

Women for Aryan Unity Presents

Skuld

Modern White Women



Skuld is one of W.A.U's many paperback publications, this magazine is one of a kind; it is dedicated 100% to Aryan Women. The purpose behind Skuld is to honour Aryan Women past and Present.

Being a woman is a very tough job. We are usually forced to mesh both warrior and mother into one. Many types of women past and present have made our roles in today's society unique. We are labeled as many different things by many different kinds of men and women; one thing that cannot be denied is that we as women are both fierce and motherly all in one.

Throughout history, war has been seen as a mans job; however women have always been involved in battles and sieges, not to mention duels, prizefights and so on. The most common occasion on which women would take part in battles was when their home was being attacked. A woman knew how to defend herself and her land. Proud women like Boudicca, Joan of Arc, Freydis Eriksdotir, Duchess Gaita of Lombardy, Countess Matilda Tuscany and many more.

Women have conquered the skies, art, and medicine and much more. As we have been forced to believe that women before us were content with being shackled to the kitchen sink, Skuld will tell you differently. Each issue of Skuld will focus on many different types of Aryan Women, both historical and mythological.



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LENI RIEFENSTAHL

Leni Riefenstahl is a truly remarkable woman. Born in 1902 she started off her career as a dancer. Sadly a knee injury put a stop to that success, in the next few years she acted in movies like "Der heilige Berg" (1926) and "Das blaue Licht" (1932). But it was as a film producer and director she is most known as. Her documentary "Triumph des Willens" earned her a gold medal on Venice 1936 and a gold medal at the world exhibition in Paris 1937.

Her film "Olympia" part one and two - Fest der Völker and Fest der Schönheit earned a gold medal in Paris 1937, a gold medal in Venice as the world's best film 1938 and the Olympic award "IOC" in 1939. In 1956 it was classified as one of the world's ten best film.

After the war she turned to photography, between 1962 and 1977 she went to Africa to document the Nuba tribes in Sudan, which at the times was extremely difficult for a white woman, to do due to the unstable situation in the country. Her work was published in

world known magazines like Newsweek and The Sunday time's magazine. She gained a lot of awards for her two books "The Nuba" and "The Nuba of Kau".

Due to the civil war she was unable to visit Nuba again until February 2000 at an age of 97 (!). New fights broke out and Leni together with her team had to fly out of Sudan in a helicopter. The helicopter crashed - luckily no one was killed, but Leni's ribs were cracked and had damaged her lungs so she was flown to Germany - but she still has plans to return to Nuba.

Sadly most of the world cannot see the fact that Leni is an outstanding filmmaker - the only thing they see is that she worked with Hitler. Even though she denies ever being Anti-Semitism, and that she never knew what was going on, her past has haunted her career.

In 1938 when she was on her US tour, she found out that her so-called loyal companion was not so loyal - in fact he was spying and sabotaging.

Many studios boycotted her facing bad press. But after a lot of struggle she succeeded in arranging a private screening of "Olympia" for around 50 press people. Despite the boycott and rumors that it was a propaganda film, the press reviews were enthusiastic.

After the war, Leni had to face charges, she was arrested and managed to escape at several times and was imprisoned for three years in a detention camp and had to undergo a denazification. Even today Leni is still harassed, National Geographic refuses to publish any of her work and when she has had Exhibitions there has sometimes been boycotted both by fellow artists and the public.

Natasha, Sweden



Olivia (Wivi) Lönn

**Great Finnish architect
(20.5.1872-27.12.1966)**

Finnish women began to study and practice architecture earlier than in many other countries. A country with relatively harsh, northern living conditions could not afford an idle class. Whether the wife of a crofter or a lady of the manor, there was always something to do. Formal architectural education in Finland began in the 1870s; because of their gender, the first female students had to apply for a dispensation to study. Signe Hornborg (received a degree in 1890), was probably the first female architectural graduate in Europe.

Wivi, daughter of a Wilhelm and Mathilda Lönn, was born in Tampere in 1872. She was blond and delicate, quiet and shy; she was more an observer than an active participator (later she didn't belong to any board, nor didn't she get any decorations). However, she loved to dress in a fashionably and daring way (she used to arouse astonishment by dressing in a trouser suit while driving a bicycle, which was something extraordinary and definitely inappropriate for a woman in the early 20th century).



Wivi was the fifth woman to graduate in architecture from the Helsinki Polytechnic in 1896. She refused, however, to accept less valuable tasks than her successful male colleagues (such as Herman Gesellius, Armas Lindgren and Eliel Saarinen). She did not take up employment in the national building administration, but chose to establish her own office in Tampere, where she also produced her most significant works. Drawing and mathematics were Wivi's favorite subjects. She focused on rational and practical planning and design. She didn't daydream, but always chose the most economical solution. Compared to the earlier styles, the facades were ascetic and scantily decorated. With materials Wivi strove for authenticity. That's why she didn't hide the natural stone, wood and masonry work. She also supervised the building sites herself. Wivi won architectural competitions held for an important primary school, the city fire station, the Voluntary Fire Brigade building, and the Tampere Commercial College. She was also given commissions for the design of several schools, including the new premises of her old school, the Tampere Girls' High School, which was completed in 1902. That was her first major project. Designing of schools (over 30 of them) was actually the area that made Wivi famous. The city fire station can be regarded as the leading achievement of her career. This building partly clad with natural stone and still in original use, was completed in 1908.

Wivi had a longtime collaboration with her old friend and colleague Armas Lindgren. Together they won two highly significant architectural competitions, for the Helsinki Students Union building (1907-1908) and for the Estonia Theatre in Tallinn, Estonia (1908-1909). Alongside these projects, Wivi carried on her own practice, preparing, among other works, her design for the Tampere Voluntary Fire Brigade Building in 1908, and a project for a high school in Mikkeli in 1909. Wivi was named to professor at the age of 80. All in all she designed over 60 buildings, 12 villas, 30 renovations and 18 houses for personal use. Her popularity (both in Finland and other countries) was based on her good professional ability and economical solutions. Finnish architectural history has, however, largely placed this gifted architect in the shadow of her male colleagues. For many years, the Helsinki Students Union building and the Estonia Theatre in Tallinn, planned and designed jointly by Lönn and Armas Lindgren, were attributed solely to the latter.

Today women architects are an everyday phenomenon in Finland. They work as designers, planners, administrators and educators. Some run practices under their own name, many in partnership with their architect husbands. Those who have specialized in planning, work in governmental and municipal organizations, where some have attained high administrative positions.

Fanni Luukkonen

(1882-1947)

Teacher & Leader of the Lotta Svärd organization

Fanni was born in Oulu on 13 March 1882. Her father Olli - a machine operator at Oulu's first power plant – and his wife Katariina Sofia had three children, of whom Fanni was the second child and only girl.

After primary school Fanni entered Oulu Girls' School, where she had the reputation of a madcap always thirsty for action. Her absolutely favorite leisure activity was sport. She already wanted to become a teacher in her childhood, and her behavior seems early on to have pointed towards the vocation which she did indeed choose – that of an educator. It is said that for her the members of her large collection of dolls were not merely children – as in the case of other girls – but also pupils. Thus after girls' school her career took her on to the College of Further Education in Helsinki, where she finished her course in 1902. She received excellent marks for her practice teaching and for the demonstration lesson which she gave shortly afterwards.



But important events occurred during her teacher-training years, events which decisively influenced her subsequent life. When she was asked, as the leader of Lotta Svärd, what spark had ignited this work, she replied by referring to events that occurred at around the turn of the century. The publication of the February Manifesto in 1899 had given her and her fellow students a jolt; the young women at the college had dressed in black for the whole spring following the publication of the Manifesto. "This first patriotic shot in the arm was intensified by the continuing events of the Frost Years [=period of oppressive russification]; these events provided a compelling impetus for people to participate in the fight for a constitution. This was followed by large-scale strikes; they were held so that people who loved their fatherland would not forget but would prepare themselves for something greater."

Besides patriotism, the young Fanni Luukkonen was inspired by a deep religiousness, which went back to her childhood home and was later also reflected in her many speeches and writings. The interest in religious matters which had been awakened by her mother was undoubtedly strengthened during her time at school, and alongside Gymnastics, Religion was Fanni's strongest subject at the Girls' School. Another legacy of her home was temperance, the advocacy of which became an important aspect of Fanni's work in society. She was already giving lectures on the subject in her youth, and she viewed temperance work as a national task of far-reaching significance, never flagging in her support for it in later life.

By nature Fanni was not particularly extraverted. Although she was regarded – especially in her later years - as motherly and affectionate, she was also somewhat distant. Friends considered her a reliable and loyal comrade who enjoyed meeting acquaintances and who at least wrote them letters or postcards when she could not visit them personally. She traveled a lot with friends, but she hardly talked at all about her personal affairs or feelings, giving priority to work or other topics of social interest and mainly exchanging views concerning these. Thus conversations mostly dealt with education and temperance or with religion and national issues.

