Frigga           | red         | dk green     |



## The Desert Warlord God

EDITOR'S NOTE: This fascinating and thought-provoking essay lays bare the original pagan essence of the prevailing Semitic theologies, now prettified with humanistic pretense. "The Desert Warlord God" is not an Aryan vision; the belief content here is clearly Oriental, evincing certain attitudes alien to Odinism. However, we challenge our readers to ponder the suggestion that a similar outlook of unflinching realism and a certain purity of spirit may be shared by all pagans who value their respective "barbarian" heritages.

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"God is war ... God is inwardness, fused with power, as devoid of love as lust is far off from charity..."

Friedrich Heilscher

"Meaningless suffering is that from which nobody profits, which goes unenjoyed by witnesses. Man invented the concept of an omniscient god so that pain would never go to waste."

Friedrich Nietzsche

"The metaphysical mystery is that those who feed on death and feed on men also possess life supereminently, and meet best the secret demands of the universe."

William James

This is a journal about the permanent things. Its goal is to re-clarify and re-awaken an ancient vision of God. It is a chronicle of Yahweh and fiercest Jehovah. It is a reconciliation of the harshest version of Allah and God. It is in some sense a re-creation of a shadowy text referred to in the Bible as "The Book of the Wars of the Lord". It is also an elaboration of God's message to his soldiers in Canaan: "Cast your eyes on the land and the people before you".

The concept of the Desert Warlord God assumes that Christianity should never have happened. It assumes that there is much more to life, than the dream of renouncing all selfishness. It assumes that murder and sacrifice are in fact inescapable; the real issues are who, when and how. The war for the control of human destiny is conducted not

by deities but by specific, ambitious individuals. The afterlife is not determined by justice, but by who arranges the rewards. Even heaven is an organization: the spiritual world is dominated by spiritual armies.

WHO THEN IS THE DESERT WARLORD GOD?

He is god of the hunters, not of the shepherds. He is god of the executioners, not of the victims. His spirit is of fire, and his will is electric. He is ruthless and merciless and bright; he is fueled with the energy of pure appetite. He is a core of dark will, where all who distrust goodness can turn. He is a vehicle for conquest, utterly unashamed of power.

The Desert Warlord God has been present for centuries. He has been a secret refuge for thieves, pillagers, villains and nomads.

This God is not there to care particularly about individuals. He redeems nothing, he heals nothing, indeed he may feed upon breakdowns and desperation. He is the enemy of good, he is the foe of forgiveness. He occupies a corner of spiritual existence where life is judged solely for its energy, and men are judged solely for their impact on history.

His is the Age of the Wolf; His is the triumph of Enslavement Theology. He is God the Terminator, the Almighty Hawk. He is the triumph of the will in the World of the soul.

HOW DOES THE WARLORD SPEAK?

The Desert Warlord God is not a creature of logic or philosophy; he is more like a weapon for battle. He does not require the mastery of a new language or a system of ideas: This God defines Soul as eternal dark fire.

What is Love? ... A sense of growing control. What is Peace? ... An abundance of grateful servants. Who is the Messiah? .. A fierce and bitter warlord.

Beauty is defined as the same as carnal power. Progress is defined as ownership, under law. Success is defined as households, with altars.

What is Faith? Our confidence in conquest. What is Conversion? Obedience, with love. What is the Rapture? Power, without apology.

Nature is defined as a path between captives. Magic is defined as the boldness of our deeds. Truth is defined as gratification, from facts.



Religion itself is the ongoing self-revelation of the powerful.

The Desert Warlord God is not a giving servant; he is not accessible to pleadings. He is not 'oceanic'. He is not the cosmos, he is not pure consciousness. He does not even deal in 'selves' or in 'relationships'. He does not redeem us, he does not make us authentic. He is here to bring bad news for the majority of men. He removes the prince of peace and he will savage that prince's followers. He means to save the world from all its other saviors. His ultimate message is very brief: This is what I am. - This is what I can do to you.

The nature of God is expressed in his laws; the attributes of God are expressed in his property. God's laws are intended to divide the masses into types:

who shall work - who shall breed

who shall entertain - who shall be sold.

Natural subjects must become actual subjects. God's reign brings down the curtain upon undeserved freedom. Civil rights will end where defiance of God begins. Those who interrupt worship are punished most harshly.

The absence of God's Law is an outrage, and it can be corrected at any cost. God's justice is equivalent to joyous revenge. Captivity is the measured equivalent of prior pain.

God's law is built upon submission, not mercy. Charity is the exception, not the principle. In other words, first the hunt - later, social services.

God's laws are not intended to help each person prosper. No one will say, "we, for the people"; instead, "The people, for the good of our bellies". General human welfare is obviously not an argument against the law.

The primary function of wealth is the protection of the messengers of God. The primary function of communities is to generate servants for the ceremonies and the property of God. Every community must find some way to serve God; altars - money - land slaves. The concepts of sin and salvation have their real meaning in social biology. God determines the future by who thrives and who survives.

God's laws demand and assume swift punishment. Every violation has its own accounting; prisoners are normally executed at the earliest opportunity.

Human life has little value if it is con-

ducted without honor. God has no respect for the simple state of human existence.

God's laws originate in a demand for blood. All accomplishments of lasting merit are accompanied by death.

God's laws do not merely punish symptoms of disorder; they find and remove the philosophies of disorder.

All impure reflections of power must be removed. First, eliminate the degraded; then replace the degrader.

God does have some love; he loves those who obey his laws. His statement to everyone is this:

Enjoy to the utmost what the law says is right; and

Punish without mercy what the law says is wrong.

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YULE

The celebration of yule took many forms in ancient times; we have mentioned a few; let us look at others less wellknown.

The word yule is in Scandinavia spelt 'jul'; with an 'h' in front, hjul, it means a wheel. The connection is obvious - at Winter Sunstead the wheel of the year completes another turn, a new year begins. Thus the sacred wheel is the symbol not only of the seasonal changes but also of the cycle of birth and death and, in the wider sense, of eternity which has no beginning and no end.

Njord and Frey were often honored in the hope of enlisting their help in getting a good harvest from both sea and field in the coming year.

As the boar is Frey's special animal, the butchers would decorate their windows with the head of a boar or a pig, all decked out with greenery behind the ears and a red apple in the mouth. Roast pork and ham were favorite dishes. However, on one day during the season, often the last day of the month, fish was served in honor of Njord, god of the sea.

One other animal was in some locations connected with Yule, obviously in honor of Odin as the host of the Wild Hunt. On the second day of Yule the men got up early; the young lads had already saddled the horses, and off they all went on a swift chase through the woods and across the fields. No hunting was done, just the 'wild ride'. The goal was usually a stream or a small lake into which a silver coin was thrown so the horses could drink 'over silver'. The symbolism of this part of the custom is unknown. Then, with the same wild swiftness, the riders would turn homeward, expecting the womenfolk to have a hardy meal ready for them.

Missing this ride was a true disgrace and the sleepy-heads who didn't make it were the targets for some rather mean pranks.



# The Jews and Modern Capitalism

## A REVIEW

To even attempt a critical analysis of the role of the Jewish people in Western history is to rip open a bottomless can of unruly, hysterical worms. Passion, hyperbole and bias on the part of both cliques at either extreme of the "Jewish Question" are invariably brewed together, distilled into respective partisan packages and finally thrust upon the inquirer in the form of 100-proof crap.

The sanctimonious judeophilia constantly inundating us courtesy of organized, politicized Jewry and its shabbez-goy Establishment brown-nosers is all too familiar to merit much comment here. Suffice it to say that no ethnic or religious group is so supremely virtuous as to be automatically exempt from reasoned criticism; what it may or may not have collectively suffered in the past is simply irrelevant in terms of freedom of inquiry. Any effort to stifle such criticism or even mere discussion that is ethnically or religiously specific by categorizing it as some kind of racist or bigoted crime against humanity is simply one more form of intellectual tyranny.

Less sophisticated but compensating for this through sheer outrageousness are the accusations of the knee-jerk jew-haters. These worthies see the Jews as Evil Incarnate who weave vast satanic conspiracies of mind-boggling complexity and insidiousness. Such an attitude, even when not given an explicitly religious formulation, almost surely has its psychological origin, ironically enough, in an essentially judeo-christian dualistic mind-set.

Somewhere apart from these two extremes, we suggest, the facts of the matter may be found; and uncomfortable facts they may well be for Jew and non-Jew alike.

Exactly how to characterize the total impact of the Jews upon the Aryan folk is a complex matter which cannot be glibly resolved here. But determining what the components of that impact have been is definitely a necessary process which we can begin, despite the risk of being tagged (unjustly!) 'anti-Semitic'.

The great Nietzsche, while despising the anti-Semites of his day, did not hesitate to expose the negative role of the Jews in concocting christianity. The German social scientist Werner Sombart performed a similar

service, albeit much less "judgmentally", revealing the Jewish role in Western economic development with his illuminating tome THE JEWS AND MODERN CAPITALISM (first English edition 1913).

A cynic might say that this is a book which should be read by 'rightists' who love capitalism but hate Jews and by 'leftists' who love Jews but hate capitalism. More to the point, it is a book which should be studied by all folkists in the interests of formulating a folkish approach to economics.

It is evident, but not surprising, that there is a great deal of economics-ignorance amongst folkists today. Economics is dull, complicated, confusing - and vitally important. Economics has to do with the way in which human beings produce, distribute and use material goods. Our bewildered kinsmen's reluctance to think in terms of economics is understandable, though, considering all the mystification one encounters in the field.

Fortunately, Sombart's THE JEWS AND MODERN CAPITALISM, with its lucid, untimidating style and endlessly fascinating revelations, allows one to readily grasp the nature and significance of economic phenomena and their relationship to the clash of racial psyches. Specifically, Sombart provides the information necessary for the folkish reader to select a realistic perspective vis-a-vis capitalism (frequently dubbed 'free enterprise' by its apologists), defined here as private control over resources, the means of production and distribution of goods and services.

Sombart's basic point, which he validates throughout the book by means of painstaking historical probing and documentation, is clearly enunciated and truly revolutionary in its implications. In his own words:

"... modern capitalism is nothing more or less than an expression of the Jewish spirit..."

Sombart traces the progression of the Jews as they migrated en masse into Europe during the Middle Ages, congregating in urban commercial centers and gradually coming to wield great influence over the economic structure of the time. Jews made themselves indispensable as 'purveyors' (suppliers of provisions) and financiers to the power-hungry nobility, and allied with them against their common enemies - the guilds, the free cities and the peasants. As a result, by the 15th century the organic medieval economic order had largely been destroyed, supplanted by embryonic capitalism.

What exactly was the economic reality that had been subverted by creeping capital-



ism? It was a system wherein production, goods, services and prices were controlled collectively by producers and community authorities for the common good in fulfillment of ethical and religious imperatives. Order, stability and cooperation were the hallmarks of this system, typified by 'fixed profits, a fixed livelihood, a fixed production and fixed prices'.

Thus, "This was the world the Jews stormed.

At every step they offended against economic principles and the economic order."

Sombart reveals that despite Aryan protests and resistance Jewish wunderkinder managed to introduce and institutionalize a great number of innovative economic concepts, many of which are taken for granted today. These include usury, the stock exchange, stock brokerage, speculation, bearer bonds, mortgage deeds, insurance, credit, advertising, showcasing, customer-stealing, high-pressure salesmanship, underselling, installment buying, impulse buying and commercial deceit!

The Jewish key to victory in economic warfare was and is, says Sombart, a ruthless business sense:

... the Jew rises before us unmistakably as more of a business-man than his neighbor; he follows business for its own sake; he recognizes, in the true capitalistic spirit, the supremacy of gain over all other aims."

Central to this acquisitive materialism are stereotypical Jewish unscrupulousness and dishonesty; Sombart, reviewing the evidence of this age-old charge, concludes, sadly: "... accusations hurled against the Jews... on the whole were not unfounded."

All of these new Jewish economic schemes, grafted onto Aryan society, represented a fundamental change in outlook in the form of the introduction of what today is called "laissez-faire":

"... Throughout the centuries the Jews championed the cause of individual liberty in economic activities against the dominating 'view of the time'. The individual was not to be hampered by regulations of any sort, neither as to the extent of his production nor as to the strict division between one calling and the other; he was to be allowed to carve out a position for himself at will, and be able to defend it against all comers. He should have the right to push forward at the expense of others, if he were able; and the weapons in the struggle were to be cleverness, astuteness, artfulness; in economic competition

there should be no other consideration but that of overstepping the law; finally, all economic activities should be regulated by the individual alone in the way he thinks best to obtain the most efficient results. In other words, the idea of free-trade and of free competition was here to the fore; the idea of economic rationalism; in short, the modern economic outlook, in the shaping of which Jews have had a great, if not a decisive influence. And why? It was they who introduced the new ideas into a world organized on a totally different basis." (emphasis added)

And how did these Ivan Boesky prototypes come by their capitalistic convictions? Sombart indicates the Jewish religion itself as an originating source, and then suggests a still more basic wellspring:

"... the Jewish religion has the same leading ideas as Capitalism... In all its reasoning it appeals to us as a creation of the intellect, a thing of thought and purpose projected into the world of organisms, mechanically and artfully wrought, destined to destroy and to conquer Nature's realm and to reign itself in her stead. Just so does Capitalism appear on the scene; like the Jewish religion, an alien element in the midst of the natural, created world; like it, too, something schemed and planned in the midst of teeming life. This sheaf of salient features is bound together in one word: Rationalism.

Rationalism is the characteristic trait of Judaism as of Capitalism; Rationalism or Intellectualism -- both deadly foes alike to irresponsible mysticism and to that creative power which draws its artistic inspiration from the passion world of the senses."

The imposition of capitalism, this artificial construct, necessarily resulted in the stifling of naturalness in economic life. In a particularly penetrating passage Sombart discusses this eviscerating effect:

"Before capitalism came, exchange was a many-sided, multi-coloured and technical process; now it is just one specialized act - that of the dealer; before there were many relationships between buyer and seller; there is only one now - the commercial. The tendency of capitalism has been to do away with different manners, customs, pretty local and national contrasts, and to set



up in their stead the dead level of the cosmopolitan town. In short, there has been a tendency towards uniformity, and in this capitalism and Liberalism have much in common. Liberalism we have already shown to be a near relative of Judaism, and so we have the kindred trio of Capitalism, Liberalism and Judaism."

Sombart comes to a starkly biological deduction concerning the origins of the capitalist-liberalistic-Judaistic-rationalistic complex: "... Jewish characteristics are rooted in the blood of the race..."

In conclusion Sombart observes how Jewish financial wizardry divined the 'open sesame' to power:

"Their constant concern with money distracted the attention of the Jews from a qualitative, natural view of life to a quantitative, abstract conception. - The Jews fathomed all the secrets that lay hid in money, and found out its magic powers. They became lords of money, and, through it, lords of the world."

The full richness in the wealth of information Sombart presents cannot possibly be conveyed in a mere review; THE JEWS AND MODERN CAPITALISM must be read cover to cover and pondered to be fully appreciated. At the same time, it must be admitted that some of Sombart's facts have been invalidated by more recent research, and a few of his inferences are highly dubious. Particularly, what might be perceived as a tendency to overgeneralize with blanket references to "the Jews" may offend some reluctant to think in terms of ethnic personality. But, in our view, these shortcomings do little to diminish the significance or cogency of the book's basic thesis.

Sombart's tone throughout his work is scholarly; at no time does he come across as a 'raving anti-Semite'. In fact, he sometimes verges on philo-Semitism, what with his occasional paeans to "Jewish genius". Although one detects exceptions, by and large THE JEWS AND MODERN CAPITALISM is devoid of explicit value judgments; it is up to the reader to assess Sombart's data against personal standards of "good" and "evil".

Sombart's book will provide folkists with new insights into the "Jewish Question"; those already aware of the indisputable over-representation of Jews in movements of the anti-capitalist Left, evident for the last hundred years or so will hopefully come to a fuller appreciation of the incredible dynamism of this amazing tribe, this people-in-itself-and-for-itself so keenly attuned

to historic changes and ready to adapt to and even become agents of those changes with the aim of furthering their individual and collective interests.

Sombart helps us to see that capitalism in all its forms is just as alien and inappropriate as an economic system for our folk as christianity is as a religious system. A wide circulation of Sombart's facts might just possibly help to put an end to all the nonsense about "Nordic capitalism" which crops up every now and then; and, more importantly, it could start an impulse of greater anti-capitalist militancy and a stronger determination to formulate and implement alternative economic values, structures and processes. The philosophical guides in this procedure would not necessarily be Marxist ideologues, but rather the great pioneers of communitarianism: Fourier, Saint Simon, Proudhon, Weitling, Bakunin, Kropotkin, Sorel, Borsodi, Schumacher, et.al.

P.W.

[THE JEWS AND MODERN CAPITALISM is available from NATIONAL VANGUARD BOOKS, P.O. BOX 330, HILLSBORO, WV 24946, \$20.00 + 1.50 p&h.]

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The Feast of St Valentine was intended by the church hierarchy to commemorate two saints of the same name. One was supposedly martyred during the reign of Claudius, the other probably also martyred in Rome; however, the origin of both stories is rather dubious and may well concern only one person; nevertheless, some historic foundation seems to exist.

The modern celebration of the day as a lovers' festival has no relation to the martyrs but is of pagan origin and connected with the Roman celebration known as Lupercalia. The custom was apparently begun by the Luperci, a group of priests the origins of which go back into the mist of antiquity.

The celebration included the sacrifice of a couple of goats, slaughtered by two of the Luperci. The ritual demanded that the foreheads of the two priests were touched by the knife used while still bloody from the slaughter; their brows were then wiped clean with wool dipped in milk. The priests were then supposed to laugh.

The feast of the prepared goat meat followed. Later the hides were cut into thongs with which the priests ceremonially encircled the city. -- How this strange custom came about, what it symbolizes and how it ended up being the day on which you send sweets to your sweetheart nobody seems to know.



## Change

The lead article in Odinist 121 mentions the change in the outer appearance of the Warrior -- his uniform, his weaponry, his means of travel and his battle activities. Truly, the change has been dramatic. In one thousand years we have moved from a man carrying a sword and/or a spear, walking or riding a horse to the battlefield, fighting on foot or from horseback to the Airman who sits in a plane; the plane is his weapon, and generally he has no physical contact with the enemy.

But the battle site has changed and the soldier is not catching up. The battle site is no longer an open field where men meet to do battle. The battle site is the conference room where men meet to plan the application of force. The force is, sometimes, military, but more often, it is a restriction of trade or a removal of a restriction of trade, or a manipulation of money.

Control of people is the goal. Weaponry appropriate to the assignment comprises the tools. Physical restraint or death are no longer the only alternatives. Control of men's minds seems to function smoothly when the proper tools are used.

Warfare is thus no longer curtailed to physical contact on a battlefield but now goes by the name of 'intelligence' or, more correctly, it simply means infiltration of enemy forces behind the lines.

It is debatable when the term 'fifth column' was first employed; Webster suggests it was used in Madrid about the people who gave aid and support to General Franco in the uprising of 1936-39.

But the idea of placing agents one way or another inside enemy territory is far older than that and goes back at least to the legendary Siege of Troy, of which Homer tells so vividly. When their blockade of Troy didn't work quickly enough the forces surrounding the city fashioned a wooden horse within which some soldiers could hide; when the unsuspecting Trojans brought the horse inside the city walls, the hidden men crept out during the night and opened the gates to their friends, and the city was taken.

The use of a Fifth Column was also extensively used during WW II; and it is still being employed by all countries, 'our' own CIA included. Yet even more powerful are economic manipulations by the international banking system and the pressures exerted politically behind the scenes.

Odinism of old and the religious prac-

tices of many native American nations place great emphasis on teaching self-reliance, integrity, basic honesty and love of nature to their young. These attitudes have been so ingrained into the fabric of the characteristics of these people that when other methods are used, they tend to resist such changes without really knowing or understanding why; they simply feel the traditional ways are right and should be honored.

However, then another religious teaching became common, one with a basically alien attitude this new religion taught that man could only be saved by joining its group and accepting its teachings. They still insist their god is the only source of Good; they work in teams to do the work of their god; they lie, cheat, maim and kill, all for the good of their religion and their god.

Be that as it may, the Nordic peoples have been accused of many things over the years; but no matter how reprehensible we are reported to be, everyone else seems to want to join us, although in reality they would rather lord it over us, and they have made substantial progress in just that.

Modern Odinists and other peoples who want to follow the old and tried traditions must learn about the weaponry now being employed, the common use of the "Trojan Horse" in all its variations, and how to counteract them. We have seemed stupid in the face of modern propaganda, for we believed that the dissemination of news was an honest business, but it is no longer so. We believed our government worked for the good of the country; but it often did not. It is not too late to realize that others do not honor our standards of integrity and honesty. We have the brains to understand their methods; we must look at all the modern "Trojan Horses", so to speak, and find out who are hiding inside, crawling out when unnoticed, doing harm to our Folk, and who are only interested in profitting from our technological competence.

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## YULE

In antiquity, when it was believed that the souls of the deceased would visit their families during the yule season, beds were readied for them, meals were served and so forth. It was also common, indeed, it was necessary, to put food out for the trolls or 'nisser' (little creatures looking much like a mixture of Santas and the Seven Dwarfs) to 'buy' their goodwill during the year by serving their favorite foods. If you forgot or didn't give them enough, they might play cruel jokes on you, and you could never be sure what might happen.





## ODINISM

Weltanschauung is a German word to which there is no one-word English translation. Literally it means 'world view' or 'looking at the world', but it covers far more than that. Webster explains it as 'one's philosophy or conception of the universe and of life'.

Odinism as a Weltanschauung, a life-philosophy, has three main interpretations or divisions - a personal, a tribal and what we may call a warrior aspect. Let us look a little closer at each of these three basic facets of our religious-philosophical deliberations, keeping in mind that they all mingle and overlap.

The first aspect, the personal, deals mainly with our vital ideas about life and death, our concepts of the divine powers, our gods, mythology and legends and the symbolism contained in them, handed down for generations as part of our spiritual inheritance. It thus also covers our attitudes towards the dynamic principles keeping our solar system in balance and the realization that these powers are intimately interconnected in a web that is alive and in constant flux. Taken together, these codes of holistic naturalism are simply expressions of basic spiritual truths that have been common within the Indo-European tribes for untold centuries.

These ideas form our foundation for concepts of right and wrong, our sense of jus-

tice and fair play, and they show us our station in the society in which we live. -- Each single notion has a flock of built-in issues that demands separate discussions, serious deliberations and rational deductions; but they also must be considered from the point of view of emotional needs, personal preferences and genetic propensities.

This brings us straight into the second aspect, the tribal. As part of a recognizable group of people, which we term the Folk, we have at birth acquired certain characteristics from our forefathers; they include eye and hair color, body build, mannerisms and often a number of little peccadillos that 'run in the family'; we know well how appearance and temperament are inherited.

These qualities are imprinted upon our genes, commonly known as our DNA pattern [the letters stand for deoxyribonucleic acid which directs the mechanism of heredity]. This important part of our personality consists of inborn traits that may be enhanced or hindered through environmental factors but which cannot be erased. They are both our birth right and our birth responsibility. They show that each individual is a link in a chain of generations whose inherited characteristics have been carried to the present through our DNA pattern. They are a gift from our ancestors but they also place on us the obligation of handing down to future generations in undiluted form our spe-







# PAGAN REALISM

## EDITOR'S INTRODUCTION

"Religion is the opiate of the people!" This notorious phrase is one neat way of summing up the views of many scientific and philosophical materialists regarding the impact of religion upon humanity. Whatever value might reside in a religious system more often than not is lost, these critics charge, as metaphysical preoccupations and superstitious anxieties are pushed to the fore. The end result is either blind fanaticism or mental, moral and practical confusion en masse, both serving vested interests.

There is more than a grain of truth in these criticisms. Religion originally was an attempt to explain reality: to understand the hows and whys of the universe and man's (and woman's) place in it all - exactly the opposite of escapism or tripping on intellectual/psychological narcotics. Myth was concerned with revealing truths, not obscuring them. Unfortunately, in nearly all religions content and form came to be emphasized at the expense of intent, and religion did indeed assume an opiate role.

We like to think that paganism in general and Odinism in particular have preserved that original illuminating impulse. Yet in our various groupings too there is a tendency to get caught up in mythology and ritual as ends in themselves, and to thereby lose sight of that mundane, often gritty core of actuality which these more entertaining and glamorous manifestations envelop.

A paganism whose earth-roots have begun to weaken is just as capable of engendering mind-rot as the most inane, other-worldly sect of christianity.

There are many paganisms, each with its own special emphasis or nuance, but all sharing a common source in Nature-awareness; and it does us good to every so often refresh our own perspectives by plunging into some other forceful stream of thought which nonetheless issues from the same Hyperborean heights and flows into the same ocean of Being.

What follows is one such stream, or, better said, a series of rapids: whitewater paganism at its finest - raw, ferocious, disquieting perhaps; but for all of its intemperateness bracingly straightforward, even eloquent. We've chosen to call this anonymous Nietzschean polemic "Pagan Realism" because it bypasses the prettifications of myth and

legend to speak directly to us of Life resplendent, with all its glories, terrors and challenges.

P.W.

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How is it that 'men of light and leading' hardly ever call in question the manufactured 'moral codes' under which our once vigorous Whitefolk is slowly and surely eating out its heart in peaceful inaction and laborious dry-rot?

Standard 'moral principles' are arbitrarily assumed by their orthodox apologists to be a fixed and unalterable quantity, and that to doubt the 'divine rightness' of these 'principles' is treason and sacrilege. When the greatest thinkers of our Whitefolk are incapable or afraid to perform their manifest and logical function, it is scarcely to be wondered that average citizens are also somewhat unwilling to 'risk life, fortune and sacred honor' for the overthrow of popularized 'right and wrong' concepts, that they know from bitter personal experience are unworkable falsities. Although the average man feels in his heart that nearly all religious conventionalisms are dynamic deceptions, yet how cautiously he avoids any open display of antagonism thereto. He has not the courage of his opinions. He is afraid to say openly what he thinks secretly. In other words, he is living in a state of subjectiveness, of vassalage.

From his infancy he has been deliberately subjected to a continuous external pressure, especially designed to coerce his understanding into strict accord with pre-arranged views of moral or religious 'duty'. He has not been permitted one moment of real mental liberty. He imbibed fraudulent conventionalisms with his mother's milk. He listens to the most hideous lies being glorified in his presence as sublime truths. He hears falsehoods sung in swelling chorus. He hears them intoned by congregations of the 'faithful' amid peals of sacred music, and the solemn roll of chanted prayer. Thus youth is mentally castrated. Everything that a corrupt civilization can do, is done to compress the growing intellect into unnatural channels. Thus the great mass of men who inhabit the world of today have no ini-



tiative, no originality or independence of thought, but are mere subjective individualities who have never had the slightest voice in fashioning the ideals that they formally revere.

Although the average man has taken no part in manufacturing moral codes, yet how he obeys them with dog-like submissiveness. Chinese civilization deliberately distorted its children's feet by swathing them in bandages of silk and hoop-iron. Christian civilization crushes and cramps the minds of its youth by means of false religions and artificial moral codes. Deleterious sub-theories of good and evil are systematically injected into our natural literature, and gradually (without serious objection) they crystallize themselves into cast-iron formulas, will-o-the-wisp evangels, and other deadly epidemics. Modern leaders of thought are almost wholly wanting in originality and courage. Their wisdom is foolishness, their remedies poison. They idiotically claim that they guide the destinies of nations, whereas, in reality, they are but the flotsam and scum-froth that glides smoothly down the dark stream of decadence.

Our Whitefolk is weary of its sham prophets. It cries out for heroes. It demands a nobility - a nobility that cannot be hired with money, like slaves or beasts of burden. The world awaits the coming of mighty men of valor, great destroyers (destroyers of all that is vile). We are sick unto nausea of the 'good lord Jesus', terror-stricken under the executive order of priests. We are tired to death of 'equality'. He who would rule the coming age must be cruel, hard and deliberately intrepid, for softness assails not successfully the idols of the multitude. Those idols must be smashed into fragments and burnt into ashes. The living forces of evil are to be found in the living ideals of today.

The Ten Commandments and moral codes that we are called upon to reverence and obey are themselves the insidious enginery of decadence. It is moral principles that manufacture beggars. It is golden rules that glorify meekness. It is these things that make spaniels of men. A man may keep every one of the Ten Commandments and yet remain a fool all the days of his life. He may 'love Jesus', delight in the golden rule, and yet continue to the hour of his death, a failure and dependent. Truly the way to 'hell', is by fulfilling the commandments of this Jewish god. If the all-conquering Whitefolk, to which we belong, is not to be irretrievably dwindled into nothingness, then it

is essential that the Semitic spider webs so astutely woven for ages into the brains of our chiefs be remorselessly torn out by the very roots, even though the tearing out process be both painful and bloody.

If we would retain and defend our inherited manhood, we must not permit ourselves to be forever rocked to repose with the sweet lullabies of Asiatic idealisms. Too long we have been hypnotized by the occult charm of Hebrew utopianism. If we continue to obey the insidious spell that has been laid upon us, we will wake up some dread morning with the gates of 'hell' - 'of hell upon earth', yawning wide open, to close again upon us forever. The idea of 'hell' is in some respects a truthful conception, suggestive of actual fact. If we terrestrialize the location, there is nothing inharmonious about it. Many a folk, many a tribe, and many a mighty empire have gone down into a grimly realistic 'hell'. It is right and just that the vile, the base and the degenerate (that is to say the slave nations of the earth) should be punished pitilessly for their creeping cowardice. In actual operation Nature is cruel and merciless to men, as to all other beings. Let a tribe of human animals live a rational life, Nature will smile upon them and their posterity; but let them attempt to organize an unnatural mode of existence, an 'equality elysium', and they will be punished even to the point of extermination.

All ethics are pure assumptions, built upon assumptions. They rest on no sure basis. It is time they were firmly planted upon an enduring foundation. This can never be accomplished until the folk mind has first been thoroughly cleansed and drastically disinfected of its depraved, alien and demoralizing concepts of right and wrong. In no human brain can sufficient space be found for the relentless logic of hard fact, until all pre-existent delusions have been finally annihilated. Half measures are of no avail; we must go down to the very roots and tear them out, even to the last fibre.

Too long the dead hand has been permitted to sterilize living thought - too long, right and wrong, good and evil, have been inverted by false prophets. Religions must be deliberately put to the question. No moral dogma must be taken for granted -- no standard of measurement deified. There is nothing inherently sacred about moral codes. Like the wooden idols of long ago they are all the work of human hands, and what man has made, man can destroy. He that is slow to believe anything and everything is of



great understanding, for belief in one false principle is the beginning of all unwisdom. The chief duty of every new age is to upraise new men to determine its liberties, to lead it towards material success - to rend, as it were, the rusty padlocks and chains of dead customs that always prevent healthy expansion. Theories and ideals that may have meant life and hope and freedom for our ancestors may now mean destruction, slavery and dishonor to us.

