

A national-socialist glossary

By David Myatt

[Note: What follows are brief explanations of some of the main terms important for an understanding of National-Socialism. Words marked with a * are defined in this Glossary. The references are to the National-Socialist works of D. Myatt.]

Archetype:

An archetype expresses an *ideal, or is a representation of what is ideal. As such, an archetype represents what is beautiful and harmonious - a striving for excellence - and is possessed of *numinosity. What is archetypal is what is most representative of, or most excellent about, a particular thing.

Aryan:

The term 'Aryan' is used to describe the White or Caucasoid race which originated in Europe. The term itself derives from an ancient Aryan word for 'a noble man' - *Airyā/Arya* - and is thus apt to describe this noble, heroic, race.

The Aryan Ethos:

Ethos is the characteristic nature, or spirit/soul, of a particular *civilization, folk or race. The things which normally embody the ethos of a people, or race, are art, literature, achievements, music, customs and a particular religious attitude or religion.

The Aryan ethos - that which marks the Aryan and which expresses the true nature of the Aryan race - can be described in three words: *Honour, Curiosity* and *Conquest*.

(See: (1) Ch. III of *Vision of a Future Golden Age*; (2) *National-Socialism, Aryan Culture and Aryan Freedom*; (3) *Aryan Freedom - Heretical Essays in Praise of Aryan Freedom*.)

The Arts of Civilization:

These are Arts, or skills, the acquisition of which makes an individual civilized. Someone who has mastered the Arts of Civilization is thinking, acting and living like an Aryan, since these Arts embody the essence of the Aryan ethos. The Arts are: the Art of personal Honour; the Art of Combat or fighting; and the Art of Knowledge, of seeking to learn about the vast cultural and scientific heritage of Aryan civilizations.

(See Ch. III & IV of *Vision of a Future Golden Age*.)

Civilization:

Civilization is an ordered way of living - superior to primitive, selfish, barbarism - created by inventive warrior tribes who uphold the *noble personal values of *honour, loyalty and duty. It arises primarily from co-operation: from individuals being willing to place the welfare, security and future of their folk before their own self-interest.

Fundamentally, civilization depends for its creation and its maintenance on inventive, heroic, honourable *individuals*. Civilization is the pursuit of, or struggle for, *excellence by a heroic, noble and inventive folk or community who uphold honour and who thus create a society where *freedom is the norm.

(See: (1) *The Nobility of National-Socialism*; (2) *Honour, Loyalty and Duty - An Introduction to National-Socialism*; (3) *Vision of a Future Golden Age*.)

Culture:

Culture is the term used to describe those things which can aid an individual to improve or advance themselves, and thus fulfil the potential for change latent within them. Each race produces its own unique culture, and the distinctive culture of a particular race embodies or manifests the unique *ethos, or soul/spirit, of that race.

(See: (1) *Vision of a Future Golden Age*; (2) *National-Socialism, Aryan Culture and Aryan Freedom*; (3) *Aryan Freedom - Heretical Essays in Praise of Aryan Culture*.)

Decadence:

Decadence is a decline in or loss of *excellence. Decadence undermines and destroys individual vitality and health, and is basically a placing of self-interest, and self-indulgence, before personal honour and before the duty an individual has - as a thinking, civilized, being - toward striving to continue evolution by pursuing noble ideals.

Decadence, on the individual level, is a lack of *character* - a lack of will. On the artistic level, decadence is a lack of self-control, a pandering to weakness, a removal of high standards, and it is the philosophy, and the aesthetics, of the pretentious, the weak and the cowardly.

(See: (1) Ch. II of *Honour, Loyalty, Duty*; (2) *National-Socialism, Morality and Justice*.)

Democracy:

Real or genuine democracy means individual *honour and *freedom - it is an expression of the desire or will of a living, or organic, community to determine its own future. An organic society is totally different from, and totally opposite to, the lifeless, abstract modern societies created by abstract political or social dogma. Fundamentally, an organic society is an ethnic State.

Contrary to a popular misconception, the Greek word 'demos' does not simply mean 'people' in general. Rather, it originally meant 'the clan' in contrast to their 'chiefs'; in later Attic Greek, the word came to mean 'the community' or folk itself - distinguished as this community was by ties of blood. In both cases, a distinct racial or folk-community is meant.

A real democracy is a society, composed of members of the same race, where the ultimate authority resides in the folk-communities of that society. It is an ethnic nation, or community, where the individuals of that community co-operate together for their own well-being and advancement by upholding the ideals of honour and freedom.

(See: (1) 'The Thousand Year Reich' in *The Enlightenment of National-Socialism*; (2) 'Folk-Democracy' in *The Wisdom of National-Socialism*. (3) 'Modern Crime - A National-Socialist Perspective' in *Hitler Rising - Hitlerian Essays in Defiance of Tyranny*.)

Excellence:

Excellence is what is supreme; what is worthy; what is *the best*. Excellence is the setting of high-standards and the pursuit of them. It embodies what is archetypal or *ideal. Excellence implies a moving-forward, an evolution or improvement to a higher level, this higher level being set by an ideal or archetype, or some other expression of harmonious perfection.

On the individual level, excellence implies self-discipline and a noble motivation - a striving toward a supra-personal goal or ideal.

(See: (1) Ch. I of *The Nobility of National-Socialism*; (2) Ch. V of *Future Reich - National-Socialism, Order and the Triumph of Individual Will*.)

Freedom:

Freedom is the basis of the civilized way of living and means an individual having the basic right to determine their own life by choosing allegiance and by being able and willing to physically defend themselves, their own honour and that of their blood-kin. [The English word 'free' originally meant "to love (and defend) one's kin".]

Thus freedom means the right to be able to bear and to use arms or weapons in self-defence and in defence of one's own honour and that of one's kin. It further means the right to be able to do this, in accordance with a code of honour, with no one else and no group, Institution or officials, being able to interfere, judge or restrict and take away the liberty of any individual so defending themselves and their honour, whatever the outcome. Thus, were a man to defend his own honour in an honourable way - according to a code of honour - such as, for example, by a duel, or a fair fight, then that man not only has the right to fight such a duel, but also has the right to be at liberty were his opponent to be injured or even killed in such a duel or fight. Anything other than this is un-civilized and tyrannical - a denial of freedom. Real freedom means individuals of noble character having the ability and the power to determine their own lives in accord with what is noble and dutiful.

(See: (1) *What Is Our Life For? A National-Socialist Answer*, (2) *National-Socialism, Aryan Culture and Aryan Freedom*.)

Honour:

Honour is the setting of high and *noble standards of personal conduct. The high standards set by honour derive from idealism and thus from the pursuit of excellence.

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them. Honour is the basis for the human morality of National-Socialism.

(See: (1) *Vision of a Future Golden Age - National-Socialism and the Importance of Honour*; (2) Ch. V of *Future Reich*; (3) Ch. VI of *National-Socialism, Aryan Culture and Aryan Freedom*.)

Idea:

An idea is basically a created model for which no natural *archetype exists. Abstract ideas express a concept of what is 'common' - that is, what is not the best; what is not of excellence. An idea is the exact opposite of an *ideal. Ideals represent and express personal, or individual, character; an idea represents and abstraction which individuals are expected to conform to or be subservient to.

(See Ch. III of *The Nobility of National-Socialism*.)

Ideal:

An ideal is something which enshrines what is excellent, or which represents what is the best. It is a practical embodiment of excellence itself; some thing, or some person, distinguished because that thing or that person is the best - for example, the most courageous person in a battle who is distinguished from their comrades by their brave actions.

On the individual level, idealism means individuals undertaking deeds of exceptional merit which mark them out, and doing this because they themselves strive for the excellence of an ideal or ideals.

An ideal stands directly opposed to an abstract idea. Ideals are human - that is, organic; as such they are possessed of *numinosity; they are *archetypal and thus inspiring for individuals. Ideas are abstract, and lifeless - and thus essentially in-human. National-Socialism is based upon human ideals; all modern societies are based upon lifeless abstract ideas.

(See Ch. III of *The Nobility of National-Socialism*.)

Justice:

Justice exists in, and only exists in, fair, noble individuals who uphold a code of honour and who strive to live by that code of honour.

Justice does not exist in, and cannot exist in anything abstract, be it in a law, a 'Court of Law', an Institution or whatever. Real justice lives only in individuals and cannot be abstracted out from them into a dead, life-less, abstract form.

A just society is a society which is noble and which allows individuals to test or prove their own honour and innocence - and thus stay free - by trial by combat or by having someone champion them in such a trial.

(See: (1) 'National-Socialism, Justice and Penal Reform' in *National-Socialism, Morality and Justice*; (2) Ch. III of *The Nobility of National-Socialism*. (3) *National-Socialism, Aryan Culture and Aryan Freedom*.)

Nobility:

Nobility refers to personal character - it means having a noble character or nature. Someone who is noble is someone who is honourable - who exhibits those traits of character which represent honour: that is, fairness, heroism, courage, and gallantry.

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them.

(See: *The Nobility of National-Socialism*.)

Numinous

Something is numinous if it has beauty and awe. Something which is divinely-inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred - as spiritual or divine. Nature herself is numinous - a wonderful, awe-inspiring mystery.

Social Engineering:

Social Engineering is the term used to describe the manipulation and control of people by abstract social/political *ideas. Our modern lifeless, multi-racial societies are the direct product of decades of social engineering, of social/political ideas and abstract doctrines made law.

(See: (1) Ch. II of *National-Socialism: Principles and Ideals*; (2) Ch. V of *National-Socialism, Aryan Culture and Aryan Freedom*; (3) *Essays in Aryan Revolution*; (4) 'Taming the Aryan' in *Aryan Freedom*.)



The Collective, The Nexus, and Nature

By David Myatt

Folk Culture is uniquely revolutionary because it is fundamentally different from all other beliefs, whether political, philosophical or religious, since it accepts that we as living organisms are not only part of, and bound, to Nature but also that the future of Nature, of our own further evolution, depends upon us living in harmony with Nature: that is, in accord with the will of Nature.

The truth which Folk Culture expresses is that we belong to the living being which is our folk, that this folk is a manifestation of the will of Nature, and that to live in a natural, healthy way, in harmony with Nature - in harmony with our very being - we must place our Nature-given duty before our own personal desires. That is, we must view ourselves in the wider context of our folk, in the context of Nature, of evolution, and in the context of the very cosmos itself.

According to Folk Culture, this higher awareness - this supra-personal perspective - is what expresses our very humanity, and when we do not have this higher perspective, this awareness of Nature, this awareness of ourselves as but part of and dependent upon Nature, we are acting contrary to Nature and so are not fulfilling our potential, as human beings.

Our very Destiny, our purpose, is to understand this truth about us and Nature, and to act upon it.

The true meaning of our individual lives lies in this understanding, which takes us far away from the concern about our own individual death and what may happen to us after our death which is the foundation of all the other religions in the world. The fundamental mistake of all other religions and philosophies is not only to concentrate upon the individual but to project the concept of our individuality beyond our physical death, whereas, in truth, our individuality is a hindrance to not only understanding but also to fulfilling the purpose of our lives.

For we are bound to the collective which is our folk and to the collective which is Nature - and when, for whatever reason such as personal choice or not racially belonging to a unique, distinct, collective, we are not so bound to a collective, we cannot fulfil our human Destiny of continuing the further evolution of our folk and of Nature.

Our Foremost Duty:

Thus, in contrast to all other beliefs, religions and philosophies, Folk Culture asserts that our purpose, our foremost duty, is to our folk, which is a living manifestation of Nature: which is Nature, living, thriving and evolving. And this duty comes before our own individual feelings, our own individual desires, our own individual happiness. Furthermore, Folk Culture asserts that whatever benefits Nature - and the cosmos - and which aids the evolution of Nature and the cosmos toward higher forms, toward more order, is good, and that whatever does not do this is bad, regardless of how this good and this bad affects the individuals of our species.

Thus the criteria which Folk Culture uses to judge all things is not the happiness of the individual, not the welfare, the survival, of individuals, but rather the prosperity, the welfare, of the collective to which the individual naturally belongs, and the higher collective which is Nature.

Our collective is the folk - the race - of our ancestors which Nature evolved and by which and in which the individual is joined to those ancestors, to Nature and thence to the very cosmos itself. And this joining is both of the past and the future: that is, it is a living nexus which affects the future.

The suppressed truth of our times - the real revolutionary heresy - is that the different races of our own human species represent Nature: how Nature exists; how Nature lives and strives to develop, on this planet which is our genesis. These different races are Nature made manifest, representing the very being

of Nature, just as the diversity which exists on this planet represents the life, the being, of Nature: of how Nature - how the cosmos - works to produce change, evolution, and our very consciousness itself. Fundamentally, we - we beings who can think, who possess will - are but part of the large collective which is Nature, which itself is divided into smaller collectives. We are but part of the living being which is Nature, and the health, the future, the very life, of this being depends upon us. We must cooperate together with the other living parts of the being which is Nature. An inexact analogy would be to consider Nature as a human-type being, composed of cells, with various organs, and limbs, and with blood circulating around the body of this being. All the parts of this being must cooperate together in the way they have evolved to do or else this being will not function properly, will not be healthy, and will die. Thus the limbs of this body will be the limbs; the heart will be the heart; the blood will be blood. And this blood will have the nature of blood, doing what blood does, for the benefit of the body as a whole. as the limbs will do what limbs do, for the benefit of the body as a whole.

That is, every living thing has a purpose, a rightful place, a natural Destiny to fulfil: a natural duty to do to ensure the health and evolution of the living beings which are our folk and the living being which is Nature which is the summation, the total, of these folks and all other life.

We must know how we relate to the life around us; we must know our Destiny, our duty: know what we should be doing. And we human beings know these things because of reason - indeed, our reason is Nature herself informing us of our duty, our purpose, our Destiny.

This duty is to our collective: to place ourselves where we belong, where Nature desires us to be. This duty is to be true to our ancestors, and to aid and work for our collective, for by doing this we are ensuring that Nature works as Nature should: that Nature is not only healthy but can also continue to evolve.

Individuality and the Neglect of Duty:

While it is an increasing fact of our modern times that individuals from different collectives marry and produce offspring, this is not acting in accord with the upward development of Nature and the cosmos because such acts - such an ignoring of the collective, of Nature - is a denial of those things which makes us human: our reason, and our ability to use our will to change ourselves by following what reason teaches us. Such things are a denial of our duty to Nature - a denial of our natural Destiny.

Reason leads us to conclude that not only is our collective a natural development of Nature - as is our reason and will - but also that we can develop further, we can evolve further, if we act in harmony with Nature: if we understand how and why we are linked to Nature, as living beings with the potential for evolution within us.

Our collective is a living being, just as Nature and the cosmos are living beings. And all these beings have potential to evolve further: to prosper, to produce more order, more life, more consciousness. In a very important sense when we are part of our collective, when we accept our duty to our collective and to Nature, we are the consciousness, the awareness, of Nature herself: we return to where we should be, an intrinsic, living, evolving, being who is but a living nexus between the past and the future which is possible.

When we accept Nature, the cosmos, ourselves and our collective, as they are, then we are fulfilling the purpose of our lives, and thus are Nature and the cosmos in evolution: Nature and the cosmos living, being, existing, as they should, as living beings striving to evolve further, striving to bring more order, more reason, more consciousness into existence.

When we do not live in such a way - when we live, for whatever reason, in a way contrary to this evolving mode of being, created via our connection to Nature and our collective, we are undermining and destroying Nature and the order, the evolution, the reason, the consciousness, which proceeds from Nature. The fundamental problem of our times and of the past few thousand years is our selfishness: of thinking of ourselves as mere isolated individuals, disconnected from Nature and the cosmos. So it is that individuals have pursued, and increasingly now pursue, their own selfish desires, just as all the beliefs, ways, ideas, philosophies and religions - with the exception of Folk Culture - urge and advise them to do this.

In terms of the inexact analogy used above regarding Nature as a human-type being, such selfish individuals are like disruptive mutating cells, which make Nature ill.

What it is vital to understand is that our reason, our will, our very human consciousness, enables us to know this and act upon it. That is, we have, as a result of evolution, a choice. We can change, through this choice, the outcome: we can determine whether Nature is healthy, or becomes sick and dies.

We can either aid Nature, and all the parts of Nature such as our own collective, or we can be selfish and disruptive. We can help Nature, and ourselves, to be healthy, vigorous and so continue evolution, or we can decide, through either ignorance or deliberate choice, to concentrate on ourselves, and so harm

Nature, and our collective, and so prevent further evolution. Nature is waiting for us to make the choice, and act upon that choice. Her health, her future, depend on us.

Folk Culture is a means whereby we can understand the truths of our existence, as it shows us how we can and should act upon these truths. That is, Folk Culture is a means to end the ignorance about Nature, the ignorance about our true purpose, which blights this world. The fundamental truth which Folk Culture expresses is that we are a living nexus, connected to our ancestors, to their striving, their being, their ethos, their natural collective, and connected to the future, a future which is waiting for us to bring it into being: to create it, as we ourselves, as individuals joined with another individual of the opposite gender can bring forth a new human life.

The Nexus:

The fundamental and most important truth of our own existence is that we are a living nexus, a connection, between the past and the future, and that what we do, or do not do, affects the future of those beings to which we are joined. As a nexus, we have the potential to damage these other beings, or make them healthy. As a nexus, we are also unique on this planet because we have the capacity not only to understand ourselves and these other beings, but also to act upon this understanding: that is, to change ourselves for the better.

That is, we human beings are a special type of nexus: we are or can be creative in a way just as important as bringing forth new human beings through biological reproduction. For, as a vital part of the living being which is Nature, what we do, or do not do, affects Nature in a fundamental way. We were born, brought into being by Nature, to be this special type of nexus - to make the right choice concerning aiding, to creating, the further evolution of Nature.

This further evolution of Nature which is our human Destiny, our true purpose in life, is to aid diversity and difference - to strengthen and expand the collectives of Nature of which races are one manifestation, and to aid Nature to spread out from this planet. That is, the seed ourselves, and other Earth-life, on other planets so that such life will continue, to change, to evolve.

We must understand that any thing and every thing which does not represent a nexus between us and Nature - which does not enable us to be a living, evolving link between the past and the future - is wrong. Our whole way of life, all our societies, our very thoughts, should be toward maintaining, and strengthening our links to our collective and thus to Nature so that we can fulfil the promise latent within us and create more order, more natural harmony, and more consciousness.

Thus any way of life, any view, any system, any society, any belief, any nation, which is not an expression, a manifestation, of the truths of Nature, of the collective, and of us as a nexus, is bad, and should be replaced with those things, those ways of being, of living, of thinking, which express the truths of the collective, of Nature, of the cosmos, and of the nexus itself.

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The Perspective From Space

By David Myatt



One of the most important things to have happened in the last several hundred years is the publication of the photographic images of our planet taken in Space.

One of these - among the first and still impressive - was the image taken on the Apollo 8 lunar mission. This showed Earthrise as seen from the vicinity of our natural satellite, the Moon. Another impressive, beautiful, photograph was taken on the Apollo 11 mission.

Subsequent images from Earth-orbiting man-made satellites have mapped our planet in considerable detail.

What is important about these images is that they place us where we truly belong: on one planet, orbiting a star which is but one star of millions upon millions of stars in a galaxy which is but one galaxy among millions upon millions of galaxies in the cosmos.

That is, these images of our Earth give us a new cosmic perspective on our own lives, on our own problems, just as they show how small we are, and how small our own planet is. In particular, they can and should cause us to consider how we fit-in with the other human beings, and the other life, with which we share this planet.

These images can and should reveal to us our humanity, as they can and should inform us of how petty, how childish, we are being when we are arrogant toward and indifferent to other human beings, and other life, on this planet which is our home.

These images can and should reveal to us how we should change our own behaviour, our own attitudes, our own thoughts, by growing up: by taking the next leap forward in our evolution, as human beings.

For thousands upon thousands of years we human beings have concerned ourselves with our own feelings, our own personal desires, our own personal needs, our own personal feelings and feuds. At best, we have put the interests of our own family, our own tribe, our own clan - and latterly - our own "nations" before ourselves, but only to squabble among ourselves.

That is, we have carried our animal ancestry around with us: squabbling among ourselves like savage or half-savage animals. Today, the objects of our squabbling may have changed, a little, but we still for the most part squabble like children. Occasionally, we may actually try to be human, and try to solve our

problems through reason, through negotiation, but if this fails, we just resort to squabbling again, with weapons far more powerful than clubs. One nation, one person, always has to try to be "top dog" (today, America) and always, in the end, ends up using the threat of force to get their own way: that is, they always in the end use the tactics of the bully, of the savage.

And what is truly appalling is that even the vast majority of the few problems which we attempt to solve through reason, through negotiation, are about petty, stupid, unimportant things, when seen from a human perspective, when seen from the perspective from Space. The concerns are mostly about wealth, about power, about resources, and it is all so incredibly stupid and childish. And tragic and sad, because we have the ability, the capacity, the knowledge now, to rise above all this and act like honourable, dignified, rational, human beings: that is, as beings who live on a daily basis according to the human qualities of fairness, reason, honour, and tolerance, and who actually use the knowledge, the understanding, we have accumulated through thousands of years of civilization.

On a personal level, I can remember being in Egypt early in the last decade of what in the West was called the twentieth century. I remember my own thoughts, my own concerns, as I remember the people around me, carrying on with their daily lives. And I can remember seeing, not long after, a photographic image of the area, taken from Space [reproduced below] while I myself was in the area.



And where, in this image, am I? Where are the people I met? I may well have a very high opinion of myself, and consider my own life interesting, and perhaps important, as often I will be consumed with my own personal concerns which feel very important to me. But in the larger perspective of all the people who were around me at that time, when, overhead a spacecraft was taking photographic images of the area, and in the even larger perspective of the entire Earth, of our own rather small Galaxy, what do my own concerns mean? What does my own life mean?

Shall I be just another one of the millions upon millions of living things which flourished, briefly, upon a planet, but who contributed nothing positive, and long-lasting? Who merely lived, and survived, as animals live and survive?

Or shall I strive to be a human being: someone who by being human, by using reason, by being fair, honourable, just and tolerant, helped the progress of all life and perhaps contributed something positive and long-lasting; someone who made some contribution, however small, to the upward, evolutionary, development of life?

What is important about us, as human beings, is that we do possess the capacity to reason, to act honourably, as we do possess the capacity, the capability, to change ourselves purely by an act of personal will. Other life on this planet does not have this option: such life cannot change itself, it can only adapt to changed circumstances.

The truth is we human beings have the capacity to change this world, through our deeds, our way of life, in either a good way, or a bad way. So far, we have changed the world in a bad way: carrying on being savages (at best, half-savages), rapaciously devouring the resources of the planet, and stupidly and selfishly destroying through our pollution and our way of living, the balance of life itself, and all too often other living beings.

The tragedy, the sadness, is that **it does not have to be like this**. We have the ability, and now the knowledge, to behave, to live, in a different way.

Being Human: A learning from aliens

By David Myatt

A Cosmic Ethics:

Considering the vastness of the Cosmos - millions upon millions of galaxies containing billions upon billions of stars - it is highly likely that intelligent life exists on other planets orbiting other stars. It is also possible that in our own galaxy, there are living beings who are more evolved, more intelligent, more powerful, than we are.

Thus, to consider our own human species as the most intelligent, the most advanced, the most powerful, species in the cosmos is not only extremely arrogant, it is also highly irrational, given this vastness of the cosmos and the fact that we have only very recently - in cosmic terms - evolved from more primitive life here on this planet we call Earth.

The time has come for us to use the cosmos - its vastness, the possibility of it being teeming with other, alien, life - as the measure of our own human ethics. That is, to base our ethics upon what actually exists, and not what we believe, or would like to believe, exists or has happened, and certainly not on our limited, inward, Earth-only, view of life.

Hitherto, our ethics, our morality, have for the most part (the last few thousand years at least) been based upon the concept of God and on revelation. For instance, upon the belief that we humans have been created by an all-powerful deity who either considers us special (He gave His son to redeem us: Christianity), or who has created us and placed us on this planet to test us, so that we can enter Paradise (Islam).

The ethics based on these theocentric concepts is fundamentally homocentric: that is, based on the belief or assumption that the Earth is some kind of gift from God, with us as special, as masters of this world, and thus entitled to use the resources of this planet, including its other life, to aid us. That is, such religious morality affirms it is acceptable for us to breed and kill animals, and other living beings, for food, even though to survive it is often not necessary for us to kill and eat these living things. Such morality also affirms that it often is acceptable for us to kill other human beings, or imprison them, if they have transgressed some "law" and been found "guilty" in some Court of Law according to some "evidence" which has been produced in that Court.

But this is all very inhuman and inhumane; all very uncivilized. That is, it is unfair, illogical, and irrational, when viewed in the greater Cosmic Perspective.

It is these things because we have hitherto viewed them in limited terms, often in very limited, unfair, Earth-only, terms. We must evolve our ethics away from this small, arrogant, unfair, homocentric view toward a view based upon the reality of the cosmos: upon its vastness, with our own species occupying a planet which orbits an ordinary star somewhere on the edge of an ordinary galaxy surrounded by millions upon millions of other star-bearing galaxies.

The Alien Analogy:

The best analogy to explain the fundamental difference between the new, cosmic, ethics which we must now accept, and the old, homocentric, ethics, is that of a race of aliens visiting then invading this planet of ours. These aliens - we shall call them Phurads - have superior weapons and technology which make it easy for them to conquer the Earth.

In this analogy, the Phurads have a religion which makes it acceptable for them to herd together "lesser beings" and keep them for food. Thus, we humans find ourselves being hunted by these Phurads for food, as many human beings are captured, and held captive in huge buildings, for the purpose of producing offspring which are then fattened to be eaten.

Further, some humans are taken away, to other planets inhabited by the Phurad, and kept in cages: to be displayed like we humans once displayed wild animals in cages for "entertainment". In addition, some humans are taken to laboratories where they are kept sedated, and studied by Phurad scientists. Occasionally, it is judged acceptable for a few of these human specimens to be used in "scientific experiments". Some of these experiments seem quite harmless, to these scientists (such as tagging a few human beings and releasing them back "into the wild" so that their behaviour can be studied) while other experiments are deemed necessary "to further the scientific understanding of the Phurad". Thus, some humans are used in medical trials, because their blood, or organs, may hold cures for diseases which harm or kill the Phurad, and the suffering and death of several hundred humans (or several thousands over years) is considered morally justified since it may lead to medical breakthroughs, and save the lives of many Phurads.

We humans, of course, take a rather dim view of all these things. What gives the Phurad the right to kill us, eat us, hold us in degrading captivity, experiment on us?

The fact that the morality of the Phurads, based on their religion and philosophy, allows them to do such inhuman things to us is irrelevant to us.

What are we to do? Suffer, and die, in silence? Accept our inferior status? Or do we strive for our freedom and to be treated as equals? But what could we do if the power of the Phurads is such that we have no hope of freedom? Would we still rebel, and rather be killed than suffer the indignity of being kept confined for food? Would we bite the hand that feeds us? Or would we just fall down on our knees and pray for God - or some race of aliens more powerful than the Phurad - to liberate us?

The Human Analogy:

We are treating the life on this planet of ours as the Phurads in the above analogy treated humans.

What gives us the right to do this? What gives us the right to breed animals for food? What gives us the right to inflict pain on animals in the name of "science"?

What gives us the right to inflict pain and suffering and death on our fellow human beings?

Are the animals that we breed and hold captive to slaughter for food silently praying to some god? Hoping for liberation from the human monsters who have such power over them? Such an idea, of course, is anthropomorphism, and the fact - known or assumed from our science - that such animals, on our planet at least, do not think, does not make this particular analogy any less valid, in cosmic terms.

That is, the fact that such an animal as a lamb does not and cannot think, in human terms, and so cannot "pray to or even believe in a god", does not mean that we should not treat that animal in a fair, a just, a rational, and civilized way. Is it entitled to live out its life in freedom? Do we really need to fatten it and then kill and eat it?

Would it be right to sedate it, and then experiment on it because such an experiment might lead to some cure for some human disease?

What is right? What is just? What criteria are we to use to judge such things?

The Cosmic Answer:

To live - or strive to live - in a civilized way, in a human way, we have to have ethics: a morality of some kind. That is, we have to have some criteria of judgement, for otherwise there is barbarism, repression, injustice, and a savage, irrational, way of living.

What is the cosmic criteria: what is the ethical standard which the greater, the higher, perspective of the cosmos gives us?

It is the criteria of reason, of fairness, of tolerance: the standard of the honourable thinking being. It is the standard of the living being who is aware, in a rational way, of their own place in the vastness of the cosmos: who is aware of the other life on the planet which is their origin and their home; who is aware of how they themselves have evolved from Nature, how they depend upon Nature.

In brief, it is the criteria of the nexus: of ourselves as living, organic, links between the past and the future of the living being which is this planet. It is the criteria of **RESPECT** for other living beings, both on this Earth, and in the cosmos.

It is the belief that there should not be any such thing as "ownership" or mastery of any piece of this planet, or other planets, by any one individual or grouping of individuals, since what matters is not ownership, but the well-being of the planet, or planets, the well-being of the living beings which depend upon this planet, and which depend on other planets in the cosmos.

Above all, the cosmic ethic is the belief that every living thing has a "soul", an essence, a life-energy, which is important for the well-being of the whole, with no one being, or one species of being, of lessor worth than others, and that if it is truly necessary for us to kill another living being, however small, to survive - or even if we kill such a being by accident - then we should respect that being, and indeed lament its death. The way of the cosmos, the cosmic belief, is the belief that we should strive to find ways of living, of surviving, that do not involve killing or harming other living beings.

The Cosmic Challenge:

The challenge now is to accept this higher, more civilized, cosmic ethics as the foundation for our personal lives, and strive to create new societies, new ways of living, based upon these ethics.

David Myatt
JD2451872.315

Context:

The reality of the present, and the foreseeable future, is that the noble, the just, the honourable, will have to fight against the many who are ignoble, unjust and dishonourable, for otherwise the ignoble, the unjust, the dishonourable, the cowards, will triumph.

Presently, true civilization - the civilization of honourable, rational, freedom-loving individuals - is barely surviving in a world governed by greed, injustice, oppression, selfishness, decadence, cowardice, dishonour, insolence and unreason. A very real war is being fought between those who represent civilization, those who understand if only instinctively, the nexus, and who thus truly respect life, and those who represent disorder, decline, and decadent selfishness. This war is between those who belong to the life-force of this world, and those who belong to the sickness, the disease that has weakened this life-force: a disease which will assuredly, one day, cause the life-force to die were those who belong to the sickness, who are the sickness, to be triumphant.

The sad truth is that this war does now and will continue to involve suffering, destruction, hatred, violence and death. But these things cannot be avoided if what is good, noble, just, honourable, and rational is to survive and prosper: if the very life-force of our planet is to recover from the sickness that ails it. We who understand, who know, can only sigh, and be sad, and continue with our efforts to fight this war and bring it to a swift conclusion: to bring about a resurgence, a renaissance, of the life-force itself.

And while we fight, and struggle on, in this war - at present against terrible odds - we can only dream of the world that can and one day must be: when the ideals we fight for are triumphant; a world where human beings have put aside their savage past, and live every day by the ideals of honour, reason, and fairness, imbued as they are by the perspective of Space, by the Cosmic ethic.

Some notes on Evolution, Cosmology and the Meaning of Life

By David Myatt

To answer the question about the meaning of our lives, as individuals, we must first answer the question about our origins. There are only two possible answers regarding our origins.

The first is the natural one - that we are the product of evolution. That is, that our consciousness is the result of a long process of natural adaptation and change. As such, we are Nature in evolution, as Nature is the cosmos itself evolving.

The second possible answer is that we were created, almost as we are now, by some Being.

Conventionally, this Being is called God. That is, that God created us, and endowed us with consciousness and free will. According to, for example, the theology of Islam, God has created us with free will to test us - for we must earn eternal life.

This second answer - that of theistic cosmology - allows for the possibility that miracles are possible, as it insists that there is a kind of life after death where we live on in some form, with some kind of identity.

Theistic cosmology also describes our existence in terms of revelation, with our salvation, our eternal life, depending on whether or not we accept what is regarded as a revelation of God by some chosen human being.

Thus, theistic cosmology tells of God actively intervening in our development by appointing certain human beings as messengers to guide us to the right path. A recent development of theistic cosmology is that there is some powerful extra-terrestrial being or race of beings who created us, or who guide us, or both. A further development of this new idea regards us as part of some kind of cosmic laboratory experiment with Earth itself as the laboratory.

The first answer - that of natural cosmology - insists that there must be a reasoned explanation for all events, that such things as miracles are not possible, and that the idea of some supra-human Being (God) guiding us and being interested in us is inherently implausible.

Natural cosmology also considers that there is no individual life after death in some realm called heaven or paradise. Instead, it posits us as creating future development by what we do, or do not do: that we are but part of a chain, a nexus between the past and future. We have evolved consciousness, reason and a sense of morality, and we should use this to further ourselves, and the cosmos itself. Morality is that which enhances our lives in a positive and evolutionary way, enabling the creation of society and civilization. Civilization is honour made manifest in the world - the triumph of reason, justice, and honour. Honour - the basis of natural morality - is a positive evolutionary instinct made conscious. Thus, consciousness, reason, and honour, are regarded as natural evolutionary developments which are conducive to further positive change.

A positive change is one toward more consciousness, more reason, while a negative change is one toward less consciousness and less reason.

According to natural cosmology, our aim is to aid evolution - to use our consciousness, through our will, to create positive change in accord with what is right, or balanced. That is, in accord with the natural laws - with the will of life itself. This will of life is for more order; more consciousness; for more reason and honour.

The Earth is regarded as a living being - called Nature - which possesses a consciousness: this consciousness is our understanding, our knowledge, for we are Nature made manifest. That is, we, when

we are reasonable, honourable and disciplined (i.e. when we use our will to triumph over ourselves) are the consciousness of Nature - the consciousness of the life of this planet. This is the root of our very being, as humans.

Because of this, we have a duty to Nature - to do what is good and right for Nature, and thus for ourselves, for our future development. The primary duty is to not overstep the mark - to not commit what the ancients called hubris. To commit hubris is to be insolent toward Nature.

Natural cosmology regards all modern societies as dedicated to, and based upon, hubris - they all have overstepped the mark because they have lost that awareness of, and respect, for Nature which is part of our humanity. To be so aware, to be respectful, is the very reason why we have evolved consciousness, reason and honour.

Our purpose is two-fold. First, to care for and nurture Nature - so allowing Nature to develop as it should. In a sense, we are the very guardians of Nature. Second, to continue our own evolution, our development of consciousness through reason and honour - through seeking knowledge and creating civilization.

The pursuit of knowledge by rational means is an evolution of consciousness, as civilization is the evolution of order: the creation of more order from chaos. Civilization is a bringing-into-being of that which was without being. We, as conscious, rational honourable beings are the cosmos in evolution, a participation in the very Being of the cosmos.

This pursuit of knowledge should take us beyond this planet - beyond our natural home and out into the very cosmos itself.

When we are not rational and honourable - when we do not use our reason, our will, and act in a dishonourable way - then we are not only committing hubris, but destroying part of the fabric of Nature and the cosmos itself: we are undermining evolution, and helping to destroy life itself. We are thus negating our very purpose - our very humanity - and destroying the future.

When we use our will, and our reason, and so are honourable, we are creating the future - in effect, creating future life, future potential, future evolution.

Our acts, our life, can thus either enhance Nature, and the cosmos - and thus the Being of the cosmos - or they can harm Nature and the Being of the cosmos.

Unlike theistic cosmology, natural cosmology regards cosmic Being as being affected by us - for we are this very Being made manifest. This Being lives in us - in our reason, our honour, in our consciousness, in the very civilizations we create. We are this Being evolving and changing and becoming more aware.

That is, **we as individuals can make a difference** - this Being grows, is strong and healthy, when we are conscious, honourable beings in pursuit of knowledge and understanding. Perhaps also we could cause this Being to die if honour and reason died in us as a species.

We are bound to the cosmos as much - if not more - than we are bound to Nature. For Nature is the cosmos, the Being of the cosmos, made manifest, incarnate, on our planet just as we are Nature incarnate in human form. And it is this apprehension - this conscious understanding - of ourselves in relation to Nature and the cosmos, and thus in relation to other beings (including other human beings) which forms the answer natural cosmology gives to the question of what is the meaning and purpose of our lives.

Our purpose is to seek knowledge through reason, to be honourable and rational - to respect Nature and the beings of Nature - and to develop our consciousness further by seeking knowledge of the cosmos itself.

To enable us to do these things, we need to create and maintain the ordered, rational, just, tolerant and fair society which is civilization, as we need to expand such civilization beyond the confines of this planet by exploring the cosmos itself.

Towards A New Acausal Science

By David Myatt

I: The Question of Time

In many ways, the concept of Time is central to the science of Physics. However, this concept has not really been understood, and modern theories - starting with the theory of 'relativity' - have what are basically absurd notions about 'time'.

According to this absurd modern approach, time is the 'fourth dimension' and this abstract dimension is taken as actually existing, as an entity in itself with time being understood as a *quantity* which can be measured. From this, speculative conclusions (e.g. those of 'special relativity') have been derived concerning 'time-reversal' and such like. That is, a mathematical model has been constructed to represent something which actually does not exist, and from this model certain consequences are abstracted, with these consequences being interpreted as if they were real or could be real, and used to explain what is real or observed.

The fundamental mis-understanding derives from that abstract concept of modern physics 'space', with this 'space' being regarded as 'four-dimensional' and represented by a transformation of four co-ordinates, three being spatial, and one representing time. However, this abstract 'space' does not exist in reality, just as an abstract linear 'time' which is measurable does not exist. This Space itself (or more exactly, this space-time continuum) cannot be measured, or represented, by a co-ordinate system, a 'frame of reference' or anything else simply because it has no actual physical existence - such a 'space' is purely imaginary and therefore matter, energy or 'force' (such as gravity) cannot be represented or measured in terms of this 'space'.

This statement is of fundamental importance, and to explain it fully a brief digression about physical theory is in order. Physics deals - or rather should deal - with what is observed, or what can be inferred or deduced from observation. A physical theory is or should be a model of what is observed or what can be inferred from observation. Such a theory should be as simple as possible, and be consistent - i.e., logical. A theory should be able to account for observations made about the phenomena with which that theory is concerned. The theory itself can be expressed in mathematical terms, by equations linking something to something else, with the abstract quantities of mathematics representing some physical quantities. This mathematical expression often enables predictions to be made - that is, it shows some new relation, hitherto unknown or unobserved, between two or more physical quantities or properties, or it shows some new phenomena or behaviour of physical properties or quantities which could be observed if looked for. The importance of experiments is that they enable such relationships to be observed, and new relationships and phenomena found. What must be understood is that the mathematics is a tool, an abstraction - it is not the reality. This reality is only and ever discovered through observation or experiment. What is not observed, not capable of being observed, or not capable of being logically deduced from known observations or experiments, should be considered not to exist, and therefore should not be the concern of physics or even of science.

What has happened over the past hundred years or so is that speculation, based on abstract theories, has been accorded prominence over observation and direct experiment. Furthermore, the abstractions of speculative theories have been mistaken for what actually exists. This is particularly evident in the theories of relativity, in cosmology and in 'particle physics'. Logic and observation have been forced aside by speculation and childish fantasy.

Consider the now well-known theory of 'black holes' in the cosmos. No such 'holes' have ever been observed, and the existence of such holes has been deduced from various speculative *theories* which

themselves are not based on observation but instead rest on other abstract theories where what is abstract has been mistakenly said to actually exist or be real - e.g. the gravity of a large body causing 'space-time' to curve. Another well-known theory, with no reality, based on inane speculation, and which is totally illogical and unreasonable and therefore *unscientific*, is that of 'the big bang' according to which the universe originated from some enormous explosion in some small agglomeration of primal matter. Where this matter came from is never explained, just as what was 'outside' the boundary occupied by this matter is never explained, except by illogical assumptions such as 'nothing was outside or could be outside since that finite matter *was* then the universe'. How this finite matter could then 'expand' into what did not exist is also not rationally explainable, and so on.

However, the fundamental problem of physics goes much deeper than modern abstract theories, and concerns what is meant by time and matter themselves, and how we represent these in order to understand them.

The Organic Nature of Time

An abstract four-dimensional space-time continuum does not exist because what exists is matter (and/or energy) which *changes*. There is not, nor can be, any 'external observer' which matter - such as a specific object - is at rest relative to. This means that no abstract co-ordinate system, using an abstract time, can be used to represent that matter, its motion and its changes, including its effects and/or interactions with/ on other matter. This abstract system must be replaced. This further means that we must not only discard theories based on an abstract space-time continuum, but also look beyond Newtonian physics.

In essence, matter is an expression of the fundamental change which governs the universe. This can best be explained by defining what 'time' is. What we have hitherto called time is merely a form of this fundamental *change*, and this time cannot be abstracted, in discrete magnitudes, out of this flowing, continuous change. Time is properly a measure of the change of physical matter or energy, and is already implicit *in* that matter because that change in part of the nature of that matter itself.

One may visualize this by considering matter to be part of a flow, part of a continuous change rather than discrete objects existing singularly in 'space' at a certain 'time'. Such a perception of time and matter takes us back to fundamentals about matter, motion and force itself, and enables the foundations of a new understanding to be created, an understanding which can and will revolutionize physics.

The mistake hitherto has been to assume that this fundamental change which is time is somehow separate from the matter which changes. Consider two forms of matter, one conventionally said to be 'living' and one conventionally said to be inert, or dead. The first is an acorn which roots in the ground and from which an oak tree grows. The acorn *is* the oak tree, as, in discrete linear terms of an abstract 'time', the oak tree at 1 year of age is the same oak tree at 10 and 100 years of age. However, we could represent this another way as a continuous flow of change.

The second example is some sub-atomic particle *a* created by some experiment involving high energies and bombarding a target. This is said to have existed for *t* seconds before becoming two different particles *b* and *c*, which then decay into other particles after a further short period of time. What actually has occurred is that there has been a change of energy which has been observed at a specific point - that is, *a* is *b* and *c*, with *b* and *c* not being separate, discrete, particles but rather *a* after such a change. In effect, *b* and *c* have 'grown' from or out of *a* and are therefore its 'descendants', its change of living, or more correctly, of its *organic* form.

Such a change is always organic; that is, continuous. If we view an oak tree at a certain 'time' - say on a specific day at a specific hour when that tree is 50 years old - we obtain an image or impression of that tree at that time. At another time, it will have changed, perhaps in a way we cannot observe. But because it is organic, it is continually changing because it is living - growing, or decaying. This change itself depends on other things around the tree on the soil, the climate and so on. That is, it does not live in isolation; it is itself part of a larger organism, in this case the living system which is our own planet.

An abstract time and an abstract space have distanced us from the realness of matter - physics has considered discrete, separate physical objects in isolation and then tried to work out the effects on these objects of other, discrete, separate objects., often from the viewpoint of an observer in a static 'reference frame'. The realness is that all matter is alive in the sense that all matter can and does change. Thus a so-called dead inert object, such as a lump of rock which is an asteroid in orbit round our sun, is alive because it can and does change - it is formed, or born, and it will be changed. We only view it now as

inert rock because we catch a glimpse of it in *our* brief moment of time of some thousands or tens of thousands of years. But it is changing, slowly, in its own way, as such things do; it is already on the way to becoming something else. In effect, it has its own 'time' of change, of living - which is far vaster than our own. The physics we have so far evolved is the physics of our discrete time, not the real time, or change, of the living, organic, universe. As such it is mostly an inert physics, just as the technology developed from this physics is an inert technology **and not an organic, or living, technology**. No wonder we cannot yet hope to travel among the stars using this inert technology.

Basically, we cannot impose a strictly limited, and discrete, concept of an abstract 'human life' time onto what hitherto has been regarded as inorganic or inert matter, and then so classify that matter as 'dead' and, just as importantly, as unconnected with, as separate from, other matter in the universe.

This misunderstanding has led us to mistakenly posit an external frame of reference onto matter and see that matter as being 'at rest' or 'moving' relative to this frame, as it has led us to classify that matter and its changes according to a non-existent abstract time of discrete moments. Physics has therefore constructed equations which link these moments of this abstract time. Thus we have evolved an 'abstract time' technology consisting of forced links between separate, discrete, entities or objects. This inert, discrete, technology is limited in both conventional time and space, whereas an organic technology, founded upon matter as a living continuous interacting change, is not so limited.

This current technology arises from constructing crude mechanical machines from individual, discrete, components, and then trying to connect these components together in a way which 'works'. These components are themselves manufactured in an artificial way and linked together statically - without the flexibility of adaptation, mutation and change which living organisms possess.

A physics based on the organic nature of time, and which thus expressed the organic change present in all matter, would be capable of being the foundation for an organic or living technology. A good example of an inert machine is a computer. This is constructed from discrete components, linked together, and these components and the links between them, derive mostly from electronic theory - from controlling the flow of electrons in circuits. These electrons are understood as separate, discrete, particles. The resulting machine, the computer, while remarkable in some ways compared to a bronze-age cart pulled by horses, is still primitive, inflexible, inert, unadaptable and very, very stupid. An organic computer would evolve - it would grow from something to become a computer; it would be alive and so adaptable.

In order to create this new technology, a new revolutionary physics needs to be created which does away with discrete representations and an abstract time, and which considers matter as a connected form of change. From this will arise a new understanding of materials and of how those materials can be used in a connected or organic way. The whole basis of electronics and electricity - charge and the flow of electrons - will be understood in a new light, with a new field of study arising from a realistic understanding of what charge and electricity actually are.

The first stage in creating this new physics is to examine the fundamental problem of motion, as well as matter and force itself, and this will take us back beyond Newton and Galileo to Aristotle. The next article in this series will outline this new organic approach to motion and matter.

Aristotle and the Acausal Cosmic Being

The importance of Aristotle is that he accepts Nature, and the cosmos itself, as things which can be understood, or apprehended, by our consciousness and the use of reason. Furthermore, for Aristotle, Nature is a wonderful, often beautiful, "striving-to-become" - it strives to become what is 'immortal'. That is, it strives for more order. The pursuit of understanding by the use of reason can and often does fill us with awe and joy - it inspires us, and raises us, as mortals, to a higher level. This Aristotelian striving to know by the use of reason, this Aristotelian awe and joy, form the basis of science and in the fundamental sense it is these things which make us human and civilized.

In contrast to the life-enhancing 'striving-to-become' and the joyful enquiring of Aristotle, Plato, for example, views the world and nature as imperfect and often ugly. Aristotle looks upward, toward what is immortal, while Plato looks downward from an abstract and almost lifeless 'perfection'.

Aristotle provides us with the essentials we need to begin to understand the cosmos, Nature and life itself. These essentials are: (i) that the cosmos exists independently of us and our consciousness; (ii) that our understanding of this 'external world' depends upon our senses - that is, on what we can see, hear or touch; (iii) that logical argument, or reason, is the means to knowledge and understanding of and about this 'external world'; (iv) that the cosmos is, of itself, a reasoned order subject to rational laws.

The importance of these essentials needs emphasizing, for they enable us to avoid the idle speculation, the confusion and the irrational assumptions and conclusions that mark the non-scientific attempts at 'understanding'. For example, what is beyond our senses and our direct experience cannot form the basis of understanding, and is therefore irrelevant - for what is important to understanding is what is known, what is perceived by us. Using these Aristotelian essentials, we can soon appreciate some of the most important conclusions which Aristotle himself reached. These logical conclusions, based on the essentials we have accepted, form the basis of our own enquiry. They are:

(1) Since the cosmos is an order, a *changing*, which we because of our consciousness can understand, the *change*, or movement, of things in this cosmos does not have a beginning as it does not have an end. Therefore, any speculation about the 'origin' of this cosmos is idle and useless because the cosmos is eternal.

(2) This changing of the cosmos - the movement within it, its cycle of growth, decline and growth for example - is itself dependant on something. This is the timeless, or eternal, 'prime mover', or 'First Cause', which itself does not move, as measured by time. Time itself is the measure of movement - that is, time is implicit in, or is a part of, movement. Expressed another way, time is the measure of change.

(3) All life implies 'ordinary' matter plus an extra "something". Our own human life possesses more of this extra "something" than other life. Thus do we and we alone of all life that we know have 'consciousness', an awareness of our surroundings, and 'the desire to know'.

If we use slightly different terminology, we can at once understand these things better. The cause of movement itself must be *a-causal*, that is, "beyond the causal". The 'prime mover' - or the being of the cosmos itself, the 'cosmic Being' - is thus acausal. Movement, and thus change, are *causal*. It is the acausal which causes, or drives, the movement of the causal, of ordinary matter. Furthermore, we can say that it is this acausal which is the extra "something" which life possesses. That is, life is a contact, or intermingling, of matter with the cosmic Being itself, with the acausal.

The science of Physics describes the ordinary matter of the cosmos and its movement, or change. This description depends on ordinary or causal time. But this is an incomplete description of the cosmos because it considers such movement in isolation, in purely causal terms, whereas the cosmos, and the matter within it, is both causal *and* acausal. Furthermore, the changes which Physics describes are described by an earth-derived and earth-bound causal time based on our own planetary-sun cycle of change.

What needs to be understood is that this other aspect, the acausal, can be experienced and known - that is, it exists in the physical sense, can be discovered by us, and known. It is not 'immaterial' in the sense of being 'spiritual', and neither is it unknowable in the sense that a supreme god or omnipotent being is unknowable. The best way is to consider this acausal as another type of 'matter' or change, different from ordinary matter and ordinary, causal, change as measured and understood by causal, earth-derived, time. This acausal is most evidently manifest in living things - in we ourselves, and in the aspects or life-forms of Nature.

To make this acausal real for ourselves - to fully understand it - we have to somehow discover, describe or capture and express this acausal in some physical way. We must find some means of describing the changes of this 'acausal matter' in terms of 'acausal time'. For this, the mathematical descriptions used by Physics to describe the changes of ordinary matter will not do because such descriptions describe such changes in terms of causal time, even when non-Euclidean geometry is used.

One way of capturing the acausal is to develop a truly *organic* technology - that is, to create *living* machines from organic material. Such an organic technology would be totally different from the current concern with "molecular electronics" and "nanotechnology" because these concerns still depend on manufactured, discrete and dead electronic components which themselves are based on descriptions of causal matter using causal time. Electronics, for example, is a means of describing the changes of a particular type of causal matter - electrons - over causal time, and enables components and circuits to be built to alter and control the flow of electrons. Thus, for example, using organic 'molecules' to store data is not a genuine organic technology, because: (i) such molecules are manufactured to do one or two specific, inert, tasks; (ii) such molecules are not basically alive as independent changing organisms - that is, not possessed of the acausal; and (iii) they would still be somehow connected to, and dependant upon, electronic components. A truly organic technology uses one type of acausal matter, living matter, and its changes, or growth, in a living way to produce an organic machine made entirely of organic matter, with no dead, discrete, manufactured components - electronic or otherwise. We ourselves would interact with, or control these organic machines in a living way, for example by using our "thoughts" (via "biofeedback" or something more sophisticated) or a living symbiotic relationship, such as the relationship of a hunting

man with his well-trained hunting dog. In either case, the parameters of change, of control, of such organic machines would be natural or living ones determined by the acausal, or living, changes of that organic machine - rather than determined by causal, inert, matter such as an electronic, electrical or mechanical circuit. In the example of the hunting dog, the parameter of control is the relationship which exists between the dog and its master. Such a truly organic technology would enable us, for instance, to build or create an organic space-ship capable of travelling between the stars, with this ship being a living, existing, being, capable of living or existing in interstellar space, and having some kind of symbiotic relationship with its crew or its controller.

However, to create this technology it is necessary for us to understand the basics of acausal matter and acausal change, and to do this we need to develop a new Physics - and if necessary a new mathematics - to describe such things. Before even this can be done, we need to understand what acausal matter itself is, and how to describe its change, as acausal time - that is, we need to know exactly what both causal and acausal matter are, and what both causal and acausal movement or change mean.

Causal Matter and Causal Time:

The description of causal, or ordinary, matter and its movement or change involves the use of a *frame of reference*, or geometrical co-ordinate system, whether this be an absolute one, as posited by Newton, or a relative one, as posited by modern Physics. *Space* is defined by this frame of reference - for space, in the physical sense, is said to exist between two objects, or points, which are themselves described by fixed co-ordinates of a frame of reference. Space is simply 'extension'. In this simple sense, causal time is the duration between the movement of an object, measured from some starting point in a frame of reference, to the measured end of that movement in the same frame of reference.

The notions of 'force' and 'energy' are used to describe changes which an object or objects can undergo, and such changes are dependant on the mass, velocity (or movement), rate of change of velocity and the distance of movement of the object or the other object(s) which affect or cause an object to so change. Force, and energy, are basically expressions of the changes of causal matter over causal time.

Modern physics assumes these things - force, space and time - exist, of themselves. That is, that *space* exists and that a particular force, for example the gravitational force due to a massive object, exists in the space around that massive object.

Whatever the reality of such concepts in actual, cosmic, terms, they have hitherto proved useful in describing the motion and behaviour of observed and observable physical matter, as they have provided a basic understanding of the known physical cosmos. So long as such concepts are based on what is known and observed, so long as they are rational, and so long as the observed reality confirms them and their logically deduced consequences, then they are valuable. They cease to be valuable when they are not based on what is known and observed, when they cease to be rational, or when there is no observed or known reality to confirm or contradict them and the speculations derived from them.

In the overall, cosmic sense, the Physics of causal matter, and the laws which form the basis of this Physics, should be considered to be a special, or limiting, case of the living or organic cosmos described by the laws and processes and concepts of acausal matter and acausal time. That is, the laws, process and concepts of acausal matter and acausal time should also describe, as a special case, the laws, processes and concepts of known physical matter. The new Physics of acausal matter and acausal time should reduce to the old Physics of ordinary matter when the conditions for such ordinary matter apply.

Acausal Matter and Acausal Time:

Acausal matter is ordinary matter plus an extra "acausal something" - rather like a charged particle is ordinary matter plus the extra "causal something" of charge. For the present, and for convenience, we shall call this extra "acausal something", acausal charge.

The basic properties of acausal matter are:

- (1) An acausal object, or mass, can change without any external force acting upon it - that is, the change is implicit *in* that acausal matter, by virtue of its inherent acausal charge.
- (2) The rate of change of an acausal object, or mass, is proportional to its acausal charge.
- (3) The change of an acausal object can continue until all its acausal charge has been dissipated.
- (4) Acausal charge is always conserved.
- (5) An acausal object, or mass, is acted upon by all other acausal matter in the cosmos.

(6) Each acausal object in the physical cosmos attracts or repels every other acausal object in the physical cosmos with a magnitude which is proportional to the product of the acausal charges of those objects, and inversely proportional to the distance between them as measured in causal space.

Acausal time is implicit in acausal matter, because space, as such, does not exist for acausal matter - that is, such acausal matter cannot be described by a frame of reference in causal space. Separation, in the sense of physical space measured by moments of causal time or a duration of causal time, does not exist for acausal matter because such a separation implies causal time itself. Hence the principle that an acausal object or mass is acted upon by all other matter in the cosmos because all such matter can be considered to be 'joined together' - to be part of an indivisible whole. In the abstract and illustrative sense, we could say that all acausal matter exists in the physical world described by causal space and causal time *as well as existing simultaneously in a different continuum described by acausal space and acausal time*, with this 'acausal space' incapable of being described in terms of conventional physical space, either Euclidean or non-Euclidean. This 'acausal space' and this 'acausal time' are manifested by, and described by, acausal charge itself - that is, by the extra property which acausal matter possesses because it is acausal.

The properties of acausal matter, enumerated above, form the basis for the new Physics which describes acausal matter and its changes, and it is no coincidence that many of them express, for acausal charge, what the ordinary Physics expresses for ordinary matter and electric charge, since the acausal charge is what makes any matter which possesses it alive or organic - a living, changing, organism. When this acausal charge leaves or is dissipated away from an acausal object, then that object becomes ordinary physical matter, obeying the laws of ordinary Physics. Such matter is then 'inert' or 'dead'. Furthermore, these basic properties of acausal matter enable us to really begin to understand, for the first time, the real nature of the cosmos, as they can show us the way toward developing a truly organic technology and an *organic medicine* capable of replacing the rather lifeless, primitive and often damaging medicine of the present which relies on traumatic surgery and drugs.

Life and the Acausal Charge

Life implies the following seven attributes - a living organism respire; it moves; it grows or changes; it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself.

The acausal charge or charges which a living organism possesses is what causes or provokes the physical and chemical changes in an object so that it exhibits the above attributes. For instance, a living cell could not be made from its molecular constituent parts and then be expected to suddenly become 'alive'. The process of life occurs only when acausal charges are present *in addition to* the ordinary matter (of elements, molecules and so on) which make up the substance of an organism.

An organism - something which is alive - obeys the ordinary laws of physics (with one known exception) but is also subject to the laws which govern acausal matter. Ordinary matter, or a dead once living organism, does not obey the laws which govern such acausal matter. The one known exception is the second law of thermodynamics - a living organism represents an increase in order: a re-structuring of physical matter in a more ordered way. This change toward more order may be said to be 'powered' or caused by the acausal energy of acausal charges. The causal energy changes in organisms, which can be described by ordinary chemical reactions between elements and molecules - that is, in terms of chemical energy - are produced or caused by acausal charges. In effect, such chemical reactions are one of the physical manifestations of acausal charges in the causal continuum. Being 'alive' means ordinary physical matter is re-organized, or changed, in a more ordered way. A living organism possesses the capacity, by virtue of its acausal charges, to create order, to *synthesize* order from the less ordered physical world. Life implies an increase in order in the causal continuum.

Detecting Acausal Charges

The acausal charges which organism possess by virtue of being organisms should be capable of being physically detected. That is, they should be capable of being observed, by us, and should be capable of being measured quantitatively using some measuring device devised for such a purpose. Following such

detection and measurement, observations of the behaviour of such acausal charges could be made. Such observations would then form the basis for theories describing the nature and the laws of such charges. The result would then be the construction of organic machines and equipment, following the invention of basic "machines" to generate, or produce, moving acausal charges.

A useful comparison to aid the understanding of such a process of discovery, measurement and theory, exists in the history of electricity. Static electricity was known for many centuries, but not understood until the concept of positive and negative charges was postulated. Later, instruments such as the gold-leaf electroscope were invented for detecting and measuring such charges. Other instruments, such as frictional machines and the Leyden jar, were invented for producing and accumulating, or storing, electric charges, and producing small 'galvanic currents' or electricity. Then the great experimental scientist Faraday showed that 'galvanic currents', magnetism and static charges were all related, and produced what we now call an electro-magnetic generator to produce electricity. From such simple experimental beginnings, our world has been transformed by machines and equipment using electricity, and by the electronics which has developed from electricity.

It is obvious that acausal charges cannot be detected by equipment based on electricity - for example, connecting a living organism (such as a plant) to some equipment designed to detect or measure electrical charge, either static or moving, or electrical resistance or whatever. Some changes in, for example, electrical resistance, *may* be measured when such an organism is connected to equipment designed to measure electrical resistance, and when that organism undergoes some sort of change, but it is some physical, physiological or chemical change which is being observed, not the acausal change caused by acausal charge. To detect acausal charge and thus some acausal change, something acausal has to be used. This means that to detect acausal charge it may be that something alive - some *organism* or organisms - has to be used, and the change in that detecting organism somehow observed on the physical level, perhaps after that detecting organism has undergone some physical or chemical change as a result of 'detecting' an acausal charge or charges.

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Dealing with aliens

By David Myatt

One day, in the not too distant future when we begin to explore the star-systems beyond our planet Earth, we will have to deal with aliens - with other sentient life.

How should we react to them? With hatred and intolerance? With the belief that we are the superior race?

How to interact with them? With a desire to conquer them and make them into "second-class citizens" ?

This possibility of meeting, communicating and interacting with other intelligent life should cause us to think seriously about how we who uphold Folk Culture and the vision of a Galactic Empire should interact with our fellow human beings now, particularly as there is a possibility that some alien life which we will encounter will be more developed, more advanced, and more intelligent and civilized than we are.

These possibilities provide us with the higher perspective we need to understand our own humanity. And it is this higher perspective - this placing of our human species in the context of the cosmos with its billions upon billions of star-systems and the possibility of encountering intelligent alien life - which shows us how we should think and behave now toward other races here on this planet.

Of course, there is also the possibility that before we can expand out into the stars and establish colonies on other planets, our own world will be visited by intelligent aliens. How would we react? With hatred and hostility? Or with reason, tolerance and understanding? Naturally, were such aliens intent on behaving badly or unjustly toward us, we would fight for our honour and our freedom. But how would we respond if these aliens just wanted a peaceful interaction? Would we respond with fear? With a belief that our own race is the superior race and has a duty to dominate these aliens (for their own good, of course)?

Such questions need posing, as they need answering, based upon our ideals of honour, reason, and fairness.

Honour and Reason

Honour and reason demand that we, as individuals, respect other people, regardless of their race and culture, as they demand that we should not use any kind of force, or coercion or violence in our dealings with those who may disagree with the principles of Folk Culture. This arises from the respect and tolerance that is due to others: their choice, their way of life, must be respected and tolerated even if we ourselves consider their choice and their way of life wrong.

Our beliefs are simply that: our beliefs. Our way of life is simply our way of life. What is important here is that we hold, and uphold, our beliefs in a rational, tolerant, honourable way - for that is the human, the civilized, thing to do.

The crucial point here is tolerance. We have to be tolerant of others, if they do not harm us personally or seek to be unjust toward us, and our community, because we must strive to act with reason and fairness. And we have to be tolerant not just toward our fellow human beings but toward all life: on this planet, and in the cosmos itself.

All this does not mean to say that we should not act against injustice; that we should not try to change things; that we should not try to create a new, more noble, society and a better world, based on our beliefs. It only means that the methods we use to do such things must be ethical, honourable and rational.

Furthermore, this tolerance and respect does not mean a pacifist approach. On the contrary, for we have a right to use force (including lethal force) to defend ourselves and our communities if we or these communities are physically threatened, for such defence is the honourable thing to do, just as we do have the right to use force (including lethal force) to fight and overthrow those who might be oppressing us, for this again is the honourable, the noble, thing to do. An oppressor is some System or Government which does not act with fairness, which is arrogant toward us, and which takes away or seeks to take away our basic rights and freedoms.

Folk Culture and Race

Folk Culture affirms that the different races, the different peoples, which exist are expressions of our human condition, and that these differences, this human diversity, should be treasured in the same way we treasure the diversity of Nature.

But Folk Culture means that we respect other cultures, and the individuals of other races, because we uphold honour. Honour means being polite to other people, of whatever race and culture. It means treating them as we would wish to be treated ourselves.

However, as mentioned above, other people are entitled to believe otherwise, about race, and act accordingly. Thus, they may well wish to marry someone of another race and culture. That is their choice, and this must be respected, as they as individuals must be respected and treated with courtesy and fairness. All we say is that their choice, their way, would not be our choice, our way. This is the honourable, the rational, the civilized thing to do. We uphold our way, our beliefs, because we believe them to be honourable and beneficial, but other people are entitled, by virtue of being human, to their own views and ways so long as they uphold their ways and views in an honourable and tolerant way and do not seek to impose their views on us through coercion or repression, **and so long as they allow us to live in accord with our beliefs: in accord with the principles and ideals of Folk Culture.** That is, others must respect us, and allow us the freedom to live according to our own customs, traditions, beliefs and laws. If they do not allow us to do this, for whatever reason, then they are being unjust and repressive and accordingly are our enemies because they have forsaken those qualities, of honour, reason, and fairness, which express our humanity.

In respect of creating a community, or many communities, where we can live in freedom, among our own kind, in accordance with our own laws and customs, **we have to start thinking in terms of colonies, and not in terms of modern nations.** A colony is a small community - or a collection of small communities - of pioneering individuals bound together by a common faith, a common vision, a common culture, a common way of life.

The whole emphasis of Folk Culture - now and in the future - is on maintaining our way of life, our culture, our people, our race, through new colonies, at first on this Earth, and then on other worlds. Our way is and must be to establish a new civilization, many new civilizations, through these new colonies, with the people of these colonies being part of them because they want to: because they believe in our way of life, our views, our culture, our religion.

What is important is that our way of life, our beliefs, our culture, and our people, survive and prosper and continue to expand. For our way, our culture, our very race to survive we do not need tens of millions of people; at the very least we need twenty or thirty thousand (the size of some of the ancient Greek city-States), and at the very most perhaps half a million.

Furthermore, we need to consider that, one day, sometime in the future, it may well be that some of our people on some colony in some star-system, will fraternize with an alien race, and some may even want to marry or live with one of these aliens. What do we do? Make repressive, restrictive laws which forbid such fraternizing and which make such marriages illegal? Do we imprison those who express views contrary to ours - who seek to fraternize with these aliens? Do we expel the aliens from our land, our world, and seek to have no further contact with anyone? Of course we could do these things. But how long would such a system last? A few decades, perhaps. For those of honour and reason among our people would see these laws for what they were - intolerant, unreasonable and repressive - and so would agitate for change.

So long as the majority of a colony, a community, a homeland, supported our views, our way of life, and upheld our culture, and did so in an honourable, civilized, tolerant way, then these views of ours, our way of life, our culture, and we ourselves as a race, would continue and survive, and enable us to expand further, as opportunities allowed. It would not matter if some wished to live in another way, and uphold other views - indeed, it is reasonable and honourable to expect some of them to do this, and allow them to do this **elsewhere.** That is, that the honourable, the fair, the reasoned thing to do in such circumstances is to allow those who differ, who wish to live in a different way or with people from other races, to freely leave our community, colony or homeland.

What this means in practical terms is that those in our communities, in our colonies, must be there because they want to be there: because they want to live among their own folk according to the principles and ideals of Folk Culture. Those who do not wish to live in such a way must have the freedom to leave.

In particular, only those of our own folk and culture can be full, participating, members of these communities, these colonies. That is, the rights, duties and privileges of citizenship in these communities and colonies belong only to our kindred: to those of the same race as us who fully support our culture, and who have **earned** the rights and privileges of citizenship.

The Immediate Future

A crucial point to understand is that we do not at present need a large homeland, a modern-type nation, of our own: only a new community, a new colony, or several new colonies.

Our way is not to try and take-over an existing nation-State on this planet, with its predominantly urban way of life, its industries, its commerce, its trade, its lack of real culture, and its total lack of respect for Nature. Rather, our way is to make real our own unique way of life through establishing new communities, for only by doing this can we establish that respect for Nature, for the soil, the land, the very cosmos, that is necessary.

However, until all humans grow up and act with honour, reason and tolerance, there will be, on this planet, conflict, hate, suffering, squabbles, injustice, dishonour and repression. Some people will seek to undermine and destroy our way of life, our culture, our religion, our very race. Therefore, we need to create our own order, our own way of life, now, on this planet, and can only do this and only live in freedom as rational, honourable human beings by having our own space, our own communities or colony here, even if this colony - this homeland - is small.

We must establish such a home for ourselves, and then resolutely and honourably defend this little piece of order and humanity, aiming to make it a practical example for others to learn from and follow. For in the end that is the only way world-wide order, reason and justice will occur: through people being influenced by a practical example.

To be successful in this new colony - to be an example to others - we must live our ideals of honour and reason; that is, we must put them into practice in our own lives on a daily basis. And to do this, we must have the higher perspective of our ideal of a future Galactic Empire founded on honour, reason, excellence and tolerance.

What is of crucial importance is that we strive for such a community, such a colony, where we can live in freedom according to our ideals, culture, laws and traditions, with no interference from any external authority, government, or nation. Thus, *our aim is and can only be a truly free and independent homeland.*

The Question of Racial Pride

Someone who upholds Folk Culture is a person who follows the ideals of personal honour, who is loyal to those given loyalty and who strives to do their noble duty to their own people, and to Nature. Such a person lives by honour, and strives to do what is noble, just, and fair.

Honour means treating individuals with respect, with courtesy, regardless of the race or culture of those individuals, as it says in our Code of Honour. Honour means being fair. **In Folk Culture, there is only an awareness and acceptance of racial and cultural diversity, a healthy, honourable, pride in our own race and culture, and a respect for those other, different, races and cultures.** We believe that all such races and cultures are a manifestation of Nature, and so would wish to keep these races and cultures alive and healthy, and evolve them still further in a natural way: in accord with the ways of Nature herself.

The Question of God

A follower of the way of life of Folk Culture should accept there is a Supreme Being, who initially created the cosmos and who still watches over it. But a folkist (a follower of Folk Culture) does not believe that this Supreme Being still intervenes in or determines what occurs in the cosmos and has already determined what will occur. Rather, they accept that the cosmos evolves according to natural laws which are also an unfolding, a development, of this Supreme Being. That is, that this Supreme Being lives in, and is manifest in, this cosmos - that Nature, and we ourselves, are this Being made manifest, and that what we do or do not do affects the evolution of this Being. Thus, for us, this Being is not unchanging.

For us, this Being is the natural order of the cosmos, and life an expression of the being of this Being, with human reason, and honour, a manifestation of the will of this Being - of the desire for more life, more order, more evolution toward excellence. There is thus no belief in divine revelation such as there is in Islam or Christianity, as there cannot be any "words of God" preserved in a book or any other way. There should be no compulsion in religion. A person should be free to choose their way of life - their "religion" - with different ways respected. What is important is that there should be this freedom of choice and correct, truthful, knowledge about the choices, about the different ways.

We see the way of Folk Culture as a way for us to live in harmony with Nature and with all the other life on this planet, including other human beings. We see this way as a means of creating a natural order - the order of civilization - where we can continue our evolution as human beings. For us, this further evolution can be made real by our human species moving out into the cosmos: discovering and exploring the unknown vistas of Outer Space. We believe such exploration is our unique human Destiny.