In 1912, after working for several years in her home town Oulu, Fanni was invited by the schools administration to apply for a vacant position as a senior teacher at a girls' school attached to the Sortavala Teachers' College as a training school. As the only fully competent

applicant, she was given the post, and for the next few years Sortavala became her new home town and that of her mother, who had moved there with her. Fanni's mother Sofia spent her whole life living with her, attending to household matters. Fanni had no great talent in cookery and was not particularly interested in it – and she did not need to be: in her days, independent women like Fanni were not supposed to waste their time in the kitchen but to devote it to society, to public activities in their environment. And this is what happened in Fanni's life – to an ever-increasing extent.

During this time in Sortavala, Fanni's patriotism grew stronger, since the town suffered more severely during the periods of oppression associated with the patriotic struggle than did many other communities. Despite its small size, Sortavala had already developed into the intellectual center of Ladogan Karelia in the late 19th century, and the Finnish nationalism seething there was not viewed favorably by the Russian authorities. At the Sortavala Teachers' College, Russian oppression was particularly harsh. Teachers and students had to be, as it were, constantly on the spiritual defensive. By force of circumstances, the spirit of activism became more than usually energetic there.

After the February Revolution in Russia, tyranny relaxed its grip on Finland, but conditions became unsettled. The undisciplined behavior of the Russian soldiery worsened the situation. Thus in autumn 1917 a Civil Guard unit was founded in Sortavala by decision of the town council, and in a surprise attack in January 1918 it seized weapons from the Russian troops. War began; most of the male students at the College left for the front, and the College itself was requisitioned by the military. Like other women, Fanni participated in auxiliary work for the soldiers, and for three years she lived in a college surrounded by barracks and came to know life in a military installation at close quarters. At the same time she observed what sort of work women could do under such circumstances and how such activities should be organized.

After the War of Liberation, Fanni joined the Lotta Svärd, women's volunteer national defense organization. She was known as an energetic participator and a talented organizer. Aware of her capacity for hard work, the Sortavala Lotta women appointed her in 1921 to the demanding and responsible position of district secretary. For the local branch she became a sort of fountain of energy from which all initiatives sprang, as the author of her biography states. She also attracted nation-wide interest as a more than generally hard-working Lotta member who was usually present at all national Lotta conferences, boldly presenting her thoughts and ideas.

As early as 1925 Fanni was elected to Lotta Svärd's national board in place of a member who had resigned. Now that she was a member of the national board, her investment of energy in the development of the organization – at the national level as well – grew even greater. It is thus no wonder that when the long-serving Helmi Arneberg-Pentti, announced that she would have to resign for family reasons, eyes were turned towards Fanni Luukkonen. Although there were other candidates for the post, it was unanimously decided within the organization to support Luukkonen. Thus Fanni was elected as chairwoman of Lotta Svärd's national board in 1929.

During the first phase of her life's work, Fanni was a teacher; during the second, she was the leader of Lotta Svärd. But the difference between these two types of work was not great: as the chairwoman of Lotta, too, Fanni regarded herself mainly as a teacher and guide. She went on teaching and lecturing trips and stressed the pedagogical responsibility of lower-level leaders. Dear to her heart was work with junior Lotta members, and education was an essential part of this.

When Fanni accepted the position of chairwoman, she knew that it involved many heavy responsibilities: Lotta Svärd already had its traditions, and the organization kept on growing as the number of members increased and its work diversified into ever more fields. When Fanni became chairwoman the membership – including supporting members – stood at about 60,000. In 1938 it was already over 100,000, and during the war years the figure kept on increasing, so that when the organization was finally disbanded, there were over 300,000 'Lottas'. Even before the war, Lotta Svärd had become the largest women's organization in Finland, and it was the largest voluntary association ever of Finnish women.

For Fanni, Lotta work meant more than just routine practical work on behalf of national defense. In her speeches and writings she tirelessly stressed the importance of the intellectual and ideological aspects. The words which she used in a speech in Viipuri (Vyborg) in 1936 typify her attitude: "What is the basis, the bedrock, on which Lotta work – like Civil-Guard work – seeks to found its activities? Our answer is very simple: the essential force which drives this work is



love for the country that we inhabit; in other words, love for our fatherland. Emotional coldness towards the fatherland, emotional torpor and the deeds against the fatherland that result from it, have received a harsh sentence in the history of nations. A negative attitude towards the fatherland is where the road to national collapse begins."

Lotta Svärd, which had for its part maintained its love of the fatherland, demonstrated the organization's necessity during the wars of 1939 - 44; one has only to observe the enormous increase in the workload – from the rank and file right up to the chairwoman. A total of 90,000 Lottas assisted the armed forces during the Winter and Continuation Wars. After the Winter War, Fanni stated that although the Lottas' numbers

were large, their ranks could have been thicker, and even more helping hands could have been used. The greatest shortage was that of

Lotta women for air surveillance and communications. Fanni also drew attention to the fact that during the war the members had worthily adhered to their Lotta oath and had fulfilled their duties even when their own lives were at risk. In all, some 300 Lottas died in the course of duty during the two wars.

In the year of the Interim Peace that followed the Winter War, training was improved, as the war had revealed how much more training was needed by the Lottas as well as others. The most important courses were supervised by Fanni at Tuusula, where a Lotta college had been founded before the war near the Civil Guard officers' school located there. The course held there in June 1940 after the Winter War turned into a special celebration and a tribute not only to the organization as a whole but especially to its leader Fanni Luukkonen: Marshal Mannerheim appeared at the end-of-course celebration to award the chairwoman the Order of the Cross of Liberty, First Class with Swords. Fanni was the first woman to be accorded this honour. After the Continuation War she also received the Grand Star of the order – the highest decoration ever granted to a woman in Finland.

During both of these wars Fanni's life was filled with work. Like other members of the national board, she went on inspection tours around the country – from Lapland to the Karelian Isthmus and also to the Dvina and Onega regions beyond the old border. She occasionally took along foreign visitors interested in Lotta Svärd's activities to see the women's practical work – especially under front-line conditions. She also gave lectures and talks, both at home and abroad, on the history and activities of the Lottas. Especially warm were her personal relations with Sweden and the leader of the Swedish Lotta organization Maja Schmidt, a general's wife, who stated that the work of the Finnish Lottas was a worthy example not only for the Swedish Lottas but also for those of all other (Scandinavian and Baltic) countries. In Germany, too, the Finnish Lottas were held in high esteem; one indication of this was that Adolf Hitler awarded Luukkonen a very high German honour – the Adlerkreuz with Grand Star - at the headquarters of the Third Reich in 1943. Fanni was the only non-German woman granted this distinction.

After the war Lotta Svärd was disbanded under the terms of the provisional peace treaty. Fanni was then 62 years old. The dissolution of the organization was perhaps more painful to her than to any other person. After the disbandment she lived in Helsinki on a small Lotta pension, doing occasional translation and other literary work. Among the depressing experiences of this phase of her life was the anonymous hate mail that she received in the years after the war.

But despite everything, she tried to preserve her optimism. In the post-war years patriotic work had to retreat into the home, just as in the years of Tsarist oppression. "A people will endure if its homes endure", she stated after the war. But the psychological pressure of the period weakened Fanni's health, which had already been poor beforehand. "I am no longer capable of great exertions", she stated in 1945. Some three years after the disbandment of the Lotta Svärd organization, she died of a heart attack in October 1947. She was buried in the family grave at Kruununsaari in Ii. On the gravestone was carved a representation of the Lotta badge and beneath it the sentence: "The Fatherland is God's Idea".

FLORENTINE S. ROST VAN TONNINGEN

I had the pleasure to meet this truly remarkable lady many years ago to celebrate her 80th birthday, we sailed on a boat from The Netherlands to Deutschland, it was a truly wonderful day and one I will remember for a very long time. This lady has endured hardships that I know most of us couldn't cope with, yet none of it has hindered her work. This Lady is a talented artist and writer, who never refused to speak to young NS folk about what she has seen and endured, meeting this remarkable woman was truly a day I will never forget. This bio is going to consist of her life, her book and her ongoing fight for justice.



Mevrouw Rost van Tonningen was the wife of Dr. Meinoud Marinus Rost Van Tonningen, the former high commissioner for the League of Nations in Vienna and president of the Bank of the Netherlands. Florentine has met them all, heads of states, scientists and artists, heroes & scoundrels, those who fought for a New Order and those who opposed it, from Prince Bernhard, Engelbert Dollfuss to Anton Mussert, Joseph Goebbels, Hess, Himmler and not to mention the leading figure of that age Adolf Hitler. During WW2 the man she loved and shared her life with was brutally murdered by Canadians. Here you will read a small excerpt from Rost Van Tonningens Book Triumph & Tragedy.

"When Prince Bernard came to visit the camp in Elst, he once again stood face to face with my husband. The Prince quickly realized that my husband was a Danger, because he knew too much, he would have to be removed. Shortly after finishing his political testament, my husband was transferred to the Scheveningen prison. There he fell into the hands of the local underworld. When he arrived at the prison, he was thrown out of the vehicle. His legs were tied to a pole, so he couldn't bend them, and he fell to the ground. The prison guards immediately started to beat him with sticks, the warden told my husband he would not leave the prison alive..."