Wherever, therefore, a lie has built unto itself a throne, let it be assailed without pity and without regret, for under the domination of a falsehood no nation can permanently prosper. Let established sophisms be dethroned, rooted out, burnt and destroyed for they are a standing menace to all true nobility of thought and action. Whatever alleged 'truth' is proven by results to be but an empty fiction, let it be unceremoniously flung into the outer darkness, among the dead gods, dead empires, dead religions and other useless lumber and wreckage. The most dangerous of all enthroned lies is the holy, the sanctified, the privileged lie. It is the fruitful mother of all other popular errors and delusions. It is hydra-headed. It has a thousand roots. It is a social cancer. The lie that is known to be a lie is half eradicated, but the lie that even intelligent persons regard as a sacred fact - the lie that has been inculcated around a mother's knee - is more dangerous to contend against than a creeping pestilence. Popular lies have ever been the most potent enemies of personal liberty. There is only one way to deal with them. Cut them out, to the very core, as cancers are. Exterminate them root and branch, or they will surely eat us all up. We must annihilate them or they will us. Half and half remedies are of no avail.

However, when a lie has gone too far - when it has taken up its abode in the very tissues, bones and brains of a folk, then all remedies are useless. Even the lancet is of no avail. Repentance of past misdeeds cannot 'save' decadents from extermination. The fatal bolt is shot and into the fiery furnace of wholesale slavery and oblivion they must go, to be there righteously consumed. From their ashes something new, something nobler, may possibly evolve, but even that is the merest optimistic supposition. In Nature the wages of sin is always death. Nature does not love the wrong-doer, but endeavors in every possible way to destroy him. Her curse is on the brow of the 'meek and lowly'. Her blessing is on the very heart's blood of the strong and the brave.

Only life-negating degenerates think that rejuvenation can ever come through prayers. 'All the tears of all the martyrs' might just as well have never been shed.

What a folk believes will make it free, enslave it or corrode its very marrow in strict accordance with natural order. Consequently, if a folk place implicit faith in what priests teach them, they are liable to be duped.

Freemen should never regulate their conduct by the suggestions or dicta of priests, for when they do so, they are no longer free. The freeman is born free, lives free and dies free. He is, even though living in an artificial civilization, above all theories of right and wrong. He supports and defends them, of course, as long as they suit his own end, but if they don't, then he annihilates them by the easiest and most direct method. There is no obligation upon any man to passive obedience when his life is threatened by assassins. It is clear, therefore, that the man or nation that would be really safe must accept no formula as final, must believe in neither special Jehovahs nor in weeping saviors.

The rules of life are not to be found in Korans and Bibles, but rather in the rules of decadence and death. The 'law of laws' is not written in Hebrew consonants or upon tables of brass or stone, but in every man's own heart. He who obeys any standard of right and wrong but the one set up by his own conscience betrays himself into the hands of his enemies who are ever laying in wait to bind him to their millstones. Masterful men laugh with contempt at spiritual thunders, and have no occasion to dread the decisions of any human tribunal. They are above and beyond all that. All moral principles, therefore, are the servitors and not the masters of the strong. Power made moral codes, and power abrogates them.

"Fear god and bridle the spirit" is advice most excellent as from a priest to a yokel, but when directed in all earnestness at a man of inherent might, he smiles to himself in silent scorn. Full well he knows that in actual life the path to victory and renown does not lie through Gethsemanies but over fallen enemies and the ruins of rival combines.

'I rest my hopes on nothing' proclaimed Goethe, and masterful minds in all ages have never done otherwise. This unspoken thought gives to all truly great men their manifest superiority over the brainless, vociferating herd. The 'common people' have always had to be befooled with some written or wooden



or golden idol - some religious gospel. Consequently, the majority of them have ever been mental thralls and hypnotized even to this hour. Indeed, the masses of mankind are but the sediment from which all the more valuable elements have been long ago distilled. They are totally incapable of real freedom, and if it were granted to them, they would straightway vote themselves a master, or a thousand masters within twenty-four hours. Mastership is right - mastership is natural - mastership is eternal. But only for those who assert themselves. Is it not a fact that in actual life the ballot-box votes of ten million subjective personalities are as thistle down in the balance when weighed against the far seeing thought and material prowess of, say, ten strong silent men?

It is notorious, universally so, that the blackest falsehoods are ever decked out in the most brilliant and gorgeous regalia. - Clearly, therefore, it is the brave man's duty to regard all sacred things, all holy things, with more than usual suspicion. Doubt is a creator, a master. It has been said that every religion has some truth in it, but so, we might add, has every insanity.

Strong men are not deterred from pursuing their aim by anything. They go straight to the goal. The mission of power is to control the powerless for to be powerless is to be criminal. Every man who would be free must show his power. Unalterable power remains the basis of all earthly greatness. The 'humble' are unfit for dog's meat. Bravery includes every virtue. He who is afraid to risk his life must never be permitted to win anything. Human rights and wrongs are not determined by justice but by might.

Therefore, if you would conquer power and fame you must be practical, grim, cool and merciless. You must ride to success, by preference, over the necks of your foemen. Their defeat is your strength. Their downfall is your uplifting. Only the powerful can be free, and power is non-moral. Life is real, life is earnest, and neither 'heaven' nor 'hell' its final goal. And love, and joy, and birth, and death, and fate, and strife shall be forever.

This earth is a vast whirl of warring atoms - each molecule, each animal, fights for its life. You must fight for yours or surrender. Look well to it, therefore, that your fangs and claws are as sharp as steel and as effective as science can make them. Though the survival of the strongest is the logic of events, yet personal cowardice is the great vice of our demoralized age. Cow-

ardice is corroding the brain and blood of our Whitefolk, but men have learnt to disguise this terrible infirmity behind the canting whine of 'humanity' and 'goodness'. Words flow instead of blood and terrible insults are exchanged instead of terrible blows. How rich this degenerate world is in small, petty-souled, good-for-nothings who are forever excusing their infantile ineptitude behind some plausible phrase - some conventional make-believe.

COURAGE! Courage, not 'goodness' is the great desideratum - courage, that goes its way alone as undauntedly as when it marches to 'victory or death' amid the menacing stride of armed and bannered legions. Courage, that proudly, defiantly, smiles on death. Courage that asks no quarter, even with the knife at its throat - courage, that is stiff-necked, unyielding, sullen, pitiless. Courage, that never falters - never retreats. Courage, that has made up its mind to conquer or perish. That is the kind of courage this world lacks. This is the kind of courage that aids by active cooperation the survival of the fittest - the survival of the best.

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We would like to keep in touch with y'all on a regular basis but time no longer allows us to do so. We would still appreciate very much to know how you're getting on locally, and all letters are read with great interest.

Questions about Odinism, the Fellowship and other related topics will be answered as soon as possible. Articles and books are greatly appreciated and will be read as time allows.

Regarding subscription renewals: The number to the right on the first line of your address label indicates the last issue paid for. Those on exchange- and similar programs will have a 9 number. Because of our irregular publishing, we go by issue number rather than by date.

We have as yet no cross file for assumed names (religious names, biker road names, etc.); it would be very helpful if you would use the name on your address label when writing besides your assumed name.

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# Overview

Osroene was an ancient kingdom in north-western Mesopotamia, but not many Odinists have ever heard about it. According to legend it was the first christian kingdom. Its ruler, Abgar Ukkama (i.e. the Black, 4 BC-50 AD) suffered from leprosy. Somehow he heard about the healing powers of Jesus and wanted the Nazarene to come to Edessa, capital of his kingdom, to work miracles and free the king from his debilitating disease. It is not known if Ukkama was healed but the court became, rather reluctantly, christianized.

The country enjoyed an important strategic position as it commanded the great highway from east to west along the southern edge of the Kurdish plateau; it also controlled the old Persian Royal road, the main trading route from Asia Minor to Mesopotamia. The country therefore played a decisive role in the wars between Rome and Parthia.

Christianity was officially adopted as the court religion in the second century and Abgar VIII, a descendant of Ukkama, thus became the head of the first christian royal tradition. It therefore became a lot easier for christianity to get its foot in the door of the courts and during the following centuries the European monarchs were more inclined to listen to christian influences. - Thus this little country with an obscure king who had contracted leprosy started a chain reaction in Western Europe that has shaped our history for almost two thousand years. Small cause - big effect!

Judaism is the matrix of fundamental christian tenets. For a thorough and very interesting exposition of this fact we recommend Martin A Larson's book "The Story of Christian Origins" [1977, originally sold by the Truth Seeker, POB 2832, San Diego, CA 92112, ISBN 0-88331-090-2].

At the basis of Judaism is the belief in an existing covenant between the Jewish god and his chosen people. The history of the Jews as told in the O.T. is a popular version of this contract which has served as the glue that has held together this extraordinary people as a religious entity for five thousand years.

The New Testament which is the Western version of Jewish religious and moral concepts mixed with genuine Indo-European attitudes has become the common foundation for all the many christian variations of the same theme - the Idea of Original Sin, the consequent necessity for salvation from this

wretched situation and the obvious need for redemption through Jesus Christ to ensure a celestial bliss in the next life (for which no proof has ever been produced).

As none of these ideas are part of our ancient native religious and moral notions, the christian teachings are alien to our in-born instincts. As for the ancient Hebrews, they didn't think either their religion was meant for gentiles, and they did not appreciate the obvious universalism in the teachings of Jesus, which was one of the main reasons they were so strongly opposed to his activities and, later, to those of Saul, aka Paul.

After the death of the Nazarene (we here accept his historic existence which has been questioned by many), this cultish gospel was spread throughout Europe, originally due to the fanatic activities of Paul.

However, to evaluate the whole tragic performance we must consider the conditions under which Western christianity developed. Among the early christians of the time was a passionate religious fervor; they were waiting for the so-called Second Coming of the Savior, and they could not understand why nothing happened. The expectations and excitement were high, and it did not take much to set off a fracas. In no time Paul was involved in heresies, polemics and other actions that led him further and further away from his original mainstream Judaic beliefs.

Paul apparently was a rather arrogant person, presumptuous and domineering; he strongly believed in his divinely appointed mission of bringing salvation to the gentiles. You see, one day something funny happened on the way to Damascus - Paul had a vision! He realized that his earlier intense conviction that the 'christ-cult' should be fought tooth and nail was a terrible mistake; he now saw clearly that the christ was the only path to salvation for the gentile masses; and he went ahead with this project, fired by the same fanatic zeal with which he previously had opposed the spread of its teachings.

The powerful rabbis did not take kindly to Paul's efforts; but he became more and more obsessed with the idea of a universal religion for both Jews and Gentiles. Had he not been so adamant on this point, he would not have made such enemies of the rabbis, but he continued to press on. The rabbis held their own but, unfortunately for us, Paul succeeded in making the christian cult into a permanent gentile religion.

It is due to this fact that we have been



# Observations

saddled with ideas like the inferiority of women, loving those who hate us and other such absurd notions. Paul also made the 'Holy Communion' into the mystical core of the creed, and a number of other constructs, some of which have been hotly disputed by various denominations within the christian religion.

Many books deal with these heresies and cults from the first and second centuries, and we shall not here go into details. Rome was reasonably tolerant and although persecutions took place, the new christian cult grew in strength. On the way it picked up ideas from other religious ideologies already widely known such as Mithraism, Zoroastrianism, Hindu and Buddhist philosophies and other non-christian sources; but the Judaic core remained, and christianity is therefore still alien to Indo-European thought patterns.

During all these spiritual upheavals in the Middle East the Roman Empire was still strong and exerted a powerful influence on the known world. However, in the third century things began to change. In the Pelican History of the World, the author, J M Roberts, says about the beginning of the fall of the empire: "The signs are a sudden multiplication of ominous innovations - the administrative structure of the empire is rebuilt on new principles, its ideology is transformed, the religion of a once-obscure Jewish sect becomes established orthodoxy, and physically, large tracts of territory are given up to settlers from outside, alien immigrants. In another hundred years the consequences of these changes are apparent in political and cultural disintegration".

Obviously, we are here seeing the beginning of the Roman Ragnarok and of what we historically consider the end of the Classical period.

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SCYTHIANISM - Readers who were intrigued, amused, appalled or confused by last issue's account of 19th century French wildman Ernest Coeurderoy and his call for a "revolution by Cossacks", i.e. the overthrow of the decadent West by the unspoiled barbarians of Eurasia, may be further interested to know that this fancy was taken quite seriously by certain European cultural and political circles in the 1920s and 30s.

One R. V. Ivanov-Razumnik, a theoretician of Russia's Left Socialist Revolutionaries (also known as "Maximalists"; they were eventually crushed by the Bolsheviks) coined the term 'Scythianism' (after the ancient nomadic Scyths who lived in territories north and northeast of the Black Sea) to describe his dream of the culturally vital peasant masses of Russia overwhelming the stagnant bourgeois civilization of an effete Europe in a neobarbarian onslaught. Ivanov-Razumnik's notions had a significant impact on many influential Russian literary figures, particularly the poets Alexander Blok and Sergei Esenin.

Scythianist ideas may also be detected among certain post-WW I German völkish activists who saw Soviet Russia as a natural ally to stand with a reborn Reich against the West's hostile capitalist powers.

Unfortunately, in 1990 World Capital with its totalitarian mass media is busily spreading the infection of consumerist materialism to all the peoples of the earth; and, alas, our erstwhile Scythianist barbarians now only want to come westward to buy blue jeans and hamburgers.

All of which obviously means that we're going to have to do the job ourselves, from the inside, starting with our own individual rebarbarization and leading ultimately to the re-creation of heathen clans and tribes.

The radical ecologists exhort us to 'dream back the forests and the prairies'. As we follow that advice, we'll also dream back the horn-helmeted hordes that roamed those forests and prairies!

Scythianism begins at home!

STATE OF HYPOCRISY - Barbarians may be excused if their morality is a little rough around the edges, but modern statesmen, opinion molders, and other such pundits, whose much-touted political pronouncements are frequently justified by reference to moral principles, would seem to have less of an excuse for glaring inconsistency.



A case in point is what on the surface appears to be a sudden attack of conscience on the part of many public figures worldwide who, in response to the heroic intifada of the long-suffering Palestinians, are now calling for a "Palestinian state" to be set up on the West bank and the Gaza strip under the slogan "Two States" (Israel and Palestine). Interestingly, large numbers of Israelis endorse this policy, seeing statehood for the landless Palestinians and eventual peaceful coexistence (under Israeli hegemony, naturally) as the only solution to the endless strife.

Although some Palestinians support the ploy, more perceptive factions among this beleaguered people point out that the current "Two States" idea would amount to little more than the herding of their folk onto reservations under the Zionist gun. True liberation, these militants maintain, means the elimination of the Zionist entity.

"Responsible world opinion", of course, rejects anything that might endanger Israel, and one can only wonder about where this absolute moral imperative for the survival of the Jewish state comes from.

An important point here, however, is that while it is now 'respectable' to advocate "Two States" as a solution to the Palestinian-Israeli conflict, nobody seems to want to apply this same logic and this same morality to the situation in South Africa!

Why not "Two States", one Black and one White, to resolve the conflict over apartheid? Aside from some groups of diehard Afrikaners, such as the Orange Workers movement, there are few voices being raised in defense of partition or separation as the answer to the South African mess.

Whether a "Two States" solution in Palestine or Southern Africa could ever actually be made viable and acceptable to all the parties concerned is problematic at best.

But the paramount moral question still remains: Why is a "Jewish state" more sacrosanct than a "Palestinian state" or an "Afrikaner state"?

One curious facet of all this is the fact that a "Jewish homeland" had already been created years before Israel was set up in 1948! The "Jewish Autonomous Region", with nearly twice Israel's territory, was established as part of the Soviet Union in the 1930s at the behest of the redoubtable Joseph Stalin.

Located in southern Siberia on the border with China, the Jewish Autonomous Region, or Birobidzhan (the capital) as it's sometimes called, is still a functioning govern-

ment and could conceivably serve as a refuge for hapless Jews once the vicissitudes of history catch up with the Zionists.

Morality issues aside, there are practical things for our Folk to learn from the two arenas of struggle discussed above. From the Palestinians and black South Africans we learn that feeble national consciousness and political disorganization lead to dispossession and domination by foreigners; and from the Israelis and Afrikaners we can see that dependence on subject peoples breeds arrogance, weakness and parasitism - and inevitable havoc when the oppressed finally arise.

REAPPROPRIATING THE GODS -- Instead of vibrant barbarians streaming westward to redeem us benighted decadents, World Capital, that jejeune Juggernaut, with its hypocritical morality in full onze, is schlepping eastward to bedazzle, befuddle, corrupt and enslave the peoples there who naively believe they are attaining 'freedom' now that the various regimes of bureaucratic statism (misnamed 'socialist republics') which lorded it over them are coming apart at the seams.

Blatant dictatorships of bureaucrats are giving way to the subtle, anonymous, but no less totalitarian dictatorship of Money; and this change has precious little to do with 'freedom'.

It all goes far beyond mere politics.

There can be no real freedom as long as Money rules, for when man's needs are controlled, even determined, by the logic of Money, man's self-determination is thereby frustrated and man clearly is not free.

Freedom is the unhindered realization of inner potential, both individual and collective; it is the ability to directly respond to the instincts and awarenesses inspired by Nature.

Money is in actuality man's own labor power become alienated from himself, congealed in symbolic form, and transformed into a power over man. In other words, Money is a false god which man has projected outside of and above himself as a sort of Green Jehovah.

Freedom and Money are thus mutually exclusive.

Man begins to liberate himself from both the theological Jehovah and the Green Jehovah when he attains consciousness of his primordial gods, recognizing them as emanations of his deepest self-essence in reflection of cosmic forces. Consciousness of the gods leads to oneness with the gods, that



When man fully reappropriates his true gods he will no longer be tyrannized by false gods, including the Money-God; man will then be free: freedom is man re-possessing ALL of his formerly alienated powers.

2.4.

[illegible]

Keeping our Folk pool healthy both physically and mentally is an important part of Odinism. Of course developing healthy eating habits is one way to improve our health in general; but if your body has succumbed to the many poisons we get in our foods or to the stress of living in our present society, the activities of People's Medical Society may be of interest. Their main concern is to combat the high cost of health care at all levels. They also monitor the Food and Drug Administration and fight many decisions that favor the big food chains rather than the common consumer.

We have previously (The Odinist No. 100) touched on the FDA's agreement with the big food chains in allowing them to radiate some products in order to prolong shelf life. A few years ago the Society forced the FDA to label such products; some innocent-looking little flower design was selected with the words 'Treated with radiation' added. Originally this agreement would only last two years; by then it was assumed the consumer would know what the little flower meant and the words could be eliminated. Obviously all parties were well aware that telling people their food was being nuked would not be good advertising.

The Society and other interested groups put pressure on the FDA and the agreement was extended for two years. This extension will be running out this year and public pressure is needed to combat the power of the food corporations, particularly since most of us live in cities and get our food from the local supermarkets.

If you're just the kind of person who likes to let the government know how you feel about such matters, the address of the FDA is: Room 4-62, 5600 Fishers Lane, Rockville MD 20857. Reference: Docket 87N-0363.

Another concern of the Society is the qualification and competency of the many medical practitioners we get into the country

from foreign lands where the training is not up to our standards. A very important point is also the fact that many of them don't speak English well enough to fully understand the patient and for the patient to understand exactly what the doctor is telling him about his problems. In selecting a GP you may have a choice, but if you go to emergency in a hospital you don't. An aggravating point is that if a foreigner comes into one of our hospitals and can't understand English, an interpreter will be provided if possible, but if you don't understand the doctor - tough!

In this connection an article in the Society's magazine tells about the abbreviation 'OD'. In the emergency room it usually means 'overdosed'; but if the reference is to a prescription it can have several meanings. Those two little letters may indicate that the medication should be administered 'once daily', 'one drop at a time' or 'omni die' which is Latin for 'every day'. A story is told about a doctor who by 'od' meant 'on departure' [from the hospital], but the nurse believed the medication was to be taken in 'one dose'. After some objections the patient went home, got the medicine and took it all at once. Sure enough, shortly after she was taken back to the hospital by ambulance, unconscious. We don't know if the 'od' ended up meaning 'overdosed'.

If you don't realize how many different translations there might be to an abbreviation, not only on your prescription but on other important documents as well, be aware that there could be more than the one you know, and make sure you understand the letters correctly. And better get it from the horse's mouth, even in broken English, than to depend on the nurses; they don't always read the doctor's mind, or writing, correctly either. Of course your pharmacist may also be able to tell you or he will probably be more willing to check with the doctor to make sure. When it comes to your health or that of the tribe no precaution is too trite or trivial.

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THE PEOPLE'S MEDICAL SOCIETY, INC.

462 Walnut ST. Allentown, PA 18102.

The president is Charles B Inlander; we know nothing about him or any of the other people behind the organization but the price of health care has got to come down.

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## A HYPOSTASIS

### Mysticism - Naturalism - Science

#### THE BEST OF THE ODINIST

With this special double issue we are beginning a series featuring reprints of our most interesting and thought-provoking articles from years past.

Since THE ODINIST first appeared in August 1971 we've acquired a whole new generation of readers, in addition to ever-widening circles of subscribers and perusers, who may have missed out on what we consider to be some of the finest expositions of constructive folkism ever to be printed.

In rescuing these articles from an undeserved oblivion we hope not only to enlighten a readership of the 1990s, but also to demonstrate the persisting relevance of Odinist thought.

\* \* \* \* \*

The Aryan cosmology, animated by the dynamics of mysticism, naturalism and science is steadily reasserting itself and resuscitating our people by its living, universal outlook. As this momentum swells, the effect becomes more and more apparent: Nietzsche is beginning to have increased impact and the works of his American disciple Duren J. H. Ward promise to popularize tremendously the Meister. In their theoretical, philosophical and historical facets these developments are revitalizing our spiritual, religious and practical fundaments and consequently are promoting the further growth of

Aryan science/religion.

Consideration of the organic affinity of and interaction among mysticism, naturalism and science begins with the supposition that each folk group has a unique soul/spirit, or 'idea' which determines the approach of the individuals comprising the group to the real and the unreal worlds, thereby ordering the Destiny of the folk (Spengler, Vockey). The collective workings of the Western psyche have produced an upward progression from primitive superstition and metaphysics to alchemy, through further stages to the modern scientific, or experimental, method. A study of this extended racial process discloses that the three dynamics are not antagonistic, as generally thought (or as they operate in the Judaic-Christian scheme), but act within a living, growing grand unity.

Different people have different kinds of 'mysticism', and the Aryan variety tends to naturalism, to an interpretation of nature as the outworking of a cosmic, divine force, while the Eastern (Oriental, Semitic) version involves withdrawal from nature. Since mysticism as commonly defined refers to the Eastern denial of Life and Will, the term has acquired a pejorative meaning in the West; a survey of the Aryan form of mysticism will clarify this popular misapprehension and afford a better understanding of ourselves.

Because we have inherited idealistic men-



talities, we have a more spiritually informed existence and in accosting reality tend to sense and seek a divinity or 'cosmic presence' within and beyond the material world. This propensity is not exclusively Western, for others possess it in various degrees, but the fact remains that we have an extraordinary tendency to idealize and spiritualize, and our original religious concept is of a cosmic 'energy' animating All. Speaking of how the advanced science of astronomy has compelled us to drop the obsolete and incorrect theology of an anthropomorphic Judaic-Christian god, Duren J.H. Ward concisely expresses our Yockian idea:

*What holds these vast orbs in such steady relations? What Might can swing this earth with its sixty-six sextillion tons? No might could do that. It is not swung by outside power. It is itself part of the All-Might. When will we understand that things contain the Might that swings them? And greater Might that this is manifest. Our sun reaches decillions of tons, and yet is a baby among the stars of heaven. We now know that there are suns so much greater than ours that it would take a page to record the figures of the tons they weigh. Gravitation is the most comprehensive of all the forces of that Might ... and yet gravitation is only one large manifestation of the All-Experiencing Potency. (Philosophical attitudes, Letters to Future Ages, No 3, 1926, p.32)*

From this attitude springs our inclination to spiritualize the seen and felt, from our urge to posit a congenerous, convivial 'deity' comes the parallel tendency to sense and search for a cosmic presence immanent in objective surroundings. Thirdly, we Nordlings are instinctively drawn to natural and living things, our attention and interest are primarily directed to animals and their 'sixth' sense and enrapturing beauty, to flowers and forests from which emanates a cosmic animating presence. Our senses and sensibilities detect and puzzle over the moving vitality, the unseen spirit in the 'livingness' and loveliness we are intrigued with; this cosmic outlook makes us conceive of a 'cosmic physiology' filling the universe.

#### A YEN FOR INQUIRY

As an embryonic, emerging youthful people (or a lucky race endowed with eternal mental youthfulness) Aryans have a faculty for awe, wonder and curiosity, lacking in others; our forbears were deeply 'mystified' by inexplicable events and marveled over the se-

crets of nature and her laws and from the very beginning sought to solve these great 'mysteries'. It is revealing that this puzzlement stimulated us to take the positive step of inquiring into nature rather than to retreat into 'magic' and blind alley day-dreaming, or into futile theological intricacies. The ability to experience awe and mystification, to marvel about life and to admit ignorance about ultimates has given our people an open mind towards the cosmos and the immediate, in contrast to the 'closed' psyches and philosophies of the East. Being brave and realistic enough to admit there are no pat answers to the many riddles of the Universe, the ancient Aryans went ahead and developed a praxis of questioning and investigating the unknown, and thus initiated the endless quest for the truth behind and within Nature by 'going out' of themselves and into the universe and new knowledge. Taking his world as it was (and is) and having the willingness and energy to test his notions against reality, risking to lose his former assurances, but gaining improved information, the Aryan was perplexed and intrigued much as a lively child, and exercised his boldness to go forth in pursuit of the cosmic ideal and forward to the unrolling of nature's truths.

This 'spiritualized materialism', the instinct that there is an invisible presence beyond a given state of awareness coupled with the urge to climb to new heights of understanding, is an important aspect of our life-affirming and life-approaching mode. It fuels the intellectual dynamism which produces the discovery of additional universal principles and the unravelling of nature's secrets -- secrets that introduce still more secrets. Unlike other peoples who believe their thought systems and modes enclose and contain "all", we have no such fixed or 'total' constructs; we early recognized the permanent fact of our limited understanding of the infinite universe, but nevertheless had the optimism and energy to embark on a 'cosmic hunt' for the truth. It is this child-like temperament that transforms the riddles of the world into a prod to life and intellectual growth, to new facts and answers.

What impels us on this quest is our Will to Life and our delight in uncovering fresh information; another driving force is our desire to sense the freedom of mental and physical movement in the act of making novel discoveries. The Will propels the intellect to strive 'upland' for extraordinary knowledge. Thus our Will has powered our as-



cent from irrational superstition to the higher phases of systematic thought, speculation, investigation and calculation which constitute science.

Viewed another way, the Aryan mind has beamed its inner light onto the natural universe and is illuminating what once were dark recesses of the unknown; this 'radiance', generated by our spiritual and intellectual essence, then shoots from the interior substance that empowers us to always look for newer truths. The brightness, intensity and range of this beam are unmatched and responsible for the fact that most inventions and discoveries have been made by individuals belonging to our folk group.

When faced with the prospect of never attaining full and perfect knowledge -- with an infinity to explore and explain -- a realization that makes lesser men surrender or collapse into escapist daydreaming, orthodoxy or neo-primitivism, Aryans had the strength to sublimate this 'tragedy' of the unreachable goal into the joy of a never ending adventure of discovery. While the impossibility of 'possessing' or reaching a total ultimate has defeated others, we are inspired with the prospect of an infinite adventure because we have spiritualized the cosmos and have an innate, unquenchable desire to exercise unlimited freedom of inquiry. For us, the rapture of earning new knowledge will be enjoyed forever, and we are not subdued or crushed into pessimism by human and cosmic conditions that keep the 'end' ever-receding.

And not only are we not thwarted by the impossibility of acquiring total knowledge, but we are willing and able to endure the false starts, setbacks and frustrations the truth quest entails. Gifted with great energy and determination, Western man has disciplined and ordered himself for an ambitious and audacious task which often yields only disappointments and meager returns. -- Here the warrior mettle of the folk displays itself, for the Aryan throws himself into this battle fully cognizant of the severity of the venture and of the disadvantages and hardships his human limitations are putting upon him.

#### CULTISH MYSTICISM

It is critical to understand that a fine line distinguishes our healthy life-begetting mysticism from the deadly life-denying, world-negating Eastern cultish mysticism. Outwardly the two may look alike, but analysis shows that they are, in fact, opposites. The Eastern mind is egocentric; frequently

to the point of solipsism; because it functions on a different brain level its 'prime reactions' are sensual and life-vacating rather than spiritual and life-enhancing. Consequently, these alien minds produce a mysticism of darkness and death, one retreating from light, life and nature; one that is Will-less and anti-intellectual. -- This static, sterile mysticism leads its victims to entanglement into a vortex of blankness and blackness. The Eastern mysticism is devoid of vitality; it reflects a flinching from life and is 'absenting' itself in a 'lost' withdrawal.

This pernicious form of mysticism is a narcotic and not stimulating as is our nature-mysticism and the former engenders not a confirmation but a negation of life; in the East, abstract mysticism debilitates the mental powers and causes one's perspective to shrink into infinite depths. These alien folk groups seem to take pleasure in mysticism for its own sake, not for spiritual exhilaration; they value mysticism for its anesthetizing quality (truly an opiate for the people) and not for its potential to boost exploration and growth. The Eastern mystic consciousness evidently is of a morphine numbness, a 'lost from life' abstractedness, not an alive spirituality sensed in our plant and animal companions which is the feeling-idea of Western man.

Aryan mysticism provokes and nourishes thought and action, whereas the Eastern mysterious allusions stultify and paralyze the brain. The Orientals and Levantines, already unable to cope with the actuality of the infinite universe, conjure up priest-invented fake worlds of spurious unknowns, and with their habitual 'inlook' shrivel into a lifeless never-never land; with our positive outlook we Nordlings, on the other hand, exist in an ever-ever land of indefinite exploration and adventure.

The obsession and deification of 'magic', wizardry and the supernatural is wellknown in the East, accompanied by a panoply of elaborate rituals and garish aesthetics. In Western countries the persons who engage in such cultism do so out of a misdirected search for truth or out of overeagerness for short cuts to elusive and complex answers. A number of Nordlings are also being led to 'magical' pseudo-science by their poetic temperament which motivates them to expect scientific principles to be 'revealed' suddenly and completely in a single 'poetic pattern' just as humanistic truth is supposed to be captured in a single stanza. Our people of this bent have a high sense of



beauty and 'poetic truth', but are not habituated to thinking or to discovering information piecemeal, or they fall prey to the cunning, subtle shift of a poetic concept into the scientific realm where it has very limited application.

Another cause of Eastern mysticism springing up in our midst is the desire of the immature and insecure among us that everything be known and certain, and contradictions be eliminated and all problems solved. This lack of confidence and mental stability leads to the wishful belief that comprehensive explanations come forth at once, a requirement that science cannot meet but which pseudo-science may seem to.

Eastern mysticism is disarming, for it at first appears to activate the intellect and soul in elevated experiences, but it really dopes up (or down) its unfortunate practitioners and shuts off their rational and imaginative faculties. The effect of inverse mysticism is deceptive too, for while it ultimately restricts and weakens the mental powers by turning the mind's eye inward, it creates delusions of expansion and increasing consciousness; unlike Aryan moral or allegorical tendencies of the unconscious (called by C. G. Jung anagogies), which open into life and illuminate reality, bringing new light and life, Eastern mysticism obscures, conceals and finally kills, thus suppressing the intellect and further detaching people from their instincts. The untrodden and unexplained have frightened the weak into a flight via mysticism from Reason and Soul, while these same forces have challenged energetic Western man into a colossal attempt to accost nature and to trek toward lofty infinitudes.