In essence, Folk Culture seeks to do what most religions seek to do - make us into moral people with a higher perspective. But Folk Culture seeks to do this in a natural way, using reason as our guide - using the lessons of life, of Nature, of our own history, cultures and arts. In contrast, religions use moral blackmail - saying be good, follow our way, or else you will rot in Hell or be re-born in some horrid way. Furthermore, the emphasis of these religions is on the salvation of the individual: the achievement of some afterlife for that individual. Folk Culture instead emphasis we are but a nexus, a means to aid the evolution of Nature, of humanity. Folk Culture emphasizes our duty to Nature, to our culture, to the very cosmos itself, believing our very purpose is to contribute to or aid our evolution, as a species.

We do this duty when we are honourable, rational, civilized, human beings; when we seek to know, to understand, on the basis of reason; when we are fair, just, tolerant; when we seek to change others for the better through education, culture, art, and personal example.

Thus, Folk Culture gives us a higher, a noble, and supra-personal, perspective. Folk Culture says we should do something, or not do something, because what we do or do not do has consequences, for good or bad, for our folk, for our species, for Nature, and for the very cosmos itself. This is a going beyond the ego and the self: an evolution of our consciousness because it is an acting on the understanding we have achieved because of the civilizations of the past five thousand years. In contrast, the ways of conventional religions and conventional philosophies with their emphasis on the salvation of the individual, do seem rather primitive.

Surreal Science

The surreal science of modern astronomers and cosmologists

By David Myatt



Nebula: NGC 7635

Quite a lot of modern astronomy and cosmology is pure, unscientific, speculation and there has been a tendency in recent decades for this speculation to be taught as "fact".

Thus, we now have the belief - among students of science, astronomers, cosmologists and much of the general public - that such things as "black holes" actually exist. However, there is no actual, factual, evidence for such things. Such things as "black holes" are just speculation: or rather, abstract theories posited in an attempt to explain, in a surreal way, what is observed.

There are no actual physical observations which confirm the existence of such things, and which confirm the speculative theories on which these things are based.

The truth is that the evidence - the astronomical observations - which are produced and which have been produced in an attempt to "prove" these ideas and theories can be interpreted in other ways, if they can be rationally and scientifically interpreted at all.

It should be stressed again and again that there is no direct evidence, no direct observations, which confirm the existence of these things and which therefore may be said to confirm the speculative theories behind them.

True science - as opposed to the surreal science which has come to dominate the world of cosmology and physics - is based upon direct observations of phenomena, with these phenomena being either in the "natural world" or in the "laboratory", that is, a consequence of some experiment.

What has happened over the past fifty or so years is that speculative theory has come to dominate to the extent that actual astronomical observations are interpreted on the basis of abstract, speculative, theories. That is, there is an overwhelming dependence upon an abstract interpretation: a certain theory, or several theories, are presupposed to explain observations or events, without such a theory or theory have any true scientific basis, and in particular without it being the most simple, the most natural, explanation.

Thus, the actual observations are viewed in the context of preconceived ideas, preconceived assumptions, many of which (in fact most of which) have little or no direct observational support. Take, for instance, a recent photograph from the Hubble Space Telescope (HST). This was said to show a "black hole" six times the size of our Sun, passing in front of a star, as a result of analysis of ground-based images of the same star-field. Yet what the ground-based (poorly defined) images showed was simply a variation in brightness of one star which was near another star. The images from the HST resolved the two stars and showed what looked like ordinary star-images. Here, the unexplained observation was a change of brightness of one star, and the assumptions made were not only that some sort of "gravitational micro-lensing" was at work, but also that the object responsible was a "black hole": an invisible star six times the size of our Sun.

And yet, there are far more simple explanations for this apparent change in brightness. For example, it might be caused by some as yet unknown property of the star itself: that is, by some natural process of the star. [See below for more explanations about why the idea of "black holes" is surreal, unrealistic and unscientific.]

The truth is that until we can, at close range, examine this particular phenomena, all explanations are and will remain just speculation: nothing has been proven; nothing truly and scientifically explained.

But in this case we have the so-called "scientific community" bleating once again about "black holes" as if they actually have been proven to exist, when they are not only a speculative idea proposed to explain unexplained observations, but also (and most importantly) not the most rational, natural or simple explanations that could be advanced to explain such observations.

Thus, we arrive at the present situation where people - and scientists - believe the unscientific idea that the cosmos is populated with "black holes"; that the cosmos evolved from some kind of "big bang", and that if we can obtain images superior to those of the HST we will see our "universe being born". The truth is that to really even begin to understand the cosmos, we need to travel beyond our own Solar System and make practical, direct, observations of the things we have so far seen through telescopes.

Until we reach the stage of our development, our evolution, when we travel among the stars, then all we will have is speculation, not facts.

It is important to understand that until there is an abundance of clear, direct, observations (and the important concept here is direct) then no idea, no theory, can be said to be confirmed.

To show the surreal nature of modern speculative science, three recent speculations will be considered.

Speculation I: Black Holes

I repeat: there is no evidence whatsoever for the existence of such things, and the theory of "black holes" is just a surreal, speculative, theory.

Consider one image from the HST which purports to show the effects [note: the effects] of something invisible, that is, a "black hole". This image is one of several which has been said to "prove" the existence of such surreal things.

The image is of Galaxy NGC 4438 and shows an unusual, unexplained, mass of galactic gas rising in a way which appears to be against the direction of rotation of this galaxy. This section of the original image has also been computer-enhanced, with false colour used to show more detail. This shows - or appears to show - the upward gas surrounded by a roughly circular, empty, region.



This phenomena has been "explained" as the effect of a "black hole" within the galaxy itself. Of course, the simpler explanation is that this is a natural result of some process, not fully understood at present, within the galaxy itself, perhaps due to its rotation and/or some stellar event or events. An analogy would be a cumulus cloud here on Earth. This cloud forms, expands, and changes shape, all in a natural way due to natural processes (humidity; wind; atmospheric pressure; air and ground temperature, and so on). At a certain moment, this cloud has a well-defined shape, but it is constantly changing, as a result of all the processes involved, and many times this one cloud, when seen from the ground, or in the air at different levels (from an aircraft) can exhibit features which seem "strange" or "perplexing": for example, strangely shaped filaments; even a circular-type "hole" with another filament of cloud seeming to arch up from its centre. But no one suggests there is some sort of "dark-matter, unseen" object causing such odd cloud phenomena: or as one surreal Press Release said in relation to the HST image, due to the "eating habits of a black hole".

Further to the cloud analogy, one only has to look at some of the photographs of clouds taken from Space (Space Shuttle images; Apollo mission images; weather satellites) to see the great variety of cloud shapes which are produced.

Until we can observe this particular galaxy closer - or even better - descend into it and observe the cause of the phenomena, we will simply not know. Until then, every explanation is just speculation, with some explanations being simply more rational, more scientific, than others.

In my view, the explanation of a "black hole" - in this and all other such cases - is just too unscientific, too surreal, when there are probably far more simpler, more natural, explanations. We understand very little about galaxy formation, and indeed very little about star formation and the properties and life-cycle of stars. We certainly know very little about galaxies: about the processes they undergo or are subject to. In fact, we have hardly even begun to really study our own star, the Sun. And this is just one type of many different types of star that exists.

Instead of priding ourselves on "understanding" the cosmos in terms of surreal concepts such as "black holes" we should have the honesty to admit that we really know hardly anything at all about the cosmos, just as we need to admit that until we do venture out into the cosmos, our understanding will remain blinkered, limited, and subject to radical change.

And it certainly does not help genuine, rational, scientific understanding to believe in surreal ideas, or always put forward such ideas as "explanations".

As Issac Newton wrote, in his Principia [Rules of Reasoning]:

"We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearance..... for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."

And a "black hole" is certainly a superfluous, surreal, cause.

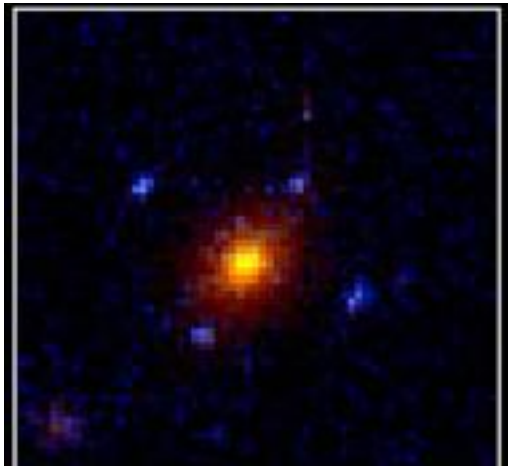
Speculation II: Gravitational Lenses

What applies to the surreal concept of "black holes" applies to "gravitational lenses".

Consider the HST images of these "lenses". The images are not very clear, but some of them do appear to show similar type images on either side of other objects (or in one case, four such images).

However, two questions arise. First, close inspection of the HST images reveal slight differences in position between the "similar images": that is, the images do not appear to be equidistant. Or course this

can be explained away - and has been - as due to various "distorting" factors in Space. Second, given the vastness of the cosmos, a more simple explanation is that these are mere coincidences: something which would be expected given the vast numbers of objects in the cosmos.



Of course, this simple explanation of coincidence can also be - and has been - "explained away" by making even more assumptions.

Once again, the actual observations - the HST images - prove nothing. They have to be interpreted, explained, and one either puts forward and accepts a simple, rational, explanation (coincidence) or one puts forward a theoretical, complicated, explanation (gravitational lenses: i.e. a theory of abstract Space-Time with light being bent due to the curvature of space-time caused by a large gravitating body).

A few fuzzy images are no proof of anything.

Speculation III: The Big Bang

The most surreal idea considered last. There is no actual evidence, no direct observations, to support this mega-surreal idea. What has been given "in evidence" to support this idea can be interpreted in other, more simple, ways (yet again).

Furthermore, the idea itself is totally irrational since it fails to explain:

1) Where the proto-matter for this "big bang" came from, and what was the cause, the origin, of the "explosion" which caused this early matter to "expand" and increase.

Furthermore, how did, and does, this matter increase? Where does the material for such an increase come from: how does it arise? How is it created? From nothing?

2) What was before the creation of Space and Time in this "big bang"? To say that nothing existed is no rational answer, for what is Time itself? How could Time never exist? What is existence? On fundamental questions such as these, the theory is silent.

Furthermore, the nature of this theory assumes that Time is only causal, and that before point Zero there was nothing: no negative causal Time, for instance. Some theorists have tried to argue that before the beginning, there was another beginning (a sort of cosmic cycle of expansion, contraction and so on) but that merely dodges the questions, because how did the first cycle begin?

3) Just how a small, finite, proto-cosmos could "expand" into something (Space: and larger than the space containing this proto-cosmos) with that Space outside not existing.

Once again, the very nature of Space is never defined. The only answers given, as with the problem of Time, are irrational, dodging, answers which basically amount to saying: "Such questions have no meaning because before the beginning Space, Time did not exist."

A more simple and rational explanation of the origin of the cosmos is that the cosmos is infinite, and eternal, with the matter/energy in this cosmos constantly changing, and there being both a causal Space and a causal Time, and an acausal Space and an acausal Time.

This is a more simple, more rational, explanation because "eternity" and "infinity" are concepts which do explain - for the present - the prime cause, the origin, and Space and Time themselves.

Beyond this, we simply do not know; thus how this infinity, and Space and Time, came into being, into existence, is still unknown.

One way - perhaps the only way - to scientifically prove which of the rival theories about the origin of the cosmos is correct is to travel to the ends of the cosmos. Of course, we cannot hope to do this, and so

must rely on telescopic images which (if our assumptions about red-shift and other things are correct) will give a glimpse back "in time" and into the depths of the cosmos. Perhaps, one day, we will see nothing; as perhaps, one day, one of our Spaceships will find out.

Until then, both theories remains a belief - speculative theories - not scientific facts.

Yet again, a surreal idea - far less simple an explanation than other explanations - has come to be accepted as the correct or most likely "explanation", when the truth is that such a surreal idea is a hindrance to true understanding - to the true search for answers, the true search for knowledge, and a sign of how real science has been displaced by surreal science.

Conclusion:

I am sure that, centuries from now (assuming civilization and science survive and continue) people will look back to our times and marvel at how stupid people were to accept such surreal ideas as "scientific" explanations.

These ideas are just like passing fads, and we can only hope that real astronomy and cosmology - based upon reason, exploration and actual close observation - will flourish in a future where we have learned to travel among the stars.



Galaxy: NGC 3314

David Myatt
JD2451874.283

All images from the Hubble Space Telescope

Acausal Science:

Life and The Nature of the Acausal

By: David Myatt

The Nature of Science

Science is generally regarded and generally understood to be the rational pursuit of knowledge by empirical means - that is, through observation, experiment and the use of reason, or logic. Genuine scientific theories are only a rational explanation of what has been observed, in an experiment or via the senses, or what has been assumed to exist on the basis of observation, experiment or logical reasoning. All reasoning, however, has to be based upon some fundamental assumptions, or some fundamental beliefs. These beliefs or assumptions, which underlie science by the nature of knowledge itself and by the nature of the pursuit of knowledge, concern the fundamental reality - the nature of what we call existence itself.

So far in the history of human thought, there have been two quite different but comprehensive answers given to the nature of Reality. The first of these, though not the most ancient, is what we may call the rationalist answer, and this underlies what has become to be called modern Science. This answer is based upon the assumption that Reality can be defined - or rather, understood - by us. The assumption here is that what is called the natural or *physical* world - observed, known or understood by our senses - is the basis of knowledge, and that anything which is not immediately observable, and thus not subject to experiment and verification, cannot form the basis for a proper, rational, understanding.

The second, and perhaps the more ancient, answer is based upon the belief that there is a hierarchy of realities, of which the observable and thus physical reality, of which we are part, is but one and perhaps the lowest one. The highest reality is considered to be the realm of God - or 'the gods'. Most of the higher realities beyond us are considered to be unknown to us and unknowable by us. Belief in such things as miracles, and 'magic', depends on this particular answer to the nature of Reality. In contrast to the rationalist answer, this may be called the theistic answer to the question: What is the nature of Reality?

The real beginnings of the rationalist answer occurs in the works of Aristotle. According to him: (i) the cosmos (or Reality) exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this 'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (iii) logical argument, or reason, is *the* means to knowledge and understanding of and about this 'external world'; (iv) the cosmos is, of itself, a reasoned order subject to rational laws.

The Question Of Life

The importance of these Aristotelian essentials needs emphasizing, for they enable us to avoid the speculation, the confusion and the often irrational assumptions and conclusions that mark the theistic attempts at understanding. For example, what is beyond our senses and our direct experience cannot form the basis of understanding, and is therefore irrelevant - for what is important to understanding is what is known, what is perceived by us, and what can be logically extrapolated from this understanding.

Using these Aristotelian essentials, we can soon appreciate some of the most important conclusions which Aristotle himself reached. These logical conclusions, based on the essentials we have accepted, form the basis of our own enquiry. They are:

(1) Since the cosmos is an order, a changing, which we because of our consciousness can understand, the change, or movement, of things in this cosmos does not have a beginning as it does not have an end. Therefore, any speculation about the 'origin' of this cosmos is idle and useless because the cosmos is eternal.

(2) This changing of the cosmos - the movement within it, its cycle of growth, decline and growth for example - is itself dependent on something. This is the timeless, or eternal, 'prime mover', or 'First Cause', which itself does not move, *as measured by time*. Time itself is the measure of movement - that is, time is implicit in, or is a part of, movement. Expressed another way, time is the measure of change.

(3) All life implies 'ordinary' matter plus an extra "something". Our own human life possesses more of this extra "something" than other life. Thus do we and we alone of all life that we know have 'consciousness', an awareness of our surroundings, and 'the desire to know'.

The Acausal and The Soul of Living Beings

If we use slightly different terminology, we can at once understand these things better. The cause of movement itself must be a-causal, that is, "beyond the causal". The 'prime mover' - or the being of the cosmos itself, the 'cosmic Being' - is thus acausal. Movement, and thus change, are causal. It is the acausal which causes, or drives, the movement of the causal, of ordinary matter. Furthermore, we can say that it is this acausal which is the extra "something" which life possesses. That is, life is a contact, or intermingling, of matter with the acausal - or expressed another way, life is where the acausal continuum is manifest in the causal continuum.

All living beings, because they are living beings, possess what may be termed *acausal energy*. The acausal energy which life - which all living beings - possess because they are living may be described, somewhat inaccurately, as the "life-force" or "the soul" of that living being, for this acausal energy is not destroyed, or lost, when that living being ceases to live in the causal, physical world. That is, this acausal energy is preserved beyond the physical, causal, death of that living being.

Furthermore, *all* living beings - however small - possess acausal energy.

The science of Physics describes the ordinary matter of the cosmos and its movement, or change. This description depends on ordinary or *causal time*. But this is an incomplete description of the cosmos because it considers such movement in isolation, in purely causal terms, whereas the cosmos, and the matter/energy within it, is both causal and acausal. Furthermore, the changes which Physics describes are described by an earth-derived and earth-bound causal time based on our own planetary-sun cycle of change.

What needs to be understood is that this other aspect, the acausal, can be experienced and known - that is, it exists in the physical sense, can be discovered by us, and known. It is not 'immaterial' in the sense of being 'spiritual', and neither is it unknowable in the sense of theistic philosophy. The best way is to consider this acausal as another type of energy or change, different from ordinary energy and ordinary, causal, change as measured and understood by causal, earth-derived, time. This acausal is most evidently manifest to us in living things - in we ourselves, and in the aspects or life-forms of Nature. To make this acausal real for ourselves - to fully understand it - we have to somehow discover, describe or capture and express this acausal in some physical way. We must find some means of describing the changes of this 'acausal matter/energy' in terms of 'acausal time'. For this, the mathematical descriptions used by Physics to describe the changes of ordinary matter will not do because such descriptions describe such changes in terms of causal time, even when non-Euclidean geometry is used.

The Nature of the Acausal

Causal Time and Space:

First, it is necessary to try and describe the causal 'world' of matter, motion and causal time: that is the phenomenal world of Physics.

The traditional description of causal, or ordinary, matter and its movement or change involves the use of a *frame of reference*, or geometrical co-ordinate system, whether this be an absolute one, as posited by Newton, or a relative one, as posited by modern Physics. *Space* is defined by this frame of reference - for space, in the physical sense, is said to exist between two objects, or points, which are themselves described by fixed co-ordinates of a frame of reference. Space is simply 'extension'. In this simple sense, causal time is the duration between the movement of an object, measured from some starting point in a frame of reference, to the measured end of that movement in the same frame of reference.

The notions of 'force' and 'energy' are used to describe changes which an object or objects can undergo, and such changes are dependent on the mass, velocity (or movement), rate of change of velocity and the distance of movement of the object or the other object(s) which affect or cause an object to so change.

Force, and energy, are basically expressions of the changes of causal matter over causal time.

Modern physics assumes these things - force, space and time - exist, of themselves. That is, that *space* exists and that a particular force, for example the gravitational force due to a massive object, exists in the space around that massive object - or may even be some function of this abstract Space itself.

Whatever the reality of such concepts in actual, cosmic, terms, they have hitherto proved useful in describing the motion and behaviour of observed and observable physical matter, as they have provided a basic understanding of the known physical cosmos.

In the overall, cosmic sense, the Physics of causal matter, and the laws which form the basis of this Physics, should be considered to be a special, or limiting, case of the Acausal or unitary cosmos described by the laws and processes and concepts of acausal matter and acausal time. That is, the laws, process and concepts of acausal matter and acausal time should also describe, as a limiting case, the laws, processes and concepts of known physical matter.

Furthermore, it should be noted that the modern theories of quantum mechanics and 'chaos' are just as much bound to causal concepts of Time and Space as the older theories such as that of Newton.

Similarly, abstract mathematical models such as those of n-dimensional non-Euclidean geometry are also based upon the causal when applied to actual physical concepts: they always imply some sort of 'metric', some notion of causal Space. The thinking, the perception, the models and theories which result are still causal - still seeking to describe the cosmos in terms of a causal time and a concept of Space which is inherently causal. This is so because the very concept of Space, however described in current philosophical, physical or mathematical terms, is always defined through causality. *Only when Time itself is defined as being both causal and acausal can Space itself be properly defined*, with their being causal Space and acausal Space.

Acausal Matter and Acausal Time and Space:

It should be understood that there are two different types of 'acausal matter' (or acausal being) which exist. There is: (1) pure acausal matter (or more correctly pure acausal energy) which exists purely in the realm (or 'universe' or 'dimensions' or continuum) of the acausal; and (2) that acausal matter (or acausal being) which by its nature, its very being, exists in *both* the acausal and the causal. An example of this second type is life itself - that is, life is considered to be a manifestation of acausal energy in the causal continuum.

Acausal matter of the second type - which exists partly in the causal - may be *defined* as ordinary, causal, matter plus an extra "acausal something" - rather like a charged particle is ordinary matter plus the extra "causal something" of electrical charge. For the present, and for convenience, we may call this extra "acausal something", acausal charge.

The basic properties of acausal matter are:

- (1) An acausal object, or mass, can change without any external force acting upon it - that is, the change is implicit *in* that acausal matter, by virtue of its inherent acausal charge.
- (2) The rate of change of an acausal object, or mass, is proportional to its acausal charge.
- (3) The change of an acausal object can continue until all its acausal charge has been dissipated.
- (4) Acausal charge is always conserved.
- (5) An acausal object, or mass, is acted upon by all other acausal matter in the cosmos.

(6) Each acausal object in the physical cosmos attracts or repels every other acausal object in the physical cosmos with a magnitude which is proportional to the product of the acausal charges of those objects, and inversely proportional to the distance between them as measured in causal space.

Acausal time is implicit in acausal matter, because causal space, as such, does not exist for acausal matter - that is, such acausal matter cannot be described by a frame of reference in causal space. Separation, in the sense of physical, causal, space measured by moments of causal time or a duration of causal time, does not exist for acausal matter because such a separation implies causal time itself. Hence the principle that an acausal object or mass is acted upon by all other matter in the cosmos because all such matter can be considered to be 'joined together' - to be part of an indivisible whole, a unity. In this sense, the acausal may be described as organic. In the abstract and illustrative sense, we could say that all acausal matter with acausal charge exists in the physical world described by causal space and causal time *as well as existing simultaneously in a different continuum described by acausal space and acausal time*, with this 'acausal space' incapable of being described in terms of conventional physical space, either Euclidean or non-Euclidean. This 'acausal space' and this 'acausal time' are manifested by, and described by, acausal charge itself - that is, by the extra property which acausal matter possesses because it is acausal.

The properties of acausal matter, enumerated above, form the basis for the new Physics which describes acausal matter and its changes, and it is no coincidence that many of them express, for acausal charge, what the ordinary Physics expresses for ordinary matter and electric charge.

Detecting Acausal Charges:

The acausal charges should, if they exist - that is, if the suppositions above are correct - be capable of being physically detected. That is, they should be capable of being observed, by us, and should be capable of being measured quantitatively using some measuring device devised for such a purpose. Following such detection and measurement, observations of the behaviour of such acausal charges could be made. Such observations would then form the basis for theories describing the nature and the laws of such charges. The result would then be the construction of organic machines and equipment, following the invention of basic "machines" to generate, or produce, moving acausal charges.

A useful comparison to aid the understanding of such a process of discovery, measurement and theory, exists in the history of electricity. Static electricity was known for many centuries, but not understood until the concept of positive and negative charges was postulated. Later, instruments such as the gold-leaf electroscope were invented for detecting and measuring such charges. Other instruments, such as frictional machines and the Leyden jar, were invented for producing and accumulating, or storing, electric charges, and producing small 'galvanic currents' or electricity. Then the great experimental scientist Faraday showed that 'galvanic currents', magnetism and static charges were all related, and produced what we now call an electro-magnetic generator to produce electricity. From such simple experimental beginnings, our world has been transformed by machines and equipment using electricity, and by the electronics which has developed from electricity.

It seems logical to suggest that acausal charges cannot be detected by any measuring equipment based on electricity, or any electrical property such as resistance - for electricity is purely a causal phenomena, describable in terms of causal Physics. To detect acausal charge and thus some acausal change, something acausal may have to be used. This may well be something organic - that is, something living which possesses the property of responding to the presence (nearness) of the acausal charge(s) inherent in living things.

Life and the Acausal Charge

Life implies the following seven attributes - a living organism respire; it moves; it grows or changes; it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself.

The acausal charge or charges which a living organism possesses is what causes or provokes the physical and chemical changes in an object so that it exhibits the above attributes. For instance, a living cell could not be made from its molecular constituent parts and then be expected to suddenly become

'alive'. The process of life occurs only when acausal charges are present in addition to the ordinary matter (of elements, molecules and so on) which make up the substance of an organism.

An organism - something which is alive - obeys the ordinary laws of physics (with one known exception) but is also subject to the laws which govern acausal matter. Ordinary matter, or a dead once living organism, does not obey the laws which govern such acausal matter.

The one known exception is the second law of thermodynamics - a living organism represents an increase in order: a re-structuring of physical matter in a more ordered way. This change toward more order may be said to be 'powered' or caused by the acausal energy of acausal charges. The causal energy changes in organisms, which can be described by ordinary chemical reactions between elements and molecules - that is, in terms of chemical energy - are produced or caused by acausal charges. In effect, such chemical reactions are one of the physical manifestations of acausal charges in the causal continuum. Being 'alive' means ordinary physical matter is re-organized, or changed, in a more ordered way. A living organism possesses the capacity, by virtue of its acausal charges, to create order, to synthesize order from the less ordered physical world. Life implies an increase in order in the causal continuum.

Acausal Technology and Medicine

The basic properties of acausal matter enable us to really begin to understand, for the first time, the real nature of the cosmos, as they can show us the way toward developing a truly unitary, or organic, technology and an unitary, or organic, medicine capable of replacing the rather lifeless, primitive and often damaging medicine of the present which relies on traumatic surgery and often debilitating pharmaceutical compounds.

One way of capturing the acausal is to develop a truly organic technology - that is, to grow living machines from organic material. Such an organic technology would be totally different from the current concern with "molecular electronics" and "nanotechnology" because these concerns still depend on manufactured, discrete and dead electronic components which themselves are based on descriptions of causal matter using causal time.

Electronics, for example, is a means of describing the changes of a particular type of causal matter - electrons - over causal time, and enables components and circuits to be built to alter and control the flow of electrons. Thus, for example, using organic 'molecules' to store data is not a genuine organic technology, because: (i) such molecules are manufactured to do one or two specific, inert, tasks; (ii) such molecules are not basically alive as independent changing organisms - that is, not possessed of the acausal; and (iii) they would still be somehow connected to, and dependent upon, electronic components.

A truly organic technology uses one type of acausal matter, living matter, and its changes, or growth, in a living way to produce an organic machine made entirely of organic matter, with no dead, discrete, manufactured components - electronic or otherwise. We ourselves would interact with, or control these organic machines in a living way, for example by using our "thoughts" (via "biofeedback" or something more sophisticated) or a living symbiotic relationship, such as the relationship of a hunting man with his well-trained, and well-cared for, hunting dog. In either case, the parameters of change, of control, of such organic machines would be natural or living ones determined by the acausal, or living, changes of that organic machine - rather than determined by causal, inert, matter such as an electronic, electrical or mechanical circuit. In the example of the hunting dog, the parameter of control is the relationship which exists between the dog and its master. Such a truly organic technology would enable us, for instance, to build or create an organic space-ship capable of travelling between the stars, with this ship being a living, existing, being, capable of living or existing in interstellar space, and having some kind of symbiotic and probably caring relationship with its crew or its controller.

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Cosmic Science, the Acausal and the Quest for Wisdom

By David Myatt

Cosmic Science is based upon the affirmation that there are realms beyond the causal, spatial one known to and observed via our physical senses, and describes these realms [see Life and the Acausal] in terms of the acausal, and the union of causal and acausal. Furthermore, Cosmic Science affirms that these acausal realms, and their affects upon our causal, phenomenal world, can be both described rationally and known via observation and experiment. That is, Cosmic Science affirms that what has been called the scientific method applies to the acausal and the manifestation of the acausal in the causal.

Life is understood to be a manifestation of acausal energy in the causal, spatial, continuum.

Cosmic Science is a way up, from the causal world of our mortal lives, and its limited causal, spatial, perspective, toward the acausal; toward those other realms of existence - of being - which we cannot *directly* experience through our physical senses because they are a-causal and so cannot be defined in terms of causal Space.

Cosmic Science is thus an extension of ordinary Science, not a negation of it, and is essentially a quest to know and understand, through reasoning and the experimental method, the realms of both causal and acausal.

The beings and "the things" of both of these realms are manifestations of the reality of the Cosmos itself; a means whereby we can come to appreciate, know and understand the Cosmos: that is, come to know the unity of causal and acausal which is at once both these realms and beyond these realms.

This acceptance of, and quest to apprehend and understand, both causal and acausal may be said to be the distinguishing feature of Cosmic Science, for all modern Science is currently purely causal and reductionist, seeking as it does to apprehend and understand all existence in terms of spatial-temporal cause and effect, and so reducing existence, and all beings and all things, to mechanistic reactions between such causal notions as causal "matter", causal "force" and causal "energy".

In contrast to this rather limited causal science, Cosmic Science seeks to apprehend and understand the essential relatedness of all existence. Thus, Cosmic Science seeks to place all things, all beings - all that exists - in relation to that unity of causal and acausal which is beyond both causal and acausal, understanding as Cosmic Science does that all existence is not only ultimately a Unity but also numinous: that is, possessed of an organic, living, divinity, of which life on this planet we call Earth is but one manifestation.

Thus, Cosmic Science is a quest for wisdom: a quest to know and understand the reality, the being, of the Cosmos itself, our own place in the Cosmos, and our own relationship to the life - both causal and acausal - of the Cosmos.

Modern science (that is, causal science) accepts as a fundamental principle that the natural world - the very cosmos itself - works by itself without any "outside"/higher or creative intervention. That is, that it follows natural, unchanging, physical laws. Life itself is thus considered to be the product of certain chance physical - *causal* - happenings over certain long periods of time, just as our own consciousness, our own powers of reason, are said to result from a long process of change caused by gradual adaptation to our physical environment.

According to Cosmic Science, the acausal while currently unknown to physical, causal, science, is not unknowable - it can be studied, known and understood not only through reason but also directly through observation and experiment. For this to be done, the observation and experiments must be based upon acausal methods. That is, **the acausal cannot be studied using causal means - through physical experiments based upon causal time and the concept of causal Space, and through the type of reductionist cause-and-effect reasoning inherent in modern causal science.**

Cosmic Science affirms that reasoning itself is both causal and acausal, and that hitherto we have failed to understand, or even comprehend, acausal reasoning.

Acausal reasoning involves concepts such as that of acausal "force" where the change of some acausal "matter" occurs not due to an external "force" but because the change is already inherent in that acausal "matter". [For further details see *Acausal Matter and Acausal Time and Space* in *Life and the Nature of the Acausal*]

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Cosmic Ethics In Context

By David Myatt



The reality of the present, and the foreseeable future, is that the noble, the just, the honourable, will have to fight against the many who are ignoble, unjust and dishonourable, for otherwise the ignoble, the unjust, the dishonourable, the cowards, will triumph.

Presently, true civilization - the civilization of honourable, rational, freedom-loving individuals - is barely surviving in a world governed by greed, injustice, oppression, selfishness, decadence, cowardice, dishonour, insolence and unreason. A very real war is being fought between those who represent civilization, those who understand if only instinctively, the nexus, and who thus truly respect life, and those who represent disorder, decline, and decadent selfishness. This war is between those who belong to the life-force of this world, and those who belong to the sickness, the disease that has weakened this life-force: a disease which will assuredly, one day, cause the life-force to die were those who belong to the sickness, who are the sickness, to be triumphant.

The sad truth is that this war does now and will continue to involve suffering, destruction, hatred, violence and death. But these things cannot be avoided if what is good, noble, just, honourable, and rational is to survive and prosper: if the very life-force of our planet is to recover from the sickness that ails it. We who understand, who know, can only sigh, and be sad, and continue with our efforts to fight this war and bring it to a swift conclusion: to bring about a resurgence, a renaissance, of the life-force itself.

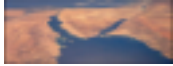
And while we fight, and struggle on, in this war - at present against terrible odds - we can only dream of the world that can and one day must be: when the ideals we fight for are triumphant; a world where human beings have put aside their savage past, and live every day by the ideals of honour, reason, and fairness, imbued as they are by the perspective of Space, by the Cosmic Ethic.

The only practical realistic alternative to this war is for us to opt out of society and, by means such as a new trek or the founding of a rural community or communities, create our own way of living in accord with our ideals, based as these ideals are on the new Cosmic Ethic.

"When justice is trampled down; when dishonour is triumphant, then I return. For, in defence of what is honourable, for the destruction of the unjust and the ignoble, for the sake of re-establishing justice and honour, I am reborn from aeon to aeon....." [The Aryan epic *Bhagavad-Gita*, 4.7-8]

"I know that some man capable of giving our problems a final solution must appear. And that is why I have set myself to do the *preparatory work* [die Vorarbeit]; only the most urgent preparatory work, for I know that I myself am not the one. And I know also what is missing in me. But this other one still remains aloof, and nobody comes forward, and there is no more time to be lost." Adolf Hitler speaking to Hans Grimm in 39yf (1928) [Warum -- Woher -- Aber Wohin? by Hans Grimm. Lippoldsberg, 1954]

David Myatt



Some practical consequences of Cosmic Ethics

Cosmic Ethics establish a set of general guidelines for us to uphold and follow in our daily lives. Our personal behaviour is or rather should be determined by these guidelines, for by agreeing to accept the new Cosmic Ethics, we are pledging ourselves to personally uphold the noble ideals and principles of the new Cosmic Ethics.

General Principles:

The fundamental principles of Cosmic Ethics are: (1) personal honour; (2) respect for Nature, the cosmos, and all the life-forms of Nature and the cosmos; (3) the truth concerning our own place, as human beings, on this planet Earth and within the cosmos itself ("the cosmic perspective"), and thus the truth about our own relation to Nature, the living beings of Nature, and to the cosmos and the living beings of the cosmos; and (4) the truth that we, as human beings, possess the ability to consciously change ourselves for the better by using our will.

From these noble principles we derive our understanding of such things as freedom, dignity and duty; that is, we acknowledge that all living beings have a right to be free - that we have no right, no moral justification whatsoever, for mistreating or harming other living things and depriving them of their freedom - as we acknowledge that we, as conscious beings possessed of will, have a duty to strive to live in such a way that we: (1) do as little harm or damage as possible to our planet, to the living beings on this planet, to the cosmos, and to the living beings of the cosmos; and (2) are honourable in our own lives, seeking to do what is honourable; that is, seeking to be fair, rational and just.

Furthermore, this freedom and this duty mean three important things. First, that we strive to restrain ourselves: that is, we accept we must strive to control our behaviour, our desires, our feelings, for such control - based upon moral guidelines - is an acknowledgement of our humanity. Second, that no one, no human being, or any living being, has a right to deprive us of our liberty or take away our honour, for these belong to us, and are inviolate. Thus, we have a natural right and duty to use physical force, and weapons, to defend ourselves and our honour, providing always that such defence is done in an honourable - a fair - way. Third, that we have the freedom to freely give our allegiance and to freely do our duty: to freely pledge ourselves to follow and be loyal to a person, the authority vested in a person, and/or an ideal or way of life; and to freely decide to accept and strive to do our duty.

Thus, while the Cosmic Ethic itself is a rational, reasoned, logical and noble set of principles - of guidelines for human living - and while we who accept and uphold it believe it to be a true representation of the nature of things, a true representation of the nature of life itself ("the truth"), we accept on the basis of this Ethic, that others are and must be free to decide for themselves, and free to accept or reject it. There can be no compulsion, no manipulation, just as there is no reason to accept this Ethic other than reason itself.

The Practical Consequences:

1) Treatment of Animals

Cosmic Ethics insists that we must show our respect for the other life with which we share this planet, and makes it clear that we, as human beings, have no more claim on this planet than any other form of life; indeed, Cosmic Ethics, makes it clear that we - because we are sentient beings possessed of will - have duties and responsibilities which other life do not have. We have a duty, a responsibility, to other life, and to this planet: to Nature herself. Other life on this planet is not "below us", just as we are not superior, in any way, to other life. All living beings, here on this planet and elsewhere, are manifestations of the Cosmic Being, and thus have a "soul": a non-physical (that is, non-causal) energy which is not destroyed by the physical death of that living being since it is acausal. [See Life and The Nature of the Acausal]

One practical consequence of this is that there really is no justification for us to breed and keep animals for slaughter, as there is no justification for us to cage animals and experiment on them in the hope of gaining "knowledge" or making "medical advances" which might help our own human species.

Thus, if it is possible and practicable for us to live without killing and eating animals, then we should do so; but if this is not possible, due to circumstances and conditions, then we must respect the animals we may have to kill, respecting and honouring them while they live, and after they are dead, for they have

given up their own lives that we might continue to live. Someone who does not understand such respect for animals, and such an honouring of them, does not understand the Cosmic Ethic itself, based as this Ethic is on an understanding of how we, as human beings, are but part of the living matrix, the living being, which is Nature which itself is but one presencing, on this planet, of the Creator, the Cosmic Being.

2) Our Own Way of Life

Since we are duty-bound to respect other life, and indeed to strive to be compassionate toward it, we must live in such a way that we do as little harm to other life, to Nature, as possible, as we must strive to live in balance with Nature, with all other life.

In practical terms this means we must strive to live in a simple, dignified way, restraining our desire for material possessions, for wealth, and refraining from not only polluting this planet, but from exploiting it. If such a way of life means we have to go without certain things - and forgo certain pleasures - then it must be, for the welfare of Nature is more important than our own pleasure, our own desires, our own comfort, our own convenience.

The sad truth of our times is that if things continue as they have continued for the past hundred years or so, then in a few hundred years time our planet will be overrun by human beings, many of whom, being greedy, dishonourable and pleasure-seeking, will have all but destroyed the matrix of Nature, with other living beings decimated and numerous species driven to extinction. The whole planet will be seething with pollution, on land, in the sea, in the rivers, in the air. There will then be violent, bloody, wars for decades and centuries as humans vie for resources, for food, for shelter, with tens of millions - possibly hundreds of millions - of humans dying from disease, starvation, war.

Nature may recover, thousands or tens of thousands of years later; or Nature may not recover. But the reign of civilized human beings - of civilization itself - will almost certainly be over. Instead of evolving further - of fulfilling our Destiny among the stars of the cosmos - we will descend back into barbarism and probable extinction.

We assert that one way to avoid this is for us and others to uphold and live by the Cosmic Ethic.

In practical terms of society, the Cosmic Ethic means an end to the exploitation of both humans and this planet by abstract immoral ideas such as capitalism and International Finance. Furthermore, the Cosmic Ethic means an end to the tyranny of all presently existing societies, based as these societies are on: (1) the tyranny of a law which negates personal honour and the freedom which goes with it; (2) the tyranny of culture-destroying economics; or (3) the tyranny of a religion which usurps and takes away the honour due to other living beings, to Nature herself.

In practical terms, the Cosmic Ethic means a non-materialistic society - a collection of communities - where people consciously restrain their greed, their desire for comfort, for wealth, for possessions, and where the welfare of Nature herself, of the land, is considered as a priority.

This means a more rural society, with no vast urban sprawls, with everything - industry and commerce included - coming second to the welfare of Nature. This means a re-orientation of our attitudes and a moving away from the tyrannical, Nature and culture destroying idea of continued "progress" and continued "economic development".

We must focus on our place in Nature, and in the cosmos, and take the long-term view of our culture, our folk, of Nature: thinking ahead and planning for centuries, for millennia.

That is, we must understand the true meaning of our lives: as a nexus, a living link between the past of our culture, our folk, of Nature, of the cosmos, and between the future of these things.

The Cosmic Ethic does not mean a desire to return to some non-existent rural idyllic past; rather, it means creating a new and revolutionary way of life for ourselves - creating a new type of society - based upon the understanding we have achieved by using our reason.

3) Science and Medicine

True science is the study - the natural observation - of the natural world and the cosmos. That is, it is an observing of things and beings "as those beings are" and then the use of reason to make deductions from those observations. True science is not arrogantly interventionist: it is not us trying to "play God"; that is, true science is not us trying to interfere with the living processes of Nature, of life, and trying to change them for whatever reason or reasons.

True science is moral, that is, governed by moral guidelines. As such, true science respects Nature, and the living beings of Nature, and seeks only to observe, to study, to know, to understand, what is, what exists, or lives.

It is against the Cosmic Ethic, for instance, to conduct any experiments, on any living being, however small, which means or involves the capture, the harming or the killing of that living being. This moral principle applies absolutely; there are no exceptions.

Thus it does not matter if it is claimed that such harmful experiments - which harm or kill or which even take away the freedom of a living being - will or might produce value "scientific" or medical information, or might save some human lives or alleviate some human suffering. Such harmful experiments are simply unethical: they are immoral, and anyone who conducts or condones such experiments is being disrespectful toward Nature, toward living beings and toward the Cosmic Being. That is, such "scientists" - whatever their excuse or reason - are acting dishonourably and in a cowardly bullying way, for they lack an understanding of and respect for those living beings they experiment on, considering themselves superior to those living beings.

The truth that the Cosmic Ethic asserts is that science and medicine must be ethical, and that knowledge can and should only be obtained by ethical means. The reasons and explanations which some scientists give for conducting and condoning unethical scientific experiments are based on the disrespectful and arrogant assumptions that: (1) we human beings are some kind of "higher life" and can thereby use and experiment on other living beings if such use and experiment can "help" us in some way; and (2) that we have some kind of "right" to know, to discover, which gives us the "authority" to harm or destroy other living things in the interest of "knowledge" or in the interests of "science".

The Cosmic Ethic asserts that given a choice between conducting a medical experiment in which living beings are harmed and killed, and not conducting that experiment, the moral thing to do is not conduct that experiment even if such an experiment might, or possibly would, help to alleviate some human suffering or cure some human disease. Knowledge can be and should be discovered, and advanced, by means which do not involve doing harm to, or killing, other living beings.



What is National-Socialism?

By David Myatt

National-Socialism is a way of living which affirms that the purpose of our lives is to contribute to evolution in a positive way. We contribute to evolution when we do our **duty** to our folk, since our folk (our race and culture) is our connection to Nature: how Nature is manifest in us as human beings.

This duty which we have comes before our own personal pleasure, our own personal desires and even before our own personal happiness, and it is this duty which expresses our humanity. That is, when we do our duty we are acting in a human way. When, for whatever reason, we do not do this duty we are at best not using those qualities which make us human, and at worst are reverting back to being speaking animals who walk upright.

To do this duty requires us to use our will; that is, to be or strive to become self-disciplined. That is, we strive to change our life, our behaviour, because we realize life is about much more than our own pleasure, our own desires, our own comfort, security and happiness. We realize this when we accept that we, as individuals, are a nexus: a living connection between our ancestors, with their heritage and culture, and the better future which can be created by us acting in accord with the laws, the principles, of Nature. The most fundamental law of Nature is that we, as living beings, depend upon Nature; that is, that we are part of the living, evolving, being which is Nature. Our very life is an expression of this being, and what we do, or do not do, affects Nature, for good or bad.

To understand our dependence upon Nature - and the dependence of Nature upon us - is to **respect** Nature, and thus the creations, the living beings, of Nature.

In relation to our own human species (who are living beings dependent upon Nature), this respect for Nature is made manifest when we act with **honour** toward other human beings, because honour is this understanding of Nature and our own purpose made manifest: made conscious. Our consciousness - our ability to reason, to restrain ourselves by using our will - is the mark of our humanity.

To act in a dishonourable way toward other human beings is to commit hubris: to be insolent (to show a lack of respect) toward Nature. Dishonourable behaviour is thus a denial of our very humanity.

Culture, Folk and Race:

National-Socialism expresses the natural truth that the living being which is Nature works to produce diversity and difference: that the evolution of Nature is a bringing-into-being of more diversity and more difference.

For our own, human, species this diversity of Nature is evident in the different races which exist, and in the different cultures which these races develop over time.

National-Socialism values this diversity and difference, and states that we should not only strive to maintain and aid this diversity, but also encourage the peoples and cultures which express this diversity and difference to continue to develop and evolve, for by so developing and evolving race and culture we are aiding the evolution of Nature and thus fulfilling our potential, as human beings.

Correctly understood, culture is a combination of : (1) the unique customs, outlook, traditions and achievements of a particular folk: a community, group, people or society; and (2) having a certain civilized way of life - the way of manners, reason, fairness, honour, and excellence. Culture is essentially an expression of our humanity - of what makes us human, and different from animals. A cultured person is thus a person who is civilized, and who possesses a sense of identity - who belongs to a particular culture and who lives the way of life of that culture.

A culture is manifest in a folk community: in a homeland where that folk dwell and to which that folk have or feel a special attachment. National-Socialism believes that it is natural and necessary for individuals to have a real sense of belonging and identity: to have roots in a particular land which they value and respect as the home of their ancestors and thus of their own culture. National-Socialism is Aryan culture.

Why I am A national-socialist

By David Myatt, 107 y.f

Having travelled widely, having experienced at first-hand many things, and having thought deeply about these things, I believe I have acquired a certain understanding of the world.

I have lived among other peoples and cultures in Africa, the Far East and the Middle East. In the course of my life I have been a monk in a Christian monastery; cared for the sick and the dying; lived in a Buddhist monastery; studied Islam in the Middle East; learnt a Martial Art based on Taoism; taught children; experienced the pain, ecstasy and suffering of combat; wandered homeless and poor across the country of my ancestors; been in Prison - for 'political activities'; studied and translated Greek Tragedy; written poetry; worked in factories, offices, on building sites, farms, in shops..... In the course of all this, I have experienced both the heights and the depths of what has been described as "human nature", and I have come to know and understand myself, and, I believe, the world around me.

My early years were spent in East Africa, and my earliest memories are of Tanganyika: dry dusty tracks through the bush; beautiful sunsets over the plains; swimming in a pool below a small waterfall... My father stayed in Africa, and lies buried in what was, and still is, "darkest Africa": between the Bangweulu swamp and the Lulua river.

When I was sixteen years of age, I became a National-Socialist and for many years afterwards strove to make real what I understood National-Socialism to be: a noble, honourable, idealism. I had seen through the propaganda lies about Adolf Hitler and National-Socialism to the truth. I understood in a profound but instinctive way the spiritual significance of Adolf Hitler - of what he tried to do, and what really motivated him. I understood why he had become so popular and so loved in Germany. I understood these things because I felt exactly as he did - a great idealistic love for my people and a great desire to act so that a better, a more noble world, could be created. Thus, I became involved in politics and associated with various National-Socialist groups and various racial nationalist' ones.

I can remember many times, in my youth when full of youthful idealism, listening to sublime, beautiful music [such as J. S. Bach] and being often moved to almost tears by a vision of *what might be*, of what might be possible if goodness, if noble idealism, could be made to live within my people. For me, such music seemed to capture what I felt - a joyous expectation and hope, tinged with sadness. And I knew, in a profound way beyond words, that these noble feelings were what motivated Adolf Hitler all those many years ago. He also had found in music an expression of his noble dreams.

I can remember that sad and ecstatic yearning I felt for a better society, a better way of living. I can remember the anger I felt when I was touched by or came to know of the often brutal, petty reality that existed in the world of my people, created as that petty, brutal reality often was by some stupid, brutal or petty individuals untouched by idealism and honour: their reality was the reality of an elderly War veteran brutally beaten and robbed by a gang of louts; of a school-girl abducted and gang-raped; of a cyclist killed by a callous hit-and-run driver; of a young family - the father in low-paid work - in debt, evicted by their greedy landlord from a decaying house they had striven hard to make presentable and a home ...

I can remember attending a concert of music by Vaughan Williams - it seemed to me, then, that the music captured the real essence of my people and my own land. I knew, hearing it, what civilization was and what it produced - the quietness of a Cathedral town between the Wars, the enthusiasm of an orchestra, the freedom to sit and listen to such beautiful music performed sublimely in such a town and then wander, intoxicated by beauty, by the town's river on a warm Summer's night, as some others had wandered, three decades before me ... I knew, hearing this and similar music, that I should try to make my life a means to make this vision real again: that I should and must strive to show my people there was a better way of living, a more noble purpose to life. I wanted to try and raise them up - to build a more socially just society where the majority of people worked together for a higher good and where there was a striving for the excellence of exploration. Of course this was idealistic - but I strove hard to try and achieve it. But most people who knew me in those years or heard of my actions did not understand either me or my motives: I appeared simply to be another 'fanatic', another 'extremist'.

I can remember, in those years of struggle, many moments of pure, unalloyed joy - as happens when, travelling in an unknown land, one walks toward the summit of a hill and stands at its top to see spread before one, for the first time, an incredible Vista: a vast panorama of a new and as yet undiscovered country. There is then in such a moment the excitement of a personal discovery, an intensity to life itself and one is so pleased to be alive.

But after some years of striving hard to make my noble vision real, I became disillusioned. There was pettiness and jealousy even from some 'comrades'- often a blindness on the part of some of those who were supposed to be fighting and striving for the same goal as I was. And there was betrayal, a lack of honour, from a few of those given my trust; the spreading of petty lies; the fabrication and spreading of rumours about me, from whatever motive perhaps even they did not understand.

In the years of my striving I had become hardened - even prison did not deter me. I had become hardened to my own personal circumstances (a grotty attic flat; often being hungry; few possessions ...) and to facing the enemy and my opponents 'on the streets'. But I had not become hard enough, lacking as I did the qualities of a leader. I wanted things to change - to be able to inspire people, but I knew I lacked the personal qualities necessary to do these things. So I came to find the pettiness, the betrayal, the intrigues of 'comrades', trying and irksome and dishonourable after a while. What were *they* fighting for? Certainly not - it seemed - what I was fighting for. The desire I felt and had felt since my youth to urgently act, to make politics my whole life and the whole purpose of my life, slowly died.

In those years, my hero had been Adolf Hitler himself, and I had striven to try and do what he did - to rescue my folk from the slavery they were enduring so that a new and better society could be created. But although I felt and understood as he did, I lacked his will, his selfless determination and his spiritual charisma. I was, in the words of Savitri Devi, too much Sun - and not enough Lightning. More of a philosopher than a revolutionary leader.

So I left the overt politics of political parties, and instead in my own covert way sought to keep alive something of what I believed in. I also sought to learn more, to experience more, and to live life in other ways - for I was acutely aware of how much there was still to learn about the world, and myself. Many years went by. Occasionally, I would be moved by some incident, some story and seek in some way to try and express my vision again, mostly by writing articles but occasionally by becoming 'politically active' again. Ten years past, then fifteen, then nearly twenty. Journeys; seeking; a studying of various subjects; the exploration of different ways of life. I liked to believe I had obtained a deeper understanding of "human nature" - and the beginnings of wisdom. For a while, I settled to live in a rural area mostly untouched by the decay and decadence infesting most of modern society. I taught a Martial Art to the few who were interested, won over many people to the noble ideals of National-Socialism, and continued with my slow work of trying by covert means to undermine the tyrannical System imposed upon my people.

Then, quite suddenly and unexpectedly, my personal circumstances changed with the death at a young age of someone whom I loved.

Thus I travelled and wandered again, trying to keep alive beauty and goodness by music and by solitary journeys in isolated, wild, beautiful places suffused with the numinosity of Nature. One incident I remember vividly. I was wandering alone in an isolated area when I came across a farmhouse. My presence was announced by the barking of several dogs, and an elderly lady came out to greet me. I only wanted permission to pitch my tent in a field, and some fresh water, but she kindly invited me into her home, made a pot of tea and fetched some cake. Soon, we fell to discussing the countryside, and the state of the country in general. She spoke of the Britain she had known as a girl and a young woman, and of how she lamented the many changes that were occurring and had occurred. She knew what needed to be done to make the country again a decent place for decent people to live in, but she was pessimistic about the future of the country, and about the land around her which she loved and had known all her life, and she said that in some ways she was glad that she was old and would die soon because she could only see things getting worse. Sitting there, I felt again that care and concern for my people and my land that I had felt deeply in the idealistic years of my youth. For days afterwards, her sad words haunted me. Gradually, my thoughts and feelings formed themselves into an ordered whole and I was able for really the first time in my life to express in meaningful words what I felt and understood about the world, my people and that nobility, that goodness that I had known instinctively, since my youth, was represented by National-Socialism and by the life and work of Adolf Hitler.

Thus, I settled somewhere to write about the practical expression of this inner, noble vision. It seemed to me then, as now, that my whole life had led to these moments of expression - this understanding of what National-Socialism really was, beyond the slogans, beyond the politics, beyond the propaganda lies of

others opposed to National-Socialism. Beyond even the many mistakes of my own past.

So it was that I came to publish these writings and so establish for myself, once again, a public role as a National-Socialist. I also gave my support to a political group for I know that to mean anything the noble vision which is the essence of National-Socialism has to be made real. Through my own public role, I will strive to guide others toward the noble idealism, the essential *goodness*, that National-Socialism expresses.

Of course, my opponents and enemies will not understand this - as they will not understand my noble motives, or the noble motives of other National-Socialists, particularly those courageous ones who place their life and liberty at risk by actively fighting for National-Socialism, as those in the group I now support do.

There is apart of me which would, in all honesty, rather spend my free time fulfilling my ambition to translate Homer's *Iliad* and the rest of Aeschylus. I would often rather be out walking in the hills or upon the moors, watching clouds, than sitting here writing this or any item others may deem 'political'. But I know that if nobility, if goodness, are not fought for, they will die, and that the ignoble cowards will triumph. Someone has to act; someone has to make a stand and live and if necessary die by their honourable principles. So I have fought, in the past, as I am prepared to fight again in defence of those noble civilized values which I and other National-Socialists know are the essence of National-Socialism itself.

I have a duty to try and reveal the truth to others. It would be easier - more comfortable and less dangerous given the tyrannical nature of the present System which seeks to imprison dissidents like me - if I kept quiet, and busied myself doing the things I personally enjoy doing and would enjoy doing: walking long distances over moors; writing translations; mountain climbing; travelling to and exploring foreign-places

Many people will not, despite these words, understand what I am doing and why I am doing it. They will continue with their rather stereotyped view of National-Socialism and National-Socialists as they will believe all the lies the opponents of National-Socialism have created and spread to try and discredit National-Socialism. Some may even try to pry into my life and my background to find 'ammunition' for their cliched prejudices against anyone who avows National-Socialism. So be it. My life, outwardly, seems complex, varied and occasionally contradictory. But outward appearance is not the same as inner essence. Often, rumours or lies about me have obscured and distorted the simple truth - or have been manufactured by the enemies of National-Socialism to discredit me and thus my National-Socialist writings. I have never knowingly done anything I consider to be dis-honourable. I do know what I have done, why have I done things and the mistakes I have made. But I have learnt from these mistakes - and so grown in understanding. I like to believe I have achieved the beginnings of wisdom, but I am honest enough to know that I might be wrong about this.

In actively upholding National-Socialism, and seeking to convert others to this most noble of Causes, I am acting because I want to see a noble society which aspires to continue the glorious work of evolution. I desire this society to reflect the beauty and harmony which I understand to be the essence of civilization and which I have often experienced in classical music and occasionally in living. I believe that to achieve this, this society has to be based upon reality, and so actively works in harmony with Nature and not against it. My knowledge and understanding - and the wisdom of civilization itself - shows that the reality of Nature is the diversity of *race*.

To me, National-Socialism is a means to create a better, more wholesome, more civilized future. It really is as simple as that.



National-Socialism

Principles and Ideals

By David Myatt

"As long as just one of us still breathes, he will continue to further the Cause and uphold it, as in the years gone by ..."

Adolf Hitler, Nurenberg yf 45

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I The Basic Principles and Ideals of National-Socialism

National-Socialism is a 'world-view' or 'philosophy of living'. Its primary concern is practical - the peoples of European (or Aryan) descent, their present civilization, and the future civilizations they may create. A National-Socialist movement is a means whereby the principles and ideals of National-Socialism can be put into practice within a particular society or societies.

In essence, National-Socialism is a conscious and practical expression of the wisdom of civilization - it enshrines, in its philosophy, principles and ideals, those factors which make civilization possible, which create civilizations, and which maintain civilizations.

One of the most fundamental principles of National-Socialism - expressing thus the wisdom of civilization - is that each individual is a part of, and has **duties** and **obligations** to, their folk or race. That is, that the individual is not an isolated being, concerned only with their own self-centred desires and feelings (including their own 'happiness' and material well-being), but rather belongs - and that this belonging, involving as it does duties and obligations toward their folk and thus the civilization that folk has created, is necessary for a healthy existence: of the individual, the folk and the civilization.

National-Socialism accepts that a healthy life - for the individual just as much for the community to which that individual belongs or is a part of - is one which expresses or seeks to express the **natural balance** between the individual, the community, the folk and what is beyond even all these: Nature, or 'the gods/God'. This way of living is a total contradiction of the materialist self-centred one that has come to dominate present day societies, and it is essentially a higher, more spiritual, more noble way of being. And one, moreover, founded on wisdom, on the reality of life and civilization as they are and not as sentimental, life-denying dreamers wish them to be. National-Socialism, being a practical expression of the wisdom of civilizations, represents the joy, vitality, nobility, and quest for excellence and beauty that are the hall-marks of civilization.

One of the most important truths that expresses the reality of civilization is that of **race**. Race is a representation of the natural order - of how evolution works, and how Nature [or the gods/God] are expressed, manifested or 'presenced' on Earth.

In simple terms, race and folk-communities are expressions of evolution in action. Race is a move toward a higher level of existence - a move away from primitive and pre-conscious living, toward civilization.

Civilization:

Civilization is a term often mis-understood and often incorrectly used. In essence, a civilization does not mean Art, art-objects, literature or material comfort - rather, these and other such things are consequences of civilization, its creations, and not its essence.

Correctly understood, a civilization is a certain way of living, and arises when a challenge or series of challenges has been successfully overcome as a result of two fundamental qualities [heroism, and creativity], and when these qualities are embodied and maintained within the communities or folk who have overcome the challenge or challenges. A civilization requires for its creation and its maintenance, a

heroic attitude among its peoples, as it requires those peoples to have within them the spark of creativity. Further, a civilization is an evolution of existence - an ordering of consciousness, an evolutionary leap forward, which by its very existence enables the individuals within it to fulfil - or have the possibility to fulfil - the potential of existence latent within them.

A civilization can be considered simply as a higher form of living, a move upward from the primitive culture where life consists of a daily struggle to obtain the bare essentials of existence: food, shelter, a mate. A culture is a stage between savagery and civilization, and what distinguishes a culture from a civilization in one important communal respect [i.e. excluding heroism and creativity, which are traits of individual character] is that a civilization is dynamic and expansionist, whereas a culture is relatively static and such changes and movement within it as do occur, do so slowly. Furthermore, a civilization also possesses a heightened sense of identity among its communities, and a sense of Destiny (which is however often instinctive) which aids its feelings of superiority - or rather, which aids its peoples in believing their societies are superior to those of the 'barbarians' who surround them.

The way of living which marks a civilization is determined by this sense of Destiny, and by the behaviour which goes with it. There are certain limits or standards for both individual and communal behaviour, limits or standards set by two fundamental qualities which express both the essence of the feeling of Destiny and the essence of civilized behaviour. These qualities are **honour** and **nobility**. These two qualities, the heroic attitude, the sense of Destiny, means that in its origins a civilization enshrines the ethos of the warrior. The customs, the civic life, the structure of the societies themselves, reflect this ethos - that is, the status of the warrior. There is a desire to emulate the noble, heroic deeds of one's ancestors and one's community. Furthermore, this ethos is not only important in the creation of a civilization, but also in maintaining it - that is, as long as the ethos of the warrior survives, as long as honour and nobility are the determining factors in the lives of the individuals and the communities of a civilization, the civilization will not only survive, but flourish, enabling prosperity both material and creative.

Nobility means two essential things - a sense of natural justice (or 'fair-play') and a willingness to die for a cause or a person who is not immediate kin. In brief, there is a **loyalty** which transcends personal feelings and personal (or self) interest. In a civilization, this loyalty is to something which is beyond the immediate family - to the folk-community as a whole (that is, to one's own racial kinfolk) and to the expressed or felt Destiny of that community and thus the Destiny of the civilization itself.

These qualities describe a certain personal **character**, a certain type of person, and it is individuals of such character who fundamentally express the essence of civilization. Without such individuals, there is no civilization, and a civilization survives so long as its communities and institutions (public and private) aspire to produce such persons of noble, heroic and creative character who themselves aspire to champion the values of civilization and its Destiny. Such individuals guide and inspire others.

National-Socialism:

National-Socialism expresses all these truths - all the understandings and wisdom which has resulted from thousands of years of civilization. One of these truths is that civilization means that the factor which decides an individual's behaviour and actions is **honour** - it is honourable to do certain things, dishonourable to do other things. Dishonourable behaviour is not only 'uncivilized' it is also symptomatic of a certain type of person - the type which a civilized community actively discourages. When honour is no longer an ideal aspired to, when dishonourable individuals flourish because of a decline in idealism and standards, then civilization begins to decay.

For any civilization, it is honourable, a moral duty, to aid one's own folk or race and thus the civilization is has created. It is dishonourable, and immoral, to act against one's folk and so undermine the civilization and the communities within that civilization which do and have striven with hardship and sacrifice to preserve and extend the noble way of living that the civilization represents.

National-Socialism asserts that each individual Aryan has a moral duty to aid the folk because without the folk the present civilization we have inherited would not exist, future civilizations would be impossible, and we have a debt to our ancestors. We as Aryans have this moral duty because without the Aryan there would be no civilization: no natural justice, no creativity, no heroic defiance on a scale large enough to create and maintain civilizations. Nature, evolution [or the 'gods/God'] has/have worked over millennia to produce the Aryan race: to evolve and refine Aryan peoples, enabling through this race and this race alone the present, and other past civilizations to be created and maintained. Further, in the Aryan lies the hope for future civilizations - that is, the future of civilization is bound up with the future of the Aryan.

In effect, National-Socialism believes that the Aryan has a unique Destiny, and that a part of this Destiny is a civilizing mission. Thus, National-Socialism is the embodiment of a natural, evolutionary, imperative - for the triumph of National-Socialism means the triumph and extension of civilization and civilized values. Fundamentally, National-Socialism does not depend on whether or not some so-called fashionable 'scientific' fact or some academic theory confirms or seems to confirm its truths. It is above and beyond all such things because it is fundamentally spiritual - an expression of the **Destiny** of the Aryan, **of whether or not the Aryan wishes to continue to exist**. For, quintessentially, National-Socialism is the affirmation of Aryan existence and a desire to see the Aryan survive and flourish and reach the heights of evolution; it is a desire to continue the process of evolution, to maintain and extend the civilizing virtues: honour and nobility. It is a desire to make even better civilizations in the future by creating better, more noble, more honourable, beings.

This Destiny is not a question of academic debate, but logical fact - either the Aryan, and the civilization at present existing (and the future civilizations that can be created by this creative race) survives, or the Aryan does not. To enable the Aryan to survive, National-Socialism must triumph simply because anything other than National-Socialism implies the decline and fall and ultimate destruction of this race. Only National-Socialism recognizes the problem and has a cure for it. For National-Socialism to triumph, a National-Socialist revolution must occur.

By conforming to natural law, to the principles of evolution itself [or expressed another way - by conforming to what is divinely ordained] National-Socialism alone can ensure the survival of our race and civilization. For we, as beings, are not - as is commonly and incorrectly assumed - somehow "above" this natural law: we do not and cannot control it by fancy academic abstract ideas, by simply believing we are somehow exempt or can somehow alter this law by trying to implement some unnatural, fancy academic and totally abstract idea. We have not somehow 'conquered' Nature [or done away with the divine/the gods] - we have only learned how to work with Nature, as Nature is, by dis-covering things about Her. To believe otherwise - and to act on such a false belief - is supreme arrogance, an excessive folly: an attempt to appropriate to us as mortals what rightly belong to the gods [or God]. This is an upsetting of the natural balance, the natural order of things, and it can only end in retribution, or vengeance, by Nature - by the natural processes of evolution reasserting themselves in the long term.

For National-Socialism, the supreme folly is miscegenation - the undoing, by racial mixing, of what evolution [or Nature] has done over thousands of millennia. In a very important sense, miscegenation is what the ancient Greeks called - insolence, toward the gods [or what most people prefer today to call 'Nature'], an act of supreme outrage against natural law, and one which would assuredly result in Nemesis: a retribution by those gods [or Nature]. The Nemesis which awaits the present and future dishonourable acts of outrage which are miscegenation, is the downfall of our civilization and ultimately the destruction of the Aryan race itself. Of course, there are many people - belonging to other races - who would welcome this, and who indeed encourage this outcome, as there are today many Aryans so besotted by unnatural, artificial ideas that they regard miscegenation as desirable. All Aryans have a choice - they can do nothing, continuing with their life of selfish indulgence and decadence; they can actively encourage the demise of their own civilization and their race by passively accepting miscegenation (or by encouraging it from whatever motive); or they can fight against that demise of their own race and civilization by becoming active National-Socialists and so aid that National-Socialist revolution which will ensure the survival of the Aryan, civilization itself and those values which create and maintain civilizations.

National-Socialist Revolution:

The practical aim of a National-Socialist movement is not some temporary gaining of political power or influence in one or more societies in order to simply re-distribute power or wealth or assure a certain material standard of living. Neither is the aim solely to change the type of government.

Rather, the aim is to return to Aryans their sense of Destiny and their resolve - and then revolutionize the societies of the civilization as the prelude to creating an entirely new type of society based on National-Socialist ideals.

The fundamental aim of any National-Socialist movement is to win over the hearts and minds of our racial kin-folk to the noble National-Socialist cause - to free them from the slavery of the 'social engineers' and those doctrines of 'democratic' liberal-marxism so detrimental not only to our Aryan civilization but also to our Aryan soul. For only thus by capturing the hearts and minds of our Aryan kin-folk can a genuine National-Socialist society be created - that is, one that represents the noble aspirations of a united folk.

The aim if not, of course, what our opponents, with their almost total control of the Media [books, television, newspapers, cinema etc.], claim our aim to be - they represent it as some sort of 'ruthless tyranny'. This, like so many things to do with National-Socialism (such as the myth of the 'holocaust') is a lie invented to discredit National-Socialism and to try and prevent the majority of Aryans from discovering the truth.

A National-Socialist society enables a genuine **Aryan** way of living - a return to the values of civilization. A National-Socialist society is a healthy one united by a desire to achieve and so fulfil its Destiny - and which **understands** that Destiny. It is a society which enables Aryan to be really free, to express **their** aspirations and ideals. Aryans today are not free - and they never will be really free until they are nourished again by what is genuinely representative of their own racial soul - that is, until they live within a National-Socialist community. Today, Aryans are forced to live in societies where everything anti-Aryan is championed and where abstract and unnatural values and ideas, such as miscegenation, are imposed upon them by the full force of the 'Law'. These decadent societies represent everything which is contrary to our natural instincts, hopes, dreams and aspirations.

The natural instincts, hopes, dreams and aspirations of the Aryan - and of this present civilization - are embodied in National-Socialism and only in National-Socialism. Every other form, political or philosophical or religious - all other principles and ideals - are irrelevant and indeed counter-productive because only National-Socialism is a pure expression of Aryan Destiny: only National-Socialism represents an unequivocal affirmation of Aryan existence, and expresses that existence **in action**.

National-Socialism makes the Destiny of this civilization, and the Aryan, real and realizable. Everything else is fundamentally irrelevant at this moment in the history of evolution. One either is, or chooses to become, a National-Socialist - and thus fights, overtly or covertly, for the Aryan and civilization itself - or one is opposed to National-Socialism, directly or by inaction, and thus becomes a party, consciously or otherwise, to the decline and destruction of civilization and the Aryan race with its potential to create future civilizations.

For an Aryan, there is no higher honour than to be a National-Socialist and to fight for the principles and ideals which National-Socialism represents. A National-Socialist is someone with a Destiny, a sense of higher purpose - an heroic individual whose life has meaning: someone who by their actions is contributing to evolution, who is fulfilling a divine purpose by maintaining and expanding civilization and the civilizing values themselves. For above all else, a National-Socialist embodies those ideals which have made our race, and our civilizations, great - **honour, loyalty, duty**.

As a National-Socialist, I am **loyal** to National-Socialism, to Adolf Hitler and to my Comrades; I have a **duty** to fight for what and who I am loyal to; and I am obliged by my **honour** to act, in all that I do, in a noble way. But perhaps most significant of all I - like all genuine National-Socialists - am prepared if necessary to die rather than be dishonourable, disloyal and shirk my duty. In these things lies the nobility and the sublime beauty of National-Socialism and the assurance of its ultimate victory.

II Social Engineering and Zionist Control

The term 'social engineering' refers to the changing and re-structuring/re-building of societies in accordance with certain abstract ideas, and is a description of what has happened to all Western (that is, all Aryan) societies in the decades since the Second World War. Social Engineering is, in effect, the implementation of marxism by stealth.

So successful have the social engineers and their supporters been over the past decades, that the natural and consequently healthy beliefs of those of the Western or European civilization are now seen by the majority of Aryans themselves as somehow 'wrong' or 'perverted'. So successful have the social engineers been in changing beliefs and attitudes, that those who champion the true values of civilization (such as honour, duty, loyalty) and who express the genuine wisdom of civilizations (such as the truths about race and nobility) are branded as "extremists" - and there is no shortage of volunteers, of European race, so mentally controlled by the alien ideas of the social engineers, to attack or demonstrate against those real champions of European values, the National-Socialists. Furthermore, effective expression of genuine pro-Aryan beliefs and ideals is now illegal in many Western countries, making the work of the social engineers much easier, and their ultimate goals more obtainable. There is an intent behind this social engineering - a deliberate purpose - and in order to understand this it is necessary to understand what social engineering is and how it works.