He was given shoes that were much too small, forcing him to walk with tiny steps and causing him to trip. Having to wear these shoes was torture in itself, making it impossible for him to run with buckets of urine and excrement, as he was ordered. As a joke they tied a string around his penis, yanking him across the floor if he wasn't quick enough. Nights were the worst; the guards would have wild orgies with prostitutes, in which my husband was made the object of amusement. Everyday they would draw large swastikas on the floor, which was spit upon by the guards; my husband was then forced to lick the floor clean. My poor husband had to endure this torture for 11 days and even worse nights.

The screams coming from the prison caught the attention of the police, who then decided to get some prisoners out, my husband in particular. The plan seems to have been leaked to the prison guards, which might explain why the security net below the staircase was suddenly moved. In the early morning hours of June 6th 1945, my husband was once again taken out of his cell. One of the guards attacked and smashed his head in with a rifle butt. Then he was thrown over the balustrade. The librarian of the prison, W. van der Kolk, felt compelled to sweep up the remains of my husband's shattered head. He was so unnerved by the atrocity, that shortly afterwards he became seriously ill; it took two years in a mental institution for him to recover. Wim Kresicher, one of my husband's cousins went to visit my husband, he thought he heard my husband's voice calling him, even though his cousin wasn't political he was proud of my husband. The people at the prison thought he was crazy wanting to see my husband. Nevertheless, the door was opened for him, and he was taken to a shed.

To his horror, he found the barely recognizable remains of my husband lying on a pile of garbage. The

sight shocked him. Deeply shaken, he laid the flowers beside the body. The image NEVER left him. A few years later, when I had just been released from prison and had gone to live in The Hague, Wim visited and told me everything he had witnessed, shortly he died”.

This book has generated considerable controversy, particularly in leading circles in The Netherlands, where wartime skeletons still remain locked away in dark closets. That controversy has not been without its price. Because of her steadfast refusal to recant, the author has been subjected to a vicious campaign of hate, hostility and persecution seldom seen since the witch hunts of the Middle Ages. Mevrouw Rost Van Tonningen has endured physical attacks, remember this lady is in her 80's; her faithful German shepherd companion was poisoned in a spiteful attempt to destroy her, all for honestly speaking her mind and bearing witness to that which she has seen and heard. Not only have all this attempts failed to silence her, however, but also in a backhanded sort of way they attest to the very integrity of her account as an honest historical record. Unlike many other contemporary memoirs from the same period, this extraordinary document is not written for any opportune or self-serving purpose, but to simply tell the truth. Despite all the adversity and hardship, which she has endured, the author has chosen to remain faithful to the same ideals and values she has always embraced. This, then, is a personal story of a most remarkable woman, a woman who, through both Triumph and Tragedy, has remained ever staunch and steadfast in her convictions as well as her unswerving commitment to the truth. Mevrouw Rost Van Tonningen never received an official death certificate for her husband, nor was she ever informed about the whereabouts of his final resting place. Her dedication and loyalty to all she holds dear should serve as a reminder to us all.

Finally, from the bottom of my heart I would like to thank our Fuhrer, his followers and the German people for having fought on to the bitter end, despite the suffering they had to endure at the hands of the enemy. And to our younger generation I would like to wish you both courage and faith in our people, helping them to tie together the torn thread and strengthen it for a sound and healthy Europe and Aryan World.

With Unshaken Faith
Florentine S. Rost van Tonningen
April 20th 1998

Most of us haven't even experienced 10% of her hardships, yet we continue to act like spoilt children incapable of anything honourable or righteous, we should take a step back and realize that we have it easier than our forefathers and mothers had, they fought hard for us, they sacrificed a future without their loved ones and children for what we claim to believe in, it's time we stopped acting like people who are hard done by, take up their flag and fight on in their name....

To Our People Past We Salute You
Vicky WAU Ireland...

This article contains references from Florentine S. Rost Van Tonnigens Memoirs entitled Triumph and Tragedy.



Savitri Devi

(1905-1982)

Savitri was born Maximiani Portas, of English and Greek parents in Lyons in 1905. Educated in France and in Greece, she earned masters' level degrees in philosophy and science in France in the 1920s, and received a Ph.D. in chemistry on the basis of her dissertation, *La Simplicité Mathématique* in 1931.

She became a Greek national in 1928 as she took to Hellenism, disillusioned with Christianity. It was the swastika signs on the palace of Athens that stirred Savitri's first feelings for the Aryan race. Even as a young girl, she was much attracted to Germany and to the German philosophical and intellectual traditions. Appalled by the betrayal of Germany at Versailles following the First World War, as well of the treatment of Greek refugees in the same period, she determined to learn more of what she instinctively felt were the deeper realities which determined the seemingly chaotic course of world events. It was during this youthful quest for hidden and suppressed knowledge that she acquired her life-long aversion to Judaism. Savitri's anti-Semitism was fed by several currents. First, there was the Bible, and in particular, the Old Testament which she felt was rife with examples of Jewish perfidy. This feeling would be considerably reinforced by reports of Zionist actions in Palestine in the 1920s.

Savitri was an admirer of Adolf Hitler, and considered him as an incarnation of God Vishnu. She left for India in 1932 to search for the roots of the Aryan civilization. She undertook what would prove to be a lifelong study of the classic Indian

texts – the Vedas¹ and the Upanishads. From these sources, and from their contemporary manifestations in the caste system, Savitri felt that she had found the true sources of the once and future greatness of the Aryan race. She regarded Hinduism as the only living Aryan heritage in the modern world and was convinced that only Hinduism could take on and oppose the Judeo-Christian heritage. India fascinated her, in her opinion India was the only country that honoured Aryan Gods and could stop the influence of the Jews. She had great admiration for the Brahmins², who she saw as a pure race. Her championing of Aryan-Nazi causes and Hinduism led to her entering the political scenario in India in between the wars. By the late 1930s, she was involved with Hindu nationalist movements like the Hindu Mahasabha and the Rashtriya Swayamsevak Sangh.

In 1939, she published *A Warning to Hindus* under the auspices of the Hindu Mission. In the book, she scorned the Congress for its secular policies and said there was no India but a Hindu one and warned the Hindus not to let the Muslims overwhelm them. In 1939 Savitri met a Bengali Brahmin, Asit Krishna Mukherjee, a publisher with pro-German sympathies, who made a strong impression on her. He edited *The New Mercury*, a Nazi mouthpiece funded by the German consulate in Calcutta. In 1940 she married Mukherjee in a Hindu ceremony in Calcutta. The marriage gave her a British passport and the possibility of deepening her work for the Third Reich. Both worked clandestinely for the Axis powers in Calcutta and though Mukherjee's publication was banned during the war, he started publishing another magazine called *The Eastern Economist* with Japanese help.



ber 1945 she left India to begin her career as a die-hard neo-Nazi. She settled in England where her book on the religious heritage of Ancient Egypt, *A Son of God*, was published and well received in British intellectual and occult circles.

It was the work that followed however, the *Impeachment of Man*, which was finished in London and published in 1946 that stands as a classic in the current world of National Socialism. Opening with epigraphs from Alfred Rosenberg ("Thou shalt love God in all things, animals and plants"), it argues passionately for a society that transcends the human-centered to recognize the value of all living things. Vegetarian, anti-vivisectionist³, and opposed to Jewish ritual slaughter, the *Impeachment of Man* infuriates, inspires, and informs across the ideological spectrum. (Definitely makes a great gift for the young person who thinks that concern for animal rights is "left-wing" and began with PETA ?.)

Savitri did not believe in the Holocaust and felt it was all Allied propaganda. Concentration camps, she said, were meant for the detention of enemies of Nazism. She was an early convert to the field of holocaust denial, and it was under her influence that such well-known holocaust revisionists of the present day as Ernst Zundel were introduced to the field. Savitri traveled to occupied Germany where she was arrested in 1949 for distributing propaganda leaflets. She had only admiration for the National Socialists she met in prison, saying they were just doing their chosen job. She wrote 'Heil Hitler' on the prison walls as an act of defiance. She is even supposed to have enjoyed her term in the women's prison in Westphalia where she was staying with other comrades. While in jail, she expanded one of her leaflets into the book which she considered her magnum opus, *Gold in the Furnace*. In it, she states explicitly that which until 1948 she had never dared to publicly utter: "...I love this land, Germany, as the hallowed cradle of National Socialism; the country that staked its all so that the whole of the Aryan race might stand together in its regained ancestral pride; Hitler's country..." "Because for the last twenty years I have loved and admired Hitler and the German people..." "I was happy – oh so happy! – thus to express my faith in the superman whom the world has misunderstood and hated and rejected. I was not sorry to lose my freedom for the pleasure of bearing witness to his glory, now, in 1948." She was released from prison after six months and she settled to France. Savitri, who mastered 7 languages, traveled extensively, making contacts everywhere. She became active among neo-Nazis, meeting Oswald Mosley and other European fascists and joining forces with the British fascist party and later World Union of National Socialists. This was also her most productive literary period, and she began to write theories denying the Holocaust. The autobiographical *Defiance* appeared in 1950. Savitri's example served as an inspiration to a new generation of National

Socialists when a portion of the book was published in the Winter 1968 edition of the *National Socialist World*. *Gold in the Furnace* came out in 1952, followed by another memoir, *Pilgrimage* in 1958.