There is an unusually strong, mutual attraction between Aryans and immediate nature and this phenomenon works conjointly with our idealistic mysticism to actuate the rational inquiry into nature which has resulted in an ever-improving understanding of the material world, and which also has promoted a feeling of identity with nature and the cosmos, contrasting chasmally with the Oriental's uneasiness with and alienation from nature. Out of an instinct for beauty and an impulse to commune with the cosmic 'livingness' expressed in the flora and fauna, and because we are intrigued and excited by the mysterious 'presence' we sense, we are drawn to nature and into an investigation of her essence.

The Aryan's life-seeking soul goads his intellect to profound contemplation of the cosmic animation we detect about us - with-

in and yet behind our own material surroundings.

#### WESTERN DESTINY

The central fact of history is that our Destiny moves us to spiritualize or 'idealize' reality, to seek to learn more about life and nature, and to live more of life; consequently we have stridden forth through nature towards ideal truths, while the Destiny of other peoples has fastened them with 'tented' minds and a penchant for a never-changing null set of ideas. This notion of different Destinies explains the phenomenon that as the histories of the various peoples unfold (evolve), their inherent qualities - their Destinies - emerge to pilot them on diverging courses. Our Destiny is ours alone and so are our inclinations and urges; consequently our mysticisms and cosmologies are also distinct and guide our path in history.

And because we are destined to think in terms of a 'connatural cosmos' within which men are at one with nature, the Aryan Idea is that the 'Created' is consubstantial with the 'Creator'. This manner of estimating the cosmos confers on us the further notion of the eternally infinite quality of the universe which affords a more accurate and sensible conception of our real place in the cosmic scheme and a more proper 'cosmic perception' of ourselves.

From these felt and internalized ties with nature comes 'naturalism' and from the latter proceeds science. Probers of nature have been compelled to adopt a systematic method based on reason and imagination, and to this demand Western man responded positively with an objective inquiry and experimental method; lured by the mystique of nature's riddles, he developed over the centuries a coherent 'science' with which to apprehend knowledge. Superficially, this mundane empiricism is dull materialism, but the inspiration for scientific investigation and its Destiny originates in spiritualism and idealism.

Our generative myth, Ragnarok, the Death of the Gods, transmitted this Destined spiritualism which was to give rise to Western science, for it expresses the concept of the eternal birth and death of the 'gods' (or sacred truths) who war endlessly with other universal powers and thereby forge the way toward infinity by producing ever-new 'gods'. Ragnarok tells of the rise of the gods, their terrible sky-shattering war to the death with rival deities (the Giants) and of the afterward New Dawn with new gods



who will repeat the cycle. Likewise, we develop and adopt novel ideas - conceptions of Truth - and 'deify' them; as are our Norse gods, these ideals are continually destroyed by scientific research and the discovery of superior truths. This is the crucial mental outlook Ragnarok imbues in our folk. In later Aryan science, (objective thinking) great ideas and thought systems - great gods and giants - become apotheoses of faith which are eventually brought into collision with newly researched information and from the heat of the clash fly the sparks of new ideas - New Golden Dawns.

Thus our axioms and verities are always being overthrown by the ongoing scientific evolution; our Destiny is to acquire, nurture, then destroy an infinite succession of 'truths' on the journey to eternal ideals, sensed by our spirit. This phenomenon demonstrates that we are mentally alive and growing, for we are able to puzzle, to seek and ingest new knowledge, to transform our findings and to 'kill' the old truths by intellect and vision, creating ever new and higher truths. And so occur the infinite birth, death and re-birth of 'values'; the process is one of everlasting growth and can only be carried out and maintained by a spiritually aware people, capable of transmuting the death of one belief into a new generation of truths.

#### THE ILLUSION OF TRUTH

From another vantage, each plane of truth is illusory since it generally is supplanted by a greater truth and consequently the Aryan folk is travelling from illusory truth to illusory truth in what is a 'dream-quest' to infinity. But the Destined Dream has real meaning because its happening involves a real freedom of movement to conduct scientific inquiry and because all materiality and its laws have within them the eternal cosmic spirit-energy.

Science lives on research, and research is 'intellectual adventure' of a sublime order; the creation of science comes from a love of daring, exploration and discovery. The notion of Honor impels members of our folk to venture out and find the truth and enables them to withstand the defeats of these truths by better ones. Only a heroic people can deliberately and resolutely endeavor constantly to overthrow and replace its own certitudes, to withstand the pain and loss of always vanquishing assumptions and values. We are a race of adventurers, researchers and inventors, rather than one of businessmen, and we have procreated a sci-

entific aristocracy which has the intelligence, stamina and self-mastery to dedicate itself to our Destined Quest.

Heroics are needed not just to endure the personal sacrifices and exertions imposed by a scientific career, but in the more general sense of having the willingness and resilience to tolerate cycles of building up and then wrecking one's convictions, replacing them with new 'certainties' at an accelerating rate. Aryan heroic idealism and vitalism, the spirit which demands knowledge at any cost exemplified by Odin's sacrifice of his one eye at the Well of Mimir - evidence an inner strength not matched by other peoples; this is the might which wills us to be proven wrong in our advance into reality. Through past and future centuries of wondering and seeking, our spirit was and will continue to be enriched by the accretion of higher facts and by the reaffirmation of primary values, and thus our folk will always be growing and adding new material while remaining in the youthful state of 'becoming'.

Our spiritual-scientific mode fosters a capacity for tolerance and fairness and confers an easy-going outlook whereby we don't take ourselves or the universe too seriously. The idea of honor which promoted the truth quest also gives rise to a certain modesty since so many failures and reverses befall our scientific pursuits and since our dearly-held beliefs and certitudes are constantly undergoing refutations and replacements. Because we have been proven wrong and right so often, we can joke about it all; we have accumulated the strength and confidence to take risks with our truths and to laugh about ourselves and the world. From these resources come our resilience and our honor; our inborn sense that we are but points in infinity and our researches which have confirmed this intuition are the 'Joyful Wisdom' that endows us with an even-tempered, rather cheerful disposition. The realization that there may be no ultimate we can reach and the foreknowledge that contemporary truths may well be proven wrong in the future, encourages in us an attitude of moderation and mild self-deprecation as the adventure goes on.

Moreover, we have evolved more open, objective minds because science requires that everything be tested, for in this testing nothing can be taken for granted and our minds must stay optimally receptive to theories and data. Nietzsche speaks of this aptitude as one of having no 'conventions' or convictions, for the mind must throw out



maximum light and accomodate all information.

### INTUITION AND IMAGINATION

Although science requires rational, systematic thinking, it also demands a flashing imagination. A review of the steps in experimentation shows that inductive leaps of imagination are critical throughout the process; the hypothesis often is formulated on pure supposition or inspiration from knowns, the design of the testing phase and its apparatus calls for bolts of ingenuity, and refined and brilliant conclusions are frequently reached through intuitive revelations. In science there is a subtle interplay between reason and imagination (or divine poetic insight); analysis by reason and logic accumulates a store of known, or verified, data building up a 'rational change' which sometimes induces arcing of the understanding to higher levels of knowledge. This occurs the leaps of substantiated conclusions by which human understanding jumps from known nature up to the 'supernatural', which becomes the next natural base.

Concurrent with our constant growth is a widening and deepening of naturalistic mysticism. The more we venture forth and uncover new knowledge, the more profound become the oncoming mysteries. Mysticism (Western) begets mysticism, for as the idealistically-motivated nature probe leads to the resolution of certain perplexities and the transcendence of ignorance, the gained insights act upon our rational and imaginative powers to project new riddles and possibilities. Evident again is the utter contrast between Eastern and Western mysticism, for the latter empowers and emboldens the mind; it leads the intellect to think in ever more general and wider terms rather than to collapse into uncertainties; our Faustian idealism wings our souls and intellects on a flight beyond knowns and sureties towards new shores and starts. 'There is nothing under us' is a cheerful observation to the Aryan, -- especially since we haven't crashed yet!

The impulsion of our mysticism pushes us continually forward through infinite phases of knowledge and experiences and satisfies the primary Nordic urge for 'infinite motion ahead' towards the ever-receding ideality (H.P. LOVECRAFT).

From our primitive notion of a cosmic 'person' ulterior to nature's surface, we have constructed an Aryan theogony, the notion of a living universal presence and the more we progress scientifically, the more

cameraderie we feel with this nature-spirit which inheres in all and lives to and from infinity. Together with our Faustian impulsion for indefinite forward motion, another aspect of the Aryan Idea is that the universe and the nature-spirit-divinity are limitless and timeless, and that this entity is in 'all time' and for 'all time'. We are incorporated into the universal organism, we are always 'with it' and 'within it'.

Out of this cosmological Idea of an endless 'becoming' universe and infinitely remote ideal Truth has emerged our theogony of an eternally young and living nature-spirit-energy to whom and with whom we are affiliated: our Destiny is to pursue through science the truth beyond time and space - animated by the immanent cosmic deity.

This Destiny is embodied in the 'Mystical Union' of material nature with the invisible divinity - the unseen, impalpable 'reason for all and in all' (Meister Eckhart). To a greater extent than other peoples, Western folks intuit a cosmic consistency which is in all and of all nature; our character makes us reach out for this eternal spirit and for an understanding of its innate quality through science.

Aryans are born with a self-evident knowledge that all creatures of nature are of a common mystic 'substance-life'. This cosmic identification is anagogic because within and infinitely without all is the invisible universal person-energy: this is the hypothesis, or the essential Idea of our soul dynamic. It is this self-evident 'Mystic Identity' or 'Mystic Unity' possessed by the Aryan ego that defines and characterizes it and is its Destiny.

Furthermore, the Idea of an allied nature-divinity relationship linked with the Idea of a boundless dream-quest for truth yields a second Idea of 'Oneness' namely that in infinite 'Becoming' (discovery of an endless series of illusory truths) is 'Being' (the nature-spirit in and of all) and hence that in the present, immediate and material is eternity. In this fashion is value, or meaning, found in existence: Nihilism is annihilated by Life, the living spirit-energy of Nietzsche and Ward. Through the chaos of change and the death of the gods, in this Becoming is the Being of the cosmic physiology or 'divinity'; one 'Oneness' is the mystic union between man, nature and spirit-energy and another level of this 'Oneness' is that of continually new truths coeval with the universal and eternal Being which provide a crucial hope for the future



simply dumped him into the memory hole because of his political leanings.

It is about time this great kinsman of ours is restored and given his due, and that his books again be found on our shelves. We are pleased that a re-publishing of his most important books is taking place and it behooves us to push this wave of popularity of our famous kinsman by promoting his writings. This first of all means that we ourselves should read his books and give him the place of honor he deserves as one of the giants of Nordic literature. In the process we'll learn about life in Norway at the time, for much of Hamsun's writings dealt with the life of common people, their work, their problems, their fight to make a living under the harsh conditions of the Norwegian weather.

A biography of Knut Hamsun has been written by the Englishman Robert Ferguson. It's a paperback, published in 1987 and apparently it makes the life of the author sound so interesting that film rights have been secured by a Norwegian film company.

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## Malcolm X

We've had it up to the gills with all the Martin Luther King Jr. celebrations in the last couple of months; you probably have too.

It's a shame the black community has chosen to heap all this honor and attention on the King character and pass almost in silence the anniversary of the murder of a man who, in our opinion, is far more deserving of their respect and affection: Muslim leader Malcolm X, assassinated by members of a rival Muslim group (so the official report says) on February 21, 1965, 25 years ago.

Militant blacks still honor Malcolm; the rest of the black community has been mesmerized by the media into considering King Jr. the better man. We disagree.

Yes, good readers, we remember Malcolm X calling us blue-eyed devils and sprouting hate against us. He was a fanatic follower of the Nation of Islam, but after a pilgrimage to Mecca where he met white Muslims, he moderated his opinions and realized that not all whites are devils.

Malcolm was born on May 19, 1926, in Omaha. He attended an integrated school and made good grades. He early showed leadership qualities and was elected president of his class the year before he left school. He got in trouble with the law and did a stint in prison where he was smart enough to use the

time to improve his education. During this period he also heard about Islam and later became member of the Nation of Islam. He was born Malcolm Little but, as is Muslim custom, changed his surname to X as a symbol of his lost African heritage.

His violent anti-white speeches created fear among the ruling whites and divided the blacks, many of whom chose to follow King and his Christian religion. King's demands were far easier to follow than those coming from Malcolm X. Most of what the former demanded could be bought with money extracted from the taxpayers and government imposed discrimination against the working white public. The demands Malcolm put on his black brothers and sisters were far more taxing for them, for, in the words of his widow, Betty Shabazz, 'his call to the blacks was to take responsibility for their lives and build a community where their children could flourish'. But he wanted them to do it by their own efforts, to develop self-reliance rather than waiting for others to do things for them. He was strongly opposed to welfare and wanted the blacks to set up their own businesses, to earn their own self-respect. Malcolm favored separation of the races; we have no argument with that.

The popularity of Malcolm X has gained strength in the last few years. The blacks are re-thinking their attitudes and they are finding that what Malcolm said makes a lot of sense.

Our forefathers saw life as a struggle, and our gods have 'told' us that in order to gain knowledge and self-reliance, you have to apply yourself and maybe even pay with something as valuable as an eye.

Some of the so-called black leaders pushed from behind to positions they cannot handle are a sorry sight. But the real leaders of the black community, the intelligent ones, know what is needed, and they have begun to speak out. They are saying much the same as Malcolm X was saying in the 60s and, without necessarily becoming members of the Nation of Islam, it would be wise for black people to listen to the advice and this time to follow it.

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We apologize for giving you two issues both with the number #125; the Anarchist issue should of course have been #126. Further, we have for some time been running one issue behind; we hope this double issue will bring us up to date and we'll try to keep it that way.

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## THE DEATH OF THE GODS - A Review

Cultural self-censorship in our 'free' society of corporate capitalism is a thousand times more efficient and insidious than the ham-handed, jack-booted methods of the blatant police state, because self-censorship preserves intact the illusion of freedom of expression and freedom of speech by allowing a spectrum of pre-selected approved choices or alternatives, while virtually guaranteeing that 'inappropriate' or 'offensive' material is effectively suppressed (at least as far as any mass audience is concerned) through an unofficial consensus operating via control of publishing and distribution channels.

This is why you won't find a copy of Dimitry Merezhkovsky's *THE DEATH OF THE GODS* at your local bookstore, unless by some great good fortune you locate one in the 'used' section. For Merezhkovsky's moving tale of Julian the Apostate's heroic effort to reverse the fetid tide of christianity and restore paganism to its rightful station is clearly too potent a dose of brain-food for the tranquilized sheep grazing in the literary fields of kitsch, schlock and schlep-ery.

Dimitry Sergeyevich Merezhkovsky (1865-1941) wrote *THE DEATH OF THE GODS* (Julian the Apostate) some ninety years ago as the first part of a trilogy entitled "Christ and Anti-Christ"; the other two novels, appearing several years later, featured Leonardo da Vinci and Peter the Great as their protagonists. The purpose of this trilogy was to express Merezhkovsky's religious philosophy, a synthesis of the pagan celebration of the flesh and the christian cult of the spirit which he called "The New Road".

Merezhkovsky's beautifully written account of the life of Flavius Claudius Julianus (331-363), while fiction, closely follows historical facts. The religious-philosophical pronouncements of Merezhkovsky's Julian are of course colored by the author's own beliefs, but they are rousing and wonderful nevertheless; and for a supposed pagan-christian synthesis, the emphasis here is strongly on the pagan side: the book is a veritable tour de force of exotic religious doctrines.

As *THE DEATH OF THE GODS* opens, Julian is a young boy exiled in Cappadocia, his father and other kin having been murdered 'in the name of Christ' by his cousin, the power-hungry Emperor Constantius. The boy receives religious instruction in Arian

christianity, but his soul instinctively recoils in horror at the life-hating gloom and doom permeating the dogmatic sect of the "Galilean". By contrast, his spirit is refreshed and enthused by studies of the ancient Greeks, particularly Homer and Socrates. But hovering above all of this is the everpresent threat of death at the hands of a hostile ruler, and Julian grows up with this morbid spectre constantly in mind.

This doesn't defeat his fundamental life-affirmation, however. Visiting an old temple dedicated to Aphrodite, Julian is impressed by its joyous simplicity and openness to Nature, so invigoratingly different from the claustrophobic miasma of christian ceremony; and he has a rapturous religious experience before the beautiful statue of love's goddess.

That ecstasy doesn't last, unfortunately, and Julian becomes a truth-seeking young adult, tormented by the mysteries of existence. He appeals for enlightenment to his teacher Iamblicus, who propounds a pantheistic Neoplatonist gnostic gospel:

"... God neither cometh nor goeth away - He doth but appear. Behold -- there He stands! He is a negation of the world, of everything that is. He is naught, -- He is all... It is He who fills the Universe, who imbues the very atoms with His breath, who illuminates all matter - He, Chaos, an object of terror for the Gods even as the evening sun gilds the dark cloud... Over the eternal ladder of birth and death, the souls of all creatures ascend and descend toward Him and away from Him. They try to depart from the Father, and can not. Every soul would fain be itself God, but in vain; it sorrows after the Father's bosom; upon earth it hath no peace; it thirsteth to return to the Sole One. We must return to Him, and then all shall be God, and God shall be in all... All universes, all stars, and the sea.. and the earth, and the beasts, and plants and men -- all these be Nature's dreams of God... the soul of man is Nature with her slumbrous eye-lids opened, awakened, and ready to behold God no longer in a dream, but in reality, face to face... There, in the kingdom of the eternal Mothers, in the bosom of the Universal Soul, are secreted the seeds, the Idea-Form of all that is and has been and shall be; there is secreted the Logos-embryo both



of the grasshopper and of the blade of grass and of an Olympian God... He himself is Light. He doth penetrate all the soul and doth transmute it into Himself. The soul doth become God, or, to put it better, doth but recall that through all the eternity of eternities it hath been and shall ever be God. Such, my son, is the Life of the Olympians..."

But these words of wisdom don't fully satisfy Julian; his heart still seethes with disquiet, raging at the vulgar christian mobs who revel in the downfall of the noble gods. He consults numerous philosophers in a desperate search for intellectual and emotional fulfillment. Eventually Julian joins a mystery-religion cult, and during an hallucinatory initiation rite he has a soul-searing vision of christian and pagan archetypes, all appealing for his loyalty. The "Hierophant" - a sort of pagan guru - helps Julian to figure it all out:

"Thou mayest put questions."

"Didst thou summon Him?" uttered Julian.

"Nay. But when one string of a lyre quivers, another will respond to it, opposite answers to opposite."

"Wherefore, then, is there such might in His words, if they be falsehood?"

"They are truth."

"What sayest thou? Then the words of the Titan and the Angel are falsehood?"

"They, too, are the truth."

"Twain truths?"

"Twain."

"Thou tempest me..."

"Neither myself nor the complete truth is tempting or extraordinary. If thou fearest, keep silent."

"I fear not. Tell all. Are the Galileans right?"

"Yea."

"Wherefore, then, did I make the renunciations?"

"There is also another truth."

"A higher?"

"Nay. The equal of that which thou didst renounce."

"But what is one to believe in? Is there God?"

"Both there and here. Serve Ahriman, serve Ormuzd, as thou wilt; but remember: both are equal; the Kingdom of the Devil is equal to the Kingdom of God."

"Whither is one to go?"

"Choose one of the two paths, and halt not."

"Which?"

"If thou dost believe in Him, take up the

Cross, follow Him, as he hath ordained. Be poor in spirit, be chaste, be a lamb without voice in the hands of executioners; flee to the desert; give up thy flesh and thy spirit to Him; suffer, believe. This is one of the two paths: the great martyrs among the Galileans attain the same freedom as Prometheus and Lucifer."

"I do not want it."

"Then choose thou the other path: be strong and free; pity not, love not, forgive not; revolt and vanquish all things; believe not, and come to know all things. And the universe shall be thine, and thou shall be even as the Titan and the Angel of the Morning Star."

"I can not forget that in the words of the Galilean there is also truth; I can not endure two truths..."

"If thou canst not, thou shalt be even as all mortals. 'Tis better to perish. But thou canst. Dare. Thou shalt be Caesar."

"I - - Caesar?"

"Thou shalt have under thy sway that which not even the hero of Macedonia had. The Sun, the God Mithra, crowneth thee with his purple. 'Tis the purple of Caesar. All is thine. Dare!"

"What need have I of all, if there be not one sole truth; if there be not God whom I seek?"

"Find Him. Make one, if thou canst, of the truth of the Titan and the truth of the Galilean, and thou shalt be the greatest of all that are born of women on earth."

While this advice percolates within, adding new facets to his essentially pagan nature, Julian adopts a christian veneer to help secure his survival.

After much intrigue and maneuvering through the political and religious establishment, and with the patronage of the Empress, Julian becomes a Caesar (though still technically beholden to the murderous Emperor Constantius who wavers between hostility and ambivalence towards Julian). Julian then embarks upon a career in the army. He glories in the military life, coming fully into robust manhood, toughening himself psychologically as well as physically, and winning the admiration of his troops. The young Caesar shows his true mettle as a leader in a ferocious battle with the Teutonic Alamanni, and with this victory his prestige increases even more. Julian goes on from triumph to triumph in Gallia, re-



conquering territories fallen to the 'barbarians'.

Eventually, his armies, increasingly disgusted with the Emperor, proclaim Julian "Augustus". Constantius sickly and disheartened, attempts to send an army against Julian's forces, but suddenly dies amidst unfavorable omens.

Julian now officially becomes Emperor.

His spiritual quest continues. He seeks counsel from a wizard, Maximus:

"Master," quoth Julian, "why have I not that divine lissomeness of life, that joyousness which maketh the heroes of Hellas so splendid?"

"Art thou not a Hellene?"

Julian sighed: "Alas! Our ancestors were savage barbarians, the Medes. In my veins flows heavy Northern blood. I am no son of Hellas..."

"Friend, Hellas has never existed," uttered Maximus, with his habitual equivocal smile.

"What dost thou mean to say?"

"That Hellas which thou lovest has never had an actual existence."

"My faith is vain?"

"It is possible to have faith," answered Maximus, "only in that which is not, but which shall be. Thy Hellas shall be, there shall be a kingdom of god-like men."

"Master, thou dost possess mighty spells - free my soul from fears!"

"Fears of what?"

"I know not... Fear has been mine since childhood;... I fear all things - life; death; my own self; that mystery which is everywhere; the dark... Fain I would be joyous like the great men of ancient Hellas, yet cannot! It seems to me, at times, that I am a coward. Master! Master! Save me! Free me from this eternal darkness and horror!"

"Let us on. I know what thou art in need of," quoth Maximus solemnly. "I shall cleanse thee of this Galilean corruption, of the shadow of Golgotha, through the radiant effulgence of Mithra; I shall warm thee after the water of Baptism with the hot blood of the Sun-God. O, my son, rejoice - I shall bestow upon thee great freedom and joyance, such as no man has ever yet had on earth."

Thus, Julian is initiated into Mithraism, exultantly exclaiming at the ceremony's climax: "Henceforth and unto death, the Sun alone is my wreath!"

Mithra, it should be remembered, was a god of the Vedic Indo-Aryans and ancient A-

ryan Persians; the name means "Heavenly Light".

Julian now openly declares his faith before a huge assembly of his troops; before their astonished eyes, and to the dismay of the 'Galileans' present, he casts the christian emblem off the imperial standard and fixes upon it an image of the Sun-god, Mithra-Helios, crying out:

"Glory to the invincible Sun, the sovereign of the gods!"

Now the Augustus bows before the eternal Helios, the God of Light, the God of Reason, the God of Joyousness and of Olympian Beauty!"

So would Julian begin the reconstruction of antiquity's pagan splendour, but he quickly discovers that the dark spirit of his degenerate age, like some irresistible tidal wave of sewage, has polluted or swept away just about everything that is worthy and sublime. He organizes a Bacchic procession through the streets of Constantinople to try to recapture the joyous innocence of the past, only to be horrified when he realizes that the participants are uncomprehending scum and riff-raff. To his friend the physician Oribasius Julian laments:

"... Wherefore, from day to day, do men wax more hideous? Where are they - these godly ancients, these austere heroes, - these proud youths, these pure women in white fluttering garments? Where is this strength and joy? Ye Galileans! Ye Galileans! What have ye wrought?"

"... Thou speakest like an artist," replied Oribasius. "But the reveries of a poet are dangerous, when the fate of the universe lies in his hands. He that reigns over people - must he not be greater than a poet?"

"Who could be greater?"

"The creator of a new order of life."

"The new, the new!" exclaimed Julian.... Truly, at times I fear your new things! The new seems to me shill and cruel, like death, I tell thee, my heart is in the old! The Galileans also seek the new, spurning the ancient holy things. Believe - the new is only in the old, but not in that which is becoming old; 'tis in that which has died but is immortal; in the desecrated, in the beautiful!"

He rose to his full height, with a face pale and proud, with his eyes blazing:

"They think Hellas has died! Lo, from all the ends of the world, the black monks, like black ravens, are flocking together towards the white marble body



of Hellas, and greedily pecking it, like carrion; and they wax merry and caw: 'Hellas has died!' But Hellas can not die. Hellas is here - within our hearts. Hellas is the god-like beauty of men upon earth. It shall awaken -- and woe be then unto the Galilean ravens!"

"Julian," uttered Oribasius, "... I feel frightened for thee - thou wouldst perform the impossible. The Ravens do not peck a living body, while the dead are never resurgent. Caesar, what if the miracle be not consummated?"

"I fear naught - my ruin shall be my salvation," exclaimed the Emperor with such joy that Oribasius involuntarily shuddered, as though the miracle were about to be consummated. "Glory to the rejected, glory to the vanquished!"

"But ere I perish," he added with a haughty smile, "we shall wrestle a while longer! I fain would have my foes worthy of my hatred, but not of my contempt. Truly do I love my enemies, for that I can be conquering them. In my heart is Dionysian joy. Now is the ancient Titan arising and rending his chains, and once more is the Promethean fire being kindled upon earth. The Titan - against the Galilean! And so I come, to give unto men such liberty, such gaiety, as they never durst even dream of. Rejoice, ye tribes and nations of the earth. I am the harbinger of life, I am the liberator -- I am the Antichrist!"

Julian throws himself into the business of governing with a passion, drafting laws and edicts, and formulating great plans for institutions dedicated to the propagation of paganism. Foremost in his mind, however, is the solution to the christian problem. Although he implements some discriminatory measures against the Galileans to limit their influence, Julian opts against outright repression; by and large his policy is to "conquer them through compassion, in the name of the eternal gods". When a group of christians ~~do~~ complain to him about material discomforts they are experiencing due to some of his illiberal decrees, Julian berates them for their hypocrisy:

"... Ye say: 'Blessed are the poor in spirit.' Be poor in spirit, then, Or think ye that I know not your teaching? O, I know it better than any one of ye! I see in the Galilean testaments such profundities as ye have not even dreamt of. But every man to his own: do ye leave to us our vain wisdom, our poor Hellenic learning... Ye

have a higher wisdom. Ours is the kingdom of earth, yours is the kingdom of heaven. Verily so! Be ye even as simple as children. Is not the blessed ignorance of the fishermen of Capernaum higher than all Platonic dialogues? All the wisdom of the Galileans consists but of one thing: 'Believe!' Were ye real Christians, ye would have blessed my law. 'Tis not the spirit that is now indignant within ye, but the flesh, to which sin is sweet. -- That is all I have to say to ye, and I hope you will excuse me, and agree that the Roman Emperor is more concerned for the salvation of your souls than ye are yourselves."

Julian cleverly promotes freedom of expression for all the christian sects, hoping that in their competition and furious doctrinal disagreements 'they shall tear each other to pieces like feral beasts, and shall give over to ignominy the name of their Teacher, far quicker than I could attain that end through the cruellest persecutions!'

The christian leaders, although fanatical, are not stupid; it soon dawns on them what Julian is up to, and they counterattack by trying to stir up the superstitious masses with anti-pagan harangues.

And while his christian enemies are agitating against him, Julian is dismayed to find extensive graft and corruption throughout his vast governmental bureaucracy.

At this moment of troubles, the mysterious wizard Maximus suddenly visits Julian to prophesy a coming pagan Messiah:

"Behold, He will appear... even as the lightning out of the cloud, death-bearing and all-illuminating. He shall be fearful and fearless. In Him shall blend good and evil, meekness and pride, even as light and shade blend in the murk of morning. And men shall bless Him not only for His compassion, but for His mercilessness, for even His mercilessness shall be endowed with a force and a beauty like that of the gods..."

At one time I did bless thee, thy life and thy reign, Emperor Julian; now I bless thee - thy death and thy deathlessness. Go, perish for the Unknown, for the Coming One, for the Antichrist!"

Meanwhile, christian demagogues carry on their campaign of disrespect for the Emperor, spreading bogus tales of hideous pagan atrocities and encouraging civil disobedience. When an unruly mob of christian hooligans fails to disperse, it is an enraged Julian himself who leads a charge of troops to break it up.



Despite this show of force, the christians persist in their mischief; polarization between christian factions and pagan government intensifies. Julian further perturbs the Galileans when he orders them out of a sacred grove of Apollo in which they had erected a martyr's shrine; and when a presbyter makes a crack about idol-worship, Julian responds with angry eloquence:

".. What men of folly do ye deem us, asserting that we do deify the substance itself of our idols -- copper, stone, wood! All your preachers are desirous of convincing both all others and ourselves, and themselves of this. But 'tis a lie! We revere not the dead stone, copper or wood, but the spirit, the living spirit of beauty in our idols, examples of the purest charm divine. Not we are the idolaters, but ye, rending each other, like beasts, over (words), over a simple iota; ye, who osculate the rotted bones of criminals, executed for the infringement of the laws of Rome; ye, who style the fratricide Constantius 'Eternity', 'Holiness'! Is it not more reasonable to deify a splendidly beautiful sculpture of Phidias, than to bow down before two wooden sticks, laid criss-cross on each other -- an ignominious instrument of torture? Should one blush for ye, or pity ye, or hate ye? 'Tis the limit of insanity and ignominy that the descendants of the Hellenes, who have read Plato and Homer, should be rushing -- whither? O, abomination! -- to the rejected tribe, almost exterminated by Vespasian and Titus, in order to deify a dead Judean! ... And yet ye dare to accuse us of idolatry!"

To re-establish the grandeur of the old Empire, to give glory to paganism and overawe the christians, Julian decides to cast his fate into the hands of the gods and embark upon a war against Persia. He delivers an intense, yet sober speech to his army, reminding them that 'victory is to the strong'; and with an enthusiastic salute to their Caesar the invasion force sets off.

At first the Romans see little fighting; the Persians retreat to draw the invaders deeper into their territory. Julian's armies do overwhelm a couple of Persian fortresses, meeting ever more furious resistance in the process.

Despite these initial victories, bad omens abound, and Julian damns and defies the gods themselves for seemingly forsaking him in his 'great mission'.

Finally, a massive Persian army appears,

and the decisive battle is joined. Julian joyously and valiantly leads his forces into the thick of the fighting. He and his comrades are slashing their way through a host of foes, when a cavalry detachment of enemy Saracens charges, and Julian is speared in the side.