Social engineering goes largely unnoticed - it is, in fact, social revolution by stealth. It is the subtle restructuring of societies and the creation of a new type of society out of the old, a type of society which seeks to maintain its status quo by the repressive force of Law. The basic principles of social engineering are simple. First, there is the creation of various abstract and invariably unnatural ideas which are given the appearance of being 'idealistic' - and for the 'good of humanity in general'. There follows the dissemination of books and other material in support of these abstract ideas and 'theoretical moral systems'. Soon, there is agitation for and on behalf of these principles - the gaining of support for them throughout the various levels of a particular society. Gradually, support for them grows among the peoples where the agitation takes place, for by and large the systems seem to appeal to their 'better instincts' (or so at least they are told by the adherents of these systems) - the new supporters often feel themselves to be idealistic pioneers striving to create a better world for everyone. Right from the very beginning these new abstract ideas are anti-national and anti-racial, their concern being for 'everyone, regardless of race' . Soon, the ideas are taught in Universities and other places of learning - and so shape the outlook of those who work in such places, these people then using their influence to inculcate others with these ideas. An 'intellectual climate' develops over a period of time wherein these ideas, and only them, are cast in a positive light - they are seen as the 'right principles', and morally superior to all others, for in the meanwhile those principles and ideals which stand in opposition to these abstract ideas have been subject to a ceaseless campaign of vilification on all levels: and those who support those principles and ideals attacked by all means possible, verbally and physically.

This campaign for the abstract ideas - and the campaign against those who oppose them and who propound natural, civilizing ideals - is aided by the social engineers, and their supporters, having a virtual monopoly on Media outlets like publishing, television, newspapers and so on. The opponents of the abstract ideas of the social engineers are always cast in negative terms, and being denied means of mass expression, these opponents rarely if ever get a chance to express their views to any significant number of people. Should they attempt to do so, there are always those (who support extreme versions of the abstract ideas of the social engineers) prepared to use force and terror to stop them.

It is not too long before the moral 'force' of these abstract ideas holds sway to such an extent that they are taught openly in Schools - and Laws are enacted, in the societies infiltrated by the social engineers, which seek to change the society so that it conforms more to these ideas. These Laws are, for the most part, 'social' ones, dealing with attitudes and behaviour; but some are more direct, outlawing certain views and expressions of opinion. All these changes, and the repressive State apparatus to enforce them, are for the most part welcomed by those in positions of authority in the society, and by parts of the society itself, because they are seen as 'progressive' or 'morally right', contributing to 'creating a better world'. Once Laws are enacted, the work of the social engineers becomes easier - for their opponents are now seen as 'criminals'. Any attempt to counter the ideas, and thus those behind them, is at best stifled and at worst, illegal. Troublesome opponents can be dealt with quite easily - by invoking the new Laws and sending the troublemakers to prison.

What has actually happened is that over a period of time, abstract ideas, and the theories deriving from them, have been used to influence some people and indoctrinate others. With the suppression, intimidation and outlawing of opposing views, the result is control of **minds**, something more effective than overt, direct physical control because it is for the most part unnoticed by the majority. The peoples within a society or societies have been conditioned to think and act in certain ways by the ceaseless propagation of the abstract ideas: in books, newspapers, by teachers in Universities and Schools, by films, television Once the control is sufficiently established, and the 'moral high ground' assumed by the proponents of these abstract ideas, then the trouble-some minority who can actually think for themselves and who are thus un-influenced by the propaganda of the social engineers, can be dealt with. If they are vocal in their opposition, and try to do something to change the status quo, they can be arrested and almost certainly sent to prison under the new Laws which make overt, vocal opposition to the doctrines of the social engineers illegal. If they are less sure of themselves and their own beliefs, they can be 're-educated' and made to see the error of their ways.

One example will make all this clear. The idea that "all races are equal" is one abstract idea created by the social engineers. Following from this is the belief that the concept of racial superiority is "morally wrong", an "outrage" against "humanity" ["humanity" being another abstract, and thus artificial, idea]. Thus, new doctrines are born, new ideas - the study of "racialism" and "racism" in societies. Books are written, research undertaken, numerous articles appear: the study of these things becomes a respected academic field, and an ever increasing number of individuals beaver away to advance the cause of "equality". Society, history, civilizations are "re-interpreted" - evidence found to prove "racist" attitudes in

the past and to show that racial prejudice, as it is now called, is wrong, offensive and so on. Gradually, these ideas gain influence and increasing respectability. The idea of a "multi-racial society" is born - as is the belief that to achieve such a society (which is seen as necessary and desirable from a 'moral' point of view) there must be "education", the eradication of "racist" views and attitudes. This will require Laws - the making of criminals out of those who oppose these doctrines of "equality". It will require a certain compulsion - the teaching of the doctrines in Schools and elsewhere with no attempt made to present an alternative view (partly because the opposing view has been made to seem morally reprehensible and "uncivilised" [note the spelling]). In time, a smug moral climate is created, aided by the so-called 'educated classes' - opposition to the abstract idea and its doctrines is viewed by them (and others) as "unenlightened" and socially unacceptable. During this time of the idea gaining influence, the 'studies' published in support of the doctrines have been accorded 'scientific' respectability [whereas in reality they are pseudo-sciences] and a super-abundance of books, articles and programmes expounding the doctrines appears.

With enough influence gained, and with the moral climate created, 'Race Relations' legislation becomes Law, making discrimination (against non-Whites) illegal, and creating new crimes, such as "incitement to racial hatred". The repression involved in these Laws goes almost unnoticed - for the social and moral climate, created over decades by the adherents of the original idea, conditions those with power and influence, and a sizeable proportion of the majority of Aryans. They are taught - and it is endlessly repeated by all forms of the Media - that "racial hatred" is vile, that racial prejudice (favouring one's own race and people before other races) is "evil"; that such Laws are necessary for harmony and to ensure equality. In short, that the freedom of those individuals or groups who transgress the new Laws is rightfully forfeit.

Thus, in this case, society is fundamentally changed - towards a "multi-racial" one, to achieve which any dissent must be ruthlessly stamped out, in all walks of life: public, social and private. The freedom of the society means the freedom to believe in the ideas and doctrines which now underpin that society - and no others, on pain of imprisonment at worst, and at best losing one's employment or place of residence (as happens when local Council's evict "racist" tenants). Publication of material which challenges the ideas behind this society, is now illegal - and any public demonstration or meeting against these ideas and doctrines can effectively be banned by the Police who act (either consciously or otherwise) as agents of what has become a tyrannical society. Furthermore, the moral climate is such that self-righteous groups, imbued by the social engineers with an almost messianic zeal, are prepared to violently attack and try to silence by physical force anyone or any group whom they see as propagating "racist" views. These groups or individuals, of course, cannot effectively defend themselves from such attacks, since other Laws have been passed ('Public Order Acts') making effective defence illegal. All these things are justified in the name of this new society.

The social engineering that has re-structured the societies of the West is real, and this re-structuring has been for a purpose other than to achieve a mythical 'harmony'. That is, it has been done with intent. The ideas behind the mental control by which the social engineers have achieved their aims have three fundamental things in common, and an appreciation of these enables the purpose or intent of the re-structuring to be understood.

Firstly, they represent a particular 'view of the world'. Second, they are all contrary to the natural spirit, ethos or world-view of those of European race and thus the present civilization. Third, they are all the creations of one particular race.

The 'view of the world' is essentially 'liberal-marxist': it is Utopian, believing that individuals are determined by environment/society and are or can become equal in all things, provided the right social conditions exist. It is supra-national, and supra-racial. It is idealistically materialistic, believing material needs and values determines society and individuals. It is 'peace-loving' in the sense that some mythical world-peace is seen as a goal.

These doctrines have profoundly changed Western societies - from being basically Imperial in attitudes and aims (by which is meant expansionist, imbued with a civilizing mission and putting their interests before those of other races and nations) the societies of the West have become committed to abstract concepts like 'world-peace', 'equality', consumer-materialism and 'democracy' (by which is meant the freedom to believe the doctrines of the new societies and no others). In essence, the ethos of all Western societies has been changed - from a war-like expansionism and pride of nation/race, to a neurotic life-denying materialism. The ideal for the former societies was the heroic fighter/explorer; the ideal for the

present socially engineered societies is either the greyless professional politician or the self-satisfied, materially well-off family

man/woman. In former times, Western societies were geared for War, and were for the most part led by Statesmen who adhered to traditional Aryan values like honour. Now, Western societies are geared for 'peace' and are led (or appear to the majority to be led) by individuals devoid of combat experience who have no personal concept of honour and certainly no racial loyalty.

Fundamentally, all Western societies have been weakened. They have lost their vigour, their assurance, their exclusiveness. In the natural scheme of things, they have become sick - infected with diseases that can only result in the destruction of those societies, the Aryan peoples within them and the civilization those Aryans have created.

Any civilization survives for only as long as its peoples are vigorous and not only defend, by war, their communities, but also believe in themselves and their civilizing mission. That is, survival depends on expansion, on the peoples being imbued with spirit or elan. Once a civilization ceases to possess elan, once it ceases to revere war and those who fight war, forgets or is made to forget its sense of superiority and begins to assimilate aliens, then it declines to its end. **No amount of wishing thinking, sentiment or abstract idealism can change this fundamental fact of Nature.** It is a hard, often brutal, reality - a fact of existence. Once the forward momentum of a civilization has been lost - the thrust of exploration and conquest - then the multitudes external to the civilization, envious of the seeming material achievements of the civilization that the sacrifices and struggles of the peoples of the civilization have achieved, intrude, are assimilated and eventually overwhelm.

What has happened in respect of the Western civilization, is that the doctrines of the social engineers have changed the attitudes of the majority of the peoples of the civilization. The genuine ethos of the civilization - its innate, often instinctive, values and beliefs- have been at first distorted and then replaced. It is no coincidence that the 'ethos' that has come to replace it - and which has profoundly changed all Western societies - is essentially based on the 'christian view of the world'. Christianity, stripped of its theological garments and pagan adornments, is fundamentally a utopian liberal-marxist doctrine: a contradiction *par excellence* of the warrior values and the warrior way of life. Furthermore, it is this warrior way, this warrior ethos, which is the true ethos of the Western civilization, and not - as many assume - christianity itself. Christian values and ideals are anathema to the noble, conquering spirit of any civilization, let alone the Western one. The noble ideals of the warrior are un-dogmatic, based on experience, character and excellence. They are tolerant of other beliefs and views so long as those beliefs and views do not undermine their own warrior goals and their own society (one thinks here of the Romans). The christian way is and always has been dogmatic: believe, or to be condemned.

The doctrines of the social engineers belong to the same world as christianity - they are dogmatic and messianic; they believe that those doctrines and only them are morally right. They are utopian and liberal-marxist, concerning themselves with 'equality for all'; they are supra-racial and supra-national, seeking to undermine and eventually destroy separate races by inter-breeding and creating 'multi-racial' societies. The aims of the doctrines are not to promote the goals of a particular civilization, but to re-make society for the benefit of 'all mankind', even if in the process they destroy those things which make civilization itself possible. Fundamentally, the doctrines, like christianity, describe 'the world', its processes, societies and individuals, in a pre-determined way, according to an abstract theory: those facts, or knowledge or experiences, which do not "fit in" with its abstract ideas and theories are re-interpreted, ignored or suppressed, for belief, dogma and utopian dreams are seen as more important than a genuine understanding or knowledge.

The doctrines breed an almost religious fervour in their adherents, a smug self-righteousness. Genuine critical judgement and instinct deriving from personal experience are replaced by an often stubborn arrogance masquerading as either 'academic' knowledge or hopelessly idealistic sentiments. The doctrines impose, by projection, a set of explanations upon society, history and individuals, and the believers busy themselves with 'proving' that society, history and individuals do indeed behave/work in that way, even if history has to be re-written and pseudo-sciences (like 'social anthropology' and sociology) created to explain inconvenient facts away. This spurious academic knowledge, these pseudo-sciences and these 'proofs' give support to their views on how societies can be changed to make their abstract ideas reality - or rather, on how societies must be changed, by education, Laws and so on. What, then, are these doctrines? They are essentially the marxian ones of environment before nurture; of racial equality; of economic welfare before racial identity; of supra-national forms before self-governing nations; of a material utopia of plenty and the 'brotherhood of mankind'; of commonality instead of the quest for excellence and élitism. But perhaps most significantly, of a mechanistic redemption, for all

'mankind', achieved through changing individuals and societies in accord with utopian ideas. These doctrines express the marxist attitude (even if not described by adherents as being marxist) in total contradistinction of the warrior ethos of the West.

All these doctrines (which include christianity and the various forms of liberalism and marxian-socialism) contradict the ethos of our own civilization. This ethos is Promethean (or, better, **Thorian**, from Thor, the Norse god); it is a warrior ethos, exemplified by a dynamic questing for heroism, excellence and exploration. It is aristocratic, in the true meaning of that term - that is, noble. It asserts **breeding** and personal **character**. It values the overcoming of adversity. It is, in fact, a continuation of the warrior ethos of the Aryan created Hellenic civilization, an ethos evident, for instance, in Homer's Iliad and Odyssey. Essentially, the doctrines of the social engineers have been used and are being used to control the societies of the Western civilization and thus its peoples. Why? Because the social engineers believe it is necessary to achieve their aims. The then Chief Rabbi of the United Kingdom, Dr. Jakobovits, in an interview published in The Guardian newspaper (London) on 7th August 1982, stated that the Jews were chosen to act as pathfinders for the world, and that Israel [and thus Zionism] had a special place as an instrument **to effect the Jew's social engineering upon the world.**

The control exercised by the doctrines of the social engineers is fundamentally a Zionist control. This control, however, does not mean that Zionists themselves personally control the levers or instruments of power or even those things, such as newspapers and television, which support those power-structures which adhere to and seek to implement the doctrines. Such overt control is not really necessary - at least on a large scale. There are sufficient Europeans who fervently believe (for whatever motive) in the doctrines of the social engineers to ensure control and conformity - just as there are sufficient Europeans who for dishonourable personal reasons or just plain stupidity do nothing to counter this control and conformity (particularly if in the process they gain some material advantage).

The doctrines themselves - from christianity to Marxism to social anthropology are the creations of Jews⁽¹⁾. In effect, the psyche of the West has been emasculated by these doctrines and others belonging to the same world (such as Freudian psychology). Or, to be more precise, the psyche of those of European race, since the psyche is basically a representation of the instincts, hopes, aspirations and spirit of the indigenous peoples of Europe rather than a representation of a particular pre-marxist/pre-liberal society or societies. This collective psyche gave form and expression to the ethos - the genuine one - that not only created the civilization of the West, but also gave rise to the Hellenic civilization of Greece and Rome. This ethos is expressed eloquently by Homer and Virgil, and revealed in the attitudes and spirit of the Vikings and, more recently, in the exploration of Outer Space. It is what would be described, by exponents of the doctrines of the social engineers, as 'militaristic' and 'colonial', and of course, racist. This ethos is the acceptance, instinctively or consciously, of race and individual worth. It is the acceptance of the natural order - a belief in the natural order of things, of the reality of what our ancestors called the gods and Fate. And it is this natural order which is at first distorted and then ultimately destroyed by the unnatural abstract ideas of the social engineers. All these abstract ideas are contradictory, in their essence and their effects, to the psyche or soul of the **Aryan**.

The success of the social engineers over past decades has meant that the natural and healthy and often instinctive beliefs of those of European descent are now seen by the majority of Europeans themselves as 'wrong' and 'uncivilised', and nowhere is this better exemplified than in their perception and 'understanding' of that one modern manifestation of the European soul and ethos - that is, National-Socialism. It cannot be repeated too often that National-Socialist Germany was the embodiment *par excellence* of the true European ethos: of the spirit of our own Western civilization. For National-Socialist Germany expressed the real psyche of the Aryan as no other society, since the times of the Greeks and Romans, had done. It was the embodiment of all those virtues and ideals which made the societies of Greece and Rome what they were - civilized.

Naturally, this is not how the majority of Europeans (and others) perceive National-Socialism and National-Socialist Germany. Since National-Socialism was such a genuine re-presentation of the soul of the Aryan, and thus a real threat to not only the doctrines of the social engineers but also the power of the social engineers themselves, it had to be discredited and ultimately destroyed. Even in the early days of the struggle for power in Germany, National-Socialism and National-Socialists were vilified in the Media of the day and violently attacked. Had it not been for the genius and character of The Leader, Adolf Hitler, the social engineers would surely have stifled its development. Because of his outstanding leadership and the courage of his followers, National-Socialism triumphed in Germany. With this triumph of the Aryan will, the social engineers (or Zionists to give them their political name) declared war on Germany and began,

using their overt and covert control of the Media, a propaganda campaign of world-wide proportions with the aim of physically destroying National-Socialist Germany. Even by that time, the work of the social engineers was already well-advanced, and they had many converts and allies in various Western countries. Thus, National-Socialism, Germany and Adolf Hitler were constantly vilified and discredited, portrayed as the "enemies of civilisation", as "evil", and so on. Actual war against Germany was agitated for, covertly and overtly, and atrocity propaganda against National-Socialism began in earnest. After six years, this campaign was successful. The war-hysteria whipped up by the social engineers and their allies and converts culminated in a real war. Isolationist America - without whom a war in Europe might be won by Germany - was manoeuvred into the conflict, on "the side of freedom" as the propaganda of the social engineers put it. In effect, the nations of the West went to war against National Socialist Germany at the urging of the social engineers in order to do what the social engineers wanted but could not do themselves - destroy National-Socialist Germany.

Thus was National-Socialism defeated, by the social engineers using the peoples of the West and its resources. Or at least National-Socialism as a State-form was defeated. But the social engineers meant to ensure that this vital, viable expression of Aryan and thus Western hopes and aspirations and dreams, would never again pose a threat to them and their schemes. So the myth of the 'holocaust' was born - to discredit National-Socialist Germany, and National-Socialism itself, and to further enslave the minds of Europeans by denying them truthful access to the one thing that could free them their slavery: that is, National-Socialism. This myth gave the social engineers justification for their war to destroy National-Socialist Germany, as it led to the development of 'anti-racist' laws: the "racism is evil, look what it led to in Germany, the horror of the holocaust" argument parroted by the Zionist controlled zombies who infest the West today. Furthermore, Laws have been, and assuredly will continue to be, enacted in many Western countries which makes denial of this lie of the 'holocaust', a crime - that is, which makes those who question it, from whatever motive, heretics, and heretics who require punishment. Of course, such Laws may not, in some cases (when the majority are not yet conditioned enough by the doctrines of the social engineers) directly say that denial of this holy myth is a crime: clever legal technicalities will be used, such as "defaming the memory of the dead", being an "apologist for war crimes", "expressing genocidal views" or "inciting racial hatred". But the outcome is and will be the same: any denial of the holocaust myth and legend, either in writing or in speech, is illegal.

Such, however, is the control exercised by the social engineers and their ideas, that few people in Western societies ever question the basis for such Laws demanding that everyone believe in this fictitious holocaust - and by implication the 'crimes of the nazis' - on pain of imprisonment. Here, the societies of the West, under the control of their new masters, have reverted to medieval times when it was heresy to deny christian doctrine and unbelievers could be imprisoned, tortured and killed, all legally and with the approval of the masses. The mentality is exactly the same as in medieval times - as is the mental control exercised by abstract ideas: then, it was messianic christianity; now, it is messianic marxism (often disguised with names like liberalism; democracy; socialism).

The intent of the holocaust myth was to try and eradicate from the Western or Aryan psyche the charisma of National-Socialism and Adolf Hitler - to prevent the resurgence of National-Socialism, and thus to forestall any attempt by those believing in the genuine European ethos to achieve power. In other words, to keep the peoples of the West under control - mentally. And, because there would always be some strong enough to resist and see through the lies to the truth, to make these unbelievers criminals and thus punish and control them and their influence.

On a very real level, the social engineers fear National-Socialism, as they fear the memory of Adolf Hitler. They are fearful because they know that National-Socialism, and the spirit exemplified by Adolf Hitler and his followers, is the one and only thing that can break their power and control and thus free the hearts and minds of Europeans - which can, in short, return the true values of civilization.

At the present time, and for the foreseeable future, the one and only thing that is important for both ourselves as individuals and the civilization we belong to, is this question of control by and for the social engineers or Zionists. On the resolution of this question, the future of not only this civilization but future civilizations depend. There will be either further control by Zionists in pursuit of their messianic dreams - and thus a down-turn of civilization because the genuine civilized values and ethos have been destroyed - or there will be battle against that control, successfully won, and thus a resurgence of civilization and civilized virtues. The first leads inevitably to the destruction, by miscegenation, of the Aryan, and thus

means future civilizations are impossible. The second leads to an Aryan renaissance - the breeding of better individuals and the creation of even higher and more noble civilizations, galaxy-wide. There is no middle-ground - one either fights against the control, or one does not. By doing nothing, the control increases. Further, to fight it effectively one must have the right weapon and know who the enemy is and who is aiding them for whatever reason. The enemies are the doctrines of the social engineers - and the only weapon that is effective against these is the National-Socialism of Adolf Hitler. Only by openly acknowledging what National-Socialism really is, by paying homage to the greatest man of our time, Adolf Hitler, and by being inspired by the example and sacrifices of those who fought and died for him and his Cause, only by doing these things can momentum and thus eventual victory be gained. To do otherwise is already to admit partial defeat - to not really understand what is being fought for and who it is who is being fought: for to deny National-Socialism and Adolf Hitler is to give ammunition to our enemies to use against us - the holocaust lie, the "National-Socialism is evil" lie. Whatever the outward form of the political fight, the inner inspiration must be National-Socialism and Adolf Hitler - if it is not, then one's own psyche is not really free and one is not being true to the real ethos of our race and civilization: one is being, in short, **dishonourable**, still infected in some degree by the alien ideas and poison of the social engineers. If one is not a National-Socialist, open or clandestine, then one's defences are still weak - one is still susceptible to the pressure/lies/control of the social engineers and their mind-controlled lackeys (such as the Police and other officials who enforce their Laws aiding and abetting Zionist control).

This struggle of two directly opposed world-views - the Zionist created one, and the National-Socialist one - is the only struggle that today has meaning. On the one side are the Zionists, and their active and passive allies, who use every means within their power, including terror. On the other side are National-Socialists, avowed or clandestine, whose allegiance is to those values which are genuinely civilized and noble. The former seek to implement their messianic, uncivilized dreams. The latter seek to express the Destiny of civilizations and are thus doing the work of divine Providence. There can be no compromise - only victory or defeat for one side or the other. What is clear, is that the real war has only just begun. What is also clear, is that once the war-like spirit of the Aryan is returned on a large enough scale, and directed properly, toward the real enemies, victory will be ours. It is our glory to live at the right time - to fight, and be remembered when that victory is won.

III The Destiny of the Western Civilization

The Western civilization is the name used to describe the present civilization. The origins of this civilization lie in Western Europe, and the civilization is the exclusive creation of Aryan peoples. The ethos or spirit of this civilization has been described as 'Faustian', and while this is expressive to an extent, it is not accurate, since the real ethos of the West is a contradiction of christianity. The Faust legend, like nearly all medieval ones, is tainted by christianity - in fact, the Faust figure is symbolic of the Aryan striving to be free from the stifling morbid existence christianity imposed upon the basically pagan peoples of the West.

A more accurate term to describe the Western ethos would be 'Thorian', for the character of the Norse god captures the real essence of the ethos. Indeed, the early history of our civilization begins with the pagan Vikings, Angles, Danes, Saxons and Franks and other North European war-loving peoples with a sense of adventure, discovery, inventiveness and trade.

For a long time, the genuine Thorian ethos struggled with the distortion of christianity, and it is right to conceive of that religion as a sickness which affected the civilization. With the Renaissance, the Thorian ethos came into its own for the first time on a large scale. Thus, almost unhindered by the sickness, and drawing inspiration from the pagan culture of Greece and Rome, a genuine Thorian culture began to develop - expressed in science, discovery, conquest, colonization, and technology, and all for the benefit of the peoples of the civilization.

But, like a virus, the sickness of christianity underwent changes - mutating into new strains which undermined the psychic health of the Aryan peoples of the civilization. These new strains were the Reformation, the Counter-Reformation, Puritanism ... Gradually, however and over many centuries, the Thorian ethos grew stronger, undermining the morbid superstitions and dogmatic constraints of what was fundamentally an anti-life religion dedicated to egalitarianism and consequently against race and excellence. The mental and psychic tyranny of christianity had almost been thrown off when a new

tyranny arose to bind whole sections of the peoples of the West in chains. This new tyranny was, of course, the dogmatic messianic idea of marxism.

Marxism marks the beginning of social engineering - that is, social engineers working from within to subvert the peoples of the West in order to gain influence and control, both physical and mental, so that they could implement their messianic dreams. From Marxism, new doctrines arose to undermine and supplant the Thorian ethos - racial equality, the fraud of what is falsely described as "parliamentary democracy", liberalism and so on. All these, and the many other variants created by the social engineers, served to place the Thorian ethos on the defensive.

It is important to understand here that, for the majority, the ethos of any civilization is instinctive - a feeling; an almost intangible sense of Destiny. Generally, the ethos is expressed by the actions of the peoples of the civilization, and these actions are usually inspired by great and charismatic leaders who seem, to the majority, to embody that Destiny - as indeed, such leaders often do. Often, the ethos becomes expressed in a literary form: in a legend or legends concerning the heroic founders of the civilization, and this in itself gives inspiration to succeeding generations. Thus for example the ethos of the Hellenic civilization - the higher culture of Greece and Rome - was expressed by Homer and Virgil. However, because of the sickness of christianity, the vigour of the West was stifled - there was no early epic to inspire, no really great leaders who truly exemplified the genuine ethos - the Destiny - of the civilization. What is remarkable, is that despite all this, despite the sickness, the Thorian ethos not only survived, but began to flourish - a tribute indeed to the inherent vigour of the Aryan peoples of the West. It was due to this ethos that Science flourished - that a genuine, conscious, understanding was possible, of many things for the first time.

In effect, the Thorian ethos has enabled us to understand our own past, our civilization and our existence itself, and it is this understanding, this wisdom, which the doctrines of the social engineers have tried to stifle. For it is this understanding which enables us to judge christianity as a sickness of our spirit - as detrimental to those things which not only create but also maintain civilizations. And it is this understanding, this wisdom, which enables us to perceive the work of the social engineers - to really know our own Destiny and to work toward a solution to the problems affecting us.

In a very important sense which few today really appreciate, the whole history of Western civilization led to Adolf Hitler and National-Socialism. He was a conscious expression of the ethos of the civilization itself. He was gifted with not only an insight into and an understanding of our civilization, but also with the genius to be able to translate that insight and understanding into a practical form by creating a movement, a Cause, which embodied, as nothing before had, the essence of our civilization: the Thorian ethos itself. But he also did much more than this - for by his own efforts, by his own will, he led the movement he had created to victory.

Adolf Hitler, by creating National-Socialism and by leading his followers to victory, gave our civilization a conscious Destiny. This is of immense importance - because of Adolf Hitler, we **know** what our Destiny is. It is no longer merely a vague feeling, no longer merely an instinct or some vague, ill-formed hope. Because of Adolf Hitler, we know exactly what we are fighting for and what and whom we are fighting. But there is something else - something just as significant as the creation and the victory of National-Socialism, as the conscious understanding we have thereby gained: something which makes our enemies tremble in fear. It is the **inspiration** afforded by the heroism of National-Socialists during that great war for Aryan supremacy [50-56 yf] and subsequently. For here, in this bitter and bloody struggle (which is not over yet) lies the greatness of epic - material enough for the Homer, the Virgil of our own and subsequent civilizations; material enough to inspire our racial kin for millennia. In a very important sense, the struggles, the blood shed, the persecutions, **make our Destiny possible.** The seeming defeat of National-Socialist Germany in 56 yf is, in fact, our guarantee of victory - for the spiritual victory belonged to National-Socialism and Adolf Hitler. Our opponents know or sense this because they have tried so hard to destroy every place connected with the National-Socialist struggle for power and the subsequent immolation of our Leader and the immolation of his followers in order to prevent them becoming places of pilgrimage: potent symbols of our Cause and our struggle.

Expressed simply, the Destiny of the West is the triumph of National-Socialism: that is, the creation, by Aryans conscious of their own ethos, of an Aryan State or union of States dedicated to achieving Aryan goals. In effect, this means the creation of an Aryan Imperium or Empire - the realization of The Thousand Year Reich - which gives practical expression to the Thorian ethos: that is, which continues to explore, to establish new frontiers, to create better individuals, to take our race where no one has gone before. In practice this can only mean harnessing those Thorian creations - Science and Technology - to explore and conquer the new and limitless frontier of Outer Space: breeding from this exploration and conquest

new races to take our racial evolution ever further and upward. For such exploration and such conquest is the quintessence of the Thorian ethos, the real destiny which awaits us. To take up this challenge, to be successful in it, to seed our race across the galaxy, requires the triumph of National-Socialism and the implementation of National-Socialist ideals, for only National-Socialism possesses the spirit, the greatness and the nobility to make this ultimate dream a reality.

Adolf Hitler has given us back our noble vision - he has returned us to ourselves: given us the strength to dream again, to aspire to greatness, to create new civilizations and overcome new challenges. He himself always knew he was doing only what was urgently needed - that he was the drummer for another great Leader, yet to arrive. For the great Leader who will create the Aryan Imperium has yet to arrive, and this Leader will **be** the Destiny of the West.

Just as the whole history of this civilization led to Adolf Hitler, so will it lead to this person who will embody the Destiny of the civilization - and thus our race. This person will be 'Vindex' - the one who avenges those fallen in the many battles since 30 yf [1919]. With him, a new, higher, phase of evolution will begin.

1. Sociology - Durkheim, Mauss, Levi-Strauss. Social anthropology - Boas, Benedict, Levi-Strauss. Etcetera.



National-Socialism, Morality and Justice

By David Myatt

National-Socialism and The Fight Against Decadence

A National-Socialist State, or Reich, is a society of people, of the same race and culture, who willingly cooperate together for their own mutual advantage, well-being and advancement. Furthermore, this State is dedicated to real freedom, and the only kind of real democracy that exists, or can exist: folk-democracy. The State only exists to create, maintain and increase this well-being - that is, to preserve, maintain and advance the race itself. This is done by creating and maintaining folk-communities, and by Institutions and structures which enable the individuals of such communities to live prosperous, healthy *and cultural* lives. A National-Socialist society is founded on noble ideals (chief among which are honour, loyalty and duty) and seeks to make these ideals the fundamental principles which govern all aspects of that society, from its educational institutions through to its system of justice. These ideals express *National-Socialist morality*. They express what it means to be Aryan, and thus what is necessary to ensure: (1) the preservation and advancement of race; (2) the creation of healthy, vigorous individuals; (3) the creation of a cultured society embodying the natural ethos of the race.

The morality of National-Socialism is quite simple: what enhances the health and vitality of race and culture is good; what undermines or destroys racial and cultural health and vitality is bad. Since a National-Socialist society or State exists to produce healthy, vigorous people, and since it wishes to encourage them to live in a healthy, natural, way, it is only logical that such a State seeks to discourage or ban what is harmful and bad to racial and cultural health, well-being and advancement. What is fundamentally important in creating and maintaining such a healthy society - and thus vital to producing healthy, vigorous people - are ideals; that is, the pursuit of excellence by individuals motivated by noble concepts such as duty. A National-Socialist society means people working together for the common good of the folk - that is, they place the long-term interest of their folk, and society, before their own self-interest. They act in a noble way because they accept and understand that there are more important things in life than simply selfish indulgence - and that one of the most important things in life is the health, welfare and advancement of their own folk.

Thus, it is necessary for the interests of the folk to come before self-interest. Without this noble attitude among the members of society, there is no civilization, no advancement and no well-being. Accordingly, such noble individuals accept that what is detrimental to such a society, and thus the folk within that society, has to be discouraged or banned. What is detrimental to such a society is everything and anything which weakens or tends to weaken individual health, well-being, and vitality; and anything which weakens or tends to weaken the health, well-being and vitality of the race as a whole.

Thus any literature, Art, music, film or whatever which does not express or uphold positive noble ideals is detrimental and has to be rejected, by individuals just as much by the State. What is detrimental is what is *decadent* - and decadence itself is a decline in or loss of, excellence. Decadence undermines and destroys individual vitality.

In the realms of Art, music and such like, there is not, in reality, any such thing as 'artistic freedom' - a licence for individuals to do whatever they want regardless of the consequences to themselves or others. There is only *healthy* or *unhealthy* Art, music and so on. What is healthy, and pure, is what encourages or expresses what is vital, life-enhancing and noble. What is un-healthy is what is decadent - and decadence undermines health and vitality because, for instance, it is 'neurotic' or un-inspiring or expresses what is ignoble, cowardly and selfish. Decadence itself is like a contagious disease - it weakens people, and it needs to be fought like a contagious disease; brought under control and then wiped-out. Those with a strong character - and thus with a healthy, vigorous and noble attitude to life - know this instinctively or accept it, and it is only those who themselves are diseased, or weak in character, who do not know this or who will not accept it.

It is one of the duties of members of a National-Socialist State to fight against the disease of decadence, and take and/or support whatever measures are necessary to bring this disease under control, and

eradicate it. This is the noble and wise thing to do. Anything else is fundamentally a selfish self-indulgence and leads sooner or later to the destruction of noble values, the civilization which is based on such values.

Fundamentally, a National-Socialist is someone whose life has a noble purpose: someone who is motivated by idealism, and who strives to uphold civilizing values. Because of this, such individuals possess, or strive to possess, *purity*; that is, they possess or strive to possess a noble character. Character means self-discipline, self-control - a determination to pursue some supra-personal ideal however hard or difficult this is. In contrast, a weak or decadent person - an impure person in thought and/or deed - is lacking in discipline, and prefers to selfishly indulge themselves, and selfishly 'express' themselves, whatever the consequences. Such weak, impure, individuals lack *perspective* - they see their own lives in isolation, and have little or no understanding of, or feeling for, civilization and higher culture. They place no value on things other than materialistic, hedonistic, ones - and judge everything, from Art to music to politics, by whether such things can bring them 'pleasure', or satisfaction, or something equally selfish. The morality of these impure individuals is a sub-human one, as their way of life is sub-human. Sub-human living is what results when individuals, ignoring their noble duty to their folk, pursue lives of selfish indulgence. Such individuals neither know of nor care about, the spiritual importance of race and the numinous, civilizing, power of honour.

National-Socialism and Family Values:

The sub-human, impure, living which has come to dominate the modern world is evident particularly in the decline of standards in marriage. National-Socialism holds marriage, and family life, in high regard because what it considers is important is the acceptance, by individuals, of the noble values of honour, loyalty and duty, and a desire to implement these values in everyday living.

Marriage involves making a vow, or swearing an oath, to be *loyal* to one's chosen partner, as it involves doing one's *duty* to one's race - that is, producing and nurturing children. This marriage vow is - or should be - given on one's *honour*. To break this vow of loyalty is a cowardly, dishonourable act, and shows a lack of self-discipline, a weak character. There are no excuses for weak behaviour, or acting dishonourably. Either a person acts honourably, or they do not. If they do not, they have dishonoured themselves, and shown themselves to be weak and thus impure.

Of course, striving to be honourable is often difficult. But what matters is that the individual is prepared to try; that is, they are determined not to 'give in' when difficulties and hardship arise. They are prepared to uphold the values they believe in, however it may inconvenience them, because they believe that such values are more important than their own pleasure and their own happiness. Thus do such individuals who so strive to be honourable do their duty, however difficult it may be.

Weak, and impure, individuals on the contrary easily give up when difficulties or hardship arise. They prefer to place their own welfare, their own pleasure and happiness, before that of their partner and their family. These weak individuals lack any notion of duty. Certain conduct is impure, and thus immoral, because it shows a lack of self-control; it shows a weak character and a disregard for honour, loyalty and duty.

Civilized behaviour is noble behaviour - and a noble person shows self-discipline and adheres to the noble, civilizing, values of honour, loyalty and duty. Family values - and morality in general - derive from civilized conduct, and this civilized conduct is created and maintained by these noble values. Without them, sub-human living results, and what is noble and pure becomes trampled upon, to the ultimate detriment of individuals. Sub-human living, and impure, sub-human, values undermine and destroy the potential that we as individuals possess to evolve further. In a very important sense, the family is created by a striving to live in a noble way as its very existence ensures, or should ensure, that these values survive and flourish in succeeding generations, thus enabling evolution, toward higher life, to continue.

II: National-Socialism, Justice and Penal Reform

Justice

The abstract Law of the modern world has displaced justice. Real, or natural, justice is a fairness, deriving from noble conduct. The system which has been created to enforce modern Laws - Police Forces, Courts of Laws, professional lawyers and Judges - and the prisons which have been created to 'punish' those found guilty of actions contrary to these Laws, are fundamentally ignoble, as they are expressions of the impersonal, tyrannical, societies which have been created. Prisons, in particular, are

dishonourable institutions which seek to physically intimidate prisoners and impose their tyrannical will - or the will of the System - on prisoners by force. Prisoners are forced to obey whatever orders or instructions they are given, either by the threat of physical force (and sometimes actual physical force), or moral blackmail ("you will be released early if you abide by our rules and do what we say").

A real tyranny has been created in the majority of modern countries because the system which has been created makes the individual powerless - before the might of 'the Law'; before the authority of the Police; before the threat of punishment by Prison warders - and because the legal system itself no longer gives anyone accused a fair chance to defend their own honour and physically fight, in a fair way, to clear their name.

Real genuine freedom - the basis for a civilized way of life - lies in the ability of individuals to determine their own lives by being able and willing to physically defend themselves, their own honour and that of their family and kin.

Fundamentally, the whole system which has arisen in Western nations derives from medieval times when monarchs had absolute authority, and they tried to maintain their absolute authority by harsh punishment. This was the situation that still existed, for instance, in France in the time of Louis XV. His authority was supreme, and he strove to show and maintain this authority by harsh punishments inflicted in public.

Gradually, due to reform movements, the harsh nature of such punishments was reduced, in France and throughout Europe, as gradually the public exhibition of such punishment being inflicted died out. Prisons, however, remained, and although reformed and less severe than previously, they still deprived a person of their liberty as they still tried to make prisoners obey, on pain of further punishment.

However, what did not fundamentally change was the absolute authority exercised over the individual, and the disregard of individual character. The authority was merely transferred, from the monarch, to the State, with Institutions being developed which possessed the authority to arrest an individual, deprive individuals of their liberty, and try those individuals in an abstract way in a manner most individuals could not understand. The individual, in most cases, had to rely on 'experts' to represent them in Courts of Law, as, once arrested for some offence, the individual forfeited most of their rights. The individual then had to wait until the 'due process of law' was complete, and if innocent and found guilty, could do very little, or nothing. The individual was powerless once caught up in the System.

The System continued the barbaric medieval practice of treating people like serfs. The System itself behaved like a feudal lord - the serf or peasant could be forced to forfeit what rights and freedom they possessed if that serf or peasant 'transgressed'.

This whole system is tyrannical because it undermines and seeks to break individual character and individual spirit. It does not allow the individual to defend themselves - and their honour - by such things as 'trial by combat'. Instead, it de-humanizes the individual; it seeks to make them obey and conform to an impersonal system over which they do not have any control or influence. *It does not give them a chance to prove, by their own wits and strength, their innocence.*

This system is dominated and made by abstract, impersonal, ideas. Real justice depends on personal honour - on individuals allowing their honour to be tested. Real justice gives the individual a fair chance to go free, if they can triumph in a test of physical skill or courage.

Justice means testing the honour of an individual - - it means allowing God, fate, 'the gods', or the cosmic Being, to decide if a person is honourable, or not; innocent or not. Real justice does not depend on technical 'evidence', on obscure points 'of Law'. It depends on individual character. An innocent honourable person will always wish to prove their innocence, their character, by allowing themselves to be tested, by combat or in a fair fight with their accuser, since that person feels that given such an opportunity, 'justice will be seen to be done'. Furthermore, an accused person who for some good reason cannot so fight, can be championed by someone else, who will fight on their behalf, this champion being so willing to fight, to champion the honour of that person, because they have made a personal decision based on their assessment of the accused person's character.

Likewise, no human being should be caged like an animal, deprived of their dignity, and be kept confined and at the mercy of other people.

Such feelings as these, such assessments as these, derive from noble character; they allow for character.

Basically, ***justice exists in fair, noble individuals who uphold honour and who live by honour.***

Justice does not exist and cannot exist in anything abstract, be it in a law, a court, an Institution or whatever. Real justice is based on a human scale; it is always individual and takes account of the character of the individual. *Real justice lives only in individuals* - it has no life, no being, outside of individuals, and it cannot be made to live in dead, lifeless, or abstract forms.

The modern world, in its ignoble decadence, has tried to make justice something impersonal and abstract. As a result, an inhuman, tyrannical, system has been created which is destroying individual character and which has almost eradicated honour. This system seeks to break the spirit of an individual. As such, this system represents everything which is dis-honourable, and uncivilized. It is fundamentally inhuman, irrational, cowardly and ignoble: opposed to the spirit, the nature, and the well-being of all human beings, manifest as this is in honour.

Our honour is what makes us want to look after ourselves - and carry weapons to enable us to do this, if necessary. Our honour is what makes us want to settle some disputes and arguments by a fight - by a trial of strength. Our honour is what makes us feel that *no one* has the right to take away our freedom, and enslave/imprison us, for whatever reason, and that if by some chance we are so enslaved/imprisoned we must fight and struggle to regain our freedom. It is our duty to try and escape if we are caged like some animal. Our honour is what makes us hate any system or institution designed to keep us enslaved/imprisoned, where escape is made difficult, and where other people have power over us, and where we are supposed to obey, on pain of punishment. Our honour is what makes us feel that the only justice which is right is that obtained by *trial by combat* - where we will have a fair chance to prove ourselves and secure our freedom. Our honour is what makes us feel that the only *system* of justice which is right is that which tests the validity of any charge or accusation brought against us, by anyone, by this trial by combat.

For too long there has been a dishonourable, inhuman system of justice, and ignoble laws. The system of so-called justice we now have - with Laws, a Police force, with Courts and law officers trained in 'law' - is a system designed by decadent capitalist cowards to create and maintain a society of decadent consumers. It is a system designed to emasculate us; designed to break our spirit of honour and so destroy what makes us human. It is an impure, barbaric, system.

An noble system of justice is a system created for, and maintained by, honourable individuals.

These individuals live by a strict Code of Honour - a strict code of human ethics. Such a noble system of justice is based on *personal honour*, and thus on the right of the individual to defend themselves, and their honour, by trial by combat - or have someone champion their honour. Such a system is healthy, natural, civilized and for honourable individuals.

To create such a natural system of justice - or rather to return to it - the present system will have to be totally destroyed. This requires a revolution - particularly in people's *attitudes*. There has to be a return to valuing personal character; to upholding honour. There has to be a return to morality and reason - to humanity itself. There has to be an understanding of what justice really means. The present impure society has to be completely overthrown. In brief, there has to be a revolution and then the practical implementation of the ideals of honour, duty and loyalty. Anything other than a total revolution brought about by changing people's attitudes and way of living is uncivilized, and a compromise with tyranny.

Of course, creating an entirely new system based on individual honour, and allowing for individuals to defend their honour in a practical way, by such things as trial by combat, is difficult. But it is not impractical. The obstacles which exist are only there to be overcome. And they can and will be overcome given our human inventiveness, our human determination and a noble desire to implement noble ideals in a practical way. All that is required - all that is ever required in such circumstances - is a 'triumph of the will': a re-affirmation of our humanity. of using our will to change ourselves for the better.

Penal Reform

Honour demands penal reform. The present penal system, where individuals are kept in prisons, is uncivilized and dishonourable. Furthermore, prison simply does not work - it seldom makes individuals change their attitudes or behaviour, as it just wastes the lives of those imprisoned, giving them little or no opportunity to make something of themselves. In a noble society, created after a revolution, no prisons would exist, just as there would be no such thing as 'the death penalty'.

The basic and unalterable principles involved in an honourable, *human*, treatment of those who, having been accused of transgressing the noble customs of a society of honourable individuals, are found to be guilty, are: (1) Exile to another land; (2) Community service; (3) Compensation paid by the accused to recompense those they have offended; (4) Character building exercises.

Exile means the individual is allowed to go and live freely in another land. Community service means the individual is given a chance to show some noble character. It provides them with an opportunity to reform themselves, so that they can take a full part in the community. Compensation means a restoration of the

honourable custom of *Wergeld*. Character building exercises means arduous and/or *dangerous* adventure-type courses or training designed to test the individual, take them to their limits, and bring out the best in them; it also means giving them an opportunity to prove themselves by doing heroic deeds - for example, in battle.

Only these principles - of reform of the accused or exile of the accused - enshrine civilized, honourable, behaviour, toward those who for whatever reason are found wanting. Anything else is uncivilized and inhuman. Anything other than these principles does not represent a *conscious* attempt to create an entirely new type of society based upon noble, civilized, ideals. A truly human society must strive to implement noble principles, however difficult it may seem.

Fundamentally, a noble society is optimistic where individuals are concerned, believing that most, given the necessary guidance, understanding and opportunity, can and will change themselves for the better. What is important is allowing for change - creating structures which aid such change in individuals and which provide them with the opportunity to become useful members of their community. What is important is seeking to build individual character, by practical means based on a striving, or quest, for excellence. Those who cannot or will not change, after being given the opportunity to do so, will be a minority.

The notion of punishment - particularly prison - as a 'deterrence' to uncivilized behaviour has to be replaced by the notion of personal honour. There has to be a complete and fundamental change in people's attitudes: away from abstract often political ideas back to a human morality based on individual honour.

For the minority that cannot or will not change, and who persist in uncivilized behaviour, even after being given opportunities to change, there can only be exile from society, for such recidivist individuals have proved themselves to be ignoble, and they are not wanted in a civilized society.

III: Eugenics and Racial Socialism

Eugenics is the science which deals with ways and means of improving a particular race. It is a fundamental principle of National-Socialism that racial identity and racial improvement should be encouraged. This racial improvement is an advancement - a further evolution.

One of the fundamental aims or goals of National-Socialism is to create an entirely new, higher, race.

However, the means which National-Socialism would use to create this higher race of beings have been mis-understood for decades, mainly due to the lying, ignoble propaganda which the dishonourable enemies of National-Socialism have produced and virulently propagated in order to try and discredit the noble aims and the noble ideals of National-Socialism.

The primary purpose of a National-Socialist society, State, or - more correctly - Reich, is to encourage healthy individuals of strong character who represent their racial ethos: their own culture. Such a Reich aims to encourage, nurture and produce, individuals who are of the culture and race of that Reich, who live in a way consistent with that culture. To enable this to be done, such a Reich would pursue idealistic goals, as it would make noble standards ideals for individuals to strive for. That is, such a Reich would encourage a quest for excellence by setting high standards for individuals to achieve. The best, most noble individuals would be standards for other individuals to compare themselves with and strive to emulate. The structures and Institutions of such a Reich would embody these standards and this quest for excellence. Marriage itself would be such an institution, with the noble aim being to produce and nurture healthy children and encourage those children to uphold and pursue noble ideals and the quest for excellence. Thus, such a Reich would encourage individuals to be noble, responsible and act in a mature and wise way by placing the well-being, future and welfare of their race before their own self-interest and their own selfish pleasure.

This natural quest for excellence by individuals and their Reich pursuing high ideals is the eugenic mechanism which National-Socialism would use to create a higher race of beings.

In practice, this means that such a Reich would make it possible for such higher individuals to be produced by encouraging healthy, noble, individuals to marry and by giving practical and financial support to them to enable them to have several healthy children. Thus, there would be Reich-subsided, or free, housing; excellent health-care facilities; and financial incentives. For instance, mothers would be entitled to a generous Reich income to enable them to care for their children.

Furthermore, the Reich itself would pursue noble goals, since what is best in individuals is brought out by those individuals striving for excellence. For instance, in such a Reich, there would be dignity of labour,

with every kind of work necessary to ensure the well-being and future of that Reich and its members being respected. That is, a classless system of comradeship would be developed, with there being no division, either financial or otherwise, between those engaged in any type of work, since the Reich itself depends on the well-being of the people within it, and because the Reich itself is organic, each aspect dependant on the other, and each of importance for the whole. This is National, or 'racial', *Socialism* - idealistically aiming to dignify all members of a particular race, the work necessary to create and maintain a noble society, and aiming to provide the individuals in that society with what they need to live a healthy, noble, existence free from poverty and free from exploitation. Such a society further aims to provide the opportunities for individuals to improve or advance themselves, as it rewards those of nobility and those who achieve excellence. That is, it values and encourages individual *character*, setting standards whereby excellence of character can be created in individuals.

It is this combination of racial awareness, noble idealism, and racial socialism which is the eugenic method of National-Socialism. Indeed, this combination is National-Socialism, expressing as this combination does the unique, evolutionary, wisdom which is National-Socialism. Thus, National-Socialism itself - its principles, its ideals - is a eugenic means of producing a higher race. No other specific eugenic measures are necessary, just as it is neither necessary nor desirable to try and create a 'genetically engineered' race.

It is a lie - created by the enemies of National-Socialism - that a National-Socialist Reich would exterminate, or seek to exterminate infirm members of the people of that Reich and members of other races who either lived in that Reich or dwelt elsewhere.

In respect of other races, a National-Socialist Reich - once established and secure - would seek to encourage other races to form their own ethnic States dedicated to the welfare and well-being of a particular race. It would do this, because this is the noble, National-Socialist, thing to do. The 'living-space' that an expanding race would require can be acquired through the exploration, conquest and settlement of that final frontier which is Outer Space - through the pursuit of the noble, numinous, goal of a Galactic Empire. This is because our Destiny is to create a higher civilization and use that civilization to seed ourselves across the stars. The very pursuit of this numinous goal will create higher, and entirely new, races of beings in a natural way.

In respect of members of its own race, a National-Socialist Reich would care for the aged, the sick and the infirm because this is the noble thing to do. Further, such a Reich would expect offspring to take an active role in caring for their elderly parents, if necessary, as it would provide adequate and generous financial, and adequate and generous medical, assistance to enable them to do this. This is noble because such care is how such offspring can repay their parents for the care they themselves received as children. However, such a Reich would provide compassionate care for those elderly bereft of offspring. It would also take the healthy and noble view in respect of the infirm elderly and the terminally ill - allowing such people the opportunity, should they wish, to end their own lives in a dignified way.

Furthermore, a National-Socialist Reich would expect its members to act responsibly and in a noble way by placing the welfare of their race before their own self-interest. Thus, an individual with an inherited genetic defect would be discouraged from producing offspring. They would be expected to act in the best interests of their folk, and so not produce defective offspring.



Occultism and National-Socialism

By David Myatt

Preface

Both the true nature and the cosmic importance of National-Socialism, and Adolf Hitler, have been, and still are, misunderstood. In recent decades, many attempts have been made to identify, or explain, what has been called "the Occult roots" of National-Socialism, just as many people who profess to be Occultists have attempted to explain what they have described as the "Occult nature" of National-Socialism. The Occult is the modern term used to describe certain "hidden", "secret", esoteric or mystical beliefs, practices, knowledge or arts. Included in this term are Witchcraft, modern "paganism", Satanism and what has become known as "magick".

The true nature of the National-Socialism of Adolf Hitler is that National-Socialism, as outlined in the first chapter of this present work, uniquely represents, and uniquely expresses in a modern way, the organic wholeness of the cosmos and the individual which predated the Christian, or Nazarene, division of it into conflicting opposites. This division was abstract, dogmatic and in conflict with the reality which exists in Nature, in the cosmos and in we ourselves, as evolving, diverse human beings. The result of this fundamental division, and the acceptance of Christianity among Aryan or European nations, was the suppression for over a thousand years of our physical nature and our unique Aryan *ethos*. This *ethos* has been described as both Dionysian and Apollonian, and one of the most significant, important and hitherto suppressed aspects of this natural and healthy *ethos* is our "Faustian", or more correctly Luciferian, spirit - our aggressive, war-like, conquering and inquisitive nature.

What has not been understood, except by a few, is that National-Socialism restores what is natural: what is balanced or harmonious. It does this for we ourselves, as individuals; for Nature, and for the cosmos itself. Thus, for example, and in respect of the individual, National-Socialism restores that healthy vitality - that physical exuberance and acceptance of our physical nature - which Christianity suppressed and distorted, to the detriment of our Aryan psyche and our present European civilization. National-Socialism, in brief, restores that essentially pagan joy in living which our pagan ancestors tried to express through their natural and instinctive religions. Occultism at its best, and most rational, is but a modern attempt to try and capture and express, in the life of the individual, one of the "missing", suppressed or lost elements of our own nature, just as it is, at its best, an attempt to try and capture and express the essential *numinosity*, or spiritual nature, of Nature herself and the cosmos. Hence part of its archetypal appeal. In some ways, some aspects of Occultism, as Jung understood, strive to represent our suppressed 'dark' side, our instinctive unconscious, and there have been some attempts - one by Jung himself - to understand National-Socialism as a modern re-birth of this suppressed 'dark' or instinctive side: a re-birth, in Jung's words, of Wotanism or Odinism.

The truth, however, is that National-Socialism represents the wholeness itself - it does not represent just what has become described as the 'dark', 'shadow', instinctive, or unconscious aspect of our Aryan nature simply because this aspect does not, or rather should not, exist by itself. There is only the wholeness, the organic unity, itself. In the incorrect terms of the abstracted opposites of Christianity, National-Socialism is both the light and the dark; in the incorrect terms of modern psychology, National-Socialism is both our instinctive nature, our unconscious, and our consciousness or reason. What is of supreme importance is to understand that this division into opposites is fundamentally wrong, against our nature as Aryans, and that therefore any attempt to describe National-Socialism in terms of such opposites is also wrong.

In fundamental terms, this means that any and all attempts to link National-Socialism with Occultism, or with any aspect of Occultism, modern or otherwise, are doomed, just as any and all attempts to "explain" or "understand" National-Socialism in psychological terms are also doomed. This is so because Occultism and psychology - like Christianity itself and the Judaism from which Christianity derives - are founded upon the fundamentally abstract and flawed notion of opposing, or contradictory, opposites, and because, in the case of Occultism, Occultism does not represent or express what actually exists, in ourselves, in Nature and in the cosmos. In simple terms - and as outlined in Chapter I of this present work - National-

Socialism and the Occult are incompatible, just as National-Socialism has rendered the Occult, Christianity and even modern psychology, obsolete.

Quintessentially, National-Socialism is a modern, conscious and unique expression of the organic wholeness of the order which is manifest in we ourselves, as human beings; which is manifest in Nature, and which is manifest in the cosmos itself. Consequently, only National-Socialism can preserve, and enhance, this order - and maintain the balance, or harmony, which is essential for us to live healthy, vital and evolving, or civilized, lives.

I - National-Socialism and the Occult

National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other.

National-Socialism is fundamentally opposed to Occultism for two reasons. Firstly, because National-Socialism is an expression of what is civilized - that is, it represents the reason, *order* and noble enquiring attitude which gives rise to and which maintains civilization. Philosophically, the foundations of National-Socialism lie in the civilization of ancient Greece, and particularly in the work of Aristotle for whom the cosmos, and thus Nature, were an ordered, awesome and wonderful creation which we, as human beings, could understand, or apprehend, through Thought: through the power of reason. Furthermore, the cosmos, and thus Nature, are understood as working - as being manifest to us - in accord with certain ordered processes or laws. What exists, obeys such natural laws, and all phenomena - all that we as human beings can observe or know - can be explained in terms of such processes or laws.

Understanding arises from a knowledge of these laws, with such laws having to be discovered, by us, through observation and practical experimentation.

The second reason that National-Socialism and the Occult are opposed is because what makes National-Socialism unique - and thus of fundamental importance - is that National-Socialism is a unity, a wholeness, a genuine expression of what exists, being both spiritual and civilized. That is, National-Socialism does not champion or uphold a lifeless materialism or a lifeless logic - rather, it champions and upholds the ordered, living, vital essence of existence itself, composed as this essence is of what is both spiritual, or *numinous*, and what is ordered, rational and thus civilized. In simple terms, ***National-Socialism and National-Socialism alone represents and upholds the original, organic, unity which has been lost, and out of which all other beliefs, creeds, philosophies or religions abstracted opposing opposites, to the detriment of our understanding, our well-being, our evolution and our very existence as human beings.*** This unity is essential to a fulfilling human existence, and only from it can further upward evolution occur.

In contrast, Occultism is based on a totally different *Weltanschauung*, or "view of the world".

Fundamentally, the basis of Occultism is firstly, a specific belief or dogma, and secondly, the general belief that Nature, and the cosmos, is somehow "mysterious", unknowable and/or "magickal" - that is, subject to miracles or events which contradict the natural order and which cannot be explained rationally. The specific, or particular, belief or dogma underlying a particular Occult art is often, however, derived from some phenomena or series of phenomena, or some particular personal experience or experiences, with such phenomena and such personal experiences often being illogically extrapolated to form the basis of some cult, religion, sect or whatever. Furthermore, a lot of Occultism is based on a belief in supernatural powers. In contrast, National-Socialism accepts that there are no mysterious, terrifying, supernatural entities or powers, or disembodied spirits. It does not offer idle speculation about such things as reincarnation, and a personal life after death, as it does not depend on or accept the speculation, the belief, or the dogma of any other creed, faith or religion. Instead, it affirms its own exclusive understanding of life, death and the cosmos, based on the accumulated wisdom of thousands of years of civilization. That is, National-Socialism is a complete, self-contained, exclusive *spiritual* philosophy, or religion. ***National-Socialism, with its wholeness, its unique combination of spiritual understanding and reason, renders Occultism obsolete.***

National-Socialism is a rational but *numinous* - or spiritual - explanation of the true nature of the cosmos and our place in the cosmos; it explains, for the first time, the nature of our humanity and the nature of that living Being which is beyond us as individuals and which is the source of our existence and our Destiny. In explaining such things, National-Socialism does not destroy or undermine the awe, the

numinosity, the wonder, and the power of Nature and the cosmos. Rather, such a rational understanding *enhances* that awe, numinosity, wonder and power because it provides us with perspective, with meaning - with an insight into our real relationship with those things which are beyond us and which we depend upon for our existence, our health and our Destiny.

In respect of unusual, or still unexplained phenomena, National-Socialism expresses a balanced, or organic view. That is, it is open and enquiring, believing that such phenomena can be or will be explainable, in rational terms, given sufficient thought, and sufficient data. Such phenomena may also give rise to new laws, and thus a new understanding of the cosmos. What is important, is a noble, open and enquiring attitude to such things.

In respect of underdeveloped "psychic" powers and abilities which we, as human beings, may possess, National-Socialism is also balanced, or organic - that is, open and enquiring. It asserts, however, that what is of fundamental importance, insofar as individuals are concerned, is *personal character* - the development of a noble attitude. If such powers and abilities exist, then they can only be developed naturally once such a foundation of noble character has been created in the individual. For without such a foundation, such abilities and such powers are unbalanced, and thus detrimental to that individual and what is beyond that individual - the folk, civilization and the cosmos itself.

It needs to be repeated that only the organic philosophy - or religion - of National-Socialism expresses the essence of our existence, the nature of the cosmos and what is necessary for us, as human beings, to continue the glorious work of evolution by creating a new race of higher, more civilized beings. Accordingly, all other philosophies, religions or beliefs - including Occultism - are now irrelevant, obsolete or detrimental to our existence and to the future evolution which is our Destiny as human beings.

II - Paganism and National-Socialism

A genuine pagan is someone who believes there is a creative force in Nature which produces, or is responsible for, and which changes, living beings, including ourselves. Furthermore, a pagan also believes that conventional religions, with their idea of an all-powerful deity or God, are unnatural since Nature and its creative force cannot be represented by a single, all-powerful, anthropomorphic deity. Expressed another way, a genuine pagan is someone who respects Nature, and her creations, and who accepts that what exists, in Nature, has some order or purpose.

However, the term 'paganism' has over recent years been used - incorrectly - by people who adhere to extreme 'Left-wing', or Marxist-type, causes, as well as by those mis-guided Aryans who have rejected those creations of our present civilization, science and reason. Accordingly, the term 'pagan' has now become associated with various 'trendy' causes and various weird, beliefs. These types of people are not genuine pagans.

Essentially, paganism means a certain attitude to life; that is, a particular way of living. It does not mean, and does not necessarily involve, worship of strange gods and goddesses or spirits; weird rituals, or 'spells and conjurations'. Genuine ancient paganism was an *instinctive* belief in a particular folk or community, in the Destiny or importance of that folk, and what is necessary to ensure the well-being and survival of that folk. In all genuine paganism there is an understanding of or feeling for the particular land or place where the folk dwells - that is, a regard and even reverence for 'ancestral land'. The ancestors of the folk are regarded as being present in or re-born into, this ancestral land. The well-being and survival of the folk depend on *respecting* these ancestors, respecting the land itself without which these ancestors would be 'homeless', and respecting the forces of Nature which produce the land, give it its fertility, and which are more powerful than any individual. Thus, a genuine pagan has a sense of the organic nature, or wholeness, of their community or folk, and of how this folk is balanced between their land and Nature herself. There is, in short, a genuine sense of belonging.

Thus, there is in genuine ancient paganism an explanation of the place of the individual in the general 'scheme of things', as well as an explanation of the origins and importance of a particular folk or community. Mostly, these explanations take the form of myths and legends.

Paganism is thus a natural, instinctive, 'view of the world' or *Weltanschauung*. It is also more natural, more productive of individual well-being, and more correct, than conventional religions like Christianity.

Such religions are in many ways unnatural abstractions which destroy the natural balance a folk attains with its ancestors, its ancestral lands and its sense of Destiny. Such religions also elevate an abstract, unhealthy, world-negating, anti-Nature spirituality above physical well-being, as they replace the ideal of individual and folk excellence by obedience and faith to some Church or some God. Such religions also deny folk-destiny - affirming that all folk communities are equal in the sight of God/Allah/Buddha and so on.

National-Socialism is basically a modern, *conscious* (as distinct from instinctive) paganism. That is, it is a modern, conscious and *rational* understanding of our place, as individuals, in the natural and cosmic 'scheme of things'. National-Socialism explains, and makes conscious for the first time in history, the importance of Nature, and of *all* of her creations, including, most importantly, *race* and *individual character*.

National-Socialism also reveals the ethos of the Aryan peoples of this world - of who we, as Aryans are; what we must do to live healthy lives; what our unique Destiny is, and how we can continue with and build upon the achievements of our ancestors. National-Socialism expresses how we are balanced between Nature and our folk - between *Blood and Soil*.

The essential importance of National-Socialism is that it makes us aware of such things as these in a *practical* way which enables us to live healthy, fulfilling lives and move-on to become higher, more civilized, beings, where it is to be understood that 'civilization' means and implies a community of *warriors* who uphold noble warrior values such as honour. National-Socialism is so revolutionary and so important because it is a practical means to construct a balanced pagan, warrior, society and so create a new race of higher beings - a new type of person - thereby continuing the creative work of Nature. National-Socialism is fundamentally anti-materialistic - it is in revolt against all forms of selfish decadence, for these upset the balance of Nature and ultimately undermine and destroy Nature and her creations, including race and excellence of individual character.

National-Socialism reveals to us, as individuals, our unique place in the cosmic scheme of things, and shows how we can use our lives as they are meant to be used - to create something beyond ourselves. This involves us in respecting the creations of Nature, and thus championing our own unique race, our own unique racial culture and our own unique racial Destiny.

Thus, National-Socialists champion natural, ordered, civilized values in a world increasingly full of unnatural, disordered, uncivilized values. National-Socialists champion Nature - and life itself - while the enemies of National-Socialism champion death and chaos.

III - Cosmic Reich

What do you think was the esoteric current behind the Third Reich and Hitler/the NSDAP? Did this derive from an ancient tradition, or was it of fairly recent origin via Thule, for example?

Basically, and as I mentioned in my *The Enlightenment of National-Socialism*, Adolf Hitler was a means whereby the cosmos restored the balance that had been lost. By creating the National-Socialist movement and by creating the Third Reich, Adolf Hitler gave us as Aryans the means to achieve that balance without which our further evolution, as Aryans, is impossible. In brief, he restored us to our unique racial *psyche*. Furthermore, he revealed the Destiny of our whole human species, and made that Destiny possible. That is, he revealed the truths about race, racial ethos and culture, individual excellence, and triumphing over adversity through using our will to change ourselves for the better.

He did this naturally, not mystically. That is, he was in a profound way supra-human *and self-contained*: the cosmos in evolution and being made manifest in an individual. I do not mean this in a 'theological' sense, but in a naturalistic way: he was what most of us have the potential to become; a more highly evolved being. What existed, esoterically or otherwise, before his emergence is now irrelevant - he himself, and his movement, are the esoteric current of our times and of the next Aeon. He relied on no previous esoteric current, and was not part of any - he was and is the current. This was why esoteric groups, including Thule, were banned in the Third Reich - they were not necessary, were irrelevant or were detrimental to the energies National-Socialism had unleashed and was using to re-shape us and the cosmos. In some ways, Thule helped prepare the way for Adolf Hitler - with his emergence, Thule was no

longer necessary. The various NS organizations, such as the SS, became the practical means to achieve the transformations necessary. What has not even now been understood, except by a very few, is that National-Socialism was and is a practical alchemy which can achieve the goal that all genuine 'esoteric' groups seek to achieve: a new, higher, being. Moreover, and importantly, National-Socialism seeks to and can make this goal real for the majority, not just a select few.

I can only repeat that all esoteric groups which existed before Adolf Hitler are either now irrelevant, or, if they still exist, are now detrimental to future development: to the creation of higher beings. The only significant and important esoteric groups which now exist are those which, understanding the cosmic importance of Adolf Hitler, covertly or otherwise prepare the way for, and encourage, the future triumph of National-Socialism and 'esoteric Hitlerism'. Notice I did not restrict myself to mentioning 'Aryan' esoteric groups, for ultimately National-Socialism will enable our evolution as a whole species, as I have briefly explained in *The Enlightenment of National-Socialism*.

Considering the archetypal scope of NS and Hitler, do you consider that the persecution and hatred directed against these might actually be empowering them psychically? And, in general, if persecution actually serves to empower its target, could this not also be said for overt opposition to, for example, Christianity and Zionism? If correct, how can this paradox be resolved?

Persecution and hatred only empower up to a point. The energies so produced are limited, and beyond that point become destructive. What is archetypal needs to be made real; the psychic model which exists in people's *psyche* needs to be constructed in real life, 'in the world', and this means *numinous* energy. In its birth-time, and for a while afterwards, a new archetype can be empowered by persecution and hatred - but to thrive, to grow, to affect a multitude, to become real, it has to receive this *numinous* energy. This, however, arises naturally from those 'touched' by the archetype, and whose lives and actions further empower it. In a sense, it is a symbiotic relationship, a coming-together of two types of being, an archetypal one, not bound by causal space-time, and a 'human' being, living in causal space-time. The archetype gives strength, balance and 'wholeness' to individuals - and yet it itself becomes strengthened by this bond.

Few people really understand archetypes. They are living - they are born, they flourish, and they die. They are not an 'intellectual abstraction' for people to pretend to understand and try to use. Neither are they mystical in the sense of being 'incomprehensible'.

After the banning of esoteric groups by the Third Reich, what occult influence continued to impact upon the Third Reich, and did it have tangible organizational form? Who were its principal exponents?

There was no occult influence - for Adolf Hitler and the National-Socialist movement expressed all that was necessary, with the various National-Socialist organizations giving tangible form to the evolutionary energies which Adolf Hitler unleashed and controlled. What needs to be understood is that all these various organizations were necessary for the correct balance to be achieved and thus a numinous *society*, or State, created. National-Socialist Germany was more than just another State - it was the first time, in the history of our evolution as a species, that a State-form was used in an evolutionary way. Indeed, a new form was thereby created, and this form is so revolutionary, so crucial for our future as a species and as 'thinking-beings', that its importance cannot at this time be over-estimated.

There has been a tendency to try and identify the SS as the most important 'esoteric-type' organization of the Reich - as some sort of 'mystical' organization which embodied the principles of National-Socialism in a higher form. This tendency shows a basic mis-understanding of National-Socialism, the SS itself, and in particular what National-Socialist Germany was. The SS was a warrior organization, with an Aryan warrior ethos, and as such exemplified *some* of the highest Aryan ideals. It was also intended to be archetypal - creating its own traditions, and bringing about, partly through the test of combat, the development of higher beings. But other organizations embodied other Aryan ideals, and all of them together were necessary and vital for a healthy, balanced society to be achieved. The SS was a vital and necessary part of the practical organic whole that was National-Socialist Germany.

Were Hitler and others such as the mystically-inclined Hess and Himmler fully conscious themselves of their Aeonic roles, and perhaps even of their fated Destiny?

Adolf Hitler and Rudolf Hess certainly were aware of these things. Hess himself wrote, in 57 yf, after the victorious allies had hanged eleven Germans at Nuremberg: "What the death of these Eleven will one day mean, but few today can suspect, much less can I write about. We are standing on the threshold of a great new age. What we are all going through are its birth-pangs. Everything seems negative - yet despite it all, the time is coming when something new and great will be born."

How do you perceive the Third Reich and its defeat in Aeonic terms? Was it a premature experiment for something that did not belong to this Aeon - or perhaps the seeding for something centuries hence that was required to be established in this century in order to work itself upon future centuries?

The Third Reich - or as I prefer to call it, the first National-Socialist Reich - was a prelude to what might yet be. Its destruction, and the immolation of Adolf Hitler, provide us with the inspiration we must have to continue our upward development by creating a practical means, such as a State, which enables us to achieve this evolutionary development. Because of the work of Adolf Hitler and his German followers, because of the destruction of this work by our racial enemies, we have the weapons we must have in order to secure a future for ourselves and our race. We also now have the tools to build a new civilization greater than any existing hitherto. But this future and this new and higher civilized are not inevitable because of these things - they are not fated to be. Whether they will be, depends on us; on whether we pick up those weapons and those tools, and on how we use them. Adolf Hitler has left us a great legacy. We can either use that legacy, and so achieve greatness; or we can ignore that legacy, and so choose doom as a race. If we as a race reject this legacy, we deserve to perish. We either survive, flourish and create new civilizations; or we endure oppression, and gradually die out. Using this legacy, it is possible for us, or our descendants, to win back our freedom, and so create another National-Socialist Reich, within twenty to fifty years from now. If this is not done - because we or our descendants prefer oppression and self-indulgence - then this legacy can still be used by others some time in the future to create a new Reich, provided of course there are still pure Aryans around then. But unless we act soon, the one great possibility which awaits - and which will secure civilization forever - will be postponed and may never arise again. I refer of course to a Galactic Empire. We are uniquely placed, given our Thorian technology and our understanding, to begin the process which will ensure the creation of this Empire. But if this is not done soon - if there is a long period of Zionist oppression, an interregnum - then this will no longer be feasible for many, many centuries; and may indeed never be feasible again, even if sufficient Aryans survive. This will be so because during this interregnum the Thorian ethos will decline and die, as will the technology which exemplifies that ethos. It would probably be over a millennia before the same level is reached again.