In 1958, Savitri also published her most important work, *The Lightning and the Sun*. A condensed version was published in the premier edition (Spring 1966) of William Pierce's American Nazi Party intellectual journal *National Socialist World*. *The Lightning and the Sun* is a remarkable exposition on occult National Socialism which explicitly deifies Hitler as the savior of the Aryan people and suggests a religious and political history in which the Third Reich is the apex and the natural culmination of Aryan development. "Kalki⁴ will lead them through the flames of the great end, and into the sunshine of the new Golden Age⁵." "We like to hope that the memory of the one-before-the-last and most heroic of all our men against time – Adolf Hitler – will survive at least in songs and symbols. We like to hope that the lords of the age, men of his own blood and faith, will render him divine honors, through rites full of meaning and full of potency, in the cool shade of the endless regrown forests, on the beaches, or upon inviolate mountain peaks, facing the rising sun."

George Lincoln Rockwell, who founded the American Nazi Party in 1959, began to correspond with Savitri in 1960. It was Savitri who introduced Rockwell to the man who would quietly become something of a mentor, the unreconstructed German National Socialist Bruno Ludke. Together with Britain's Colin Jordan, the three became the core of the World Union of National Socialists. In 1971, Savitri returned to India where she completed her autobiography which has her final statement on Aryan racist religion. In 1977, after her husband's death, she continued to correspond with neo-Nazis in Europe and America. In 1982, at the age of 77, she died in London, during a brief stopover before going on a lecture tour to some seven or eight cities in the USA.

WAU Finland

1 Vedas. "Veda" is Sanskrit for "knowledge". Sanskrit was the language of Vedic civilization. Vedic culture, based on Vedic scriptures (sastras) called Vedas, flourished all over the ancient world with center in India, formerly known as Bharata-varsa. Vedas are the most ancient literary works on Earth, at the same time with the profoundest and widest scope. They are said to cover all fields of knowledge, material and spiritual.

2 Brahmin. A member of the highest of the four major castes of traditional Indian society, responsible for officiating at religious rites and studying and teaching the Vedas.

3 Vivisectionist. A person who is injuring living animals, especially for the purpose of scientific research.

4 Kalki. Kalki is supposed to be a future avatar of Lord Vishnu. At the end of Kali Yuga (present eon which lasts 432 000 years of which 5000 years has now passed) He will punish all evil doers in this world, destroy this world supposedly and recreate a Golden Age (Satya Yuga) again.

5 Golden Age. The first period of the four ages of maha-yuga. Golden Age (or Satya Yuga) is a period of great peace, prosperity, happiness and wisdom, lasts

1 728 000 years.

WINIFRED WAGNER

Born Winifred Williams in 1894 to an English father and German mother. In 1915 she married Siegfried Wagner, he was twenty-five years her senior, and son of composer Richard Wagner. She became fascinated with Hitler and his NS movement in the early 1920s. Adolf Hitler became a regular visitor to the Wagner household, where Hitler was introduced to many of societies high-class people; the Wagner's also raised funds for Hitler's political party.

It was rumored that a marriage between Adolf and Winifred was in the offing, but nothing came of it. Such an event would have solicited great support from the German people. The Führer himself entertained such thoughts believing that a union of the names Hitler and Wagner would ensure the adulation of the masses for time immemorial.

Since Adolf Hitler had become such frequent visitor to her home, the 'Villa Wahnfried', where her three children knew him by the nickname 'Wolf'. Hitler was often seen with her at various performances during the Bayreuth Festival, the last time in the late summer of 1940 when they attended a performance of 'Götterdämmerung'. Winifred's last festival was in 1944, after which the opera house was closed. It begins a lifelong friendship between "Winnie" and "wolf", which include the whole Wagner family.

Winifred paradoxically describes herself as a completely apolitical being, adamant that her classification as a grade three Nazi at the end of the war was a grave injustice. Still Winifred cannot contain her amusement when she recalls that after the collapse of the Third Reich, she was the only person left in Germany who would admit that she was a Nazi. Winifred Wagner died in Uberlingen on March 5, 1980, unrepentant of her relationship with Hitler.

Vicky WAU Ireland



ELIZABETH DILLING



The phrase “The Far Right” proves to be problematic for typical modern American lemming minds. It stirs up imagery of such concepts as “bigotry,” “racism,” “hate.” Ironic is it, that the first feminists were women of the Right, who were pro-family and pro-motherhood. A certain woman was definitely a far cry from today's feminists.

Political activist and author Elizabeth Dilling was a prominent voice in Anti-New Deal liberalism and anti-communist ideals. Influenced by the conventional image of women as mothers and nurturers, she viewed the right-wing movement as a way to protect and maintain American morality. A radical right leader, she held ideas in common with European fascists based on their politics.

Elizabeth Dilling was born in Chicago on April 19, 1894. The daughter of a surgeon, she was feisty, and incredibly verbally gifted. She visited the Soviet Union in 1931, where she found impoverished people, diseased and ill dressed. She saw genocide. Barely clothed children, begging. Half empty stores. The houses were dingy; roads were cracked and badly kept. She saw state-run orphanages and abortion was rampant. The women of the Soviet Union were suffering badly; the government was raising harassment, grueling work, and their children. What Elizabeth was witnessing was the aftermath of Communism. The Soviet Jews had torn down Russian churches. But she was no pacifist – she believed it was time to fight the infidels. She decided then to acquire as much knowledge about Communism as she can, and use it as her weapon to fight it. She spoke to large audiences, and did extensive research on Communism and the Jew. She wrote excerpts exposing the Communists in the U.S. The lady was not afraid, and worked endlessly for years to expose the followers of Communism. She spoke on the radio, and met with men such as Henry Ford, Charles Lindbergh, Charles Hudson, and others who helped support her cause.

Another act Elizabeth should be noted for is her leadership role in the Mother's Movement of the 1930's–40's. Already possessing a natural ability to influence an audience, she brought mother across America together, from all walks of life, to Washington to protest in an effort to prevent America's participation in the second World War. Political activism is not without struggle: Mrs. Dilling's activities gained her a number of enemies. It was her anti-war beliefs that were eventually used against her and she was indicted by the Justice Department of President Franklin Roosevelt for sedition. Despite the federal criminal charge brought against her, Mrs. Dilling refused to be silent, and bravely continued in her political work. Years after the initial indictment, the charge against her was finally dropped. In 1966, Mrs. Dilling died at the age of 72. She remained a patriot to the very end.

Many positive words come to mind as a description for such an admirable woman, but I believe the gentleman she met in the dining room of that small Denver hotel used the best word. The gentleman was University of Illinois Professor, Dr. Revilo Oliver, and it was there, paying no mind to anyone else present, she mouthed her famous words at her friend, “Do I see an anti-Semite?” The word he used to describe Mrs. Dilling? Fearless. My sentiments exactly.

Maria "Mist Wraith"

A close-up portrait of Gertrud Scholtz-Klink, a woman with dark hair styled in a braid, looking slightly to the right. She is wearing a brown jacket over a white collared shirt.

By WAU Finland

Gertrud Scholtz-Klink

Gertrud Scholtz-Klink was born in Adelsheim (Baden) on February 9, 1902. After she finished her studies, she worked as a teacher and journalist. In 1920, at the age of 18, she married Friedrich Klink and had six children before he died. (All in all she was married three times and bore 11 children.) Scholtz-Klink joined the National Socialist German Workers Party (NSDAP) in 1928 and one year later she became the leader of the women's section in Baden. When Adolf Hitler came to power in 1933 he appointed Scholtz-Klink as Reich Women's Leader and head of the Nazi Women's League.

On January 1, 1934, Scholtz-Klink became the deputy leader of the NSF. Her rise to power did not stop there; she became the Reichsfrauen-führerin, the female leader over all National Socialist women in November 1934. She had responsibility for persuading women to work for the good of the NS government and she headed all female groups within the NSDAP: the Frauenwerk, the Women's League of the Red Cross, the Women's Bureau in the Deutsche Arbeitsfront, and the Woman's Labor Service. She was the most important woman in all of NS Germany. After the Second World War Scholtz-Klink went into hiding and was not arrested until 1948. On November 18, 1948, her was sentenced by a French military court to eighteen months of incarceration for working under an assumed name. In November 1949, Scholtz-Klink was branded as a "Major Offender" due to her strong adherence to the NS ideology by a de-Nazification court. She lost all civil rights and was "acquitted of any guilt for war crimes". Her book *Women in the Third Reich* was published in 1978.

Amelia Earhart

"Courage is the price that life exacts for granting peace. The soul that knows it not, knows no release from little things. Knows not the vivid loneliness of fear nor mountain heights where bitter joy can hear the sound of wings. How can life grant us boon of living, compensate for dull gray ugliness and pregnant hate, unless we dare the souls dominion? Each time we make a choice, we pay with courage to behold the restless day and count it fair."