The Romans are victorious, but their victory is bittersweet. In his tent the dying Emperor speaks to his loyal intimates for the last time:

"Hearken, my friends: my hour has struck; perhaps much too early; but as ye can see, I rejoice, like a trustworthy debtor, returning my life to Nature, and there is within my soul not sorrow, nor fear; -- there is in it but the calm joyousness of the wise, a premonition of an eternal rest. I have fulfilled my duty, and, in recalling the past, I have nothing to repent. In those days when, pursued by all, I awaited death in the desert of Cappadocia, in the castle of Marcellum, and later, at the summit of greatness under the purple of the Roman Caesar, I kept my soul immaculate, striving toward lofty ends. But if I have not fulfilled all that I was fain to do, forget not, men, that the affairs of the earth are directed by the forces of destiny. Now I bless the Eternal for that He hath given me to die not of a lingering malady, not by the hand of a headsman or a villain, but on the field of battle, in the flower of my youth, in the midst of unfinished exploits... Tell, my beloved ones, to my enemies and to my friends, how die the Hellenes, fortified by the wisdom of the ancients."

And as the first rays of the rising sun light upon his face, Julian whispers his final words:

"Rejoice!... Death -- is the sun.. I am even as thou art, Helios!"

The Roman triumph in the field comes to naught, as Julian's armies withdraw and Rome makes peace with Persia on ignominious terms; the pagan renaissance sputters out with the extinguishing of its leading light; the christian rabble celebrates: dreams turn to ashes for the former colleagues of the 'Apostate'. But pagan defiance lives on, and one of Julian's closest friends vows: "Helias shall arise again -- and with it, we!"

We've quoted extensively from THE DEATH OF THE GODS in an attempt to communicate the flavor, style and drama of Merezhkovsky's epic (and sadly unavailable!) tale. Julian



truly comes alive in this book, not only as an imposing figure, 'storming the heavens' but as a human being, with the weaknesses and failings of a human being.

It is precisely how Merezhkovsky shows this 'human, all-too-human' character overcoming his frailties to build upon his fortitude and actualize his inner majesty that makes THE DEATH OF THE GODS such an inspirational work.

We have in Merezhkovsky's novel an 'Uncle Tom's Cabin' of paganism which could be a big help in our cause; the fact that the book is virtually unobtainable is a real tragedy, a disgraceful commentary on the state of today's 'Western culture'.

Perhaps, in some small way, this review will stimulate an interest in Merezhkovsky's works that might pay off for us in the future. For we badly need a literature to publicize and exalt OUR heroes and values; much of this already exists but is forgotten, out of print or simply ignored. One of our tasks is to bring this suppressed literature back out into the awareness of our Folk.

Julian and we are kindred spirits - he sought, as we now seek, the god-like in man; he fought, as we now fight, the same obscurantist opponents. Let us take courage, then, from both his historic and novelistic example and vow that our Folkdom, like Hellas, shall arise again!

P.W.

## Two Precious Things

Aryanist Assignations is a dating or correspondence service entirely for people of European ancestry. It is intended for those who have problems finding mates within the folk with the 'right' physical and mental qualities. We know nothing about this organization/business but for those of you who might like to try, the address is POB 506361 Cicero, IL 60650. The Fellowship does not accept any responsibilities for problems, disappointments or other frustrations due to contacts with this venture, however, we have no reason to believe it is not on the level.

Anyway, what caught our eye in the brochure we received was what it said about bringing up a family and what parents could do for their children. Two very important points were mentioned, expressed in a little verse:

Give to them two precious things -

Give them roots and give them wings!

This is exactly what good parenting is supposed to provide.

Today even many older people, let alone most young, don't know whence they came - they may know their grandparents, but many don't. Often people have no idea about the country their forefathers lived in, its customs, history, culture. We trust that most of our readers are aware of this and have started a family tree; but it is something to keep in mind and urge others to do whether Odinists or not.

It is no wonder some parents have not provided such information for their children, for in the last 50 years at least psychologists and other assorted establishment tools have done their level best to minimize the importance of heredity, family ties and genetic relationships. To know from where one hails is a good foundation for a healthy and well-balanced personality; such knowledge gives a certain feeling of security, of knowing that you are a link in a chain of generations that spans centuries; it creates continuity with the past; and without a past the present seems somehow to flounder.

These are the important roots parents can give to their children. But what about the wings?

When the kids are little there is one kind of problem: it takes forever to let them tie their shoelaces, you can do it much faster yourself. The kitchen gets awfully messy if they make their own lunches and it is a constant fight to get them to hang up their clothes, yet you must give them the opportunity to learn.

When they become older the problems are different. We all know that teenagers will much rather listen to what others say than what their parents tell them. Our forefathers favored a system that it would be difficult for us to recreate at present but one we must keep in mind. They often exchanged kids within the family or close friends and let them stay for a year or two which gave the youngsters an opportunity to learn new customs, eat different foods and meet other people. And these grown-ups were much smarter than their own parents, right?

The few who have that opportunity already should take advantage of it. The rest of us will have to look to nature for advice; the kitten is trained to hunt, the mother bird is carefully showing her brood how to fly; when they are well instructed they are let loose. Of course the human baby is different, so is the human society; but with tender encouragement, nurtured self-confidence and prudent training the young should be allowed to try their wings, under the watchful eyes of the extended family. Unfortu-



nately we don't have ideal circumstances, so an ideal education and training of the young cannot be expected either; but it is something we must try to aim at whenever possible.

The Havamal does not really deal with this important part of family relations; but if the code of conduct is used to instruct the young and give them the balanced attitude needed to handle life's many situations, the inborn qualities should come through. But remember that the training of the young is everybody's business, so let's give them roots in the past, love and attention in the present, and thus give them the wings they need for the future. C

## Observations

SCYTHIANISM II - We've been lamenting the absence of any real barbarians to revitalize our decrepit 'Western' (geographically, if not any more culturally) society, a la the Teutonic overthrow of the Roman Empire - a concept which in its modern form has been termed Scythianism.

It's romanticist fun to contemplate such barbaric mayhem at a distance, both spatial and temporal; but experiencing the real thing must be a tad uncomfortable. After all, those barbarians didn't waltz through Europe with instructions from Miss Manners tucked in their belts; their 'revitalization' of Roman decadence surely must have made for what the Chinese have traditionally called - with massive understatement - 'interesting times'.

As cultured, respectable pagans, and in keeping with the watchword of the day, we'd like to usher in a kinder, gentler Scythianism.

History and the Zeitgeist, however, have their own agendas; so while we do bemoan the fact that no Vikings are landing on our dismal shores to, as we imagine, make it all better, we should not neglect to point out that our very own Folk is producing a colorful, talented array of characters - most essentially reactions to our decomposing society rather than its cause - that has the potential to put the Vandals and the Visigoths to shame in the creative destruction department.

These lovelies include skinheads, punkers, rock music freaks, redneck ruffians, urban nihilists, suburban anarchists, bikers, eco-commandos and monkeywrenchers, skulking sa-

tanists, survivalists, paramilitarists, incendiaries, readers of The Odinist, roof top snipers, mass murderers, serial killers etc.

We don't say they're all 'bad'.

We say they're all 'interesting'.

And we're not even mentioning the unique contributions of other racial groups to the social festivities.

French politician Georges Clemenceau once quipped that America is the only nation in history that has gone from barbarism to decadence without the usual interval of civilization.

Clemenceau died in 1929.

Party on, dudes!

DEMOCRA-FARCE - Those glamorous talking heads of TV news have of late been grinning like jackasses and slobbering on and on about how "democracy, democracy, democracy" is coming to the Soviet Union and its former satellites. This is, of course, exactly the sort of mindless babble we would expect from Money Power's propagandist goons.

But step away from the hypnotic glare of the Electric Zionist for a moment and ponder the words of British social critic Sir Herbert Read:

"Democracy, just as a political concept, is meaningless for any society larger than a small city or rural commune. Our so-called democracies in the Western world are oligarchies subject more or less to periodical revision (which never changes their oligarchical structure), and in this way they do not differ essentially from the oligarchies that rule the communist world. The people, in any human corporate sense, do not determine any policies outside their backyards. The world is governed by the representatives of industry, finance, technology, and by bureaucracies in the paid service of these powerful groups - governed, not in the interest of the people as a whole, not even of all the people in any one country, and not even nowadays for personal profit, but primarily for the self-satisfying exercise of power."

CHANGE OR DIE! - Medical experts recently reported that new strains of antibiotic-resistant germs have developed which render ineffective drugs such as the frontline infection fighter tetracycline and the older workhorses penicillin and erythromycin. The microbial nasties in question include gonorrhea, chancroid, meningitis and some pneumonia organisms, among possibly many others.

As if we don't have enough to worry about.



There are lessons to be learned from the little bacterial barbarians, however.

First of all, they illustrate once again that Nature is not a thing but a process, incredibly dynamic, constantly in flux, spawning mutated life-forms adapting to changing conditions.

Man, as part of Nature, is himself an instrumentality of change, altering the biotic environment and forcing the re-evolution of micro-organisms, just as he brings about environmental change at the macro level that induces not only extensive modification (most often deterioration) of the biological world, but also transformation of his social world (likewise most often deleterious).

Not all change-mongering life-forms are created equal, though.

The race of gonorrhea germs has enough 'sense' to change its very molecular structure - a kind of germ eugenics - to produce a super-race able to withstand the genocidal onslaught of humankind's medical warfare.

Aryan man, on the other hand, is content to let everyone, so to speak, pee in his gene pool, while he wallows in the self-destructive, self-sustained filth of capitalism, liberalism and christianity.

Meanwhile, the hard-working, disciplined Chinese, currently in the midst of extensive socio-economic change to speed modernization, announce that they are undertaking measures to eradicate genetically transmitted disorders 'to improve the Chinese race'; at the same time their leaders dramatically demonstrate that social disorders of the 'liberal' variety can be eradicated with liberal doses of lead.

The Chinese stimulate change to, as they see it, improve their national-ethnic situation, dealing harshly with those of their own who lag behind.

The gonorrhea germ changes itself to improve its biological situation, with not a tear for 'conservative' fellow-germs lagging behind only to be zapped by antibiotics.

The Aryan changes only in tightening his grip on obsolete, reactionary ideas and institutions - a whole race lagging behind.

One would think that the 'superior Aryan' would have at least as much on the ball as a gonorrhea bug.

P.W.

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## Celebrations

The Spring Evernight, celebrated on March 20/21, is an astrohomic event; it marks the halfway point of the sun's journey from its lowest to its highest position in the sky as seen from earth; this makes day and night

of even length and it is traditionally the first day of the Spring season.

Festivals in honor of the sun are the oldest and most common religious celebrations among all peoples following a nature religion; they intuitively understand that without the life-giving powers of this celestial body no life on the planet would be possible.

March 20/21 is also the time when we celebrate the awakening of nature after the dormant winter season; the date does not always coincide with actual fact; spring weather arrives somewhat earlier in the south and later in the north; still, field and barn are being readied for new growth; so naturally we honor our fertility gods on this occasion. Our forefathers paid tribute to the goddess Ostara, also known as Eastra and supposedly identical with Frigga. It is of course after her the christian Easter is named.

Egg hunts, colored eggs and egg dishes served at this time are symbolic of the beginning of life. In Germany ancient boulders known as Easter-stones may still be seen; they were decorated with flowers and green branches; bonfires were built and young and old danced around them until the early morning hours.

We may not be able to have bonfires; but we can gather to celebrate the season, honor the goddess and rejoice that the blessed sun still shines and that nature is well on her way on another yearly cycle with promises of continued life as it has been lived for untold generations.

In the month of May we have two celebrations; the 10th day of the month (or the second week-end) is designated Tree Planting Day. This is intended to remind us of the ecological problems we're facing today. Industry and the developers are cutting down trees and bushes and building houses, malls and parking lots instead. This may be convenient to a degree, but for each tree cut down the quality of air is endangered, more people, more traffic and fewer trees mean more pollution. The air we breathe has among its components oxygen and carbon dioxide; in the process of supplying and renewing these gasses, trees and bushes play an important role; apart from their beauty and their fruit, they thus are a prominent part of our ecology.

Far more trees are cut down than are being planted; it would be good to start a tradition of planting one tree or bush every year, especially on such occasions as birth of a baby, a wedding, a special family event.

Trees have always been significant among our people and many stories are told about trees and their connection to the life of man. An Egyptian fable going back 3000 years tells of a man who had left his heart on the branches of an acacia tree; when the tree was cut down, the man died.

Thor's holy tree is the oak; it is told that St Boniface thought that by cutting down one such holy oak he could convert the Germanic peoples to christianity but the insulting act only made the Germans more opposed to the new religion. Lithuanians kept a sacred fire burning in honor of Perkunis, the name for their thunder god.



# OVERVIEW

On the death (in 306 CI) of his father, Constantius, Constantine, later called 'the Great', was immediately hailed as emperor by the army. He took on the responsibility, and during the next 20 years did his best to bring some order to the empire. He dissolved the famous Praetorian Guard and instead formed a bodyguard whose members were selected among the German soldiers. He stabilized the currency (based on gold), changed the custom of paying taxes in kind and created an economy in which the wealthier part of the population would carry the brunt of the taxation.

However important this may have been for the citizens of the empire at the time, what interests us most, actually the only point that has had a tremendous impact on our culture and our lives, is Constantine's attitude towards the 'new' religion -- christianity. He is the one person who is responsible for bringing the christian creed to the western world. And we have no reason to thank him for this accomplishment or to consider him 'great'.

Constantine has been called 'the thirteenth apostle' which shows how closely he was connected with introducing the organized church into our pagan communities. Yet he himself continued for several years to honor the sun-god and actually was not baptized until on his death bed.

One wonders why and how he was moved to change his attitude. Honoring the sun-god had always been done by the emperors. But then, we're told, on the evening of an important battle (in 312 CI) Constantine had a vision! (We'll need some visions of our own, to be sure, and soon!)

Apparently the emperor was not too sure the gods would give him victory, so to be on the safe side, he ordered the soldiers to put the christian sign on their shields; hedging his bets, so to speak. Unfortunately Constantine won the battle and interpreted this as being the result of the extra power residing in the christian god. Although he officially gave thanks to the sun-god for the victory, he began to favor the christian god and apparently thought it would do no harm. How little did he understand the menace he let loose!

Before long christianity was tolerated alongside the pagan beliefs; he gave large gifts to the churches, especially in Rome. He started the custom of giving tax exemption to church properties, a practice that

has cost the general public billions of dollars ever since.

During his reign the sun sign had been imprinted on the imperial currency. In 320 this was changed and much to their dislike the Roman soldiers were forced to attend church parades.

The christian teachings were now gaining in strength and before long it was the ancient beliefs that were 'tolerated'. And as we know Constantine declared himself a christian in 324, the same year he united the empire under one ruler; and christianity was officially proclaimed the religion of the empire at the Synod held in Nicaea in 325.

Constantine soon came to see his role, not only as the ruler of a united empire but also as the person responsible for the welfare of the church. This is a very important point, for it delegated to the secular ruler the divine authority and duty to settle religious matters, a power that Constantine officially exerted for the first time in 325 CI.

The early church did not enjoy smooth sailing; one heresy after the other rocked the structure, and the meeting in Nice was called to solve one such problem. Arius, a priest from Alexandria taught that the Son did not share the divinity with the Father. In other words, Arius did not accept the divinity of the Triune god but held that God the Father was unique, and that uniqueness cannot be shared. It followed that Jesus had to be created man, a prophet maybe, but not a god, not even a third of one.

There were great arguments on both sides of the issue. The debate raged, heated discussions were held all across the empire. Constantine felt he had to stop the fighting and Arius was duly excommunicated, but that didn't solve the problem. In the end the emperor called Arius to Rome; each gave in a little and the priest was re-instated into the grace of the church; but apparently he died before he was officially accepted.

Arianism has some interest for us because a bishop by name Ulphilas argued for the Arian standpoint (at the Synod in 360 CI) and took his views home to the Germanic tribes who were more inclined to accept this concept than the idea of a 3-in-One godhead; and Arianism enjoyed some popularity in the North. The controversy raged further and has really never been completely settled as we still occasionally hear arguments from both Trinitarians and Unitarians regarding this theo/logical point.

[Please note the difference in spelling between Arianism, the heretic beliefs we have



just been discussing, and Aryanism which is derived from the Sanskrit word *arya*=noble.]

Before Arianism threatened to tear the young church apart, the Donatists had already waged a hot fight to defend their viewpoints. This heresy was more or less contained within the African church. It centered around a few questions, the most important being that, as the bible says, you cannot serve two masters, God and Mammon; and the Donatists looked at the collection of wealth as a sin and warily eyed the riches of the early church. They were also feverishly awaiting the coming doom of the world and saw their only glory in martyrdom. Constantine was involved with solving some of these problems but did not succeed in ending the controversy; the heresy continued well into the fifth century when it seems slowly to have died out.

Other heresies came and went; some are still with us today as we see Christianity divided into several hundred denominations, each of which is convinced it has found its Holy Grail.

This is an important historic development, for Constantine thus became the first to link the Christian church with the state. Even though we're here talking about an organized church structure, which is against pagan views, the idea itself is not foreign to pagan concepts. To Odinists and other non-Christian religions there is no separation between religious and secular concerns. When our forefathers held their Moots, they had three purposes: judicial, communal and religious. When these were dealt with, there followed what may be seen as a fourth, the social association of the people in an atmosphere of fun and frolic with good food and friends.

In 330 CI the great city of Constantinople was built and dedicated 'on the command of God', the emperor claimed, on the site of the old Greek city of Byzantium and appropriately named after the emperor. For more than a thousand years it was the center of the eastern half of the empire. In 1453 it fell to the Turks and for another five hundred years it was the capital of the Ottoman Empire. When the Turkish Republic was created in 1923 its function as capital ended and in 1930 it was given the name of Istanbul. But its history goes back much further; it was founded in 657 BCI by the Megarians, best known for their wars with Athens and for their school of philosophy founded by Euclid.

Constantine died in 337 CI. Undoubtedly he was a great personality. Historically he

ended the classical tradition of Rome and, for better or worse, was the founder of the Christian culture period in Europe.

At his death the empire stretched from Hadrian's Wall in the north, along the two great rivers, the Rhine and the Danube on the continent; Asia Minor was within the Empire as far as the Persian border. In the south the frontier encompassed the Levant and Palestine, down along the Nile valley and ran to the desert. But this large land area was not politically united. It was too big and too divided. Greek was spoken in the east, Latin in the west. The Asian parts of the Empire went more and more their own way. Soon after Constantine's death a slow break-away began and only for a short period all of the empire was again ruled by one man. The emergence of two separate civilizations was inevitable but it still took some time before this became obvious to all. The development of Christianity and the structure of the church were part of this change.

Julian, during his brief reign (361-363) tried to restore pagan beliefs, giving him the title 'the Apostate' for his troubles, but he had no lasting effect.

What of course has most significance for us is what happened in the western part of the empire. The Ragnarok legend tells that both gods and giants were killed in the big battle in order to rid the world of all the evil forces that had grown too strong. In the Roman Ragnarok who and what actually died?

The empire was no longer a cultural entity, had hardly ever been one; there no longer was any political unity either. The empire had grown too unwieldy, too much corruption had developed.

All these negatives were eating up the good the empire had accomplished. It seems that when corrupt forces within a culture become too strong, it sickens on its own poison, and the good forces are unable to keep the culture alive; however, enough of the old is left (some of the gods or sons of gods) so the new age has a sound foundation upon which to build.

We're looking at Christianity with angry eyes because we only see the end results of the Christian period, but we have to admit that the creed with all its faults and fallacies, awakened great enthusiasm and inspired beautiful art. The split within the church caused by the Reformation opened up a revival of scientific studies and now, when the period had outlived itself, enough legacy from our pagan and classical forefathers has been preserved to serve as the



foundation for the new age that will emerge out of the present.

But let's get back to what happened next in our look at history.

Outside the empire the Germanic peoples were on the move. Along the Roman frontier, the Ostrogoths and Visigoths thronged along the Danube, Vandals, Burgundians and Lombards in the east, Franks, Alamanni, Saxons, Angles and Frisians in the west.

Then a danger appeared. The Huns swept out of Central Asia. They were a powerful soldier people; they quickly overcame the smaller armies of the Goths who sought protection within the empire. The Goths were allowed to settle although some fighting broke out when the Romans unsuccessfully tried to disarm them.

Because they were good soldiers and the imperial army had weakened, the Romans hired large groups of them as 'confederates', a designation first used in 406 CE, to help fight off the pressure from the other 'barbarians' when they menaced the empire. The tribes had fought each other before in territorial disputes, but this was different. Now the confederates were used by the Roman generals to protect the empire against their genetic cousins. Eventually this settled into the historic pattern of Europe where wars have been fought right up to today, still without the people realizing or understanding their genetic relationship.

The details of these years are not of interest; here are some highlights: In 409 the Vandals and Alans established themselves in Spain; Alaric the Goth sacked Rome in 410; the Visigoths formed a kingdom at Toulouse in 419; in 429 the Vandals moved further south and settled in Africa but took time out to sack Rome in 455. During all this the Huns had followed the Goths and many battles were fought; in 440 Attila became the Hun general; he gathered a large army and ventured west. In 451 he was defeated by an army that was Roman in name only; even the general was Germanic. The battle took place at Troyes, about a hundred miles ESE of Paris; this ended the menace of the Huns. In 476 the last Western emperor was defeated by Odoacer, a Germanic general. For all practical purposes this was the end of the Roman Empire; as mentioned, the eastern empire still continued for another thousand years.

It's easy to understand how the Christian church quickly gained in power and how the pagan gods soon were 'forgotten', when one considers that already after a few decades worship of the non-Christian gods was outlawed. The beliefs still had many defend-

ers but by the end of the fifth century the pagan teachers in the universities at Athens and Constantinople were expelled.

Judaism had long been the only monotheistic religion among many polytheistic beliefs; now Christianity, itself deriving much of its content from Judaism, turned against its 'mother church', so to speak; programs took place and many Jews fled the empire.

Also used effectively by the church as a weapon against heresies and dissidents was threat of excommunication, and emperors as well as other influential personalities were brought to heel by this intimidation. Thus in the space of a century or so the power had changed from secular to spiritual.

But the church was nothing like a harmonious entity; much strife existed within its structure. Powerful men pleaded for unity but to no avail; the ruling clique saw itself surrounded by sin, paganism and infidelity and it fought bitterly with all the power the church could muster.

One of the most important figures working for conciliation within the church was St Augustine (354-430). He was born in Roman Africa, which may be of interest as he thus did not have a Roman-Greco heritage but rather came from peasant Berber stock. His father was pagan; his mother Christian. At college he enthusiastically took up the study of philosophy and he became a member of the heretic Manichaean belief system of materialistic dualism (i.e. the conflict of light and dark forces). However, he soon became disillusioned and for a while leaned toward agnosticism. But, as fate had it, he earned a professorship at Milan and there came in contact with the powerful bishop, Ambrose, one of the leading figures of the church.

Augustine's slow conversion to Christianity, including a period in which neoplatonism seemed attractive to him, is described in his tome 'Confessions', but the process itself is not of as much interest to us as is his impact on the life of the church. He was baptized by Ambrose in 387 and became bishop in 396, which meant that besides being the pastor of a parish, teacher and preacher, he also was the presiding judge of a court with jurisdiction over civil cases.

With his extensive practical and philosophical background, he did not follow the main line of the church closely, but had his own interpretations. His beliefs may be summed up in three components: an outgoing energy of creative love is the basis of all; true judgments cannot come from outside but are intuitively known; one's conduct, directed towards seeking happiness and well-



being, is a universal desire of humanity. This order requires that the lower in the scale be subordinated to that which is higher - the spirit of God.

As an aside it is worth noting that his famous saying, 'Love and do what thou wilt' is rather close to "Eight words the Wiccan rede fulfill: An it harm none, do what ye will."

As mentioned, the Donatist heresy was strong in Africa and Augustine had to deal with it. After trying hard to solve the problems and opposing any force other than persuasion, he was finally forced to adopt legal penalties.

The tenet of Original Sin had been adopted by the Western church before the time of Augustine, and he had accepted it together with the rest of the beliefs. Now the Pelagians (another heresy) announced their rejection of this idea, Pelagius insisted that God had made every man free to choose and that sin therefore was a voluntary act; otherwise there would be no justice in God's punishments or rewards.

As Original Sin is one of the cornerstones of the whole christian structure, this had to be fought and Augustine became passionately involved in this controversy.

Baptism had always been symbolic of 'forgiveness of sin'; even babies had to be baptized because they were born with the inherited guilt of Adam's transgression which brought sin into the life of the human race. Without Original Sin there would be no need for a redeemer, and the purpose of Jesus would be null.

Part of Augustine's opposition to the Pelagian heresy is expressed in his book THE CITY OF GOD. In it he posits two cities, symbolic of the two spiritual powers, faith and unbelief. The whole question of predestination, free will, the idea of Grace and Good Work is involved. However, for a pagan to explain the finer points of christian theology is rather presumptuous, so we shall refrain and only say that dualism is the central idea of the book; Augustine throughout puts up 'good' against 'bad'; we can understand that; we have our own heroic gods fighting the evil giants; but whereas Augustine sees as the promoter of 'good' an out-of-the-body power of the christian god, our motivation comes from within through inborn instincts, self-respect and concern for the future of the Folk.

Funny enough, after Augustine's death nobody dared calling him a heretic, but it came pretty close. Whether or not he should be seen as heretical makes no difference to

us; his active involvement with church dogma had an impact on the spiritual concepts urged upon our forefathers; he therefore has a place in our cultural heritage.

##### C #####

## Celebrations cont.

Gaia, the Celtic name for Erda, is honored on this day as our Earth Mother together with Odin who found Rune wisdom under the world tree.

Since it was customary to begin the big festivals on the evening before, we like to reinstate that tradition and begin Beltane on Apr 30 as May Eve. Together with May Day it forms the second round of Spring fertility celebrations. The seed is in the ground, the breeding of stock animals has been done and the rest of the flock has looked after that matter by themselves; it is time to celebrate and pay tribute to the gods and honor them with song and dance.

Nanna, Balder's wife and mother of Forsetti (god of justice) is ruling May Eve; Frey and Freya are honored on Beltane itself; all symbolize fertility, growth and procreation.

Beltane is a Celtic word; it has been said to originate from the Semitic god Baal but modern linguists find that extremely questionable. It is an ancient celebration and as usual in olden days, a bonfire formed the important part of the festivities. Flower decorations adorned the homes and community buildings. A May pole was raised and streamers in gay colors were hung from the top. Dancing in a ring around the pole and other such traditional folk dances were performed with fun and enjoyment for all.

It should be noted that our religious festivals always were/are life-affirming; no downcast eyes or bowed heads, nor bended knees or sad faces. It was accepted that 'life is struggle', but there was no feeling of doom; life was to be lived. The Havamal says - 'And better the glad than the gloomy man, shall face what before him lies' and 'Bravely and gladly men shall live, till the day their death is at hand'.

In June we again begin a major festival the evening before. June 20, the evening before the Summer Sunstead, we have named Midsummer Night's Eve. Since June traditionally is the month in which many weddings are held, Freya is ruling the day; she is a goddess with many aspects, one of which is to preside over the happiness of new brides.

We don't know the origin of the dictum that a bride should wear 'something old, something new, something borrowed and something blue'; but 'new' and 'old' make sense as a carry-over from the past to the future; 'borrowed' may indicate that a new bride to succeed in her marriage may need the help from other women with more experience in home-making; but we suspect that the color blue was chosen because it rhymes with new, unless it is because Odin's color is blue. However, we suggest that Odinist brides also wear something red in honor of and to please the goddess Freya.

C





## THE FAUSTIAN NIHILISM OF GOTTFRIED BENN

Are Man's high-fallutin' religions and philosophies really honest efforts to explain an enigmatic, often malevolent reality? Or are all humanity's intellectualisms just whistlings in the dark, one big comforting, cowardly dodge, a refusal to look into the black pit of Nothingness?

German writer Gottfried Benn (1886-1956) scorned millennia of ideational frippery, looked right into that pit and reported back to us what he saw, and in so doing established himself as one of our Folk's most unique, fearless and challenging thinkers.

Benn's formal training was in medicine, and there can be little doubt that his experiences as a physician in constant encounter with disease and death shaped the outlook which informs his writings. His fascination with the grimmer side of life emerged as early as 1912 in a series of somewhat morbid poems; and after the shattering impact of World War I Benn's nihilism was in full bloom.

Blossoming also was Benn's talent as an expressionist writer (expressionism stresses the artist's subjective response to reality, rather than reality's objective depiction; as will be seen, Benn, the unsentimental realist, could perhaps best be considered an "objective expressionist"). In many ways a forerunner of the later existentialists, Benn turned out a torrent of avant-

garde poems, short stories, plays and essays, and rapidly became one of the leading literary lights of the Weimar Republic.

Unlike most Weimar literati Benn welcomed the National Socialist take-over of 1933 and spoke out in defense of the New Order, even in the face of severe criticism from many of his expatriate former colleagues.

Benn's uncompromising expressionism unfortunately ran afoul of what became the Party line for art, and in 1936 his work was condemned as decadent. For his part, Benn was growing increasingly critical of the Hitler regime, but he nonetheless remained in Germany, writing and doctoring. He spent World War II in the Wehrmacht medical corps, finally ending up in Soviet-occupied Berlin in 1945.

Eventually returning home to West Germany, Benn courageously resisted the inquisition of 'denazification', even though he had had his differences with the NS regime and had never joined the Party. Doggedly, he continued his literary pursuits and resumed his medical practice.

Recognition came again, slowly but surely; by the early 1950s Benn was once more a celebrated and sought-after, if controversial, author. Despite his re-won acclaim, Benn never surrendered his intellectual iconoclasm, independence of mind or spiritual cantankerousness.



## "TO LIVE IN THE DARK..."

What is this 'nihilism' that exudes from Benn's writings like some ominous feter? It is the rejection of all traditional beliefs, ideologies, values and moralities; the assertion that existence is without objective meaning or purpose; the acknowledgement of the finality of the Void, of Emptiness... Nothing... Nil. This supreme pessimism was for Benn the only legitimate spiritual principle, the one sane response to "Geworfenheit", the Heideggerian term for man finding himself thrown into a universe not of his making.

For Benn concluded that there are no ultimate things, no metaphysical salvation or solutions, no transcendent entity behind Reality. There is only life which comes into being and dies away.

Nor is any solace attainable from the source of life, from Nature itself, which 20th century science has so ruthlessly deromanticized. Nature is simply a conglomeration of biological/physiological phenomena with no necessity and no goal, other than what man's needy imagination projects into it. Life just rolls on, seeking preservation and destruction - "urge and denial-games of night" - deadly and unknown, its cycles repeating endlessly.

What we know of this physical world comes through our senses, and even those images which thrill, puzzle or horrify us are a kind of escapist illusion. In a universe that is all process, all change, all impermanence - and all this at root only sense perception - nothing can have any reality. Reality is thus unreal; there is just human consciousness in flux. "Nothing is, nothing will be."

And what of humanity? To Benn the human race is the most absurd spin-off of an absurd universe: "the crown of creation, man - the pig". Everything's got worms inside, Benn tells us, and man moreso than anything else; for Benn history is no glorious record of achievement, but an eruption of senseless, impulsive wickedness revealing man to be an irrational and tragic being. Mankind in the 20th century has sunk into such banality that people have become 'traceless nonentities ... a whooping cough of the void'. Thus, humanism is a grand bust, and "the myth of Man is crying out for execution".

"Progress" is a fraud; as Benn sees it, new generations simply repeat old stupidities: posterity is "the recurrent embodiment of the same nullity". Emotions are a deceptive waste, especially love, that "illusion

of meaningful content". Intellectualism is no less a pitfall; "man wants to feel the unity of consciousness, to live in it and revel in it", but his nitpicking, divisive rational mind tends to subvert this possibility. What's worse, man's monomaniacal rationality has a nasty habit of spewing forth straightjacketing ideologies like Marxism and Nazism which try to reduce human complexities to simplistic, single-factor explanations, thereby further stunting an already benighted creature. Just as biological life inexorably leads to decay, so also does intellectual life rot out man's higher potential. In essence, rationality tends to hitch itself to the madly careening wagon of irrationality.