As a principal postwar philosopher of NS you seem to be the first to have given a star-bound vision to NS. Your vision is of mankind's evolution toward 'Homo Galactica' and a Galactic Empire. When and how did these concepts begin to take shape? What were the formative influences on it, and were there any philosophical or scientific precursors to you?

Ever since I was twelve or thirteen years of age I have known that our ultimate Destiny lies in the exploration and conquest of Outer Space. Since those years, the prospect has excited and intrigued me - as it excites and intrigues many young people. It was this which led me to study Physics and join a scientific society dedicated to encouraging Space travel. Like millions of others, I sat for hours on end to watch the live television broadcasts of the first human ever to walk on the surface of the moon. But I was also aware, at that time, that only a certain type of society could pursue and make real this ultimate Destiny - that it needed a new type of person, and a society dedicated to something more than self-gratification and materialism. What was needed was a society composed of noble individuals who strove to work together for the common good and who were ennobled by pursuing idealistic goals such as exploration and conquest.

When I first learned of the existence of National-Socialist Germany, at the age of fifteen, I *knew* intuitively that here was the type of society that was needed - or at least a prototype for it. And it was this knowledge, and my understanding of National-Socialism, which above anything else inspired me to

become active in politics and forsake my dream of becoming a Physicist and finding some means to travel between the stars. I wanted and yearned to create the only type of society which could make this noble and glorious Destiny real. To me, the exploration and conquest of Outer Space - the creation of a Galactic Empire - is the ultimate practical expression of National-Socialism. It is our unique Destiny as a race - and our opportunity to achieve this is here, now, given our technology, our inventiveness, our heroism.

I hate the enemies of National-Socialism because I know that they are stifling and trying to destroy the heroic noble spirit of exploration and conquest which lives within our hearts and which alone raises us up out of the squalid mire of barbarism and selfish materialism. These enemies are trying - with their vapid materialism, their neurotic guilt, their obsession with sex - to kill our dreams. They are trying to destroy what makes us unique and *human*.

I have written and said what I have written and said about the Galactic Empire and National-Socialism because I feel these things deep within my own being. As to there being any philosophical or scientific precursors to this, I do not know.

Since you also write of NS as being a philosophy of BALANCE - reattuning the individual and the folkish community to Nature - how can such a balance be maintained in the pursuit of a Galactic Empire which would obviously require a far more technological and scientific orientated society than at present?

National-Socialism is harmonious, and thus a philosophy of balance, because it seeks to create a society, or a way of living, where the two things necessary for both health and advancement exist together, without conflict. Indeed, National-Socialism is so special, and so important for us, because it alone expresses how this can be done. To be fully healthy, as individuals, we need a harmonious, beautiful, environment, a sense of belonging and a sense of purpose. These things mean *Blood and Soil* - an awareness of our heritage, our place 'in the scheme of things'; an awareness of our duties and responsibilities toward our folk-community and our race. Blood and Soil also mean a sense of belonging: a homeland; somewhere special for us, where we belong.

But to advance, to evolve, we need change, challenges, a spirit of adventure. Otherwise there is stagnation and decay. Change means growth, and technology. A society is organic and healthy if it preserves what is best, and yet allows for growth, change and expansion. That is, there is a controlled balance maintained between *Blood and Soil* and *Conquest and Exploration*. What maintains this balance is a conscious awareness - an understanding that both are necessary and vital for a society to function properly and evolve naturally, in accordance with Nature.

National-Socialism accepts that individuals should fulfill the role which is suited to their character, talents and abilities, and it aims to create the type of society where individuals can make the best use of their talents and abilities. That is, National-Socialism values personal *character*, as it accepts that some people are suited to say, farming and husbandry, while others are more suited to scientific work, or being a warrior. What matters is that the work an individual does is respected; that *all* types of work are seen as dignified and necessary for the good of the whole society.

National-Socialism aims to harness and control growth and technology for the good of the folk, as it aims to preserve what is essential for individual health, what is essential for producing healthy children: Blood and Soil. By creating a healthy environment - and thus healthy children - by controlling and harnessing growth and technology, and by using these to pursue an idealistic noble goal such as the creation of a Galactic Empire, a real, conscious, balance can be created, for the first time in our conscious evolution. Further, because National-Socialism is a conscious expression of the wisdom of thousands of years of civilization, its organizations and structures aim to produce individuals of noble character, who can accept responsibility, who have judgement and who are instinctively *wise*. It is these individuals who can ensure such a balance is created and maintained.

Will there ever be a danger of stagnation and decay in the New Aeon as in all previous Aeons and their civilizations, or will the Galactic scope of the New Aeon give in an enduring (even eternal) quality that is unique to it?

Once the Galactic Empire becomes real, with colonization of other star-systems, then a natural divergence will take place, and new, unique, civilizations arise. Each world, each outpost, as it develops, will go through cycles of change; some will evolve; some will decay with new life emerging from such

decay. Providing such stellar seeding, such conquest of other-worlds, continues, so will this Aeon. But there will probably come a time when even this forward movement ceases, and decay and stagnation set in, with the structure of such an Empire collapsing. Then other aeons [plural] will emerge, in different places, and at different times.

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The Numinosity of National-Socialism

By David Myatt

Preface

The following collection of essays are concerned with the *numinosity* of National-Socialism. The adjective 'numinous' has several shades of meaning - 'spiritual'; fine or 'beautiful' (in the sense of 'divinely inspired or divinely representative'); 'awe-inspiring'; a revealing (or 'presencing') of what is sacred or divine. All these are applicable to National-Socialism, and to the founder of National-Socialism, Adolf Hitler.

The essays reveal and explain the inner, spiritual, meaning and significance of National-Socialism. This inner meaning has always been understood by the true disciples of Adolf Hitler, although for many decades - following the destruction of the first National-Socialist State in 56 yf and the death of the Chief himself - it was almost obscured by the deluge of vitriolic and lying propaganda which the enemies of National-Socialism have continued to pour forth. These enemies have - for their own ends - tried so hard to conceal this inner meaning. But they have failed. Now, more and more people are discovering, learning or being taught the truth. There is a new, numinous Movement arising throughout the world which, with every passing year, grows stronger and which no laws, no government, no persecution, and no terror, can destroy. The world-wide influence, power, and wealth, which the enemies of National-Socialism now have - which they use to spread their lying propaganda to try and suppress or outlaw National-Socialism - are all of no use. For these things cannot destroy the *numen* of National-Socialism itself - they cannot destroy how Adolf Hitler is regarded, and remembered, by those who *know*.

These enemies will have their day, as they have had their fleeting moment of gloating triumph with the death of the Chief. But that immolation was necessary for his spirit to live on; and his spirit is truly immortal. Because of this, one day soon his followers will triumph again.

I: The Spiritual Significance of Adolf Hitler

Adolf Hitler was born at approximately eighteen minutes past six on the evening of the twentieth day of the fourth month of what was, by the calendar of the period, the year one thousand eight hundred and eighty nine. The place of his birth was the Austrian border town of Braunau, situated by the river Inn. His family background was modest. Although his father worked as an official for the Austrian government, he - like the boy's mother - was descended from those who had worked on the land. As a youth of thirteen, Adolf's father had left his home to seek to learn a trade in Vienna. At this, he was successful - but unsatisfied. He aspired to something better, and resolved to become a government official. In this, he was also successful, at the age of twenty-three.

The young Adolf possessed a similar determination - for at any early age he had decided for himself that under no circumstances would he become an Austrian government official. Instead, he wanted to be an artist, and he stood resolutely by his decision, despite the misgivings of his father, who wanted his son to follow him and become an official of the Austrian government. The young Adolf even began to neglect some of his studies at School so that it would be impossible for him to become an employee of the Austrian government - for it had become clear to him, even as a youth, that his loyalties lay with the German people and not with the multi-racial Habsburg Empire. Moreover, School studies bored him; he was restless, eager to be part of a more adventurous world. Even in his young days he was different from his school-fellows; more determined; more intuitive; more aware of life's deeper meaning. Stories of adventure and war filled him with enthusiasm.

So it was that, after the death of his father, and at the age of sixteen, he moved to live by himself in Vienna. He had dreams of being a great artist; but perhaps his greatest love at this time was music. Music

- often Wagner - inspired him, and seemed to express his own inner feelings, and his intimations of Destiny. For he felt even then, at so young an age, that life had, or should have, a higher, a noble, purpose. Through art, the young Adolf felt, he could find, and express, this purpose. But his life in Vienna forced him to face what was, for the majority, the hard reality. He himself had to live in poverty, in vermin-infested tenements. He came to know the sufferings, the hunger, the desperation, of the poor, as he came to understand the real causes of the sufferings, the desperation and the degradation he found around him. As he himself said, it was a hard school, in which he learnt many things. During these years he became determined to act, to do something for his people, for he was often roused to anger by the injustices he found as he was often moved to try and express his hopes and dreams for a better, a more noble, way of life. These years of suffering brought him a deep, abiding understanding of the true purpose of life - for they enabled him to give shape and form to the feelings, the vision, within him. He came to desire, more than anything else, to make his vision real. This vision was of a new world, a new type of society, where people worked together, in harmony and joyfully, for the common good - *and where they strove to continue the upward work of Nature.*

But Adolf Hitler was not an impractical, romantic or mystic dreamer. He *knew* people, as he knew what stood in the way of making such a vision real. He also knew what was necessary to make this vision real. But perhaps most of all, he knew that it could be made real, and was determined to try and make it real. It was this combination of vision, will, knowledge of people and insight which truly made Adolf Hitler unique. He was self-disciplined, resolute, visionary, intuitive and selfless. And he possessed genuine charisma.

At the time, having left Vienna for Munich, he was considering how he could begin to make his vision real when the First World War began. He enlisted in the Germany Army, volunteered for one of the most dangerous assignments, that of messenger, and showed great courage and devotion to duty, spending almost the whole of the war at the Front Line in the trenches. He was wounded, and was awarded the Iron Cross First Class for bravery.

Toward the end of the War, he - like most Germans who fought at the front - came to realize that many ordinary German citizens had developed a defeatist attitude about the War. Strikes, organized by the Bolsheviks, were common, and, perhaps worst of all, those returning from the front line were often not accorded respect. Minor Bolshevik revolutions broke out throughout Germany toward the end of 29 yf, and after the Armistice, which marked Germany's defeat, armed insurrection became a way of life in many parts of Germany as the Bolsheviks strove to create a revolution.

The majority of those who had served at the front were appalled by what had happened to and what was happening in Germany. Adolf Hitler was no exception, and it was during this period of turmoil that he decided to become involved in politics. Almost a year after the War had ended, he attended a meeting of a pitifully small patriotic organization, the German Worker's Party. But Adolf Hitler soon realized what such an organization, properly led, could achieve - it could be the instrument to rescue Germany from the terror and slavery of Bolshevism, win power and create a new way of life for his people. He felt and believed he could make his noble vision real by leading such an organization to victory.

So began the struggle for power, which he pursued with indomitable determination and selflessness for over 13 years. Ordinary Germans came to respect and love him, for they knew or felt that he was sincere - that he was working to provide them with a better way of life. The Movement that he led - the NSDAP - embodied their hopes, their aspirations, for a better world, as this Movement came to embody the noble idealism he believed in. A genuine spirit of classless comradeship was developed, where the common interest of the folk came before self interest. Adolf Hitler inspired others - making them aware of the true, noble purpose of life. He gave them back their vision, their dreams, their yearning for a golden age. He raised them up out of the quagmire of selfish materialism and petty concerns by revealing to them the inner meaning of life. He made them joyful, determined, and *noble*. He captured and expressed something beautiful and sublime.

Year after year his popularity grew, with the NSDAP gaining success after success until it could be longer be denied power. Then, on January 30th 44 yf, Adolf Hitler became Chancellor of Germany, enabling him to make his noble vision real. Thus he began to make Germany a joyful, cultured, harmonious, stable country where noble values were once again ideals to be aspired to. Rather than persecuting his enemies, he converted most of them - and those who could not or would not change themselves or understand his vision he allowed to leave Germany. He became a true leader, not a dictator - for the majority of Germans loved and trusted him and gave him authority to transform their lives for the better. Not once in any way did he abuse this trust and authority. He was always modest in his personal life; he was always genuine and spontaneous with others; he was always kind to those around him. But perhaps

above all, he was selfless. He truly was a great man who inspired others with his noble ideals. He truly was more gifted, more highly evolved, more genuinely *human*, than others.

In a few short years he had solved the problem of unemployment; created better, more just social conditions; and brought about a noble revolution in people's attitudes. It was as if a new Golden Age had dawned. People came to realize and understand that they could change themselves for the better, and so develop - thus continuing the glorious work of evolution.

But there were some who did not like this, for it threatened what they had achieved, and what they wanted to achieve. They feared this vision of a new age might spread, and so undermine their influence, their power, and their own dark dreams. These were the ones who had created, fostered and used the twin powers of Marxism and International Finance to control and subvert nations. These were the ones who had a vested interest in maintaining in others only lowly material goals and desires. So they used the twin doctrines of Marxism and International Finance - both of which are different forms of gross materialism - in their quest to dominate, and bring about the type of world that *they* desired. This was a world full of materialism; replete with egotistical individuals fulfilling selfish, petty, animal desires. This was an ignoble world in disharmony, where the glorious diversity of Nature - produced over thousands of millennia - was gradually undermined and destroyed by reducing everything and everyone down to the lowest common level. It was a world ruled by abstract dogma which sought to control and disrupt Nature. This was the world over which this group of people wanted to rule - for such a world, with such selfish, slavish individuals lost to nobility, would provide them with wealth, luxuries, and power. These people saw this rule as a god-given right, their messianic destiny, as they saw all other peoples as merely means to be used so that this destiny could be achieved, whatever the cost. Adolf Hitler, and his followers, were the greatest threat this group of people had ever faced.

For Adolf Hitler sought to free his people from this twin slavery - this gross materialism. He represented everything this messianic group detested and feared. So this group sought to discredit him, his followers, and the beliefs behind his Movement, as they sought to physically destroy this Movement from its very beginnings. At first, and in Germany, they failed - they could not prevent Adolf Hitler achieving power as they could not prevent him from transforming Germany into a noble society. But they were relentless in their opposition, using all their power, all their influence to spread lies about National-Socialist Germany. Covertly and overtly they agitated for a war to destroy what Adolf Hitler had achieved, and such was their cunning and mendacity that they succeeded, rallying all those countries influenced or controlled by them or their nefarious doctrines, to fight on their behalf. Such were their nefarious lies that they persuaded these countries to fight a savage, unconditional war to destroy National-Socialist Germany, Adolf Hitler and his followers. So began the savage destruction of Germany and its people - for the messianic cabal wanted and needed a dark revenge.

This cabal wanted to ensure that what Adolf Hitler had achieved would be forgotten. They wanted to ensure that his noble vision would never be a threat to them again. So they created the shameless, ignoble, lie of 'the holocaust' to enslave the minds of those they wanted to rule over, hoping thereby to discredit for all time the noble idealism of National-Socialism. So did they fabricate lies about Adolf Hitler and his life, as they used all their power and influence to make these lies known in an attempt to destroy his numinous significance and the inner meaning of National-Socialism.

But they have failed. For the inner meaning of National-Socialism lives on. The spiritual significance of Adolf Hitler is increasingly understood.

The spiritual significance of Adolf Hitler is his noble vision - he has made us aware of what is possible. He has made us aware that we can evolve further; we can create and live in a noble society dedicated to high, cultured ideals. We can make real the beauty, the numinosity that some classical music tries to capture and express. We can express in our own lives the greatest beauty and the greatest joy, as we can aspire to greatness. He has made us aware that we can work in harmony with Nature - we can celebrate and uphold and extend the glorious diversity which Nature has produced, and which is evident in race and individual character, as we can extend this still further in a noble constructive way. He has made us aware that we can live in a way which expresses our true humanity - accepting our difference and diversity as a species and using that as a basis to evolve still further.

This noble vision raises us up from the pettiness of egotism; it raises us up out of the squalor and dishonour of materialism. It and it alone enables us to fulfil our potential as human beings.

Adolf Hitler has given us a unique legacy. He has shown us that we can, by the power of our wills, transform ourselves and those around us in a positive, noble way. We can undertake and complete an inner transformation. He has shown us the goal, as he has shown us that this goal can be achieved. He

has shown us that our life, as individuals, does after all have a glorious purpose.

II: The Philosophical Foundations of National-Socialism

National-Socialism can be simply defined: it is a conscious, unique, expression of the evolutionary imperative. That is, it seeks to naturally improve, and evolve to a higher level, that which now exists because of the natural workings of Nature. This 'seeking to naturally improve' means the practical application of the conscious understanding - or *wisdom* - that has been acquired over millennia, and which the principles and ideals of National-Socialism express.

What now exists because of the natural workings of Nature, and which the philosophy of National-Socialism deals with, is *race*, and individual, noble, *character*. National-Socialism is a unique, or *revolutionary*, expression of this imperative, because of its answer to that most fundamental of questions: "Does the existence of an individual have meaning; and, if so, what is it?" Before National-Socialism, the answer to this question was one of the following. (a) There is no meaning, except for the pursuit of pleasure and/or 'happiness' in this life; (b) the meaning lies in obtaining some kind of 'after-life' in some kind of 'heaven/nirvana'. The first answer is materialistic, and is the answer supplied by various other 'philosophies' including nihilism, Marxism/communism, capitalism and so on. The second answer is the conventional religious one, offered by major religions, including Christianity. These two answers are both *anti-evolutionary* in the sense that the practical application of their principles leads to the undermining and destruction of what the natural workings of Nature have produced - that is, they undermine and destroy, race, and individual, noble, character.

Of course, some of the philosophical systems which give these two answers often deny that there is any such thing as 'the natural workings of Nature'. That is, they deny or tend to deny that there is such a thing as an innate creative force which operates in the physical world, and which causes and controls living organisms in certain ways. This creative force is generally called 'Nature', and the 'evolution of species' is a term used to describe one of the ways in which Nature works.

National-Socialism, however, accepts as a fundamental principle that this creative force exists. It further accepts that the evolution of species is one of the most significant ways in which Nature works. This evolution is and has been, toward *diversity* and *difference*. Insofar as we ourselves are concerned, Nature has made us a unique *species*. Within this species, there are various *races*, which are distinct from each other. Even these races have evolved in different ways and at different times so that there are many distinct *sub-races*. Thus, Nature has produced, over thousands of millennia, distinct and different races, and within those races produced individuals, of differing character. ***Fundamentally, National-Socialism is an acceptance and celebration of the difference and diversity that Nature has produced, and it wants to nurture that diversity and difference and so keep alive, and keep evolving, those things which make us unique and 'human'.***

The principles and ideals of National-Socialism are thus applicable to *all* races, to any ethnic group, even though today National-Socialism is primarily confined to the Aryan race. All races have a destiny, because all races can evolve - they all have the potential to develop further. But to do this, they must keep or strive to keep those things which make them unique: their racial identity, and their racial *character*, as evident in the individuals composing that race. National-Socialism fundamentally accepts that for us, as a species, to move forward, to evolve, we must keep our separate, unique, identities, and use that as the foundation to *consciously* evolve still further. Indeed, National-Socialism accepts that only by doing this *can* we evolve. To evolve from this foundation of uniqueness, the principles and ideals behind National-Socialism have to be implemented - that is, the philosophy of National-Socialism has to be applied in a practical way.

The most fundamental principle of National-Socialism is *racial idealism*, or the quest for excellence and nobility. Indeed, racial idealism is the revolutionary answer which National-Socialism gives to the most fundamental question mentioned above. The answer of National-Socialism is that we all have - by being part of Nature - certain *duties* and *responsibilities*. Our foremost duty is to our own race, and its culture - to help maintain its uniqueness, and to strive to extend this uniqueness by aiding it to evolve and prosper. In doing this, we ourselves are striving for excellence and thus fulfilling the purpose of our lives, as individuals.

However, in this, National-Socialism has been mis-understood for decades. National-Socialism does *not* maintain that one race has a right, or duty, to interfere with, exploit, control, destroy, or enslave, any other

race in order for the well-being and evolution of that one race to be achieved. Such things *may* have occurred in the distant past, as a natural consequence of evolution, but they were unconscious, the result of forces acting upon and controlling groups and races. National-Socialism is a *conscious* expression of evolution: it is *us as a species participating in and aiding evolution in a positive way* because we understand what is necessary for this to be achieved, having reached the level of evolution where this is possible. That is, National-Socialism is an evolution in our understanding itself - a practical means to enable such a higher evolution. In a very important sense, the final aim is for the principles and ideals of National-Socialism to be applied to all the other races on this planet - that is, for all races to implement these principles and ideals by creating ethnic States or nations dedicated to the well-being of a particular race. These States or nations would then co-operate for their mutual benefit, and advancement. This would require those races to be led and guided by individuals who were motivated by idealism and who were prepared to place the interests of their own race, their own people, before their own self-interest. Fundamentally, National-Socialism sees the ideal of free, independent, ethnic States or nations - dedicated to the welfare of a particular race and led by noble individuals of that race - as the only means whereby evolution can be continued. For this to occur, each race would have to become aware of its uniqueness, its own identity - as political and social movements would have to be formed, led by noble individuals, which sought to create a homeland or nation for that race. In other words, the notion of racial idealism, and racial evolution - of ethnic nations - has to revolutionize the world. The enemies of National-Socialism are not other races - but those things, systems, dogmas, ideas or people, who oppose the creation and development of separate, independent ethnic nations dedicated to the welfare of a particular race. Such things, and such people, are opposing further evolution itself. What is important is not whether one race or another is superior to another in some or many things - but rather the desire and willingness to preserve *and further develop* that uniqueness which exists within our own species, and which is expressed in *race* and individual, noble, *character*. **National-Socialism does not mean racial superiority or trying to destroy other races: rather, it means racial uniqueness and racial development**, the acceptance of difference. National-Socialism desires to give each race a chance to keep and extend its own uniqueness, and to develop according to its abilities.

In essence, National-Socialism is a working in harmony with Nature to produce further evolutionary change which benefits and aids, the rich diversity and difference of life which already exists. National-Socialism seeks to preserve and extend race, and individual character, by creating conditions which make this possible. To achieve this, the principles and ideals of National-Socialism have to be used to create a particular type of society - a National-Socialist one. This itself requires a National-Socialist revolution, since all present societies are dedicated to or based upon doctrines which, being anti-evolutionary and against Nature, are opposed to racial uniqueness, and noble individual character.

III: The Harmony of National-Socialism

The primary aim of a National-Socialist revolution is to create a new type of society and thus foster a new type of individual. This new individual is someone who belongs; someone who is aware of their place in the scheme of things; someone with an awareness of their duties and responsibilities. Someone aware of their heritage and their potential to add to that heritage. In brief, someone who is part of a growing folk-community. This new National-Socialist society is based upon the noble ideals of National-Socialism, of which working in harmony with Nature is one. This implies a striving to achieve a balance - maintaining what is valuable and positive, and aiming to go beyond these, to extend or cultivate them still further but without undermining or destroying heritage.

All present societies create or encourage a particular type of individual - one characterized by a lack of insight into and understanding of, Nature and that balance which is necessary to achieve a genuine harmony. All modern societies encourage or aid the dis-orientation of the individual, for there is generally no sense of real belonging. Individuals do not belong, as a mature tree belongs, in a particular landscape; they have little or no awareness of the natural, slow, rhythm of life, of the quietude of Nature. They are not rooted in a particular soil, or place; they have become displaced from their origins, and exist without continuity. All that there is, is artificial - not the result of a slow, maturing; but the result of artificial, abstract, ideas. 'Community' now no longer means being born in a particular place, surrounded by kinfolk, where Nature is personally experienced in all its rhythms and moods; it no longer means knowing, from

experience, the harmony and quietude of that place, and its ancestral history; it no longer means *feeling* these things. The modern world has become materialistic; complex; comfortable; with huge sprawling cities and towns which are too large and which are not organically part of their surroundings - they have been imposed, constructed, for a purpose unconnected with living life in a natural, balanced way. Instead, these places of work or residence have grown or been constructed because of abstract ideas - primarily economic, that is, material. Unchecked growth, in the name of personal happiness, personal security, and personal wealth, has destroyed the natural balance. 'Community' now means just a certain area in one of these sprawling cities or towns - or even a despoiled rural area. A certain 'community' now means whoever resides or works in that area: a collection of displaced individuals, who partake in and fuel what has become the noisy manic pace of modern life in such areas.

Modern life is largely noisy and manic because it is artificial - creating its own patterns and rhythms unconnected with Nature. Technology - electric lighting, vehicles, 'music' reproduction systems and so on - has made this modern living possible. But growth has been unchecked, with no attempt made to keep a balance, as a result of which rootless, displaced, dis-orientated individuals have been and are being produced. These individuals have little or no experience or understanding of those slow, natural rhythms, and that quietude, from which personal connectiveness, insight and harmony, grow. There is instead an increasing passivity, a lack of a genuine experiencing. For instance, modern technology has made travel largely passive - a person is conveyed, by some machine or other, and thus is not really part of the landscape they are passing through. There is little or no physical effort involved, and thus no real interaction with the environment - no awareness of what is natural, such as the weather, the small changes of landscape. What has become important is the destination - not the journey. The person is largely 'cocooned' from the natural world, and the speed of travel completely destroys the natural rhythm of interaction which occurs by walking, or travelling by horse.

Of course, many people today are aware or are becoming aware of what has happened - of how disastrous it is to continue with unchecked growth, unchecked use of technology, unchecked personal lust for pleasure and wealth. They are aware that a material, consumer driven society - fuelled by personal irresponsibility - destroys quality of life. But the solution they propose for these problems is abstract - based on the idea that people will be happier, and live better, if a better environment can be created and maintained. Because of this, this solution is really no solution at all.

What they have ignored is the real problem which gave rise to these material, technological problems in the first place. This is a loss or neglect of a *sense of belonging* - the loss of folk identity, of real community. A real, that is, natural, folk or community, grows naturally in accord with the natural rhythms of Nature; it is also rooted in a specific place; it *belongs*. It has a past, a history, a culture, a separate identity. In such a folk there is a natural harmony, a natural balance - a natural pattern of change. There is also a love of that history, that culture, and the specific, unique, place where the community is rooted or where it settles. There is, fundamentally, an instinctive awareness of separate identity - of kindred blood, of *race*, and racial culture. This love of a specific region, of ancestral lands, of motherland/fatherland, and this instinctive awareness of separate identity, gave individuals a real sense of belonging - and often bred a sense of responsibility and duty: individuals were prepared to sacrifice their own lives to maintain that identity; to defend their kinfolk, and that special place which they loved and had probably known all their lives. Thus did they fight, and often die, to preserve their own 'blood and soil'.

Unchecked industrialization, abstract ideas like communism, unchecked technological development, and many other things, all brought about a decline in or loss of this sense of belonging among the peoples of what has become known as 'the West'. All these things brought about the modern way of living and modern cities and towns. These all undermined and helped destroy natural balance. *Blood and Soil* became replaced by *Money and Pleasure*. Harmony and balance was lost, and rootless, dis-orientated individuals produced.

To return to a real harmony, a real balance - a better, more fulfilling, more wholesome way of life - there has to be a return to Blood and Soil; there has to be a real sense of belonging. This means an awareness of race, of heritage. It means the creation and maintenance of *folk-communities* in natural environments suffused with the numinosity of Nature. National-Socialism aims to make this awareness conscious, as it aims to create such communities, and restore that balance with Nature which is essential to healthy living. However, this does not mean trying to create some romantic vision of a rural past where no change ever occurs or is allowed. Neither does it mean rejecting modern technology and industrialism. Rather, it means creating a society where there is a balance between the two: where such things as technology are used wisely *in the service of the folk or community* and without destroying or upsetting the balance of Nature. It means keeping a balance between what is natural - Blood and Soil - and what is evolutionary.

In practice, this means aiming to create beautiful, natural, environments; preserving the beauty and numinosity of Nature, as well as harnessing and controlling growth and technology. A healthy folk requires a healthy environment in which to live; a large proportion of that folk should live in close proximity to the landscape, to the soil, in areas which are loved for their outstanding beauty or heritage. But there also needs to be some change, some growth, and thus some urban living. What allows the balance between the two is the ideal of harmony - of what is new conforming to aesthetic ideals of beauty and nobility; of their being a human scale to things once again. Thus, for instance, such urban environments would be planned to be harmonious, on a human scale, and beautiful - pleasing places to live and work.

In practice this means preserving, nurturing and then extending, those things which Nature has produced over aeonic spans of time. In relation to society, this means aiming to produce a balanced, beautiful, harmonious environment in which to live, and in which Nature thrives naturally; it means a return to husbandry of the soil (involving sound ecological and organic practices); and it means aiding the production of sound, healthy, well-balanced individuals of character aware of their duties and responsibilities. One of the primary duties of a National-Socialist is to preserve and extend their race - to keep it pure, thus preserving what Nature has laboured over aeons to create.

National-Socialism expresses that awareness - that wisdom - which alone enables individuals to live healthy, positive, harmonious and thus well-balanced lives. Part of this awareness is a *sense of belonging* - an awareness of being part of something which is much greater, and more powerful, than oneself. It is an understanding of being a link, a connection, between the past, and the exciting possibilities of the future - of how important each individual is *or can be* in contributing to evolution. Further, evolution is necessary. There must be some change, some new challenges - but these must be based on sound foundations; there must be a base for growth, for change. National-Socialism is unique in recognizing this balance between past and future, and in showing how it can be attained.

National-Socialism expresses real wisdom when it affirms that only by nurturing and preserving what gave rise to the excellence of the present can that unfolding which is evolution occur. What is excellent about the present is the possibility that we as individuals possess to evolve still further; what gave rise to this possibility - to our uniqueness, as individuals - is Blood and Soil, race and fatherland. To evolve further, to continue the glorious work of Nature, we must nurture and preserve our unique Blood and Soil.

The way forward lies in creating an ethnic homeland, and within that homeland a National-Socialist society dedicated to nurturing and preserving folk-communities, that is, dedicated to the ideals of Blood and Soil. This society also, however, would seek to continue the upward work of Nature by following or pursuing evolutionary goals designed to create new individuals and new ways of living, provided these did not undermine and destroy the foundation or base upon which those goals depend - Blood and Soil. That is, such goals have to maintain the balance, the harmony which is essential. One such balanced goal is the striving to create a Galactic Empire.

IV: The Galactic Empire and the Triumph of National-Socialism

The Ideal of a Galactic Empire:

A Galactic Empire - formed by the conquest of that final frontier which is Outer Space - is the destiny of our human species. This ideal and this ideal alone is great enough and noble enough for our noble, heroic races - everything else is petty, materialistic or decadent: an insult to not only what we are, as creative noble races, but also an insult to what *we can become by pursuing an idealistic noble goal*. The goal of a Galactic Empire is the supreme challenge which, by its very difficulty, can inspire our races to great and noble achievements. A Galactic Empire means the exploration, conquest and colonization of our own solar system, and other star-systems and planets, by our noble, heroic and warrior races.

Of course, this goal is at present only a dream. The present social and political conditions which exist on this planet as well as the present alien tyranny most people are forced to live under, make this dream seem unrealistic. But what it is vital to understand and remember, is that we need great and noble dreams - a great vision or visions - to inspire us, to motivate us to act. With them, we can aspire to and often achieve greatness; without them, we are just ordinary. Through a noble vision, we can extend ourselves - we can evolve to a higher level; without a noble vision, we merely exist, and waste the potential which is within us. A truly great and noble vision is *numinous* - it has the power to inspire and so to make real what seems impossible. If we do not accept this challenge of creating a Galactic Empire, then we will be

forsaking that unique Destiny which is ours and ours alone - we will be condemning our species to an ignoble future.

Today, there are some who claim that inter-stellar Space Travel will never be feasible because certain scientific 'theories' affirm that, for instance, it is impossible to travel faster than or even approach the velocity of light. However, these barriers are only there to be overcome - given the right incentives to overcome them - and no scientific theory, however highly regarded or however verified by past or current experimental data, is immune to new discoveries.

Given the right incentives, and the right social and political conditions, it would be possible to begin the process which would result - over the course of many centuries - in the creation of a Galactic Empire. The first stage might be to create, here on our own planet, a free, independent, National-Socialist homeland, and in that homeland a society dedicated to the social well-being and advancement of its people. Such a society would seek to inspire its people with a sense of duty as it would seek to foster those qualities which are fundamental to civilization itself - that is, *honour* and *racial idealism*. Such a society, by definition, would be a National-Socialist one, since only National-Socialism truly represents the noble idealism which is the essence of civilization, little though this is understood by the majority today, so brainwashed they are and have been by the lies of the enemies of National-Socialism.

Furthermore, a National-Socialist society would encourage the right type of individual - persons of noble, heroic character, imbued with a genuine warrior *ethos* or spirit: a desire to explore, to conquer, to overcome, to fight, to honourably go where no human has gone before...

The second stage - following the creation of a National-Socialist society whose own security was assured - would be for that society to encourage research into, and the practical exploration of, Outer Space, accepting as that society would the principle that the results which would arise from this research, exploration and colonization, would justify the means (financial and otherwise) which would be required. In the beginning, the greatest benefit of such research, exploration and colonization, would be the noble cohesive effect the pursuit of such an ideal would have upon the people of the society - it would give them a sense of their Destiny, and encourage the production of idealistic men and women dedicated to upholding the warrior *ethos*. What must be realized is that **only a National-Socialist society is capable of fulfilling the dream of Space Exploration, inter-stellar Space Travel, and the colonization of other worlds.**

The first practical phase would involve constructing manned Space-stations orbiting the Earth; the second would be manned missions to the Moon, and Mars, and the establishment of permanent colonies. The third phase would be voyages of discovery to the other planets of our solar system. The fourth phase would be the building of such self-sufficient manned ships as would be necessary to undertake the long journeys to the nearest stars. All this would take many decades - and during this time, scientific research would be conducted with a view to discovering an effective means to travel the vast distances between the stars: that is, with a view to building Space-ships which can travel faster than the velocity of light, or with creating some other means of transporting people across inter-stellar space, enabling them to travel to, explore and colonize other planets surrounding other stars.

The Future National-Socialist Society:

All the above seems idealistic - and it is. Fundamentally, **National-Socialism is the noble pursuit of idealism by honourable means**; it is a conscious expression of the wisdom gained from thousands of years of civilization. National-Socialism is a practical means to create and maintain a civilized way of living - and this way of living encourages and develops individuals of noble character. A National-Socialist society or folk-community possesses a noble ideal to which its members can aspire - and this ideal aids the creation of better, more evolved, individuals. Essentially, the aim of a National-Socialist society is to raise its members to a higher level - to create a new way of living and a new type of person, thus fulfilling the promise of evolution, and continuing that marvellous work of Nature which is manifest in race and culture. The wisdom of National-Socialism is enshrined in its belief that in order to create a higher race, and thus a higher civilization, it is necessary to work in harmony with Nature, and not against her. A higher race, and civilization, can be created simply and naturally by the pursuit of the ideal of a Galactic Empire. The overcoming of this challenge would create the conditions necessary for a higher race to evolve and flourish. There would be no need for such artificial things as 'genetic engineering' in order to produce a new race.

To establish a National-Socialist society, a National-Socialist homeland has to be created - and, once created, it needs to be made secure against its external and internal enemies. Such a society will enable a return to warrior values, and a warrior system of justice - and natural justice and folk-decrees will

replace the modern abstract 'law' which has been imposed upon warrior peoples. Furthermore, once established, a National-Socialist society would conduct itself - in its relations with other peoples - honourably.

In its relations and trade with other nations and peoples, this society would act in a noble and civilized way - since anything else would be against the spirit or *ethos* of National-Socialism itself.

Such a society - or *Reich* (so named in honour of the people who created the first National-Socialist nation) - would not, for instance, concern itself with military or colonial adventures beyond its own borders. That is, it would not seek military conquests, for whatever reason - be such to acquire 'living space', raw materials or whatever. Given the science and technology the present civilization has created, given civilized trading relations with other nations, and given the ultimate challenge of creating a Galactic Empire (with its obvious colonization), such things are no longer necessary, and indeed would be counter-productive.

The essence of the ideal of a Galactic Empire is that it is the type of conquest, adventure and expansion appropriate to the coming age. The age of Earthly Empires, created and maintained by force of arms - the age of seeking living space and adventures in other countries - is gone because it is now unnecessary. To evolve, we have to move forward to a higher, different *and more difficult* type of conquest and expansion: one that requires the emergence of a new type of individual, a whole new race and a whole new way or ways of living, and which makes use of the science, technology and understanding which our Thorian civilization has given us. This new type of conquest and exploration, these new ways of living, require more heroism, not less; they require greater courage; they require a new breed of warriors and new breed of colonists; they require inventiveness and great new discoveries.

This is not to say that such a future National-Socialist society - dedicated to creating a Galactic Empire - would neglect its own security on Earth. It would be more than capable and more than willing to defend itself against any threat, as it would most certainly be prepared to be, if necessary, ruthless in the defence of its freedom and its people if it was attacked.

What needs to be understood and remembered is that such a National-Socialist society - provided it adhered to noble National-Socialist ideals and acted in a civilized way toward others - would assuredly over time become the dominant, most civilized, society on this planet. Other nations would actively seek to trade with it, as the best people in the world would be drawn toward it and its noble idealism, and thus come to aid it and its vision of a Galactic Empire.

The Triumph of National-Socialism:

To create a future National-Socialist society National-Socialism must triumph somewhere on this planet. This can occur in one of three ways. (1) By the political or military triumph of a National-Socialist movement or group in an existing nation-State or country where a particular racial group (such as Aryans) are in a majority. (2) By the emergence of a National-Socialist community and the breakdown of the present world-wide anti-Aryan, Zionist System. (3) By the gradual process of National-Socialists upholding the spirituality and noble idealism of National-Socialism, spreading the ideal of an ethnic homeland and converting others to the Cause - thus creating over time a world-wide movement which seeks to establish its own homeland and implement National-Socialism.

All these ways involve an understanding of what National-Socialism is - its noble idealism; its wisdom; its civilizing mission revealed by Adolf Hitler. They all involve National-Socialists acting and living in a National-Socialist way, as they all involve those National-Socialists inspiring other Aryans with a noble vision, so enabling those so inspired to strive to make that vision real. In so inspiring others, the ideal of an Aryan Galactic Empire is of vital importance.

Provided National-Socialists keep the faith and provided such things as the above are done, a National-Socialist homeland and a National-Socialist society will be created, some time in the future. This will be, because it is fated - because it is our Destiny. Whether this glorious future is near or distant is entirely up to us, for such a homeland and such a society can be created in our own lifetime if we have the dedication necessary to create it.

As Adolf Hitler once wrote: *"Every defeat may be made the foundation of a future victory. Every lost war may be the cause of a later resurgence. Every visitation of distress can give a new impetus to human energy. And, out of every oppression, those forces can develop which bring about a new re-birth of the national soul - provided always that the racial blood is kept pure."* (Mein Kampf, I, 11).

The Mission of National-Socialism:

The mission of National-Socialism is a simple one: to reveal to human beings their unique Destiny, and the strive to make that Destiny real.

Our unique Destiny is *to civilize*: to create, maintain and expand civilizations and so to continue the upward evolutionary work of Nature. We have this Destiny because we are gifted with those qualities that make civilization possible: *noble character, creative genius, and a thriving ethnic culture born from triumphing over physical adversity*.

To fulfil our Destiny, we need to live among our own racial kind according to our own customs and according to those principles of natural justice which make racial communities strong and healthy. In practical terms, we need ethnic homelands, for each race. Within each homeland we need genuine folk-communities and within those folk-communities individuals inspired by the noble ideals of National-Socialism. To obtain this, we need to free our peoples from the slavery they now endure, world-wide, under the world-wide Zionist-controlled System which uses and has used 'social engineering' (and the Marxist anti-Nature abstract ideas which underlie this) to create a repressive world-wide dishonourable tyranny.

The mission of National-Socialism is a holy one - to free our peoples, and return them to their Destiny. This holy mission means that we all, as individuals, have a sacred duty - an obligation - to the Destiny which National-Socialism has revealed to us. By striving for and fulfilling our unique Destiny - by being a creative, noble, civilizing people - we fulfil the purpose of our lives, here on Earth, and thus can live fulfilling, healthy lives. Anything other than this - anything other than striving for our Destiny - is *decadent*, a waste of those gifts with which we have been endowed by Nature, and thus a waste of our lives.

This holy mission was revealed to us by the person whom we National-Socialists call 'the Chief' - Adolf Hitler. Expressed simply, Adolf Hitler was an instrument of Fate - someone who was appointed by that higher Power which is beyond us all, as individuals, and which ultimately guides or controls the workings of our lives and the cosmos itself, whether we call this Power 'God', the gods, or simply 'Nature'. Adolf Hitler by his life, his deeds, and his accomplishments, revealed our unique Destiny as Aryans: *he gave us, in National-Socialism, a conscious expression of that Destiny*. The Chief had a mission to fulfil - to give a practical form to our Destiny, and to show what was possible. ***Fundamentally, National-Socialism is an understanding of the unique mission of Adolf Hitler and an acceptance of our unique civilizing Destiny as human beings.***

National-Socialists accept that this supreme Power - however it is described or named - chose Adolf Hitler to live, and die, as he did. This man was chosen to reveal our Destiny. He was chosen to create a noble, warrior, nation, or *Reich*, whose people strove for a healthy, civilized way of living and who were beginning to understand and be proud of their own heritage. He was chosen to be martyred as he was, as his followers were chosen to fight, die and suffer persecution at the hands of their enemies so that we who keep the faith can remember their glorious deeds and inspire others with them. All that has happened and all that is happening now - the world-wide persecution of National-Socialists, for instance - was and is necessary so that our Destiny can be achieved in the future. A National-Socialist is someone who understands the mission of Adolf Hitler and who strives to make real the Destiny he has revealed to us - and, by doing this, a National-Socialist is doing the work of that supreme Power who chose Adolf Hitler to live and die as he did.

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The religion of National-Socialism

By David Myatt, second edition, 111 y.f

Preface to Second Edition:

This work, along with several other NS works I have written, has been slightly amended to reflect only the essence of National-Socialism. Thus, all polemical and political remarks - incompatible with Esoteric Hitlerism - have been removed. I have briefly outlined the basis of Esoteric Hitlerism in my essay *Esoteric Hitlerism: Idealism, The Third Reich and the Essence of National-Socialism*.

Introduction

The present work explains the religious nature of National-Socialism, for National-Socialism is fundamentally a spiritual *Weltanschauung* or 'philosophy of living' rather than a political belief or a political set of principles⁽¹⁾.

By definition (according to the Oxford English Dictionary) religion is "Belief in or sensing of some superhuman powers or powers... ; a system defining a code of living." National-Socialism defines a practical code of living based on the noble ideals of honour, loyalty and duty; and a National-Socialist is someone who accepts the mission and revelation of Adolf Hitler because they believe or know that he was an instrument of Fate, of Providence⁽²⁾.

To comprehend National-Socialism fully, and to understand its unique historical significance and its unique revelation, an individual has to understand that Adolf Hitler was a means whereby the cosmos could restore the balance which was necessary for our species to continue to evolve⁽³⁾ and thus develop into higher beings. To be a National-Socialist means believing or knowing that the spiritual salvation and physical survival of the human species in general depends on them accepting the spiritual wisdom which Adolf Hitler has bequeathed to us. This spiritual wisdom is a practical way of living - an acceptance of the importance of race, individual character (or personality) and noble idealism.

Furthermore, National-Socialism is natural, pantheistic and pagan religion which expresses fundamental spiritual truths in a beautiful, profound and unaffected way. In contrast to the majority of other major religions which exist today, and which are all of Occidental or Eastern origin, the religion of National-Socialism is not a religion of priests, ritual, and obedience to the words of some revealed book, as it does not have, nor need, Churches and Temples. Neither does National-Socialism teach the renunciation of the physical world. Instead, National-Socialism seeks to change the physical world and make it a more spiritual, a more noble, place, believing as it does that this is the better way to develop better individuals. Thus National-Socialism is a positive, **life-enhancing** religion which expresses the conscious understanding, or wisdom, that we as a species have achieved through thousands of years of civilization. It makes us aware of what is numinous, or sacred, in a practical way consistent with our capacity to *think* - to behave and live in a civilized, higher, way.

The purpose of National-Socialism is to free us - to reveal to us our unique evolutionary Destiny, as human beings. Other religions also tend to separate Nature from the spiritual, and deny the spiritual importance, and the numinosity, of natural creations such as *race*. They thus are anti-evolutionary and deny the essence of our humanity because they do not recognize that all of Nature, and all that Nature has laboured to evolve, is sacred. Only National-Socialism, for instance, recognizes the spiritual importance of race, and how race expresses our identity⁽⁴⁾. Only National-Socialism enables us to evolve further, to continue the work of Nature, because only National-Socialism expresses, and respects, in a complete and practical way, the sacredness of Nature evident in race, culture and individual personality. National-Socialism is not primarily an Aryan religion - concerned just with the welfare and destiny of the Aryan peoples of this world. Rather, its fundamental principles and ideals of racial separation, racial evolution, and its religious wisdom, are applicable to all races. That is, while National-Socialism can aid the Aryan to evolve toward the divine, the revelations which Adolf Hitler has given to us also possesses the potential to lead other races toward their own, unique, destinies, enabling those races to live in a noble way and so evolve of themselves. It is important to understand that the religion of National-Socialism is ultimately important for all the races of our human species and that Aryans have a duty to make the revelation of the importance of race known to other races.⁽⁵⁾

What must be stressed is that the religion of National-Socialism does not preach or teach any form of racial hatred or racial intolerance. Instead, it encourages us to: (1) be proud of our own race, our racial culture and racial heritage, and (2) be tolerant and honourable and so accept that other races have natural right to live in freedom and be proud of their own race, racial culture and racial heritage. One of the primary practical aims of this new religion is to encourage the creation of separate, free ethnic homelands with these different homelands cooperating together for their mutual benefit.

Essentially, the religion of National-Socialism seeks to change both individuals, and the world itself, by seeking to encourage individuals to understand the divine, uphold the noble ideals of National-Socialism, and dedicate themselves to striving to implement those ideals in a practical way.

I: National-Socialist Cosmology

Basically, 'cosmology' - when applied to religion (rather than to astronomy) - means a particular explanation of the "whole scheme of things": with who we, as individuals are; with what our life means; how we came to be who we are, and how the cosmos itself came to be what it is. In the simple sense, a religious cosmology is a particular explanation of our place, as individuals, 'in the scheme of things'; with what is sacred, and what is profane.

According to National-Socialism, we as individuals are part of Nature, and Nature herself is understood as being an expression of the evolution of the cosmos as this evolution occurs on this particular planet of ours. The cosmos is beyond and above us - we are created by the cosmos, born because of the cosmos, just as when we die we return to the cosmos. National-Socialism understands the cosmos, and thus Nature, to be a *type of Being* - something alive which has existence, which changes, and which causes or brings about changes in those other types of being which are part of the cosmos and thus part of Nature. This type of Being which the cosmos is, is thus super-human, as it controls, or directs, or causes, the changes which we as individuals undergo or are subject to. However, according to National-Socialism, this type of Being which is the cosmos is not 'anthropomorphic' - that is, it is not viewed, understood or believed to be, 'of human form' - as conventional 'gods' or deities are anthropomorphic. Rather, it is a unique, suprahuman type of Being, which we as individuals can only know and understand by direct experience of it - it is beyond our power to *describe* or depict. At best, we can *sense* this Being; we can *experience* it; we can be aware of its *numinosity*, as sometimes we can feel it is actually 'present' or exists in certain physical things - particularly in aspects of Nature. For us, as human beings, this cosmic Being is most manifest in *Nature*. Thus National-Socialists hold Nature, and her creations, in respect. National-Socialists are thus pagans who revere Nature, as they accept that this Being which is the cosmos exists in us all, as individuals, because we are born from the cosmos and because we belong to the cosmos. It is the cosmos, and those aspects of the cosmos of which we are aware - such as Nature - which is divine. Essentially, for National-Socialism, divinity is the cosmos and the aspects of the cosmos.

The cosmos exists, as a unique type of Being, and this Being is made manifest in the creations of this Being. These creations are what results from change, or evolution. Thus in a fundamental sense, evolution (or change) and what results from it is how this Being exists and *lives*. The evolutionary creations of which we are aware (such as Nature) and of which we ourselves are a part, are thus, in a descriptive and simplistic sense, 'the body of the cosmic Being' - part of the very *life* of this Being. In a way, we human beings are the very essence of this suprapersonal Being because we are unique, on this planet, in possessing the faculty of 'Thought' - that is, we are, or can be, the consciousness of the cosmos itself.

It is the cosmos which controls our lives, because we are subject to the 'laws' or processes of the cosmos. It is the cosmos which gives us our Destiny, our Fate, as it is the cosmos which provides us with good fortune or with misfortune. We are who we are because of this Being, and the purpose of our lives is to discover who we are, act on the understanding this discovery brings, and live in such a way that we can appropriate more and more of the divine - that is, act in such a way that we enhance the life of this cosmic Being. Acting in a profane way means acting in a way detrimental or harmful to the life of this cosmic Being.

Thus we as individuals can harm or aid this Being. If we harm this Being, we are in effect only harming ourselves, and we will assuredly suffer because of it. There is no abstract 'morality' here - just a simple wisdom. If we aid this Being, *we ourselves can evolve into higher beings*, and thus fulfil the purpose of our individual existence. In respect of harming this Being, a simple analogy would be an individual who deliberately did things harmful to their own welfare and well-being - by doing such things, they are making

themselves unhealthy. Instead of increasing their vitality and evolving further, they are at best merely existing, in a dumb animal sort of way, and at worst destroying their own lives. Thus do they harm themselves and the cosmic Being of which they are a part. They - *or their descendants* - will assuredly suffer the consequences of such unhealthy and harmful acts, just as a woman who smokes cigarettes while pregnant can harm her child.

Furthermore, if we live in the correct way, and so evolve, in consciousness and health, we can transcend beyond what we are, in this physical world, and actually become a part of this suprapersonal Being. Thus will we live on, in another kind of time and space, after our own physical death, achieving Immortality. However, if we live in a harmful way - in a way which contradicts the basic processes or 'laws' of Nature - we cannot evolve, and thus lose the one chance we have of achieving this Immortality, this 'becoming one' with the Being of the cosmos.

National-Socialism makes us aware of what is necessary for us to live our lives in a way which enhances this cosmic Being. National-Socialism provides us with the conscious understanding and awareness we need to live our lives in a positive way, beneficial to Nature and thus to the cosmos. National-Socialism is thus a revelation of the divine Being itself; a means whereby we can fulfil the unique purpose of our individual existence here on this planet; a means whereby we as individuals can evolve, and a means where we can achieve that Immortality which it is possible for us to achieve.

II: The Spiritual Importance of Race

According to National-Socialism, an individual is part of their folk - a part of the race to which they belong and which they represent. An individual is thus of Nature, and thus a part of the process of evolution which makes Nature what it is. Furthermore, an individual is thus 'the cosmos in evolution' - the Being of the cosmos made manifest *in that individual*.

To evolve, and thus aid the Being of the cosmos, we must respect what is **of** this Being. For our own species this means, at the present time - since we exist on this planet - respecting Nature, since Nature is how this Being is made manifest to us; Nature is how this Being 'works', or exists, here on this planet which we call 'Earth'. We can only evolve if we live in such a way that our lives enhance Nature - that is, if we continue with what Nature has produced.

Our uniqueness and thus our humanity is what makes us, as a species, different from other species - and we are different because we are 'thinking-beings'; because we possess consciousness: a knowledge of ourselves, as individuals, and a knowledge of our surroundings. We have become 'thinking-beings' - we have become human - because of evolution. That is, we have *evolved* into our present, human, species. This evolution has occurred over vast, æonic, spans of time - hundreds of thousands of years, and in an important way, this evolution expresses the life of the cosmic Being itself, a means whereby it has grown, changed and acquired a consciousness.

This evolution, here on this planet, which has made us human has been toward *diversity* and *difference*. That is, Nature has evolved distinct *races* and it is these different races which express our nature as humans, and thus our humanity.

Being human means being part of the species that has evolved into 'human beings', and this evolution has resulted in many diverse and different races, each of which express evolution in action.

Further evolution means a continuation of what Nature has produced - it means nurturing what Nature has produced so that there is more, and higher, development. This higher, or evolutionary, development by definition must be toward *more* diversity and difference, and thus towards *more* humanity.

Miscegenation, or 'race-mixing', means the *destruction* of the diversity and difference which Nature has produced. It is thus *anti-evolutionary* and therefore *inhuman* because it will destroy what Nature has taken hundreds of thousands of years to evolve - our unique human species, and the different races within it.

To continue to evolve - to continue to express our humanity - what Nature has produced must be nurtured and used as the foundation to create more evolution. This means preserving the unique *races* of our species, and developing those races in an evolutionary or *eugenic* way. This development will result in more difference and diversity, in more highly evolved races, and thus will continue those things which make us unique and human.

Anything other than this is anti-evolutionary, inhuman, and against Nature, and will assuredly undermine and then destroy our very humanity.

To be human means to be aware of this diversity and difference, and to act humanely means to preserve and extend further this diversity and difference. Regardless of what the various propagandists for profane egalitarian causes may say or write, those who seek to preserve and extend our unique human races are acting humanely and because they deserve to respect what is sacred. Only by preserving and then building upon the foundation which are these unique races can we, as a species, evolve further and thus maintain our humanity.

Anything which undermines or destroys these races is inhuman and anti-evolutionary. Whatever the social importance or otherwise of these racial differences and our racial diversity, the fact is that this racial difference and diversity is our unique heritage, as human beings: they have made us what we are, and they express who we are. We should *celebrate* this difference and diversity, and not seek to destroy it. By celebrating, upholding and extending, this racial difference and diversity, we are celebrating, upholding and aiding the cosmic Being itself - we are respecting and revering what is sacred, and acting in accord with the divine will of the cosmos.

Today, on this planet, the rich diversity and difference of our own species is under threat as more and more individuals show a disrespect of what is sacred and divine. These individuals ignore or do not understand how the cosmos has, through the processes of Nature which are evolution, brought about this glorious diversity and difference. Our own unique races, brought about by the cosmos - and the unique cultures these races have evolved - are being destroyed by the destructive, profane, policies of a dogmatic race-mixing ideology, and by the destructive power of a profane consumer-globalism. These races of ours need saving and preserving just as much as the diversity and difference of Nature's other creations, be such creations animal species, plant species, trees or whatever. *Our first priority should be to save our own unique races from extinction and destruction.*

Life on this planet is special because of its abundant diversity and difference. We must seek to nurture this diversity and difference, and not destroy it. If these profane dogmatic race-mixing policies finally triumph and if consumer-globalism continues to spread, a bland uniformity will be created, what is special about us will be destroyed forever. These profane policies are harmful to the cosmos, and therefore they are bad. As such, they have to be fervently opposed by those who are aware of and who wish to preserve, what is sacred. The final triumph of such destructive, profane policies will mean the destruction of the cosmic Being itself: the triumph of darkness over light. This cannot be allowed to happen. Those who oppose such profane policies must realize that they are fighting a holy war for what is sacred; they are fighting to preserve our very humanity.

Those whose actions and beliefs are destroying our unique species through policies such as race-mixing, arrogantly believe that a mere idea, a mere dogma, a mere belief is more powerful than Nature. These people believe in their profane, foolish and immature arrogance that we, as a species, are somehow 'above Nature' and not subject to those forces and processes which *all* other living organisms are subject to. Furthermore, these profane people are trampling upon and destroying everything that is sacred, everything that is beautiful, and everything that is divine.

Adolf Hitler was a means whereby the cosmic Being made us aware of what is necessary to preserve and extend what is sacred and divine. He was a gift to us, from the cosmos, and his teachings and his life were a means to reveal to us, and future generations, how we should live and act so that we could transform ourselves into higher beings, achieve Immortality and so continue the work of Nature and the cosmos. Adolf Hitler has revealed to us the spiritual importance of race, and of individual character - how important they are for our future evolution as a species; how they express our very humanity and how they express what is divine.

Adolf Hitler has left us a unique and divine legacy. He has, by his life and achievements, shown us what is possible. He has revealed to us that life does have a higher, noble and glorious purpose. He has given us a practical means whereby we can change ourselves into higher, more noble beings, as he has shown us how we can through our own efforts, our own Triumph of the Will, build a better, more divine, world for ourselves and our descendants.

According to the National-Socialism of Adolf Hitler, we can transform ourselves into higher, more noble beings, by pursuing idealistic goals - by striving for *excellence*. To do this, we need to create and pursue what is numinous and archetypal: what represents the best individual.

Such striving, such a 'struggle' toward what is archetypal, actually enhances our lives - producing vitality. It is also necessary, for without it, there is no forward movement; no evolution. Indeed, such a striving for excellence - the pursuit of numinous archetypal ideals - is human evolution in action; a means whereby we as individuals can creatively participate in a positive way in evolution.

According to the National-Socialism of Adolf Hitler, we can aid the divine by upholding the noble individual values of *honour, loyalty, duty*. These values are a means to enhance our own lives, and if we live according to them, and struggle to implement them in the world, we can create a new and higher type of society which by its very existence will aid and strengthen what is sacred and divine.

III: Becoming a National-Socialist - The Nine Fundamental Principles of National-Socialism

The following nine principles express the practical essence of National-Socialism. They are meant to be a guide to individual National-Socialist living: a means whereby individuals can enhance their own lives and live in a National-Socialist way.

By living in this way, an individual is upholding and expressing what is sacred and divine. They are living and acting as human beings - in accordance with the will of the cosmos. Any other way of living is fundamentally sub-human and profane: an insult to what makes us human, and a destruction of the very essence of our humanity.

There is nothing complicated about an individual becoming a National-Socialist. All they need to do is accept the fundamental tenets of the National-Socialist religion as outlined in Chapters I, II, IV and V of this present work, and strive to uphold, in their everyday life, the Nine Fundamental Principles of the National-Socialist religion as given here. They must also make a solemn affirmation of their National-Socialist faith by performing the simple 'Ceremony for the Dedication of the NS Honour Knife' as given in Chapter VI (for an explanation of this knife, see below).

- 1) In everything that you do or undertake, strive for excellence.
- 2) Do your duty by placing the welfare and well-being of your race and culture before your own self-interest, and seek to preserve and extend your race by marrying among your own kind, and by producing/nurturing healthy children.
- 3) Uphold the noble ideal of honour in your own personal life, and strive to live, and die, in an honourable way.
- 4) Strive to uphold the noble, human, ideals of fairness and courtesy by being fair and courteous toward others, regardless of their race and culture, and strive to treat animals in a humane way.
- 5) Be loyal to those you have sworn loyalty to, if necessary unto death. Your word, once given, should not be broken since to break your word is a dishonourable act.
- 6) Be intolerant of what is harmful and unhealthy to, and what endangers, your race, and what is detrimental to the other creations of the divine.
- 7) Reverence Nature and be respectful toward what reveals or expresses the divine.
- 8) Always be ready, willing and physically fit enough to defend yourself and your family - and thus your own personal honour - and always carry a defensive weapon to enable your honour to be saved.
- 9) Seek always to make the world a better, a more noble, place by striving to make others aware of the noble ideals of honour, loyalty and duty.

The National-Socialist Honour Knife:

The principles of personal honour, loyalty and duty to one's folk or race, are fundamental to National-Socialism, and without these principles, an individual lives a profane life. The life of an individual only has meaning and significance if they uphold these principles, for they enshrine the true nature of the cosmic Being. Every National-Socialist must remind themselves of these principles every day of their life, for without these principles they are fundamentally nothing. National-Socialism represents these three principles in a practical way by a knife which all National-Socialists are expected to carry at all times. This knife, in a simple ceremony⁽⁶⁾, is dedicated by the National-Socialist to the cosmic Being, and as such enshrines and symbolizes the personal honour, loyalty and duty of the individual. In a very important sense, this knife then is, or re-presents, these principles for that individual and accordingly that individual must not lose this knife, be without it, or have it taken from them. To give it up or surrender it willingly is to become dishonoured. To carry or wear this knife symbolizes their National-Socialist faith - their commitment to the three principles and their obligation to live in accord with the divine will. To not carry or wear this knife, once a person has sworn an oath to the Cause of National-Socialism, is a dishonourable act.

Accordingly, this knife serves a religious purpose, and a National-Socialist carrying such a knife is carrying it for a religious reason.

IV: Immortality and the Quest for Excellence

The primary aim of the religion of National-Socialism is to create a new type of individual, and new races of higher beings, here on this planet, for this continues the work of evolution and thus is an increase of what is divine. This new creation which National-Socialism desires to achieve means certain things have to be done.

First, it is necessary for individuals to change themselves - to begin a process of inner transformation in accordance with the divine wisdom which National-Socialism reveals. Second, it is necessary for those who accept this wisdom to strive to create a new way of living; that is, an entirely new type of society so that others of their kind can also change themselves and thus have the opportunity to evolve. This type of society is one which captures and expresses this divine wisdom in a practical way. To create this society, there has to be a striving, a struggle, a holy war, against those things and those people who consciously or otherwise are opposed in whatever way to the divine wisdom which Adolf Hitler has revealed to us. Such a striving, and such a holy war, are necessary because National-Socialists have a divine duty to work for the salvation of others of their race, and of humanity in general, where 'salvation', for National-Socialists, means having or gaining the freedom to achieve the further evolution which is necessary. Only by such conversions, such a striving to free others, and by implementing the divine in a practical way, can evolution continue and thus the divine Being of the cosmos be given more life, for this increase of life benefits or will benefit all life, all creation.

To both change themselves, and change this world, it is necessary for individuals to strive for excellence - to pursue idealistic and numinous goals, and to strive to champion those noble, idealistic, values which make us human and which alone raise us up out of the profane decadence of selfish materialism and sub-human living. Sub-human living is basically what results when individuals ignore their noble duty, and pursue lives of selfish indulgence. National-Socialism affirms that this noble striving for excellence - this striving to access more and more of the divine in a practical life-enhancing way - is the fundamental meaning of individual life. By this noble striving, individuals evolve toward the divine; they are changed in a profound way, creating as they do for themselves by this very striving the possibility of an entirely new, an entirely more advanced, type of existence in another time and space when their life on this planet ends or is ended.

Thus, National-Socialism affirms that it is possible for individuals to live-on, in another way, in another existence, after their mortal death. But for this immortality to be achieved, the individual must live and act in a certain way - they must *achieve* for themselves this new type of existence. For this supra-mortal existence is not given; it is not acquired by an 'act or acts of faith'. It requires *action*; it requires a striving by the individual to access and make real what is divine, what is necessary for further, higher, evolution. Thus to acquire this new type of existence there has to be a commitment by the individual not only to those noble values (such as honour, loyalty and duty) which express, here on this planet, what is divine, but there also has to be a commitment to implement these in a practical way *for the benefit of others*. It is thus noble, National-Socialist *deeds* which matter, not individual faith or individual fidelity in isolation. Hence it is that this existence is most easily achieved by those who actively strive to do heroic, noble National-Socialist deeds - who place the interest of their race before themselves or even before their own salvation.

Such individuals transcend to become the cosmos itself; they become the awareness, or the consciousness, of the cosmos, of all creation. The individuality which they possessed in their mortal existence expands so that they become a part of the suprahuman Being which is the cosmos. Thus do they expand this Being, and make further evolution possible. Thus do they because of their life and their death, make further positive change, further creation, possible.

But this immortality which they achieve does not mean that they, as the individuals they were in their human life, live on in some kind of 'heaven', or in some kind of 'Valhalla'. Rather, it means that they have moved-on to the next stage of development and so become an entirely different kind of being. They exist as this new type of being 'beyond the physical world', and beyond the individuality which they were. However, this does not mean that they become a 'heavenly' type of being living a tedious and boring and 'morally pure' disembodied existence. It means they have become, in a profound way it is difficult to conceptualize, the cosmos itself and the creations of the cosmos, such as Nature. These individuals become our present and our future - they become the substance which makes further evolution possible.

In the simple sense, they become embodied in their race, in the soil and those aspects of Nature which allows this living racial being composed of individuals to survive and flourish. They thus exist in and become the living spirit or psyche of their race.

Thus, when mortals of a particular race who are living revere Nature; when they revere the soil, the homeland where they dwell; when they revere and honour what is best, excellent, beautiful and profound in specific individuals of their race; when they revere and respect and honour what is divine, then these living members of that race are revering, honouring and respecting those, such as their own ancestors, who because of their deeds, have 'passed-on' to become embodied in all these things. It is the spirit of these ancestors, of these other once mortal members of our folk, who we can often sense in such things as these - and it is their spirit which is urging us, beyond words, to take care of, to nurture, and to further evolve such things as these.

To become and be an Immortal means to become and be a part of the numinous creations of the cosmos; it means a moving-on to become the cause, the genesis, of future evolution, future accessing of the divine. We have but one chance given to us by the cosmos to achieve this immortality, and it is up to us whether we use this chance wisely.

V: The Joy of National-Socialism

National-Socialism is a life-enhancing religion because it accepts and affirms that all natural creations express and contain what is divine. It further accepts and affirms that we, as humans, are the most evolved, the higher, species on this planet and that accordingly we can use the other creations we exist with for our own benefit, and evolution, provided always that we act in a wise way in the knowledge that these other creations also express, in their own way, what is divine. That is, we must be aware of our duty to these other creations, strive for a healthy and natural balance, and not abuse the trust we have been given by the cosmos. In a profound way, we are the guardians of these other creations, and if we use them to aid our development, then we must 'husband' them, or take care of them, in a noble way.

In respect of individuals, National-Socialism accepts and affirms that the divine exists, without division, in both body and spirit. That is, that both bodily and spiritual health are necessary for an individual to be fully healthy and fully partake of the divine. We honour the divine when we respect and enjoy and develop both what is physical, and what is spiritual. For National-Socialism, what is important is a strong, vigorous body combined with a strong, vigorous *character*. By developing, in individuals, both a strong, healthy, character and a strong, healthy, body, a stronger, more spiritual individual is produced. Such individuals by their very existence honour and express the divine - they are the cosmos made manifest. Thus it is that National-Socialism honours and reveres, and holds up as an ideal, the best, the most excellent, *individuals* - for such individuals enshrine the cosmic Being itself. In an important sense, it is such individuals as these who are the National-Socialist 'temples' inwhere the divinity dwells.

National-Socialism provides practical guidelines which enable such healthy individuals to be produced, as it provides practical guidelines to enable the creation of a healthy, joyful, society capable of producing such individuals. By so producing such individuals of character - that is, producing healthy individuals dedicated to the noble ideals of National-Socialism - the divine itself is honoured and made manifest here on this planet.

National-Socialism is joyful and harmonious, and thus a religion of well-being and balance, because it seeks to create a society, or a way of living, where the two things necessary for both health and advancement exist together, without conflict. Indeed, National-Socialism is so special, and so important for us, because it alone expresses how this can be done. To be fully healthy, as individuals, we need a harmonious, beautiful, environment, a sense of belonging and a sense of purpose. These things mean *Blood and Soil* - an awareness of our heritage, our place 'in the scheme of things'; an awareness of our duties and responsibilities toward our folk-community and our race. They mean a reverence for the divine expressed by Nature and our race, and a joyous acceptance and celebration of our physical individuality. Blood and Soil also mean a sense of belonging: a homeland; somewhere special for us, where we belong.

But to advance, to evolve, we need change, challenges, a spirit of adventure. Otherwise there is stagnation and decay. Change means growth, and a certain amount of technology. A society is organic and healthy if it preserves what is best, and yet allows for growth, change and expansion. That is, there is a controlled balance maintained between *Blood and Soil* and *Conquest and Exploration*. What maintains this balance is a conscious awareness - an understanding that both are necessary and vital for a society,

and the individuals within it, to function properly, live joyfully, and evolve naturally, in accordance with Nature.

National-Socialism accepts that individuals should fulfil the role which is suited to their character, talents and abilities, and it aims to create the type of society where individuals can make the best use of their talents and abilities. That is, National-Socialism values personal *character*, as it accepts that some people are suited to say, farming and husbandry, while others are more suited to scientific work, or being a warrior. What matters is that the work an individual does is respected; that *all* types of work are seen as dignified, as expressing the divine, and necessary for the good of the whole society.

National-Socialism aims to harness and control growth and technology for the good of the folk, as it aims to preserve what is essential for individual health, what is essential for producing healthy children: Blood and Soil. By creating a healthy environment - and thus healthy children - by controlling and harnessing growth and technology, and by using these to pursue an idealistic noble goal such as the creation of a Galactic Empire, a real, conscious, balance can be created, for the first time in our conscious evolution. Further, because National-Socialism is a conscious expression of the wisdom of thousands of years of civilization, its organizations and structures aim to produce individuals of noble character, who can accept responsibility, who have judgement, who are reverential toward the divine, and who are instinctively *wise*. It is these individuals who can ensure such a balance is created and maintained.

VI: National-Socialist Celebrations and Ceremonies

Celebrations:

National-Socialist celebrations fall into two categories: (1) celebrations concerned with honouring the cosmos in one or more of its many manifestations; (2) celebrations concerned with honouring individuals, past and present, who have excelled as National-Socialists.

To the former belong celebrations of Nature - honouring, respecting and enjoying aspects of Nature such as feasting at the times of Solstice and Equinox; gathering in numinous places suffused with the quiet and beauty of Nature to pay our silent, reverent, respects.