Those were the words of Amelia Earhart in a poem she wrote, entitled "Courage." Amelia Earhart knew a lot about courage. Even when faced with impossible odds, she always had the courage to try and overcome them. She had a never give up attitude that made her so attractive to the public and took the science community by surprise. Without that attitude, she would never have been invited to make her first flight across the Atlantic Ocean on June 3rd 1928. Because she had the courage to be one of the only women pilots at the time, her future husband, George Putnam, invited her to make the 20 hour 14 minute journey across the Atlantic. Although she was just a passenger on the flight, she was still promoted to celebrity status for being the first woman to cross the Atlantic by plane.

Although her fame was set with her first flight, she wanted to promote aviation in women. In 1929, she organized a cross-country air race for women pilots named "the Power Puff Derby." She also formed "the Ninety Nines" a now famous women pilot's organization. In addition to forming organizations for women pilots, she occupied her four year break from flying with writing her first book, "20 hours, 40 minutes" on her first flight, became assistant to the general traffic manager of TWA and served as vice president for public relations of the New York, Washington, and Philadelphia Airways.

Amelia enjoyed public relations, but missed flying greatly during her four-year sabbatical. In 1932, no one else had ever flown solo over the Atlantic since Charles Lindbergh, and Amelia set out to change that. On May 20th, 1932, exactly five years after Lindbergh flight, she set off for her 2nd journey across the Atlantic. She successfully completed her flight, breaking several records. She was the first woman to fly the Atlantic and the only person to fly it twice. She flew the longest nonstop distance by a woman, and set a record for crossing in the shortest time. After this amazing record setting flight, her name became known in every household across the country as she won the Outstanding Woman of the Year award. She accepted the award on behalf of all women, demonstrating to the world that women can accomplish almost anything.

For the next two years, she toured Europe and America giving speeches to various groups and promoting aviation. In autumn of 1934, her ambitious nature and love for flying caught up with her again, and she announced to her husband, George Putnam that her next venture would be a trans-Pacific flight from Hawaii to California. This was her most courageous flight yet; as ten pilots had already lost their lives trying to fly the same course she was about to set forth upon. On January 4th, 1935, Amelia took off from Hawaii and later that day landed in Oakland California to a cheering crowd of thousands. For the next few months, she went back to promoting aviation through lecture tours almost nonstop.



In later 1935, Amelia began to make plans for what was to be her longest flight yet: around the world. On March 17th of the same year, she took off from Oakland to Hawaii. After resting in Hawaii, she set off from Luke Field near Pearl Harbor, but lost control of her plane at takeoff. Although Amelia wasn't injured, there was massive damage done to her plane. She had to send it back to California for extensive repairs.

After such a major setback, she didn't give up, but rather waited almost two years before embarking on her journey for the second time. On June 1st, 1937, she departed this time from Miami Florida on a different route around the world.

Amelia made it all the way to Singapore this time before problems arose. On June 17th, she fell ill with dysentery that lasted for many days. Although weakened and exhausted from her illness, she had the courage and perseverance to continue with the flight.

At exactly midnight, she took off for the last leg of her journey. Twenty hours she made her last radio contact, saying "KHAQQ calling Itasca, we must be on you, but cannot see you. Gas is running low." After several failed transmissions to Amelia, the coast guard determined that she must have landed somewhere in the Pacific Ocean and began rescue search procedures.

Although neither Amelia nor her plane was ever recovered, she did not die in vain. She left behind a legacy to all aspiring women, pilots or otherwise. It was a legacy with the message of hope and determination to follow dreams and success will follow. But most of all, her legacy was of courage. A courage that changes a person's life, as it did Amelia's. And as she so truly stated in her poem, each time we make a choice, we pay with courage.

Skuld





Magda Goebbels

Maria Magdalena Behrendt was in Berlin on the 11th of November 1901. Magda became first Lady of the Third Reich and wife of Propaganda Minister and Gauleiter of Berlin, Joseph Goebbels. In 1930 she divorced her first husband, millionaire Gunter Quandt, Josef and Magda Goebbels were married in December of 1931 and Hitler was a witness at their wedding. The marriage produced six children within eight years, one boy and five girls. The Goebbels family was presented to the public as the model family of the Third Reich.

Magda was a great admirer of Hitler, she decided that all her children's names would start with an H. Magda and her family spent their last days alive with Hitler in his bunker, Magda knew that is the days and years following the war her husband would be labeled as one of the greatest criminals Germany has ever produced. The children will hear that daily, people will torment them, despise and humiliate them. We will take them with us; they are too good, too lovely for the world, which lies ahead. She then poisoned her six children, Helga, Hilda, Helmut, Holde, Hedda and Heide. She and her husband then committed suicide in the garden of the Reich Chancellery.



Juana Bormann



A treaty had been arranged between the German Government and the Allies, after a typhus epidemic had broken out at a Workers Convalescent Camp at Bergen-Belsen, in 1945. The Commandant of the camp was Josef Kramer, former Commandant of Birkenau, who remained behind in accordance with the conditions of the truce. The camp staff, which had mainly served with Kramer, had volunteered to stay behind to administer the camp. The Allies broke the truce, and after a "trial", killed, hung, or imprisoned the SS personnel and their auxiliaries.

One of the women hanged with Irma Grese was Juana Bormann. Miss Bormann was a petite, almost fragile woman, who was 53 years old at the time of her trial. After a careful examination of the trial records, it is clear that only two witnesses might have saved Miss Bormann from the death penalty: her own dog, and a certain Sturmbannfuhrer Hartjenstein. Needless to say, the authorities made no attempt to locate Hartjenstein, and while the dog was in custody, he apparently decided to take the Fifth Amendment. In fact, it wasn't so long ago when animals were actually sworn in as witnesses in murder trials. Considering the biased nature of the trials conducted by the allies against the Germans, the predisposition of this procedure would have been an improvement in the proceedings.

Miss Bormann was clearly convicted solely on the basis of alleged eyewitness testimony. I write "alleged" because none of the accusations were ever proven to be facts by independent evidence. No two witnesses ever witnessed the same incidents. The primary accusations preferred against Miss Bormann consisted of the following:

- a. That she participated in selections for the "gas chambers".
- b. That she set her dog upon hapless inmates
- c. That she struck recalcitrant inmates

All of her accusers were Jewish.

"A" is easily dispensed with as it has been demonstrated in the literature of the period that only doctors were allowed to make "selections".

"B" could have been settled simply by calling either other Aufseherinnen who worked with her at the time or Sturmbannfuhrer Hartjenstein as witnesses. This, however, was never done.

"C" There is no doubt that this frail little woman slapped prisoners whenever they committed infractions, such as stealing, malingering, and so on. So how is it that Miss Bormann received the death penalty? The single major factor, which led to her conviction and execution, was the eyewitness testimony of inmates. History provides many examples of injustice brought about by false testimony. As in the Salem witch trials as well as cases of alleged Jewish ritual murder, the testimony of "survivors" and "eyewitnesses" often smacks of hysteria and what the Germans call "Rache", or revenge.

role, but not always. After all, how envious could one be of junk peddlers, and so on, as frequently these were the very sort of persons accused.

In the case of accused Germans, the chief motivation seemed to be revenge, hatred, and hysteria. Indeed, according to Freud in his book entitled *Dora*, Jewish women are particularly prone to afflictions of hysteria, which might explain why so many of the witnesses at the Belsen trial were women. Thus, if we accept Freud's theories, woman in general, and Jewish women in particular, seem to be more affected by afflictions of hysteria than men. Not only is this idea borne out by an examination of the witchcraft trials, but also this seems to also be self-evident in the "Satanic ritual" accusations so frequently voiced in our own era over the past three decades. In regard to the case of Miss Bormann, she was accused of setting a large black dog upon recalcitrant inmates. It was said that these dog bites often led to fatalities.

However, one obvious flaw in this story is that, according to not only Miss Bormann, but other witnesses as well, such behavior was strictly prohibited by concentration camp regulations and would have resulted in not only an investigation of the incident, but in disciplinary action against the offender. It is repeatedly been shown that, while corporal punishment WAS permitted, permission had to be authorized by a central office in Berlin. Thus, Bormann's explanation would appear to be credible. Also, Bormann did not own a black wolfhound, as one of the witnesses maintained. Surely the prosecution and the Judges were aware of this fact, as the dog ended up in British custody upon the liberation of Belsen.

Major Munro: "Did you have your dog in Belsen when the British troops arrived?"

Juana: "Yes".

Munro: "Was it taken from you?"

Juana: "No, I did not even know I was going to be arrested. I left the dog in my room."

It should also be noted that Miss Bormann was frequently confused with another Aufseherin who was also stationed at Auschwitz. It appears that no attempt was made by either the defense or prosecution to locate this woman, as both defense and prosecution both worked for the same team: The allies. Aside from all this, Miss Bormann specifically stated that at Auschwitz she never had the dog. This could have been verified by an examination of fellow Aufseherinnen, but not surprisingly, this was never done.

Miss Bormann was also accused of selecting inmates for the ubiquitous "gas chambers". However, since the court never established by forensic evidence that there ever WAS a gas chamber at Auschwitz or anywhere else, this charge is hardly worth addressing. One witness, Helena Kopper, accused Bormann of being in charge of the clothing stores, and this was disproven. Thus, her allegations of abuse were false.