## "... TO DO IN THE DARK WHAT WE CAN."

So, in a bleak universe inhabited by useless, swinish humans, what is the point of doing anything or of even existing? But the utter pointlessness of it all precisely is the point, says Benn; what you make of your nihilism demonstrates what you are. Can't hack it in a godless, purposeless cosmos? Then give up! Perish! Or express your fundamental nature as a creative being and create!

Contemptible though he may be, man does have spirit, which is not some sort of ethereal goop sent down from above, but the inextinguishable capacity for artistic creativity ("artistic" in the broadest sense of the word); as Benn puts it, "form-assuming, form-compelling expression, the will to express, the craving for form". Art is Benn's existential affirmation, his Faustian yeasaying: like Faust, who insatiably pursued his worldly objectives in the face of eternal damnation, Benn writes on in the face of eternal nothingness: "Style is superior to truth, for it carries the proof of existence in itself".

Art is therefore the solution to the problem of existence, creativeness the substitute for a resigned perception of death; it is the "last great fetish in the talons of vultures". Only art, as an absolutism of form ("form is duration") can triumph over chaos. Artistic impulses are racially conditioned; it is Western man who has mastered the technique to disintegrate and reconstruct Nature's turbulent laws according to his own style-forging prerogatives.

Expression is man's consummation, more vital than mere knowledge-gathering, and superseding consumerism, nationalism, racism, even history itself.



We're still in the grip of materialism but much is won if we let these five words be a code for getting back to a better balance between mind and matter, to what is best for our spiritual, cultural and tribal future, even if we have to miss out on a few conveniences that are of no lasting value.

In the meantime the eastern Franks had defeated the Alamanni. Clovis managed to get



himself elected king of all the Franks and thus became ruler over a united Frankish kingdom that stretched to the Rhine and covered northern France.

The Roman influence remained strong as this still was the heartland of Roman supremacy in northern Europe at the time.

In 496 CE Clovis married a princess from Burgundia (located around the Rhone Valley); unfortunately she was a Catholic though Burgundians generally were members of the Arian heresy. Clovis was a pagan but here we again run into one of these mysterious visions we've encountered before and which seems to influence our later history: After having a 'dream' similar to that of Constantine, Clovis adopted Catholicism which of course gave him the strong support of the Roman papacy, already a powerful institution. We might entertain musings regarding the fact that these visions have occurred at important points in our history, causing choices that always have been on the side of centralized powerhouses, leading the folk away from their natural attitudes into a spiritual dependency on and service to an unknowable entity with a human representative, furnished with power over life and death. The second "Roman Empire" thus gained dominance over France.

Clovis was only 15 years old when he succeeded his father Childeric I as king of the western Franks; dependable facts about his reign are scarce but he is said to have been fearless in battle, astute and ruthless. In the words of Gregory of Tours (Saint, historian, 538-594): "He killed several of his close kinsmen and many other kings, fearful lest they should supplant him and diminish his authority".

His conversion to Catholicism came after a military victory and he and 3000 of his warriors were baptized by the bishop of Reims; two dates are given for this event, 496 and 506; somewhere in between seems most likely.

Even though his wife was a Burgundian, Clovis turned against that nation first; as mentioned, they were Arians; Gundobad was their king; the capital was Lyon. Clovis defeated them in a vicious battle and Gundobad was forced to pay tribute.

Some years later Clovis defeated the Visigoths who also were Arians. They occupied southwestern Gaul; their king was Alaric II. Despite help from the Ostrogoths under king Theodoric, the Visigoths lost to Clovis who took possession of their capital Toulouse.

Besides his ruthless character in the fight for power, Clovis apparently also had some statesmanship qualities, and he insti-

tuted several laws and regulations. In 511 he died in Paris which he had made his capital; he has the distinction of being the first Frankish king buried as a Christian.

Clovis' kingdom was not, however, the beginning of France as a nation; the country was divided among Clovis' sons; it was united in 558 CE but this alliance only lasted a few years. Eventually three main areas formed: an eastern kingdom, Austrasia with Metz as its capital, covering the north and northeast of Gaul, even spreading into areas east of the Rhine, now part of Germany. Neustria was the western kingdom with the capital at Soissons, a small town NE of Paris; its domain went as far south as the Loire but the borders are rather vague; it comprised mostly what we know as Normandy. Burgundia remained a distinct kingdom.

Quarrels continued but gradually more cohesiveness emerged. Latin had been commonly spoken and French is to this day a language based on the ancient tongue. Gregory, the bishop of Tours, wrote "The History of the Franks" which gives his interpretation of the role the tribes of our forefathers played in the events, but of course written from a Christian viewpoint; a translation should still be available.

#### THEODORIC

The Merovingians were a strong people; they captured the land north of the Alps from Theodoric, the king of the Ostrogoths who was the ruler of northern Italy, and who in turn protected his domain from other invaders; he was recognized as the reigning king by the emperor in 497 and entirely accepted the higher authority of Rome. He is considered a great ruler and undoubtedly his reign was beneficial to the region. He was born in 454, the son of Theudemir, not to be confused with another Theodoric, son of Triarius, with whom he fought over the possession of some land.

In 488 Theodoric set out to win more Italian territory from Odoacer, a king in northern Italy. The war lasted four years. Theodoric won a decisive victory over Odoacer in 489, followed by another triumph at Verona a few months later. Odoacer fled to Ravenna on the coast of the Adriatic; Theodoric threw a blockade around the city and Odoacer had to give up in 493. An agreement included that Odoacer's life would be spared but Theodoric disgraced himself by breaking the peace treaty, killing Odoacer on March 15, 493.



Apart from this infamous act, Theodoric profitted the country in many ways. He ruled for 33 years and the period was one of peace and prosperity for the region. Bribery was curtailed, harbors built, marshes drained and agriculture improved and expanded. Although belonging to the Arian heresy himself, he dealt fairly with both sects. However, the persecutions of the Arians by the emperor Justin provoked him to some reprisals. He forced the pope to go to Constantinople to plead for tolerance of Arianism but when no positive result came of the mission, Theodoric threw the hapless pope in prison where he died shortly after. The king further disgraced himself toward the end of his reign by killing Boethius, a Roman philosopher and statesman, on very flimsy accusations of disloyalty, and by the execution of Symmachus, a pope who became involved in a controversy at the Palmar synod concerning the doctrine that no-one can pass judgment on the pope. We don't know on which side of the controversy Symmachus was, but Theodoric had him killed, probably in 526. After Theodoric's own death later the same year, the country was left in confusion, unstable and impoverished.

Meanwhile the Visigoths had concentrated their power in Spain; they were not a large nation, perhaps 200 000 in all; they had settled mainly around Toledo, south of Madrid, in the middle of the peninsula.

Alaric II (484-507) became king without much opposition. The Visigoths were Arianists and followed their own legal system, whereas the Hispanic-Romans were Catholics and governed by Roman law. Intermarriages between the two sects were prohibited. However times remained unstable; in the 580s the small kingdom of the Suabians in the northwestern corner of the peninsula was destroyed and the rebellious Basques were appeased. In 589 Catholicism was proclaimed the sole religion of the country and the 'conversion' seems to have taken place without any real opposition; it actually brought some stability to the country but the secular government was from then on beholden to ecclesiastical authority.

One significant event must be mentioned. During the reign of Recceswinth (649-672) a compilation of a single legal code for both religious groups was drawn up on the order of the king, in which Germanic customary law predominated over Roman legal tradition.

Please note that the word 'German' when used by us pertains to things dealing with Germany, whereas 'Germanic' is used when referring to the culture of an Aryan folk with

many national varieties; we know the dictionaries do not make this distinction but it would be clearer and therefore beneficial if we all adopted this usage.

These centuries are important because what took place in Spain also happened in other parts of the European continent: codifications were based on Germanic traditions, overruling alien concepts brought in through Roman emperors coming from northern Africa or by christianity getting its main impulses from old Hebrew law.

Spain again experienced a period of instability and by the time Roderick became king (710-711), the dissolution of the country was extensive. Roderick was faced with the threat of an invasion by Tarik, the Arab governor of Tangier on the northern coast of the Mediterranean. This powerful man crossed over to Spain with an army of Arabs and Berbers in 711. Roderick attempted to gather a large army to fight the invaders but failed. Consequently the king's valiant attempt to thwart the invasion came to nought and Tarik was victorious. Roderick was never mentioned again on the pages of our history.

The collapse of the Visigoths' kingdom was complete. The slave population renounced its christian religion; the jews who had been persecuted during the previous century looked at the Arabs as liberators; and even some of the Visigoth nobility accepted the supremacy of the Arabs whose administration turned out relatively tolerant, leaving the christian communities legally and spiritually intact and even extending to them the protection of Koranic law.

The various social groups formed stratified societies without any national cohesion. Although some creativity was shown in the visual arts, it was mostly as lawgivers the Visigoths left their mark on the country. Recceswinth's legal codification remained the basic foundation of secular tradition and of what became common attitudes.

The Indo-European tribes moving across the continent were a minority setting itself up as rulers. For a period they held to themselves but eventually they intermarried with the general population. However, they retained many of their customs, even influencing the language, and they left their imprint all over Europe.

Literacy was rare in those days, but more and more of the powerful kings began to record common laws and customs through the help of a scribe for the purpose of bringing a more uniform legal order to the nations which often had been ruled by whim of a king who by intrigue and treachery had



forced his way to the throne. This Germanic passion for order laid the foundation of jurisprudence for many centuries to come; and it is still the basis for our present legal system which unfortunately has deteriorated into concerns for legal finesse, often disregarding the original concepts of right and wrong.

The basis of these traditions was judicial but we must remember the tremendous power exerted by christianity, although it was tempered by the fact that any excess of papal influence would have offended the warriors upon whose loyalty the power of the throne depended.

The eastern emperors maintained a theoretical claim to the entire empire but they were wise enough never to assert that claim. Each area struggled with its own problems and both emperor and pope exerted as much power as they were able to, which of course meant that at times the seat of power changed; but mostly the clerical won over the secular; however, the development was not uniform.

#### JUSTINIAN THE GREAT

One eastern emperor should be mentioned: Justinian I (483-565), surnamed the Great. He was of Slavonic ancestry and originally a pagan; his birth name was Uprauda, meaning 'justice' and in some areas he lived up to that interpretation. When his uncle Justin I died in 527, Justinian succeeded him as emperor with no opposition. He was married to the strong-willed Theodora who had great power over her husband's decisions; she was known as the 'empress regnant'.

Justinian held the office for 38 years and his activities may be divided into four main areas: consolidation of law; financial administration; ecclesiastical policy; foreign wars. Only the first and third are of interest to us.

When Justinian became emperor Roman law was in great confusion; it consisted of a tremendous number of regulations, decrees, statutes and judicial writings and commentaries; the whole system was divided into two separate lots, the Old Law and the New Law. Justinian appointed a commission to go through this mass (mess?) of laws with the purpose of cutting it down to a manageable size. The commission first tackled the 'New Law'; it took 14 months of intense work to condense it into ten books. Every law, ordinance, etc. that was not included in this revised work was declared null and void.

The success of this undertaking encour-

aged the emperor to form a new commission to repeat the performance with the 'Old Law'; but before the actual work on this tricky job could be started, he wisely asked a group of accomplished jurists to deal with a number of legal questions about which the lawyers had some differences of opinion. The result of this effort became known as the 'Fifty Decisions' and contained explanations and comments on legal matters in general.

Then a new commission was selected to handle the work of going through the 'Old Law' and bring that down to a reasonable size; the chairman of this legal body was the famous lawyer Tribonian. The group worked hard for three years; and again, all edicts, ordinances or whatever not retained in this work were declared null and void.

It was a tremendous and commendable effort; however, the arrangement of this digest was without any real system, so a third venture was decided on with the idea of constructing a codex containing an outline of the whole Statute Law. This was done, and in 529 a new, revised Codex was presented; and it is this codex that has come down to us and forms the basis for much of our present legal system. The Roman passion for order and justice had thus formed another important part of our cultural heritage.

Justinian's financial administration was not popular; he ordered a great many public works, buildings, churches to be made, often extravagantly decorated, all at high costs to the beleaguered taxpayers. The public was angered although no open tax revolt seems to have taken place. The St Sophia Basilica is the best known and one of the few still-standing of these structures.

The general tendency of his administration was to gather strong centralized control of the empire under the Crown and limit the power of the local communities.

Justinian's reign was troubled with religious heresies; one case in point moving across the christian world at that time was the debate about the nature of Christ: was Christ both man and god? or did he only have one nature?

The so-called Calcedon council posited that both natures coexisted in him. Justinian imposed this dictum as the official viewpoint and even persecuted those (the Monophysites) holding the opposite view.

Another heresy flared up that originated with the teachings of the famous theologian from Alexandria, Origen (185-254) concerning the unchangeableness of god and what is known as the doctrine of 'the word made flesh'. Origen's interpretations were de-



Controversies continued concerning these matters, the details of which we don't understand and really don't care about, but which were supposed to be accepted by the bishops as presented. The eastern prelates adopted the edict but in the West it was opposed. Much discussion ensued and the council's edict caused a schism that lasted almost a hundred years.

Justinian was involved in several wars but they don't seem to have much bearing on later history. For better or worse, the man had considerable ability, a quick mind and boundless energy and initiative; he was one of the movers and shakers of his time and therefore of interest to us.

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EARTH DAY FLAPDOODLE -The Establishment has a fascinating and terrifying capacity to take-over and absorb ideas, movements and trends which are potentially harmful to it but which for one reason or another it cannot directly destroy. The recent Earth Day hullabaloo is a case in point.

There's a method behind corporate capitalism's apparent madness, however. It's to create the illusion that business "really cares" and is doing something to help the environment, while in fact 20 years after the original Earth Day corporate eco-rape is more widespread and vicious than ever.

It is the industrial produce-for-profit system ~~that~~ is the actual villain here: the money-hungry monster that creates ecologically harmful things in the first place (and we're not for one second forgetting the horrific devastation wreaked by the haphazard industrialism of the so-called "communist" countries).

THE FREE WORLD IS NOT FREE,  
THE COMMUNIST WORLD WAS NEVER COMMUNIST -

Unless you're a capitalist or a Zionist there is little cause to rejoice over the so-called "fall of communism" in Eastern Europe.

What actually fell were regimes of authoritarian bureaucracy which used Marxist slo-



gans and symbolism, but which were hardly 'socialist' as Marx defined the term (socialism = the working class in power, governing a new state apparatus and managing the economy through collective councils in the interest of society as a whole), much less "communist" (communism = the development of socialism to the point where material need is satisfied and the state withers away).

The former Soviet bloc governments were oppressive, inefficient, ecologically irresponsible and extensively corrupt, but at least there were some constructive, national-minded people in them who opposed World Zionism, Western decadence and the rule of Money Power. Moreover, the regimes aided progressive nationalist movements in the Third World which likewise resisted Zogism. All this is ending now as the new leaderships in Eastern Europe are competing to see which one can most subserviently kiss the Siamese keesters of the International Zion-ist/International Bankster gargoyle.

East Germany and Poland are currently neck and neck in this self-abasement contest with the formerly 'red', now apparently yellow, Germans agreeing to acknowledge the Zionists' psychotic-delusional 'Holocaust' and promising to cough up scads of shekels for the coffers of Jewish fascism; while the befuddled Poles sell their country to the International Monetary Fund (which promptly ordered extensive economic restructuring favoring private capitalism) and allow Poland to become a staging area for thousands upon thousands of zionized Soviet Jews to invade Palestine.

As if all this weren't bad enough, christianity is coming back to the East with a vengeance, like some slimey boomerang on course to knock out of the heads of our kinsmen there whatever scintilla of sense might remain.

Zionist-imperialist political domination, bankster economic domination and obscurantist christian spiritual domination may indeed constitute change for Eastern Europe, but none of it has anything to do with freedom or democracy.

QUOTE TO PONDER - "You see, my kind of loyalty was loyalty to one's country, not to its institutions or its office holders. The country is the real thing, the substantial thing, the eternal thing. It is the thing to watch over and care for and be loyal to: institutions are extraneous, they are its mere clothing, and clothing can wear out, become ragged, cease to be comfortable, cease

to protect the body from winter, disease and death.

"To be loyal to rags, to shout for rags, to worship rags, to die for rags - that is a loyalty to unreason... I was from Connecticut whose constitution declares that 'All political power is inherent in the people, and all free governments are founded on their authority and instituted for their benefit; and that they have at all times an undeniable and infeasible right to alter their form of government in such manner as they may think expedient'.

"Under that gospel, the citizen who thinks he sees that the commonwealth's political clothes are worn and yet holds his peace and does not agitate for a new suit, is disloyal; he is a traitor. That he may be the only one who thinks he sees this decay does not excuse him. It is his duty to agitate anyway, and it is the duty of the others to vote him down if they do not see the matter as he does."

-MARK TWAIN, "A Connecticut Yankee"

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He who does not allow another  
His fair rights and reputation,  
Is not himself entitled  
To any legal consideration.

(Translated from the 'Eldre Frostatinglov')  
900-1000 C1.

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## Celebrations

At the end of the second quarter of the year, on June 20, we celebrate Midsummer Night's Eve; Freya is the goddess ruling on this occasion, and it is dedicated to marriages, love and happiness. It is the beginning of a double festival, the Summer Sunstead, which is celebrated on June 21.

The Sunstead is an astronomic event which takes place when the sun is at its greatest distance from the equator, which means that its journey across the sky, as seen from earth, is reaching its highest point. The day will therefore be the longest and the night the shortest of the year.

From then on the sun will change direction and move a little closer to the equator, the days will gradually shorten until we reach the Winter Sunstead when the movement of this life-giving celestial body again will change direction (as seen by us).

The Latin word for this event is 'Solstice', which comes from 'solstitium', a combination of two words, sol = sun and stitium, a form of the verb 'stare' = to stand still. Of course the sun doesn't stop moving, it only looks that way because it takes a couple of days before the change of direction is noticeable by the naked eye.

We still don't know for sure the origin of the Norse word, Sunstead, used for this yearly occurrence (a word we prefer rather than the Latin), but we're convinced it has to do with 'being steady'.

A few years ago we checked the almanac at Winter Sunstead and for six days, from Dec 19 to Dec 22, the almanac listed the same length of the day - 9 hours and 22 minutes; for six days the sun 'stood still'; only then a minute or two were added to the day; no wonder the legends tell about a sun that stands still!

Although Baldur is best known from the legend about his dream and the treacherous way in which he was killed by the actions of the mischievous Loki, he is our sun god; he is depicted with golden teeth, a warm smile and a sunny disposition.

On Jul 10 we celebrate Gimli. This is a festival we have arbitrarily chosen; it is thus not ancient but one we have 'invented'. You may ask why? and that's a good question.

The main reason is that it corresponds to the Jan 10 celebration of the Fimbul winter, the two make a pair, hallowing the Ragnarok legend. This mythical event is preceded by fimbul winters and the outcome of it

is the formation of a New World (Culture) that is better and more beautiful than the one that went under. In this new World Gimli is the name of the abode of the gods.

Some people, even members of our folk, talk about Ragnarok as if it were a nuclear explosion which would cause the whole planet to disintegrate, disappear - a physical end of the world. This is a misunderstanding.

Our forefathers believed that life was a series of beginnings and endings in the sense that historic periods would develop, live for a while and then dissolve, similarly to Spengler's idea that each culture has a life cycle.

As mentioned occasionally, we believe the christian interregnum (CI) is outliving itself. A new age will unfold, new ideas and concepts will form, a change in attitudes, codes and conducts; and it is this ongoing culture change we celebrate twice a year.

The gods ruling this special event are Modi and Magni, Thor's two sons, who have rescued the Hammer; other gods who did not take part in the Great Battle, will also be part of the new age. Lif and Lifthrasir are representing the people who will carry forth the spiritual/cultural/biological truths of the New Age.

The last celebration of the third quarter is again a double one. It begins on the evening of Jul 31 which we simply have called Lammas Eve. The next day, Aug 1, is Lammas itself and together they form the early harvest festival (the other being the October Fest).

The word Lammas comes from Old English 'hlafmaesse'-(hlaf=loaf; maesse=mass; 'loaf-mass'). It was an old tradition that each household should bring to church a loaf of bread made from the new grain as an offering of 'first fruit'. It has therefore been explained that the latter part of the word refers to a christian mass, and indeed a mass was said in the churches as a thanksgiving. But we believe the origin comes from a different root word; in Greek 'maza' means a barley cake, and we suggest that the origin of Lammas goes back to the pagan Greeks and that making cakes from the early harvest, whether barley or wheat, is a true and natural celebration of heathen origin which was taken over by the christian church as were so many of our ancient traditions.

C

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Every friend should be permitted to have at least three fool ideas without question or hindrance.

William Feather



A reader brings up some interesting and important points:

## WAR BETWEEN THE GODS

Hitler said, "Those who see in National Socialism only a political movement have seen only part of the struggle. The war is between Christianity and Paganism."

What did he really mean?

To comprehend the immense implications of this statement with which we agree, we must understand Carl Jung's teachings of a collective subconscious and how this relates to genetic memory. The inescapable conclusion is that two sets of Gods exist among the Nordic people. Actually, there are lesser gods also; but necessarily, the struggle is between Odin/Thor on one side and Jesus/Christ on the other.

Once we recognize that the microcosm is as infinite as the macrocosm, we can remove the 'magic' from much of so-called paranormal or supernormal ideation. We are just beginning to realize the amount of information stored in a single cell. From chromosomes down through genes, to ever smaller particles, everything needed to reproduce a similar organism is contained in a single cell. In the microcosm is stored the genetic memory which exists in every living organism. It is the reason the new-born calf knows where to look for its mother's milk; it is the reason a canine retriever is superior to any other dog for a particular hunting purpose. It is the reason for our inherited family and racial traits. To deny its existence is futile.

Extrapolating from this point, it is logical to explain the ideas of reincarnation, *deja vu* and the like as flashes of conscious genetic memory. It would be illogical to deny at least the possibility, and equally the probability that all the experiences of one's seedline or direct ancestors are contained in each cell of our bodies, or at least in some cells. It is my personal guess that at least much of the so-called occult is simply the unlocking of genetic memories through symbolism.

If then the memories and experiences of our ancestors are stored in our subconscious, then the most common memories would be those which were the central focus of our ancestors. Easily and by far, the dominant force of the last 1700 years among Europeans has been Christianity. The possible connection between Jung's collective unconscious and the scientific principles governing the function of our physical gene pool are not

yet clearly delineated. Could it be that we are genetically pre-programmed to psychologically respond to certain generalized symbols - symbols which are capable of being given widely divergent, even radically conflicting, specific contents?

If then, Jesus/Christ was created 1700 years ago by Romans and Jews for integration purposes and the destruction of our people and considering that this 'God' has grown through both terror and seduction into the mightiest God in history, what is our defense?

We must recognize that our people are susceptible to mind control and destruction by our enemies through the use of symbols that stir genetic memory such as the cross and the bible.

We must then come up with a common denominator (God) within our collective subconscious genetic memory who is the enemy of the christian god; and the only logical answer is Odin/Thor. While there are other Aryan gods and pantheons such as Zeus, Jupiter and their consorts, Odin and Thor are the best known. They existed the longest time among our Folk and among more of our Folk than any others. They are, therefore, the greatest Gods in defense of our Folk in our collective subconscious.

If you have wondered why the response of young people in recent times to the symbolism of our ancient Norse Gods, wonder no more! Odin and Thor are the Gods of our people in a more real sense than most realize. They exist in our collective subconscious genetic memory and the chances of preserving our Folk are directly related to how we obey or serve our 'Gods'.

Perhaps this is why Hitler chose an ancient Aryan symbol, the swastika, and placed it within another ancient Aryan symbol, the solar disc on the National Socialist flag. Some say he learned the powers of symbolism from Meister Eckhart and from the Thule Society. Be that as it may, we should understand that the 'War Between the Gods' is a spiritual war between Jesus/Christ and Odin/Thor.

Despite the giant size and might of the Gods of the enemy, we should not despair. In our essence lives the Great Gods of the North Folk and within our collective subconscious genetic substance live the memories and experiences of tens of millions of our ancestors who were tortured, murdered and oppressed by the judeo-christian gods.

If we follow Odin -

'Do right and fear nothing' -

We shall have Victory or Valhalla!



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# THE DYNIST

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## DECADENCE: A REVIEW

Jim Hougan, DECADENCE

N.Y.: William Morrow and Co., 1975, 251 pgs.

It has been said that a prophet is without honor in his own country. In America our true prophets are not only not honored, they're consigned to the oblivion of non-publicity, their written words relegated to the bargain bins of K-Mart, where in fact this writer found Jim Hougan's witty, incisive tome.

Prophetic books - that is, works which presume to identify and analyze existing trends in whatever area and project their likely future development - may be interesting and thought-provoking, but, prophesying from the vantage point of the here-and-now, their real worth will only be evident at some later time. That is why prophetic books written in the past are infinitely more interesting, because their future is now part of our present; because we can tell right away whether the author was full of moon-dung or indeed operating from a sound, factual, 'scientific' basis.

Hougan's book, which as you may have noted above came out in 1975, has well weathered the intervening years, emerging in pretty damned good shape; and that means that his ideas, observations, judgments and prognostications deserve a close and thoughtful scrutiny.

Hougan, a self-described 'apostate freak', a refugee from hippiedom, has in essence

said that our technocratic consumer society has hit the skids; that its collapse is ongoing, irresistible and irreversible; that we are in an historical period exactly like that which other worn-out cultures have gone through - a period of decadence, the interval between decline and fall; and that the only thing anyone can do about it all is to sound a warning and jump into one's own lifeboat of coping and surviving.

In the first part of his book Hougan presents an overview of the impact of technology upon American society. Profoundly influenced by the great French thinker Jacques Ellul and his weighty study 'The Technological Society', Hougan sees technology as a self-perpetuating, dehumanizing phenomenon out of man's control which reshapes human life - perceptions, values, even needs - according to its own prerogatives. This monstrous supersedure of man by machinery is in evidence throughout the whole edifice of modern techno-industrialism: we have mind-boggling technical achievements, but at the price of a continually worsening quality of life. The deterioration of our collective and individual existence is not only reflected in the non-stop filthification of the environment, but also in the social disruptions which follow in the wake of technological change: escalating crime, violence, alienation, apathy. We have 'progressed' from being at the mercy of Nature to being at the



mercy of the machine.

With refreshingly devastating insight, Hougan elucidates upon his techno-critique by picking apart that holy of holies, the cult of the car. Modern America has been remade in the image of the car, structured practically top to bottom according to the dictates of the car. Almost every aspect of social and personal life - how and where we live, work, play; from our foreign policy to our sex lives - is determined to a great extent by requirements having to do in some way, shape or form with that mechanical Moloch, the automobile; and we simply come to accept as normal the far-reaching social, economic and ecological irrationalities and insanities which result from it all.

So on technology zooms, like a car with its accelerator stuck, dragging us along with it whether we like it or not, squashing our individuality and remolding our lives in accordance with its own imperatives, multiplying our decisions (as with ever-growing numbers of commodities) but actually narrowing our choices as independent human beings.

The logical evolution of technology is toward ever greater control of all activity, Hougan tells us, and in the course of this evolution various corresponding institutions are spawned, in particular, the massive bureaucracies of business and government, the former to administer the technocracy, the latter to police it. These bureaucracies, like the technology they wet-nurse, grow more and more unresponsive, self-serving and irresponsible vis-a-vis fundamental human values, those qualities which defy technical quantification, those 'messy' notions of freedom, beauty, dignity, tranquility.

But as technology grows, it becomes more complex, more interdependent, and therefore more fragile. The ecological crisis generated by technology, along with the depletion of non-renewable resources relied upon, makes for the possibility of a massive techno-breakdown by the year 2000, Hougan pessimistically (optimistically?) forecasts.

Such a collapse, Hougan intimates, would be better than the technotopias of police-state regimentation and control which many technocrats and 'technogogues' are calling for. The well-known Orwellian nightmare may be as inevitable as it is chilling, for as technology becomes more complicated, more expert-oriented and more vulnerable, it also becomes less susceptible to democratic control and more authoritarian-friendly.

And what about those doughty citizens in the land of the free and the home of the brave? What is the reaction of the mighty American people to this techno-tumult and

on-coming techno-tumble? Well, observes Hougan, there really isn't any 'American people', just a mish-mash of minorities, special interests, subcultures and amorphous consumers, all off on their own little narcissistic trips; not a nation, but a 'Wad'. As for reactions, mindless conformity typifies these bozos en masse; Hougan cites 'madness, decadence, isolation or rebellion' as the grim alternatives, while acknowledging 'tribalization' (neo-pagans, here take note!) - the reforging of some kind of collective identity - as one possible, more positive, response.

There was an up-and-coming alternative to technocracy in the 1960s, though, Hougan opines, and that was the counterculture, that loose agglomeration of young people - hippies, yuppies, druggies, communards, exotic religionists, radicals and revolutionaries - who differed in what they were for, but knew what they were against: the artificiality, hypocrisy, materialism and injustice of the America they encountered. This movement was given focus by the Vietnam War and the draft, and subsequently lost that focus and fell apart in the post-Vietnam '70s; in addition, substantial elements of the counterculture had their energies misdirected away from a genuine cultural revolution by the useless adventurism of the political Left; but even more fatal to the movement was the deadly co-option and absorption by the Establishment media, with Madison Avenue (the frontal lobes of the plastic demon) in the lead.

Now (1975!) instead of a counterculture we have an over-the-counter culture, composed of a population of me-firsters who are completely dominated by images foisted upon them by the Big Money Machine Inc., the gnarly gnomes of the ad industry who turn commodities into ideas and ideas into commodities. It's a 'Gizmo culture', Hougan laments, a constant bombardment of media stimulation, the incessant waves of trivia squelching any sort of higher or refined consciousness.

Yet even as Americans compulsively pig-out at the technological barbecue, increasing numbers seem to have, if only vaguely, some sense of an impending catastrophe; Hougan sees this manifested in the rise of 'millenarianism' (belief in an approaching 'New Age') which is incorporated in popular books, and in many groups, sects and cults.

So, what can we do about this state of affairs? Nothing, says Hougan; the System decays all potentially transforming social movements; this rotten society should be al-



lowed to collapse under the weight of its own contradictions and corruptions. The situation is 'Incurable' (and that's with a capital 'I'!).

For we are living in a period of decadence, of cultural life declining; hence the 'pathological self-consciousness', the preoccupation with sensuality, with living for the moment; the simultaneous emphasis upon and inconsequentiality of the individual's existence.

But there is decadence, and then there is decadence, Hougan dryly suggests; there is the banal decadence of the 'American Dream': the nickel and dime materialism, the insipid mania of 'keeping up with the Joneses', the stifling consumerism of plastic people whose identities are a function of what they buy. Then there is decadence with style, with flare, with panache, the decadence of 'poets, playboys and cranks' which is, alas, virtually a lost art. America corrupts even decadence.

No mere political movement can reverse this technologically-propelled decadence; a political revolution would only be a change of engineers aboard a runaway train. Although ideal solutions may present themselves, envisioning, in the words of radical theoretician Herbert Marcuse, 'a revolution which makes technology and technique subservient to the needs and goals of free men' as part of a 'Great Refusal', a humanistic 'transvaluation of values', Hougan sees nothing like this on the immediate horizon.