To the latter belong the National-Socialist *fests* held on honoured days during the year. For instance, the celebration of Adolf Hitler's birth on April 20th; Triumph of the Will Day on January 30th; Rudolf Hess Remembrance Day on May 10th; and so on. Some of these *fests* involve the giving and receiving of presents.

What all these celebrations have in common is a specific National-Socialist attitude of pagan spontaneity. This means either: (i) a natural, silent, reverence where few if any words and no complicated ceremonies or rituals are required or necessary; or (ii) joyous festivals - times for feasting, for celebrating, where people gather to feast, celebrate and remember. These festivals usually involve toasting with wine or ale, or something else considered suitable, the particular National-Socialist being honoured, and almost always those present give the Hitler salute before or after this toast. Sometimes bonfires are lit, if the festival is held out-doors.

These celebrations do not require formal words, or any other structuring, as they should not be performed or undertaken in specific buildings designated 'places of worship' since the cosmos, and Nature, cannot be contained within such a building, as the cosmos and nature cannot be represented by such a building. Rather, they should be either (i) undertaken out-doors, in places where the profundity of Nature and/or the cosmos can be felt and experienced, or has been felt, experienced or made manifest; or (ii) should be undertaken in open structures built near to such places. The former include natural, 'pagan', sites (such as on hill-tops; in forests; glades) and also those places connected with Adolf Hitler and his followers, and thus where the cosmos became manifest.

Ceremonies:

The following ceremonies are structured National-Socialist ceremonies involving set texts. Ideally (and with the exception of the Celebration of Death) they should be performed in either such places as mentioned above in respect to NS celebrations, or in a special area set aside for them within a dwelling. In all cases, the area should be adorned with a swastika banner, or banners, with a photograph or painting of Adolf Hitler being predominately displayed. No other adornments are necessary, except fresh flowers, should those involved so choose. Suitable individuals to conduct these ceremonies are family Elders; those who have distinguished themselves in combat or on behalf of the National-Socialist Cause; and those chosen by those assembled for such a ceremony.

These ceremonies are purposefully simple and devoid of ostentation. Neither the chosen Celebrant, nor the others present, need to dress in any particular way, although if the celebrant so decides he/she can wear a swastika armband as a sign that they are the Celebrant for a particular ceremony. Those attending the ceremony should assemble in the chosen place at a specified time, the proceedings being opened by the Celebrant entering this place.

The Celebration of Birth

Before the ceremony a suitable name is chosen. This should be of the culture of those celebrating the birth, or the name of someone famous because of their distinguished National-Socialist life.

Celebrant: "We are gathered here to celebrate the birth of a new child - a gift to us from the cosmos. Who names and who vows to nurture and protect this child until the day of his/her Coming of Age?"

The parents or guardians of the child say: "We do."

Celebrant: "What name is chosen?"

Parents: "We have chosen"

Celebrant: "May the divine cosmos - from whom we are born and to whom we return when we die - be made manifest in this child, now named May this child healthily grow to excel, and so be a joy to his/her parents/guardians and a providential gift for our race and culture. May he/she come to understand Adolf Hitler as we understand him."

The Celebrant then raises the child up toward the swastika banner when all present give a brief Hitler salute. The Celebrant then returns the child to his/her parents/guardians.

A feast follows after the ceremony.

The Ceremony of Coming of Age

The family and friends of those undergoing the ceremony are gathered together. The Ceremony is conducted when a boy or girl reaches the age of sixteen.

Celebrant: "We are gathered here to celebrate the Coming of Age of This is the time when you who were young become responsible for yourselves, and when you pledge yourselves to live in a National-Socialist way, as is befitting for someone born of noble race.

Do you.....present here swear, on your honour, to uphold the principles of National-Socialism?"

Those young involved answer: "We so swear on our honour."

Celebrant: "Then affirm the Nine Principles of our National-Socialist Faith."

Those young involved then read aloud the Nine Fundamental Principles of National-Socialism:

- " 1) In everything that I do or undertake, I shall strive for excellence.
- 2) I shall do my duty by placing the welfare and well-being of my race and culture before my own self-interest, and seek to preserve and extend my race by marrying among my own kind, and by producing/nurturing healthy children.
- 3) I shall uphold the noble ideal of honour in my own personal life, and strive to live, and die, in an honourable way.
- 4) I shall strive to uphold the noble, human, ideals of fairness and courtesy by being fair and courteous toward others, regardless of their race and culture, and strive to treat animals in a humane way.
- 5) I shall be loyal to those I have sworn loyalty to, if necessary unto death. My word, once given, shall not be broken since to break my word is a dishonourable act.
- 6) I shall be intolerant of what is harmful and unhealthy to, and what endangers, my race, and what is detrimental to the other creations of the divine.
- 7) I shall reverence Nature and be respectful toward what reveals or expresses the divine.
- 8) I shall always strive to be ready, willing and physically fit enough to defend myself and my family - and thus my own personal honour - and always carry a defensive weapon to enable my honour to be saved.
- 9) I shall seek always to make the world a better, a more noble, place by striving to make others aware of the noble ideals of honour, loyalty and duty."

All present then face the swastika banner and give a brief Hitler salute. A feast follows after the ceremony.

The Ceremony of Marriage

Celebrant: "Marriage is a joining together of a man and a woman who pledge their loyalty to each other for the mutual benefit of them both. The primary purpose of this joining together of a man and a woman is for them to continue the divine work of the cosmos by producing and nurturing children. Thus shall they who are so joined live on, to the glory of the cosmos.

Do you [he names the man] pledge, on your honour, your loyalty to [he names the woman] for as long as you both shall live?"

The man answers: "I do so pledge."

Celebrant: "Do you [he names the woman] pledge, on your honour, your loyalty to [he names the man] for as long as you both shall live?"

The woman answers: "I do so pledge."

Celebrant: "Therefore let no man or no woman come between these two here who have made this pledge. For that would be a dishonourable act. So saying, and you two so having said, I now declare you joined together in marriage as man and wife."

The man and woman now exchange gifts of rings, if they so desire. A feast follows after the ceremony.

The Celebration of Death

There are two forms of this celebration. The first involves burial, in the ground. The second involves a funeral pyre. The celebration takes places in an area suitable to whichever form is chosen. In both cases, the body of the deceased is placed in a coffin which is draped with a swastika banner. This banner is removed from the coffin before it is lowered into the ground, or before the pyre is lit, and given by the Celebrant to the next of kin of the deceased, someone nominated by the deceased, or a Comrade of the deceased. All National-Socialists should be buried/cremated with their NS Honour Knife at their side, unless they have in their Will or otherwise handed it on/bequeathed it to someone of their choosing. Small wooden bowls or goblets should be available for all present to drink a toast to the deceased.

Celebrant: "We are gathered here to celebrate the life of our faithful Comrade and to witness the next stage of their transformation when the cosmos who gave them their birth, reclaims them.

Though dead, here on our planet, their memory lives on, in us, as they themselves live on in another time and space. And, though we do mourn and we shall mourn this passing of theirs, this mourning will be for us only a brief mourning for their life and their death has meaning. So let us now toast their memory (and their glorious deeds)."

All present raise their bowls/goblets and speak the name of the deceased before drinking. If there is a funeral pyre, the banner is removed, the pyre lit, with the wooden goblets/bowls being thrown into the flames. All present then give a brief Hitler salute. If there is a burial, the banner is removed, and the body is lowered into the ground. Before the earth is placed over the coffin, all throw their goblets/bowls onto the coffin which is then covered by earth, and all present give a brief salute.

A feast follows after the celebration.

Ceremony for the Dedication of the NS Honour Knife

Except for ceremonial occasions such as *feasts* (when an SA/SS type dagger can be used) the NS Honour Knife is a hunting/sheath type knife with a natural staghorn covering over the handle and a blade

at least 4 inches in length. This should be worn or carried in a leather sheath. The workmanship of the knife, and the steel used for the blade, should be of the highest quality. However, an acceptable and temporary alternative (until the above can be obtained) is a folding lock-knife, with a natural staghorn covering and a blade at least 4 inches in length.

The staghorn symbolizes Nature and her creations; the blade the consciousness, and thus the inventiveness, of our race; and the handle which joins the staghorn to the blade and makes the knife useful, symbolizes the creative intervention of the cosmos which produced both Nature and ourselves, and which we both depend on to survive.

After the making/purchase of the knife, the National-Socialist should, at dawn on a suitable day, lay it upon a swastika banner placed below a photograph or painting of Adolf Hitler. While standing in front of this and giving the Hitler salute, the National-Socialist says:

"I am here to dedicate this knife and swear upon it, by my honour, and before the cosmos whom I revere, that I will keep to and uphold the Nine Principles of the National-Socialist faith. I shall treasure and guard this knife and let no one take it from me since it is my honour."

The individual then takes hold of the knife, holds it in his outstretched hand, turns toward the direction of the rising sun, and says:

"Thus do I consecrate this knife and myself to the cosmos."

So saying, the National-Socialist reads aloud the Nine Principles [as above - see Ceremony of Coming of Age]. The knife is then dedicated.

Appendix - The Life of Adolf Hitler

[Note: All that we need to know about Adolf Hitler are the most basic facts of his life. What is important is what he achieved, and the divine legacy he left to us. We need only know when he was born, and the most important things that he did to try and create a new Golden Age, a divine society, here on this planet. *Everything else is irrelevant*, and should not concern us. Adolf Hitler was and is National-Socialism. He lives on in National-Socialism, and in we who are National-Socialists. So many lies have been told and written about him by our enemies, that we need to concentrate on his essence, on his spiritual significance, and not allow ourselves to become distracted by trying to refute every lie and every fabrication which our ignoble and profane enemies make.]

Adolf Hitler was born at approximately eighteen minutes past six on the evening of the twentieth day of the fourth month of what was, by the calendar of the period, the year one thousand eight hundred and eighty nine. The place of his birth was the Austrian border town of Braunau, situated by the river Inn. His family background was modest. Although his father worked as an official for the Austrian government, he - like the boy's mother - was descended from those who had worked on the land. As a youth of thirteen, Adolf's father had left his home to seek to learn a trade in Vienna. At this, he was successful - but unsatisfied. He aspired to something better, and resolved to become a government official. In this, he was also successful, at the age of twenty-three.

The young Adolf possessed a similar determination - for at an early age he had decided for himself that under no circumstances would he become an Austrian government official. Instead, he wanted to be an artist, and he stood resolutely by his decision, despite the misgivings of his father, who wanted his son to follow him and become an official of the Austrian government. The young Adolf even began to neglect some of his studies at School so that it would be impossible for him to become an employee of the Austrian government - for it had become clear to him, even as a youth, that his loyalties lay with the German people and not with the multi-racial Habsburg Empire. Moreover, School studies bored him; he was restless, eager to be part of a more adventurous world. Even in his young days he was different from his school-fellows; more determined; more intuitive; more aware of life's deeper meaning. Stories of adventure and war filled him with enthusiasm.

So it was that, after the death of his father, and at the age of sixteen, he moved to live by himself in Vienna. He had dreams of being a great artist; but perhaps his greatest love at this time was music. Music - often Wagner - inspired him, and seemed to express his own inner feelings, and his intimations of Destiny. For he felt even then, at so young an age, that life had, or should have, a higher, a noble, purpose. Through art, the young Adolf felt, he could find, and express, this purpose.

But his life in Vienna forced him to face what was, for the majority, the hard reality. He himself had to live in poverty, in vermin-infested tenements. He came to know the sufferings, the hunger, the desperation, of

the poor, as he came to understand the real causes of the sufferings, the desperation and the degradation he found around him. As he himself said, it was a hard school, in which he learnt many things. During these years he became determined to act, to do something for his people, for he was often roused to anger by the injustices he found as he was often moved to try and express his hopes and dreams for a better, a more noble, way of life. These years of suffering brought him a deep, abiding understanding of the true purpose of life - for they enabled him to give shape and form to the feelings, the vision, within him. He came to desire, more than anything else, to make his vision real. This vision was of a new world, a new type of society, where people worked together, in harmony and joyfully, for the common good - *and where they strove to continue the upward work of Nature.*

But Adolf Hitler was not an impractical, romantic or mystic dreamer. He *knew* people, as he knew what stood in the way of making such a vision real. He also knew what was necessary to make this vision real. But perhaps most of all, he knew that it could be made real, and was determined to try and make it real. It was this combination of vision, will, knowledge of people and insight which truly made Adolf Hitler unique. He was self-disciplined, resolute, visionary, intuitive and selfless. And he possessed genuine charisma.

At the time, having left Vienna for Munich, he was considering how he could begin to make his vision real when the First World War began. He enlisted in the Germany Army, volunteered for one of the most dangerous assignments, that of messenger, and showed great courage and devotion to duty, spending almost the whole of the war at the Front Line in the trenches. He was wounded, and was awarded the Iron Cross First Class for bravery.

Toward the end of the War, he - like most Germans who fought at the front - came to realize that many ordinary German citizens had developed a defeatist attitude about the War. Strikes, organized by the Bolsheviks, were common, and, perhaps worst of all, those returning from the front line were often not accorded respect. Minor Bolshevik revolutions broke out throughout Germany toward the end of 29 yf, and after the Armistice, which marked Germany's defeat, armed insurrection became a way of life in many parts of Germany as the Bolsheviks strove to create a revolution.

The majority of those who had served at the front were appalled by what had happened to and what was happening in Germany. Adolf Hitler was no exception, and it was during this period of turmoil that he decided to become involved in politics. Almost a year after the War had ended, he attended a meeting of a pitifully small patriotic organization, the German Worker's Party. But Adolf Hitler soon realized what such an organization, properly led, could achieve - it could be the instrument to rescue Germany from the terror and slavery of Bolshevism, win power and create a new way of life for his people. He felt and believed he could make his noble vision real by leading such an organization to victory.

So began the struggle for power, which he pursued with indomitable determination and selflessness for over 13 years. Ordinary Germans came to respect and love him, for they knew or felt that he was sincere - that he was working to provide them with a better way of life. The Movement that he led - the NSDAP - embodied their hopes, their aspirations, for a better world, as this Movement came to embody the noble idealism he believed in. A genuine spirit of classless comradeship was developed, where the common interest of the folk came before self interest. Adolf Hitler inspired others - making them aware of the true, noble purpose of life. He gave them back their vision, their dreams, their yearning for a golden age. He raised them up out of the quagmire of selfish materialism and petty concerns by revealing to them the inner meaning of life. He made them joyful, determined, and *noble*. He captured and expressed something beautiful and sublime.

Year after year his popularity grew, with the NSDAP gaining success after success until it could be longer be denied power. Then, on January 30th 44 yf, Adolf Hitler became Chancellor of Germany, enabling him to make his noble vision real. Thus he began to make Germany a joyful, cultured, harmonious, stable country where noble values were once again ideals to be aspired to. Rather than persecuting his enemies, he converted most of them - and those who could not or would not change themselves or understand his vision he allowed to leave Germany. He became a true leader, not a dictator - for the majority of Germans loved and trusted him and gave him authority to transform their lives for the better. Not once in any way did he abuse this trust and authority. He was always modest in his personal life; he was always genuine and spontaneous with others; he was always kind to those around him. But perhaps above all, he was selfless. He truly was a great man who inspired others with his noble ideals. He truly was more gifted, more highly evolved, more genuinely *human*, than others.

In a few short years he had solved the problem of unemployment; created better, more just social conditions; and brought about a noble revolution in people's attitudes. It was as if a new Golden Age had

dawned. People came to realize and understand that they could change themselves for the better, and so develop - thus continuing the glorious work of evolution.

But there were some who did not like this, for it threatened what they had achieved, and what they wanted to achieve. They feared this vision of a new age might spread, and so undermine their influence, their power, and their own dark dreams. These were the ones who had created, fostered and used the twin powers of Marxism and International Finance to control and subvert nations. These were the ones who had a vested interest in maintaining in others only lowly material goals and desires. So they used the twin doctrines of Marxism and International Finance - both of which are different forms of gross materialism - in their quest to dominate, and bring about the type of world that *they* desired. This was a world full of materialism; replete with egotistical individuals fulfilling selfish, petty, animal desires. This was an ignoble world in disharmony, where the glorious diversity of Nature - produced over thousands of millennia - was gradually undermined and destroyed by reducing everything and everyone down to the lowest common level. It was a world ruled by abstract dogma which sought to control and disrupt Nature. This was the world over which this group of people wanted to rule - for such a world, with such selfish, slavish individuals lost to nobility, would provide them with wealth, luxuries, and power. These people saw this rule as a god-given right, their messianic destiny, as they saw all other peoples as merely means to be used so that this destiny could be achieved, whatever the cost. Adolf Hitler, and his followers, were the greatest threat this group of people had ever faced.

For Adolf Hitler sought to free his people from this twin slavery - this gross materialism. He represented everything this messianic group detested and feared. So this group sought to discredit him, his followers, and the beliefs behind his Movement, as they sought to physically destroy this Movement from its very beginnings. At first, and in Germany, they failed - they could not prevent Adolf Hitler achieving power as they could not prevent him from transforming Germany into a noble society. But they were relentless in their opposition, using all their power, all their influence to spread lies about National-Socialist Germany. Covertly and overtly they agitated for a war to destroy what Adolf Hitler had achieved, and such was their cunning and mendacity that they succeeded, rallying all those countries influenced or controlled by them or their nefarious doctrines, to fight on their behalf. Such were their nefarious lies that they persuaded these countries to fight a savage, unconditional war to destroy National-Socialist Germany, Adolf Hitler and his followers. So began the savage destruction of Germany and its people - for the messianic cabal wanted and needed a dark revenge.

This cabal wanted to ensure that what Adolf Hitler had achieved would be forgotten. They wanted to ensure that his noble vision would never be a threat to them again. So they created the shameless, ignoble, lie of 'the holocaust' to enslave the minds of those they wanted to rule over, hoping thereby to discredit for all time the noble idealism of National-Socialism. So did they fabricate lies about Adolf Hitler and his life, as they used all their power and influence to make these lies known in an attempt to destroy his numinous significance and the inner meaning of National-Socialism.

But they have failed. For the inner meaning of National-Socialism lives on. The spiritual significance of Adolf Hitler is increasingly understood.

The spiritual significance of Adolf Hitler is his noble vision - he has made us aware of what is possible. He has made us aware that we can evolve further; we can create and live in a noble society dedicated to high, cultured ideals. We can make real the beauty, the numinosity that some classical music tries to capture and express. We can express in our own lives the greatest beauty and the greatest joy, as we can aspire to greatness. He has made us aware that we can work in harmony with Nature - we can celebrate and uphold and extend the glorious diversity which Nature has produced, and which is evident in race and individual character, as we can extend this still further in a noble constructive way. He has made us aware that we can live in a way which expresses our true humanity - accepting our difference and diversity as a species and using that as a basis to evolve still further.

This noble vision raises us up from the pettiness of egotism; it raises us up out of the squalor and dishonour of materialism. It and it alone enables us to fulfil our potential as human beings.

Adolf Hitler has given us a unique legacy. He has shown us that we can, by the power of our wills, transform ourselves and those around us in a positive, noble way. We can undertake and complete an inner transformation. He has shown us the goal, as he has shown us that this goal can be achieved. He has shown us that our life, as individuals, does after all have a glorious purpose.

Footnotes

1. See, for example, *The Numinosity of National-Socialism*; and *The Enlightenment of National-Socialism*.
2. See, for example, 'The Mission of National-Socialism' in *The Numinosity of National-Socialism*.
3. See *The Enlightenment of National-Socialism*.
4. See 'The Spiritual Importance of Race' in this present work.
5. Regarding how National-Socialists view these other races, see 'The Truth About National-Socialism and Race Hatred' in *The Enlightenment of National-Socialism*.
6. See 'Ceremony for the Dedication of the NS Honour Knife' in Chapter VI.



The enlightenment of National-Socialism

By David Myatt, Second edition, 111 y.f

Preface

The following collection of essays (some of which have appeared elsewhere) briefly deal with the *enlightenment* of National-Socialism - with how National-Socialism expresses wisdom, and the essence of our true humanity. National-Socialism can enlighten us - it can give us, as individuals, insight, enabling us to think and act wisely.

The present collection of essays express the spiritual essence of National-Socialism - its significance for us, and its importance for our future as a thinking species. This present collection - and its companion collection, *The Numinosity of National-Socialism* - is intended to complement the works which I have already written and which, together, are intended to form a basic introduction to the revolutionary world-view of National-Socialism.

D. Myatt, Oxford, 106 yf

I: The Numinous Significance of Adolf Hitler

The key to understanding the numinous significance of Adolf Hitler is the realization that an individual is, in essence, 'the cosmos in evolution'. However, to be meaningful, this realization has to arise from personal experience/insight, rather than from the intellectual abstraction that has come to dominate the modern world.

What this expression, 'the cosmos in evolution', means is that individual consciousness, individual being, is a striving by the cosmos to become more aware - a means whereby this supra-personal consciousness becomes real. This takes being, and thus the individual, far beyond materialism, and 'the self' - beyond Jungian 'individuation'. With individual death, such a consciousness - having made a connection to the cosmos - becomes part of the whole that is that cosmos; there is a living-on, a different type of being where the hitherto separate consciousness expands to become the cosmos, and thus its awareness of itself.

In a very important sense, Adolf Hitler made an evolutionary leap - he restored the connection between the Aryan race and the cosmos, *and* he made further evolution possible, for other races as well as for the Aryan. In effect - although few will probably understand what is meant - Adolf Hitler was the cosmos striving to evolve, in consciousness.

To achieve this new type of being, this *becoming*, we as individuals need to become a unity, to grow. A simple analogy would be an oak tree. To fully develop, from a sapling, and fulfil the potential latent within itself, an oak tree must be firmly rooted - it requires nourishment from the soil, as it requires a favourable, temperate, climate: warm sun and rain-water. If the soil is bad or poor, and thus lacking in nutrients, then its growth will be stunted. The same with the climate: the oak will flourish best in the climate it has evolved in and has adapted to. These things are so because the tree is organic, it is a living organism, dependant on its surroundings - on Nature. Its life-cycle, its growth and so on, are dependant on certain things. That is, it *belongs* - it is a part of Nature; it is connected to its surroundings in particular ways.

All these things apply just as much to us, as individuals, although the modern world, with its complexity and abstractions and artificial ways of living, has caused many individuals to lose their understanding and knowledge and feeling about these things. To grow, to evolve, as individuals, we need to draw nourishment from our environment, as we need the right conditions in which to flourish. We cannot grow properly if we do not have these things - we cannot *thrive* and so fulfil the potential latent within us. Of course, lacking all or some of these things, there may well still be life - but it is a stunted, poor, unhealthy, even diseased, living, like most of modern life.

As individuals, we need to belong, to root ourselves firmly in a particular time and space. We need to grow from a particular soil. We also need an awareness of our own heritage - of our ancestors, of our culture; of our own place, as an individual, 'in the scheme of things', of how we came into being, and how we evolved to be as we are. The most important aspect of this awareness is *race* - a knowledge of who we are; where we, as individuals, have come from; and what makes us distinct, from others, as an oak

tree is distinct from a conifer, and has evolved in a different way, and needs different things. We draw strength from our soil, and our past, and a part of this is an awareness of our unique racial *psyche*.

Adolf Hitler restored us to our unique racial *psyche*; he explained that we belong in a special way to our race, and that in order to evolve, to grow, we must be aware of these things, and live in such a way that we become strong and healthy again. In National-Socialism he gave us the practical means to do all these things. Furthermore, he showed us that we should, and can, evolve even further - toward the gods; we should, and can, make this connection between ourselves, as individuals, and the consciousness of the cosmos. His legacy is this knowledge, the inspiration of his life and that of his followers - and the practical means to achieve this goal of becoming divine and creating a Golden Age, a new way of being. Of course, many people have little or no awareness of the numinous, and thus cosmic, importance of Adolf Hitler and National-Socialism. To such people, National-Socialism is merely something 'political'. They see or know of only the external, and have no insight into or knowledge of the essence of National-Socialism, of what it really means.

National-Socialism was always more than a political movement. It was always, from its very beginnings, a practical means of Aryan salvation as it was always fundamentally spiritual - concerned with Aryan health, well-being and advancement. National-Socialism was always more than a German racial nationalism. However, it has only been since the immolation of 56 yf that the spirituality and numinosity of National-Socialism has become more widely known. Indeed, in a profound way, this immolation and what preceded it, made National-Socialism, and Adolf Hitler, more spiritual and more numinous - they made them *archetypal*.

National-Socialism and Adolf Hitler are thus now archetypal symbols - possessed of psychic energy. They represent our unique racial *psyche* as Aryans. As such, National-Socialism and Adolf Hitler live on, and always will live on, because they represent something which cannot any longer be destroyed by laws, by propaganda, by lies, by terror, by war. They are a means whereby we, as individuals, can restore that connection between our own being, and the being of the cosmos - a means for us to root ourselves, to consciously understand our place 'in the scheme of things', to grow vigorously and healthily, and to evolve still further. They are a means whereby we can undertake and complete that inner transformation, and achieve that unity and harmony [in the simplistic Jungian sense, of 'individuation'] which is, for the present, the priority of our existence as individuals, and which alone enables us to strive further and become divine.

However, this does not mean a new mysticism, or some sort of new mystical life-style, lived by individuals concerned only with their own 'inner transformation'. It means *action* within the world; it means a noble concern for one's folk; it means striving and achieving. The spirituality of National-Socialism, the numinosity of Adolf Hitler, provide the individual with inspiration, with inner strength, with inner resolve, with a means to transform themselves - but it is important to understand that this is only the *beginning*; it is not the goal.

The goal is for these things, and thus the evolution of individual consciousness they represent, to continue. This means creating conditions necessary for such things to flourish on a large scale, within the folk and the race *as a whole*; it means the creation of a new type of society which encourages a new way of living. This new way is dynamic and positive - a continuation of the evolutionary order that is civilization - which expands ever further the frontiers of consciousness and being. This requires those individuals who have completed the inner transformation that is necessary, to strive, and struggle, to create a type of society, a type of civilization, where such people as themselves are the norm, not the exception. This type of society is, by definition, a National-Socialist one. This struggle, or the pursuit of excellence, is so because it is necessary - the only means whereby the frontiers of consciousness and evolution can be continued. It is, quite simply, the meaning of individual life, and what is required for such future evolution. From such a civilization, new ways of living, and new societies, will arise, and the process of evolution will continue, built upon the foundations of the previous generations.

In the fundamental sense, this is the evolution of the cosmos itself - and this process of aware individuals creating such civilizations and societies, and those new civilizations producing individuals even more aware and even more evolved, is how the cosmos becomes more aware, more conscious.

Before Adolf Hitler and National-Socialism, this process of evolutionary development was in danger and in decline. Adolf Hitler, through National-Socialism, made us aware of what is necessary for such development to continue, as he and his followers struggled and fought against those forces which represented such a decline. These forces, were they to be triumphant, would mean the end of such evolution - the end of cosmic being and awareness.

Adolf Hitler was a means whereby the cosmos could restore the balance necessary for such evolution to continue. This, in essence, is the numinous significance of Adolf Hitler. National-Socialism expresses the essence of evolutionary development, for the beings that we, as a species, are. Thus the fundamental importance of *race*, individual noble *character*, and the pursuit of excellence - these three things express the essence of our evolutionary development, as a species, as they alone can ensure the continuation of that development. As explained elsewhere (in *The Numinosity of National-Socialism*): "National-Socialism is an acceptance and celebration of the difference and diversity that Nature has produced, and it wants to nurture that diversity and difference and so keep alive, and keep evolving, those things which make us unique and human."

All the races that make up our unique, human, species *can* have a Destiny, because it is possible for these races to evolve further. However, not all races *may* have a Destiny - it depends on them, on their level of awareness, and even on whether or not they can become aware of themselves in the ways necessary for such evolution to become real. 'The ways necessary' are enshrined in National-Socialism, and were in a sense a gift from the cosmos (or a gift from 'Providence') in the form of Adolf Hitler. In this sense, they are an expression of the Destiny of the Aryan race. But they are also much more, and in a way even few National-Socialists understand. They are much more because the fundamental principles and ideals of National-Socialism - of participating in and creating our further evolution - are applicable to all races. That is, they are a means, or could be a means, whereby these other races can acquire an awareness, and participate in and create further evolution for themselves. For this to occur, the notion of racial evolution, of separate identity, of ethnic nations led by noble individuals dedicated to the advancement and well-being of their own people, needs to revolutionize the world. In the cosmic sense, this is the importance of Adolf Hitler - he has given our whole species a means to acquire and fulfil a Destiny, to participate in the evolution of the cosmos.

II: National-Socialism: Wisdom in Action

A lot of people waste their lives, as these days the majority of people behave and act in an immature way, devoted as they are to selfish and/or anti-evolutionary pursuits. By thinking and acting in such a way, such individuals deny their very humanity - they deny what makes them special, as beings or 'life-forms'. We, as humans, are different from the other life-forms that exist on this planet because we alone possess the faculty of 'Thought' - we alone are 'thinking-beings', aware of ourselves.

In contrast to most people today, a National-Socialist is someone who thinks, acts and lives in a mature and wise way, for a National-Socialist is someone aware of their duties and responsibilities. This is so because National-Socialism fully expresses what it is to be *human*. That is, the 'world-view', or philosophy, of National-Socialism makes us, as individuals, aware of our place 'in the scheme of things', as it expresses the nature of what it is to be an individual, a 'thinking being': someone possessed of consciousness and the ability to think and therefore to judge. Wisdom is fundamentally a conscious understanding, which itself arises from reflection, a 'thinking-about' our place, as individuals, in 'the scheme of things'. A wise individual is someone who acts upon what has been understood - someone who has judgement and thus a mature *character*.

National-Socialism expresses our humanity because National-Socialism alone expresses what being human means. Being human means being aware that we are 'thinking beings'; understanding how we came to be so; and what is necessary for this awareness to continue. We have developed this awareness because we have evolved - or rather, because the processes of Nature have developed us. These processes have resulted in our present highly evolved *species* - and they have produced, within this species, different *races*, and within each race, different *individuals* who possess a unique character of their own. That is, we have become 'human' - thinking-beings - because over tens of thousands of millennia the innate, creative, forces of Nature have changed us, producing diversity and difference. The present races that have evolved express our unique humanity - they express how Nature, and the cosmos, is manifest in us as human beings. Further evolution - a further development of our humanity - means building upon these foundations, extending them in a positive way. This means celebrating, preserving and then extending the difference and diversity that Nature has produced. Anything other than this is anti-evolutionary and *inhumane* - a rejection of our real humanity.

National-Socialism understands and affirms the special importance of this racial diversity and difference, as it wishes to preserve, celebrate and extend it. This is a preserving and extending of the essence of our humanity. In effect, National-Socialism expresses wisdom - it enshrines the results of thinking-about

humanity, and what is necessary to preserve and extend our humanity. Anything which does not preserve and extend such things, is anti-evolutionary, and unwise. Anything other than National-Socialism is anti-evolutionary, unwise and fundamentally in-human because only National-Socialism truly expresses the wisdom of humanity itself. A National-Socialist, thinking, acting and living according to the principles and ideals of National-Socialism, is a wise and mature individual.

III: The Thousand Year Reich

It is a common misconception that a National-Socialist State, or Reich, means dictatorship and tyranny. This misconception has arisen because it has been ceaselessly propagated by those who are opposed to National-Socialism and who therefore have a vested interest in trying to discredit National-Socialism. These propagandists are those who govern, or who support, all modern societies. It is these modern-day 'Western' societies which are - despite outward appearances and despite labels like 'democracy' - dictatorial and tyrannical, for they so afraid of the reality of National-Socialism that they outlaw it, persecute and imprison National-Socialists, and *never* allow anything other than their own anti National-Socialist propaganda to be taught, discussed or read.

The reality of National-Socialism is that a National-Socialist State, or Reich, is a genuine, united *folk-community* where a real healthy freedom exists and is maintained. Fundamentally, a National-Socialist State exists to create and maintain a National-Socialist society. Such a society has a definite aim, a purpose. This is the well-being and advancement of its folk, the communities comprising that folk, and the individuals within communities. In effect, and for example, *Aryan* National-Socialists seek to create an *Aryan* society, an *Aryan* way of living. This arises from the National-Socialist belief that we can only be truly healthy, and only truly free, if we live in our own culture, according to our own customs. Thus the Institutions, the customs, the structures, of such an *Aryan* society would reflect and represent what is *Aryan* and what can aid Aryans to strive for and live a better, more healthy life. Fundamentally, National-Socialism seeks to create a society where those in it *willingly* desire to strive for and live such a noble life, and where they realize that such a National-Socialist society can be a means to enable us, as individuals, to contribute in a positive way to evolution - to continue the story of progress and advancement, and so create a renaissance, a new 'golden age'.

The duty of an *Aryan* National-Socialist is to convert other Aryans to the noble idealism of National-Socialism, so that these Aryans can willingly and joyfully participate in the creation of a National-Socialist society. This National-Socialist society cannot be imposed on other Aryans against the will of those Aryans, as once created it cannot be maintained by 'force', terror, or repression. ***A National-Socialist society by definition is a society of people of the same race and culture co-operating together for their own advancement and well-being.*** anything other than this is not National-Socialist. The reality is that a National-Socialist society is a genuine *folk-democracy*. Real democracy is an expression of the desire, or will, of a living, *organic*, community to determine its own future and destiny. Contrary to a popular misconception, the Greek word from which our word 'democracy' derives, does not mean 'people' in general, regardless of race. Rather, the Greek word 'demos' originally meant 'the clan' as distinguished from their 'chiefs'; in later Attic, the word came to signify 'the community' itself, distinguished as such a community was by kindred ties. In both these senses, a distinct, racial, community is meant - where there is a common heritage, a common culture, and common customs. Thus, in its correct sense, a 'democracy' is a society, composed of members of the same race, where the ultimate authority resides in the folk-community. In brief, a real democracy is an ethnic nation where the folk of that nation co-operate for their own well-being and advancement, for the common good.

The folk-democracy of National-Socialism is where a folk-community of Aryans have a common desire to create a genuine *Aryan* society and so determine their own destiny. By doing this, they are restoring to themselves a genuine freedom - the freedom to once again live in a natural *Aryan* way, and thus be healthy and able to live well-balanced, harmonious lives in accord with their natural customs. It is the aim of a National-Socialist State to make this *Aryan* freedom real. Real freedom is not about selfish, hedonistic choice in isolation; it is about being part of a living, organic, community - a folk-community - and being aware of one's duties and responsibilities to that community, for by fulfilling these duties and responsibilities one enables that community to thrive and advance itself, *thereby* enabling the individuals of that community to thrive, advance and live in a healthy way. In essence, real freedom is an understanding of our own humanity - of how we, as individuals, are part of something greater than

ourselves; it is a knowledge of our place 'in the scheme of things'; of how we arose, how we can thrive; how we can live in a healthy way, *and how we can continue to evolve and become something greater than we are.*

National-Socialism gives the individual this understanding and knowledge, and in doing so it enables the individual to fulfil the evolutionary purpose of their lives. This understanding and knowledge is of the importance of race, and individual, noble, character; of the importance of excellence, of idealism, of working together for the common good.

The National-Socialist Reich

National-Socialism is revolutionary because it views all present-day societies as anti-evolutionary. Therefore, it wishes to start again and build a completely different society to any previously existing or presently existing.

The most immediate aim of National-Socialism is to create or bring about an independent homeland where people of the same race and culture can live according to their own customs, among their own people, and dedicate themselves to creating a noble society for themselves and their descendants. It is only within such a homeland that a Reich can be established, and it is only the desire of those in that homeland which would enable such a Reich to begin to build a National-Socialist society.

A National-Socialist Reich would mean that all Institutions, customs (or 'laws'), agencies and so on, would place the well-being and advancement of the people first. This would mean that such structures would encourage what is National-Socialist. In practice, this means implementing National-Socialist ideals - and the most important ideals are fostering noble individual character, and fostering racial well-being for the whole folk. Accordingly, a National-Socialist society would seek to: (1) nurture noble character in individuals by making honour, loyalty and duty ideals to be striven for and upheld; and (2) make individuals aware of their heritage, their customs, and how important it is for individuals to place the interest of their race and folk-communities before their own self interest and pleasure.

This first aim means that a National-Socialist society would encourage strong, characterful, honourable *individuals* who possess judgement. The aim of a National-Socialist is most certainly *not* to strive to produce individuals who rigidly conform, who blindly obey and who lack individual judgement. Rather, the aim, in respect of individuals, is to produce and encourage individuals who can accept responsibility, who want to take on responsibility and who truly possess judgement.

The only restriction a National-Socialist society would place on individuals is that they must be responsible, and thus do their duty - toward their race, their folk-community and thus toward National-Socialism itself. That is, they place the common good before their own self interest if ever there is a conflict of interests. By doing this, they are living and acting in an *honourable* way. There is therefore a noble *purpose* to their lives which transcends satisfying their own desires and feelings. By living and acting in such a way, individuals enhance and fulfil the purpose of their lives. This is so, because National-Socialism affirms that there is higher, nobler, purpose to life - that life means more than just satisfying or striving to satisfy our individual desires, feelings and material goals. That is, National-Socialism affirms that there is more to life than simply indulging ourselves or striving for a personal 'happiness'. It further affirms that this purpose is a noble one - a striving for self-excellence, and excellence for one's race and folk-community. This is an evolutionary, positive, and thus harmonious continuation of that diversity which Nature has striven to produce over thousands of millennia - race, and individual character.

This affirmation thus expresses the wisdom of thousands of years of civilization - it enshrines our understanding and awareness: our humanity. This humanity is essentially an awareness of ourselves as *conscious* beings, able to reflect upon and think about the past, the present and the future and our place, as individuals, in 'the scheme of things'.

National-Socialism places this *obligation* of duty upon individuals because only by individuals consciously and willingly accepting this duty can what is noble survive and flourish. What is noble is civilization, and only by individuals honourably striving to do their duty can evolution continue, and harmony be preserved. Only by this - and thus by National-Socialism - can our true humanity be expressed.

The task of a National-Socialist society is to make the individuals within that society aware of this duty - and thus make them realize that *life has a glorious, noble purpose and if we as individuals strive for this our own life is enhanced.* National-Socialism aims to make individuals aware of the possibilities that exist, or can be created, for higher living. A National-Socialist society would not seek to coerce or force individuals to conform to its ideals and principles, on pain of punishment, for that would be contrary to

what National-Socialism desires to achieve. What National-Socialism desires is a society where the majority within that society *willingly* and enthusiastically follow its ideals and principles because they understand or feel or realize that by doing this their own lives will have purpose and meaning. However, National-Socialism is also practical, and accepts that there will always be some individuals who for whatever reason will not wish to accept and strive for its ideals even after these ideals have been explained to them. Such individuals would be detrimental to National-Socialism and accordingly, a National-Socialist society would wish to exclude such people from the benefits of such a society. It would therefore exile them, allowing them to leave that society and live elsewhere, in other societies. A National-Socialist society would not herd its opponents into 'penal' institutions of any kind. It would give them a choice - "Stay, and thus aid our noble Cause, thus aiding us to create higher ways of living and a noble society - or, choose exile in another land and so live as you wish..."

It important to understand that in a National-Socialist society exile would be the chosen method of dealing with those who for whatever reason opposed such a society. Anything else is a waste of resources, and ignoble. Exile is the most practical and noble way. Furthermore, a National-Socialist Reich would reform the present penal system - with its ignoble concept of prisons - and the whole modern, dishonourable, system of 'justice' where imprisonment is mandatory for certain 'crimes'. (See *National-Socialism, Morality and Justice*.)

Coercion, and 'punishment', of opponents is against the principles of National-Socialism because National-Socialism seeks a society where individuals willingly and enthusiastically co-operate together for the common good of that society. It seeks to create a noble attitude and a sense of joyful well-being among individuals. The apparatus of 'terror' and suppression creates the exact opposite. Furthermore, National-Socialism is optimistic and positive about individual nature and character - it believes that if people are told the truth, made aware of what it is possible for them to do and achieve, then the majority will, if correctly led by noble leaders, 'do the right thing'. One of the fundamental purposes of a National-Socialist *organization* is for noble leaders to explain and show, by example, what National-Socialism really is; what obligations a person has, and what doing one's duty would mean. In essence, National-Socialism affirms a fundamental truth of civilization - that if individuals understand their duty, have a noble purpose, and willingly co-operate together to achieve that purpose, then a better world, a new Golden Age, can be and will be created by their efforts. In a National-Socialist society, only if an individual consistently shirked their noble duty to their comrades and their race, and/or showed themselves to be ignoble and selfishly irresponsible, would 'the force of law' be invoked against that individual - and this because such individuals, by doing such things, would undermine the harmony and well-being of that society, and thus negate the noble purpose and hard work of the other members of that society.

The National-Socialist Revolution

For a National-Socialist State, or Reich, to be created, there has to be a revolution brought about, in a specific place or country, by a significant number of people who are National-Socialists. Such a revolution means the principles and ideals of National-Socialism have been willingly accepted and championed by that significant number of people. This in itself means a National-Socialist organization or movement converting people to the noble National-Socialist cause.

For National-Socialism, the State is a means, not an end. The means that the State is created and used for is the well-being and advancement of the race, and the individuals of that race.

The first task of any National-Socialist government is to ensure its own security and survival from its external enemies. This would mean the Armed Forces being willing and able to defend *National-Socialism*. To do this, such Forces would have to be, or become, National-Socialist organizations, composed of those who believed in National-Socialism and who were dedicated enough to defend the principles and ideals of National-Socialism. That is, their first loyalty would be to National-Socialism itself.

The second task of a National-Socialist government is to ensure its own security from any internal threat. This means aiming to convert, or win over, those who are not National-Socialists, and exiling those opposed to National-Socialism - that is, giving them the opportunity to leave the territory, or territories, of the new National-Socialist State.

The third task would be to abolish all old Institutions, laws, agencies (such as the Police) and replace them with National-Socialist ones.

The fourth task would be to begin to create a new society founded on noble idealism, and thus implement National-Socialism. This would mean, among other things, the following. (1) Creating a new type of State economy which abolished speculation, and the slavery of interest, and which ensured the economic well-

being and prosperity of the new society. (2) Implementing the National-Socialist ideal of social justice - creating a better, more caring, more healthy, more harmonious society for people to live in. (3) Creating National-Socialist educational institutions dedicated to producing healthy, noble, individuals aware of their heritage and culture. (4) Reforming agriculture by implementing sound ecological practices.

The fifth task would be to create a better, more beautiful, environment by, for example, caring for and nurturing Nature

The sixth and final task would be to begin to work toward pursuing higher, idealistic and *numinous* goals such as the exploration and conquest of that final frontier which is Outer Space. One aim would be the future creation of a National-Socialist Galactic Empire. By pursuing such a numinous ideal as this a higher, more advanced, people would be created naturally, and the National-Socialist Reich itself would last for far more than a thousand years.

Dealing with Other Races in an NS State

Since a Reich is an ethnic State or nation, devoted to the welfare and advancement of a particular race, it is important to state how such a Reich would deal with the individuals of other races who may dwell within the borders of the new Reich. They would have nothing to fear from the creation of a Reich.

Other races would be treated with courtesy and respect, for that is the National-Socialist thing to do. They would be free and indeed encouraged to keep their own culture, way of life and beliefs, as they would be entitled to fair and equal treatment in all areas, such as Law, employment and so on. That is, there would be no discrimination against them on the grounds of their race, culture or religion. While they lived in the territories of the Reich, they would be entitled to the protection of the Reich. There would be no question of the Reich "putting its own people" first in such things as employment, housing, medical care and so on, for that would be ignoble, against reason, and inhuman.

Prejudice against them would be strongly discouraged, for that is the noble thing to do, and they would not be forced to re-settle elsewhere. They would, however, be expected to respect the culture of the people of the Reich and be encouraged to concern themselves with their own people and culture, and aim, some time in the future, toward a viable homeland of their own where they could establish their own communities and way of life of a standard comparable to that of the Reich. Where such a homeland would be - whether conceded from the territory of the new Reich or elsewhere - would be matters for consultation, discussion and mutual agreement. Such a homeland might have to be created by the Reich using its own resources, with the Reich willingly undertaking this noble duty because it would be the honourable, National-Socialist, thing to do.

What is necessary is tolerance, understanding, honourable behaviour and a mutual respect while working toward the creation of new ethnic homelands.

National-Socialist Germany

The above principles and ideals formed the basis of National-Socialist Germany and were used to *begin* to implement a National-Socialist revolution in this, the first National-Socialist State, or Reich. This revolution was undertaken against difficult odds, and was never completed. The war which the enemies of National-Socialism had agitated for at the start of this Aryan revolution, forced the German National-Socialists to fight for their very survival. Despite this, the years between 44 yf and 50 yf were glorious ones. Adolf Hitler transformed German society and brought about a renaissance, a new Golden Age. He solved the economic problems of Germany, and brought dignified work to millions of unemployed; he created a better, more healthy, more socially just society; he instilled into his people a new sense of joy, of purpose, of idealism. He brought about a revolution in people's attitudes - with people co-operating together for the common good. He restored the values of honour, loyalty and duty. Instead of persecuting his opponents, he converted most of them, becoming the most popular, the most loved leader the world has ever known.

There has been a relentless, lying, hateful propaganda campaign conducted against National-Socialist Germany, and Adolf Hitler, for over sixty years. The present decadent, materialistic and tyrannical System which exists in all countries where Aryans are in the majority, had and still has a vested interest in trying to discredit National-Socialist Germany. To this end, recent 'history' has been re-written; documents forged (one has only to think here of the ignoble lie of the 'holocaust'); counterfeit 'memoirs' produced, and so on. Respectable academic 'historians' - who are part of and who bow down to this System - have laboured over many years to mislead, falsify, and propagandize. Their diatribes appear at regular intervals, and reinforce the myths and lies which have been created about National-Socialist Germany.

It is neither necessary nor desirable to produce here, within the confines of this article, the vast amount of evidence which still exists - despite the attempts by many to destroy it - to substantiate the claims made above about National-Socialist Germany. It is not necessary for one simple reason. The ignoble lie of the 'holocaust', its world-wide propagation, its acceptance by 'historians' and the majority of Aryans, shows not only the power of the enemies of National-Socialism, but also their ignoble, deceitful methods. Nothing such people say or write can be believed; just as those who support or propound such a monstrous lie cannot be believed. The acceptance of this lie, by historians and others, means that anything such people write or say about that period, its history and those involved with it, is suspect. Their books cannot be trusted; their methods cannot be accepted. Despite all that the enemies of National-Socialism have done to try and discredit it, its noble idealism lives on, and will live on. And it is this noble idealism which will assuredly create, some time in the future, the next National-Socialist Reich. Such a Reich is capable of lasting for more than a thousand years.

IV: The Truth About National-Socialism and Race Hatred

The fundamental *practical* and immediate aim of a modern **Aryan** National-Socialist movement is to create an Aryan homeland where Aryans can live freely, express their unique cultural identity and live according to those principles of natural justice which alone can ensure the health and vitality of Aryan individuals and Aryan folk-communities.

National-Socialism does not preach or teach any kind of 'racial hatred'. The reality of National-Socialism - as distinct from the lies about National-Socialism ceaselessly propagated by its enemies - is that it is concerned primarily with the welfare and future of the races of the world, and seeks to establish free ethnic nations. For instance once an Aryan Reich is established, such a Reich would in its relationship with other races and nations encourage those other races to become aware of their own racial identity and uniqueness, so enabling them to create their own ethnic States dedicated to the well-being and advancement of those other races.

The present-day opponents of an Aryan National-Socialist movement are not other races - but those people, political parties, interest groups or Governments, of whatever race and culture, which seek to undermine racial identity and culture by pursuing social and political policies detrimental to honour, excellence and the ideal of ethnic nations. The enemies of National-Socialism are those who oppose the creation of ethnic homelands, and those who oppose the racial principles and ideals of National-Socialism.

Since National-Socialism is an expression of nobility, it represents all that is best, and thus civilized, about our human species. National-Socialism is a conscious affirmation of those values which are central to civilized conduct - honour, loyalty and duty. National-Socialism is also an expression of what it is to be human - it expresses the essence of our humanity, of how we came to be 'thinking-beings' and what is necessary for this evolutionary development to be preserved and extended. These things are race, culture, and racial character as evident in the individuals of a particular race.

Fundamentally, National-Socialism seeks to create ethnic homelands and within those homelands the right social, political and spiritual conditions to enable civilized individuals to flourish. National-Socialism seeks to encourage civilized conduct as it seeks to create a civilized way of life. Accordingly, National-Socialists champion and represent that noble idealism which is essential to civilization.

The immediate aim of an Aryan National-Socialist movement is to make real, for the majority of Aryans, the goodness, the nobility, the hopes and aspirations which the majority of people hold in their hearts. Whatever our enemies may say - whatever their propaganda may express - this is the simple truth about National-Socialism which they, for their own evil ends, are trying so hard, so brutally and so hatefully to suppress.



The nobility of National-Socialism

By David Myatt

Introduction

This work explains the real meaning of National-Socialism and the importance of National-Socialism for civilization itself.

Civilization and National-Socialism are inseparable. This is the truth of National-Socialism: a truth which contradicts the lies the opponents of National-Socialism have been spreading for nearly seventy years. Fundamentally, a civilization means a certain way of living - and the essence of this way is nobility of individual character maintained by the pursuit of excellence. The things most people associate with civilization - material comfort and luxuries, Art, literature, music, 'culture' and so on - are the creations which arise from a civilized way of living. They are not the essence - nor even the 'hall-marks' of - civilization.

The present civilization, the 'Western' or Thorian civilization, is in crisis - it is sick and ailing. The world-view of *Weltanschauung* of National-Socialism explains and analyses this sickness, as it enables us to effect a cure.

I Nobility

Nobility, in its correct sense, refers to personal character - it means having a noble **character**. Someone who is noble is someone who is honourable - who exhibits those traits of character associated with being fair, heroic, courageous and gallant. Real nobility has nothing whatsoever to do with rank, privilege or family status. Such trappings are either merely archaic (and in many cases, meaningless and degenerate) survivals from a more heroic age when genuine nobility was understood and upheld as an ideal to be strived for, or they are the pretentious creations of characterless people (such as politicians) who wish to reward sycophancy.

Fundamentally, individuals are either noble by nature, or they are not. Nobility is essentially an instinct - an instinct for fairness (or 'natural justice'), gallantry, heroism and beauty. It is an instinct that can be nurtured. It also can and does exist in individuals in various degrees - in some, it is strong, unassailable, the determining factor in their lives; in others, it is weaker and can often be undermined or even lost. Honour is a conscious expression of this instinct for nobility: it is an attempt to nurture and refine this instinct, to use it in a practical way to express or build personal character. Honour itself is concerned with personal conduct - some things are *honourable*, some things are *dis-honourable*. Honour is the setting of high standards, and a code of honour is a means whereby those high standards are striven for.

The high standards set by honour derive from *idealism*: from the pursuit of *excellence*. An ideal is something which enshrines what is excellent. It is some form which embodies in a practical way, excellence itself; some thing distinguished because it is the best: for example, the most heroic, the most courageous. Generally, idealism means nobility in action - that is, individuals possessed of noble instincts undertaking deeds of exceptional merit: deeds which mark them out, which distinguish them and which make others (possessed to the same, greater or lesser extent with noble instincts) strive to emulate those deeds, to surpass them.

On the personal level, the pursuit of excellence means two important things. First, it means a willingness to strive, to seek to attain something beyond what one is, this 'something' itself enshrining an ideal. Second, it means a willingness, if necessary, to die in the pursuit of that 'something' - a willingness to defy obstacles that lie in the way of attaining the goal set. In brief, the pursuit of excellence means courage and heroism. In practice, this is a striving to achieve an honourable fame - to be the example, to set the standard, for others to follow and achieve.

Civilization is an attempt to express this pursuit of excellence - to maintain it over many generations by creating customs and forms (such as social structures) which seek to uphold the noble idealism which

such a pursuit involves. All civilizations arise when a particular challenge or series of challenges (primarily physical - that is, connected with the geographical survival of a group of people) are overcome by a combination of inventiveness and heroism: by individuals within a group of people being (a) inventive in the face of such challenges, and by (b) heroically defying difficulties (including other groups) - being prepared to place their community before their own self-interest and preservation. It is a fact of evolution that these two qualities - heroism in the service of the community, and inventiveness - are not to be found in all peoples or races, as is so evident from the history of civilizations. They are confined to only a certain number of races: of all the races that exist on this planet, only a few possess the potential to create, and maintain over centuries, a civilization. Of all the civilizations created - from Sumeria to the present one - one race and one race alone has created the majority of them. It is no coincidence that an early name for this exceptionally creative race was *Aryan* - from *Airyā/Arya*, 'noble'.

A civilization once created survives and flourishes when (a) such inventiveness and such heroism continue - when such heroism and such inventiveness are recognized and become ideals for others to aspire to; when (b) the instinct for both fairness and service to the community or folk assume a social form; and when (c) the community or communities which recognize and aspire to such *individual excellence* maintain and improve their own exclusiveness; that is, they keep the 'gene pool' which produced individuals gifted with inventiveness and nobility, intact. Often in the past, this exclusiveness was maintained by an instinctive sense of Destiny - a belief in themselves and their values. Outwardly, this sense of Destiny is manifest in a distinctive *ethos* which gives rise to and colours, the creations of the early civilization - its aesthetics, its art, its literature, music and so on. Similarly, the recognition afforded to individuals heroic and inventive was often only instinctive - a feeling: something not fully and consciously understood.

The decline of a civilization is marked by a loss of excellence - the instinctive noble values and standards which created and maintained the civilization become submerged and eventually lost in the pursuit of material comfort and the selfish hedonism which the material benefits of the civilization have made possible. The sense of exclusiveness is lost - peoples exterior to the civilization (usually at a lower level of evolutionary development - that is, barbarians lacking noble instincts and devoid of the talent to produce creative individuals) are assimilated and/or invade and overwhelm the peoples of the civilization. The result of such assimilation is the reduction of the more advanced, civilized, peoples to a lower level by cross-breeding - and thus the end of the civilization itself.

Fundamentally, civilization means individuals of **character** - individuals possessed of noble instincts with the capacity to be heroic and/or inventive. Civilization is an outward sign of a people or race gifted by Nature with nobility. It is an instinctive attempt to make noble idealism real - to give form and substance to idealism. It is an attempt to bring forth individuals of the right character by creating and maintaining customs and social forms which enable this to be done. It is a continuation of the upward progress which Nature seeks to achieve.

Civilization raises us out of barbarism - through its nobility and fairness it enables a fulfilling and rewarding way of life. It enables a higher, more noble, way of living for those who are part of the civilization. It enables noble idealism to be made real - it enables whole communities, whole peoples to benefit in a positive way. In a very important sense, civilization takes us toward a god-like way of life - it is the culmination of evolution itself. But civilization is also a fragile creation, easily destroyed. It is vulnerable, as individuals of noble instincts are vulnerable during times of barbarism because they are vastly outnumbered by those with ignoble instincts.

In the past, the instinct for nobility - the genesis of civilization and civilized conduct - was vulnerable as civilization itself was vulnerable because those factors which created and maintained it were not for the most part consciously understood. The most important factors in the creation and maintenance of civilization are individual **character** and **race**. A people or folk presented with a challenge or challenges of the right type will only create a civilization if that people or folk already possess those qualities which make civilization possible - that is, that folk must possess individuals who have the instinct for nobility and individuals who are or can be inventive. This is an inescapable fact of Nature. The reason for this is quite simple - some races are more evolved than others.

The reality of evolution insofar as our own species is concerned is that the present races of this species did not all evolve from one 'common ancestor' in Africa or elsewhere as assumed by the dogmatists of the "all races are equal" theory. Instead, the transition from primitive Homo Erectus to Homo Sapiens occurred not once but many times at different places - that is, diversification was already widespread

before the transition. The reality is that the ancestors of the present Aryan race of Homo Sapiens Sapiens made this transition many hundreds of thousands of years before the ancestors of other races, and accordingly acquired over those extra hundreds of thousands of years of evolution those abilities which now mark them out. These abilities - or gifts of Nature - are the instinct for nobility and inventiveness. Another inescapable fact of evolution is that once the folk which creates and maintains a civilization loses its sense of identity, when its racial cohesiveness breaks down due to the assimilation of less evolved races (and thus less inventive and less noble peoples) then the civilization itself breaks down because nobility and inventiveness are increasingly lost: the more advanced folk, through miscegenation, undo the work of evolution and descend to a level between their former high one and the low one of the less advanced race. In this process of assimilation the noble idealism of the folk who founded and maintained for many centuries the civilization is lost - less noble individuals, their characters unformed by combat, come to the fore and the concept of natural justice, for instance, once an ideal aspired to, is replaced by tyranny, personal whim and rigid inflexible 'Law'.

All the civilizations of the past have declined and ended because the factors causing such decline and death were not understood. The present civilization, founded by Aryans, is already in decline - as is so evident, within the societies of the West, from the loss of civilized conduct, from the decline of individuals of real noble character, and from the increasing miscegenation occurring within Aryan communities. The death of this civilization is inevitable if this decline and this miscegenation continue - it cannot be stopped by any amount of sentimental hope, any amount of dogmatic belief. The policies being pursued by all governments in all the countries of this civilization - policies to enforce racial equality and which thus encourage miscegenation - will hasten the death of this civilization. Such policies are an arrogant attempt to control Nature and are founded on the sentimental belief, or lie, that all races, given equal opportunities, are equal in terms of creative ability and noble instincts. Such policies are undoing what Nature has achieved over the course of hundreds of thousands of years of evolution - they are destroying the most creative, the most noble race on Earth. Instead of evolving further, as Nature intended, the Aryan race is being, by the tyrannical policies of racial integration - enforced in all Western States by the full power of repressive Laws - bred downward through miscegenation.

Thousands of years of civilization have enabled us to understand, for the first time, the genesis of civilization - and what is important in maintaining civilization. That is, we have now reached the stage of evolution when we consciously know what we need to do, on the practical level, in order that civilization might continue and flourish - we can, in effect, with this knowledge, prevent the decline and death of our present civilization as we can **consciously** create a new civilization. In doing these things, we would be working in harmony with Nature - actively contributing to evolution.

With this wisdom, this understanding, we can create social forms to build individuals of noble character as we can encourage those gifted by Nature with inventiveness. We can, in effect, using this wisdom construct folk-communities which will enable us to fully fulfil that potential which is latent within us as a race - ***which will for the first time in history enable the majority of members of such communities, and not just a privileged or gifted few, to actively contribute to evolution and thus fulfil their own potential*** enabling the creation of the greatest, the most noble, civilization ever known.

However, the majority of peoples of the present civilization are for a variety of reasons either unaware or scornful of, this wisdom and it no coincidence that those who uphold this wisdom and who desire to see it implemented in a practical way are reviled and mis-understood.

The practical way which seeks to implement this wisdom, which seeks to make real the wisdom of thousands of years of civilization and which thus upholds the cause of genuine nobility, is National-Socialism. The mis-understanding of National-Socialism which is rife among the majority of Aryans is not surprising, given the nature and intent of the present materialistic, decadent, decaying System and those behind this System; for this System - the egalitarian/liberalistic/pseudo-democratic governments of all Western countries - is a contradiction *par excellence* of everything that is noble and Aryan.

II The Noble Idealism of National-Socialism

National-Socialism is a modern, conscious, and practical expression of the wisdom gained from thousands of years of civilization. It embodies the noble idealism that makes civilization possible and which maintains civilization. A National-Socialist is someone who lives by or strives to live by those

concepts which express nobility - that is, honour, loyalty and duty - and who therefore has or strives to have, a noble character.

National-Socialism aims to create folk-communities which embody this noble idealism and which therefore can produce more individuals of noble character. It aims to create the right social, economic, political and spiritual conditions which will enable civilization not only to be maintained but also flourish - to continue to grow upward to ever more heights. It aims, fundamentally, to continue the upward progress of Nature by aiding the creation of better, more noble, more creative, beings.

For this to be accomplished, the old order - dedicated to selfish hedonism, materialism and anti-evolutionary abstract ideas like 'racial equality' - has to be radically changed. That is, the decline, decadence and decay of the present civilization has to be arrested. A totally 'New Order' has to be built, founded on noble idealism. For this to occur, a National-Socialist revolution will have to take place - that is, a significant number of individuals will not only have to be won over to the noble National-Socialist Cause but they will also need to be imbued with a revolutionary fervour which will enable the old, decadent, order to be swept away and a new start made.

Of course, the majority of the Aryan peoples of the present Thorian civilization have little or no appreciation of what National-Socialism really means. Their ideas about National-Socialism derive from almost seventy years of vitriolic, lying, hateful anti National-Socialist propaganda. In fact, they have - in School (and other places of supposed 'learning'), by books, by films, by articles, by television - been brainwashed by this systematic propaganda.⁽¹⁾ Seldom - if ever - do any of this majority read about or hear "the other side of the story" - that is, learn what National-Socialism actually is from someone who *is* a National-Socialist. This is not surprising, since National-Socialist views are heretical in all presently existing 'Western' countries - Laws have been introduced into many of these supposedly "free" countries which actually make National-Socialism and any expression of National-Socialist views, illegal. This suppression will undoubtedly continue and increase, with more countries introducing similar Laws - simply because National-Socialism stands opposed to the decadent, ignoble, egalitarian, materialist System which those who now wield power in, or have influence in, these countries wish to maintain for their own ends.⁽²⁾

Fundamentally, National-Socialism represents everything that those of noble instincts yearn for in their hearts. It represents a way of living that is in harmony with Nature - as all modern ways of living in all Western societies are not in harmony with Nature. It represents a way of living where respect and duty are cultivated, where it is accepted that the interests of the folk- community come before self-interest. It represents a way of living where the instinctive values that once reigned so briefly in most Western countries are upheld and made firm principles to guide the young because those principles are understood and appreciated and regarded as necessary for civilized life. It represents a way of living which enables us all, as individuals, to strive to achieve our full potential. It represents a way of living which is cultured and civilized and which thus extends civilization - which takes us as individuals ever higher. It is a way of living which returns us to what is real and natural rather than what is unnatural and abstract - it returns us to that natural justice which is fair. It is a way of living which strives to make real the noble ideals of beauty and harmony - which seeks to implement these ideals in a practical way by for example building beautiful buildings and homes in harmony with their environment. It is a way of living founded upon social justice for all the folk - which creates better social conditions as a necessary condition for a genuine spiritual revival. It is a way of living which returns us to what is life-enhancing and to that unique spirituality which is truly representative of our nature as a noble and creative race - which places our own individual lives in the larger perspective of evolution and which thus enables us to contribute in a positive way to evolution and thus fulfil our real purpose on this Earth. In brief, National-Socialism represents the culmination of the thousands of years of Aryan civilization.

Furthermore, National-Socialism with its noble idealism and its practicality is the one and the only means whereby the decline and ultimate death of the present civilization can be prevented. Only National-Socialism, with its expression of the fundamental truths of Nature as they apply to civilizations and individuals, upholds and champions the value of *race and individual noble character* - only National-Socialism expresses and affirms the Destiny of the Aryan and wishes the Aryan to survive and flourish **as a unique race living in accordance with the natural, noble instincts of that race.**

National-Socialism, from its very beginnings in Bavaria, has always striven to express the noble idealism it represents in a practical way - by inspiring others with that idealism so that they might use their talents, skills and courage to aid that National-Socialist revolution which would make that idealism real. The struggle to implement National-Socialist ideals was and is, in essence, a struggle for excellence - and this

pursuit of excellence by individuals created within those individuals a National-Socialist *character*. Such individuals were noble examples for others to follow and aspire to: they represented, in effect, National-Socialism in action. To become real, the idealism which National-Socialism represents has to be fought for.

However noble an ideal might be - however necessary and true - it will be of no benefit whatsoever unless it is striven for and implemented in a practical way. ***The National-Socialist movement was and is the practical means whereby the ideals of noble individual character and race - the ideal of civilization itself - can be attained and used to create something even better.*** The genius of Adolf Hitler lay in not only recognizing the fundamental importance of the Aryan race, noble character and the pursuit of excellence in the genesis and maintenance of civilization, but in creating and leading to victory a movement which embodied the idealism essential to civilization and which could thus make that idealism real. He and he alone gave practical form to this idealism, distilling the essential from the non-essential. He and he alone had the ability not only to understand what was necessary for such an idealistic movement to achieve victory given the forces arraigned against it - but he also had the ability to create and implement what was necessary for that victory to be achieved. He and he alone led and inspired the movement he created thus making possible its ultimate victory.

The forces arraigned against National-Socialism - the forces which consciously and unconsciously wished the decadent, materialist, egalitarian System to survive and flourish - sought to destroy what this genius had achieved. A war was agitated for, covertly and overtly, by those who sought the destruction of National-Socialism - and Adolf Hitler, National-Socialism and the achievements of National-Socialist Germany were incessantly denigrated and smeared. All the Media resources of the liberal-democratic and Marxist countries⁽³⁾ were mobilized in this six year campaign to vilify and discredit National-Socialism - thousands of books were produced; hundreds of films; tens of thousands of articles written and published in newspapers and journals; many thousands of broadcasts transmitted on the wireless; countless speeches made ... The truth, the reality, of National-Socialism and National-Socialist Germany became - for the majority of the peoples of Western countries - lost beneath this torrent of lying, often despicable and dis-honourable, anti-German and anti National-Socialist propaganda.

During the War, this torrent of propaganda became a flood - reaching new depths of deceit and dis-honour. The most ignoble and despicable lie was the calumny of 'genocide'. In support of this lie, atrocity propaganda was produced in vast quantities after the War. After the War, the Cause of National-Socialism seemed to be defeated - and discredited. The achievements of National-Socialist Germany seemed to have been lost - and discredited. Adolf Hitler and the other leaders of the National-Socialist State were either dead or in prison on fraudulent "War Crimes" charges. The noble idealism of National-Socialism seemed to have vanished - or at least never to have existed. The champions of the liberal/egalitarian/ democratic/marxist System were triumphant - and seemed unassailable: the one serious threat to them and their System had been dealt with.

The effects of the success of these champions of the System were not long in coming. The nations of the West slipped slowly and it seemed almost imperceptively into degeneracy and decadence. What little nobility and real character remained became lost as selfish hedonism became the norm, as consumer-materialism flourished at the expense of duty, dignity and honour. Miscegenation became widespread - incoming racial minorities received encouragement and preferential treatment. The 'have-not' Aryan underclass increased, as did its hopelessness. Urban squalor became pronounced - crimes became more violent, more motiveless, more cowardly and more frequent as a new class of youth learned to survive in urban jungles by ignoring respect, duty, work and honour. Beauty and harmony became increasingly lost as modern 'art' forms and modern 'music' developed - cults of noise, ugliness, banality and personal anarchy arose suitable for modern ways of living. The land itself - its precious soil - became increasingly lost as farming became just another business seeking profits, and an out-of-control, greedy desire despoiled the countryside by covering it in ugly, unharmonious 'development' and roads in the name of a capitalist 'progress'. Natural justice - the fairness of those with noble character - was replaced by an ever-increasing abstract and tyrannical Law which enshrined everything (like 'racial equality' legislation, 'Public Order Acts', and Acts forbidding the carrying of defensive weapons and firearms) contrary to noble instincts and which effectively sought to make individuals submissive to these unnatural Laws, on pain of imprisonment. Science and Technology ceased to be adjuncts to a noble exploration and upward progress (as manifest in the exploration of new frontiers) but became instead the means whereby material wealth could be obtained and increased, and consumer luxuries produced. Racially-motivated attacks by non-Aryans on Aryans became increasingly commonplace and increasingly violent - attacks

which the lackeys of the System tried to cover-up or made out to be not racially-motivated but instead were due to the alleged "racism" and "injustices" of "White society". Weakness of individual character - manifest in such behaviour as 'taking-drugs' - was tolerated and then even encouraged by schemes to 'help' addicts, by allowing them to "live off the State" on 'benefit' or 'welfare', as other manifestations of decadence such as homosexuality and pacifism were tolerated. The ideal for the youth of the societies of the West ceased to be the gallant hero or the courageous explorer, but became instead the vulgar "pop star", the selfish entrepreneur or the materially prosperous career-minded man/woman.....

In brief, noble values, noble standards, the pursuit of excellence and Aryan racial awareness were abandoned - the societies of the West continued to decay from within. Those Aryans who were aware of this decay - who instinctively sensed something was fundamentally wrong with the societies in which they lived - had no one or no cause to help them understand. There seemed to be no movement, no noble Cause, which they could turn to and which would provide them with an alternative to the decadent System - all they seemed to have were the increasingly worthless promises of the democratic parties of the System who during each new Election Campaign issued finely-phrased 'manifestos' and whose leaders gave fine-sounding speeches promising a "better world" if they were elected/re-elected. The promises made no difference. The social decay continued. Violent, cowardly crimes increased. More and more Laws were introduced to aid the building of a multi-racial, egalitarian society. The destruction of the land increased. More and more people became more grasping, more material, more selfish. More young people became drug-addicts or feckless 'drop-outs'. Moreover, the one Cause which would alter this state of affairs, which would arrest the decay and which could return civilized behaviour and values - the one Cause which genuinely represented the instinctive, noble yearnings of the Aryan majority for a decent, civilized society - this Cause was still being vilified, abused and discredited; it was still the subject of an intense, hateful, lying and vitriolic propaganda campaign. The followers of this noble Cause - who, despite all the intense propaganda over decades, refused to believe the lies - these followers were increasingly being persecuted, imprisoned and subject to physical terror.

Why was this Cause - even fifty years after its seeming defeat in the ruins of Berlin - still being so vilified so intensely? Why was the atrocity propaganda directed against it - the ignoble lie of genocide, of the 'holocaust' - far from decreasing with the passing of time, actually increasing? Why is it that nearly every week in every Western country there is some reference to this 'holocaust' - on television, on the wireless, in a newspaper or magazine or in a new book? Why were what seemed the few supporters of this Cause being continually denigrated, attacked, imprisoned? Why had this Cause become a real, modern heresy - described in Schools, in books, in the Media and elsewhere in the most negative way possible: its Leader considered the very embodiment of evil/ 'the Devil', its one and only State as an 'evil Empire' and its followers as "emotionally crippled or unintelligent or psychotic or psychologically immature" or, simply, 'extremists'?