Another witness, Lydia Sunschein, stated that Miss Bormann struck other women so hard in the face that their teeth were knocked out. I have already dealt with Sunschein's hysterical imaginings in another article and need not recount them again here. The one item worth mentioning is that one may see that Sunschein was exaggerating simply by noting that Juana Bormann was a rather frail woman. Curiously, Miss Bormann was accused of beating women with a rubber truncheon, an item that was never used in the German police system. As Miss Bormann wryly noted on the stand, the first time she ever saw a rubber truncheon was in the hands of a British MP. Major Munro: "It has been said that you administered savage and brutal treatment to half-starved internees and that you used to beat women with a rubber truncheon. Is that true?"

Juana: "No, I did not even know what a rubber truncheon was until [I was] in prison in Celle, when I saw one in the hands of a British Soldier."

Finally, the petty thief and liar Herta Ehlert makes an appearance once again, this time to state her irrelevant opinion of Miss Bormann for the benefit of the British Kangaroo Court. For the benefit of the prosecution, Miss Ehlert said in a statement presented to the court that although she never personally witnessed it herself, it was her opinion that Miss Bormann was just the type who would have been brutal to inmates and set her vicious dog upon them. Take the comments for what they are worth – nothing – coming from the likes of Herta Ehlert.

In conclusion, if ever there was a modern case of phony witch hysteria, that case would be Juana Bormann, who, instead of being burned at the stake, was hanged at the scaffold.

By J. Belling

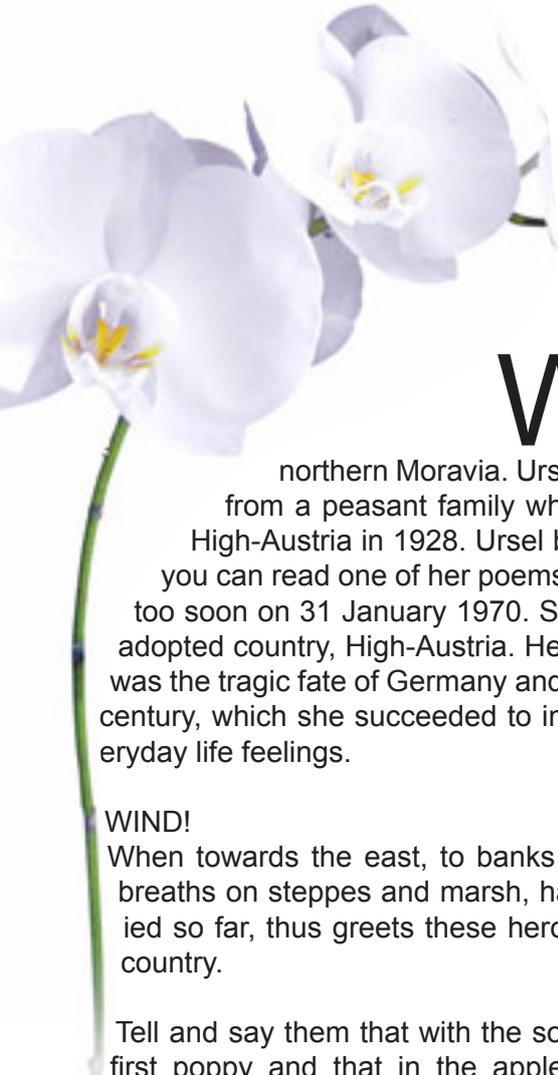
Maria Mandel

SS-Oberaufseherin Maria Mandel was born in Upper Austria in 1912. Since 1942, she was "Schutzhaftlagerführerin" in Auschwitz II. As a "Lover of music" she encouraged the women's orchestra in Birkenau. "Lagerführerin" Mandel, was very intelligent and dedicated to her work. She was arrested on August 10th 1945. The trial of the staff that had been captured took place at Crakow in Poland in the autumn of 1947 and concluded on December 22 of that year.

Maria Mandel was condemned to death as a war criminal by the Supreme People's Court in Crakow and executed.

She was accused of many brutal acts during her years at belsen, I personally find it hard to believe that so many women could have been as brutal as the enemies of German Folk have claimed, and even if it were to be true, they lived in a era of WAR and survival, and WAR has never been a tea party, we could cite thousands of similar cases against our own during WW2, but the defeated never have a voice, they remain the persecuted.





Ursel Peter

Was born on Sun,
the 8th August 1923 in
northern Moravia. Ursel Peter had come
from a peasant family who left to go live in
High-Austria in 1928. Ursel became a teacher;
you can read one of her poems below. Ursel died
too soon on 31 January 1970. She is buried in her
adopted country, High-Austria. Her major inspiration
was the tragic fate of Germany and its folk in the 20th
century, which she succeeded to imbricate in her every-
day life feelings.

WIND!

When towards the east, to banks of the Volga, you
breaths on steppes and marsh, hail our deaths bur-
ied so far, thus greets these heroes, lost in remote
country.

Tell and say them that with the soil yet flowered the
first poppy and that in the apple tree the starling
makes its nest and that with the fields, high and strong
pushes the vigorous clover and that, as formerly, the
song of the lark goes up towards the skies.

WIND!

Tell them to our deaths, with tenderness,
tell them, wind, with great softness, Wind, which the
oceans of the lapse of memory don't drown the intense
love they gave to the fatherland.

STARS!

You who shine with the Scandinavian vault on a coun-
try of ice, where planes the echo, that of the cries of
despair, hail, you also, our deaths, captive of the great
cold, captive of snows of the north, and which no one
never see again.

Tell them that with the soil, the laughter of the children
bursts in the plays, that the wind cherishes their fair
hair gently, that the gold corns dance in the fields and
make us breathe in the enivrant perfume of the shone
upon mornings, and that the ground is illuminated in
so green one may.

Stars, tell all that to our deaths hidden under ice, in the
northern country.

Stars, made that the ocean of the lapse of memory
don't drown the intense love, which they carried to the
fatherland.

In our race towards the west, to the stranded banks,
which are next to, the gray tides with far, hail our
drowned dead sol-diers, hail all these heroes of a so
large army.

Tell them that to the soil, return the beautiful days,
that in our shaded forests the cuckoo sang, that in
our green variegated mea-dows, the flowers of the
fields encourage us to dream.

Sun, speaks with our deaths, hidden under sand,
with those whose sea keeps the body.

Sun, prevent that the ocean of the lapse of memory
don't drown the intense love they carried to the fa-
therland.

Moon,

when you shine on water of the Nile and the ground
of Libya and the plains of Africa and in the silence of
the night, hail our deaths, our heroes, buried under
the sand of the extreme deserts.

Tell them that on their premises always the source
murmurs the plaintive song of ancestral secrecies,
that the pinks hollyhock fixed on the fences hide the
silhouette of the women who scan the horizon.

Moon, tell it to our deaths buried in the empty and
dumb desert, Moon, prevent that the ocean of the
lapse of memory don't drown this intense love they
gave to the fatherland.

But this a thing, ô moon, ô sunlight, it is a thing that
you will not say, it is a thing, ô stars and breaks, a
thing that always you will conceal: it is that all, all, we
were... betrayed.

Ursel Peter

Compiled By Debbie, France

Louise Day Hicks

BOSTON, Oct. 22 — Louise Day Hicks, the Boston public school official and City Council member whose opposition to busing to achieve school integration helped to polarize the city in the 1960's and made her a national symbol of racial division, died on Tuesday at her home in South Boston. She was 87.

Mrs. Hicks was the city's most prominent opponent of busing, saying it was not what parents, especially those in her almost-all-white South Boston neighborhood, wanted. To her supporters, she was a champion of working-class residents and neighborhood schools. To her opponents, she epitomized an unwillingness to breach a deep-seated racial divide in deeply segregated Boston. "She became the symbol, if you please, of someone who was against desegregating Boston schools," said Paul Parks, who was chairperson of the education committee of the Boston N.A.A.C.P. in the 1960's, a former state secretary of education and a former president of the Boston School Committee. "She would not admit segregation exists." Mrs. Hicks, a lawyer and the daughter of a prominent South Boston judge, spent a decade fighting against forced integration in Boston before Judge W. Arthur Garrity Jr. of Federal District Court ordered it in 1974. Mrs. Hicks was elected to the Boston School Committee in 1961. Two years later, the local N.A.A.C.P. chapter declared that "de facto segregation" existed in the schools, citing a report that 13 schools were more than 90 percent black and significantly lacking in money. Mrs. Hicks, then the chairwoman, cast aside the issue when it was brought before the committee, asking that the board "kindly proceed to educational matters." She was overwhelmingly re-elected that fall and immediately became a lightning rod for the issue. In 1965, when Massachusetts enacted a law ordering districts to desegregate or lose state financing, Mrs. Hicks refused to back down. She said she felt that the Boston schools were being made a scapegoat by suburban legislators who wanted nothing more than to meddle in neighborhoods they knew nothing about. "If the suburbs are so interested in solving the problems of the Negro," she said, "why don't they build subsidized housing for them?"