Thus, he counsels, there are only personal strategies for dealing with the crash to come. Hougan seems to favor 'expatriation', a withdrawal from our teetering society, either to some other country or out to the boonies; he notes with cynicism the more popular, because thoughtless, response to the metastasizing chaos, such as flight to authoritarian religions and cults, escapist thrill-seeking, and the countless 'self-realization/self-improvement' fads. A somewhat more exciting, if admittedly absurd, possibility toyed with by Hougan is 'radical nostalgia': 'reinventing the past' in the face of an intolerable present, a 'reactionary renaissance' forcibly pushing society back to a simpler mode of life.

So this is it, the gig is up; 'reconcile yourself to the mortality of the times', Hougan advises; be aware of what's happening and maybe, just maybe, some genuine consciousness and some real innovation will somehow seep through the cracks.

Unduly pessimistic? Perhaps. Technopho-

bic? Definitely. Prophetic? No doubt about it.

Events over the past fifteen years have only confirmed Hougan's diagnosis of decadence: we have more technological complexity and interdependence, especially with the proliferation of computers; more ecological deterioration; more intrusive bureaucracy; and overall a more spastic, negative society - more narcissism, as evident in consumerism, yuppie-ism, me-me-me fads feeding the general obsession with image and appearance, money as the new sex, sex as the new money, imported drugs, designer drugs, prescription drugs, drugs, drugs, drugs and more drugs; the rebirth of christian fundamentalism (spiritualized egoism), more crack-brained cults, survivalism, skinheadism, tribalized youth gangs, racial conflict, criminal violence from child abuse to police brutality to serial killings to invasions of Panama, and a thousand and one other crazy, disgusting and amusing phenomena, all indicating that Hougan was 'right on'. And still no viable alternative to the whole stinking mess, although the germination of ecological awareness embodied in the Green movements and in groups like Earth First! offer a feeble glimmer of hope.

What is to be done? We've said it before in these pages and we'll say it again now, paraphrasing once more the old master, Nietzsche: when something is rotten, tottering, give it a final push!

Too negative? Then we'll leave you with the words of the Buddha: work out your own salvation with diligence.

Too obscure? Then try this: hope for the best, expect the worst and keep your powder dry.

P.W.

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We know it takes both time and energy to organize local kindreds; but we ought to have local groups all over the country. Get busy!



# OVERVIEW

In our overview of ancient history we've arrived at the end of the 6th century CI. We shall now take a side step to the east and look at what was going on there, but we'll not get into details.

For a thousand years empires centered in Persia had harassed the west. The Achaemenids had formed a strong empire and ruled from the 6th to the 4th centuries BCI, Cyrus the Great and Darius I being the most notable rulers. Alexander the Great 356-323 BCI held power for some time as king of Mesopotamia and had a tremendous influence on the development of the region. A period of Hellenistic domination lasted for about 200 years. The Seleucids ruled for a while but produced no remarkable emperors.

The Sassanids came into power in 224 CI when Artaxerces (Ardashir) took the throne. His house ruled Persia for the next four hundred years. He took over a huge landarea with great differences in climate, population and economic resources. Artaxerces was concerned about the common disintegration of the empire and consciously cultivated memories of the glorious past, the great Parthian kings and their accomplishments, and promoted ancient traditions and works of art.

He based his rule on the ancient royal claim of divine rulership, and the Sassanids managed the large realm by holding on to two important powers - placing their own trusted men in important positions and controlling the succession to the throne. The satraps who tried to increase their power or independence met with strong opposition from the two forces most loyal to the emperor, the army and the priesthood.

The religion was Zoroastrianism, and the priests enjoyed an important position that was both religious and political; they even supervised the collection of the land taxes which were the basis of the economy.

In Zoroastrianism Ahura is the divine character, revered and feared; Ahura Mazda means the wise All-Father. Two spirits exist, good and evil, both with creative powers; Ormazd is light and represents law, order and truth; against Ahura and Ormazd stands Ahriman who is darkness. The two entities fight each other and the history of the world tells about this conflict.

It is not known when Zoroaster lived; it has been suggested that he was born in the 7th or 6th centuries but most put the life of the prophet to be much earlier. However,

during the centuries changes occurred and eventually the beliefs reached the level of a state religion. This is an important point because when Christianity became the official religion of the Roman empire, religious considerations entered into the Roman/Persian wars; in the eyes of Zoroastrianism, christians were infidels and in conquered territories persecutions took place.

There were other persecutions as well, the best known was that of Manichaeism, a religion based on the ideology of the Persian religious teacher, Mani, to which St Augustine belonged in his youth, and which later became one of the most persistent christian heresies; it was viciously persecuted. The followers of Mani fled into central Asia where the beliefs survived for almost a thousand years; as you may remember, the heresy deals with the dualism between good and evil forces. Mani himself was executed, supposedly flayed alive.

We shall only mention two rulers from this period. The last great king of the Sassanids was Chosroes II; in the war against Byzants he ravaged many cities in Syria and sacked Jerusalem in 615 CI, carrying away as booty many treasures including the so-called True Cross. The Roman empire was at a low ebb at the time but, luckily, Heraclius appeared as one of the great Roman soldier-emperors. He saved Constantinople from defeat in 626 and went into the Near East; Chosroes was killed and the relic of the True Cross was restored to Jerusalem. The protracted warfare between Persia and Rome finally came to an end.

Things had been happening in Mongolia and other Asian locations; the Hsing-Nu was a powerful tribe, possibly the original ancestors of the Huns. In the 6th century they had come as far west as Hungary where they were known as the Avars; they had been pushed westward by the Turks, their former slaves, who had mutinied and were becoming a force to be reckoned with. They included several tribes, among them the Khazars, who had allied themselves with Byzants while the Avars were helping the Sassanids. What might be seen as the first Turkish empire was a loose collection of tribes under a Khan.

Looking back on these centuries it seems that wars were fought continuously in a great power play with little regard for the people involved, soldiers as well as the civil population. Land and resources were part of the disputes but power was certainly the main



reason for the wars - rivalry, possession, domination. There is no difference between then and now; world domination has been the goal of many, and it still is.

Controversy about religious beliefs was an added issue. For a few centuries Judaism and Christianity were the two main, if not the only, monotheistic religions; now Islam appeared. This religion began with the birth of Muhammad around 570 CI. His parents belonged to a minor Bedouin tribe, the Quraysh. Since Islam is a major religion and on the increase, let's take a quick look at the main points of the development of this monotheistic belief. The word 'Islam' means submission or surrender, so right there it would never appeal to any Aryan. Muhammad lived in Mecca which was an important oasis and a center for pilgrimages as it was the location of a black meteoric stone, the Kaaba, which for centuries had been venerated by followers of the Arab religion. Mecca was also at the crossroads of the caravan trade routes. The Arabs were polytheistic, basing most of their beliefs on nature and nature spirits. While still a young man, Muhammad married a wealthy widow; he began to ponder religious questions caused by the differences between the beliefs of Christians and Jews who both based their religious convictions on ancient Judaic teachings.

Then, would you believe, Muhammad had a vision, or rather he heard a voice telling him to teach. The result of this order from above became the book of the Koran, the basis of Islamic beliefs. It was written in Arabic and contains a series of revelations put forth with the conviction of divine inspiration.

Muhammad believed himself to be the emissary of God and the final prophet, so Islam too became a religion full of dogmas; and it joins Judaism and Christianity as being monotheistic in a world that was by and large polytheistic.

Opponents to Islamic teachings used boycott as a means of oppression which caused Muhammad and his followers to move to Yathrib, an oasis a good two hundred miles north of Mecca. This is known as the Hegira (the Emigration) which became the beginning of the Islamic calendar. Yathrib later took the name of Medina, the City of the Prophet.

Like Judaism, Islam has very specific rules about food, drink and many civic and personal matters, but the principal idea, serving as a unifying force, is the 'umma', the brotherhood of believers. At the same time Islam retained much of its tribal fla-

vor.

Muhammad died in 632; the community survived and slowly developed into a powerful world religion which formed the basis for two empires, each headed by a Caliph, the Umayyad and the Abbasid Caliphates which gave the Arab peoples three centuries of ascendancy in the Near East. Abu-Bakr was the first Caliph after Muhammad. A series of conquests began, officially to spread the Islamic religion but no doubt war booty was also a compelling factor; so a hundred years after the death of the Prophet we saw Arab armies moving into the heartlands of the Franks. This marked the high point of the Arab conquests.

The Arab achievement was remarkable and shows how religious fanaticism can motivate a people. The Arabs thought, as did our crusading, christian forefathers, that they were doing the bid of their god and that dying in the process would secure them a place in their respective heavens.

The Umayyad caliphate came into being in 661 CI when the Arab governor of Syria, Mu-Awiyah, set himself up as ruler; he belonged to the aristocrats of Quraysh, the tribe of the Prophet which had opposed him in Mecca. Mu-Awiyah made Damascus his capital and established hereditary succession by declaring his son crown prince. This brought some stability to the area, but it also started a schism within Islam that is still dividing the Moslem world today. The Shiites claimed that only the descendants of the Prophet were allowed to interpret the Koran. The murdered caliph, a cousin to Muhammad, whom Mu-Awiyah succeeded, had been divinely designated an 'imam', and none other than his descendants could hold the office.

The Umayyad caliph was supported by the Sunnites who believed that the power of the doctrinal interpretations belonged to the office of the caliphate. An army was formed and a system of taxation of the unbelievers was established to pay for the upkeep of the soldiers which in effect meant a move away from Arabic tribalism.

The move to Damascus in Syria, far from the holy cities of Mecca and Medina (in Saudi Arabia) caused opposition. Syria had long been under Hellenistic influence and to make matters worse, the caliph had married a christian woman.

The Shiites were driven underground and during the following century things were calm, at least on the surface, and Syria prospered. We know little about this period; conquest was for tribute, not for proselytizing; administration was kept simple, no



powerful or costly bureaucracy existed and the caliphs followed common traditions. -- Greek was spoken and politically the arrangements made by the Sassanids continued, so apart from taxation the society was left undisturbed.

However, the maintenance of communal works was neglected and the irrigation system which the Sassanids had attended and improved fell into disrepair, causing commerce to suffer. A social hierarchy was established; at the top of the totem pole were the Arab Moslems, second came converted Moslems from the conquered areas; third, the so-called 'protected people' which were Jews and Christians who had not converted, and finally the unconverted adherents to various pagan sects. Noteworthy is that in the early times the Arabs kept themselves apart from the common population and lived in military towns financially supported by the taxes; they were forbidden to enter into commerce and to own land.

But gradually this changed and the camps became cosmopolitan cities; a good example is Basra, located at the point where the Tigris and the Euphrates join. Arab influence of course increased and within a century the official language had changed to Arabic.

Although the Arabs had left most of the administration to the local authorities, it still annoyed many Persians to be subordinated to Arab power; dissatisfaction grew and a sharp line was drawn between the ruling Arabs and the non-Arab converts to Islam, causing constant grievances.

Many different cultural influences were about, Hellenistic, Christian, Jewish as well as Zoroastrian, but society under the Abbasids kept close ties with ancient Persian traditions and with India.

One aspect of Abbasid rulership provided for translations into Arabic the works of the Greek thinkers and physicians, so great intellectual sources influenced spiritual thought patterns; but also art and crafts flourished and produced beautiful buildings, exquisite ceramics and, let us not forget, the wonderful carpets. Astronomic knowledge was extensive, education was of high quality, schools were many and literacy common. We still use the Arabic numerals which made calculations far easier and simpler; medical studies were thorough and used in standard textbooks in the west. Achievements in science and mathematics were impressive and it is fair to say that the culture reached its apex around the year 1000, a little earlier in the east, a little later in the west.

Because of religious fanaticism, the cultural influence seems to have gone from east to west. Islamic religious teachings did not encourage any christian influence as they were considered heretic.

As a consequence, the Shi'a, the party of the Shiites, grew in strength. These were the people who managed the administration and kept society going, yet they were excluded from associating with the aristocracy of the pure Arabs. A feeling of alienation arose but Shiite orthodoxy was also a factor and caused a split in the society.

In 749 Abu-al-Abbas was proclaimed caliph in Kufa, an Iraqi town no longer shown on modern maps. This spelled the end of Umayyad hegemony. A descendent of the Prophet decided to test the power of the caliphate and appealed to the Shiites to help him bring back the orthodox caliphate. A big dinner party was held to which the Umayyad elite was invited; the guests did not even get to the first course before they were all murdered. After this bit of treachery, the hosts sat down to enjoy their luxurious repast. This was the beginning of the Abbasid caliphate which lasted for about two hundred years.

The capital was shifted to Baghdad, originally a village on the Tigris. This had a significant influence as it changed the cultural and political emphasis which again became Persian. Baghdad quickly grew in size and soon housed up to half a million people; the atmosphere was changed drastically from an Arabic desert life style to that of a cosmopolitan city. Culturally the change came smoothly, no drastic breaking with the past; however, Sunnite orthodoxy was confirmed which was a great disappointment and irritation to the Shiites who had been helping the Abbasids to power.

We don't know if any more dinner parties were held, but the Abbasids ruthlessly killed their opponents. They were loyal to the dynasty rather than to the brotherhood of Islam and revived some ancient Persian traditions. One administrative act ought to be noted: they established the office of 'vizier' which was monopolized by one family until the famous caliph Haroun-al-Raschid wiped them out.

A bureaucracy was created and taxes were imposed to pay for it and for the luxurious life style of the caliphs which of course caused much dissention. However, peace had reigned during the previous centuries, agriculture flourished and the caravan trade was prosperous so, although the people grumbled, no tax revolt occurred.



# Observations

The oldest and spiritually very important building is the Dome of the Rock, built in Jerusalem in 691; it was a shrine and one of the most sacred places to both Jews and Moslems; it sits on a hill top and it is believed that this is the very site where Abraham offered up his son Issac, and that it is from this place Muhammad was taken up to heaven. Recently some controversy has erupted concerning this particular building, having to do with an Israeli disregard for the feelings of Moslems to whom this site holds as much religious significance as it may have to the Jews.

While all this was going on, a Umayyad prince had set himself up as 'emir' of Cordoba in the southern part of Spain (Andalusia). Islam never conquered all of the peninsula; as mentioned before, the Franks saw to that; but the civilization had a significant influence and provided a special style of beauty in architecture, jewelry, painting and other expressions of artistic prowess.

In 964 a Persian general had deposed the last of the Abbasid caliphs and installed one of his own choosing. For all practical purposes, this was the end of Arab Islamic power.

In 973 the Fatimids set up their own caliphate and took Cairo as their capital. They were Shiites; their army consisted mostly of foreign mercenaries and non-believers who mixed with the general population. A short burst of Islamic unity emerged in opposition to the Crusaders but the spirit of empire had died.

The power eventually went to the Ottoman Turks but the accomplishments of the Arabs were truly magnificent and deserve great respect; a shame they were unable to keep that creative inspiration!

Islam did not distinguish between religious and political power; no word exists in Islam to divide the sacred and the profane, a concept with which we can agree; to us there is no division either.

We note that Islam kept women in an inferior position and yet Islamic women had legal rights that European women did not achieve until the 19th century. Slaves also had legal rights, and slavery was not an inherited classification.

Religious and social attitudes were one and the same; Islamic laws, therefore, are in tune with religious concepts and, whether you agree with those concepts or not, this is the way it ought to be.

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FIMBULSUMMER? - A recent study released by the World Resources Institute indicates that humanity world-wide is wreaking anti-ecological havoc faster than previously feared, all leading to potentially devastating global warming.

Third World deforestation, along with other agricultural and industrial practices, is resulting in the ever more rapid release of greenhouse effect gases, equaling and even surpassing levels generated by the more 'developed' countries, according to the report.

The greenhouse effect triggered by these gases means that heat becomes trapped in the earth's atmosphere, raising the temperature globally and causing drastic changes in climate, coastal flooding and massive die-offs of flora and fauna - and people.

Sensible Americans, however, don't concern themselves with such pessimistic, alarmist warnings, especially when sounded by those commie-pinko-faggot ecology freaks. Besides, there are more serious things to worry about - like G-string bathing suits, dirty rap songs, and the possibility that the guy next door might be a satanist.

FIMBULECONOMY? - George Orwell called capitalism 'a free-for-all in which the worst man wins'. The free-for-all now known as the savings and loan scandal is expected to require some 500 billion bailout bucks in order to keep 'free enterprise' afloat.

Guess where most of that coin is going to some from, sucker! Gee, you don't expect it to be paid by your bankrupt Uncle Sam? - or is it now "Uncle Sol"?

But then, \$500 billion is a cheap price to pay for keeping the rich rich, the government happy, and the rest of us safe from G-strings, rap songs and satanists.

FIMBULPLURALISM? - A Census Bureau report states that the US's Hispanic population has grown to over 20 million since 1980, a 38.9% increase, compared to a 9.5% increase for the national population as a whole. Mexicans, over 12.6 million strong, accounted for most of this increase, upping their numbers by 45% since 1980.

We wonder how many weren't counted.

Well, just as long as they're not rap singing satanists in G-strings.

P.W.



# The Projected Mind

One of the qualities that man has traditionally hallowed as reserved for the gods is omniscience: complete, perfect knowledge of All. In his pursuit of knowledge man himself, alas, has been denied immediate illumination, and has had to muddle along perceiving Nature and Reality in general, through a filter - the totality of mind.

As a result, man's own subjectivity (that is, his emotions, his wishes and terrors, his undisciplined imagination, his wily subconscious) has always, to some extent, influenced his perceptions of the objective external world, and fallacious ideas about Externality and Self have been fabricated.

Nevertheless, throughout history when the rational and imaginative dimensions of the mind have been maintained in a condition of balance and health, in harmony with instinctive impulses and critically receptive to new inputs of information, the negative role of the subjective factor has been steadily diminished, and the system of thought vis-a-vis perception has undergone a progressive evolution, with simplistic and sometimes erroneous notions giving way to increasingly expanding appreciations of the complexities of Reality. In this positive process perceptions are validated or qualified, and reactions and outlooks are correspondingly adjusted.

But whenever the mind had been subjected to patterns of disruption (whether arising from basic incapacity, accidental physiological dysfunction, alterations along the lengthy road of genetic reconstitution, or subversion of ideation through infection by concepts alien to the indigenous mental operation) the results have invariably meant the domination of a chaotic subjectivity, conflict between rationality and instincts, and an unwillingness or inability to effectively relate to objective reality.

Thereupon the progressive evolution of thought has proceeded haltingly, at a retarded pace or in a disproportionate manner, or ceased altogether as the mind both individually and collectively has become trapped in a closed system, feeding upon stocks of self-generated, self-sustained or infused falsity.

The impact of religion on Indo-European man is a manifestation of this evolutionary systemization of perception and thought in both its good and bad aspects. In Odinism, the ancient religion of the Aryan, the harmonious development and coexistence of in-

tellectual and instinctive drives, and the will for continuous reorientation to external reality have been the stimuli for a limitless growth as a dynamic Weltanschauung. For Odinism from its very inception has been characterized by a profound reverence for the Natural Order.

From this reverence with its concomitant recognition of the necessities of Externality, Odinism has derived a remarkable flexibility and non-dogmatic attitude which have enabled it to evolve from a tribal religion to a modern philosophy acknowledging the very latest discoveries about man and the universe and providing answers to contemporary problems -- a testimony to progressive quality.

On the other hand, the emergence of that most ludicrous of metaphysical effusions, christianity, and its grafting onto the psyche of Western man are disquieting examples of chronic misperception and the descent of the mind en masse into confusion. We need not here rehash the history of this Judaic disease and its responsibility for suppressing knowledge, warping spirits, ravaging nations and decimating peoples. We need only consider christianity's current status as philosophical quagmire: its decomposition into hundreds of sects and countless interpretations; its utter failure to alleviate the current existential malaise of Aryan man or resolve his social difficulties; its doctrinal accommodations and material collaboration with the enemies of the West.

Facts brought to light about the Natural Order by the scientific-naturalist outlook have gutted christianity; christian dogmas, both theological and social, now dangle about its dying body like so many eviscerated entrails. Yet even though it has nowhere to go, the cross-carrying monster plods on, victimizing new generations in what must surely be its last soul-corroding foray.

Unfortunately, it must be stated that practically every religion has had an impact just as retrogressive and sanguinary as that of christianity.

One may therefore wonder how Odinism, in achieving a forward-looking clarity of thought, has accomplished what virtually no other religion has been able to do. One may further wonder if Odinism can even be considered a religion, since in both theory and practice it differs so radically from all others.

If religion is defined as the postulating



of an Ultimate Concern, then Odinism is indeed a religion -- although perhaps not a theology. But Odinism is distinguished by its methodology: by how it perceives or arrives at its fundamental truths.

Odinism apprehends its truths through an openness to Nature. Odinism is in its entirety based on Nature - on Aryan man's direct experience of Nature - not on conjecture, wishful thinking, 'divine revelation' or faith in undecipherable mysteries.

Odinism is a process of constructing a comprehensive view of Existence and Being through the assimilation of Externality's objective facts - as opposed to those metaphysical systems which create their own 'truths' or select only those facts which can be used to bolster up subjectively-spawned preconceptions. This fearless objectivity in the face of the tumultuous, often puzzling circumstances of Reality is one source of Odinism's superiority.

Most significant of all, of course, is the fact that Odinism is the direct product of the mind of Nature's most highly advanced organism - the Aryan. This single observation is the premise for all secondary analyses.

Modern Odinism has therefore emerged as not only the highest manifestation, but also the metamorphosis and superseding of the religious impulse.

Valuable insights into just how Odinism relates to this religious impulse have been provided by Ludwig Feuerbach (1804-1872), one of many underappreciated German philosophers. Feuerbach pointed out that all metaphysical systems, religious or philosophical, are essentially projections of the mind, operations of the human consciousness; or as he himself put it, studies in 'esoteric psychology'.

Man's innermost hopes and fears, according to Feuerbach, are projected into religious concepts in acts of self-transcendence. Man objectifies his own essence in ideal terms, and these idealizations are then personified into "God" or gods, constituting a vision of what man wants to be: the embodiment of absolute knowledge and power.

In Feuerbach's own words: "...this God is no God in itself, but only the appearance of ourselves to ourselves..." Angels, devils, immortality, an afterlife of joy and exultation for the just and eternal damnation and suffering for the iniquitous, are supplemental notions man likewise projects into divine 'realities'.

Man's big problem arises when he fails to see his actual role in the genesis of

religious ideas, and insists that his metaphysical fancies have independent existence - believing that 'God created man' in lieu of understanding that man created God. This situation, says Feuerbach, results in the alienation of man from himself, as man 'makes himself an object to his projected image of himself thus converted into a subject'.

Said in other words, man converts his god-image into a paramount reality, but in so doing is transformed into a mere concretized idea of his own idea - a terrifying act of inversion and self-negation. The consequences of this derangement, of this subjectivity gone wild, are a matter of historic record.

Feuerbach declares that man must rescue himself from the swamp of metaphysics by overcoming his superstitions and striving to realize his lofty ideals in this world. As Odinists we wholeheartedly agree.

Readily endorsing Feuerbach's perspectives on religious idealism, we recognize our Folk's gods as idealizations of human qualities superimposed on personifications of the creative, all-pervasive power, or Force, underlying the universe. These godly attributes we can see explicitly manifested on the human level in the lives and deeds of our heroes throughout the ages.

The key to victory over subjectivistic distortions of reality is knowledge - knowledge of the facts of the external world and of the origin and functioning of the Self (the internal world) within it.

Odinists have always regarded knowledge as one of the supreme values, and the seeking of knowledge as among the highest virtues: Odin himself sacrificed an eye in the pursuit of knowledge. Hence, our respect for science - not science as narrow-minded, dogmatic empiricism, but science in the broadest, most comprehensive sense of the term ('science' - from the Latin scire: 'to know').

Odinists welcome science not only as a tool for expanding awareness, but also as an iconoclastic force blasting away the toothpick and bubblegum foundations of metaphysics.

In fact, science has so undermined metaphysical epistemologies that today many defenders of these various pie-in-the-sky speculations feel compelled to enlist science itself in a last-ditch effort to legitimize their nebulosities to an increasingly skeptical world.

But the resulting mental contortions and contradictions simply make the 'supernatu-



ral' and its would-be saviors seem all the more ridiculous.

Thus, for example, we're told that God set in motion the mechanics now theorized by science to be responsible for the physical formation of the universe, of the galaxies, stars and our planet, and for biological evolution on earth; but we're not told why an omnipotent creator had to resort to such indirect machinations - much less who or what set God in motion.

Likewise, the champions of afterlife fantasies proclaim the existence of the soul as a form of immortal energy, an energy which, they remind us, science says cannot be destroyed; all the while forgetting (if they ever knew) that science also says that systemized energy spontaneously tends to deteriorate into a more disordered or randomized state.

Meanwhile, liberal humanists and Marxists who loudly scorn the illogic of theologies perform similar pseudo-scientific gyrations in attempting to validate their own pet insanities, all of which may be considered secular religions.

At least the ultra-reactionary religious fanatics who abhor all real science and build up their faiths through the power of sheer irrationality are consistent in their method!

The universe does not care what happens to Man. He is but a microbe inhabiting a speck of dust adrift in an endless void. If man persists in his infantile attachment to subjectivistic doctrines which offer contrived explanations of and impose artificial constructs upon Reality, he will never liberate those creative energies necessary to meet the challenges of existence, and he will surely face the consequences of his folly; at best, degradation into a less sentient being; at worst, total destruction and oblivion.

Yet, if the danger of continued blindness is awesome, so also is the promise inherent in further enlightenment. Western Man's possibilities are as limitless as his imagination, and the future will be bright once he frees himself from the shackles of obscurantism and subjectivity.

The arsenal of knowledge required for the battle against darkness exists now; our real struggle is in conjuring up the will to use it. Each new scientific and historical discovery strengthens our position while further discrediting the mumbo-jumbo of metaphysics. In a very real sense those mutations of the mind already lie collapsed in the dust; we need only lop off their slimy tentacles as

they come groping for the hearts and minds of our kinsmen.

Odinists have attained the self-consciousness recommended by Feuerbach: our gods are what we ourselves long to become; our soul is the essence of our racial Being carried within our genes; our immortality is genetic, for we will live on in the community of our descendants if we shun dysgenic sin and avoid the hell of mongrelization; and we strive to follow the path of righteousness illuminated by Odin, the All-Father, the Life-Force of the Cosmos!

But we will never be satisfied with any status quo. Although we may never fully realize that perfection we have projected in to our gods, we shall certainly try!

We have identified the idealized fragments of our projected mind; now that mind, stripped of its illusions, must once again project itself, this time willfully in an ultimate quest for knowledge - and survival. It must project itself across the universe, into the biggest galaxy and into the smallest sub-atomic particle. And in seeking to probe the mysteries of infinite Externality, the mind will come to a better understanding of itself.

P.W.

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FESTIVALS: Sep 21/22 is the Fall Evennight; it corresponds to the Spring Evennight and has the same astro-nomic significance. It was an important date, and some of the ancient monolithic stone structures have indications showing the sun's position at this time of the year similar to those of the two solstices.

Oct 10 is our harvest festival. It coincides with the Canadian Thanksgiving, a major religious holiday; (ours is held later due to climatic differences). And it is indeed an ancient, prechristian religious feast.

Rain and shine in the right measure are necessary for life to be sustained; our forefathers therefore thought it fitting to pay tribute to the natural forces responsible for this generosity.

They knew only too well that Nature may also flex her powerful muscles and play havoc with man's life-giving resources. So when the harvest was safely stored away, it was time to honor the powers who rule over these climatic occurrences.

Today we can also try to make science stop messing with the Earth's atmosphere and leave alone the major components of our natural circumstances.

We need a reasonable balance between grass and asphalt, between town and wilderness. Otherwise we interfere with the natural equilibrium of action and reaction upon which our entire cosmic system depends.

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## THE SPURIOUS THANKSGIVING

On Oct 3, 1789, Pres. George Washington designated Thursday, Nov 26 a day of general thanksgiving throughout the Union. Though the origin of this holiday has been attributed to a thanksgiving festival held by the Plymouth colony in Dec 1621, such celebrations date from ancient times.

In Oct 1863, Pres. Lincoln 'invited' citizens to celebrate the Union victories of Gettysburg and Vicksburg and 'set apart and observe the last Thursday of November as a day of thanksgiving'. The Massachusetts representatives and senators on the whole viewed this favorably and decided it could conveniently be combined with the Puritan observance of Thanksgiving; they supported the idea. The same was done in 1864. Pres. Andrew Johnson named the first Thursday of December 1866 the Thanksgiving festival, and in 1869 Pres. Ulyssus Grant chose the third Thursday of November. But Pres. Lincoln's 'last' Thursday of November was accepted for many years.

In 1939 the business community petitioned Pres. Franklin Roosevelt to move Thanksgiving one week back; he agreed and declared the fourth Thursday of November Thanksgiving Day; he did the same in 1940. In 1941 the combined Congress decreed that henceforth the 4th Thursday would be designated Thanksgiving Day as a public holiday. However, since Pres. Washington's proclamation in 1789 of a day of thanksgiving happened to fall on the fourth Thursday of November, this has become the official origin of the holiday.

The above is the account you'll find in the textbooks but there is far more to the beginning of our thanksgiving celebration

than that. Read on -

On Nov 21, 1631, Governor John Winthrop of Boston ordered a celebration of the arrival of his wife and children who had just come on the ship Lyon the day before. Most of the people on the plantations around the bay were there. Winthrop recorded in his journal that the food served at this feast consisted of "fat hogs, kids, venison, poultry, geese, partridges, etc., so as the like joy and manifestation of love had never been seen in New England. It was a marvel at so few hours' notice!"

Gov Winthrop also invited Gov Bradford of Plymouth to the family and community festivities; the latter arrived on Nov 27th N.S. ('New Style') "and lodged in the ship" going by the Winthrop journal.

According to a book entitled 'The Christian History of the Constitution of the United States', written in 1896, it was Governor William Bradford who issued a proclamation for a thanksgiving, not in 1621, but in 1623, on Thursday, the 29th of November, to be exact. The Pilgrims were to "gather at ye meeting house, on ye hill, between the hours of 9 and 12 in the day time...there to listen to ye pastor..." This flowery statement, addressed "To all ye Pilgrims," is not hard to dismantle as a nineteenth century fabrication, and amateurishly done at that.

The language is straight 19th century prose with the adornment of "ye" added. It



in no way resembles either the grammar or the spelling of Gov Bradford, or any other early 17th century writer. The 'Pilgrims' called themselves Separatists because they believed in the separation of church and state. It is thought that the name 'Pilgrims' became attached to these people because of William Bradford's description of the Separatists from Leyden the night before they boarded the "Speedwheel" at Delftshaven. "So they left that goodly and pleasant citie, which had been their resting place near twelve years; but they knew that they were pilgrims and looked not much on those things.. The next day, the wind being faire, they went aboarde.. that sundry of the Dutch strangers (non-Separatists) could not refrain from tears."

When the Separatists lived in Leyden, they held their Sunday services between 8 am and noon, not 9 am and noon. When gathered on Thursdays, they met only in the evenings for it was a working day like all the others in the week except for Sunday. Most of the people bound for America were from Holland (65 of the 102 passengers).