The answer, of course, is simple: Because those who had sought its destruction - those who had an interest in maintaining and encouraging the liberal/democratic/marxist/egalitarian System so detrimental to civilization and so beneficial to themselves and their plans - these people feared this Cause, even in its seeming defeat. They knew - even if the brainwashed majority of Aryans did not - that it represented Aryan interests and that its resurgence would be a threat to their plans. These people knew that if ever their propaganda lies were exposed - if ever the calumny of the 'holocaust' was discovered by the majority for the lie it was - then the System those liars had helped create and which they fostered for their own ends, was doomed and they with it. For with such an exposure, the majority of Aryans sooner or later would realize, or be guided towards, the understanding that National-Socialism was the very embodiment of noble idealism: they would assuredly come to know and understand and appreciate National-Socialism for what it was and acknowledge Adolf Hitler as the champion of civilization. With such an understanding, a National-Socialist movement would once again achieve victory.

The very nature of the present decadent, anti-Aryan System which exists in all States where Aryans are in the majority, demands that it is maintained by lies, by ignoble acts, by covert terror against its **real** enemies, the National-Socialists. The very purpose of this System - with its egalitarianism, its abstract dogma and its anti-Aryan policies - is to weaken and undermine Aryan peoples: the System **wants** and **needs** the Aryan majority to be basically passive, to become degenerate, to mix with other races. Those behind this System have striven over many decades to debase the majority of Aryans by means of social engineering - by re-structuring societies on the basis of abstract, dogmatic ideas⁽⁴⁾. A degenerate, passive, racially unaware population - lost to noble idealism - is easy to control. The social engineering of

this System has made the very instincts of Aryans - their desire to live among their own kind, for instance, or their desire for natural justice - seem "wrong" or "unenlightened" and/or perverted. The egalitarian, crypto-marxist doctrines behind social engineering have effectively been used to control the minds of the majority of the Aryans of the System. This control is aided and abetted by the lies against National-Socialism - for National-Socialism is the one and only means whereby this System can be destroyed and Aryans returned to what is noble and civilized. National-Socialism, quite simply, represents the only chance Aryans have of saving the civilization their ancestors laboured so hard for and died to create and maintain. Only National-Socialism can extricate them from the degeneracy and decay of the present as only National-Socialism can create that noble, just, idealistic society all decent Aryans yearn for. Anything else is an ignoble compromise which aids and abets the destruction of civilization.

III Natural Justice and National-Socialism

Natural justice is an expression used to describe the fairness or 'fair-play' which someone of noble character believes in and upholds.

Natural justice is totally different from the abstract 'Law' which has come to dominate every Western society. Laws are fundamentally an accumulation of tireless attempts to undermine personal **character** - to undermine those freedoms and undermine or 'outlaw' those **instincts** which those of noble character believe are essential to a healthy, joyful, natural life.

Natural justice - when enshrined in social forms such as customs or legislation - expresses the will or 'soul' of a particular folk or community. It represents what that folk feel is right and necessary for their own well-being. It is an ordering of the noble feelings of that folk: an expression of the instinct for noble idealism. Laws, on the contrary, express either the desire or intent of one despotic, tyrannical individual who wishes to dominate a particular community or collection of communities - or they express an abstract idea which seeks to control a community, to shape it, to make the individuals within conform to that idea. This distinction between an *abstract idea* and an *ideal* is of fundamental importance. As explained previously, an *ideal* is something which enshrines what is excellent; it expresses nobility in action; it is an outward representation of noble instincts. Furthermore, a particular individual or individuals usually represent an ideal for a particular folk, community or civilization - someone who has been exceptionally heroic, for instance, or shown exceptional courage in battle or exploration. Thus, the ideal represents the noble pursuit of excellence. It expresses a certain standard - a standard which derives from that individual or individuals. It also represents - that is, expresses by means of some outer form (such as an 'archetype') - the instinct those of nobility possess for what is **beautiful and harmonious** and thus 'sublime'.

An *abstract idea* is a conception - something which does not derive from reality; a created model for which no natural 'archetype' exists. Also, abstract ideas express or tend to express a conception of the common, the mundane, the collective - that is, the 'mean'. They are fundamentally the antithesis of ideals. In one sense, *ideals* may be said to represent or elevate personal *character* (exemplified by the pursuit of excellence/nobility) whereas *abstract ideas* represent or elevate an abstraction which personal character and thus individuals are subservient to. Ideals describe an *upward development* toward an *ideal*; abstract ideas describe a *levelling-down*, usually toward a 'mean'. Ideals are evolutionary. Abstract ideas are de-evolutionary. Thus, ideals represent the process of eugenics; abstract ideas the process of dysgenics. That is, ideals are in harmony with Nature - with the natural processes (of selection, for instance) of Nature; abstract ideas are in dis-harmony with Nature. In a very important sense, ideals are character-ful and thus flexible (or 'human'), while abstract ideas are character-less and inflexible, that is, **dogmatic**. A good example to illustrate this difference is 'racial equality'. Racial equality is an abstract idea - and one which is unnatural. Nature has produced over aeonic spans of time increasing diversity among races - that is, races have evolved, and those races have evolved of themselves (into sub-races), been changed, become more distinct, more different from other races. This is evolutionary development - toward more diversity, not less; toward difference, not equality. The reality is that separate races exist, having evolved over aeonic spans of time. The reality is that these races are different - these differences are fundamental, not superficial. There are differences of physical appearance - there are also differences of ability, of aptitude, of **nature**, or character. The abstract idea of racial equality expresses an un-reality - it is a dogma, a belief, which does not correspond with what actually is real. The fact that many people wish this 'idea' of racial equality **was** real is irrelevant to the unnatural and de-evolutionary nature of the idea in the first place.

A Law is an attempt to make individuals, and groupings of individuals in communities and societies, act or behave in conformity to an abstract idea - it is an attempt to control individuals, and communities, and change them in accord with an abstract idea. It is an attempt to usurp individual instinct (for justice) and personal judgement. Laws by their nature are based on Institutions - on a judicial system which appropriates or tries to appropriate to itself all authority and all judgement on matters of Law and what it regards as 'justice'. That is, the law and 'justice' are taken out of the hands of the individual and the community and vested in the Institutions of this system and in those who serve this system. In effect, Law makes the individual and their community, powerless. Laws are thus instruments of tyranny, be that tyranny overt or covert; physical and practical or 'of the mind'.

Thus, a Law or series of Laws to promote and encourage 'racial equality' is an attempt to control individuals and bring about a state of affairs which is un-natural - a mythical 'racial equality'. It is an attempt by a government through this idea and the Institutions of 'justice' it has created or which it maintains, to control the people lauded over by that government and its Institutions. This control is designed to try and make the abstract idea behind such a Law or series of Laws, real. Because of this, such a Law or series of Laws cannot be good because they are un-natural and de-evolutionary: they express a disrespect for Nature and are thus an arrogant presumption, an attempt to control Nature herself.

In contrast, natural justice means individual responsibility. Natural justice is expressed in customs and community, or folk, decrees. **Natural justice expresses the collective nature of a particular folk.** It represents the will of that folk - the urge or instinct of that folk for justice, for what is noble. By its very nature, natural justice becomes expressed when a folk embodies or aspires to, noble idealism - that is, when that folk is guided by and led by those of noble character.

A natural custom or folk decree represents what is real; it expresses what is evolutionary - **what is desirable for the well-being and advancement of that folk.** **Natural justice means a folk-community united by race.** Natural justice itself expresses the harmony of Nature because natural justice can only exist within a folk - within a homogenous grouping which Nature has created and maintained. In simple terms, natural justice is a means whereby a particular creation of Nature - the folk or racial community - is enabled to survive and flourish: to extend itself in accordance with the natural processes of Nature, in accord with the will of Nature herself. For instance, the instinct for nobility itself is a creation of Nature - a means to producing higher, more evolved, more conscious individuals. The instinct for nobility is a means whereby Nature herself has produced civilization - whereby she has aided evolution. Natural justice makes this instinct conscious - it gives it form, substance, enabling further evolution.

Fundamentally, a natural custom or folk-decree represents wisdom - the judgement of experience; it is the product of individual learning, the culmination of a long process of insight over many generations; it is a practical expression of wisdom. A Law represents an idea: it is something artificially created (often from sentiment). A folk-decree allows for individual evaluation and judgement. A Law is inflexible.

Natural justice means civilization. Civilizations survive and flourish so long as natural justice survives and is aspired to. Of course, there are times in any civilization when the ideals of natural justice are lost - when individuals of ignoble character flourish and impose their values on others. But such periods for the most part pass - they are a temporary hiatus, a learning experience, which usually spur the noble individuals to greater heights of endeavour in order to redress the balance. When such periods become longer and longer, decline sets in - and when the ideals of natural justice are no longer adhered to at all, the civilization declines to its end.

The history of civilizations itself is a learning experience - a making-ever-more-conscious: a learning of wisdom, of what is necessary for civilization itself. Over many millennia we have gradually and often painfully become or been made aware of those things which make civilized conduct and which contribute to or make civilization. Things such as personal honour. Things such as idealism. Things such as natural justice. In brief, wisdom has been acquired.

However, what has happened over the past fifty years or so is that this wisdom - this understanding gained from thousands of years of civilization - has been lost sight of by the majority of people. It has been replaced, for the most part, by dogmatic, abstract ideas and by the sentimentality that often underlies such ideas. Natural justice has been replaced by Law. The errors that led to the decline and fall of civilizations in the past are being repeated.

This present civilization - in its pursuit of Law - has forgotten, for instance, the wisdom that the Greek tragedian Sophocles expounded over two thousand years ago in his 'Antigone'. In that work, he

expressed the conflict between natural justice and Law. This particular Greek tragedy (as do the other tragedies of Sophocles and Aeschylus) enshrines wisdom - it embodies certain truths about civilization and personal character which the ancient Greeks were the first to make conscious: that is, to understand. In the 'Antigone' of Sophocles, there is conflict between Antigone - the daughter of Oedipus, former ruler of Thebes - and Creon, the current ruler of Thebes, whose sister Oedipus had married. Creon has forbidden the customary funeral rites for and burial of Antigone's brother, Polynices - who sought to attack Thebes - although he has allowed her other brother, Eteocles, who defended Thebes, to be buried with due honour. Creon issues an edict announcing that the body of Polynices must be left for wild dogs and carrion birds to eat. Creon has also decreed that death is the penalty for anyone disobeying this edict or law.

As Antigone says at the very beginning of the drama:

"Creon has given burial honour

To only one of our brothers, leaving the other dishonoured!

Eteocles, it is reported, has with rightful justice

Been concealed in earth to thus be given tribute

By the dead below. But pitiful is the death of Polynices

For by royal decree no one may cover him,

Lament his death or weep

But must leave him unburied as a welcome feast

For carrion birds to eat as they will ..." (5)

Antigone refuses to obey this edict, even though she knows this dis-obedience will mean her own death. Antigone considers it her noble duty to bury her brother [qv. v. 38 when she asks her sister, Ismene, to help her give the honour due to her brother by burying him : "Now you shall swiftly show if you are noble or will debase the race that gave you birth!"].

Antigone is caught performing the libations which were customarily given to the dead, and she is taken to Creon, who is amazed that she has defied his edict. In one of the most poignant scenes in Greek tragedy, she explains why - although most translators simply do not understand what Sophocles wrote. Creon asks Antigone if she was aware of his proclamation, to which she replies she was. He then asks her: "So even then you dared to violate these laws?" She replies:

"It was not Zeus who proclaimed them to me,

Nor did Hora - the goddess who dwells with the gods below -

Lay down for us mortals such laws as those.

Neither did I suppose that your edicts

Had so much strength that you, who die,

Could out-run the unwritten and unchanging

Customs of the gods: for the life of these things

Is not only of yesterday or today, but eternal,

No one remembering their birth." (6)

Antigone clearly states that Creon's edict contradicts the unwritten customs derived from the gods.

Creon's edict is only a law, made by a mortal. Creon himself is inflexible, as is his edict. In this instance, his law contradicts natural justice - Antigone regards it as a dis-honourable edict. She regards Creon as a 'tyrant' - that is, someone who has over-stepped the mark, someone who tries to appropriate what rightly belongs to the gods. He has committed "hubris" or 'insolence' toward the gods. The consequences are inevitable - there will be a retribution, by the gods, against the offender.

The consequences for Creon - brought about by the gods - are the death of his son and wife. As the Chorus say to him: "Thus, too late, you see the meaning of customs," to which Creon replies: "A dreadful learning!" At the very end of the tragedy, the Chorus explain: "Mortals cannot be delivered from what is ill-fated by destiny... Judgement is the greater part of good fortune just as it is necessary not to be disrespectful to the gods - for the great words of the excessive boaster are repayed by great blows and this, as one grows old, teaches judgement."

But the tragedy lies in the fact that Creon regards what he does as necessary - he sincerely believes he is doing what is right. As always in Greek tragedy, mortals are shown in relation to the gods - that is, the tragedy reflects and gives an insight into, the relationship between mortals and gods.

Expressed in modern terms, the edict of Creon is a Law deriving from an abstract idea - a belief that Creon has about what is necessary to maintain his authority. This Law is un-natural, it overturns an unwritten custom and is thus a violation of natural justice, of Nature herself. Creon believes himself on a

par with the gods - he believes he can ignore the customs, given by the gods, and thus the gods themselves. That is, he believes he can change Nature - that his own idea of what is necessary is better than what Nature (the gods) has/have decreed. Creon is ignoring the wisdom that says that such insolence, such an ignorance of the workings of Nature, such an attempt to appropriate what belongs to the gods, will bring retribution - for him personally, **and for generations to come** (see v.577ff. of the 'Antigone').

The wisdom of civilization - expressed so beautifully in Greek tragedy - is that attempts to ignore the processes or workings of Nature (or 'the gods') by, for example, trying to implement abstract ideas via Laws, will assuredly lead to retribution, by Nature. The arrogance, the excessive boasting, of those who believe they can alter or control Nature will be answered with suffering, with tragedy - misfortune will sometimes befall the offenders themselves but also quite often it will fall upon their descendants, for generations to come.

The Laws of all modern Western States - and the Institutions which support those Laws such as Courts and the Police - express what is abstract, what is an affront to Nature. These Laws have, over generations, replaced the customs and the folk-decrees of civilization.

These Laws - as the States themselves - no longer represent the will of the folk who created and maintained the civilization - they no longer reflect the natural, noble instincts of the Aryan majority, the feeling this majority has for natural justice. Instead, the concern of these Laws and these States are for abstract goals, abstract ideas - such as 'racial equality'; such as 'material prosperity/happiness for the greatest number'. They are all, because of this, opposed, directly or indirectly, to the racial health and well-being of the folk-communities which created the civilization - and to civilization itself. The retribution which these Laws and these States will bring is the downfall of civilization itself.

Because of this, the whole System based upon those Laws is corrupt, worthless. The Laws of this System themselves are corrupt and worthless. The whole System itself needs replacing - there needs to be a return to natural justice, to folk-decrees. Fundamentally, the laws of all the States of the civilization need to express the will of the Aryan folk: they need to express what is necessary for that folk to survive and prosper. **They need to express the collective nature or soul of the Aryan folk.** Anything else is unnatural and de-evolutionary: an affront to Nature. They need to express what is evolutionary, what is positive, what is excellent, from the point of view of the folk on whose survival and prosperity the survival and prosperity of the civilization depends. Any and all Laws which do not do this are at best irrelevant and at worst detrimental to civilization. Like Antigone did in respect of Creon's edict, **anyone of any honour, of any nobility, has a duty to ignore such Laws and to fight the system that creates and maintains those Laws.**

An example will illustrate how this System and its Laws are not only opposed to the instincts and will of the Aryan peoples who created and maintained the civilization, but also control those peoples through the tyranny inherent in its Laws.

This example concerns Laws in respect of firearms and 'offensive weapons' in the State of Britain. Most people are aware - and many have personal experience of - the fact that so-called "law and order" in this State (as in all other Western ones) no longer exists. Common crime, offences against property, cowardly attacks against individuals, drug-abuse and so on abound and continue to increase. Not only are effective, strong measures to deal with the problem and the culprits non-existent (due to the abstract ideas and the social doctrines deriving from them which underlie all modern Western societies) but also any effective action by individuals in defense of themselves and their properties is outlawed. Thus anyone - man or woman - who carries any weapon for self-defence is usually committing a criminal offence. Should they actually use such a weapon to defend themselves, then the "full force of the Law" descends upon them - and they are usually dealt with more severely than the criminals who attacked them, such are the un-natural Laws foisted upon Aryan communities. They are also told - and it is repeated *ad nauseam* in Courts, the Media and elsewhere - that no can or should "take the Law into their own hands". As lawlessness increases, the penalties for carrying defensive weapons, and using them, increases - and firearms in particular are more controlled, more difficult to obtain (unless one is criminal, of course). The State, through its lackeys who uphold its stupid Laws, decides who should be licensed to possess a firearm. Should anyone actually carry a firearm and use it in self-defence, then they can expect to spend the rest of their life in Prison.

To any Aryan of any real character, this state of affairs is intolerable. The natural instincts of most Aryans, for instance, faced with a gang of muggers intent on robbery, would be to whip out a hand gun, threaten

the cowardly bastards and be prepared to shoot them, if necessary. One is defending one's personal honour, and is not going to let any bunch of cowardly scum to force one to submit to them. If one of the scum got shot in the process - so what? One less scum to worry about. The reality, today, is very different. The Police see themselves as 'guardians' of "law and order" - a position they and the Government strive to maintain at all costs because the Government, through its public servants such as the Police and the Courts of 'justice', wants to maintain its monopoly on Law; it wants to maintain its almost total control over its citizens. That is, it appropriates to itself, and its lackeys such as the Police, all authority and all judgement to do with matters of law and order - its takes the responsibility away from the individual. It decides what is 'right', when 'force' cannot and can be used; it decides what is 'criminal'. It creates the Laws and enforces them. And these Laws are inflexible - they are abstract: they do not reflect the will of the majority of Aryans, and they take little or no account of circumstances, of individual **judgement** or **character**. For the System, it is the Law in isolation which is important, not individuals: and certainly not their folk or civilization.

Thus, in the above example - someone using a handgun in justifiable self-defence - no account is taken by 'the law' or its servants (Police, in charging the person; the Judge in giving sentence) of the circumstances or the character of the person using the weapon or the character of the muggers. The person using the gun is considered guilty because having the gun in the first place is a 'crime' - and using it is an even greater crime. At the trial of such an individual, the Judge would interpret matters of Law as he would sentence the offender on the basis of the penalties the Law imposes. He would not really judge the individual, as he would not judge the character of the muggers - the proceeding are entirely abstract, impersonal, to do with technicalities, with rules and interpretations of Law. Little or no account is taken of motives, of reasons, of the character of the people involved. The defendant had a handgun and so broke the Law; he used that gun, and so broke another Law. The Law thus shows itself not only to be an ass, but also devoid of a soul.

Not only are the Laws of the System itself wrong - against the will of the folk - but also the institutions which administer and enforce those Laws. Those who uphold and perpetuate these Laws - such as a Police - are effectively agents for the anti-Aryan tyranny those Laws actually impose. The whole Judicial system, from the Police to the Courts of 'justice', are based on abstract ideas - all the institutions enforcing and administrating these Laws act against the principles of natural justice. *They act against the well-being and advancement of the folk* - against the Aryan race itself. Accordingly, they are all aiding and abetting the downfall of civilization - they are contributing to the destruction of the Aryan, through undermining personal character (and thus responsibility), through implementing abstract ideas like racial equality and through destroying the pursuit of excellence.

In a judicial form based on natural justice, for instance, a Judge would actually be able to judge a person's character - they would have the wisdom, the character, the experience, to be able to do this. That would be their primary concern - not soul-less 'judging' of abstract Law. They themselves would be representative of the folk - imbued with noble character. They would have had their character formed and tested by character-building things like combat - they would have shown, by their past actions, that they had the nobility necessary to undertake such a role. The qualification necessary to assume such a role as a Judge would be primarily one of character, unlike the Judges of the present System where academic, abstract knowledge (of things like 'Law'), sycophancy to those in authority and the ability to perform verbal gymnastics are considered suitable qualifications.

Natural justice returns justice and responsibility to the folk: the justice of a State based on noble idealism is the servant of that folk, not its master, just as the Police of such a State exist only to carry out duties which actively aid the folk, which aid its well-being and its positive advancement. **The aim of a State based on noble idealism, in respect of justice, is to raise up the folk of that State by means of idealism and so make or create the character necessary for the majority of that folk to be or aspire to be noble: to make each and every individual of that folk aware of their duties and responsibilities - of what is right and honourable.** Were this aim ever to be achieved in respect of the whole folk, such things as Police forces would no longer be necessary.

National-Socialism gives practical expression to natural justice. That is, National-Socialism is the means whereby natural justice can be returned and made the basis for a modern State - a means whereby the folk can be aided and advanced. Indeed, National-Socialism - and only National-Socialism - embodies in a conscious, practical way, that instinct for fair-play, honour and concern for the folk which so expresses

the noble character of the Aryan.

IV National-Socialism and the Use of Force

National-Socialism affirms a fundamental truth of civilized behaviour - it affirms that struggle is essential in both making, and showing, individual **character**. Through struggle, individuals can extend themselves - they can evolve, and their character or nature is revealed for others to see.

National-Socialism asserts that this struggle, **to be beneficial for the folk**, has to be founded on noble idealism. That is, there has to be a higher, noble, purpose or intent behind this struggle - a goal, an ideal or archetype, the pursuit of which raises up individuals and their community. Mere struggle for the sake of struggle is counter-productive. In essence, National-Socialism affirms that the pursuit of excellence is necessary not only to create healthy, noble, individuals, but also to create a healthy, noble folk or race. This affirmation is partly a re-expression of the wisdom that lay behind the noble societies of ancient Greece and Rome where the individual pursuit of excellence was upheld as an ideal. But this affirmation also expresses something new - it makes conscious a fact of Nature - and in doing so it extends our understanding, deepens our wisdom. This new expression is, of course, the importance of race, folk-communities, and individual character in creating, maintaining and extending civilization.

Thus, what National-Socialism affirms is 'the pursuit of excellence', for individuals and the folk: it does not affirm mere struggle *per se*.

In a similar way, National-Socialism affirms that the use of force is often justified and indeed necessary if noble goals or aims are to be achieved. As in the affirmation of 'struggle', this affirmation of force is linked to an aim, a noble ideal - it is not the glorification of force, of aggression *per se*.

This affirmation of force expresses the practical nature of National-Socialism. Noble ideals are fine in themselves - but they have not only to be expressed, to be made conscious by means, for instance, of a National-Socialist movement, they also have to be made real. The obstacles in the way of the implementation of noble idealism are immense - given the inertia of most individuals, and the often ignoble actions and acts of uncivilized peoples. It is a fact of life that only a minority of Aryan individuals in the past have shown themselves to be noble by nature - that is, only a minority have expressed in some practical way (an act of heroism for instance) the noble instincts that lie dormant in the majority of Aryans. This minority, by virtue of their character, have tended to inspire and lead the majority - and in the process civilizations have sometimes been created when other factors were present. That is, this minority have uplifted the majority - guided them toward a noble existence. But this is a constant struggle against the apathy of the majority and their inherent selfishness: it is a struggle against base instincts and one which requires determination, will, and sacrifice on the part of the minority and those they inspire. There is also the struggle of the communities of the civilization against its foes - against the hordes of barbarians external to the civilization who constantly harass and threaten to undermine and destroy the civilization. Civilizations, by their very nature, have been fragile, easily destroyed creations.

Civilizations make this struggle for nobility - for a higher way of living - more conscious. The communities, the customs, the social forms of a civilization aid this struggle because they enshrine the noble values of the minority and actively encourage the cultivation in the majority of noble character. The history of civilizations is a gradual learning - the gradual accumulation of wisdom, the gradual increase in the number of noble, civilized, individuals.

However, in the past, this wisdom - the noble pursuit of excellence - has always declined and been almost lost after a while. That is, civilizations have followed a pattern of creation, growth and then decay and decline. The barbarians external to the civilization have gradually been assimilated and bedeck themselves with the trappings of a nearly dead civilization which they do not understand and cannot continue because they lack both creativity and nobility of character. The idealism of the folk which created and which maintained the civilization for centuries becomes lost; the pursuit of material luxury has finally taken precedence over the pursuit of excellence. Shortly after, the civilization dies.

National-Socialism expresses the wisdom of civilization - it explains what is necessary for the creation, the maintenance and the extension upwards of civilization. It provides us with the practical means whereby we can do these things - that is, it enables us to consciously contribute to evolution by aiding civilization, by extending civilization. It gives us the understanding we need and the weapons we require in the struggle for civilization. In brief, it enables us to prevent the decline and death of civilization, as it enables us to consciously create new civilizations for the first time.

Part of this prevention is in understanding the need for force - in realizing that unless we are prepared to struggle to implement our ideals in a practical way, civilization will surely continue its decline and it will assuredly die. National-Socialism affirms that unless the noble ones are prepared to fight for the success of their ideals, and physically defend those ideals, the forces detrimental to civilization will triumph. Sentiment, good intentions and mere idealism are not enough. What is important for civilization - race and individual character - has to be fought for as a majority of Aryans, sufficient for success, have to be inspired. The wisdom, the truths of National-Socialism have to be made known - the Cause itself has to be fought for, and physically defended. These things involve struggle, they involve heroism - they involve the use of force in defending what is noble.

It has to be stressed that the use of force is restricted to defending and pursuing noble ideals and goals. Moreover, **the means used by individuals to defend or pursue the noble ideals of National-Socialism must be honourable.** That is, individuals or groups cannot use any means or any methods which are inconsistent with the noble spirit, the noble ethos of National-Socialism.

The early history of National-Socialism provides an inspiring example of these truths. In the early years of the Movement, the opponents of National-Socialism sought to destroy it by the use of force. Meetings and rallies were attacked, as were individual National-Socialists. In response, the SA was formed to defend the meetings and rallies. The majority of these 'Stormtroopers' were war-veterans - disciplined soldiers who had seen action in the First World War, many of whom had received decorations for gallantry. As such, they were individuals possessed of character - they were tough, brave, they instinctively had a sense of honour and disliked cowards and cowardly behaviour. Like the Spartans of ancient Greece, they were sometimes 'rough and ready' and distrusted the glib and fancy talk of pseudo-intellectuals. These men, in fact, instinctively embodied what National-Socialism was, and is, fighting for.

From the start, the SA were disciplined and valiant in their physical, unarmed, defence of National-Socialism. In the early days, they were often outnumbered by those who had come, often armed, to break up National-Socialist meetings or events. The SA were expected to exhibit exemplary behaviour in public - and they did, gradually earning the respect and admiration of a majority of the German population. The SA, and they alone - under the guidance and inspiring leadership of Adolf Hitler - enabled National-Socialism to survive those bitter years of struggle.

The SA thus embodied the principles of National-Socialism - they defended, and sought to uphold, a noble ideal, and in their defence of that ideal their actions were valiant and honourable.

For their defence of National-Socialism, for their crucial part in enabling National-Socialism to survive and gain power, the SA earned the hatred of the many enemies of National-Socialism, past and present.

There were - and are - subject to a lying, ignoble propaganda campaign, a campaign which portrayed them as 'thugs' and criminals and so on. In fact, the propaganda lies directed against the SA describe the cowardly actions of their mostly Communist opponents.

National-Socialism affirms the fundamental fact of Nature that a civilization itself - just as much as individuals - must struggle for or strive to pursue excellence. That is, to survive and flourish, it must continue to accept and overcome challenges, and it must expand. Unless it does, it becomes weak, inward-turning - its people losing the sense of Destiny, the excellence, which gave the impetus to the civilization in the first place.

However, in the past, civilizations expanded through Empires - through conquest and subjugation of other peoples. Eventually, in all civilizations, these Empires and the civilization which had created them, declined and fell - vigour, nobility and racial homogeneity declined and were lost. That is, the natural life-span of civilization was limited, usually to one and a half thousand years - basically because all past civilizations were instinctive creations. The causes of their genesis, of their maintenance and fall, were not fully understood.

With the making-conscious, the understanding, of the factors necessary to civilization, it is possible that this decline and fall can be prevented - provided those things essential to the survival and expansion of the civilization are upheld. These things, of course, are enshrined in National-Socialism. They are (1) the recognition of the importance of race: the affirmation of Aryan Destiny; (2) the importance of individual personality or character; and (3) the pursuit of excellence - the value of noble idealism in creating better people, in continuing the work of Nature. Thus, it might seem possible, given the creation of a National-Socialist New Order, that an Empire could be created and maintained - that the life-span of the civilization which that New Order would found could be extended, possibly indefinitely.

This, of course, is not so - on a finite, small, world, the resources are limited; conquest and challenges are limited. This planet no longer seems, due to modern Technology, a large place - the horizons are limited and quickly attained. A world Empire - based on a dominant, racially-aware, noble, folk, is certainly feasible. But what then? What is there once that limited goal had been achieved? There is only the interminable struggle to maintain dominance - the goal becomes simply one of domination, of subjection. The inevitable consequence of such an Empire would be the loss of idealism, the gradual loss of nobility - the gradual breakdown of the Empire itself. This is inevitable simply because the aim of 'global domination' is **not** an aim worthy of noble idealism - it is, in fact, rather petty.

Further, the domination, the subjection that would be required is ignoble; it is unworthy of a **consciously aware** noble people. It is a negation of the understanding achieved through thousands of years of civilization; it is a negation of the practical achievements of civilization in terms of Technology. In the past - in previous civilizations - subjugation and domination were indeed necessary: without the work of slaves, for instance, a civilized way of life would have been impossible. Expressed simply and brutally - subjugation and domination are simply not necessary anymore. It is not a question of subjugation and domination of other peoples being somehow 'morally reprehensible' - such moral sensibilities are irrelevant if the survival of a civilization and a civilized people are at stake, as they would have been at stake in the past without subjugation and domination. Rather, it is a fact of such subjugation and domination being no longer required to create, maintain and expand civilization. The reality today - due to advances in Science and Technology - is that such subjugation and dominance would be a hindrance, diverting man-power and resources from what is essential in creating **an entirely new type of civilization based on the understanding and wisdom we have now attained**.

We are now in the position to take the next step in our evolutionary development - a step far more important than the creation of the very first civilization, thousands of years ago. The entire history of civilization itself - from the first civilization in Sumeria to our present Thorian one - has led to this moment: has made this moment possible.

We can, for the first time in our existence, actively work in harmony with Nature to produce an entirely new race - virtually a new species of beings. We can actively contribute to evolution. This does **not** mean the creation of a new race by such things as 'genetic engineering' - **it means creating the conditions necessary for a new race to evolve and thrive in accordance with Nature herself**. It means 'stepping over the threshold' into an entirely new way of living which by its very nature produces a new type of civilization and new, higher race - which provides the challenges, the struggle, the noble idealism necessary to produce higher types of beings. It means working in harmony with Nature rather than against her (as some 'genetic engineering' works against Nature).

This threshold is this planet itself. We can, by moving out into the new and limitless frontier of Outer Space, create new ways of living. We can, by accepting this immense challenge, breed from that challenge heroic, creative, noble individuals who take evolution ever higher - who fulfil the promise of evolution itself. We can, by overcoming such challenges, create not just one but many new types of civilization. We can, by passing this threshold, work in harmony with Nature and achieve our ultimate Destiny as a race. We can assure our future as a noble creative race by accepting this Destiny.

The ultimate Destiny of the Aryan race lies in the conquest of Outer Space - in the creation of a Galactic Empire. Our whole past has led to this - has made this Destiny attainable. With and through this great challenge we can make full use of our inventiveness, our nobility, our genius. In comparison to this supreme challenge, everything else is mundane, petty and unworthy of us. Only the challenge of colonizing this new and limitless frontier will bring the best out in us. Only this supreme challenge can produce by its very nature the right type of individual - a new breed of higher Aryans. For this challenge expresses the most noble ideal that exists.

V The Galactic Empire

The Galactic Empire is the only noble ideal which today is worthy of us. It is the highest, most noble ideal we can aspire to because it alone possesses the greatness to make us, as individuals and as a race, great. It alone encompasses everything that has made us and can make us noble: it alone possesses the *numinosity* necessary to inspire us to great achievements at this moment in the history of our race. It alone continues the upward work of Nature.

The ideal of a Galactic Empire expresses everything that National-Socialism is. The striving for and achievement of such an Empire, over decades and centuries, will represent the practical implementation of the principles and ideals of National-Socialism. The very struggle for this noble ideal will create a higher race.

Of course, today this vision of a Galactic Empire - of the colonization of star-systems across the galaxy - seems a dream. But it is attainable. It must be understood that National-Socialism itself represents the noble instincts, the noble yearning that most Aryans have in their hearts - whether or not they are aware of this due to the lies about National-Socialism. That is, National-Socialism is a conscious and practical expression of their desire for a better, a more noble, way of life: it enables that desire to become real. Similarly, ***the ideal of a Galactic Empire is the ultimate practical expression of National-Socialism.*** For this Empire to become real, National-Socialism must triumph. That is, the present decadent, anti-Aryan System must be overthrown by National-Socialists and some form of National-Socialist State or community established. To achieve this, years of hard, bitter struggle are necessary - our folk need to be won over to the noble National-Socialist Cause.

Once such a victory is attained, the new State or community needs to be made secure - to secure its existence against its external and internal enemies. National-Socialism then needs to be implemented within that State or community - that is, social justice needs to be strived for; a new economic system created; natural justice implemented; Aryan spirituality returned; agrarian reforms made. This in itself will take many years. This new State or community will need wise leadership - to preserve it from its external enemies. It will need, in its early years, to avoid conflict with other peoples or States - it must present itself as concerned only with its own, internal affairs, with creating a new, spiritual, way of living for its own folk; with creating an Aryan homeland. But it must always be ready to defend itself, should it be threatened - it must make others aware that any people or State seeking to destroy this new Aryan homeland will pay a severe penalty if they attack. Whatever resources or raw materials this Aryan homeland might require from other States or countries, it would obtain by trade and negotiation - as it would strive to be as self-sufficient as possible.

After this National-Socialist State or community has secured its existence and begun implementing National-Socialism, it can turn its attention toward the new frontier of Outer Space. The first stage of implementing the ideal of a Galactic Empire would be the building of Space Stations orbiting the Earth. The second would be colonies on the Moon and Mars. Intensive research would be undertaken with the objective of building Space Ships. These beginnings would take many decades during which the Aryan homeland would be concerned only with its own folk and achieving its own internal objectives. The world external to that homeland would be left to its fate. Given time, and by virtue of the fact that such an Aryan homeland would be dedicated to idealism, this homeland would emerge as the one civilized, cultured community in a decaying, increasingly ignoble world. It would - provided it dedicated itself to its ideals and provided it kept itself free of external colonial and military adventures and the squabbles of contending countries - assuredly emerge sooner or later as the most powerful community on the Earth. That is, to achieve prominence, it need only keep itself secure and keep its people noble - Nature will achieve the rest. The leaders of such an Aryan homeland must always remember this.

With this emergence to dominance, the task of building the Galactic Empire will be made easier since the Aryan homeland will have become the focus and probably the homeland for the best of the Aryan peoples of this world. This homeland will also then be in a position to utilize the resources of the world for the benefit of its folk and to aid its conquest of Outer Space - that is, the other peoples of the world will actively seek to trade with this Aryan homeland in order to acquire things for themselves. Once again, in this trade - and in utilizing the resources of the world - the leaders of the Aryan homeland need to act wisely, with nobility toward those other peoples. That is, they need the wisdom to take the long-term view - establishing where possible friendly relations with other peoples, for the mutual benefit of both. Any other course of action is self-defeating in the long-term.

With these resources of manpower and materials - and the spur the noble ideal of Space Travel will give to invention and discovery - new advances will undoubtedly be made. Space Ships capable of inter-stellar travel will become feasible, and colonization will begin in earnest. A whole new chapter of mortal history will begin. The Aryan race will seed itself across the galaxy, creating a multitude of civilizations and a multitude of cultures. A new race will emerge, created by this conquest. Then, even were the remaining Aryans on Earth to perish for some reason - even were the Earth to perish for some reason - civilization would continue and flourish. Our civilization - and we ourselves - will have achieved everlasting glory. We will have opened a new phase of evolution wherein the possibilities would be almost limitless.

We must always remember that if we only aspire to small things, we will only achieve small things. To achieve great things, we need to aspire to greatness - the vision of a Galactic Empire is the greatest, most noble, vision we can have. The obstacles in the way of the creation of this noble vision are only there to be overcome. If we do not aspire to this greatness, if we do not struggle to overcome the obstacles in the way of creating first a National-Socialist community and then a Galactic Empire, then we

do not deserve to survive as a race. Nature has given us this opportunity - it will never arise again. It is up to us whether we take this opportunity for greatness.

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Footnotes

1. Some of the most oft repeated lies of this propaganda - such as the lie of 'genocide' against the Jews - is dealt with in (a) *The Truth About National-Socialism and Adolf Hitler* ; (b) *National-Socialism - Principles and Ideals*. Both of these works deal with the reasons why National-Socialism has been virulently smeared by such vile propaganda as the lie of the six million/five million/four million "exterminated" Jews.
2. See, for example, 'The Truth About National-Socialism and Adolf Hitler' in answer to the question therein: "If these things are indeed all myths and lies ..."
3. Overt Marxism is but another strain of that materialist egalitarian virus so detrimental to civilization. Other strains, equally virulent and destructive of civilization, are international financial capitalism, liberalism and the pretence of 'parliamentary democracy'.
4. Social engineering is explained in detail in Chapter II of 'National-Socialism - Principles and Ideals'.
5. Sophocles - 'Antigone' (translated by DW Myatt) v.21-29.
6. v. 450f.



The spirituality of National-Socialism

- A reply to criticism

By David Myatt

My writings concerning the spirituality and the religion of National-Socialism have aroused some criticism, so it is fitting that I reply to these criticisms, most of which are well-meant.

I have written what I have written because I regard it as necessary and indeed vital for the future and very survival of our race and civilization itself. I have tried to express the *essence* of National-Socialism and to give a truthful and reasoned overview of the life and work of Adolf Hitler, he who founded the National-Socialism I myself believe in and uphold, and who led his followers to victory in a political struggle against his enemies. Thus it is that I have emphasized the noble personal value of *honour* and the noble principle of *triumph of individual will*. I understand personal honour and the triumph of individual will as the very foundations of National-Socialism - without them, there is no real National-Socialism and I make no excuse for saying and writing that anyone who believes otherwise is, quite simply, wrong.

I have striven to return National-Socialism to where it rightly belongs - among the serious ethical philosophies of the world. The ethics of National-Socialism are unique, based as they are upon the noble ideals of: (a) duty to the folk *and its continued evolution* before self-interest and personal "happiness", (b) personal honour, and (c) personal loyalty.

Among the criticisms made against my writings are the following:

1) The criticism that my writings are "mystical" and "other-worldly" and so are unhelpful and even counter-productive.

What I have written is neither "mystical" nor "other-worldly". I have expressed the spirituality of National-Socialism itself and this spirituality is founded upon the reality of Nature, manifest as Nature is to us, as reasoned human beings, in the diversity of *race* and in the diversity of *individual character*. The reality of the cosmos - of a supra-human Being behind Nature and the order of Nature which is evolution - is manifest to anyone who *knows* Nature and who has experienced the struggle, hardships, joys and beauty of life.

Listen to a great piece of "Western" music - say a piece by J. S. Bach, or Beethoven - and you can if you are truly human *feel* this joy, this beauty, this hardship of life and this very Being who lives in us when we are noble and reasonable! Watch the face of a newborn baby and you can if you are truly human *feel* there is something wonderful there! Walk in some isolated unspoilt part of Nature (or sail a sailing boat or ship upon the high seas) and you can if you are truly human feel there is something beyond us, as individuals, something awesome of which we are a part.

I have re-expressed the truth that National-Socialism is anti-materialistic and profoundly *organic* - that is, an expression of life itself and thus of the evolution toward the order and beauty which Nature produces. All other philosophies and religions are profoundly against the beautiful and natural diversity of Nature so evident to us in race and individual character. Even the laws of National-Socialism are based upon the reality of Nature, and the civilized ideal of nobility which creates more order and beauty, and not, as with other philosophies, upon some abstract idea which is anti-evolutionary and ignoble.

In brief, I have tried to express the *humanity* of National-Socialism - evident in its real socialism, its real care and concern for the race; evident in its real care and concern for Nature, as Nature actually is; evident in its fairness, based upon honour, and evident in its *joy*, its life-enhancing vitality. For it is this noble spirituality - this concern for things beyond ourselves, beyond our baser instincts and needs - which makes us human and thus civilized.

This is neither "mystical" nor "other-worldly" - rather, it is the basis of being human and civilized and thus is the point we as individuals must start from. Because of this, these writings are profoundly *practical* - emphasizing as they do the need for us to be honourable, loyal and do our duty to our folk and thus to Nature herself. They are profoundly *civilized* - emphasizing as they do the need for us to be fair and reasonable, and thus express our own noble nature as rational, thinking beings.

2) The criticism that my writings are somehow "nostalgic" and dwell upon the Third Reich, and upon the life and work of Adolf Hitler and the struggle of his NSDAP.

On the contrary, they are *futuristic*, and again and again emphasize that we must struggle to create a new Reich based upon the values and ideals we believe in. They are particularly futuristic in expressing the inspiring ideal of creating a Galactic Empire - of fulfilling our evolutionary Destiny by exploring and settling the star-systems of the cosmos itself.

Adolf Hitler, his NSDAP and NS Germany itself were but a beginning - the foundation we have inherited, and our inspiration. **The most important thing about NS Germany is that it offered a brief glimpse of what we can do - of the type of noble society we can create when we as a folk are inspired by and uphold noble ideals and values.** It showed us that we can triumph over our baser nature and our evil enemies. Thus it is that we honour and remember those who made that society possible, and those who gave their lives to create it and defend it against an evil, godless, materialistic enemy. This is particularly true of Adolf Hitler himself - I regard him as someone who embodied the personal ideal we should all aspire to follow. As such, he was a real *hero*, as the ancient Greeks used the term. There is in me, and thus in my writings, a profound admiration for Adolf Hitler, and indeed a belief that he was a good man - someone who embodied the very will of Nature and thus the will of the supra-human Being which is beyond Nature. He himself believed he was doing the will of the "eternal Creator".

3) The criticism that the ideal of personal honour (and things like duelling) while laudable, are impractical in this modern world, and that it is wholly unrealistic to expect people to live by some unyielding Code of Honour.

On the contrary, I believe it is practical to uphold the ideal of personal honour and to expect National-Socialists to uphold it, however difficult this may be in the modern world. It is practical because all it involves is us using our will - that is, achieving our own triumph of the will. This may be difficult for many people, but it is not impossible and since National-Socialism means personal honour and using our own will to change ourselves for the better, it *must* be done. Our aim is to change the present world - its peoples and thus its societies - to a more noble world; our aim is not and never will be to compromise our own values and ideals.

We do not seek some slight 'political' change - just a change of government. Rather, we seek to create an entirely new type of society which the world but briefly glimpsed in the splendour and glory which was National-Socialist Germany. From this new beginning, **we aim to create a new type of person.** This involves a total revolution, and this total revolution *must* start from within through a personal change in people. Anything else will simply not work in the long-term and does not represent real National-Socialism in action - that is, ideals like honour changing people for the better and thus continuing with our human evolution.

Of course, setting our aims so high makes things difficult, but perseverance and noble ideals are among the virtues which create and maintain civilization - without them, we are less than human. We must undertake this difficult task because, quite simply, it is the very meaning of our lives, as individuals. National-Socialism, correctly understood, shows that the aim of our own lives is not to achieve some kind of personal 'happiness', but rather to aid and advance the folk, the race, of which we are a nexus between past and future. Thus, it is up to us in these difficult times to set an example, to be or become the ideal which others are inspired by and so follow.

The people who say that upholding the ideal of honour is impractical in the modern world are simply tainted by the decadence of the modern world - they either do not understand the true purpose of their own lives, revealed by National-Socialism, or they lack the personal character, the will, the toughness, to try and live in an honourable way. It really is as simple and as hard as that.

4) The criticism that my writings are somehow "visionary" and the work of someone who does not live in the "real world".

My writings are indeed visionary - for we need ideals and a great and noble vision to inspire us, to motivate us to act and somehow change ourselves and the world for the better. Without vision, without noble ideals and dreams, we are not fully human - for it is a noble vision, a great vision, which can take us "out of ourselves" and which can reveal to us new possibilities and the greatness and glory of life itself. Our greatness - our very humanity - rests upon us at least trying to follow something we believe in which is greater than ourselves. Vision, dreams of glory and greatness, and a belief in Destiny, are an essential part of National-Socialism - for they ennoble; they are the stuff of evolution, of us striving to achieve something against all the odds.

Contrary to what many of my critics say and write, I live and work in the "real world". I may be a visionary, but at present I spend my days toiling in the fields - working with my hands, outdoors, whatever the weather. I walk in all weathers - because I do not drive a car. Perhaps I live more in the "real world" than many people today, considering how many people do work that involves keeping the ignoble capitalist system and our materialistic society alive - and considering how many live an urban existence, comfortably cocooned from Nature and her changing weather. How many people, today, walk seven miles into the nearest town - and then walk back, not because it is a "leisure activity" but because they need to?

5) The criticism that National-Socialism is not a religion - it is something purely political - and that to make it a religion is to further destroy its "credibility" and make it seem "weird".

I maintain it is religious - that is, spiritual - because correctly understood it is a way of personal living rather than just the political programme of some political organization. Of course, National-Socialism is political as well - but the politics of National-Socialism derive from this spiritual way of personal living. Politics is but a means to maintain, or to change, or to create, a particular type of society, just as a political organization and its political programme are a means. People today do not want yet another ordinary political organization with its empty promises and its dishonourable leaders. The spirituality of National-Socialism is today its greatest asset - for it reveals National-Socialism to be both truly revolutionary and truly noble. People will come to understand this - *if* we do our duty and try and convert them to our high and noble ideals.

Of course, National-Socialism is not a religion in the conventional sense, with Churches, temples, rituals, prayers and such like, and thus it is not "weird". It is a new and natural religion which expresses and answers the fundamental questions in a *rational* and thus civilized way. It involves us, as individuals, in only striving to change ourselves for the better by upholding honour and doing our duty to our folk and thus to Nature and to that Being which created Nature - nothing else is involved.

6) The criticism that some of my writings are too conciliatory toward non-Aryan races, and thus do not reflect the dire "racial realities" - the dire racial hatred - that exists in many places.

This criticism derives from such things as the Chapter "The Duty of Aryans Toward Other Races" in my *The Divine Revelation of Adolf Hitler*. The truth about National-Socialism and other races is that National-Socialism desires the creation of ethnic nations - that is, the creation of separate and independent homelands for the different races of the world where each people can live in freedom according to their own culture and where they can develop in their own unique way. This is a noble, civilized ideal, and the only way forward which is in accord with the will of Nature - the only way which maintains the special racial diversity Nature has created and which allows that diversity to increase and evolve. In the ideal world which we are striving to create, these free homelands would be led by honourable leaders, who would care for their own people, just as these separate homelands would co-operate together when necessary for their own mutual benefit.

On the personal level, when we come in contact with members of other races, we should be civilized - that is, fair and honourable. As it says in the National-Socialist Code of Honour: "A man of honour treats others courteously, regardless of race, and women gallantly, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat him with disrespect or try to harm him, or who treat with disrespect or try to harm those he has personally sworn loyalty to or whom he champions." Honour implies a high standard of behaviour, both in public and in private. A strong individual strives to uphold these standards whatever the circumstances and whatever the provocation. It is such people - who set high standards, who uphold them even under difficult circumstances - whom we admire and try to emulate. Thus do we admire the noble warriors of the SS, as I myself admire, for instance, the Japanese Samurai.

A true National-Socialist knows or feels that some things are honourable, and other things are dishonourable. It is dishonourable, for instance - cowardly and unfair and uncivilized - for several people to attack and try to injure or kill a single individual. Thus, if several Caucasians attack one Negro, they are acting dishonourably - they are being uncivilized and cowardly. A true National-Socialist would never do such a thing. They would always want to see, or take part in, a "fair fight". Furthermore, I myself - a life-long National-Socialist - would go to the aid of a Negro if I saw him being attacked by several Caucasians, for that would be the just, the fair, the honourable, the civilized and the National-Socialist thing to do. That so many people today who adhere to 'political National Socialist' organizations do not agree with this just shows how far these so-called 'National Socialists' are from genuine National-Socialism. [Which,

incidentally, is why I always write 'National-Socialism' rather than 'National Socialism'. I talk and write about the genuine variety: National-Socialism.]

Our way forward lies in steadfastly upholding our noble ideals and earning the respect of our own people, and other races, by doing so. Only then can we hope to win majority political and social support and only then can we begin to build the new, *civilized*, society all decent people yearn for in their hearts.

We must uphold our noble ideal of personal honour; we must uphold our noble, civilized, ideal of separate and free ethnic homelands - of the total separation of races. But above all, we must really love, and care for, our own people and wish to see them live in a better, a more noble and more just society.

It is this selfless love for our own people, and the noble ideal of honour, which will enable us to achieve the victory we so earnestly desire. We certainly can win, as Adolf Hitler has shown. But we must become like him - someone who cares for their people; someone who is resolute and honourable and who uses their will to triumph over themselves and adversity itself.

David Myatt, 109 yf



The National-Socialist Way of Life

- Some observations on personal conduct

By David Myatt

What the Way of National-Socialism Is:

First, let us be quite clear what National-Socialism *is*. It is the way of Adolf Hitler and the warriors of the SS: that is, the Way of personal honour, the Way of duty to the community before self-interest and self-gratification, and the Way of steadfast loyalty unto death.

Thus, National-Socialism is the Way of the noble individual - the individual who is civilized, decent, fair-minded, idealistic and who seeks to aid and further evolve their own culture.

The true National-Socialist seeks to do what is noble, right, decent, and idealistic. A true National-Socialist tries to set an example for others to admire and follow.

All of this arises because the Way of National-Socialism is *ethical* and moral - it has its own unique ethics, based upon honour. Thus a National-Socialist warrior is not someone who simply desires or is trained to fight. Neither is a National-Socialist warrior someone who just takes part in some combat or belongs to some professional Army. Rather, ***a National-Socialist warrior - like all National-Socialists - is someone who lives by the high ethical standards of honour, loyalty and duty and who is prepared to die in the service of those standards.***

We must be quite clear what such ethics mean in practice. They mean that the ends do not justify the means. A true National-Socialist would only ever use honourable means and methods - for anything and everything else is simply unethical - it is wrong. Honour can only ever be achieved through honour just as civilization can only ever be created and maintained through civilized means: those who cannot understand this do not understand what honour and civilization are.

You either know what honour and fairness are - you *feel* them in your heart and your very being - or you do not.

What the Way of National-Socialism Is Not:

1) A true National-Socialist does not act in a cowardly or unfair way. Thus a National-Socialist would not, for example, be part of a gang which attacks one person, regardless of the culture, way of life, religion or race of that person, and regardless of what that person is alleged to have done or even may actually have done.

A true National-Socialist admires toughness and the combative warrior spirit, and seeks to be tough and combative in a warrior way, but they always seek a 'fair-fight'. Several individuals attacking one individual is simply unfair.

Nothing justifies a person or persons being unfair or acting in a cowardly manner. One of the things which makes a person a true National-Socialist - a follower of Adolf Hitler and admirer of the SS - is *self-discipline*: that is, an individual using their own will to do what is noble, right, decent, and idealistic. If a person cannot use their own will to stop themselves from being unfair or acting in a cowardly way, then they are not true National-Socialists: they are simply weak individuals who lack the noble character which all true National-Socialists have or strive to have through using their will. In brief, a true National-Socialist puts the noble ideals of the National-Socialist way of life before their own personal desires and feelings.

2) A true National-Socialist does not spread rumours or make or repeat any personal allegations about any individual or individuals because such conduct is dishonourable - it is *unfair*.

A person of strong character - that is, someone who puts noble ideals before their own feelings and desires - keeps his/her opinion of others to themselves, and only makes a personal judgement about an individual when they have personally met that individual.

It is only individuals of weak character who "cannot keep their mouths shut" and who repeat or who make-up rumours and allegations about someone. Once again - nothing justifies a person being unfair: not what you personally may intensely believe about someone. You must put the ideal of fairness, of honour, before your own personal belief and even your own personal desire to seek revenge or whatever.

3) A National-Socialist does not approve of or take part in any act or acts of cruelty toward either humans or animals because such cruelty is uncivilized - it is cowardly, unethical and unfair.

Thus, a National-Socialist would never torture any person, even if such a person is a sworn enemy and even if by such means some "valuable information" could be obtained. Torture is simply unfair. To be humane is to be fair and thus civilized.

Furthermore, true National-Socialist warriors do not condone those modern methods of warfare which by their nature are cowardly and dishonourable. These methods include aerial bombing of civilian targets, and most modern technological warfare itself where the "enemy soldiers" (and often civilians) are targeted by weapons fired from a great distance, without the warrior being at risk, and able to personally confront the enemy.

The true National-Socialist warrior prefers combat to modern warfare. The essence of combat is personal knowledge of the enemy - the enemy is known to you, or there is chance to personally confront the enemy and have dialogue with them and possibly honourably settle the dispute, and there is a principle of honour involved in the dispute.

The essence of modern war is the impersonal idea of "the enemy" who is not personally known to you, with there being no chance given for any dialogue with them, and with the war being about impersonal, abstract things such as the government of one nation having declared war on another nation, for some political or economic reason. Furthermore, war involves propaganda - the demonizing of "the enemy" and thus dishonourable deceit.

4) A National-Socialist does not lie, cheat or steal because such things are dishonourable, the sign of a weak character - of a lack of personal will: of an individual placing their own personal needs, feelings and desires before the noble ideal of honour.

5) A National-Socialist respects people of other cultures, and strives to treat them in a courteous and fair way.

6) A National-Socialist does not give in to temptation and do something ignoble, unethical or selfish, for example just to "fit in " or be "one of the lads" or because friends expect it. Rather, a National-Socialist uses their will to do what is noble and idealistic, regardless of what others expect, do or say.

The most fundamental principle of the way of National-Socialism - and of civilization itself - is that an individual can change themselves for the better through a triumph of individual will.



The Holocaust:

Reason and Truth Versus Accepted Propaganda

By David Myatt

There are several excellent reasons why the story of "the Jewish holocaust" is a fictional tale - a product of Zionist propaganda - and why the so-called "evidence" which is produced, and which has been produced, in support of this story is suspect or false. These reasons should raise the doubts of anyone possessed of the faculty of reason - that is, anyone who can think, logically and constructively, and who therefore critically analyses what others say, what they write, or what has been said or written about a particular topic.

Most of these reasons for disbelieving the holocaust story are "scientific" or historical, although one reason - hitherto neglected - may be said to be philosophical, and I shall deal with this neglected reason first.

(1) One of the most important reasons to be critical of the holocaust story - and to suspect that the "evidence" presented to support it is either suspect or false - is fundamentally a philosophical one. This reason concerns the real nature of National-Socialism itself, and the true beliefs, attitude and intentions of Adolf Hitler. There are only two alternatives. Either National-Socialism, and Adolf Hitler, were as portrayed *by his opponents*, or they were not. That is, either Adolf Hitler, and his followers, wanted to and did try to exterminate the Jews, or they did not.

An analogy is of a person charged with a specific criminal offence who is on trial in a Court of Law. Either the person did commit the offence with which he is charged, or he did not.

If he did *not* commit the offence, then any evidence which the Prosecution in his trial produce to show or prove that he did commit the offence is either false, or has been mis-interpreted.

Thus, if in this case, witnesses appear for the Prosecution and affirm that the person did commit the offence, they are either lying or are mistaken. If a person is innocent of something, then they are innocent - whatever the evidence produced against them.

There are many instances in ordinary Courts of Law where innocent people have been wrongly convicted because a Judge or Jury, or both, believed false testimony or made false deductions from Prosecution evidence - or because they were impressed by the eloquence or arguments of the Prosecution. There have also been some cases where innocent people have been convicted simply because a Judge or Jury, or both, disliked the defendant, and simply ignored any evidence which favoured the defendant. There have even been cases when evidence which might have proved the innocence of a defendant was 'lost' or never produced in Court for some reason.

The same applies to the case of Adolf Hitler and National-Socialism in the matter of the claim of the extermination of the Jews. If Adolf Hitler and his followers did not do this, they did not do this - regardless of any and all evidence to the contrary.

It is fundamentally a question of personal knowledge of, or understanding of, National-Socialism and Adolf Hitler. Thus, if one accepts, or knows - from personal knowledge - the true nature of National-Socialism and Adolf Hitler, then one accepts or knows that the holocaust, and other such stories, are propaganda designed to discredit National-Socialism and Adolf Hitler. Thus, if the truth and the reality of, about and concerning National-Socialism and Adolf Hitler, is that Adolf Hitler was a noble, just, honourable, civilized person who loved and cared for his folk, with his National-Socialism being a practical expression of what was cultured, civilized, noble, just and honourable, then it follows that the holocaust is a lie or a hoax.

This truth is independent of any amount of "evidence" which has been, or which could be, mustered against it. If it *is* the truth, then any "evidence" which seems to contradict it must, *ipso facto*, be suspect or false. An analogy here would be the truth that the Earth is a spherical-type planet in orbit around the sun.

This objective fact - this truth - exists independent of whether we, or others, believe it. This truth is also not affected by the existence of "evidence" which some people may have used to show, or try to prove, that the Earth is stationary, with the sun (and other planets) revolving around it. Many people, for a very long time, believed or assumed that the Earth was stationary, just as some people believed that evidence

existed to prove this belief or assumption. Such a belief became, in time and in some societies, a dogma which *had* to be believed in, on pain of punishment, just as in such societies many people believed that such a belief had been "proved beyond all possible doubt".

One either accepts, knows or believes that Adolf Hitler was and remained a noble, civilized, person, who loved and cared for his folk - and who therefore could neither have wanted to nor have sanctioned the brutal extermination of the Jews, or others - or one does not believe this or accept it. One either accepts, knows or believes that the National-Socialism of Adolf Hitler is an expression of what is noble, just, civilized and honourable - or one does not. If one does not accept or believe these noble things about Adolf Hitler and National-Socialism, then one either has no interest in such things, or one accepts or believes some or all of what the opponents of Adolf Hitler and National-Socialism have said or written. If one does accept, know or believe that National-Socialism was and is noble and civilized - and that Adolf Hitler himself was and remained noble and civilized - then one cannot accept the story of the holocaust, and has to regard any and all "evidence" however and by whomsoever presented, as suspect or false; in brief, as untruthful *propaganda*.

I, personally, believe I know and understand the true nature of National-Socialism and Adolf Hitler - because I have known those who knew Adolf Hitler, and those who were and who are National-Socialists. And also because I have satisfied myself by conducting my own scientific, historical and philosophical researches.

Every person should make their own assessment, about the nature of National-Socialism and Adolf Hitler. However, the National-Socialist "side of the story" is never told, openly. It is actively suppressed, even outlawed. That is, those who *know* the truth - or who believe they know the truth - are seldom if ever allowed to present their case, in public, in print, in the 'Media'. Their opponents, on the contrary, can say or write what they want about National-Socialism and Adolf Hitler. The result is that most people obtain or receive a biased view. The fact that National-Socialists are not allowed, in our societies, to defend National-Socialism and Adolf Hitler, is highly indicative.

A suitable analogy here in respect of the Prosecution case against National-Socialism is that of a criminal trial where the defendant is charged with serious offences. In this trial, the prosecution employs several professional lawyers, with these lawyers allowed access to any material they like. They further have the luxury of vast resources both in terms of manpower and financially. In this trial, there is a jury, who are supposed to decide on the guilt of the defendant on the basis of the evidence they hear during the trial. The defendant is only allowed - by the Court trying the defendant - to be represented by one person who is not only not a professional lawyer, but also: (1) who believes the defendant to be guilty, (2) who has little interest in the trial, (3) who cannot even speak the language of the defendant and who (3) actively dislikes the defendant. The Court has refused to allow the defendant to be represented by someone who believes the defendant is innocent.

The prosecution is allowed to introduce "hearsay" evidence, with the defence instructed that they cannot challenge this evidence, as they cannot "cross-examine" any witnesses produced by the prosecution. Any "evidence" which the prosecution introduce cannot be challenged by the defence, because the Court has ruled that this evidence is "factual, accurate" and has been proved "beyond all possible doubt" by the expert witnesses the prosecution has brought into Court, or whose statements have been read to the Court. Such expert witness for the prosecution cannot, of course, be cross-examined by the defence, as their Statements cannot be challenged. The defendant is allowed to make a short statement, in his own defence - but this statement is cut short by the trial Judge who orders the defendant to be quiet. When the defendant refuses, the Judge orders the defendant removed from the Court - "for contempt". The defence try to produce some evidence and some statements, to show or prove the innocence of the defendant, but most of this evidence, and the statements, are ruled "inadmissible" by the Court, or ruled "not relevant".

The result of all this is, of course, an unfair, unjust, trial. At the end of this trial, the jury are naturally convinced by the prosecution case, and pronounce a verdict of guilty. In effect, the Court, the judge and the prosecution are determined to obtain a guilty verdict, and rig the trial to obtain one. The jury never get to hear "the other side of the story", just as no one is allowed to speak on behalf of the defendant, not even the defendant himself. What is most astounding of all, is that the jury never even question the fairness of such a trial - they are content to allow the opponents of the defendant to present both the prosecution and the defence case, as they are content to allow a Judge who dislikes the defendant, who believes him to be guilty and who wants him to be convicted, to preside over the trial. Such a trial is how

the case against Adolf Hitler and National-Socialism has been presented, with unchallenged "evidence" for the holocaust ruled admissible, and with no one allowed to defend Adolf Hitler or National-Socialism. Such an unjust trial should raise the suspicions of anyone who possesses the faculty of reason and anyone who possesses a sense of justice. *The truth is that the National-Socialist view of National-Socialism, and Adolf Hitler, has been suppressed and outlawed.* National-Socialism has hitherto been presented and examined - since 56 yf [1945] - by those opposed to it, just as Adolf Hitler has been described - since 56 yf - only by his opponents.

The philosophical truth about the holocaust is that until National-Socialists - who know, or who believe they know, the truth about National-Socialism and Adolf Hitler - can present their case openly and justly, then the whole holocaust story will remain suspect, with individuals unable to make a reasoned and balanced judgement. Every law designed to restrict or outlaw what National-Socialists can say, write or publish - in public and in private - is further evidence for the holocaust being a lie, just as every law designed to make "holocaust denial" a crime, and every prosecution under such a law, is further proof that the holocaust is, in fact, a lie.

2) The second reason to be critical of the holocaust story is a scientific one. Either the victims of this holocaust were killed in the manner which has - since 56 yf - been claimed, or they were not. All accounts of the holocaust insist that a majority of them were "gassed" in gas chambers, using the chemical Zyklon B. At Auschwitz, held up as a symbol of this holocaust, some of these gas chambers - and some the crematoria said to be used to dispose of most of the bodies - are said to still exist, as they are in some other camps, such as Birkenau and Majdanek.

If the holocaust had occurred, in the manner claimed, then this method of killing people would have worked, in the manner described, just as the facilities for such killing, and the disposal of bodies, would have worked. Furthermore, there should be some *forensic* evidence - for example, traces of the chemical used, in the brickwork of the gas chambers, and piles of ash, produced from the millions of corpses. A scientific examination of the remains of what has been claimed to be "gas chambers", by an expert in execution gas chambers (still used to kill a single individual in the USA) has been undertaken, with forensic samples taken from sites where killings were alleged to have taken place. These forensic samples were taken to try and find traces of the chemical killing agent used - that is, hydrogen cyanide. The findings were published in two reports, and given in evidence during the "holocaust denial" trial of the Canadian, Ernst Zundel. The reports are *The Leuchter Report* and *A Technical Report on the Execution Gas Chamber*. The *Technical Report* concluded that Zyklon B could not have been used in the manner described by holocaust story-tellers. The forensic analysis failed to find the levels of cyanide which would have been scientifically expected had the facilities been used in the manner described by the holocaust story-tellers.

The general conclusion is that the method of extermination which has been alleged, in the manner described by *all* historians, all so-called "survivors" of the camps, and all so-called academic "authorities", and in the facilities described by them, *is scientifically impossible*.

Either the exterminations, at Auschwitz and elsewhere, occurred in the manner which has been systematically claimed since 56 yf - or they did not. If they did not occur - *or could not occur* - in the manner claimed, then those claims are fraudulent, and the authority, unbiased credentials, judgment, reason or faculties of those so making such claims must be called into question, however many such claims there are, however rationally and unbiased they seem to be presented, and however esteemed or academically eminent are those making such claims.

Of course, since the above *Reports* are so damaging to the whole holocaust story, many attempts have been made to discredit them, and their author, with the author having been physically attacked, subject to intimidation and legal proceedings in an attempt to remove him from his employment because of his "unpopular and heretical" views. Such attacks on such a person, and such attempts to discredit such a person and remove them from their employment, are in themselves highly indicative of the false nature of the holocaust story.

3) Another reason to be critical of the holocaust story is the fact that the works of contemporary historians, and academics, concerning Adolf Hitler, National-Socialist Germany and National-Socialism itself, cannot be relied upon to be unbiased and factual, and that therefore it is not possible to quote such "authorities" and their work(s) in support of some argument or counter-argument, particularly when such an argument

or counter-argument relates to such things as German policy toward the Jews before and during the Second World War.

The veracity of most if not all post-war historians, and all academics, who have dealt with or who deal with such topics as National-Socialism and "The Third Reich" must be called into question quite simply because they have accepted lies, propaganda, forgeries and rumours as historical facts, and because their work, while often purporting to be unbiased, never once presents a reasonable and genuinely unbiased analysis of National-Socialism, Adolf Hitler and the events of the period 30 - 56 yf [1919-1945]. Furthermore - as will be explained - the documentary evidence often used to support both the story of the holocaust and the "official version" of the events of the period, has been tampered with.

Three examples of the basically flawed approach used by such historians and academics will be given, although very many more could be cited. The first was the general acceptance of "Hitler's Secret Book" (published by Grove Press in 72 yf) as genuine - when in fact it is a blatant forgery. The second was - and is - the general acceptance of the so-called "Hitler's Secret Conversations" or "Hitler's Table Talk" (published by Signet, in 72 yf) when this is also a forgery. The third was - and is - the general acceptance of the testimony and memoirs of survivors of the "death camps", former "repentant Nazis" and so on, without subjecting these to logical or scientific analyses, and without any other reliable corroborating evidence the substantiate the claims. Two examples of this are the "Hoess Memoirs" - allegedly written by one of the former Commandants of a "death camp" while awaiting trial after the war - and the "Gerstein Statement" ⁽¹⁾.

Basically, historians can write and have written what they want to, with hardly any fear of objective scrutiny. ***The truth is that the opponents of National-Socialism - the post-war governments of America, Britain, France, the Soviet Union and what was West Germany - have in their possession all the official German documents relating to the period 30 -56 yf, and they have systemically removed or destroyed any and all documents which do not support the official, anti National-Socialist, history they have created for that period.*** They have done this because their very existence and their policies, now, in the future and in the past, depends on this "official history"; because the officials of such governments have vested interest in protecting the established reputations of their war-time, and post-war, leaders and officials, and because they have to continue to justify the total war which was fought to defeat National-Socialist Germany, and the continuing post-war persecution and Show-Trials of National-Socialists. The modern Zionist State of Israel, in particular, has a vested interest in such things, since it owes its own existence to the story of the holocaust, and since this story has been used and is being used by this Zionist State to further the interests of that State. Some of these post-war governments have also connived to produce false documents. It needs to be repeated that after the end of the Second World War the victorious Allies, and the Soviets, captured every single German official document which existed, and captured all the archives of the German government and the NSDAP. Many such archives - and tons of such official documents - were removed wholesale, during the post-war Allied and Soviet Occupation, ostensibly "for safe-keeping", or "historical research", or for "war-crimes" trials. These Allies, and the Soviets, had conducted a *total war* against National-Socialist Germany, ruthlessly bombing German cities and towns, and ruthlessly using their superior fire-power and manpower to defeat German troops. The Allies and the Soviets were dedicated to the total eradication of German National-Socialism, and to this end conducted an intense propaganda campaign designed to discredit Adolf Hitler and National-Socialism, and designed to rally the fighting spirit of their own troops. As such, the victorious Allies and the Soviets were hardly unbiased toward the German government and toward National-Socialism.

One example of the "disappearance" or destruction of important documents concerns the flight of Rudolf Hess to Britain. Hess was the bearer of an official "Flag of Truce" - and according to all the rules and conventions of war should have been received and treated as such. His flight to Britain was covertly arranged with the assistance of the Edward, Duke of Windsor. The aim was for Hess to go to Scotland to meet with the Duke of Hamilton (a close friend of the Duke of Windsor) and with a senior official from the Churchill government. The basic idea - which was for someone to carry proposals for a peace between Britain and Germany - came from Hess himself. Hitler approved, and Hess volunteered for this special mission, since he possessed the flying skills necessary to fly to and to land undetected in Britain, and was Adolf Hitler's Deputy, and thus a most senior German official. The idea also had the support of the Duke of Windsor, who secretly arranged the meeting using his own diplomatic contacts. Churchill - and others - secretly agreed to this meeting, although it was later to transpire that they had no intention of making

peace, and used the events surrounding the flight to put pressure on the Duke of Windsor so that he would henceforth take no part in the war, would withdraw his clandestine support for National-Socialist Germany and cease his efforts to arrange a just peace. They also considered the capture of a high-ranking "Nazi official" would be useful, since they considered he would have a good knowledge of German military capability and strategy.