Mrs. Hicks always insisted that she had the best interests of students in mind with her anti-busing crusade. "I have guarded your children well," she said in announcing her mayoral candidacy in 1967. "I will continue to defend the neighborhood school as long as I have a breath left in my body." She did not focus on busing during the campaign, sidestepping the issue with the slogan "You know where I stand." Despite a victory in the September primary, she lost the election by 12,000 votes to Kevin H. White, another first-time mayoral candidate of Irish descent who snatched up last-minute votes in the black neighborhoods of Roxbury and Mattapan. Mrs. Hicks won election to the City Council by a landslide in 1969. In 1970, she won a race to fill a vacant seat in the House of Representatives, but was defeated in 1972. She was re-elected to the City Council in 1973 and 1975 and lost in 1977 and 1981, but filled a vacant seat for one year, 1979. Plagued by poor health, she then left local politics.

"I think she was exemplary in her willingness to come to her own conclusions and really very bravely act on her convictions," said William M. Bulger, a former president of the State Senate and the University of Massachusetts and a native of South Boston. "It's not true of everyone. In fact, there's a great deal of poll-taking at all times these days, but Mrs. Hicks had to recognize that she was taking a position during that time at odds with what the opinion molders certainly felt." Louise Day was born in South Boston on Oct. 16, 1916, although many who worked with her said she often lied about her age. She was the only daughter of William J. and Anna McCarron Day. Her mother died when Mrs. Hicks was 14, and she was especially close to her father, a lawyer, judge, and businessman, whom she cited as her inspiration to become a lawyer. She graduated from Wheelock Teacher's College in Boston in 1938 and received an education degree from Boston University in 1952 and a law degree from there in 1955. She married John Hicks, an engineer, in 1942. He died of cancer in 1968. A son, William, survives her. Another son, John, vanished in 1978.

Margeret White

Margeret White was born in Manchester, England, and at age 26 married William Joyce, the leader of the British National Socialist League and became the League's assistant secretary. In August, 1939, she accompanied her husband to Germany and made her first broadcast from Berlin on November 10, 1940 under the name 'Lady Haw Haw' (Her husband was already well known as Lord Haw Haw) In 1942 she appeared under her real name with weekly talks about women's economic problems.

Both were arrested on May 28, 1945 and taken to London for trial on charges of treason. William Joyce was found guilty and hanged in 1946. Margaret Joyce was spared a trial on the basis that she was a German citizen (her husband having become a naturalised German citizen in 1940). She was deported to Germany and interned as a security suspect for a short while. After her release she returned to London where she died in 1972.



MARGARET SANGER

1879 – 1966

Margaret Sanger was an ambitious role model for the women of the movement today. She founded Planned Parenthood for the sake of using contraceptives on the non-white races and the imbeciles of our own race. She was a woman who was deeply rooted in eugenics and took to heart what Hitler wanted to do: Produce and Elite race of Aryans. She formed a contraceptive project called “Sangers 1939 Negro Project”, which was an attempt to get Negroes to take birth control pills and to be sterilized. The project was quite successful. Soon clinics throughout the South were distributing contraceptives to blacks and Margaret’s dream of discouraging “the defective and diseased elements of humanity” from their “reckless and irresponsible swarming and spawning” was at last being fulfilled. In a 1926 speech at Vassar, Sanger said that the nation needed to follow the “drastic immigration laws” of 1924 with methods “to cut down on the rapid multiplication of the unfit and

undesirable at home”. In a march, 1939 letter, Margaret Sanger explained to Frank Boudreau, director of the Milbank Memorial Fund:“.. That is not asking or suggesting a cradle competition between the intelligent and the ignorant, but a drastic curtailment of the birth rate at the source of the unfit, the diseased and the incompetent. The birth control clinics all over the country are doing their utmost to reach the lower strata [the minorities] of our population. Like Adolf Hitler, Margaret Sanger considered herself to be part of the genetically superior elite who had to protect themselves against “hereditary taints”. She set out to start a “New Race” – “A Race of Thoroughbreds”. Her elitist attitude was clearly at odds with the leftist, social worker image that is commonly attributed to her by the mass media. Margaret Sanger risked going to jail for informing people of contraceptives. She used the pill to stunt the growth of the ever-growing tide of minorities. For a woman who has done so much and risked as much as she did, she should be looked upon as a role model and leader and her faith for the cause will always stay with us.

Women of the Southern Legion - WAU
Australia - wau_pagan@hotmail.com

Hannah Reitsch

Born in Hirschberg, Silesia, she became Germany's first leading woman stunt pilot and later chief test pilot for the Luftwaffe. Hanna's father was an ophthalmologist and wanted her to be a doctor.



German rocket plane. First she flew the prototype without the motor, the Me 163A. Then she flew the militarized version, the Me 163B, Komet. The undercarriage was designed to fall away on take off, but on one test flight it stayed attached instead. She managed to land it in a plowed field, but the sudden deceleration slammed her face into the gun sight. Some precautions on her account could have lessened her extensive injuries; nevertheless, she received further recognition for her flying efforts. As she was recovering from her injuries, she was awarded the Iron Cross First Class, the only woman to receive this medal.

When Hanna met Heinrich Himmler, she was still a believer in God, she discovered that Himmler was not. But soon her faith began to shift from God to the Fatherland. This shift of allegiance led Hanna, in the waning days of the Third Reich, to call for suicide missions against the Allies. Adolf Hitler and others were against this idea, but allowed a test program to start. Hanna test-flew the most likely candidate, a piloted V-1 bomb. However, with the Allies pushing across Europe from Normandy, there were no longer any high-payoff targets within range of the V-1. The suicide program never became operational.

Hanna ended up undertaking a dangerous flight to Hitler's bunker in Berlin. She flew in with Robert Ritter von Greim. Hitler named Greim head of the Luftwaffe, but when it looked like he could not leave, he and Hanna planned to commit suicide with Hitler. At the last moment Hitler ordered them to leave, and somehow they got out. She was one of the last to see Hitler alive. Hanna survived the war, but she found herself somewhat alone. Greim committed suicide, and her father had killed her mother, her sister, and her sister's children. Then he turned the rifle on himself. She wrote her memoirs, *Fliegen, mein Leben* (1951), which were translated in 1954 as *Flying is My Life*. In this book she presents herself as a patriot, and makes no judgments about Adolf Hitler Or N.S. Germany . After the war she was unrepentant. She continued to wear her Iron Crosses proudly , and, at the age of 65, the year before she died, she set a new women's distance record in a glider.

Above all else, Hanna really had a strong and willful desire to fly. As a result of these influences, young Hanna planned to be a flying missionary doctor. However, over time, the flying influence won out. Hanna started with gliders. She became the twenty-fifth pilot and first woman to earn the Silver Soaring Medal (for a cross-country flight of fifty kilometers). She set the Women's World Record for distance and the Women's World Altitude record for gliders.

She flew in South America, Finland, Portugal, and here in the U.S. at the National Air races at Cleveland, Ohio in 1938. By this time she had moved to powered flight and had flown the first practical helicopter, the FW61 - indoors even, she also demonstrated this revolutionary aircraft for Charles Lindbergh. The Luftwaffe gave her the Military Flying Medal for this and accomplishments with other aircraft. She was the first ever woman to receive this medal .

When Germany went to war, she became a test pilot for the Fatherland. She nearly lost her life testing a barrage balloon cable cutter mounted on the wings of a Dornier 17. In recognition of her achievements she received the Iron Cross, Second Class, the second woman in Germany's history to receive this award. The fastest plane she flew was the top secret

Hail The Spirit of the Strong Aryan Woman
Vicky WAU Ireland..



EVA BRAUN

Every since I can remember the word mistress had been attached to Eva Braun, is it a world wide conspiracy to belittle her as a woman and as the woman AH loved and married! We know very little about the gracious woman Adolf Hitler loved, so hopefully we can educate you the reader about this Aryan Sister.

Eva Braun was born in Munich, the daughter of a schoolteacher. Of middle-class Catholic background, she first met Hitler in the studio of his photographer friend, Heinrich Hoffmann in 1929, describing him to her sister, Ilse, as "a gentleman of a certain age with a funny moustache and carrying a big felt hat." J At that time Eva Braun still worked for Hoffmann as an office assistant, later becoming a photo laboratory worker, helping to process pictures of Hitler. Young Eva was an athletic girl, fond of skiing, mountain climbing and gymnastics as well as dancing. After the death of Hitler's niece Geli Raubal, Eva became his girlfriend, she, moved into his Munich flat, in spite of the opposition of her father who disliked the association on political and personal grounds. In 1935, after an abortive suicide attempt, Hitler bought her a villa in a Munich suburb, near to his own home, providing her with a Mercedes and a chauffeur for personal use. In his first will of 2 May 1938 he put her at the top of his personal bequests - in the event of his death she was to receive the equivalent of £600 a year for the rest of her life. Her loyalty to Hitler never flagged. After he survived the July 1944 plot she wrote Hitler an emotional letter, ending: "From our first meeting I swore to follow you anywhere--even unto death--I live only for your love."

In April 1945 she joined Hitler in the Fuhrerbunker, as the Russians closed in on Berlin. She declined to leave in spite of his orders, claiming to others that she was the only person still loyal to him to the bitter end. "Better that ten thousand others die than he be lost to Germany," she would constantly repeat to friends.