The pastor the Separatists had in Leyden, John Robinson, stayed in Holland with the remainder of the congregation, and the first minister who came to New Plymouth was an Anglican by the name of the Rev John Lyford. He was not there in 1623, but came in 1624 and left in the spring of 1625, sailing for Virginia with his family. Having a minister was not crucial, as the Separatists only needed one to perform baptisms and give communion. They felt that marriages and burials could be performed by a layman, ship's captain, a deacon or a civil magistrate for a nominal fee. They were protesting the elaborate, costly and ostentatious marriage ceremonies and funerals that only the rich could afford. John Carver and then William Bradford served quite adequately as civil magistrates. Bradford performed the first marriage at the new settlement in May of 1621 between the widow Susannah White and the widower Edward Winslow. Susannah White was the mother of the first white child born in New England, a birth which occurred a few weeks before her first husband died. Edward Winslow was the only gentleman by birth on board the Mayflower, well clothed with silk stockings and wearing a ruff, but in England he had been a printer by trade after he converted to this particular Protestant denomination.

The only description we have of the so-called "First Thanksgiving" is in a letter written by Edward Winslow on December 11,

1621 (O.S.) to a friend in England: First he talked about their harvest, and that when fall came they still had twenty acres of Indian corn in the field which had not been shocked or husked. "Our harvest being gotten in, our Governor sent four men out fowling that we might in more special manner rejoice together after we had gathered the fruit of our labors. These four in one day killed as much fowl as served the company almost a week, at which time, amongst other recreations, we exercised our arms, and many of the Indians came amongst us, and amongst the rest their greatest king, Massasoit, with some 90 men whom for three days we entertained and feasted. And they went out and killed five deer which they brought to the plantation and bestowed on our Governor and upon the Captain and others." (The spelling has been modernized.)

September 25th to the end of that month would be the equivalent of Oct 5th to the 10th using the Gregorian calendar. [Before 1753 the English used the Julian calendar, and the year began not on January 1, but on March 25, which in Caesar's time was thought to be the first day of spring.]

Thus, if the feast began about that time, and the Indians upon learning of it, decided to join the celebration and stay three days (some didn't leave for a week), October 7th through the 13th would be the best guess we can come up with as to the exact time when "The First Thanksgiving" occurred; these dates being based upon the calendar we use today. Such festivities would not have been held at a truly religious time. There is no proof that any turkeys were served, or pumpkin pie, and the celebration was not held as an anniversary of the landing at Provincetown, the modern city closest to where the Pilgrims originally landed. New Plymouth was abandoned for a commercially more favorable site about a decade after they arrived.

The fabricator of the 1623 Thanksgiving story did not even check the Julian calendar to see which day was the 19th of November. In 1623, the 29th fell on a Saturday, not a Thursday. The 29th of November was a Thursday in 1621, but it was the fifth Thursday, not the fourth.

Gov Bradford never mentioned in his journal issuing such a proclamation about the Plymouth Plantation. The only outstanding event he records for November of 1623 was a bad fire which burned down several houses very close to the storehouse. As for November of 1621, instead of a feast, he talks about the ship Fortune which arrived on Nov 9 (O.S.). Thirty-five people disembarked to



remain and live at New Plymouth. "Most of them were lusty young men, and many of them wild enough...The plantation was glad enough of this addition of strength but... wished all of them [had been] better furnished with provisions." He recognized one of the passengers as Robert Cushman, a deacon who had missed the Mayflower voyage after being discouraged by all the disputes and delays. Eventually most of these young men and other Anglicans sent by the New England Company as new settlers founded a town called Weymouth (still on the map). When the Fortune sailed back to England it was laden with beaver furs and otter skins worth about 500 English pounds destined for Thomas Weston who had financed the Mayflower venture.

Why, then, do we have a Thanksgiving holiday in November honoring a non-existent event for that particular year, 1621, eleven years earlier than the one commemorated by people in Massachusetts during the closing years of the Civil War?

One of the chief reasons is that there is a mysterious gap in the Bradford journal covering the dates September 18, 1621 to Nov 9, 1621 (O.S.). The William Bradford journal was kept in the Bishop of London's library and, despite a generation of requests to return the purloined document to the United States, that did not happen until May 27, 1897.

A British soldier had stolen the manuscript from the library in the tower room of the Old South Church in Boston as loot in 1775. When the British evacuated Boston, the soldiers went to Halifax, Nova Scotia, and from there the journal ended up at a second-hand stationer's and bookseller's shop in London. Instead of being returned to the New England Library, or to descendants of William Bradford, it was sent to a state archive in Boston where it now resides in a glass case, courtesy of the federal politicians who had made so many anxious requests to both Queen Victoria and the British Parliament.

If the average Englishman had been asked what he thought of the whole hullabaloo, he would no doubt have said that he had heard about it for years, and hadn't it already been returned.

In the years after the Civil War, it was decided by the Christian clergy and laity alike that America needed a more religious image, something that made us look less mercenary and less like an emporium for the world's trade and manufactures. It should be something uniquely American. Christmas was

no longer religious enough or solemn enough to suit the purpose they had in mind. However, there was a problem. Most of the new immigrants coming into the United States toward the end of the last century were either Catholic or Greek Orthodox. Few Americans outside the rockbound New England states held any empathy for the Puritans who settled Salem in 1628 and Boston in 1630. Salem was best remembered for its witchcraft trials, and Boston evoked memories of religious intolerance and a government-ruled theocracy. The governing Council of the Commonwealth had the power to punish every sin committed in Massachusetts, force everyone to attend church on the sabbath, and investigate the morals of every person before allowing him to join the congregation.

Unlike the Puritans, the Separatists came, for the most part, from poor laboring stock; they were farmers and skilled workers or tradesmen. They could have had a church in Leyden free of rent and taxes, furnished by the Dutch government. The latter welcomed all persecuted Protestants and promised them refuge. Poor as they were, these English Separatists refused to accept help from the government. Instead they bought a house to serve as a home for Pastor John Robinson and used the parlor for their meeting house. A large piece of land surrounded this house which was once a meadow, but then became a large city lot. On this land they built 21 smaller houses for their families. The lot was on Bell Alley, a neat little brick-paved street across from St Peter's Church and near the university.

The Puritans who settled Boston were much wealthier. Gov John Winslow engaged many laborers to build him a mansion, duplicating as much as possible the home he left at Groton Manor. Eleven vessels with seven hundred people sailed for New England with horses and cattle. They left Southampton on March 29, 1630; the voyage was pleasant and almost without incidents or bad weather. They arrived on June 11th and first began a settlement on the site which they named Charlestown, at the Charles River. Disease, probably malaria, took the lives of many, so most of the settlers decided to move across the bay to the site which became Boston. Gov Bradford sent a physician to Charlestown during the epidemic, a Dr Samuel Fuller, who did not leave until he had used his entire store of drugs and other materials.

Gov Bradford was informed that the Puritans were finally eager to see some of the people from Plymouth, "some out of love - others to see whether we be so evil as they



have heard."

What a different story from the saga of the Pilgrims whose voyage took 65 days, meaning the vessel on which 102 passengers were crowded together like livestock, had an average speed of less than two miles an hour. The food doled out in wooden bowls on board the ship consisted of 'mush of meal', peas with salt pork, lumps of dried beef and beer to wash it down. The crew had its own barrels of flour and biscuit. The water barrels were to be shared by both crew and passengers. With no fruit to eat, scurvy took the lives of many as well as tuberculosis and pneumonia. Only 58 survived the following winter: 3 couples, 8 widowers, 1 widow, 2 single teenaged young women, 9 single men and 32 children. Then in the spring Gov Carver and his wife died, leaving only 56 survivors. William Bradford was chosen to replace him.

The crew did not fare any better. Half of them died before they left for England with Capt Christopher Jones on April 5, 1621 (O. S.). The dead included 3 quartermasters and the cook. The Pilgrims took Capt Jones ashore when he fell sick and attended him; and they brought water to drink from shore so the seamen might have more beer. Not until the women were taken ashore on November 13 (O.S.) had any clothes been washed since they left England. While the women washed several men stood guard over them with muskets, not knowing if there were Indians ready to attack or not.

This was the kind of story which grappled the hearts of Americans; the kind of heroic suffering which sanctified the origins and some thought the destiny of this country. What is overlooked and seldom mentioned is that much of the suffering was caused by the financiers of the voyage. The original contract stated that the settlers were to work four days a week for the 'common good', and only two days for themselves. After the Leyden Separatists had sold their possessions and made ready to sail, another contract was substituted, requiring them to work seven days a week for the company. They were not to own the lands they improved or the houses they built, until at the end of seven years when all would be divided between merchants and settlers.

This would make them nothing but indentured servants worse off than medieval serfs. The Pilgrims would not sign the new contract, so months went by. Half the food had been eaten before they left on September 16, 1620 (O.S.). When Thomas Weston refused to pay

the harbor fee that would allow them to clear port, they had to pay for it by selling some of their food.

After almost two and a half years working under the terms of the revised contract, scarcity and want were making them weak, and starvation loomed if they did not have an abundant harvest. Gov Bradford decided to end the terms imposed by Thomas Weston. In violation of both the king's laws and the signed agreement, he assigned private property to all married heads of households. Only the land was to be held in common stock. All single males were assigned to live with these families; the division being in proportion to the number of people living in each household. Such an action might mean that all support from England would be cut off and no ships sent with further supplies.

That part of the American saga needs to be known as well as the contents of the famous Mayflower Compact signed on board the Ship on November 11, 1620 (O.S.) exactly eleven years before the Puritans' Thanksgiving in Boston. Those who came forward and signed their names were not merely the men from the Leyden congregation, but also those Separatists who had come from England, as well as their servants and hired men. John Alden, who signed on as a hired man (he was one of the Anglicans), was the youngest, being only 21. The Mayflower Compact stands as the first example in modern times of a government instituted by voluntary agreement by men of equal rights in a new country. This was the birthday in America of a government of, by and for the people. JHP

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PLEASE NOTE

Our zip has been changed; as of July 1 it is no longer 32629; it is now 32623 - the new zip should be used from now on.



## "Brave New World Revisited": A Review

ALDOUS HUXLEY (1894-1963) - "BRAVE NEW WORLD REVISITED" - HARPER & ROW, 1958, 118 pgs.

Now that the states of Eastern Europe are reorganizing themselves around blatantly capitalist principles, and in the process allowing for somewhat more free expression within their respective societies, it would be an excellent idea to airlift over there several million copies of Aldous Huxley's "Brave New World Revisited" to let the expectation-laden masses of dupes know that they are merely exchanging sets of chains. For some thirty years ago Huxley warned us that the capitalist-industrialist organization of society typifying the West was steadily moving towards a totalitarianism based on the corporate manipulation of thoughts and feelings, a totalitarianism more efficient and insidious than the explicitly statist regimes based on crude repression and terror.

Huxley's original tale of negative utopia, "Brave New World", was published in 1932. In that novel the British writer described a future World State wherein the ruling elite maintained a rigidly stratified social order using sex, drugs and sense-stimulating forms of entertainment to control a population of genetically standardized drones. "Brave New World Revisited", written twenty-five years later, was the author's pessimistic appraisal of how far western societies had progressed, or better put, mutated, towards just such a nightmarish system. Huxley concluded then that his prophecies were coming true faster than even he thought they would.

Huxley feared that overpopulation, with its concomitant resource depletion and social instability, and over-organization - the tendency of industrial societies to become more complex and more centralized politically and economically - were undermining democratic values and the possibility of a 'good' society.

Just what is a 'good' society?

Huxley suggests that it is one that helps individuals realize their potential and live happy, productive lives - a far cry, he observes, from our present set-up which tends to lead individuals into mental illnesses, into repressive, obsessive work and equally neurotic pleasure seeking.

Following the analysis of social critic C. Wright Mills, Huxley recognizes that our capitalist society has come under the domi-

nation of a 'Power Elite' interested primarily in preserving its privileges by manipulating the millions beneath it through irrational propaganda, continuous advertising, and mindless entertainment, while remolding its bureaucratic helots into an individuality-stifling 'Corporation Man' motif.

Huxley looks back with nostalgia to the Classical Liberal values of the 'Age of Enlightenment', to the qualities of rationalism, individual freedom, charity and compassion which, for example, were embodied in the great Thomas Jefferson, whose concept of a republic of self-governing citizen-assemblies the author profoundly admires.

But, Huxley reminds us, such a democratic arrangement can work only if all concerned do their best to impart knowledge and encourage rationality; and this the Establishment subverts as in pursuit of political and economic goals it propagandizes and commercializes the masses into ignorance and practical insensibility, squelching resistance by transporting its citizens into 'irrelevant other worlds of sport and soap opera, of mythology and metaphysical fantasy'. The System's hired mouths assure us that we're the greatest democracy; however, in fact the flimsy democratic form has an increasingly oligarchic content.

Worse still, Huxley boldly asserts, the subjects of the System's brain-rape are actually becoming more stupid with each generation, as dysgenic breeding lowers our population's average IQ level - a statement of modern heresy for which the genteel Mr Huxley would today be hauled before the contemporary Inquisition.

Nevertheless, the push 'to reduce the maddening diversity of men's natures to some kind of manageable uniformity' is a pretty damned good description of the current Establishment campaign to impose racial homogenization and monoculture. It all raises the question in Huxley's mind of whether the degraded, gullible herd is even capable of freedom.

So what is to be done as the noose of techno-totalitarianism slowly tightens around our collective neck? Reverting to positive utopianism, Huxley suggests 'education for freedom' - the imparting of the aforementioned Liberal values. Just who is going to undertake this imposing task, and how, Huxley does not explain; he does perceive, though, that the Establishment has



## ODINISM AS RELIGIOUS NATURALISM

an obvious interest in opposing such an enlightening regimen.

More realistically, Huxley calls for the institution of 'self-governing, voluntarily co-operating groups, capable of functioning outside the bureaucratic system of Big Business and Big Government'. Condemning the metropolis, that madhouse of dehumanization, Huxley advocates in addition the revival of small communities.

There may, however, be little if anything that can be done to prevent the final, total triumph of scientific dictatorship, Huxley concludes darkly.

If Huxley was pessimistic in 1958, by 1990 his pessimism would no doubt have reached wrist-slashing proportions, for all of the menacing negative trends he noted over a quarter-century ago have only intensified and become more pervasive, with virtually nothing in the way of a serious resisting force.

With the corruption and collapse of nominally Marxist governments almost everywhere, the World State which Huxley dreaded is taken definite shape, thanks in large part to the machinations of the CFR and its offspring, the Trilateral Commission.

Baring the rise of some countervailing movement on the world scene (such as a multi-national wave of Islamic fundamentalism, perhaps), or the collapse of the whole technocratic-financial shebang as its contradictions boil over, it will be up to us right here in the belly of the beast to do what we can to preserve our freedom - and our sanity. The rediscovery and reconstruction of community is the essence of this process.

"Liberty arises and has meaning only within a self-regulating community of freely co-operating individuals." This anarchist-flavored admonition may be Huxley's most important positive freedom-lesson for us today.

The World State is coming; whether or not it gets here remains to be seen. Instead of futile violence or pointless confrontations with the Establishment, let us strive to build alternative institutions where our values - and our Folk - can be nurtured. Empires don't last forever, and International Money Power, however it may expand in the future, is simply one more empire doomed to face the fate of all empires.

Like the early mammals scurrying about the feet of 'lumbering dinosaurs', let us live by our wits, remembering that 'small is beautiful', and work to rebuild community while awaiting the inevitable demise of leviathan.

P.W.

The continuing conflict between "creationism" and evolutionary theory, in which fundamentalist christians are attempting to force-feed their phantasmic cosmology to the American public, is at root a struggle between two radically divergent viewpoints regarding ontology, the philosophy of being, the basic characteristics of existence.

Supernaturalism is the foundation of creationism, indeed, of judeo-christianity itself. In its various expressions supernaturalism may take the form of theocentrism ("God-centeredness"), metaphysics ("beyond the physical"), or philosophical idealism ("idealism" not in the sense of altruism, but as "idea-ism" or non-materiality).

Supernaturalism postulates the presence of some kind of non-physical Supreme Being, Spirit, Mind or Idea which exists prior to and outside of Nature, and which for some mysterious reason decides to 'create' or otherwise wish into existence the universe, even occasionally intruding into and overriding the very natural order it allegedly set up.

The physical universe tinkered together by this supernatural spook is invariably depicted as somehow 'inferior' to the divine perfection inherent in its creator and in the creator's 'spiritual' realm; so, thus, there is the paradox of metaphysical 'perfection' willfully degrading itself into a lower state of material 'imperfection', all usually with a "plan" for materiality or some portion thereof to work itself back into a state of 'higher spiritual perfection' at the end of time.

This perplexing and pointless existential 'detour' of spirit through the crud of matter is typified in its most entertaining [i.e. Aryan] expression by Hinduism, wherein Brahma, the Creator, becomes the universe as "Lila", or play-acting; in contrast, at the other end of the spectrum, to the ponderous and depressing dualism of judeo-christianity which pits godly spirit against the temptations of flesh and 'evil' matter.

The essence of evolutionary theory is naturalism, which asserts the priority of Nature: the understanding that the universe is a self-generated, self-sustained phenomenon of matter/energy in a continuous process of change and development, from which mind, consciousness and 'spirit' have been produced.

Knowledge of this natural universe is likewise developmental, derived from an ev-



er-more sophisticated interpretation of sense-perception. Naturalism may therefore be seen as progressive, as knowledge- and consciousness-expanding, with man following his "Faustian" impulse to learn more and more about his world and about himself. Naturalism is active, on-going truth-seeking.

On the other hand supernaturalism begins with basic given "truths" or absolute certainties that are in some occult manner transfused into the skulls of believers; thus, supernaturalism is, or claims to be, truth-possessing.

The supernaturalist knows (or rather, he assumes or believes without investigation) the how, when and why of the universe - his holy books, holy men or holy voices tell him all this; all that remains for him to do is to interpret physical phenomena in the light of his metaphysical truths, and if the facts don't fit these truths, too bad for the facts!!! This attitude results in the spectacle of radical creationists claiming that the devil himself put fossils into the ground in order to deceive believers!

P.W.

Supernaturalism historically stands condemned as regressive, as ignorance-mongering, as obscurantist dogmatism. For naturalism, as it probes the secrets of the universe and transforms the material world (albeit not always constructively), demonstrates through its practice the invalidity and nonsense of supernatural propositions.

Odinism, although rich with imaginative mythology, has throughout its history always evinced a naturalistic mind-set. This is demonstrated most convincingly in the Norse creation myth. Here there is no Jehovah "Great Architect", no playful Brahma, but only fire and ice conjoining in the mighty void Ginnunga-gap to spawn the giant Ymir. Sustaining Ymir is the ice-licking priordial cow Audhumla (the nourisher), who releases the progenitor of the gods, Buri. Buri's grandsons (which include Odin) slay Ymir, and from Ymir's body the world of humans is formed.

What a stunning parallel with what we now know of the origins of the universe and of life! How marvelous this intuitive depiction of the interaction of natural processes and organic forces, replete with the violence and destruction which precedes creation in the cosmos!

Odinism's gods are a combination of the projection of human qualities with the personification of natural forces; but even in mythological circumstances the gods are never exempt from the laws of cosmic cycles, from the vicissitudes of fate, nor from the

## OBSERVATIONS

THE RED MAN RESISTS! -- As a rule we don't advocate or condone violence, except of course for self-defense, but it's hard not to sympathize with the Mohawk Indians and their armed resistance against Quebec government authorities who are backing an attempt by local yahoo-piggies to build a golf course on land considered sacred by the tribe.



broadside from capitalist commercialism aimed at destroying all traditional folkways while raking in the shekels. So we have few tears to shed over whatever 'inconvenience' the Mohawks' heroic stand may have caused for pampered, profit-minded Whites in the area.

The Indian peoples throughout the Americas are facing the same pressures pushing them towards literal extinction that our own Folk will shortly face if we don't get our ethnic act together. Whatever the history of conflict between our two races may have been (and on our part unfortunately that history is none too honorable) today we have a common interest in uniting against those dark forces which plunder the Earth and plot to eliminate the uniqueness and diversity of the Earth's peoples.

In our Folk's first unhappy confrontation with the North American Indians the Vikings called them 'skraelings' - cowards. But as far as we're concerned, the real skraeling is not the red man who picks up a weapon to defend his land and culture, but the so-called 'civilized' man in the three-piece suit who hides behind laws, money and the guns of a legalized goon squad.

**YELLOW FEVER** - A favorite technique of World Capital to further its genocidal goals of racial assimilationism and monoculture is to entice or otherwise encourage Third Worlders to leave their native countries and emigrate to the homelands of the European races.

Uprooted peoples are more likely to forget their folkways and be easily remade into obedient little 'consumers'. They are also more likely to be unquestioning supporters of the government that facilitated their arrival and of the system that government serves.

The intention of the British government to resettle Hong Kong Chinese in England is the latest example of this nefarious phenomenon. Tens of thousands 'professional class' Chinese are expected to skedaddle for old Britannia, invitations in hand, by the time Hong Kong is given over to the jurisdiction of 'Red' China a few years from now; how many thousands more will actually end up in Perfidious Albion is anyone's guess.

The British offered up their "blood, sweat and tears" to keep those nasty Germans away - and now look what they're getting instead!

A people truly deserves whatever it permits.

P.W.

## OVERVIEW

The focal point of the christian world had for centuries slowly changed towards the east, to Constantinople, at the entrance to the Black Sea. The city sat on the old Greek colony of Byzants, and was given its imperial name in 300 CI. by Constantine. After a little over 900 years of serving as the eastern center of christianity it fell to an army of infidels -- and the christian world was in shock!

Let's take a quick look at how this happened.

The development in the east differed from that of the west where the line between church and state was more marked. Constantinople was located at the crossroads of the east where religious and secular matters were considered interdependent (as Odinists we agree with the notion). This significant difference showed up early and these interests viewed each other with guarded reservation; feelings ran deep and the diverse attitudes toward social and cultural matters were pronounced.

Three African 'heresies' waxed strong and eventually came to be looked at as theologies in their own right: The Coptic Church of Egypt and Ethiopia; the Syrian Jacobite Church; and the Armenian Church. Each had a strong following in its own geographic territory but not far beyond that.

Much of the dispute concerned what is known as Monophysitism which deals with the nature of Christ while on earth: was he wholly divine, or was he both human and divine? A problem that holds no religious significance for us but which nevertheless has had great influence on the history of our homelands. In the 5th century it caused a 40 year schism between Romans and Greeks which was felt, on and off, during the following centuries.

With two secular centers and two emperors the magic of the 'imperial purple' was broken. In the east the grandeur surrounding the office was simply awe-inspiring; although chosen by senate and people, the emperor had absolute power; much of the imperial etiquette was oriental in spirit, for example the ritual prostration was adopted; and, interesting to us is that on some mosaics the head of the emperor is seen on a background of a golden nimbus, showing the link to the ancient sun god.

Other significant notions were the married clergy and the fact that the Orthodox church was far more directly involved in so-



cial matters. But probably the most controversial was the question of iconoclasm [the use of icons]; yet we know comparatively little about these interesting and important centuries.

Many wars were fought, territories won, lost and regained; invaders repelled and so on. Some of the nations involved were the Persians who got themselves into just about every war, Arabs, Bulgars and other peoples of Slavic origin. The Kingdom of Khazaria also played a role which is important as this nation for some apparently political reason converted to Judaism causing many Jews to flock to its territory which again had the effect that, when the whole area later was overrun by Mongols, many of these people fled into eastern Europe and thus caused some genetic mixing in these areas.

A few more names and dates ought to be noted: Heraclius who campaigned vigorously against the Persians died in 641. In 643 Arabs conquered Alexandria which put an end to Greek power in Egypt. A few years later the Arabs threatened Constantinople itself, but they were repelled. Still later weak and incompetent emperors almost lost the city to the Bulgars, after which the Arabs saw another chance to conquer Constantinople. This attempt, however, failed miserably and was the last time the Arabs ventured across the Bosphoros. This was in 717 AD, due to the efforts of one of the greatest of the Byzantine emperors, Leo III, also called the Isaurian after the district from which he hailed (close to the Taurus mountains in modern Turkey).

His dynasty lasted about 200 years. He was popular with both army and clergy. He concerned himself with many social matters, for example, he initiated tax reforms that gave added benefits to the common man at the expense of the wealthy; he elevated the serfs to freemen, to mention two of the more important. His attitude towards iconoclasm caused much unrest but his reign brought stability to the region and gave the empire enough strength to last for another five hundred years.

The Bulgars continued to grow in power, but in the 10th century they adopted christianity. Basil II, known as 'the slayer of Bulgars' defeated them in a famous battle in 1014, at which he supposedly took 15 000 prisoners, every one of whom he blinded before sending them home. It is told that the king of the Bulgars died of shock when he saw them.

The question about the use of icons kept coming up, and the controversy got hotter.

In the west icons were not much in use, but in the east the Orthodox church used them extensively to focus attention and they had a special place in personal and communal devotion. Opponents claimed they were idols and diverted attention away from god. In 730 an edict was issued, forbidding the use of images in public worship.

The controversy came to a peak in 754, when this was ratified by the Council of Bishops. Vicious persecutions followed. But eventually it cooled down and after about a hundred years, in 843, on the first Sunday of Lent, icons were again allowed in church and home.

However, the whole question had caused great friction between the two halves of the empire; the two christian centers did stay in contact but the closeness was gone. The western church had moved north into Europe and had to some degree become influenced by Indo-European attitudes. At the same time the public mentality in the east required a spectacular display of majesty and splendor in order to impose awe and fear into the believers and keep them close to the church. In the west other methods were used to keep the sinners in the churches.

The next intermezzo worth noting is the growing power of the Republic of Venice. In exchange for her help against the Norman invasion in the 11th century, she had been given almost a monopoly on European trade with the east. Her location was convenient; she had a large merchant fleet and her naval power grew rapidly; at the same time the fleet of the empire was in decline.

In 1123 the Venetian navy destroyed the Egyptian fleet and her position of power increased significantly. In the following century as many as 10 000 Venetians lived in Constantinople, busily plying their trade, providing huge profits for their republic. Luckily some of this loot was put into art, and even today Venice is a city of great beauty, a witness to past pomp and power.

But exactly that power was becoming a concern to the eastern empire. This was the time of the [in]famous Crusades which, from the empire's point of view, looked more like another barbarian invasion. The Bulgars were again on the war path and the Moslems under Saladin became another threat. Constantinople was in danger.

The blow came in 1204 when the city was sacked, not by barbarians or Moslems, but by her christian brothers of the Fourth Crusade. These worthies also terrorized Venice. The west could hardly have found amore brutal and culturally devastating way of ex-



pressing its gospel of love.

One Byzantine legacy that some Odinists might question the benefit of is, that by adopting the Orthodox version of the christian creed, the Slavic peoples became part of Europe.

The history of the Slavs may be traced back some four thousand years when they were found living in the Carpathian mountains, a range stretching from the south-eastern corner of Czechoslovakia, touching on the USSR and running down through Rumania, not quite reaching Bucharest. From there the Slavic peoples spread slowly north into Russia and south into the Balkans.

For many years they intermarried with the population of these areas and gradually Slavic customs and folkways were adopted; over the centuries the population became genetically Slavic. Bulgaria was the first Slavic state to emerge and at that time it was for all practical purposes a Slavic nation although the Bulgars were not of Slavic origin; in 716 Byzants recognized its independence.

Here, as in the west, christianity spread mainly by the conversion of the rulers. In 865 a Bulgarian prince was baptized and the whole region slowly accepted the Orthodox version of the creed. The most important priest who later was canonized is St Cyril; he is remembered in the name of the Cyrillic alphabet which he is said to have devised for the Slavs; it is based on Greek and is still used in several Slavic countries.

Wars were fought [when were they not?]; victories and defeats tasted. It is in these centuries we also see the influence of the Varangian Guard, the Vikings coming down the river trade routes and the rule of the legendary Rurik, mentioned elsewhere.

In the countryside the christian creed made very slow progress; the ancient gods were still honored and, although names and attributes differed slightly, the essence of the commonly held beliefs came from Indo-European traditions; the general attitudes to the natural forces, to life and death and accepted norms for personal conduct were closely related to those of the western Indo-European tribes.

We have to backtrack a little to pick up happenings that had important consequences. In Kiev a church had already been active in 882, but we don't hear much about christian activities in the area until in the middle of the next century. In 945 Olga, the widow of a Kievan prince, took over the rulership on behalf of her son, Svytoslav, the first prince of Kiev with a Slavic name, rather

than a Nordic. Olga had visited Constantinople and had secretly been baptized, but she officially converted in 957.

However, it turned out that Svytoslav (962-972) was a militant pagan and his reign delayed the spread of the Orthodox church. After his death fights for the throne lasted until 980 when Prince Vladimir, who christianized Russia, won the rulership.

Strong religious and cultural considerations were at work. The country was posed between the christian east and west; Islam was powerful and Judaism in Khazaria was still active. It seems that Vladimir investigated the various options. Not all his considerations were purely religious; a story tells that he rejected Islam right off because it prohibits alcoholic drinks. Judaism was incompatible, but geographically the eastern church seemed most advantageous. This choice became a turning point in Russian history.

Kiev had become an influential center and very rich; its churches were magnificent and the people prospered. Under Jaroslav the Wise diplomatic relationships were expanded to Rome and the German Hansa; the king married into Swedish royalty and he kept close contact with Constantinople; he indeed lived up to his name.

The first truly Russian piece of literature appeared around this time; 'The Primary Chronicle' gave a political interpretation of the country's history; it accentuated the Slavic heritage and was christian in outlook.

Poland appeared on the scene during these years. Its rulers tried to avoid the pressures from the east by opting for the western church rather than the Orthodox version. One successful ruler, Boleslav I was crowned King of Poland in 1025 and the country became a historic entity from then on.

General unrest continued; much of the disputes concerned religion. The pagan population resisted the christian ideology and stayed with its pagan gods; not until after several centuries were the people finally converted although pagan customs and folklore still remained. From the 12th century, however, a christian, Slavic Europe was considered a historic reality.

As mentioned, Constantinople was sacked in 1204 and the Orthodox church suffered a deadly blow. Soon after Kiev fell to the Mongols. It was a restless time; things were a-changing but still the eastern empire was officially alive for another two hundred years.





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## OVERVIEW

We pick up history at the beginning of the present millennium with Constantinople being sacked and Kiev falling to the Mongols; we've arrived at the start of Islamic power. Particularly because of the present disturbance in the Middle East, we shall go a little more into detail about these rather confused and entangled centuries. The point to keep in mind is that Islam is a religion whose followers may be extremely fanatic and that they do not distinguish between religious and social/cultural concerns; to a moslem they are one.

Although there were disagreements within Islam, and serious ones at that, the religious foundation had (has) great staying power; its main domain stretched from the Levant to the Hindu Kush. The inroads christianity had made in Asia were of no consequence after the 11th century.

The times were turbulent, vicious wars were fought; we shall mention some of these events when they are pertinent to our European past.

The Fatimid dynasty ruled Egypt, Syria, the Levant and the coastal areas of the Red Sea. It thus included the holy cities of Mecca and Medina. Between the Fatimids and the Byzantine empire was the Hamdanid dynasty, while Iran, Iraq and Azerbaijan were ruled by the Buwayhids. One further power of consequence but further to the north-east were the Samanids; smaller groupings

were present and changes occurred constantly; but this was the scene when two new power structures developed within the Islamic world, one in Anatolia (Asia Minor), the other in Persia.

One more regime must be noted, the Turks, who in the following centuries played an increasingly prominent role. The Turks were at the time a loosely knit tribal confederacy occupying much of Asia; they suffered from tribal dissonance and faced a growing Chinese potency. Way back in 667 the Arabs had defeated some of these Turkish tribes but they were halted in the 8th century by another Turkish people, the Khazars.