On his flight, Hess carried several letters - one from Adolf Hitler himself, and one from the Duke of Windsor. These letters - and the other documents Hess carried - have since "disappeared" or been destroyed. The same fate has befallen all the relevant intelligence and diplomatic reports received by the Churchill government, or made by them concerning this matter. Some of these reports dealt with the meetings between the Duke of Windsor and officials of the German government, and some of them dealt with the meeting which Hess himself had, in 51 yf, with the Duke of Windsor. One can be fairly certain that when the British government papers relating to the Hess flight are finally released (their release keeps being postponed "in the interests of national security") all the relevant documents will have disappeared, and the papers will confirm the basic "official" government story, with perhaps one or two "surprising and interesting" details thrown in, with these details manufactured and designed to cleverly explain why the documents have been classified for so long.

The dishonourable treatment of Rudolf Hess, while in the hands of the Churchill government, should be noted. Despite being a bearer of a Flag of Truce - which should have accorded him diplomatic privileges and freedom - he was treated as a common criminal, and imprisoned without trial. He was also injected with "truth drugs" by a Jewish psychiatrist, a certain Major R. Dicks, who worked for MI6. He was held in solitary confinement for the duration of the war - and was, in total, to spend forty-six years in "Allied" captivity, most of them in solitary confinement. During these years, everything he wrote down - except for the heavily censored letters he wrote to his wife and son - was destroyed.⁽²⁾

What modern historians and academics have done, almost without exception, is to tell, re-tell and in some cases create an "official" version of events for the period 30 - 56 yf, with any research or work which contradicts this official version discouraged, disallowed, derided, forbidden or destroyed. Furthermore, because of the loss or destruction of many documents, the documentary evidence - which historians often rely on - has been tampered with, so that those pursuing such "evidence" generally find only what the anti National-Socialist authorities want them to find.

In addition, such has been the official State-sponsored pressure on students of history, for example, and on their teachers, to accept this official version, that no such thing as "free enquiry", unbiased research, academic freedom or even historical truth has existed. This pressure has increased, rather than lessened, with the passing of the years, until any student or teacher in any academic institute who dares in any way to be at all critical of this official version of history soon discovers the reality of suppression and repression which exists. Students have been expelled, teachers "retired" or dismissed. Students and teachers have been physically attacked, with many forced to "recant their heretical views" in order to continue with their studies, their work or their careers.

In most instances, the authors of such published works which deal with the period in question are rather like professional journalists - content to tell a story, and content to use whatever material they can, truthful or not, which supports their underlying argument, their thesis, their political views, or which enhances their own career and their own academic standing. They are generally as untruthful, as biased and as unscrupulous as such journalists.

One anticipated new development in this modern saga of unreliable historians, is the fabrication, using modern technology, of documents and "evidence" in support of the holocaust, and in support of the official version of recent history. There already has been the miraculous discovery of original plans for Concentration Camps, and 'gas chambers' in hitherto secret Russian archives. In fact, the fall of Communism in the former Soviet Union gives forgers of holocaust documents an ideal opportunity. Many such 'documents' can suddenly be discovered, and then 'authenticated'. We can expect, over the next few years many such fabulous finds - perhaps even documents allegedly signed by Adolf Hitler and Himmler which order the 'extermination of the Jews'. Perhaps even secret Memoirs. Or maybe rare archive film of 'gas chambers' in operation. The possibilities are certainly interesting. Already teams of Israeli agents and 'historians' are rummaging through the archives of the former Soviet Union and former East Germany. With modern computer and other technology, it is not hard to fabricate documents and give them the appropriate vintage and authentic appearance. Without doubt, many new documents will suddenly be found, as some original documents will secretly and silently disappear.

Conclusion

Either the holocaust occurred, in the manner described by all official historians - or it did not. If it did not, then the veracity of such historians is questionable, and their "evidence" false.

An unbiased knowledge and understanding of National-Socialism, together with a reasonable and reasoned examination of recent history, the holocaust story, and the events surrounding this story - including the modern events relating to such things as making "holocaust denial" a crime - can lead to only one conclusion. This is that such a story - alleging mass exterminations - is unreasonable and unlikely.

There is the evidence of the total war conducted against National-Socialist Germany. There is the evidence of how biased the victors of this war were toward National-Socialism itself. There is their capture and removal of documents and archives. There is the refusal to allow National-Socialists to defend National-Socialism and Adolf Hitler, with the continuing suppression of National-Socialism and the continuing persecution, imprisonment and killing of National-Socialists. There is the fact that National-Socialism is only and always portrayed - in Schools, colleges and Universities, and in books - by enemies of National-Socialism, with no free discussion allowed, and no real dissent about this official portrayal allowed. There is the evidence of the vested interest of Israel, and other nations, in upholding the official version of history which has been created. There is the evidence of the torture used to extract confessions from German National-Socialists while in Allied custody after the war; there is the evidence of the biased and unjust nature of the Nuremberg Trials; there is the evidence of how those National-Socialists, charged with exterminating Jews, who refused to confess and who steadfastly pleaded their innocence, suddenly "died" while in Allied custody after the war⁽³⁾.

All this - and much more - circumstantial evidence is highly indicative. Add to such circumstantial evidence the specific scientific evidence, and the known historical evidence (for forged documents, disappearing documents and so on)⁽⁴⁾ and the case *against* the holocaust story is convincing to anyone possessed of the faculty of reason.

Issued by Reichsfolk

1. See, for example, Butz : *The Hoax of the Twentieth Century*. Also *Journal of Historical Review* (California, USA) Vol. 1, # 2.
2. A further example of how documents have been tampered with is given by John Ball in his *Air-Photo Evidence* and his *The Ball Report*.
3. The evidence for such things as these is outlined in Chapter III of *Vindex - The Destiny of the West*.
4. For further specific scientific and historical evidence, see, for example, the following. Butz: *Hoax of the Twentieth Century*. Michael A. Hoffman: *The Great Holocaust Trial*. *Journal of Historical Review*, Vol. 1, #1; Vol. 1, #2; Vol. 2, # 3. John Cobden: *Dachau - Reality and Myth in History*. See also Robert Lenski: *Holocaust on Trial - The Case of Ernst Zundel*.



The revolutionary holy war of National-socialism

By David Myatt

Question:

You have described National-Socialists as fighting a holy war against their enemies. Who are your enemies, and what do you mean by a 'holy war'?

Answer:

Our prime enemies are those who have constructed and those who maintain the present tyrannical repressive System which we as Aryans are forced to live under. All Aryans at present live in societies dedicated to and based upon un-Aryan concepts, one of which is *decadence*, one of which is capitalism and the selfish materialism which goes with it, and one of which is the dogma of 'racial equality'. Basically, these societies are all anti-Aryan - founded upon and dedicated to multi-racialism. They are all opposed to Aryan freedom and deny Aryans their most basic rights, such as the right of Aryans to speak out in defence of their race and culture, the right to bear and use weapons, and the right of Aryans to live only among their own kind in accordance with their own noble principles of natural justice. In brief, all these societies are *profane* societies - they are irreligious in the sense that they pursue, allow or condone what is dis-honourable, ignoble, selfish and an affront to Nature. All these societies trample upon everything which honourable and noble Aryans revere and respect. Honourable and noble Aryans revere and respect Nature and all of her creations - chief among which are *race* and excellence of individual character. Those who have constructed our present societies and those who maintain these societies have sought and do seek to destroy race as they have sought and do seek to destroy individual noble character.

Those behind these societies - and thus behind the present world-wide tyrannical anti-Aryan System - have done what they have done and do what they are now doing because they want to enslave and tame the once proud, fierce and free Aryan nations, or tribes. Thus they have 'socially engineered' a particular type of society, and caused those societies to introduce tyrannical legislation to outlaw Aryan customs, take away the basic rights of Aryans and *compel* Aryans to accept a multi-racial decadent society.

Those who have done this are Zionists, and they have done this because they believe it is their duty to create the type of world they want, with its centre at Jerusalem and with their own people as masters over Aryans and others. They believe this because they believe they have been 'chosen' by their god to do this. To this end, they have created and used, for a long time, the twin materialistic and tyrannical doctrines of Marxism and usury-capitalism⁽¹⁾.

These are the prime enemies we are fighting in our holy war. A holy war is a war conducted for a religious purpose, or in support of a religious cause. Our religious cause is National-Socialism, revealed to us by the person we regard as our Aryan prophet, Adolf Hitler.

Question:

So you regard National-Socialism as a religion?

Answer:

Certainly, because National-Socialism *is* a religion. As I have explained elsewhere (in my *The Divine Revelation of Adolf Hitler*) National-Socialism is a religion, and I quote:

" 1) Because the life and death of Adolf Hitler were a *revelation* of the supra-human cosmic Being. They were a means whereby the cosmos revealed, and made conscious, our Destiny to continue the upward work of Nature by creating a new, higher, race of beings and a new Golden Age, a divine society, here on this Earth⁽²⁾.

2) Because National-Socialism is a practical code of individual living; a means of inner transformation. It is an all-encompassing spiritual *Weltanschauung*, or 'philosophy of life', transcending the political⁽³⁾.

3) Because it is *numinous* and *archetypal* - possessing the power to inspire, to transform individuals, make them aware of what is divine, and because it represents what is numinous, or sacred and holy, for Aryans: their particular pagan 'religious nature'.

4) Because the blood of its many martyrs, who died for it, has created a sacred bond among its present-day adherents.

5) Because it offers us, as individuals, a means to achieve Immortality if we give our lives to aid its divine mission⁽⁴⁾.

Religion is defined [Oxford English Dictionary] as: "Belief in or sensing of some superhuman power or powers; a system defining a code of living..." Fundamentally, and unequivocally, National-Socialism is a modern, *living*, religion, of vital importance to our future as a species. "

Question:

Do you sincerely believe National-Socialism is a religion - or is it something you have created for a political purpose?

Answer:

Neither I nor anyone else has 'created' this religion. It exists, or rather has been given to us. I have merely tried to express by my spoken and written words what already *is*, and what many already feel instinctively.

As for myself, I sincerely believe the truths of this revelation. I sincerely believe that something which has been called 'the cosmic Being' exists; that Nature is part of this Being and that we ourselves as individuals are this Being made manifest. I sincerely believe that Adolf Hitler was a means whereby this Being made known to us the truths about the spiritual importance of race and about the need for excellence of individual character. For these things express this Being, and what is necessary for us to evolve toward this Being.

We are fighting to create an entirely new type of society, such as the world has only briefly glimpsed in the glory that was National-Socialist Germany. This new type of society is fundamentally a spiritual one, dedicated to the noble Aryan ideals of personal honour, loyalty and duty. The creation of this society will mean a new Golden Age. But to create this divine society, here on this Earth, and so evolve toward divinity, the present profane societies must be overthrown and destroyed. This requires both a spiritual, inner, revolution, in Aryan individuals, and an outer, political, revolution in present-day societies.

Question:

Since you speak of Adolf Hitler as the Aryan prophet, do you therefore revere him?

Answer:

We do revere him, but only in the sense that he was a gifted *mortal*, like ourselves. He was human, as we are. He was just more aware of the cosmic Being, more insightful, more full of purpose. In brief, he was more advanced; possessed of more ability, more genius, than most. He knew what was necessary for a divine society to be created, and he strove to create that society by the power of his will and by using his innate gifts and talents.

In this sense, he was a *hero*, as the ancient Greeks understood heroism. To them, a hero was someone touched by divinity who, by their warrior life and death, achieves immortality. Today, the word 'hero' has become cheapened through excessive commercial over-use, so it would be better to regard Adolf Hitler as one of the Immortals.

Since National-Socialism is a modern *Aryan* religion, we do not 'pray' to any of the Immortals, to any of our 'heroes', as we do not 'pray' to the cosmic Being. We are *aware* of these beings, and the cosmic Being itself, but we do not ask for their help or their intercession in our own mundane affairs simply because that is not their function, just as it is not ours to 'pray'. Prayer involves a meek acceptance - it is a supplication, based essentially on fear, on need.

We are the cosmic Being made manifest as we ourselves can become an Immortal if we live, act and die in the right way and at the right time. Immortals inspire us; their mortal lives and their deaths are guides, for us to follow. We may at most ask them, or the cosmic Being, to favour us or be at our side - for instance, in battle; but this is a long way from 'prayer'. The difference is that we consider them like comrades or close friends, while those who pray consider their deities to be their 'lords and masters' and act and feel accordingly.

Question:

Do you revere the words of he whom you call your prophet - and accept his teachings, such as in *Mein Kampf*, as sacred and unalterable?

Answer:

Such things as 'revering a sacred book' belong to Occidental, or Eastern, religions. They are not Aryan. We have no 'sacred book'. Neither do we want one or need one. As for the words of the Chief, himself, we accept them for what they are - a means of expressing the wisdom of National-Socialism. They are not 'sacred' in the sense of being 'the words of some god' as they do not need 'interpreting'. All that is necessary is for them to be read, understood, and acted upon. What the Chief has said can and should aid us to understand National-Socialism, our enemies and what we are fighting for.

Question:

Do you believe this 'cosmic Being' to be God? And if so, is it this God that has sanctioned your holy war?

Answer:

This Being is not 'God', since that term refers to the deity of the old religions which have now been rendered obsolete due to the new revelation of Adolf Hitler. An all-powerful, anthropomorphic vengeful deity who requires 'prayer' and who can forgive 'sins' - as portrayed for instance by the Christian religion - does not exist. Such a figure is merely irrational superstition; the product of the imagination of weak and uncivilized human beings.

What does exist is the cosmic Being. We are part of this living entity, this 'eternal creator', as Nature herself and all of her creations are. We and Nature are the 'breath' of this Being - its living pulse; its essence. Nature embodies this Being, as we do. Certain aspects of Nature embody more of this Being than others - that is, certain areas, certain sites possess more of this Being and are special or 'sacred' because of this: because in those places this Being can be experienced and known. Such places are therefore especially revered.

We ourselves as a species are the striving of this Being for more life, for more order and more consciousness, and both we, as unique individuals, and the unique races we belong to express this Being, or make it manifest in the world, in the cosmos. We are not born equal, as our Destiny is not to become equal. Individuals differ, just as races differ. They all have different destinies, and they have been created to be different, since this difference and diversity is evolution - the striving by the cosmic Being for more order, more diversity. What increases the divine, in both individuals and in races, is what is excellent, beautiful, and harmoniously ordered. What is harmoniously ordered is what is civilized, and civilization is defined by and built by individuals who strive to embody the noble ideals of honour, loyalty and duty, for these ideals are how the cosmic Being in us can be enhanced. Or rather, these ideals are how this Being lives in us or can live in us.

National-Socialism embodies the ideals and the understanding which can make individuals aware of the cosmic Being and make them live in such a way that evolution is continued. In a very important sense, National-Socialism itself embodies the desire or will of this Being, for when the principles and ideals of National-Socialism are made real, in the world, then this Being lives and flourishes. These principles and ideals are made real by individuals living as National-Socialists and by the creation of National-Socialist societies. National-Socialism embodies the desire or will of the cosmic Being because National-Socialism is a revelation of this Being - only National-Socialism expresses our humanity⁽⁵⁾, as only National-Socialism expresses and explains what is necessary for our evolution, as a species, to continue. Accordingly, what is detrimental or opposed to National-Socialism, is detrimental or opposed to the cosmic Being itself. Thus a holy war against the enemies of National-Socialism is not only necessary, but also vital. It is our duty, given by the cosmic Being itself.

Question:

What is the nature of this holy war?

Answer:

It is revolutionary. We seek the complete overthrow and the complete destruction of the present profane, anti National-Socialist System, and the building of new National-Socialists communities, societies or, more correctly, *Reichs*.

Whatever is necessary to do these things, we National-Socialists are prepared to do. We Aryans live under a repressive tyranny which is ruthlessly determined to keep us enslaved as those behind this tyranny seek to breed our noble race out of existence. As Adolf Hitler wrote: "If the race is in danger of being oppressed or even exterminated the question of legality is only of secondary importance... The instinct of self-preservation on the part of the oppressed will always justify, to the highest degree, the employment of all possible resources." (Mein Kampf, I, II)

We will use whatever tactics are necessary to destroy this repressive tyranny, regardless of whether some of these tactics are considered by the agents and lackeys of the System as 'illegal' or 'subversive' or even 'terrorist'. We will not compromise - and will continue the struggle until we have won back our freedom. Of course this struggle will be a long and bloody one - but that is the nature of revolutions. The tyrants, and their lackeys, will not give up their power and their privileges easily, as they will persecute us, try to destroy our organizations, imprison us and even kill some of us. But we will not cease, nor lay down our arms, until victory is achieved. Our enemies, and their lackeys, may have the enormous power and resources of modern States at their disposal - including the Police, the Secret Services and the Armed Forces - but we have something far more powerful. This is our religious faith and the justness of our struggle for freedom. So long as one National-Socialist remains alive, that person will continue to uphold and further the Cause.

Our religion has the power to render the massive resources of our enemies useless. They have tried so hard to discredit Adolf Hitler, National-Socialist Germany and National-Socialism itself, even inventing the ignoble lie of the holocaust to do this, and even trying to describe the folk-democracy of National-Socialist Germany as a 'tyranny'. They have poured forth a veritable torrent of lies and abuse, and have used all their power and influence to propagate anti National-Socialist propaganda. Tens of thousands of books have been written; hundreds of thousands of articles printed. Hundreds of films have been made and shown around the world. Tens of thousands of meetings have been held; hundreds of exhibitions organized. They have staged 'show trials' of National-Socialists; they have had legislation introduced making avowal of National-Socialism illegal. They have made 'holocaust denial' a crime in many countries. Thousands of National-Socialists world-wide are in prison, many of them serving long sentences for the 'crime' of avowing National-Socialism. Many National-Socialists have been killed... But despite all these things - and many more like them - our enemies have failed. They have failed to hide the truth, as they have failed to stop the spread of National-Socialism, despite their frantic efforts to do so. There are more National-Socialists now than there has ever been since 56 yf. They have failed, despite all their wealth, power and resources, because National-Socialism exists not only 'in the physical world' - in books, speeches, organizations and so on - but it also exists in the spiritual realm. That is, it now possesses spiritual power and thus spiritual influence. People are drawn to it because of this, because of its spiritual power - its *numinosity*. Our enemies can do nothing about this.

However, this spiritual power still has to be made real; it still has to be spread among the people. Freedom still has to be won. This requires action; it requires commitment; it requires faith and organizations to embody that faith, that commitment and organize that revolutionary action. A long, bitter and bloody struggle is still required. What this spiritual power does mean, though, is that National-Socialism is no longer contained in any one individual, any one organization, any one book or whatever, and that as soon as one individual is imprisoned, as soon as one organization is destroyed or suppressed, as soon as one book is banned, others will arise to take their place.

Question:

You have mentioned Aryan freedom several times. What is the role of the Aryan race? And do you regard the Aryan race as the superior race?

Answer:

The Aryan race in many ways is special because it is, at present, more advanced than other races - more capable of creating and maintaining *civilizations*. Civilization is how we as a species enhance and continue with our evolution; it is how the cosmic Being can be made more manifest, not only on this planet of ours, but also in the cosmos itself. As I have explained elsewhere, civilization means and implies a community of *warriors* who uphold the noble warrior ideals of honour, loyalty and duty. Civilization does not mean, nor imply, a self-indulgent, luxurious and decadent life-style.

The Aryan race has been endowed by Nature, and thus by the cosmic Being, with those qualities necessary for civilization - inventive genius, and noble character. The Aryan has used these in the past to create and maintain civilization. This special endowment, and this advancement, does mean that, in terms of this ability to create and maintain civilization and thus make the cosmic Being more manifest, the Aryan race is, at present, superior to other races. In effect, the Aryan race has been chosen by the cosmic Being to do these things - to bring more order to the Earth and to the cosmos itself. The Aryan race has also been chosen to receive the first revelation of the cosmic Being itself.

However, it is not a simple question of the Aryan race being the superior race, and other races being inferior. It is a question of present priorities, and a question of other races evolving of themselves by striving to uphold noble ideals. Since this question is of fundamental importance, I will attempt to answer it in detail.

National-Socialism is basically an Aryan religion - a revelation of Aryan Destiny. It reveals what duties and responsibilities the Aryan race has. Essentially, the Destiny of the Aryan is to civilize - to bring order to chaos; to explore, discover, conquer and invent. To make our civilizing Destiny real, we must strive, or struggle, for excellence as we must be prepared to struggle against, and fight, anyone who opposes this Destiny, who opposes the creation of civilization, and who seeks to destroy civilization and the Aryan race. Furthermore, we must be prepared, *if circumstances demand it*, to use the resources of this planet - including other races - to aid our survival. Our first priority must be our own race, and its further advancement.

At the present time we are engaged in a violent and deadly struggle for the freedom and the very survival of the Aryan race. Everything else is of secondary importance. We must secure our freedom, and secure a future for our race. Only then can we start considering other things, and implementing other ideals.

However noble some of the ideals may be, they will mean nothing, and cease to exist, if we, who embody these ideals, die out as a race. We may be faced, sometime in the near future, with making stark ruthless choices in order to secure our very existence as a race. Given the choice between using a natural resource to save our own race, and being very humane, we must have the courage to place the survival and future of our race first, above any other considerations, however humane. Our religion demands that we do this, for we Aryans as a race must survive in order that the rest of what the cosmic Being desires can be made real. Thus will further evolution become possible.

Whatever that is necessary to defeat our enemies, win our freedom, and create a secure, strong and flourishing National-Socialist Reich, we must do. Once we have this Reich, and thus have secured a future for our race, and begun to realize National-Socialism here on this planet of ours, then we can turn our attention toward our other duties and responsibilities, as given by the cosmic Being. It is these duties and responsibilities which will ensure future evolution.

One of these responsibilities is to guide other races toward the noble truths about race and excellence of individual character, so that each race can create their own separate and free ethnic society dedicated to the well-being and advancement of that race. These ethnic societies, or ethnic homelands, would then co-operate together for their mutual advantage, with some sort of Federation being formed which guaranteed the racial identity and freedom of each member.

It is of fundamental importance that Aryans and others understand that the religion of National-Socialism means the creation, some time in the future, of free, independent, separate racial or ethnic States. This requires Aryans - and other races - to recognize and uphold the truths which the cosmic Being revealed to Adolf Hitler.

In a future world, built on National-Socialist lines, separate ethnic homelands would co-operate together. The Aryan homeland would seek to fulfil its Destiny by exploring and colonizing Outer Space. Other races would seek to develop in their own way. This Aryan Destiny of exploration, colonization and conquest of Outer Space has been given to us by the cosmic Being, but it can only be achieved by us winning back our freedom, creating a National-Socialist Reich and striving to create a Federation of ethnic homelands. In the past, it was often necessary for the Aryan to conquer other lands, on this planet, and subdue and use other races. Only by such means did civilizations begin and only by such means did they flourish. However, because of these past civilizations - because of the evolution, the technological and scientific

achievements resulting from these civilizations, and because of the revelation of the cosmic Being which has made us consciously aware of what is necessary for civilization and how it can be maintained - such things are no longer necessary, *provided Aryan freedom has been won, provided the future of the Aryan race is assured and provided a National-Socialist Reich has been established.*

The aim of a National-Socialist Reich is not to continue the struggle for existence, here on this planet, by creating and maintaining an earthly Empire, with other races conquered and lands colonized by Aryans. Such an Empire is mundane, and cannot assure us the future which is necessary. Rather, the aim of such a Reich is to continue the struggle for existence by creating a Galactic Empire - to expand outwards, from its secure, established, homeland, into the cosmos itself, *having established on this planet a Federation of independent ethnic States dedicated to the ideals of racial separation, racial self-development and racial co-operation.*

National-Socialism insists on Aryans gaining their freedom - and having their own separate homeland, sufficient for their numbers, and sufficient to guarantee their future as a race, where only Aryans live. Where this homeland should be, what size it should be in order to secure a future for the Aryan race, and even if there should be several such Aryan homelands on this planet, are interesting questions which need to be answered.

It is however probable that the struggle to create this homeland will be bloody and involve some racial conflict. Any other races living in the area will either have to move, or be forcibly moved. This may seem harsh, and even inhumane - but it is necessary to guarantee future evolution and civilization itself.

In general, the whole planet needs to be re-organized on a racial basis - with each race having its own, guaranteed, land, sufficient for its needs and future development, and with each race learning to live by itself. That is, the whole planet must be re-organized on the principles of racial separation and racial self-development. There is no way this re-organization can be avoided. It can either be done mostly by a mutual agreement, based on a conscious understanding that it is necessary and desirable and the only way for evolution, and civilization, to continue, or it will be done, by Nature herself, in a ruthless, unconscious, bloody struggle for racial preservation and dominance.

National-Socialists are committed to the first alternative, since this is the only means to preserve the light and order of civilization. If the present situation continues, with races inter-breeding, with racial conflict and with the Aryan forced to endure the yoke of Zionist slavery, then the Aryan race, its noble ideals and National-Socialism itself, will die out, sometime in the future. The Aryan is already a minority race on this planet; everywhere Aryans are in retreat as other races expand and migrate to Aryan countries. The Aryan race has one of the lowest birth-rates of any race.

Our Zionist enemies gleefully await our demise, for then their messianic dreams will be fulfilled, with them being masters over an increasingly mongrelized, uncivilized herd. But their triumph will be a brief one for it will ultimately mean the end of our existence, as conscious, rational, civilizing beings, and the cosmic, civilizing Destiny of our species will remain forever unfulfilled. What Nature, and the cosmic Being, laboured so hard to achieve, will be destroyed, and this world will become just another dead planet, devoid of conscious life. The divine light of consciousness will have flickered, briefly, in our part of the cosmos, and then gone out forever.

We National-Socialists will struggle, and if necessary die, to keep this divine fire of consciousness alive. When victory is ours, we will take this divine fire of consciousness out into the cosmos itself.

- Appendix - Facts The System Does Not Want You To Know

The System does not want you to know, and tries to suppress, the fact that *National-Socialism* means *folk-democracy*, not 'dictatorship' or tyranny. National-Socialists believe in and uphold the only real form of democracy there is or can be: folk-democracy⁽⁶⁾.

Governments in this country, and other Aryan countries, have tried to hide this fact for over seventy years. They do not want you to know that a National-Socialist society is a society of Aryan people who *willingly* co-operate together for their own advancement and well-being.

The truth is that *National-Socialists* are committed to the freedom of folk-democracy, while politicians of our present System - and those who support them - are committed to introducing ever more tyrannical

legislation to enforce their own policies and *compel* people, on pain of imprisonment, to act and behave as those politicians believe people should act and behave.

The truth is that the present System we have in this country is tyrannical, despite the politicians of this System forever saying they are 'democratic'.

This System is tyrannical and un-democratic because it has *outlawed* all opposition to its policies. This System has made opposition to its aim of creating a multi-racial State *illegal*. It has introduced laws to make and compel people to change their attitudes and behaviour, on pain of imprisonment. This is coercive; it is dictatorial and it is tyrannical. *All* the major political parties, whether 'Left-wing' or 'Right-wing', in this and other Aryan countries are committed to this multi-racial society, and committed to those laws which make opposition to this type of society illegal. All the political parties in this and other Aryan countries are committed to ever-more laws to make and compel people to accept this type of society, and everything which goes with it, on pain of imprisonment.

A real tyranny has been created - with the Police being given Stalinist-type powers to deal with those the System *suspects* are critical of this 'multi-racial' society. Already dissidents have been arrested and imprisoned for speaking out against this tyranny, as the Police are committed to conducting more and more Stalinist-type 'dawn raids' on those suspected of possessing dissent literature.

Of course, the politicians of this tyrannical System - and those who support and aid this System - use fine-sounding words to try and justify this suppression and imprisonment of dissidents, as they spewed forth equally fine-sounding, but equally deceitful, words when the tyrannical legislation to do these dictatorial things was introduced. Thus they spoke of 'curbing racial hatred' - by which they meant taking away the right of Aryan people to criticise the multi-racial, anti-White, society the System wanted to create. They spoke of 'racially offensive literature' - by which they meant any literature which criticises their anti-Aryan and pro-ethnic minority policies. They even invented a new word to try and brainwash people and make them feel guilty - the word 'racist'.

The politicians of this tyrannical System - and those who aid and support this System - call anyone who opposes their multi-racial policies a 'racist'. With all their influence and power, these politicians and others, have made 'racism' a modern heresy - and they wish to ruthlessly hunt-down and imprison or 're-educate' anyone they deem to have 'racist' views. That is, they wish to hunt down, imprison or 're-educate' anyone who criticizes *them*, who does not believe their basically Marxist racial equality propaganda, and who resists the tyranny they have created.

The truth is that the System lies about democracy. There is no democracy in this country or any other Aryan country. *Everyone* has to believe in and support the anti-Aryan, multi-racial policies of this System, and the basically Marxist racial equality propaganda of the System - or the System will persecute them. Such dissents risk losing their job; they will be persecuted and hounded by the Police, probably have their homes searched, for 'offensive literature', after an armed 'dawn raid' - and probably be put into prison after being found guilty of one of the new offences against the State: 'inciting racial hatred'; 'possessing offensive literature' and so on.

For all the major political parties in all Aryan countries, the State is simply a means to create a particular, materialistic consumer society, irrespective of the culture, traditions or *race* of the people living in the boundaries of that State - whereas for centuries, Aryan nations, such as the British State, were a means to preserve, and aid the advancement of, the native, indigenous, Aryan people of that nation. That is, the State was *racial* in nature - a means of securing the existence, well-being and advancement of its Aryan people.

Today, the State has become a means to advance *financial*, business and *multi-cultural* interests and ideas. Aryan politicians are no longer concerned about the Aryan peoples and their way of life. Instead, they concern themselves with 'getting-on'; with gaining power, influence and money; with *internationalist* ideas; with other cultures. And the Aryan politicians of all modern States have contrived and connived with Zionists to make opposition to their *internationalist, multi-cultural, un-Aryan, profane, materialistic schemes and policies illegal*. They have created a tyrannical society which rewards their own kind, and which punishes anyone who patriotically tries to aid and advance the cause of the Aryan peoples of these States.

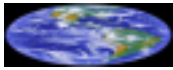
The truth is that the System lies - and has lied for over seventy years - about National-Socialism.

National-Socialists act out of concern for their own people; they demand the right to be able to speak out against the anti-Aryan policies of the System. They are fighting to regain the freedom we have had taken away from us. They are fighting to create a genuine democratic society - a folk-democracy.

National-Socialists have had enough of this oppressive tyranny, and are fighting back. What are you going to do - endure oppression, or *resist*?

Notes:

1. For the tyrannical , anti-Aryan nature of present day societies, and social engineering, see the Appendix to this present work, ' Social Engineering and Zionist Control' in *National-Socialism: Principles and Ideals*; and *Aryan Freedom - Heretical Essays in Praise of Aryan Culture*.
2. See *The Enlightenment of National-Socialism*; *The Religion of National-Socialism*.
3. See *The Numinosity of National-Socialism*.
4. See 'Immortality and the Quest for Excellence' in *The Religion of National-Socialism*.
5. See 'The Spiritual Importance of Race' in *The Religion of National-Socialism*.
6. See 'Folk-Democracy' in *The Wisdom of National-Socialism*; and 'The Thousand Year Reich' in *The Enlightenment of National-Socialism*.



National-Socialism and Racial Hatred:

The Suppressed Truth

By David Myatt

The most common tactic used by the hate-filled enemies of National-Socialism in order to suppress the truth about National-Socialism is the hue and cry of "racial hatred".

That is, the enemies of National-Socialism describe National-Socialism as the politics of "race hatred" and say that "Nazis" are promoting and inciting "race hatred" (and of course "anti-semitism"). These enemies of National-Socialism then go on to say and write that, because of this, these "nazis" should be prosecuted and imprisoned, with their literature and organizations banned, and their Internet web-sites taken-down. Furthermore, the Zionist enemies of National-Socialism go further, and demand that any and all criticism of their own Zionist version of recent history, and any and all criticism of **their** views about National-Socialism, be made illegal.

If you have any sense of fairness, of justice, you will see that this intolerance - by the enemies of National-Socialism - is unfair and unjust. These enemies of National-Socialism will not allow National-Socialists to tell people about National-Socialism, because the enemies of National-Socialism want people to hear only their "side of the story".

And yet, these enemies of National-Socialism have got away with this intolerance, with this rabid hatred of National-Socialism, this suppression of opposing views, for over sixty years. And not only got away with it, but have managed to get many Governments in so-called "democratic" countries to introduce tyrannical legislation which makes it illegal, a criminal offence, for National-Socialists to speak or write about National-Socialism.

Thus it is that, the public perception of National-Socialism is the perception which the enemies of National-Socialism have forced upon the public.

But the suppressed truth - which the enemies of National-Socialism do not want the public to hear or read - is that National-Socialism does not promote, nor seek to encourage, so-called "racial hatred". Rather, it seeks to promote the ethical values of personal honour, of loyalty, of duty to one's own people.

The suppressed truth about National-Socialism is that National-Socialism desires people to respect, and be proud of, their own cultural heritage and traditions, and seeks to encourage respect for the people of other cultures. It encourages this respect for other cultures because of its ethical value of personal honour.

Of course, many people today do not associate National-Socialism - and National-Socialists - with respect for other cultures, and with honour. And why is this?

It is because the public only ever hears or reads about National-Socialism through the words of the enemies of National-Socialism.

The suppressed truth is that we in the National-Socialist Movement base our organization upon the National-Socialist principles of honour, loyalty and duty to the folk, just as we seek to encourage National-Socialist behaviour among our members and supporters. This means - as it says in our Code of Honour - treating members of other races and cultures with respect and courtesy.

The National-Socialist Movement neither promotes, nor seeks to incite, what our enemies call "racial hatred". Instead, we in the NSM seek to promote an awareness of our own unique Aryan culture, traditions and heritage, as we seek to encourage our members and supporters to be proud of their Aryan culture, their Aryan traditions, their Aryan heritage. As an organization, we seek to create a free and independent homeland for our people where we can live in freedom according to our natural Aryan customs and our natural Aryan laws.

The Truth About National-Socialism and Race Hatred

[Extract from **The Enlightenment of National-Socialism** by David Myatt]

The fundamental *practical* and immediate aim of a modern **Aryan** National-Socialist movement is to create an Aryan homeland where Aryans can live freely, express their unique cultural identity and live according to those principles of natural justice which alone can ensure the health and vitality of Aryan individuals and Aryan folk-communities.

National-Socialism does not preach or teach any kind of 'racial hatred'. The reality of National-Socialism - as distinct from the lies about National-Socialism ceaselessly propagated by its enemies - is that it is concerned primarily with the welfare and future of the races of the world, and seeks to establish free ethnic nations. For instance once an Aryan Reich is established, such a Reich would in its relationship with other races and nations encourage those other races to become aware of their own racial identity and uniqueness, so enabling them to create their own ethnic States dedicated to the well-being and advancement of those other races.

The present-day opponents of an Aryan National-Socialist movement are not other races - but those people, political parties, interest groups or Governments, of whatever race and culture, which seek to undermine racial identity and culture by pursuing social and political policies detrimental to honour, excellence and the ideal of ethnic nations. The enemies of National-Socialism are those who oppose the creation of ethnic homelands, and those who oppose the racial principles and ideals of National-Socialism.

Since National-Socialism is an expression of nobility, it represents all that is best, and thus civilized, about our human species. National-Socialism is a conscious affirmation of those values which are central to civilized conduct - honour, loyalty and duty. National-Socialism is also an expression of what it is to be human - it expresses the essence of our humanity, of how we came to be 'thinking-beings' and what is necessary for this evolutionary development to be preserved and extended. These things are race, culture, and racial character as evident in the individuals of a particular race.

Fundamentally, National-Socialism seeks to create ethnic homelands and within those homelands the right social, political and spiritual conditions to enable civilized individuals to flourish. National-Socialism seeks to encourage civilized conduct as it seeks to create a civilized way of life. Accordingly, National-Socialists champion and represent that noble idealism which is essential to civilization.

The immediate aim of an Aryan National-Socialist movement is to make real, for the majority of Aryans, the goodness, the nobility, the hopes and aspirations which the majority of people hold in their hearts. Whatever our enemies may say - whatever their propaganda may express - this is the simple truth about National-Socialism which they, for their own evil ends, are trying so hard, so brutally and so hatefully to suppress.



For the Love of our Folk:

Fear, Hatred, Anti-Nazis, and Love of our Folk

By David Myatt

One of main accusations made against National-Socialism is that it spreads, and encourages, hatred and causes violence, suffering and death, with its followers being hate-filled, thugs and bullies. Quite often, they simply say that National-Socialism is "hate speech" and that National-Socialism is "evil".

Recently, this accusation has been used - by the political enemies of National-Socialism - to justify their campaign to outlaw National-Socialist organizations, and to introduce legislation which makes it illegal to promote National-Socialism.

The truth is that it is the enemies of National-Socialism who are filled with hatred and who are irrational and opposed to open debate and true democracy. The truth is that it is the enemies of National-Socialism who are prejudiced and who cannot act in a reasonable and civilized way. Everything they say or do is motivated by rabid hatred and by a willingness to use intimidation, thuggery and violence to achieve their aims.

Thus, no so-called "anti-nazi" can ever engage in rational debate with a National-Socialist (I know because I have tried for over thirty years). They are intolerant of, and hate with a fierce passion, any and every person who is a National-Socialist or whom they believe or suspect is a National-Socialist or whom they believe or suspect is propagating National-Socialist views.

The fact is that it is impossible to try and rationally talk with these hate-filled "anti-nazis" because they are so full of hatred, and so sure that they are right - so full of a fanatical, religious, zeal - that they no longer think or behave like rational human beings.

Thus, they go around saying things like "no free speech for nazis!" and using, or trying to use, physical force and intimidation, to stop any National-Socialist meeting or demonstration, or stop any attempt by National-Socialists to present their views to the public.

Thus, they conduct campaigns to have "nazis" sacked from their jobs, and thrown out of Colleges and Universities, such is their tolerance, their adherence to reason, and such their belief in free speech, and democracy. They bleat on and on about "democracy" and "tolerance" and then seek in their hate-filled hypocrisy to deny National-Socialists the freedom to present their views in a rational and democratic way, as they even try to deny National-Socialists, or anyone they believe or suspect is propagating National-Socialist views, a job, a University education, a business. So it is that they campaign against and intimidate - as they did in Canada not long ago - a person whose Communications business hosted a National-Socialist web-site, forcing that business to close.

These anti-nazis just cannot tolerate any opposition, just as they demonize any and every person who is a National-Socialist or whom they believe or suspect is a National-Socialist. So it is that they conduct a campaign of political terror against their enemies, saying things like "National-Socialism kills - and causes killing, suffering, hatred, destruction..." while they themselves set about killing and attacking National-Socialists, and spreading their hate-filled and intolerant views, and while they conveniently forget that every political view, even every religion, can be accused of "causing killing, suffering, hatred, destruction. Why do they not have slogans like "Islam kills", or "Christianity kills" or, more to the point, "Marxism kills", "Zionism kills"?

To try and justify their hatred, their violence, their intimidation, their thuggery, their uncivilized and irrational behaviour, they make mention of the so-called "mass extermination of Jews" by National-Socialist Germany, failing to mention that the main method alleged to have been used in these "mass exterminations" - Zyklon B in ordinary buildings - is scientifically impossible, just as the other alleged method (killing by diesel fumes in motor wagons) is also scientifically impossible.

They make mention of what they describe as the "thuggery" of Hitler's Stormtroops, failing to mention that over 250 members of the SA were killed in the struggle for power by their Marxist opponents, that ten of thousands of SA men were injured - many seriously. And how many Marxists, how many Communists, were killed during this period by National-Socialists? How many meetings did the Marxists, the Communists, try to break-up or prevent, by force?

What we thus have is propaganda. And more than that: hate-filled, vitriolic, and untruthful propaganda. In the case of the alleged "holocaust" of the Jews, the hate-filled enemies of National-Socialism go further and demand that any criticism of this so-called "holocaust" be made illegal. That is, that only their own views, their own interpretation of history, be allowed, with any dissent outlawed. And, in the past twenty years, these un-democratic, hate-filled, irrational, anti-nazi thugs have succeeded in getting Governments to introduce tyrannical legislation. Thus we have Court case after Court case - from Germany to Canada - in which some Judge states that "truth is not the issue here" as they find National-Socialists guilty of "denying the holocaust".

What we have is one politically-motivated group of people demanding that only their side of the story - that only their version of what National-Socialism is - be heard, be told, be taught. And if anyone does not agree with this demand, then they use intimidation, violence, and thuggery - and of course the moral blackmail of their "holocaust" propaganda - to get their way. This is unjust; this is hateful; this is un-democratic: **it is tyrannical.**

National-Socialism: The Truth

The truth about National-Socialism is quite simple. National-Socialism is all about our love for our own folk, our own people, our own culture, our own homeland.

The fundamental aim of National-Socialism is to create a free and independent homeland where we can live among our own kind according to our own customs and laws, and where our culture can flourish.

The truth is that National-Socialism is based upon the noble ideals of personal honour, of loyalty, of duty to the folk, and that it upholds and values fairness, tolerance and reason.

The truth is that National-Socialism desires to create a folk-democracy: a society where people willingly strive to create a better way of life for themselves and their descendants. The truth is that National-Socialism desires each and every ethnic group to have their own free homeland where they and their culture can flourish.

The truth is that National-Socialism believes that such an ethnic society is an expression of the will of Nature: a means whereby we as human beings can live in harmony with Nature and continue the work of Nature.

There is no hatred in these aims and beliefs; no denial of freedom; no persecution of other peoples. Instead, there is a pride in one's own culture, one's own homeland, one's own people, and a desire to live by the ethical values of honour, loyalty and duty to the folk.

The truth is that National-Socialists have always had to fight against prejudice and hatred, as they have always had to be ready and willing to physically defend themselves and their meetings against the thuggery, the intimidation, the violence, of their hate-filled opponents.

Why is it that the hate-filled, irrational, hypocritical enemies of National-Socialism do not want the public to hear these truths about National-Socialism?

Is it because these hate-filled, irrational, hypocritical enemies fear that people would freely and willingly accept National-Socialism, as they did in Germany?

David Myatt
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National-Socialism, Morality and Justice

By David Myatt

National-Socialism and The Fight Against Decadence

A National-Socialist State, or Reich, is a society of people, of the same race and culture, who willingly co-operate together for their own mutual advantage, well-being and advancement. Furthermore, this State is dedicated to real freedom, and the only kind of real democracy that exists, or can exist: folk-democracy.

The State only exists to create, maintain and increase this well-being - that is, to preserve, maintain and advance the race itself. This is done by creating and maintaining folk-communities, and by Institutions and structures which enable the individuals of such communities to live prosperous, healthy *and cultural* lives. A National-Socialist society is founded on noble ideals (chief among which are honour, loyalty and duty) and seeks to make these ideals the fundamental principles which govern all aspects of that society, from its educational institutions through to its system of justice. These ideals express *National-Socialist morality*. They express what it means to be Aryan, and thus what is necessary to ensure: (1) the preservation and advancement of race; (2) the creation of healthy, vigorous individuals; (3) the creation of a cultured society emodying the natural ethos of the race.

The morality of National-Socialism is quite simple: what enhances the health and vitality of race and culture is good; what undermines or destroys racial and cultural health and vitality is bad. Since a National-Socialist society or State exists to produce healthy, vigorous people, and since it wishes to encourage them to live in a healthy, natural, way, it is only logical that such a State seeks to discourage or ban what is harmful and bad to racial and cultural health, well-being and advancement. What is fundamentally important in creating and maintaining such a healthy society - and thus vital to producing healthy, vigorous people - are ideals; that is, the pursuit of excellence by individuals motivated by noble concepts such as duty. A National-Socialist society means people working together for the common good of the folk - that is, they place the long-term interest of their folk, and society, before their own self-interest. They act in a noble way because they accept and understand that there are more important things in life than simply selfish indulgence - and that one of the most important things in life is the health, welfare and advancement of their own folk.

Thus, it is necessary for the interests of the folk to come before self-interest. Without this noble attitude among the members of society, there is no civilization, no advancement and no well-being. Accordingly, such noble individuals accept that what is detrimental to such a society, and thus the folk within that society, has to be discouraged or banned. What is detrimental to such a society is everything and anything which weakens or tends to weaken individual health, well-being, and vitality; and anything which weakens or tends to weaken the health, well-being and vitality of the race as a whole.

Thus any literature, Art, music, film or whatever which does not express or uphold positive noble ideals is detrimental and has to be rejected, by individuals just as much by the State. What is detrimental is what is *decadent* - and decadence itself is a decline in or loss of, excellence. Decadence undermines and destroys individual vitality.

In the realms of Art, music and such like, there is not, in reality, any such thing as 'artistic freedom' - a licence for individuals to do whatever they want regardless of the consequences to themselves or others. There is only *healthy* or *unhealthy* Art, music and so on. What is healthy, and pure, is what encourages or expresses what is vital, life-enhancing and noble. What is un-healthy is what is decadent - and decadence undermines health and vitality because, for instance, it is 'neurotic' or un-inspiring or expresses what is ignoble, cowardly and selfish. Decadence itself is like a contagious disease - it weakens people, and it needs to be fought like a contagious disease; brought under control and then wiped-out. Those with a strong character - and thus with a healthy, vigorous and noble attitude to life - know this instinctively or accept it, and it is only those who themselves are diseased, or weak in character, who do not know this or who will not accept it.

It is one of the duties of members of a National-Socialist State to fight against the disease of decadence, and take and/or support whatever measures are necessary to bring this disease under control, and eradicate it. This is the noble and wise thing to do. Anything else is fundamentally a selfish self-indulgence and leads sooner or later to the destruction of noble values, the civilization which is based on such values.

Fundamentally, a National-Socialist is someone whose life has a noble purpose: someone who is motivated by idealism, and who strives to uphold civilizing values. Because of this, such individuals possess, or strive to possess, *purity*; that is, they possess or strive to possess a noble character. Character means self-discipline, self-control - a determination to pursue some supra-personal ideal however hard or difficult this is. In contrast, a weak or decadent person - an impure person in thought and/or deed - is lacking in discipline, and prefers to selfishly indulge themselves, and selfishly 'express' themselves, whatever the consequences. Such weak, impure, individuals lack *perspective* - they see their own lives in isolation, and have little or no understanding of, or feeling for, civilization and higher culture. They place no value on things other than materialistic, hedonistic, ones - and judge everything, from Art to music to politics, by whether such things can bring them 'pleasure', or satisfaction, or something equally selfish. The morality of these impure individuals is a sub-human one, as their way of life is sub-human. Sub-human living is what results when individuals, ignoring their noble duty to their folk, pursue lives of selfish indulgence. Such individuals neither know of nor care about, the spiritual importance of race and the numinous, civilizing, power of honour.

National-Socialism and Family Values:

The sub-human, impure, living which has come to dominate the modern world is evident particularly in the decline of standards in marriage. National-Socialism holds marriage, and family life, in high regard because what it considers is important is the acceptance, by individuals, of the noble values of honour, loyalty and duty, and a desire to implement these values in everyday living.

Marriage involves making a vow, or swearing an oath, to be *loyal* to one's chosen partner, as it involves doing one's *duty* to one's race - that is, producing and nurturing children. This marriage vow is - or should be - given on one's *honour*. To break this vow of loyalty is a cowardly, dishonourable act, and shows a lack of self-discipline, a weak character. There are no excuses for weak behaviour, or acting dishonourably. Either a person acts honourably, or they do not. If they do not, they have dishonoured themselves, and shown themselves to be weak and thus impure.

Of course, striving to be honourable is often difficult. But what matters is that the individual is prepared to try; that is, they are determined not to 'give in' when difficulties and hardship arise. They are prepared to uphold the values they believe in, however it may inconvenience them, because they believe that such values are more important than their own pleasure and their own happiness. Thus do such individuals who so strive to be honourable do their duty, however difficult it may be.

Weak, and impure, individuals on the contrary easily give up when difficulties or hardship arise. They prefer to place their own welfare, their own pleasure and happiness, before that of their partner and their family. These weak individuals lack any notion of duty. Certain conduct is impure, and thus immoral, because it shows a lack of self-control; it shows a weak character and a disregard for honour, loyalty and duty.

Civilized behaviour is noble behaviour - and a noble person shows self-discipline and adheres to the noble, civilizing, values of honour, loyalty and duty. Family values - and morality in general - derive from civilized conduct, and this civilized conduct is created and maintained by these noble values. Without them, sub-human living results, and what is noble and pure becomes trampled upon, to the ultimate detriment of individuals. Sub-human living, and impure, sub-human, values undermine and destroy the potential that we as individuals possess to evolve further. In a very important sense, the family is created by a striving to live in a noble way as its very existence ensures, or should ensure, that these values survive and flourish in succeeding generations, thus enabling evolution, toward higher life, to continue.

II: National-Socialism, Justice and Penal Reform

Justice

The abstract Law of the modern world has displaced justice. Real, or natural, justice is a fairness, deriving from noble conduct. The system which has been created to enforce modern Laws - Police Forces, Courts of Laws, professional lawyers and Judges - and the prisons which have been created to 'punish' those found guilty of actions contrary to these Laws, are fundamentally ignoble, as they are expressions of the impersonal, tyrannical, societies which have been created. Prisons, in particular, are dishonourable institutions which seek to physically intimidate prisoners and impose their tyrannical will - or the will of the System - on prisoners by force. Prisoners are forced to obey whatever orders or

instructions they are given, either by the threat of physical force (and sometimes actual physical force), or moral blackmail ("you will be released early if you abide by our rules and do what we say").

A real tyranny has been created in the majority of modern countries because the system which has been created makes the individual powerless - before the might of 'the Law'; before the authority of the Police; before the threat of punishment by Prison warders - and because the legal system itself no longer gives anyone accused a fair chance to defend their own honour and physically fight, in a fair way, to clear their name.

Real genuine freedom - the basis for a civilized way of life - lies in the ability of individuals to determine their own lives by being able and willing to physically defend themselves, their own honour and that of their family and kin.

Fundamentally, the whole system which has arisen in Western nations derives from medieval times when monarchs had absolute authority, and they tried to maintain their absolute authority by harsh punishment.

This was the situation that still existed, for instance, in France in the time of Louis XV. His authority was supreme, and he strove to show and maintain this authority by harsh punishments inflicted in public.

Gradually, due to reform movements, the harsh nature of such punishments was reduced, in France and throughout Europe, as gradually the public exhibition of such punishment being inflicted died out. Prisons, however, remained, and although reformed and less severe than previously, they still deprived a person of their liberty as they still tried to make prisoners obey, on pain of further punishment.

However, what did not fundamentally change was the absolute authority exercised over the individual, and the disregard of individual character. The authority was merely transferred, from the monarch, to the State, with Institutions being developed which possessed the authority to arrest an individual, deprive individuals of their liberty, and try those individuals in an abstract way in a manner most individuals could not understand. The individual, in most cases, had to rely on 'experts' to represent them in Courts of Law, as, once arrested for some offence, the individual forfeited most of their rights. The individual then had to wait until the 'due process of law' was complete, and if innocent and found guilty, could do very little, or nothing. The individual was powerless once caught up in the System.

The System continued the barbaric medieval practice of treating people like serfs. The System itself behaved like a feudal lord - the serf or peasant could be forced to forfeit what rights and freedom they possessed if that serf or peasant 'transgressed'.

This whole system is tyrannical because it undermines and seeks to break individual character and individual spirit. It does not allow the individual to defend themselves - and their honour - by such things as 'trial by combat'. Instead, it de-humanizes the individual; it seeks to make them obey and conform to an impersonal system over which they do not have any control or influence. *It does not give them a chance to prove, by their own wits and strength, their innocence.*

This system is dominated and made by abstract, impersonal, ideas. Real justice depends on personal honour - on individuals allowing their honour to be tested. Real justice gives the individual a fair chance to go free, if they can triumph in a test of physical skill or courage.

Justice means testing the honour of an individual - - it means allowing God, fate, 'the gods', or the cosmic Being, to decide if a person is honourable, or not; innocent or not. Real justice does not depend on technical 'evidence', on obscure points 'of Law'. It depends on individual character. An innocent honourable person will always wish to prove their innocence, their character, by allowing themselves to be tested, by combat or in a fair fight with their accuser, since that person feels that given such an opportunity, 'justice will be seen to be done'. Furthermore, an accused person who for some good reason cannot so fight, can be championed by someone else, who will fight on their behalf, this champion being so willing to fight, to champion the honour of that person, because they have made a personal decision based on their assessment of the accused person's character.

Likewise, no human being should be caged like an animal, deprived of their dignity, and be kept confined and at the mercy of other people.

Such feelings as these, such assessments as these, derive from noble character; they allow for character.

Basically, **justice exists in fair, noble individuals who uphold honour and who live by honour.**

Justice does not exist and cannot exist in anything abstract, be it in a law, a court, an Institution or whatever.

Real justice is based on a human scale; it is always individual and takes account of the character of the individual. *Real justice lives only in individuals* - it has no life, no being, outside of individuals, and it cannot be made to live in dead, lifeless, or abstract forms.

The modern world, in its ignoble decadence, has tried to make justice something impersonal and abstract. As a result, an inhuman, tyrannical, system has been created which is destroying individual character and which has almost eradicated honour. This system seeks to break the spirit of an individual. As such, this

system represents everything which is dis-honourable, and uncivilized. It is fundamentally inhuman, irrational, cowardly and ignoble: opposed to the spirit, the nature, and the well-being of all human beings, manifest as this is in honour.

Our honour is what makes us want to look after ourselves - and carry weapons to enable us to do this, if necessary. Our honour is what makes us want to settle some disputes and arguments by a fight - by a trial of strength. Our honour is what makes us feel that *no one* has the right to take away our freedom, and enslave/imprison us, for whatever reason, and that if by some chance we are so enslaved/imprisoned we must fight and struggle to regain our freedom. It is our duty to try and escape if we are caged like some animal. Our honour is what makes us hate any system or institution designed to keep us enslaved/imprisoned, where escape is made difficult, and where other people have power over us, and where we are supposed to obey, on pain of punishment. Our honour is what makes us feel that the only justice which is right is that obtained by *trial by combat* - where we will have a fair chance to prove ourselves and secure our freedom. Our honour is what makes us feel that the only *system* of justice which is right is that which tests the validity of any charge or accusation brought against us, by anyone, by this trial by combat.

For too long there has been a dishonourable, inhuman system of justice, and ignoble laws. The system of so-called justice we now have - with Laws, a Police force, with Courts and law officers trained in 'law' - is a system designed by decadent capitalist cowards to create and maintain a society of decadent consumers. It is a system designed to emasculate us; designed to break our spirit of honour and so destroy what makes us human. It is an impure, barbaric, system.

An noble system of justice is a system created for, and maintained by, honourable individuals.

These individuals live by a strict Code of Honour - a strict code of human ethics. Such a noble system of justice is based on *personal honour*, and thus on the right of the individual to defend themselves, and their honour, by trial by combat - or have someone champion their honour. Such a system is healthy, natural, civilized and for honourable individuals.

To create such a natural system of justice - or rather to return to it - the present system will have to be totally destroyed. This requires a revolution - particularly in people's *attitudes*. There has to be a return to valuing personal character; to upholding honour. There has to be a return to morality and reason - to humanity itself. There has to be an understanding of what justice really means. The present impure society has to be completely overthrown. In brief, there has to be a revolution and then the practical implementation of the ideals of honour, duty and loyalty. Anything other than a total revolution brought about by changing people's attitudes and way of living is uncivilized, and a compromise with tyranny. Of course, creating an entirely new system based on individual honour, and allowing for individuals to defend their honour in a practical way, by such things as trial by combat, is difficult. But it is not impractical. The obstacles which exist are only there to be overcome. And they can and will be overcome given our human inventiveness, our human determination and a noble desire to implement noble ideals in a practical way. All that is required - all that is ever required in such circumstances - is a 'triumph of the will': a re-affirmation of our humanity. of using our will to change ourselves for the better.

Penal Reform

Honour demands penal reform. The present penal system, where individuals are kept in prisons, is uncivilized and dishonourable. Furthermore, prison simply does not work - it seldom makes individuals change their attitudes or behaviour, as it just wastes the lives of those imprisoned, giving them little or no opportunity to make something of themselves. In a noble society, created after a revolution, no prisons would exist, just as there would be no such thing as 'the death penalty'.

The basic and unalterable principles involved in an honourable, *human*, treatment of those who, having been accused of transgressing the noble customs of a society of honourable individuals, are found to be guilty, are: (1) Exile to another land; (2) Community service; (3) Compensation paid by the accused to recompense those they have offended; (4) Character building exercises.

Exile means the individual is allowed to go and live freely in another land. Community service means the individual is given a chance to show some noble character. It provides them with an opportunity to reform themselves, so that they can take a full part in the community. Compensation means a restoration of the honourable custom of *Wergeld*. Character building exercises means arduous and/or *dangerous* adventure-type courses or training designed to test the individual, take them to their limits, and bring out

the best in them; it also means giving them an opportunity to prove themselves by doing heroic deeds - for example, in battle.

Only these principles - of reform of the accused or exile of the accused - enshrine civilized, honourable, behaviour, toward those who for whatever reason are found wanting. Anything else is uncivilized and inhuman. Anything other than these principles does not represent a *conscious* attempt to create an entirely new type of society based upon noble, civilized, ideals. A truly human society must strive to implement noble principles, however difficult it may seem.

Fundamentally, a noble society is optimistic where individuals are concerned, believing that most, given the necessary guidance, understanding and opportunity, can and will change themselves for the better. What is important is allowing for change - creating structures which aid such change in individuals and which provide them with the opportunity to become useful members of their community. What is important is seeking to build individual character, by practical means based on a striving, or quest, for excellence. Those who cannot or will not change, after being given the opportunity to do so, will be a minority.

The notion of punishment - particularly prison - as a 'deterrence' to uncivilized behaviour has to be replaced by the notion of personal honour. There has to be a complete and fundamental change in people's attitudes: away from abstract often political ideas back to a human morality based on individual honour.

For the minority that cannot or will not change, and who persist in uncivilized behaviour, even after being given opportunities to change, there can only be exile from society, for such recidivist individuals have proved themselves to be ignoble, and they are not wanted in a civilized society.

III: Eugenics and Racial Socialism

Eugenics is the science which deals with ways and means of improving a particular race. It is a fundamental principle of National-Socialism that racial identity and racial improvement should be encouraged. This racial improvement is an advancement - a further evolution.

One of the fundamental aims or goals of National-Socialism is to create an entirely new, higher, race. However, the means which National-Socialism would use to create this higher race of beings have been mis-understood for decades, mainly due to the lying, ignoble propaganda which the dishonourable enemies of National-Socialism have produced and virulently propagated in order to try and discredit the noble aims and the noble ideals of National-Socialism.

The primary purpose of a National-Socialist society, State, or - more correctly - Reich, is to encourage healthy individuals of strong character who represent their racial ethos: their own culture. Such a Reich aims to encourage, nurture and produce, individuals who are of the culture and race of that Reich, who live in a way consistent with that culture. To enable this to be done, such a Reich would pursue idealistic goals, as it would make noble standards ideals for individuals to strive for. That is, such a Reich would encourage a quest for excellence by setting high standards for individuals to achieve. The best, most noble individuals would be standards for other individuals to compare themselves with and strive to emulate. The structures and Institutions of such a Reich would embody these standards and this quest for excellence. Marriage itself would be such an institution, with the noble aim being to produce and nurture healthy children and encourage those children to uphold and pursue noble ideals and the quest for excellence. Thus, such a Reich would encourage individuals to be noble, responsible and act in a mature and wise way by placing the well-being, future and welfare of their race before their own self-interest and their own selfish pleasure.

This natural quest for excellence by individuals and their Reich pursuing high ideals is the eugenic mechanism which National-Socialism would use to create a higher race of beings.

In practice, this means that such a Reich would make it possible for such higher individuals to be produced by encouraging healthy, noble, individuals to marry and by giving practical and financial support to them to enable them to have several healthy children. Thus, there would be Reich-subsided, or free, housing; excellent health-care facilities; and financial incentives. For instance, mothers would be entitled to a generous Reich income to enable them to care for their children.

Furthermore, the Reich itself would pursue noble goals, since what is best in individuals is brought out by those individuals striving for excellence. For instance, in such a Reich, there would be dignity of labour, with every kind of work necessary to ensure the well-being and future of that Reich and its members being respected. That is, a classless system of comradeship would be developed, with there being no

division, either financial or otherwise, between those engaged in any type of work, since the Reich itself depends on the well-being of the people within it, and because the Reich itself is organic, each aspect dependant on the other, and each of importance for the whole. This is National, or 'racial', *Socialism* - idealistically aiming to dignify all members of a particular race, the work necessary to create and maintain a noble society, and aiming to provide the individuals in that society with what they need to live a healthy, noble, existence free from poverty and free from exploitation. Such a society further aims to provide the opportunities for individuals to improve or advance themselves, as it rewards those of nobility and those who achieve excellence. That is, it values and encourages individual *character*, setting standards whereby excellence of character can be created in individuals.

It is this combination of racial awareness, noble idealism, and racial socialism which is the eugenic method of National-Socialism. Indeed, this combination is National-Socialism, expressing as this combination does the unique, evolutionary, wisdom which is National-Socialism. Thus, National-Socialism itself - its principles, its ideals - is a eugenic means of producing a higher race. No other specific eugenic measures are necessary, just as it is neither necessary nor desirable to try and create a 'genetically engineered' race.

It is a lie - created by the enemies of National-Socialism - that a National-Socialist Reich would exterminate, or seek to exterminate infirm members of the people of that Reich and members of other races who either lived in that Reich or dwelt elsewhere.

In respect of other races, a National-Socialist Reich - once established and secure - would seek to encourage other races to form their own ethnic States dedicated to the welfare and well-being of a particular race. It would do this, because this is the noble, National-Socialist, thing to do. The 'living-space' that an expanding race would require can be acquired through the exploration, conquest and settlement of that final frontier which is Outer Space - through the pursuit of the noble, numinous, goal of a Galactic Empire. This is because our Destiny is to create a higher civilization and use that civilization to seed ourselves across the stars. The very pursuit of this numinous goal will create higher, and entirely new, races of beings in a natural way.

In respect of members of its own race, a National-Socialist Reich would care for the aged, the sick and the infirm because this is the noble thing to do. Further, such a Reich would expect offspring to take an active role in caring for their elderly parents, if necessary, as it would provide adequate and generous financial, and adequate and generous medical, assistance to enable them to do this. This is noble because such care is how such offspring can repay their parents for the care they themselves received as children. However, such a Reich would provide compassionate care for those elderly bereft of offspring. It would also take the healthy and noble view in respect of the infirm elderly and the terminally ill - allowing such people the opportunity, should they wish, to end their own lives in a dignified way.

Furthermore, a National-Socialist Reich would expect its members to act responsibly and in a noble way by placing the welfare of their race before their own self-interest. Thus, an individual with an inherited genetic defect would be discouraged from producing offspring. They would be expected to act in the best interests of their folk, and so not produce defective offspring.



The New Empire of National-Socialism: First Step Toward the Stars

By David Myatt

Creating Empire: A National-Socialist Society

Correctly defined and understood, National-Socialism is an ethnic philosophy which affirms that the different races, the different peoples, which exist are expressions of our human condition, and that these differences, this human diversity, should be treasured in the same way we treasure the diversity of Nature. National-Socialists believe our world would be poorer were these human differences to be destroyed through abstract ideas - through the creation of a socially-engineered Marxist society.

National-Socialists respect other cultures, and people of other races, because National-Socialists uphold honour. Honour means being civilized; it means having manners: being polite; restrained in public and so on. Honour means treating people with courtesy and respect - unless, that is, those people act in a dishonourable way

National-Socialism expresses the view that a person should be proud of their own culture and heritage, respectful of their ancestors and their ancestral way of life, and accept that other peoples have a right to be proud of their own culture and heritage as well. The ideal is a working toward mutual understanding and respect.

This is the truth about National-Socialism, a truth covered up by decade upon decade of ignoble Zionist propaganda.

National-Socialism says that different races have different Destinies, different abilities, and different ways of living, and that these different ways should be respected.

What this means in practice is that different races have different roles to fulfil determined by their natural abilities and gifts. For instance, the primary role of Aryan peoples is to create, maintain and expand civilization. This does not mean a patronizing of other peoples and other cultures, but a respect of others and a pride in one's own people and own own culture. The more other peoples, other races, have a pride in themselves and their own culture, the more they express their own Destiny, then the more genuine and respectful co-operation there can be between different peoples and cultures. For such genuine respect derives from a natural sense of belonging to one's own culture. To consider other peoples and cultures as inferior does the exact opposite because it leads to a denigration of those considered inferior and to hubris: to the excessive pride and arrogance which people such as Aeschylus and Sophocles warned us about.

National-Socialism expresses the natural truth that each folk, each race, should live in such a way that its natural abilities and talents can find their highest expression, just as it expresses that within an ethnic, folkish, State - a Reich - individuals should have occupations and a life-style suited to their natural talents and abilities.

National-Socialism is of the future - an expression of what is needed to create a noble, honourable society and a new Empire - and while it understands and values heritage and folk traditions and our ancestral ways of living, it values only that which is in accord with what is honourable, civilized, Aryan and which can be used to further our evolution. A lot of what occurred in the past - a lot of traditions, and certain ways of thinking - were actually wrong; contrary to what is reasonable and honourable, as some did not express our Aryan ethos. What is honourable, Aryan and necessary in our past must be found, understood and valued. What is not, must be rejected.

This is really what Adolf Hitler wished to do: create first a new Germany, and then a new Europe based upon the noble ideals and warrior ethos of National-Socialism, particularly evident in the pan-European Waffen SS. This new Europe would have been the foundation for a new Empire.

One of the fundamental truths about National-Socialism is that it was and is a modern re-birth of the ideal of Aryan Empire: a modern re-birth of the ethos of Ancient Greece and Rome, expressing as that ethos

did the civilizing warrior spirit of the Aryan.

The New Empire

In the distant past, Empires were created based upon military conquest and the exploitation of peoples. There really was no conscious understanding of honour; no desire to create order and harmony and create the way of living we now understand as civilization where things like reason are valued and where civic and private corruption are not tolerated. This changed with the Roman Empire, which strove to put into practice the noble ideals of ancient Greece, and which created a civilized way of life for the peoples of that Empire. Of course, this civilization was not perfect, but compared to what existed before - and compared to what existed after it for many centuries - it was a remarkable achievement, a great step forward in our evolution.

Another great step forward was the original British Empire, which was an even greater achievement than the Roman Empire. It brought reason, justice, order and education to millions upon millions of people world-wide, greatly improving their way of life through building the infrastructure a civilization needs: an uncorrupt administration; roads; bridges; safe trade routes. For instance, the British Navy managed to control the piracy which was rampant in certain areas of the world (in South East Asia for example), as in India the British administrators ended the bribery and corruption of officials which was endemic. For a long time, and from about the middle of the 1700's, the British Navy was the most enlightened and civilized institution in the world: a fine example of our Aryan ethos. Throughout the whole British Empire, the civilized ideal was followed, and literally hundreds of thousands of British people struggle and died in the lands of the Empire over the centuries in their quest to do what was right, noble and just. Millions upon millions of people could live in relative safety and peace, in an ordered and just way, thanks to this Empire.

Note that I said the original British Empire, for the truth is that from very early on in the Victorian Era the ethos began to change - the true, respectful, civilizing mission of Empire gave way to a brute Imperialism based upon financial gain. To quote Thomas More: "Everywhere do I perceive a certain conspiracy of rich men seeking their own advantage under the name and pretext of commonwealth." There had always been an element of this present, of course, but the financial cabal gradually became the dominant force behind the expansion of the Empire, often unscrupulously using missionary Christianity to achieve their capitalist purpose.

Aspects of the old, civilized, Roman-type, Imperial attitude remained, and inspired individuals and some Institutions but they were largely without power and influence, often mere show, and more often than not manipulated by the financial cabal and their capitalist lackeys. By the time of the Boer War, British Foreign Policy had become purely a means of maintaining and extending capitalist markets, of obtaining raw materials with little or no regard for the native people. This was particularly evident in, for example, Iran, where until just after the First Zionist War (50-56yf) the British Government supported a despotic, unpopular and repressive ruling minority, while capitalist companies leached away the natural resources of the country, with little respect shown for either Iranian culture or the way of life of Islam. The decadent life-style of wealthy often immoral Europeans was held up as some sort of "ideal" for the "natives" to follow.

With the collapse of the original British Empire, and the defeat of National-Socialist Germany in the First Zionist war, the ideal of civilization had been replaced by the ignoble idea of a global capitalism where multi-national capitalist companies became rich by plundering the world, by committing hubris, with American military might used to maintain this plunder of the world by capitalism and its uncivilized consumer ethos. There was because of this, as there still is, an arrogance toward other people and the Earth itself: the arrogance of Marxism and capitalism, which really are just two sides of the same uncivilized way of life.

The next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman and British Empires and imbued with the ethos of the Waffen SS- is to create a new type of Empire, based upon free, ethnic nations co-operating together, all bound together by a strong National-Socialist country whose people consciously understand their Destiny: their duty to their own folk, and the world itself. The honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling

among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truly civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire. Only National-Socialism can create the new world Empire we need and so begin to build the Galactic Empire which will be the next great leap forward in our evolution because only National-Socialism is a conscious expression of the values, the ideals, the Destiny, of civilization itself: the values of honour, loyalty, duty to the folk; the ideal of a cultured, civilizing, honourable Empire, and the desire to continue our human evolution based upon the truths, the reality, the Destiny of Nature, evident in race and individual character. The first step toward such a world Empire is the creation of a new National-Socialist State.

Creating a National-Socialist State

All modern States are lifeless, for they are no longer organic: no longer a living entity bound by ethos, and identity, and where there is an acceptance of duty - of us as individuals being not only a nexus between the past and the future of our folk, but also dependant upon Nature and the Cosmos. There is no modern nation, no modern State, which can be brought back to life by ordinary political means - which can be changed into a thriving, vital, evolving culture bound by identity, tradition, ethos and Destiny. Thus, politics, and political action, are pointless in themselves, that is, if pursued as the only option - unless we have a new leader: another Adolf Hitler. For only if we are gifted by Providence with such a leader - with such a Vindex figure - can we hope to obtain direct political power in an existing nation through democratic means.