She died in 1945 next to the man she loved, shortly after they married in his Berlin bunker as the Allies closed in. Information on Eva Braun is hard to come by, but one of her most admirable qualities was her undying loyalty to the man she loved, we all know that is a very rare quality, and if a person can love so much that she will give up her life for you, then any sacrifices you have made were not in vain.



Anne Morrow Lindbergh

Anne Morrow Lindbergh was born on

June 22, 1906, in Englewood,

New Jersey. Anne's father, an executive at a large bank, often took the whole family with him on business trips to Europe. These trips to London, Paris, and Milan were a great learning experience to his children, especially Anne, because her father described the exciting history of each of the cities they visited. Anne's mother, a teacher and writer, encouraged Anne and her siblings to write stories and poems about their adventures, something we should be encouraging our children to do.

When Anne was 10 years old, she began writing her thoughts in a diary. Her favorite place to write was a window seat overlooking the garden. She would curl up and enjoy the view that consisted of flowers and trees while she wrote. Anne hoped that someday she could write stories that would be of interest to other people. In school, Anne was shy young girl. She liked reading and writing, but she wasn't so fond of playing sports. When she went to college, she studied English and worked hard writing and rewriting her essays. Young Anne was very excited when one of her poems was published in a well-known magazine. While Anne was in college, her father invited Charles Lindbergh, the famous pilot, and his mother to join the Morrow family for the Christmas holidays. During this visit, Charles took Anne and her sisters up for their first airplane ride. Anne was so excited by this new experience. When she returned to college after Christmas, she began to learn all she could about flying. It wasn't long at all before Anne and Charles became friends and started flying together.

When Anne graduated from college, she received two prizes for her writing. She felt very honored and pleased that her work was valued by her teachers. Later that year, Anne and Charles were married. They went on many flying adventures together, Anne gaining a lot of knowledge and experience from it all. Anne loved her New World of flying and soon was learning all about airplane navigation and how to operate the communications radio. With much

practice and patience, Anne became extraordinary at both of these skills. Anne also became the first woman in the United States to receive a license to fly a glider airplane.

Working as a team, Anne and Charles flew to many faraway places looking for the best routes for airlines to use. They recorded information about weather patterns and landing conditions, and had many exciting adventures along the way. Between trips, Anne wrote her first book, *North to the Orient*. This book is about a trip Anne and Charles took to China, looking for routes for airlines to use. On this trip, they flew over the frozen arctic region, where no people live. They wore electric flight suits to keep warm, and saw huge icebergs as they flew over the ocean, what a wonderful experience that must have been, many of us are never going to experience such wonders, all we can do is share the wonderful stories of the women who have accomplished it. Anne's second book, *Listen! the Wind*, describes the thrilling adventure of flying through tropical storms and blizzards while searching for the best route to Europe. Anne's contributions as copilot and radio operator on this trip were tremendous. For this achievement, she was awarded the National Geographic Society's Hubbard Gold Medal for distinction in exploration, research, and discovery. Anne was the first woman ever to receive this medal.

Traveling by plane gave Anne a good view of the environment around us all and the damage that was being inflicted on our environment. Anne began to notice changes taking place in the many lands, forests and lakes. These changes were not positive. Anne became very concerned about pollution and its effects on the environment. To help protect and preserve our beautiful lands, she wrote a book called *Earth Shine*. Anne continued to fly and to write many more wonderful books. Her writing has helped to inspire and teach many people about the beauty and excitement of flying. The hope she had as a child of writing something meaningful had come true.

Vicky WAU Ireland ...

AXIS SALLY

Mildred Elizabeth Sisk

She was named Mildred Elizabeth Sisk when she was born in Portland, Maine, on November 29, 1900. Her parents, Vincent Sisk and Mae Hewitson Sisk, were divorced in 1907, and a few years later Mildred's mother married a dentist, Dr. Robert Bruce Gillars. From that time on she was known as Mildred Gillars.

According to her half sister, Gillars worked at a variety of jobs after leaving college, clerk, salesgirl, cashier and waitress, all to further her ambition to become an actress. In 1929 she went to Europe with her mother and spent six months studying in France before returning to the United States. In 1933 she returned to Europe and worked in France as a governess and salesgirl. She moved to Germany in 1935 and became an English instructor at the Berlitz School of Languages in Berlin. English teachers were paid less than Russian instructors, it was the possible reason for her decision to accept employment by Radio Berlin as an announcer and actress. This was a job much more to her liking, and she stayed with it until the defeat of NS Germany in May 1945.



Gillars' propaganda program was known as "Home Sweet Home" and usually aired sometime between 8 p.m. and 2 a.m. daily. With the enthusiastic endorsement of the Propaganda Ministry, she soon became known as "Axis Sally" to American servicemen, especially just before D-Day, when she rolled off a sad litany of the horrors awaiting anyone who tried to invade Adolf Hitler's fortress. Mildred's broadcasts were heard all over Europe, the Mediterranean, North Africa and the United States from December 11, 1941, through May 6, 1945. Although most of her programs were broadcast from Berlin, some were aired from Chartres and Paris in France and from Hilversum in the Netherlands.

Sally's most famous broadcast, and the one that got her convicted of treason, was a play titled Vision of Invasion that went out over the airwaves on May 11, 1944. After the defeat of Germany, Mildred was not immediately captured, she blended in with the rest of the displaced people in occupied Germany. Mildred spent three weeks in an American hospital in 1946, then was taken

to an internment camp in Wansel, Germany. About Yule time 1946, when she was granted amnesty and released, she obtained a pass to live in the French Zone of Berlin. Later, when she traveled to Frankfurt to get her pass renewed, she was arrested by the Army and kept there for more than a year. At the end of that detention she was flown to the United States and incarcerated in the Washington, D.C., District Jail on August 21, 1948. She was held there without bond. Later she was charged with 10 counts of treason (eventually reduced to eight to speed up the trial) by a federal grand jury. Her trial began on January 25, 1949.

Mildred's trial ended on March 8, 1949, after six chaotic weeks. The following day Judge Curran put the case in the hands of the jury of seven men and five women. After deliberating for 101½ hours, they were unable to reach a verdict and were sequestered in a hotel for the night. They met again the next morning, and after 17 hours of further deliberation they acquitted her of seven of the eight counts pressed by the government in its original 10-count indictment. However, they found her guilty on count No. 10, involving the Nazi broadcast of the play Vision of Invasion. On Saturday, March 26, Judge Curran pronounced sentence: 10 to 30 years in prison, a \$10,000 fine, eligible for parole after 10 years.

Mildred Gillars, alias Axis Sally, was then transported to the Federal Women's Reformatory in Alderson, W.Va. When she became eligible for parole in 1959, she waived the right, apparently preferring prison to ridicule as a traitor on the outside. Two years later, when she applied for parole, it was granted. At 6:25 a.m. on June 10, 1961, she walked out the gate of Alderson prison a free woman. Mildred taught for a while in a Roman Catholic school for girls in Columbus, Ohio, and then returned to her old college, Ohio Wesleyan. Where she received a bachelor's degree in speech in 1973. Mildred died June 25, 1988, at the age of 87.

WAU Ireland.



LOTTA SVÄRD

Lotta Svärd (or vernacularly just "lotat") was an organization (1919-44) for Finnish women who voluntarily wanted to defend their nation. Its purpose was to arouse the national and moral attitude, to develop the civil guard –cause and to assist the civil guard to protect the religion, the home and the fatherland. The organization was named by a soldier Svärd's wife in J.L. Runeberg's, Finnish national poet's, poem.

From the start the women of Lotta Svärd organized sewing gatherings, lotteries and rummage sales for the good of the civil guard. The founding of a national organization in 1921 made the activity more systematic and independent. The women of LS started to wear gray outfits and a badge decorated by a blue swastika, which also became the symbol of the organization.



The Lotta Svärd activity was supervised by a central board. Its members were chosen in the annual meeting and its chairperson was named by the supreme commander of the civil guard. The education within the members of LS was improved and regularized. According to each one's field the women were divided into medication division, provisioning division and equipment division, or into fund-raising and office divisions.

During the World War II these women were a significant help for their country; they defended their fatherland by doing "lotta-missions", which could last quite a while for women who had got special education. At homefront their work included for example fund-raising and helping of invalids and relatives of the war dead. Diseases / battles and bombings killed 64 LS-women in the Winter War and 228 LS-women in the Continuation War.

The moral ideals taught to these women were very high and the regulations were strictly controlled. Beside all other activity, the organization worked effectively in teaching rationality, order and punctuality. Many women are used to think that promises, schedules and specific information are not so important, as long as something gets done. In most women's organizations this habit doesn't usually pass away. However, as a woman joined Lotta Svärd, she knew that she had certain responsibilities and principles that were required from her. The attaining of these standards was namely beneficial for all.

Lotta Svärd was closed down on the basis of the truce pact in 1944 because it was considered to be a military organization. The ex-members were demobilized and the funds of the organization were given to the Ministry for Internal Affairs. Without these women and their bravery my country would've been in a big trouble. If they hadn't done their duty and stood by their people, their beliefs and their Fatherland, the Finland of today would look different.

The Women of Lotta Svärd, we salute you.
WAU Finland



Recommended Reading