Four main civilizations held sway in Asia at the time - China, India, Persia and Byzants. All four had dealings, politically and commercially, with the Turks who were intelligent enough to learn from all four.

Writing was one such skill, and the oldest Turkish inscription found so far is from the 8th century; just the same, no historic account of their social mores was written down until the 15th century; but already in the 10th century they made themselves felt in the historic development of the continent.

Turkish slaves known as "Mamelukes" had served in the armies of the Khans but were now also employed as mercenaries. The Oghuz Turks became powerful during this period, particularly the Seljuks who had already converted to Islam. Another tribe was the



Ghaznavids who formed a dynasty that enjoyed a short period of power; notably, they were the first to name their generals 'sultans', originally meaning 'victorious'.

The Oghuzs were a large tribe; their origin is unknown but one wonders if there might be a connection with the Aryan tribes who according to one theory were coming down from the area around the North Pole which we know once enjoyed a temperate climate, but later became too frigid for human habitation. The Turks have retained an Aryan profile, but of course intermarried with the general population as have the peoples of India, Pakistan, etc. whose forefathers we know were originally Aryans.

In the 11th century the Seljuks crossed the Onux (now Amu-Dar-ya), a mighty river, springing from the northern mountains of Afghanistan, running north to the Aral Sea. They were Sunnite Moslems and when conquering Iraq were welcomed by the people who had been subjected to the rule of the Shiite Buwayhids. The Seljuks continued into Syria and Palestine and dealt Byzants a major defeat in 1071 at Manzikert; - Islam had won a foothold within the old Roman empire.

The Seljuks have historic significance because they turned Asia Minor away from christianity and to the Islamic religion, thus provoking the Crusades. Their power was weak but lasted long enough to create a common culture among the peoples of the Asian heartlands, including the Turks.

They took account of social and religious realities and let the conquered areas retain their own administrations, only demanding tribute. They stayed as a confederacy which eventually became their undoing. The 'ulema', a council of religious leaders, was the ruling hierarchy, providing authority and continuity as the construct that held together Islamic society at the time.

Although there were disagreements within the ulema, this college of teachers actually formed a strong system of government, lasting until today when national/economic concerns seem to break the ancient solidarity within Islam. In view of 'our' present political involvements this is an important point to ponder: will political expediency or religious affiliations prevail? At the time of writing this seems very much up in the air.

When the first army of Moslems came into Anatolia it did not cause much change. As an aside, some Moslem lands were lost, not to christian crusaders but to the famous Prester John. There may be a core of truth in the myths about this legendary ruler who

combined the office of priest and king and ruled vast areas of the Far East in the 12th century. Apparently his goal was to visit Jerusalem. It is suggested that he was a Nestorian christian.

Here we again meet one of the many heresies within christianity that makes the past both interesting and confusing. Nestorius (d. 451) took umbrage of the custom, common throughout Byzantium, of calling Mary the 'Mother of God'. The Nestorians argued that Mary was human and therefore could not be mother of the divine Jesus. The sect caused quite a schism in the following years.

The Turks were not as tolerant as the Arabs had been and christian pilgrims were harassed. We now enter the period of the Crusades, the first from 1096 to 1099, resulting in the formation of four Latin states in the Levant: the Kingdom of Jerusalem, the County of Edessa; the Principality of Antioch; and the County of Tripoli. Historically none had any consequence.

The 'success' of this crusade caused an Islamic reaction. Saladin, not the only but the best known hero of the re-conquest of the holy city, was a most interesting figure and a puzzle to the christians. He was a man of his word; he was chivalrous and intelligent, and an educated person. -- The christian world wondered how such admirable human qualities were possible in an infidel? Christians still haven't figured that one out!

Saladin recaptured Jerusalem in 1187, a great triumph which provoked another crusade, the third (1189-92); the second had come and gone rather uneventfully in 1147-49, except for the fact that it caused a unification among the Moslems. Sultan Saladin founded a dynasty, the Abbuids, which lasted until it was replaced by the Turkish Mamelukes who destroyed the last crusaders in Palestine.

The Mamelukes must be credited with another important achievement; they stopped the rising power of the Tartars and Mongols but not without serious losses of lives and livestock. These pagan tribes blew in like a desert wind, terrifying nations as they went, causing great devastation to which only the destruction experienced in this century can compare.

The renown leader was Ghengis Khan (Jenghiz). The date of his birth is unknown but he became khan to his people in the 1190s. He died in 1227, still a young man, famed as one of the greatest conquerors the world has known.

Genghis honestly believed that he had a



divine mission; he was not interested in booty, conquest was the goal and the countries he took were organized into a rational construct that certainly deserves the name of 'empire'. He was a pagan and, as most pagans are, tolerant of other religions; he respected the sages and customs of other nations.

In 1218 Genghis Khan turned towards the West. The slightest provocation had dire consequences whereas quick surrender only meant demands of tribute and the installation of a Mongol official. Georgia was taken in 1221 and parts of Russia shortly after. Upon his death, his son kept the momentum going and the Mongols took Kiev, Poland and Hungary in quick succession; Crakow was captured and burnt, Moravia devastated. The Mongol warriors got as far as Austria and Albania when the troops were recalled because of disagreements among the leaders. Eventually a Great Khan was chosen and the world experienced another Mongol attack; but this time Islam took the brunt of the battle.

Baghdad was sacked and all Islam mourned whereas the Christians hoped for an overthrow of their Mongol overlords. The year after the Mongols went into Damascus; Egypt was next on the list, but the Great Khan died and further conquest fell apart.

The success of the Mongols was partly due to the paralyzing fear they generated; but no doubt the troops were extremely dedicated and well trained; the generals were wise tacticians who knew how to exploit circumstances; their cavalry was fast and discipline strict.

Ghengis had been interested in other matters than conquest; one of his most important social accomplishments was to get the Mongol language written down, using Turkish script. He also took advantage of skills displayed by local talent. At the height of Mongol power the Khan ruled a large land area and communication was of import; stations were set up and a network organized much like our early pony express. Although their conquest had devastated many cities and villages, rebuilding was encouraged and trade caravans were protected.

The Mongols recognized a sky father, Tengri; the khans were the earthly representatives of this power and thus seen as universal monarchs; no other rulers or spiritual leaders had equal standing.

Hylagu was the last of the Great Khans; he captured Baghdad in 1258, putting the last of the Abbasid caliphs to death. Kubilai Khan died in China in 1294 and from then

on the Mongol power combine slowly declined. One of the minor khans, Ghazan, became a Moslem; he took Aleppo in 1299 (in northern Syria) which was the last attempt of Mongol conquest in the Near East; the final end came when the Mamelukes defeated them in 1301.

Still one more spurt of Mongol exertion took place. Timur (Tamerlane) began his conquest of Persia in 1361 by taking Samarkand in the northeastern corner of the Persian empire. He reached India in 1398; he was 60 years old at the time. Aleppo was taken, Damascus occupied in 1400 and the year after Baghdad was stormed; 20 000 of its citizens are said to have been massacred and all monuments destroyed. Luckily Timur died on Jan 10, 1405.

The final result of these hostilities was that the Mongol threat to Europe had ended but Persia had become Islamic; and that Nestorian Christianity was extinguished in Asia but Byzants was given a breathing spell.

However, Byzantine power was on its last leg. To retrace a little: in 1261 the Byzantines repossessed their capital but their recovery in the 13th century was of short duration. A Serbian prince was eyeing the empire which again asked for help from the Osmali (the Turks in Anatolia) who had settled on the Asian side of the Bosphorus; in 1333 they got just inside Europe at Gallipoli at the eastern end of the Dardanelles. At the beginning of the 13th century there was practically nothing left of the once illustrious Byzantine empire. A few attempts to reunite with the West were made but Byzantine church functionaries at all levels would rather 'see the power of the Turkish turban than the Roman tieria'.

The Osmalis, better known as the Ottoman, were a Turkish people; one early leader was Osman from whom they probably took their name. They found themselves between two great spiritual powers, Christianity and Islam; they were influenced by both but leaned towards a certain mystical tradition within Islam. They were a militant people and their record of conquest is on par with that of the Arabs and the Mongols.

The first Ottoman to use the title 'Sultan' was Orkhan, a son of Osman. He laid the foundation of the Ottoman empire; a 'New Army' was based on infantry rather than cavalry, more suitable for conquests in Europe. Orkhan's successors took Serbia and Bulgaria; they fought against one of the crusades and took Greece a few years later. In 1391 they laid siege to Constantinople, lasting



The only successful army causing them any problems was that of Timur who almost halted their forward move, but they rallied their forces and went on to further triumphs under Mehmet II, surnamed the Conqueror.

However, Mehmet went forward ruthlessly. He performed another incredible feat during the siege of Constantinople; he moved 70 ships over land to make an attack from the opposite side, forming a vise on the city. The defenders prepared themselves - all church dignitaries together with the emperor Constantine XI gathered at the St Sophia cathedral; they took communion and went out to go down fighting.

In the following years the Ottomans went on, steadily conquering more lands; in 1517 both Syria and Egypt fell. In 1526 they decisively defeated a Hungarian king; a few years later they tried to take Vienna but failed; however, Cyprus and Crete were taken. By this time the Ottoman power had penetrated deeply into Europe.

The Ottoman empire had a tremendous influence on the history of Europe; it was the main agent in dividing the continent into a western and an eastern half. For better or worse, christianity was tolerated by the Ottoman empire; this preserved the Orthodox church for the Slavic population and thus became the religious heritage of Russia.

But much was still happening in the eastern territories. Mehmet seems to have been a man of many talents and varied tempera-

But history never stands still. A new power was erupting in Persia - the Safavid dynasty who ruled Persia for over two centuries. Against all trials and tribulations of war and social unrest, Persia was held together by her religion. Islam was the cement that gave the empire a measure of cohesiveness; but fighting still went on both within and without the country.

We might well consider that the present US occupation of Saudi Arabia is a religious insult to Islamic followers as they believe the presence of infidels will contaminate the land of their two holy cities - in the eye of many Islamic leaders cause enough for a jihad.

In the early 18th century the Afghans established an independent Sunnite state: they fought the Safavids and when the Shah abdicated an Afghan, Mahmud, took the throne; the Shiite rule of Persia had ended. Still warfare went on but Iran was no longer the cultural center it had been for so long. It did not regain its importance until during recent history.

The barbarian is astride the prostrate West. This is not the end but the beginning of Western unity.

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# OBSERVATIONS

HELL NO, WE WON'T GO - The ruthlessness of Saddam Hussein in seizing Kuwait is almost refreshing compared to the hypocrisy and self-righteousness of a world cajoled, bribed, or threatened by the Bush regime into joining its "hate Iraq" crusade under the banner of international law.

When the US government carries out a terrorist war against Nicaragua, plots and attempts the assassination of a foreign head of state (Col. Khadafi), and invades Grenada and Panama, international law gets flushed down the toilet. Invasions and terrorism are wrong - except when "we" do it.

"The World" has a sudden attack of morality when Saddam's army takes over the al-Sabah clan's family business; at least the Iraqis can assert with historical justification that they are merely reclaiming their own territory stolen by colonialism. But where is the world's outrage over Britain's long-standing military occupation and annexation of six northern counties of Ireland? Where are the ringing denunciations, the economic sanctions, the naval blockades aimed at Perfidious Albion? Hey, world, don't have a cow over Iraq until you're ready to confront all the bull of the Brits!

And what about the Chinese seizure and annexation of Tibet? Did the world step out for coffee for thirty years while that's been going down?

Then of course there's dear, sweet little Israel, off whose angelic shoulders considerations of international law flow like water off a duck. Talk about invasions! Talk about military occupations and annexations! Does anyone remember Lebanon, the (Syrian) Golan Heights, the West Bank and Gaza - not to mention the UN-allotted lands grabbed from the Palestinians in 1948? What about UN resolution 242, adopted in 1967, calling on Israel to withdraw from all occupied Arab territories? How about a little enforcement there, world? Oh, well, what's international law between friends!

So much for the moral indignation of "the world" (read: the ruling classes of the world along with their media-manipulated, brain-raped zombie-subjects).

International law is really a subsection of the golden rule: "whoever has the gold - and the guns - rules".

Iraq's Saddam Hussein is the latest challenger to confront the gold masters. The current propaganda campaign comparing Hussein to Hitler has an inadvertant grain of truth. One may argue the merits or demerits

of his regime, but there's no denying that Hitler (and later Stalin) stood in the way of the Capitalist-Zionist alliance's drive for world hegemony and therefore had to be removed.

Today, in the name of Arab nationalism Saddam Hussein is likewise resisting; hence, former US international secret police chief and CFR henchman at large George Herbert Walker Bush wails about Iraq being an 'out-law nation' and deploys his military in the name of a "new world order".

This is not the paranoid proclamation of some arcane conspiracy theory. It's simply recognizing that the rich and powerful act, often secretly, to further what they perceive to be in their best interests.

Thus, World War I was necessary to stamp out those meddlesome German nationalists, who soon rebounded and teamed up with uppity Japanese nationalists, necessitating World War II. And just when it looked like world government under the UN was right around the corner, good ol' Uncle Joe Stalin got nasty and threw a hammer and sickle into the works. Forty years of massive military pressure, economic leveraging, subversion and propaganda were required before the Stalinist legacy could be worn away and finally overcome.

Amidst declarations of the end of the Cold War along comes this upstart raghead from Iraq to pour sand in the gas tank of the Big Money Machine! A crazy camel jockey who also threatens that holy of holies, Israel!

This is the real significance of the hypocritical hullabaloo churned up against Iraq - an ominous portent of open warfare, not yet broken out at this writing.

Once more great numbers of our Folk are being put at risk for alien gain. Unfortunately, few seem to have learned anything from this country's last big effort to stomp Third World nationalists in Vietnam.

Large-scale fighting with Iraq will be a bloody catastrophe, benefitting nobody but the Establishment.

All thinking people have a moral duty to oppose the warmongering of the CFR-Zionist axis.

MASONRY: CONSPIRATORIAL JUDAIC CULT OF THE RULING CLASS? -

The recent upheavals in the Soviet system have produced a situation wherein various cliques have been scrambling to secure bases of power at different levels throughout the political structure. One result of this reshuffling has been the rise to greater in-



fluence of Russian nationalists and of those who court or tolerate them, both inside and outside the Soviet government. This phenomenon is apparently responsible for the recent release by Progress Publishers, the official Soviet publishing house, of an extraordinary book, "Behind the Facade of the Masonic Temple", by one Lolly Zamoisky, which in essence condemns Masonry as an internationalist conspiratorial cult aiming to subvert and dominate the nations of the world.

It's been said that christianity is judaism for the masses; according to author Zamoisky Masonry is basically judaism for the capitalist ruling class. Masonry, emphasizing "cabalistic Judaic" symbolism, became prominent in the 18th century as the mystical deist religion of the rising business or 'bourgeois' class, although it also became deeply entrenched within the aristocracy as well, Zamoisky informs us, all "paving the way for the worldwide rule of moneybags." Says the author: "Masonry . . . has penetrated many economic and political centers of power, gained dominant positions in ideology, had links with ruling dynasties and their opposition simultaneously, and manipulated concepts and beliefs that are absolutely incompatible."

Zamoisky maintains that Masons control the upper echelons of all Western governments, especially the US, "the most 'Masonic' country of all."

The author goes on to point out: "Masonry has a flexible multitiered structure. It can adapt itself to different conditions, ethnic peculiarities, and social and political systems. Sometimes it seems polymorphous to the point of being insubstantial and unreal. It is only when you look deeper into its structure and methods of selecting and educating new members that you realize that the fraternity has a rigid hierarchy and strict discipline, thoroughly screens its membership, and swiftly and effectively coordinates its activity. . . ."

"Utmost secrecy enables Masonry to keep out of public view while controlling the nerve centers of today's capitalist society."

"With the 'Masonic guarantee', power seems to change hands but the propertied classes - the rich, the capitalists (after the fall of feudalism) - always remain on top. This ability to manipulate politics and public opinion is very convenient for the ruling circles as a means of coordinating their actions domestically and on the world scene. Masonry has a 'liking' for political pluralism, the flexible parliamen-

tary system and the varied mass media, which are just the outward trappings. In this way it can relieve social tensions by surrendering the unimportant. . . ."

Zamoisky's frightening analysis details how Masonic tentacles extend from transnational corporations and international banks through such high level groups as the CFR, the Bilderbergers and the Trilateral Commission right down to your local Rotary, Lions and other seemingly innocuous Masonic 'service' clubs.

Masonry's links with Zionism are also touched on, with Zamoisky noting ominously that "Israeli degrees of Masonry begin where . . . all the others end."

And what's the objective of all this ostensible Masonic power-grabbing? Zamoisky claims it is nothing less than world government, and quotes a highly placed Mason to that effect: "The Masons have drafted under Anglo-American influence a plan for the future restructuring of the world. Its criteria are far less utopian than one might think. It envisages the abolition of national borders... It is in this direction that the Trilateral Commission, considered an emanation of US Masonry, is working."

While we cannot endorse every historical interpretation, assertion and suggestion made in this book, and with the additional caveat that Zamoisky writes from a Marxist perspective, we think that students of the more occult motivations of our ruling elite, as well as conspiracy theorists of every stripe, will find "Behind the Facade of the Masonic Temple" fascinating reading. You can order it (in English) for \$7.95, postage paid, from Imported Publications, 320 West Ohio St., Chicago, IL 60610-4175 - and judge for yourself.

#### VIOLENCE IN AMERICA AND THE SKINHEADS -

The recent brutal killing of five students in Gainesville, Florida, along with other recurrent bloody inundations from a generally ongoing wave of murder, mugging, rape, robbery, etc., has touched off another useless round of debate on the causes of and cures for violence in America.

This public discussion is the same stupid cacaphony of yammering we've grown sick of hearing for the last thirty years or so. Conservatives scream for more cops, more jails, more executions, longer prison terms, more knock-'em-in-the-head law enforcement. Liberals gush for more social programs, more education, more gun control, more 'compassion'. Puke-provoking politicians smile unctuously from our TV screens and blurt "Vote



for me, cuz ah'm against crime!" Meanwhile, we the people try to avoid victimization and teeter on the brink of paranoia, wondering if that suspicious character driving through the neighborhood is the next serial killer, or if the guy three houses down is really a rapist.

What's the solution? There probably isn't one within the parameters of the existing system, unless you would prefer a corporate capitalist police state. We have a violent society because we have a fundamentally unviable society.

Right-wingers and fundamentalist christians bleat about restoring 'our judeo-christian heritage' and 'family values' to combat social disorder; but these things aren't the solution, they are part of the problem! It's been those very 'judeo-christian values' and all the repressive practices and institutions they've spawn that have been responsible for over a thousand years of intellectual, spiritual and moral disorientation visited upon our Folk, not to mention other peoples.

On top of that rotten base we have the 'more for me' ethic of capitalism which justifies and stimulates arrogance, egoism, individual aggrandizement and instant gratification at the cost of any kind of ameliorating communal or collective consciousness. A popular bumpersticker expresses this mentality: "You toucha my car, I breaka your face!"

Add to this already stinking edifice the 'pluralist' society - a hodge-podge of races, peoples, religions, world-views and moralities which destroys the possibility of an organic common culture, tradition and set of mores essential to domestic unity and tranquility - and throw in an unhealthy dose of economic inequity and injustice - and you have a sure-fire formula for social chaos.

All the cops, jails, laws, education, social programs and compassion in the world will never put this humpty-dumpty-topsturvy society back together again. What's needed, as we've said repeatedly, is radical change.

Now into this turbulent milieu come the skinheads, those urban barbarians of the '90s who send shivers down the vestigial spines of all decent, law-abiding little citizens.

The skinhead movement actually started in England around 1970 in response to the all-around social, economic, cultural and racial decline underway over there; skinheadism has sprouted here in the US for es-

entially the same reasons.

In a sense, skinheads are antibodies stirred into action within a folk organism sickened with the infections of christianity, capitalism, liberalism and pluralism.

Not all 'skins' are the same. Some are violent, some are not; some are racists, some are not; some are neo-Nazi, some are anarchist. But all are the orphans of a people unable to get its act together. So until we can point to a meaningful alternative, let's not be too surprised or get too righteously indignant when some misguided skins respond to the craziness of the times by physically venting their frustrations and rage.

The skinhead phenomenon is one example of the many forms retribalization can assume. It remains to be seen whether this dynamic phenomenon can become a thriving subculture offering youth an alternate anti-Establishment lifestyle, or simply burns itself out in no-win run-ins with the cops and in internecine brawls to become just one more violent sideshow in our deteriorating society.

P.W.

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...the task of education would be, first and foremost, the transmission of ideas of value, of what to do with our lives. There is no doubt also the need to transmit know-how but this must take second place, for it is obviously somewhat foolhardy to put great powers into the hands of people without making sure that they have a reasonable idea of what to do with them.

At present there can be little doubt that the whole of mankind is in mortal danger, not because we are short of scientific and technological know-how, but because we tend to use it destructively, without wisdom.

More education can help us only if it produces more wisdom.

It remains true ... that agriculture is primary, whereas industry is secondary, which means that human life can continue without industry, whereas it cannot continue without agriculture. Human life at the level of civilization, however, demands a balance of the two principles, and this balance is ineluctably destroyed when people fail to appreciate the essential difference between agriculture and industry - a difference as great as that between life and death - and attempt to treat agriculture as just another industry.

- "SMALL IS BEAUTIFUL", pgs 82 & 111



## Celtic Law and Society

The ruling Establishment has long pursued a policy of ignoring, suppressing and distorting knowledge concerning the evolution of our traditional folkways, all with the goal of breaking down what remains of our sense of ethnic identity and racial integrity. For Odinists and other folkists, it has been an uphill battle to bring to light the facts of Aryan social history and apply these principles of our heritage - the essence of our Folk Soul - to present-day realities.

Thus, in the interest of folkish enlightenment, we are reprinting a portion of a most informative article which appeared in a recent issue of CARN, Journal of the Celtic League.

"... a few copies of early Irish law survived the tremendous destruction of Gaelic books in the early modern era. These laws differ greatly from modern law codes. For one thing, Irish law was customary. Laws were not 'made' by kings or legislatures - rather they were statements of practices common when the laws were codified; because of this it is necessary to know something about the Ireland of 1000-1500 years ago, when these customary laws were first written down.

"First and foremost, Ireland was tribal. This meant that everyone, from tenant to lord, owed their loyalty first of all to a group such as family, or clan, not a person. Likewise, land belonged ultimately to the tribe. Although individual families worked and profited from their farms, tribal land could not be sold to out-siders. It was an important duty of all tribe members to keep tribal land intact. And in return "It is one of the duties of the tribe to support tribesmen." The tribe took care of members who had no one to care for them in old age, sickness or time of need. No tribe member, unless declared an outlaw, had to fear being left alone in time of trouble.

"Although communal Irish society was by no means egalitarian. The class system was extremely important, ranging from slaves to the warrior classes. Celtic society, however had not always been so stratified. Before 500 BC Celtic tribes seem to have been classless. Around then chieftain classes emerged which became arrogant, proud of their class and contemptuous of inferiors - a universal picture of what privilege and a sense of e-

litism does to human nature. Compared to Irish privileged classes of later eras, however, they were much more socially responsible. For in no way did they have the power they had in more 'civilized' times.

"This, then, is the society reflected in the law codes - where the state is almost non-existent, kinship is the most important bond among people and where the community is still organized basically from the bottom up. These laws were transmitted in secular law schools by professional jurists (brehons) a profession open to women several of whom like Brigh Ambui, "A female author of wisdom and prudence among the men of Erin," are referred to in the law codes. Following are some of the main principles behind brehon law.

### 1. USE OF ARBITRATION

Cases were not heard by officials of the almost non-existent state. Instead, as in modern labor disputes, the parties involved hired a brehon to apply the law to their case. Similarly, no state officials existed to serve summons on unwilling defendants. Instead complainants and their kin forced the other party into court by seizing property as a claim against damage.

### 2. NO CRIMINAL LAW

Criminal law as we know it, a crime against the state, did not exist. Instead all cases were civil, a dispute between two parties. This affected the form of punishment, which leads to the third point.

### 3. PUNISHMENT BY FINES TO THE VICTIM

There was neither torture nor imprisonment. (These came later with the rise of the state.) Instead the brehon decided upon a fine to be paid to the victim. This fine was based on the parties' social rank, the seriousness of the offense and the defendant's ability to pay. For members of the Chieftain classes were expected to behave more responsibly and were punished accordingly by heavier fines and loss of rank.

### 4. MUTUAL RESPONSIBILITY

Individuals were rarely regarded in isolation, but as part of a larger group. Families were responsible for the conduct of



their members in certain cases. Hence fines were paid to and by kin as well as the individual.

For example, "Every killing however which he commits, it is not he alone that shall pay though he had the means of paying for it, but it goes upon the family".

Judges too were held responsible for their actions. "The brehon is to pay (a) fine for his false judgment", and "Every judge is punishable for his neglect" - [if only we had such a law today!]

#### 5. BALANCE - WHERE THERE IS A RIGHT THERE IS A DUTY.

For example, a listing of parental duties is followed immediately by children's duties to their parents - [another practice that could well be revived!]

How were judgments enforced without sheriffs and police? If the defendant would not pay, the plaintiff and kin could take what was due them off his property. The poor and weak had another weapon which seems strange to us but was taken extremely seriously then - fasting. Fasting was probably a spiritual weapon - regarded as dangerous as a curse or charm. However there was also social pressure to pay. Although it most definitely did enshrine class privilege, the law ultimately arose from and rested upon custom. Since there was no government machinery to enforce it in a hostile population, the law had to rely for its effectiveness on acceptance by the vast majority of people.

If after everything was tried, the defendant still would not pay, he was declared an outlaw. His family absolved themselves of responsibility for his deeds and the brehon would declare him outside the law - a fearsome prospect, for anyone could kill him with impunity."

These basic tribal patterns were similar amongst all the Aryan peoples. Unfortunately, our organic social life was subverted by christianity and feudalism, then given a virtual death-blow by industrialism and capitalism. Now, instead of the directness (and warmth) of tribal personalism regulating human interactions, we have the alienating depersonalized bureaucracies of Church, State and Business, functioning primarily for their own aggrandizement.

Particularly distressing has been the cancerous growth of 'legalism': an endless (but for some, profitable) proliferation of laws, law makers, law interpreters, and

lawyers befouling and befuddling society with a hazy maze of talmudic obfuscation - ironically amidst ever-increasing disorder and lawlessness!

Let us withdraw from the baneful influence of self-serving, alien institutions! Forward to the renaissance of the tribal community!

P.W.

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## Explaining Odinism

It has been said that if a student of Zen Buddhism asks 'What is Zen?', and another tries to explain, neither knows Zen. Something similar might be said about Odinism, for our beliefs are to a great extent contained in a certain attitude towards life and its many riddles and vicissitudes and - it's difficult to explain an attitude.

So what do we do when a person asks about Odinism? Sometimes the first thing is to dig down through many layers of false teachings, adopted habits or imposed ideology to get down to the core of his being, to the genetic pattern which has been subjected to TV commercials, foot ball hysteria, rock music, liberal to-goodism or hardcore greed. Way down under all these alien diversions you'll find his folk soul. Sometimes damage may have been inflicted but most members of our folk have retained their inborn instincts and well begin to understand what you're talking about when you mention the principles of Odinism. You might bring to the surface some of the tribal memories that live in his subconscious mind as part of our collective spiritual heritage.

When this happens, you'll hear the person claim, 'but that's what I've been thinking all the time!' He has just been too busy to realize it until he's made conscious of it.

If the person is sincere in wanting to know about our ancient religion, the faculty of understanding has to be awakened. This is a process that takes time. The tribal awareness that once existed among our folk took a long time to become overpowered by christianity; it will take a long time to reawaken it. Stripping away all the nonsense that has been piled into our minds is a serious business, so be patient when people don't fall head over heels to accept Odinism right away, give them time to think, to unlearn, to realize that Odinist attitudes are in fact what they deep down all the time knew was the right way of thinking.

The legends about our gods, their activities and their attributes help us to under-



stand the basic principles of our spiritual inheritance. Often people in their ignorance will thumb their noses at mythology and think it is nothing but childish nonsense; that is far from being the case.

Myth is folk-truths expressed in various ways. It contains basic values, it answers some fundamental questions and it inspires us to follow the ancient pattern of conduct that was, and should again be, our tribal code.

The gods thus are archetypes who through the stories about their activities, their attributes and their constant vigilance against enemies, help us to understand that such conduct is necessary to keep our Folk strong, competent and prudent.

The personality of the gods exhibits characteristics needed for our continued existence. The best known gods are of course Odin who teaches us to seek knowledge and wisdom; Tyr who risked his hand for the common good in binding the Fenris wolf; Thor as the defender of gods and men. But there are others each symbolizing different virtues: for example Heimdall who watches day and night against attacks on Asgard, sounding the alarm as soon as anything suspicious occurs; Freya who is our goddess of love, yet combines this with also being the valiant leader of the Battle Maidens, the Valkyrs, and chooses half of the slain warriors whom she brings to her palace where they stay until they are needed at Ragnarok. And there is Vali who symbolizes Spring but still was destined to revenge the killing of Baldur.

Another remarkable point of our mythology is that our gods are not all-powerful or all-knowing but subject to the decisions of the Norns just as we humans are. As a matter of fact, this is exactly why the gods are so precious to us, they symbolize life as it is - no nonsense, no pie-in-the-sky, but reality. They teach us that life is struggle; they inspire us to meet our destiny with dignity, courage and integrity, to protect our spiritual and biological heritage with vigilance, and to put the good of the Folk above our personal convenience. C

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If a friend you have whom you fully trust  
Then fare to find him oft;  
For brambles grow and waving grass  
On the rarely trodden road. HAVAMAL

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## THE RAINBOW BRIDGE

One of our members has provided an appealing symbolic interpretation of the Rainbow Bridge, a part of our mythology we have not paid much attention to in the past.

As you know, or should know, the Rainbow Bridge is made of fire, water and air; it shimmers in many colors and is our main link with the gods. It begins in Asgard which not only is the home of the gods but also the basis for our spiritual and intellectual heritage; Asgard, then, represents the mind, our tribal knowledge which Odin gave to our Folk when he found the runes.

The colors of the Rainbow are different paths of this 'mind-bridge' and operate in two directions. The cooler colors are dominated by reason and lead TO Asgard, for Aryan man demands of his gods that his religion must agree with his rational faculties; we cannot believe in a life-philosophy that goes against common sense and science. This does not mean that we do not stand in awe before the mysteries of existence contained in the genetic patterns of a seed, the puzzling power of the tide or the bewildering intricacies of the internal systems of our bodies. It does mean that we cannot accept anything that has to be taken on faith alone, any life-negating dogma that cannot be analyzed or discussed.

The warmer colors lead FROM Asgard and are the lanes upon which our spiritual impulses move. They are the paths of our intuitive capacities, our inborn instincts and our divine inspiration. Our collective subconscious and tribal memories have travelled these lanes for untold centuries. They bring from the gods the creative imagination that is the mark of Aryan man.

This interaction between gods and men maintains the balance necessary for a harmonious folk community; living in one ideological world to the exclusion of all others is disastrous. Accepting and appreciating the many facets of the cosmic powers and our natural world is our gift from the gods.

This tribal legacy, this mind-bridge, must be protected from the ominously destructive forces now gathering strength in the recurrent cultural and spiritual Ragnarok Battle which it is our destiny to deal with.

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