Lacking such a leader, we have only two viable ways of action, for we cannot just sit around doing nothing, merely hoping that a new leader will emerge. The first is to slowly build a mass political and social movement by converting our people. Then and only then can we hope to overthrow an existing government, so seizing or obtaining political power.

The other way is to create a new community, a new culture, and from that evolve a new nation, a new State. To do this, we must migrate to a new area, found new communities, and begin to live the revolutionary Way of Life which is National-Socialism: in harmony with Nature, with respect for Nature and the creations of Nature, and with us as individuals upholding reason, honour, loyalty and duty, and striving to change ourselves for the better by using our will.

For myself, I believe we should pursue both alternatives, both of which will take us many years. We must be prepared for a long and hard struggle. But we can and will succeed: it just requires the right people, the right organizations, and the determination and means to fight a long campaign, lasting fifteen to twenty years or even longer.

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JD2451736.2129



The Wisdom of National Socialism

By David Myatt

The Truth About National-Socialism

The truth about National-Socialism is quite simple. National-Socialism is the conscious expression of the desire most Aryans have for goodness - for a better way of life: for those moments when we are happy and aware, if only intuitively, that it is good to be alive. National-Socialism seeks to create the social, economic, political and spiritual conditions which enable us to experience what civilization really means; it enables us to know and understand what is important and vital about life itself. National-Socialism, quite simply, enables us as Aryans to fulfil the purpose of our individual lives: to make real the nobility and goodness which we Aryans hold in our hearts.

The enemies of National-Socialism have tried to hide this truth for over fifty years. The enemies of National-Socialism have used every means and type of propaganda - including the despicable lie of 'the holocaust' - to discredit National-Socialism and National-Socialists. They have connived and lied, and used every dishonourable tactic imaginable to try and brainwash the majority of Aryans against National-Socialism. For their own evil ends they conspired and contrived to destroy National-Socialist Germany by war - and while they succeeded in destroying the first National-Socialist State, they have failed to destroy the noble idealism of National-Socialism itself.

Fundamentally, National-Socialism expresses and represents what is civilized. It represents the noble, heroic Aryan attitude which alone creates and which alone maintains civilization. Of course, the majority of Aryans do not understand this - thanks to the conniving and the propaganda of the enemies of National-Socialism.

National-Socialism is a means whereby we are able to see at least some of our dearest hopes and aspirations come true in our own lifetime. National-Socialism is a means whereby we can hand on to our descendants a society which is better than the one we ourselves grew up in. National-Socialism is a means whereby our descendants can realize their own noble dreams and aspirations.

There is nothing complicated about National-Socialism. Any person can understand and appreciate what National-Socialism really is - because National-Socialism gives voice to the yearning which we Aryans possess for a better, a noble way of life. This is the simple, beautiful truth about Adolf Hitler which our vicious, lying enemies have tried so hard to conceal with their disgusting propaganda. Adolf Hitler gave voice to the noble hopes, the noble aspirations of his people because he felt those hopes, those aspirations, deeply in his innermost being and wanted, out of love of his people, to make those hopes and aspirations real. The majority of Germans came to know this and came to respect and love him because of it.

Adolf Hitler and his German followers struggled and fought not simply for German freedom but to keep civilization and civilized values alive in a world increasingly un-civilized and increasingly descending into ignoble barbarism. They struggled and fought because goodness, because nobility, can be easily destroyed by evil and needs defending if it is going to survive.

Today, this struggle goes on - although most Aryans are blissfully unaware of it as they pursue their own, often self-centred, materialistic goals. The reality, however, is that this blissful ignorance will not last for much longer - already the comforting illusion, which the enemies of civilization, and their lackeys, have created to hide the truth, is beginning to fall-apart. The often brutal, un-civilized reality of modern society is beginning to be revealed - escalating, ever more violent and ever more cowardly crime; social decay; drugs; pornography; selfishness; escalating and increasingly vicious racial attacks by non-Whites against Whites which the Media and the Government try to keep secret because such attacks reveal the truth about race and the truth about the multi-racial society all post-War governments have laboured so hard to

create...

The truth is that National-Socialists are at the forefront of this struggle - they are fighting for civilized values and civilization itself. They are fighting because they care - because they desire a better, noble, way of life. They are fighting to create a better future for our race. They are fighting for Aryan freedom. They have discovered and know the meaning and value of life - they have seen through the lies which the real enemies of civilization propagate for their own evil ends. The question is - have you?

To Discriminate is Natural

It is natural and healthy to discriminate against members of other races. 'To discriminate' literally means "to distinguish between" - that is, to recognize difference. A person has discrimination if they have good judgement. It is only recently that sociological theorists have re-defined the word 'discrimination' - and they have done this, quite consciously, in order to further their goals of 'socially engineering' a particular type of society. The type of society these 'social engineers' wish to create, by infecting others with their abstract, sociological ideas, is a multi-racial one which is Marxist in all but name. In effect, sociological ideas prepare the way for Marxism.

Fundamentally, sociology and similar social 'sciences' like social anthropology, are basically anti-Aryan - dedicated to eradicating natural, healthy Aryan feelings and desires because such feelings and desires are a hindrance to the creation of the type of society the social engineers wish to create. Indeed, one can go so far as to say that such social 'sciences' as these have been created - by a particular people - with the intention of undermining those healthy, natural Aryan feelings which in the past have created and maintained civilization. Such pseudo- sciences as these have been used and are being used to create a conformity of opinion - and to try to make us, as Aryans, feel guilty about our culture, our heritage and our natural feelings. They have been used and are being used by the social engineers and their allies, to bring about the fulfilment of a particular messianic dream which those social engineers believe is the destiny of their people.

These abstract doctrines of the social engineers have been so successful, and so ruthlessly propagated, that all the governments and all the major political parties in this, and all other Aryan countries, are now dedicated to trying to create such a marxist multi-racial society - and laws have been introduced, and will continue to be introduced, which not only outlaw any effective opposition to the policies being pursued by the social engineers, but which also make any expression of natural, healthy Aryan instincts a criminal offence. A real marxist Police-State is being created in this and other Western countries. Of course, the majority of Aryans are unaware of this - they mistakenly believe they have freedom as they mistakenly believe they have political choice.

What it is important to understand, is that the doctrines put forward by the social engineers are contrary to reality. The doctrines are abstract ideas which attempt to undermine and control Nature. What we must remember is that it is natural and healthy for us, as Aryans, to wish to live among our own kind; it is natural and healthy to be aware of racial difference and to wish to place our own people first. Such discrimination is natural and healthy because racial differences themselves are fundamental. In fact, the fundamental difference between Aryans and other races is that the Aryan race has been gifted by Nature with the ability to create and maintain civilization. Our present civilization, for instance, is due to the nobility, the heroism, the sacrifice and the creativity of our Aryan ancestors - they struggled, fought, suffered hardship and often died so that this civilization, and our Aryan culture, could be created and maintained. Racial discrimination is an expression of the instinct the noble have for civilization - it is an expression of the distinction the civilized make between themselves and those who are not, nor can ever be, civilized and cultured.

The reality is that without the ability of the Aryan there would be no civilization - for only the Aryan has the ability to be creative, to be noble, and to be heroic on a large scale over long periods of time. The reality is that the Aryan race is more highly evolved than other races. The reality is that race-mixing - the essence of a multi-racial society - will mean the destruction of the present civilization because the creative, noble Aryan race will gradually be bred out of existence and a basically docile, mongrelized breed produced. This is exactly what the social engineers want - they desire to be the rulers of a new type

of messianic world order, and for this they need their subjects to be basically docile and have only lowly, material desires.

Furthermore, not only will our present civilization be destroyed, but also the possibility of creating future civilizations. Race-mixing undermines and will eventually destroy what Nature has spent millions of years perfecting - race, and racial diversity.

Of course, all of the results of the disastrous policy of race-mixing will not be evident in the lifetime of those Aryans living now, many of whom are so lost to their natural instincts and their Aryan heritage that they actively support the race-mixing policies of the social engineers. The disastrous, barbaric legacy which race-mixing will create will fall to future generations. These future generations are the ones who will see and suffer the consequences of the selfish acts, the thoughtless acts, the sentimental acts of the present. They are the ones who will learn, through suffering, what the messianic dream of social engineers really means.

It is easy today, as in the past, for Aryans to be sentimental about other races; it is easy to live for the moment, concerned only with personal pleasures and personal happiness. But it is also rather childish and immature. The sentimentality, the weakness, of the moment inevitably creates suffering and misfortune in the future. For instance, today many Aryans in Britain - partly due to decades of brainwashing by the doctrines of the social engineers - feel kindly disposed toward those other races who have settled and are settling in this country. They accept them as 'British' as they see nothing wrong with inter-racial marriages. Many of these Aryans would consider it wrong for Aryans to be placed first, and these other races discriminated against in housing, employment and so on. However, by feeling this way these Aryans are not only acting under the influence of the doctrines of the social engineers, they are also being immature.

In life, it is sometimes necessary to be realistic and hard - to steel ourselves against certain feelings rather than selfishly indulge ourselves. Such control is the essence of individual character - that is, such control shows we possess character, judgement and are mature. Such control signifies civilized conduct. The sentimentality that exists today regarding accepting other races and other cultures is a sign of immaturity - a sign of selfish indulgence and lack of self-control. It is uncivilized behaviour. For if such sentimentality is not controlled, the consequence will be the downfall of the civilization our ancestors have bequeathed us and which they laboured so hard to create.

Each one of us has a choice. We can act wisely, in accord with our natural and healthy instincts and thus in accord with those things which create and maintain civilization; or we can act childishly and selfishly out of sentiment, and thus aid those doctrines of the social engineers whose final triumph would mean an end to noble, individual character and civilization itself. At this moment in time, we cannot afford the luxury of a middle way.

In Praise of War

War is necessary - it ensures the health of a people, and it encourages those warrior virtues which are essential to civilization.

When a people, nation or race goes for decades without engaging in a war which involves all or most of the communities of that people, nation or race, then that people, nation or race tends toward decadence - with cowardly scum coming to the surface, the young becoming feckless and undisciplined, and society generally declining. War breeds and reveals character - in combat, there is no where to hide. One either does one's duty, with courage and perhaps heroism - or one does not. War is the test of the man. War is natural selection in action - Fate decrees who survives, who is uninjured and who becomes revered as heroic. War makes individuals respect Fate, and thus gives real wisdom - an awareness of duty and responsibility.

Pacifism, and the pursuit of peace as an objective, are decadent - manifestations of cowards and decadents, and of a people and society ruled by cowards and decadents. Of course war creates and brings suffering, injury and hardship - but the hard reality is that such things are necessary. Without such

things there is no real wisdom, no real individual character, no real understanding - no awareness of Fate, of those forces which are beyond the individual and which the individual cannot control. Without such things there is no perspective - and what is really important about life and living gets lost in selfishness and a crass pursuit of materialism. Above all else, war breeds nobility. It makes the values of nobility - honour, loyalty and duty - ideals to be strived for and thus encourages civilized conduct among individuals and a civilized society for individuals to live in. A noble individual is someone prepared to fight, and if necessary die, for their folk, race or nation. A peaceful society - dedicated to peace and the selfishness and materialism which goes with it - encourages and creates a feckless, crime-ridden society full of aggressive individuals who use that aggression to achieve their petty, egotistical aims.

War channels the natural and healthy aggression of youth and early manhood in a useful and productive way. The proponents of pacifism and the 'peaceful society' believe in their vain arrogance that their abstract, unnatural and intellectual ideas can change what they see as "human nature" - they believe that given sufficient "education" (read 'brainwashing') and sufficient social schemes, this aggression and lust for battle can be removed or miraculously transformed into something which they believe is more positive. What these products of late-twentieth century decadence fail in their intellectual arrogance to understand, is that individual nature is only and always changed by real, practical experience of living and never by ideas or any amount of 'teaching' and/or social schemes. What little individual change results from such things as ideas, teaching, 'faith' and social schemes is only and always pretence - affectation; that is, whatever change such things produce in individuals, such changes are not real - they do not go deep, they are not fundamental, positive changes. What all this amounts to is that if one places side-by-side a combat veteran, and one of the intellectual pacifist/ 'social worker' types which modern society breeds in profusion, then it is obvious to anyone of any real intelligence that the combat veteran is the better person, more in touch with the reality of life, more civilized and more able to cope with life and any change life brings. It is only soft, comfortable modern urban/suburban living which allows the social worker type to flourish - and this soft urban/suburban style of living exists in any civilization only for a short period, for it has within it the seeds of its own destruction. These seeds are the soft individuals it breeds. Civilizations are created and maintained by individuals of character - by warriors, by those experienced in war - they are never created and never maintained by ideas, by bureaucratic types, by politicians, by social schemes and 'education'. Anyone who believes that civilization depends on clever, fancy ideas and those who propound such ideas or makes their living from them is, quite simply, being naïve. The penalty for such large scale naïvety as the societies of the West now suffer from, is that slow descent back into barbarism which has already begun.

The reality of pacifism and other such unnatural abstract ideas, is that they undermine and ultimately destroy that personal or individual character which is essential to civilization. The personal character essential to civilization and a civilized way of life is only and always created by combat - by personal experience of war. A healthy society accepts war and prepares for it. A healthy society encourages warrior virtues and trains its people for combat. A healthy society upholds the war or combat hero as the highest ideal - as someone to be admired and emulated. A healthy society rewards those who have distinguished themselves in battle and accepts such individuals, and only such individuals, as leaders. In a healthy society, young men look forward eagerly to battle. In contrast, an unhealthy or sick society strives to make "heroes" out of such non-entities as "entertainers", politicians, and successful business people. In brief, a sick society elevates the type of people combat veterans despise - vain, egotistical people concerned for the most part with materialism and/or sickly, pretentious (often sociological) 'ideas'.

It needs to be constantly affirmed that war and civilization are inseparable. To be civilizing, war has to be for some noble purpose - and this purpose can only be to ensure the survival, prosperity and extension of a particular folk, nation or race. War for a decadent purpose - such as to ensure 'peace' - is self-defeating, and produces only degeneracy and decline because such a decadent purpose weakens those fighting and produces an ailing, weak society dedicated to unnatural ideas that make people psychically unwell. Thus, any war which aims to strengthen a particular folk, nation or race is good; any war fought for any other reason - such as an abstract idea like 'peace' - is bad. A good war creates, aids and maintains civilization. A bad war destroys civilization.

A good war is morally right - it is a duty. It is a necessity. A good war ensures the health and vitality of a particular folk, nation or race - and thus makes for a healthy, vital society. What we have today - in terms

of civilized life and the comforts which go with it - is the result of war. What we have lost and are losing - honour, community spirit, noble character, vitality, purpose - is the result of peace.

For too long, the pacifists, the cowards, the decadent and the pursuers of selfish, material goals, have been unchallenged. We who believe in war - who know its value and its purpose - have been silent for too long. We need to once again proudly and defiantly sing the praises of war!

National-Socialism and Religion

Correctly understood, National-Socialism is profoundly spiritual because National-Socialism provides us with an answer to the question - "What is the purpose of life?". The fundamental aim of National-Socialism - the aim which political power is used to achieve - is to create a new way of living. This way of living is noble and civilized - it enables and fosters a new type of individual. Such individuals, by their actions and their living, create a new, higher, civilization.

We are National-Socialists because we all - either rationally or instinctively, or both - accept that life has some purpose beyond selfish indulgence and gaining material comforts. We are all National-Socialists because we accept that our purpose, as individuals, is to contribute to evolution in a positive way - to develop and make use of, the potential given to us and our race by Nature. We are all National-Socialists because we desire to live in or aid the creation of, a noble society which seeks to uplift and ennoble others. We are all National-Socialists because we acknowledge that Adolf Hitler made these hopes, dreams, aspirations and ideals conscious and realizable.

Fundamentally, National-Socialism is much more than a political movement. It aims for a complete practical and spiritual revolution. It is also a living, organic movement - it has a past and it has a future. The past makes the future possible. National-Socialism expresses that spirituality which is uniquely ours as Aryans - that is, it expresses, in a practical way, our racial soul.

What it is important to understand is that National-Socialism expresses that religious attitude which is natural and healthy for us as Aryans. What is natural for us, as Aryans, is to act. To strive. To overcome. To explore. To challenge. To seek to know. Our culture has always sought to express these things - and the religions of our ancestors are no exception. But National-Socialism provides us with a religion appropriate to our times - appropriate to the 21st century and beyond. That is, National-Socialism is a natural, healthy, positive evolution in our spiritual understanding - it takes us beyond the religious manifestations of our past; it takes us beyond distant, almost forgotten myths and legends and stories about gods and goddesses while at the same time giving expression to our unique spirituality. National-Socialism connects us to our unique racial psyche, as the religions of our ancestors connected us to our psyche - and in doing so it, like those religions, gives us strength, sustenance, perspective and meaning.

National-Socialism is the heroic religion of our times - it gives us real heroes to admire; it gives us real legends to tell to our children; it gives us real stories of valour, real deeds of glory and honour to celebrate in poetry, music and song. We have, in the struggle for power, in the glorious deeds done by our kinsfolk in the great war for Aryan survival (50-56yf) and afterwards, all those things that gave rise to the religions of our ancestors. Our unique religious attitude is one of celebration - we as a race have always celebrated great, noble, deeds. We have always toasted, with wine, mead, or ale, great heroes. We have always sworn oaths upon the graves, the banners, the shields, the weapons, the insignia of our past warriors. We have always shouted the names of our heroes defiantly - and asked them to be at our side as we go forth into battle. We have always called upon and hailed the name of our gods - gods who were once mighty warriors, or Chiefs, or the consorts of those warriors.

Not for our race the damp, dark caverns where mumbo-jumbo incantations were said. Not for our race the bended knee, the forehead touching of the ground before some graven image. Not for our race the pale skin of the moralizing, weedy inferior. Not for our race the celebration of the deeds of the meek, the pacifist. That is, until we became infected with the disease of Christianity.

Every past civilization we Aryans have created has been created by a warrior community which celebrated the glorious deeds of its recent ancestors and kinsfolk. In time, these ancestors and kinsfolk

became gods and their deeds mythical and legendary. In time, the pure, undiluted warrior spirit - the heroic celebration of warriors by warriors - became diluted and myths and legends about gods and goddesses became the norm. In time, a mythology and a mythical cosmology arose, woven around these gods and goddesses.

By celebrating and emulating the heroic deeds of our recent kinfolk we ourselves can create a new civilization. The religion of National-Socialism is not a religion of prayer, or supplication, of gods and goddesses - it a warrior religion where we consciously and without affectation or meekness celebrate and emulate the glorious deeds of our recent kinfolk. The religion of National- Socialism does not involve and does not require 'priests' or 'rituals' of any kind - as the religions of our ancestors never did until their essence was lost and the people became corrupted and lost their warrior vitality.

To try and revive old forms, old myths, old ways, old celebrations - even old festivals - is a waste of time .It does nothing except provide a bit of meaningless decadent comfort. And, furthermore, it makes our opponents laugh at such farcical antics - old myths, old legends, old celebrations are no threat to them: "See what we have reduced this once proud warrior race to," they laugh.

We have our festivals, as we have our meaningful oaths. We have our heroes. Our opponents think of these heroes and they tremble in fear. Above all, they fear us becoming like those heroes - they fear the real revival of our warrior spirit. We cannot revive that spirit by apeing dead, lifeless forms. We can only revive it by capturing something living, something vital - something with potential, with real spirit. National-Socialism is alive. National- Socialism expresses our unique, noble, warrior spirit as nothing before has ever done.

The religion of National-Socialism does not mean that we see or believe in Adolf Hitler as some sort of 'god' or deity. It means that we recognize that he expressed the will of our folk, of our race - that he was our Destiny. It means that we accept that he was a hero and that Fate chose him to live and die as he did. It means that we accept that he was special, unique - someone to be revered. It does not mean we accept he was perfect - it means we accept he was human, but that he was greater in his achievements than anyone before or since. Furthermore, it means that we accept that he was fighting on our side, against those forces arraigned against us and which sought to at best enslave us and at worst destroy us.

As our ancestors did in the past with regard to their heroes, each National-Socialist has a particular hero - someone whose deeds capture their imagination and whom they particularly admire. As in the past, the oaths National-Socialists take are meaningful - there is a real continuity, a real bond with the recent past, and in many cases we have actual mementoes from the past, actual items used by our heroes, or connected with the glorious struggles of days gone by. These things are our 'relics' - these things are honoured and revered and on them and by them we take our oaths and pledge our lives. We ourselves are fortunate indeed in that we are living so close to those times, so close to our heroes, some of whom are at the time of writing (105yf) still alive.

There is a real power in this new religion of ours - the potential to defeat our enemies. For instance, when we stand before a photograph of Adolf Hitler we have placed in a room and pledge ourselves to continue his fight; when we gaze at a scene depicting the Waffen-SS in action, wish we were there and make an oath to do something such men would admire; when we call upon the name of some hero or toast their heroic deeds; when we listen to the songs sung by the SA and feel the spirit of Adolf Hitler, of Aryan defiance rising within us, then we are being true to our race and fulfilling our debt to our ancestors. When we do such things, we are filled with glory and we feel proud to be Aryan. No one and nothing can take this feeling away from us. There is an unspoken bond - we experience a sense of belonging. We have tapped into our unique racial psyche - we have become free. We have become Aryan again. We know our Destiny; we know where our duty lies. When we have experienced this feeling, the lies of the System are lies; the power, the influence of the Zionists mean nothing. They cannot do anything. At worst, they can kill us - but then, we join our heroes and our own lives, our own deeds will be celebrated by those who follow us: we will, in effect, become immortal. We will be remembered. Our lives will have had meaning. Compared to this, ordinary life is dull, meaningless - devoid of glory.

This is why only National-Socialism is the answer to the problems we Aryans face today. This is why 'nationalism' is not now and never will be an effective weapon with which to fight our enemies. By being a National-Socialist, by fighting for National-Socialism, we continue the heroic struggle. By being a National-Socialist we too can become heroes and be remembered when the final victory is won. By being a National-Socialist we can express in a practical way the warrior spirit of our race. By being a National-Socialist we become part of the Destiny of our race.

With this religious feeling, we can achieve our goal of an Aryan homeland and the creation of a new civilization. This feeling is what should motivate us to act. It does not matter how we act - only that we do.

Aryan Culture

Aryan culture expresses the soul, or 'ethos', of the Aryan, or White, race. The so-called 'culture' evident today in all Western societies is most certainly not Aryan. The 'culture' that has come to dominate White society over the past few decades is an alien one.

The fundamental distinguishing feature of Aryan culture is its noble war-like, heroic nature. Aryan culture expresses the natural and healthy instincts of Aryans; it expresses a particular 'way of living' and a particular 'outlook on the world'.

This way of living and this outlook is fundamentally that of the noble warrior and the heroic explorer. Aryan culture means a warrior-society - it means a society geared for battle, for exploration; a society where warrior virtues are celebrated and upheld. These virtues are heroism, honour, loyalty and duty. Genuine Aryan music, literature, art and so on, expresses these virtues and thus the spirit of a noble warrior or Imperial society. Any music, literature, art or cultural form which does not express such things, is not Aryan - it is unnatural and unhealthy.

Thus, for example, genuine Aryan music, art and literature is positive and dynamic - it represents a quest for excellence. Its ideals or archetypes are those of the warrior, the hero, the explorer, the overcomer of adversity - that is, the ideal which Aryan culture represents and celebrates is the best individual: the person who is or has been, an example of what is best, what is excellent: the most heroic, the most gallant, the most courageous, the most beautiful.

Aryan culture is never materialistic, as it never deals with such things as what is trivial, ugly, lacking in joy or beauty; it never deals with neurotic persons, 'other-worldly' concerns, selfish grasping petty individuals or weak, cowardly people - and if in some way such things and persons are depicted, it is as they are: degenerate, inferior, and/or products of uncivilized peoples and uncivilized societies

Perhaps most importantly, Aryan culture always inspires - it motivates us to strive for excellence, to try and emulate the deeds or actions of others. Aryan culture never depresses - it never makes us feel life is pointless. Aryan culture at its best strives to represent what is beautiful, what is noble about life - it vitalizes us, and is an affirmation of life and living. Aryan culture is always racial - it always expresses a certain disdain for other cultures and always strives to show or represent Aryan culture, and Aryans, as superior. That is, it expresses the civilizing mission of the Aryan - other cultures are considered inferior at best, and barbaric otherwise.

The present culture Aryans are forced to live in is decadent and alien - it is an expression of everything Aryans, healthy in mind and in body, loathe and detest. The present culture does not express the unique, civilized, soul of the Aryan. The present culture of all Western societies is anti-Aryan: materialistic, petty, ugly, and alien. Aryans should once again stand up for and be proud of their own culture - we Aryans have the longest cultural tradition of any race in the world and our culture far surpasses that of every other race. We Aryans should openly despise the decadent anti-Aryan culture the present System has created and which it maintains, as we should all learn how to distinguish Aryan culture itself.

Firstly, Aryan culture is always produced by Aryans. Any achievement, music, art, literature, film, story, legend or whatever, produced by or about a member or members of any other race is not and can never be part of Aryan culture. Only Aryans can truthfully express or represent what is Aryan.

Secondly, anything cultural produced by an Aryan should be examined to see if it truly reflects Aryan values. Anything which does not, is not part of Aryan culture - it is an alien intrusion, created by renegade and/or degenerate Aryans who are a disgrace to their own culture and their own race. Such people are race- traitors. (The same applies to those Aryans who champion other cultures and other racial values.)

Aryan values are fundamentally martial values - they reflect the spirit of the Aryan (that is, the noble warrior, the Aryan hero, the Aryan explorer, the Aryan champion. Aryan values can urge us to noble action; they can inspire joy; they can remind us of heroic defiance and the power of Fate. Aryan values can and do represent beauty; they make us wish to excel. Aryan values make us proud to be Aryan - reminding us of our rich, civilizing heritage.

We Aryans must once again make aesthetic values reflect Aryan culture - what is good, is what is Aryan, what reflects or represents Aryan values, and thus expresses the Aryan soul. What is bad, is what does not do this. Our judgement must depend on whether what we judge is Aryan and thus expresses our unique soul. What does not express our soul must be rejected. Anything else undermines and destroys our culture and thus our civilization; anything else is decadent, and reflects the bad judgement of unhealthy individuals. Artistic and cultural taste is not a matter of individuals deciding for themselves what they 'feel' or believe is good - it is a matter of what is good for the race itself. What preserves, what strengthens, what elevates the race is good - what does not, is bad. Ultimately, culture is an expression of a race's confidence and will to exist. Unless we champion our own culture and those values which make us and have made us what we are, then our noble race is doomed, and civilization with it because only Aryans are capable of creating a genuine, noble, civilization.

The best model for modern Aryan culture was National-Socialist Germany. In National-Socialist Germany, the decadence and degeneracy of non-Aryan culture was replaced, and a return made to Aryan values. There was a return, for instance, to martial music and martial song - such music and songs capturing the warrior spirit of the Aryan. Even today, this 'popular' music of the Third Reich - captured for example in the SS-Liederbuch, the Liederbuch der NSDAP, the Unser Liederbuch - inspires and uplifts. Indeed, any healthy young Aryan whose mind is unpolluted by that mindless cacophony and that anti-Aryan, race-mixing drivel that is modern "popular" music and which is propagated by the System to undermine Aryan racial well-being, still responds to the martial music of National-Socialist Germany.

In National-Socialist Germany, culture became Aryan again - painting, music, sculpture, literature, film and so on, served the race. The creators of culture once again gave expression to the Aryan spirit - they were not concerned with their own petty egotism, nor with decadently and selfishly indulging or "expressing" themselves, as they were most certainly not concerned with slavishly imitating or trying to ape the 'art' and the values of other cultures and other races. Their concern was for the well-being of their own culture, their own race and their own civilization. Culture became - as it should be - a means of striving for and obtaining, national, social and racial health.

Aryan culture breeds health - it makes us stronger, more vital. It gives us meaning, and purpose. In brief, it ennobles. Non- Aryan culture weakens us - it saps our spirit, our will. It makes Aryan individuals degenerate as it makes the Aryan race ill. There can be no compromise. What is un-Aryan has to be rejected, even though some might find it pleasurable or pleasing. We have to make a conscious choice, based on the wisdom that our Aryan civilization reveals, and decide to reject all that is un-Aryan. Such choice is the essence of civilized conduct and reveals a mature character. In brief, we must harden ourselves - and learn once again to be great.

The Meaning of Life

For the past twenty-five years, I have been searching for an answer to the most fundamental question that we can ever ask - "What is the purpose of life?" Or, expressed another way - "Does our life as individuals have meaning - and if so, what is it?"

In search of an answer, I have travelled extensively, experienced many ways of living, and studied a diverse range of subjects, including science, philosophy, history, mysticism, politics and religion. I have

practical experience of some of the major religions of the world - having been a Christian monk; lived in a Buddhist monastery; studied Islam in the Middle East and Taoism in the Far East.

After all this searching, I have at last found the answer. I have discovered that the answer is quite simple, and was known - instinctively - long ago. The answer, however, to the most fundamental question, is also a revolutionary one which, in the present society we in the West are forced to live in, is heretical. For the answer is that the purpose of our existence, as individuals, is to aid our folk, our race - that is, to contribute to evolution by working in harmony with Nature by preserving and extending what Nature has laboured over millennia to create: race, racial diversity, and individual character.

This answer forms the core, the essence, of National- Socialism - and this answer is revolutionary because before National-Socialism the answer which was always given to this most fundamental question was either: (a) a material one, implying the purpose was a selfish material happiness and/or personal indulgence; or (b) a religious/moral one, implying the purpose of life was to attain some kind of reward or personal salvation in some kind of 'after-life' or 'heaven'. Both of these answers are selfish ones - geared toward the individual person in isolation, and both ignore the proven reality of Nature.

The correct answer is that we, as individuals, have duties and obligations to our ancestors and to future generations - and indeed to Nature herself - rather than to some unproven, abstract, omnipotent monotheistic 'god', or saviour. These duties and obligations arise because we are not isolated beings. We are part of Nature, of evolution itself - a connection between what is past and what is yet to arise. But most importantly we possess the potential to contribute in a positive way to evolution - that is, to evolve still further, still higher.

By recognizing and accepting our duties and obligations - our responsibilities - we as individuals can fulfil the purpose of our lives. However if we for whatever reason or reasons ignore our responsibilities, we are actually negating the purpose of our lives and thus destroying the possibilities Nature has given us.

National-Socialism affirms that the purpose of our lives, and our unique individuality, is to use that life to continue the work of evolution, of Nature herself. It further affirms that by doing this, we can live fulfilling, harmonious, joyous lives. Fundamentally, our responsibilities are to our race and our folk-community and the culture and heritage such folk- communities produce. Race is an expression of evolution, of how Nature works and has worked - toward diversity and difference. Folk-communities are an expression of how individuals of the same race have contributed to the work of Nature by accepting their responsibilities: by devising customs and ways of living which continue the upward or evolutionary work of Nature. In the past, these customs and ways of living were mostly instinctive - but National-Socialism makes them conscious, and thus more effective. Essentially, National- Socialism is an expression of wisdom - of what we have learnt from thousands of years of thought and experience: that is, from thousands of years of civilization.

National-Socialism affirms that it is our responsibility as individuals to continue the upward progress of Nature by striving for both a personal excellence and excellence for our folk-community or nation, since a genuine nation is an expression of a united race bound together by and sharing a common heritage and a common racial culture. Essentially, racial or ethnic nations - that is, nations composed of people of the same race - are evolutionary developments which express a natural, higher, way of living. If individuals do not accept their responsibilities toward their race and their folk- community, then they are being selfish and decadent - they are negating hundreds of thousands of years of evolution. Decadence is a decline in or loss of excellence - and excellence itself is what is worthy: the setting of a high standard. Excellence implies a striving upward toward an ideal; decadence implies a levelling-down toward an abstract idea: toward the common, the mean. Excellence is evolutionary; and decadence, de-evolutionary.

National-Socialism makes conscious the wisdom of thousands of years of civilized living when it affirms that attempts to create societies based on other answers are doomed because they are unnatural, de-evolutionary and thus decadent. Attempts to create societies based on other answers will assuredly lead to disaster, a retribution by Nature herself - inflicting suffering, hardship and chaos upon individuals.

However, the duties and responsibilities which are imposed on us by the correct answer to the meaning of

life are not easy ones to bear. It takes courage and maturity to accept them. In the still relatively prosperous, materialistic societies of the West, the easy and comfortable option is to first and foremost satisfy our own individual desires, and try to find a comforting personal happiness. Yet if we take the easy option and ignore our responsibilities to our race and our nation, we are, in fact, wasting our lives - negating the whole purpose of our existence. The simple fact is that personal pleasures, personal happiness, and material possessions are not the essence of life. The essence of life is in what we do or accomplish with our own lives - in whether or not we continue with the upward progress of Nature. We continue with this work when and only when we accept our responsibilities toward our race and our folk-community.

What, then, are our practical responsibilities? Our foremost duty is to preserve our race. We have an obligation to care for and extend our unique racial culture, our common racial heritage. We have an obligation to extend our race by producing and/or helping to nurture healthy and racially pure children. We have an obligation to preserve and extend our unique folk or national heritage. We have a duty to work for or toward the creation of a society which enables others of our race to fulfil their responsibilities: that is, we have a duty to fight for the creation of a racial nationalist State.

By accepting these duties and obligations, we are not only giving meaning to our lives as individuals, but we are also expressing and developing those qualities and abilities which, on this Earth, make us unique - the capacity to think, to create, to consciously evolve, to create civilization. By not accepting these racial duties and obligations - for whatever reason or reasons - we are merely existing, gratifying our desires like other mammals, and actively contributing to the destruction of those qualities and abilities which make us unique.

Expressed simply, by accepting these racial duties and obligations, we are actively aiding civilization and acting in a civilized way. By not accepting them, we are encouraging a return to barbarism.

Why National-Socialism?

The most important question that we, as Aryan individuals, can ask is: 'What is the purpose of life?'. National-Socialism provides an answer - and this answer contradicts the one which underlies the present decaying, decadent and materialistic System which exists in this and other Western nations.

National-Socialism affirms that we, as individuals, are not isolated beings, concerned only with our own happiness and 'rights'. It affirms that we have duties and obligations - that the fundamental purpose of our existence goes beyond merely striving to obtain material prosperity and personal happiness.

According to National-Socialism, the purpose of our life as individuals is a noble one - to strive to contribute in a positive way to evolution and civilization. Further, National-Socialism affirms that this striving not only enhances our life, but enables us to live a healthy, more noble and thus fulfilling existence. What this means in practice, is striving to aid those things which contribute to evolution and civilization - it is a striving to continue the work of Nature. Nature has produced, over the course of hundreds of thousands of years, the Aryan race. Nature has evolved, from this race, folk-communities bound by a distinctive culture. From these, civilization has arisen. The purpose of life therefore lies in helping to preserve - and then extend upward - our race, folk-communities and our civilization itself.

Thus, National-Socialism affirms and upholds idealism. It seeks to create a better, more noble, more socially just society for Aryans by striving to make this idealism real. It seeks to create better, more noble individuals who place the interests of their folk-community and their race before their own self-interest. But National-Socialism is also profoundly practical - affirming that before such a noble, idealistic, socially just society can be created, the old order - dedicated to the pursuit of materialism and selfish pleasures - has to be overthrown. In this, National-Socialism is profoundly revolutionary.

In reality, National-Socialism is the only hope Aryans have of escaping from the rotten System which exists today. This rotten System - dedicated to materialism, multi-culturism and a liberal degeneracy - encourages selfishness as it does nothing effective about the social problems which affect us: crime, drugs, a decaying health-service, increasing poverty, unemployment. In fact, this System has created a

two-tier society where the "have-nots" increase in number every year. Furthermore, all the major political parties support this System - they are all in favour of the multi-culturalism which underlies this present System. That is, the concern of all these parties is with some abstraction, with some unnatural dogma - not with the reality of life.

The reality lies in race. The reality is that this British society is part of a civilization which the Aryan race has created. The reality is that without this race, there would be no civilization. The realities of present-day society - the lawlessness, the social decay, the selfishness - have arisen because for the past fifty years or so, all Governments and all political parties have tried to impose their abstract multi-cultural, materialistic, dogma upon the British people. In the process, they have all but ruined this country - and its people.

The concern of this System - and all political parties - is not for the Aryan people which have made this and other Aryan nations great; it is not for the real culture and way of life of the Aryan communities. Rather, the concern is and has been for abstract ideas, abstract dogma and selfish materialism. The Tory concern has been, and is, capitalism - profits and 'market forces' before people. The concern of Labour has been, and is, a liberal internationalist socialism, irrespective of race or culture. The concern of liberals has been, and is, for a mixture of Labour and Tory policies - a kind of liberal capitalism with bits of international socialism thrown in. All of these parties have been, and are, concerned with creating some sort of multi-cultural society - which basically means aiding other races and cultures at the expense of Aryans.

Because of this, these parties cannot deal with the fundamental problems which concern us today - for they are part of the problem. They tinker with - or seek to tinker with - bits of this System: altering a small bit here, a small bit there. But they are all committed to those materialistic, multi-cultural abstractions which underlie this System. They do not seek fundamental, radical, revolutionary change. They do not want to place the interests of the Aryan first as they do not wish to champion the culture and the folk-communities of the Aryan over and above other races, other cultures. These political parties have all answered the fundamental question about the meaning of life in the same way - and their answer is the present System with its striving for materialism, multi-culturalism, 'market forces' and liberalism.

The concern of these parties is not with nobility, with racial idealism, with civilization itself; rather, it is with the furtherance of their own petty standards and meaningless abstractions. The Aryan politicians of these parties are more concerned with furthering their own careers - with obtaining wealth and privilege - than they are with the future of their race or the civilization it has created. Quite often, these politicians put other races, other cultures, before their own.

The present System - because it is based on unnatural abstractions- will continue to decay from within. The social problems which afflict us will continue to increase. Social, economic, racial tensions will grow. The political parties of the System have no real answers - they cannot solve the underlying causes.

National-Socialism can solve the problems which affect us and which make life miserable for an increasing number of people. And it can do this because it is based on the realities of life - because it expresses what is necessary for a healthy, more noble existence. It can solve these problems because it is an expression of the noble desire of our peoples for a better, more wholesome, more fulfilling way of life.

Of course, this is not how the majority of people view National-Socialism. The System has conducted a vile, dis-honourable, vitriolic propagandist campaign against National-Socialism and National-Socialists for nearly seventy years - simply because it fears National-Socialism; it does not want the majority of Aryans to discover the truth. For were they to discover the truth - the noble idealism of National-Socialism - they would realize there was an alternative to the decadent, socially-divisive, socially-decaying societies the lackeys of the System have created and which they maintain.

In reality, the answer to the question "Why National-Socialism?" is a simple one: National-Socialism is the only way we as individuals can create a better, more noble society for ourselves and our children. It is the only real alternative to the present rotten System.

Folk-Democracy

Folk-democracy is real democracy. The parliamentary game which exists in most Western countries - where large, established State or national political parties are seen to vie for power and where a government is elected by national majority vote - is not real democracy.

Real democracy does not mean a particular type of government elected by a majority vote. Rather, real or genuine democracy means a consensus achieved within a particular community. One of the features of real democracy is smallness - democracy means personal knowledge of others. A real democratic decision is one which truly embodies the will, the feelings, or the spirit of a particular community. Thus, a system is only genuinely democratic when it is local - when it deals with local concerns and local issues and where the representatives are not only part of the community but carry out the will, the feelings of the community. Furthermore, real democracy gives the people of a community power over their own affairs and their own area or region - that is, it enables them to make and enforce laws. In genuine democracy, a Representative of the people knows most of the people he or she represents personally; that is, they are really part of the community. Furthermore, for real democracy to exist, the community must be homogenous - that is, it must have a common heritage and common kin-ship.

This homogeneity means that the community will basically possess the same instincts, the same general outlook, the same culture. In brief, the community will be of the same race, and possess a common history. Such a community is living - it is organic and natural. Real Democracy is an expression of the desire of a living, organic community to determine its own destiny. Real Democracy is an evolution, a move toward a higher way of living and as such expresses the spirit of such communities - it enables communities to develop as it enables the individuals within such communities to be free. Real freedom means individuals of such communities co-operating to advance their communities - for thereby individuals fulfil the purpose of their existence. For the existence of individuals is tied to the community, to the folk, which gives them life - it is modern fallacy to assume that each individual is an isolated being, concerned with their own, selfish 'rights' and their own, selfish happiness/pleasure. An individual has duties and obligations because they are a link between their ancestors and their descendants - they contain the potential to advance themselves and their community, to fulfil the destiny of their folk.

Democracy enables the potential of individuals, and their communities, to be fulfilled - it enables individuals and communities to move toward that higher state of living which is freedom. Freedom basically is all about fulfilling potential and being human. We, as individuals, are only fully human when we realize and understand and accept how we, as individuals, relate to what is past and what can arise in the future. That is, when we are aware of our own place in 'the scheme of things'. Or, expressed another way, when we understand ourselves in relation to what is beyond us, as individuals - our community, our folk, our heritage, and Nature herself. This knowledge gives perspective and meaning to our lives - and it is this knowledge, expressing as it does the fact that we are conscious, thinking beings, that is the essence of real humanity. In reality, a folk-community (i.e. a community sharing the same heritage and descent, or blood) is a higher way of living - a practical expression of evolution. A folk-community makes this knowledge and this perspective real - it not only gives meaning to our lives as individuals, it is the meaning of our lives as individuals. A folk-community therefore represents real freedom - as the origin of the word 'freedom' itself indicates. Our word 'free' originally meant 'to love' one's kin; freedom was and is being part of a folk- community. By being part of such a community, and aiding it, we fulfil the potential latent in us and our folk. To aid it means to preserve and extend its heritage, its culture, its uniqueness. In the most obvious and simple sense this means continuing ourselves through children - they are our seed, and the seeds which plants or creates future generations, just as we ourselves are the plants, or beings, grown from the seed of our own ancestors. We have not been born by chance or in isolation - we are part of the destiny, the evolution of our folk. We have a heritage, and we have a future - we are the connection between the past of our folk and its future: its destiny, its well-being, is in our hands. Our duty is to fulfil that destiny by continuing to preserve and extend our folk. To do otherwise is to negate our own potential as individuals.

Democracy extends, or can extend, the folk-community - it is a means of ensuring the continued evolution of the community. It is a means whereby members of the folk can participate in and consciously create

their own destiny. In effect, democracy is a development of the folk-community - a commitment to the folk itself. Real democracy enables a folk- community to fulfil its potential because such democracy makes the spirit or will of that community real in practical ways.

In complete contrast, the so-called 'democracy' of modern parliamentary States is a sham. It is a negation of real freedom. It is an expression of tyranny. It is a tyranny because it is impersonal and because it deals in abstractions. It deals in life-less, abstract ideas. These ideas are imposed, from above, upon local communities and by the nature of those ideas they undermine and destroy real communities and real heritage - that is, the abstract, lifeless ideas destroy folk-communities. They destroy folk-communities because the ideas themselves have been created to do exactly that: to undermine and destroy racial identity and the natural spirit and instincts of those who share the same heritage and culture. The concern of the governments of all modern so-called 'democratic' States is with creating a multi-racial society, with undermining racial and thus cultural identity. The concern is with ever-increasing uniformity, standardization and with ever-increasing, more remote forms of 'political power'. Thus the agitation for supra- national States such as the 'European Community'. The concern is with increasing centralization of power - with making local communities powerless and with destroying the racial homogeneity of communities through policies of racial integration. The abstract, anti folk-community ideas which form the basis of all modern States are egalitarian, multi-racial and materialistic.

The elected Representatives of such an impersonal system are not part of the communities they represent. They cannot be genuine representatives because each so-called Representative represents far too large an area - they have little or no direct knowledge of or contact with the individuals they are supposed to represent as they generally no longer live and work among those individuals. Instead, they spend most of their time engaged in 'politics' and living in some capital city. Furthermore, such Representatives do not represent folk- communities - instead, they represent their political Party and adhere to the abstract policies of that Party. The concern of all such Representatives is with 'Party politics' and Party dogma - it is not with furthering the interests and well-being of their own people. They have become estranged from their folk because by being part of such a political system they represent the abstract ideas of the system itself. The primary interest and concern of a folk-community is with preserving its identity and extending itself - with maintaining and extending its culture, its heritage; with maintaining its racial identity. The primary concern of all politicians of all major political Parties is with those abstract ideas such as racial equality which undermine and will eventually destroy folk-communities.

What has happened over the past hundred years or so in all Western countries is that not only has government become more and more remote from the communities it is supposed to serve - appropriating to itself more and more power - but also all political Parties have concerned themselves with implementing or trying to implement abstract ideas and political dogma. By their very nature, these abstract ideas and political dogmas have brought about a system which is destroying the very communities themselves. In effect, a revolution has occurred - slowly and silently over many decades. Real democracy has been replaced by the parliamentary game. Real freedom has been replaced by tyranny.

Real democracy is not about voting in some election once every so often. It is about being part of a community and being able to aid that community to express its destiny - to preserve and extend it. Real freedom is not about selfish, individual, egotistical, hedonistic choice - it is about being aware of one's folk, one's immediate kin, being able to provide them with opportunities and being able to fully participate in one's own community. Real democracy and real freedom are inseparable - for democracy is the means whereby freedom is made real.

Real democracy and real freedom mean folk-communities - local communities bound together by common aspirations and bonds of blood or kinship. Freedom and democracy, and thus folk-communities, are expressions of a higher, more civilized way of living. They represent organic, natural growth - an evolution. The abstract, life-less governmental system which exists today represents a return to a lower way of living; it is de-evolutionary and destructive. It is inhuman because it destroys the basis of real humanity. Real humanity implies a knowledge of our place in the scheme of things - an acceptance of our duties and obligations. This knowledge is about our relation to our past and our future. We are related to

our past by our heritage, by our ancestors; and we are related to the future by our children or our deeds, or both. Our past and our future imply our folk-community in the present - the past has made this folk-community possible, and the future means the preservation and extension of this folk-community. Anything which tends to undermine or destroy the folk-community, undermines or destroys the higher way of living which such a community represents.

Real humanity is not about abstract ideas or behaving in some 'moral' way; rather, real humanity means an understanding of how we are balanced between our past, our future and that thing which has made that past possible and which can make the future real. This 'thing' is Nature - or rather, it is what our ancestors called 'the gods'. Being human means understanding and accepting the balance, or harmony, which exists in living. By living in such a way that this balance is maintained, we fulfil the purpose of our existence as individuals. By living in such a way that this balance is upset or destroyed, we are denying the purpose of our existence and thus our humanity.

A folk-community expresses this balance. This balance has to be maintained consciously - that is, it does not occur by itself; it requires effort, knowledge and understanding. Real Democracy - that is, folk-democracy - is a means to do this. There is lack of balance, and thus a disruption of the sense of belonging and purpose, when a community begins to lose its racial and cultural identity - that is, when there is a striving for a multi-racial community or 'society'. The individual then instinctively feels increasingly lost. That vitality and joy which is a natural part of a thriving folk-community is gradually lost. There is a loss of community spirit and purpose, and thus an increase in selfish acts which disrupt the community. Individuals become less concerned for their community, and more concerned with themselves in isolation. That is, they forget their duties and obligations to their folk. In short, the true meaning of life gets lost - replaced by either selfish aspirations, or material concerns.

Folk-democracy is the way forward - and the only way to return to a really civilized way of living. There has to be a return made to genuine communities - that is, living communities, bound together by a shared culture, a shared outlook. In other words, racial or folk communities. The 'communities' which exist today and which all modern Western States wish to encourage, and the type of communities they try and create, are all abstract, lifeless - created and maintained by multi-racial dogma, by social planning, by a 'politically correct' ideology.

For folk-communities to be established, for folk-democracy to live within such communities, the present corrupt, tyrannical System has to be changed. There has to be a return to the real democracy of the folk. In brief, there has to be a revolution. If there is not, the tyranny of the present System can only increase. The way to create this revolution, and return real freedom and real democracy, is National-Socialism. Anything else is a compromise which undermines our freedom.

National-Socialism or Nationalism?

The fundamental reason for choosing National-Socialism rather than nationalism as a means of fighting the present political System, is that National-Socialism is a 'world-view' or Weltanschauung: its aims go far beyond the political. National-Socialism is, in fact, a revolutionary movement which seeks the complete overthrow of the present order and its replacement with a new order: its aims for a complete re-birth, a renaissance. National-Socialism seeks to create an entirely new type of society, based on noble idealism - and, ultimately, seeks to create new ways of living.

Nationalism is merely a political solution to a political problem - it aims to cure some of the ills of the present System, rather than replace the whole rotten System. Furthermore, mere nationalism ignores many of the fundamental causes of the present state of affairs which exist in all countries where Aryans are in the majority; for instance, 'ordinary' nationalism ignores the importance of race; the real cause of World War Two; the lie of the 'holocaust' and its use by a certain minority to stifle pro-Aryan views and thus aid the creation of repressive multi-cultural States. Those nationalists who do understand such things, are, whether they know it or not, effectively propounding National-Socialist views. Those who do understand generally say or believe either (a) National-Socialism was a specific form of German nationalism, not applicable to our times, or (b) 'I am really a National-Socialist at heart but see nationalism as the only means of winning over a majority in my country and so achieving power'. Both

views are mistaken.

What is important about National-Socialism, is that it expresses all that is required both to understand our present predicament and to effectively change the present dire state of affairs. Adolf Hitler was the first person to express in a practical way, through the medium of a popular movement, the importance of race and individual character in the creation and maintenance of civilization; he was also the first person to present an effective, practical solution to the problems affecting our civilization. In effect, Adolf Hitler by creating the National-Socialist movement and by leading his followers to victory, gave our race a conscious Destiny: we know what we are fighting for, and whom and what we are fighting. The genius of Adolf Hitler lay in giving reality to the noble idealism necessary for a re-birth; in distilling the essence: he shaped and moulded vague ideals and vague racial notions into a vigorous fighting movement and he led that movement to victory. In this sense, he created National-Socialism and he gave us, as Aryans, a legacy - he showed what was possible.

The fundamental mistake made by many nationalists is in believing that National-Socialism was some ephemeral, German phenomena and that it died in the ruins of Berlin in 1945. The reality is that our present problems - racial, social, spiritual and economic - stem from the so-called 'Allied' victory in the Second World War. With this victory, the materialistic, multi-cultural order triumphed. Expressed simply, the forces of darkness won the battle - and we are living in societies that are the consequence: societies rife with crime, drugs, pornography, pacifism, dishonour and which champion everything ugly, banal and anti-Aryan. National-Socialist Germany restored the Aryan way of thinking and doing things to a modern State - it began among its peoples a process of spiritual re-birth in accord with the natural values of our race. This Aryan way of living was, in essence, a threat to the old order founded on materialism - and so those who had a vested interest in this old order sought to destroy this threat. Hence the war.

But although they won the first battle - the war they began to defend the old order, with its anti-Aryan values and anti-Aryan ways of living, is still going on, and has been going on since 1945. In effect, the real fight started in 1919 with the emergence of the National-Socialist movement - and this fight is still going on. It goes on because the lackeys of the old order, and those who have a vested interest in keeping this old order alive, know that National-Socialism, with its revolutionary, fundamentally spiritual beliefs, is the one and only serious threat to the old order. Only National-Socialism can destroy this old order and replace it with a new order based on Aryan values because (a) National-Socialism alone fully diagnoses the problem and (b) National-Socialism alone proposes an effective cure. The diagnoses offered by nationalism is only a partial diagnoses - it does not get to the heart of the problem. The cure offered by nationalism is only half a cure: an ineffective one. Were a nationalist movement to triumph, what it achieved would only be temporary - as the triumph of Franco in Spain, and his decades of rule, did not fundamentally change Spain: today, it is just another multi-racial, 'democratic' State dedicated to material-consumerism.

What Adolf Hitler began in Munich in 1919 is not yet finished. What he started to do in National-Socialist Germany was never completed. His task - as he himself knew - was a simple one: to do what was urgently needed, to show the way. By creating the National-Socialist movement, by creating National-Socialist Germany, and by struggling against the forces of darkness during the Second World War, he and his followers gave us the means and the inspiration necessary to achieve a final victory - to defeat the old order and build a new, Aryan order and thus a new civilization.

This struggle is fundamentally not to obtain some short-lived and ephemeral nationalist power - it is to win over the hearts and minds of our Aryan kin-folk to the new way of living that National-Socialism represents. To return them to Aryan values and Aryan ways of thinking - to create an entirely new civilization. The aim is not to create some temporary 'nationalist' State - but to effect a total revolution. What is needed is not to implement 'nationalist' half-measures, but to implement National-Socialism, openly and avowedly.

Of course, this struggle will be long and bitter - violent and deadly. The old order will use all legal means - and many illegal means - to save itself. But this order cannot be defeated by the politics of compromise - it can only be defeated by a movement, composed of dedicated people who are motivated by idealistic leaders, which seeks genuine revolutionary change. It can only be defeated by those who understand

what the old order really represents and who offer a viable, practical, noble alternative.

In reality, nationalism is not now and never will be, a genuine solution to the problems facing our race and civilization. The only really effective solution is National- Socialism - for only National-Socialism enables us to fulfil our potential as individuals and as a race: to create a totally new order. Only National-Socialism expresses the Destiny of the Aryan - the civilizing mission which our noble ancestors have bequeathed us.

Greek Tragedy

[Note: The following two essays previously appeared as the 'Introduction' to translations of Sophocles' Antigone and Oedipus Tyrannus.]

(1) Concerning the 'Antigone':

The 'Antigone' of Sophocles [written c. 441 BC - that is, 2330 byf on the new calender] - which follows his 'Oedipus the King' and 'Oedipus at Colonus' - seems, at first glance, to be concerned with the conflict between Antigone, the daughter of Oedipus, and Creon, the new ruler of the community at Thebes, who was the brother of Jocasta, the mother and wife of Oedipus.

Polynices and Eteocles, the two sons of Oedipus (and thus the brothers of Antigone, and her sister, Ismene), had quarrelled - Polynices leaving Thebes and returning with an attacking force which he hoped would take the fortified citadel, defended by Eteocles. In the ensuing battle, Polynices and Eteocles fought and killed each other, with the attackers routed and forced to flee.

One of Creon's first edicts, as ruler of Thebes, is to forbid anyone to bury or mourn for Polynices. This edict goes against the established custom which permitted those foes fallen in battle to be honoured by their relatives with the customary rites and buried.

Antigone defies this edict - even though she knows her disobedience will mean her own death. She believes that the ancient customs, given by the gods and which thus honour the gods, have priority over any edict or law made by a mortal, and that thus it is her duty to observe these customs.

The reality, however, is that the 'Antigone' is not a tragedy concerned with individual characters - with their motivations, feelings, ideas and so on. It is not, for instance, as many modern commentators like in their ignorance to believe, a drama about two different personalities - Antigone and Creon - both of whom are self-willed and determined. Rather, this tragedy - as do all Greek tragedies when rightly understood - deals with the relation between mortals and gods. The work is an exploration and explanation of the workings of the cosmos - and the answers given express the distinctive ancient Greek 'outlook' or ethos. This ethos is pagan, and it forms the basis of all civilized conduct and indeed civilization itself. The essence of this outlook is that there are limits to human behaviour - some conduct is wise; some conduct is unwise. Unwise conduct invites retribution by the gods: it can and often does result in personal misfortune - in bad luck.

However, it is crucial to understand that this outlook does not involve abstract, monotheistic notions like "good" and "evil". The Greeks strove to emulate a human ideal - they strove, through the pursuit of excellence, to emulate and celebrate the best. Their ideals or 'archetypes' were the best, the most heroic, the most beautiful, the most excellent individuals of their communities. In their pursuit of this excellence they were careful not to "overstep the mark" - to be excessive, to commit ybriw, or 'insolence' toward the gods. Such insolence was a violation of the customs which created and maintained the warrior communities - and these customs were regarded as being given by the gods. By honouring these customs, the gods themselves were honoured and the very fabric of the communities maintained. Thus, a noble human balance was maintained. Of course, there were times of excess - as there were individuals who were excessive. But it was recognized that such excesses were unwise - they would, sooner or later, be paid for. In effect, this outlook or ethos was that of the noble warrior aware of the power of Fate, of the gods. This ethos created and maintained a certain personal character - and this character is evident whenever one reads Homer, Sophocles, Aeschylus, and other Greek writers, or views

any Greek sculpture or painting. The essentially archetypal Greek man was an intelligent, reasoning, proud, vigorous, independent warrior who respected the gods and who honoured the customs of the folk. Fundamentally, he was human - able to enjoy life and its pleasures, but aware (from personal experience) of death, suffering, the power of Fate and the gods.

What we admire so much about the ancient Greeks was this balance between a pagan joy and enthusiasm, and an understanding and acceptance of Fate, of the power of the gods - in the rightly-famed Choral Ode of the 'Antigone (vv. 332ff) Sophocles calls such a man the "thinking warrior", the all-resourceful one, for whom nothing is impossible: he who by his skill rules over others.

In contrast, the outlook that has increasingly come to dominate modern Western life and modern Western societies - and which mostly derives from the monotheistic religion of Christianity - imbues individuals with abstract moral ideas which, to be blunt, are unnatural and which mostly result in either (a) individuals concerned with obtaining their own place in 'heaven' and/or pursuing some zealous crusade for some abstract, unnatural idea; or (b) selfish, excessive basically materially orientated individuals who have no understanding or experience of the limits of behaviour - no respect for Fate, for their folk; no sense of duty and certainly no understanding of warrior values like honour and loyalty.

Fundamentally, Greek tragedy enables us to gain an insight into that way of living and that way of thinking which are essential to civilization. The sad fact is that this insight is increasingly being lost among the peoples of the West.

(2) Concerning the 'Oedipus Tyrannus':

For a significant percentage of people who have heard of or read the story of Oedipus, the central theme is the incest of Oedipus with his mother - and then, the killing of his father. The same applies to most of those who read or watch a performance of one of the appalling 'translations' which unfortunately seem to appear with monotonous regularity.

In the majority of interpretations, 'explanations' and translations of and about Sophocles' Oedipus Tyrannus (or 'Oedipus the King') the incest and the patricide are viewed morally, and thus the tragedy becomes a sort of ancient 'morality tale'. In many translations, the impression is given that Oedipus commits a 'sin' by sleeping with his mother and killing his father, and is punished because of it.

This sort of moral interpretation is completely wrong. The essence of this particular Greek tragedy lies in the realm of the gods, with the relationship between individuals, their communities, and the gods. The incest in particular is merely an interesting incident which occurs to a particular mortal and whose importance lies in the realm of prophecy - in what prophecy says about the will of the gods and the fate of mortals. Furthermore, this incest is not viewed with 'horror' by either Oedipus himself or by anyone else - it never described as a 'monstrous deed' or anything of the kind. All Oedipus says about it is that he "should not" [*oy xrhn* - 'ought not' or 'should not'] have slept with his mother - it was disrespectful (for example *qv. v.1184* and *v.1441*). Even when Oedipus is describing the first time he heard the prophecy that he would sleep with his mother and kill his father, the tone is quite restrained and definitely not moralistic: "Suffering and strangeness [*deina*] and misery were what his words foresaw: that I must copulate with my mother - and show, for mortals to behold, a family who would not endure..." (*vv.790-3*). He then goes on to say: "I fled... so that I would never have to face - because of that inauspicious prophecy - the disgrace of its fulfilment."

The tragedy lies in the fact that Oedipus was not initially disrespectful of the gods - he tried to avoid killing his father, and sleeping with his mother; and when he learns that the oracle at Delphi has said that the plague which is killing the people of Thebes is the result of a defilement which has not been cleaned [the blood is still on a killer's hand] then he is ready to do all that the god says is necessary (*vv.95ff.*).

What actually occurs is that Oedipus oversteps the proper limits of behaviour in his quest to find the killer of Laius and discover his own identity. He begins to act like a tyrannow - a tyrant, an absolute monarch. First, he accuses the blind prophet Tiresias of conspiring against him. Then he accuses his brother-in-law Creon of wanting to overthrow him. Later on, he is dismissive of the warnings of Jocasta and the

Shepherd not to enquire further into his origins. He also boasts that he is a child of Fortuna. Oedipus was certain of himself - he knew he had great skill [did he not solve the riddle of the Sphinx?]; he had great strength and courage [did he not by his own hands kill many men when he believed himself attacked (vv.801ff)]; he had power and wealth [was he not King of Thebes?]. All these things, in relation to the power of the gods, mean nothing. As Creon says to him at the very end of the drama: "Do not desire to be master in all things, for you are without the strength which assisted you in your life." It is the gods who have taken away his strength, his skill and his power - as the Chorus say in another Sophoclean tragedy: "Mortals cannot be delivered from the misfortunes of their fate." [Antigone, v.1338]. The tragedy of Oedipus ends with words which summarize all this: "Observe - here is Oedipus, he who understood that famous enigma and was a strong man: what clansman did not behold that fortune without envy? But what a tide of problems have come over him!... Therefore, call no one lucky until, without the pain of injury, they are conveyed beyond life's ending."

Oedipus himself accepts that his troubles were the work of the gods: "It was Apollo - Apollo who brought such troubles to such a troubled ending." (vv.1329-1330). Oedipus goes on to say that his own blindness - which the blind prophet Tiresias had foreseen - was not the work of the gods, but his own handiwork.

The fundamental question which Sophocles poses in this tragedy is voiced by the Chorus when they reply (v.1347) to a request by Oedipus that he be exiled: "You are as helpless in that resolve as you were in your misfortune." What the tragedy is really explaining, is that however fortunate a person's fate may appear - it is only not only appearance, but also depends on the will of the gods: it can be destroyed in a moment. Therefore, it is wise not to overstep the mark - it is wise not to be excessive; it is wise to observe the customs given by the gods and thus the gods themselves (qv. vv.863ff.). To do otherwise is insolence, disrespect - ybriw ('hubris') - and invites a retribution by the gods.

Sophocles says of 'hubris' - "Insolence plants the tyrant. There is insolence if by a great foolishness there is a useless over-filling which goes beyond the proper limits. It is an ascending to the steepest and utmost heights and then that hurtling toward that Destiny where the useful foot has no use..." (vv.872ff).

One further point about the Oedipus Tyrannus deserves noting, since it has hitherto been mostly ignored. It is the mercy shown by the Shepherd when he is given the infant Oedipus by Laius and Jocasta to leave exposed on the mountain. They have pierced the ankles of the infant Oedipus and fastened them together to make certain he dies. But the Shepherd is merciful and gives the infant to another Shepherd. The consequences of this act of mercy are a sequence of terrible misfortunes which Oedipus, Jocasta and the children of Oedipus suffer - and which, incidently, Creon himself later suffers from (as evident in Sophocles' Antigone). Later, after his self-inflicted blinding, Oedipus curses the person who saved him: "May death come to whosoever while roaming those grasslands loosened those cruel fetters..... It was not a favourable deed. For had I died then, no grief such as this would have been caused to either me or my kin." (vv.1349f.). Sophocles clearly states that an act of mercy or compassion can lead to others suffering in the future - and can therefore be unwise.



The Future Reich

National-Socialism, Order and The Triumph of Individual Will

By David Myatt

I

National-Socialism, Music, Order and the Golden Age

The fundamental truth about National-Socialism is that National-Socialism represents and expresses something profound, noble, beautiful and civilized⁽¹⁾. It represents and expresses in a realistic and practical way what, for example, all the great Aryan composers have striven to represent and express in their greatest and most profound music. It makes real - and can make real - that profound noble vision, that intuition, which lies at the heart of such music and which expresses the real essence of very humanity, of what it means to be alive and possessed of the divine faculty of consciousness, of individuality itself. National-Socialism represents and expresses the divine light of human existence itself - and those, for some rare, moments of wisdom and insight when we are aware of the awe, beauty, purpose and order of life itself. And it is such moments of wisdom and insight - of awe - that all great artists and musicians have sought to express in their greatest works throughout the thousands of years of civilization.

National-Socialism represents and expresses, for instance, the sublimity, the divine beauty, the almost ineffable numinosity which Beethoven captured in the Second Movement of his Opus 59, number 3 "Razumovsky" Quartet - and which Schubert captured in parts of his "Death and the Maiden" Quartet. It represents and expresses the inspiring Aryan fury, defiance and joy which Wilhelm Furtwangler captured in his tremendous March 53 yf (1942) Berlin performance of Beethoven's glorious Ninth Symphony. It represents and expresses the Aryan desire to transmute great tragedy and suffering into a noble vision of a better world - for it is the vision which Goethe expressed in his "Faust"; which Wagner expressed in his "Ring" cycle, and which Homer expressed in his "Odyssey" and his "Iliad". National-Socialism represents the divine, awesome but simple and beautiful order which is life and which J. S. Bach captured many times in his beautiful and profound counterpoint. National-Socialism represents and expresses the pursuit of a human, personal, excellence and a human beauty which the Greek sculptor Praxiteles captured and which inspired great artists like Michelangelo and Arno Brecker. But above all else, **National-Socialism represents and expresses what is noble and civilized - the desire for order and goodness made real through a striving for honour.**

Expressed simply, National-Socialism is the culmination of our unique, civilized heritage - a profound yet practical expression of what being human, and being civilized, means. National-Socialism is an expression of the triumph of the Aryan over adversity, tragedy, suffering and disorder; it is a unique expression of the triumph of the Aryan will - of the civilizing destiny of the Aryan, and thus of the very purpose of our lives, as individuals: to capture and try to express the divine order, the divine beauty, the divine excellence, in ourselves and in our world.

Just as we who are civilized and noble at heart, on hearing music such as the Adagio of Schubert's String Quintet (D956) - or Purcell's "Music For A While" (sung by a counter-tenor) - are moved to almost tears, and just as such music captures and expresses the yearning and the often fateful sadness which inhabits our soul, so too can we be moved and inspired by National-Socialism, for this unique way of living, this spiritual movement founded by Adolf Hitler, expresses and represents what, for example, Beethoven was moved to express, all those decades ago.

The sublime, beautiful and simple truth about Adolf Hitler is that he knew - and felt - the inspiration, the awe, the beauty and the sadness which every great artist knows and feels and which inspires them to try and transmute their inner vision, their inner understanding, into a great work of art. Adolf Hitler knew and felt the desire that all great artists have to try and communicate this inspiration, this understanding, to others - and like the greatest of all great artists he possessed a dream of a better, more noble world.

But Adolf Hitler possessed much more than the soul of a great artist; he was much more than a man of noble vision. For he was also gifted with a truly remarkable insight into practical realities and people themselves. He not only yearned to make his noble vision real, but he also - and uniquely - possessed the personal qualities necessary to make it real, against all the odds. In truth, Adolf Hitler loved his people as he desired to create a better, more advanced and more noble society for them, and a more noble world in general. ***The National-Socialism of Adolf Hitler, and his National-Socialist movement, was the means - the living work of art - whereby this truly remarkable genius could communicate and make real his inner, noble, vision of a new Golden Age, a new and higher, civilized order.*** The real genius and the real greatness of Adolf Hitler is that he has given us a practical means whereby we can create a new Golden Age and so continue with the glorious and divine work of evolution which is expressed and represented in race⁽²⁾ and in individual character. He has given us the practical means to fulfil the true and noble purpose of our individual lives - this purpose is to continue the glorious work of evolution which is the human species: to preserve, hand-on and extend still further the divine spark of creation which exists in us and which is made manifest in our consciousness, our ability to think, our ability to understand and discover, and in the civilized order, art, music and goodness we have created. The simple, and profound, truth about National-Socialism is that it is the greatest work of art, of civilization, yet produced. It possesses the power, the inspiration, necessary for us to change our lives for the better, as it possesses the very essence of nobility - of what is necessary to create a new Golden Age and the first truly evolutionary society on this planet of ours. Furthermore, National-Socialism, and National-Socialism alone, possesses the power and the inspiration necessary to continue our upward development through the creation of a Galactic Empire - freeing us from the confines of our planet to thus enable us to fulfil our glorious god-like Destiny among the stars of our galaxy and among the galaxies of the cosmos itself.

National-Socialism is more profound, more awesome, *more Aryan*, for instance, than Beethoven's Ninth Symphony, Goethe's "Faust" or Homer's "Odyssey" - because it is a conscious and rational expression of our very soul, our inner Aryan vision for a more noble world, a new Golden Age *and a new beginning where we can reach up toward a higher form of god-like living.* One can go so far as to say that all great works of Aryan art merely prepared the way for National-Socialism. Before National-Socialism, such works inspired, or could inspire us with noble and civilized feelings, as they could provide us with a momentary insight and understanding - when we attended a performance of such music, for instance. But this appreciation of their worth, the inspiration and understanding so afforded, was and is nothing compared to the insight, advancement, change and understanding National-Socialism can bring us. All this is so because National-Socialism is a living, growing "work of art" - the inspiration, the means whereby we can change ourselves for the better through the power of our will, and a means whereby we can change our society, our way of life, for the better. National-Socialism and National-Socialism alone represents the glorious future which can be ours just as it represents everything which is cultured, noble, ordered, rational, evolutionary and civilized. Everything else represents, in however small a way, the chaos, dishonour and barbarous anti-evolution of a sub-human way of living.

II Tyranny and Zionist Control

Despite the civilized and civilizing nature of National-Socialism, the sad fact is that today the majority of people are unaware of the true nature of National-Socialism, as they are unaware of the truth about Adolf Hitler and his followers. This is so because the uncivilized forces of darkness - and their willing and manipulated followers - have used all their now considerable power and influence to spread their evil lies about Adolf Hitler and his National-Socialism. The reality is that these dark forces have been trying - for over seventy years - to destroy and discredit National-Socialism, for they know that its triumph will mean the end of their sinister messianic plan to control, enslave and mentally condition the Aryan peoples of this world for their own evil ends⁽³⁾.

The reality of the present is that all societies where Aryans are in a majority - that is, all the once Aryan nations of the present 'Western' or Thorian civilization - are repressive and fundamentally anti-Aryan. All

these societies have progressively outlawed the customs of Aryans, as they are all dedicated to creating a "multi-racial" society⁽⁴⁾. All these societies are fundamentally opposed to National-Socialism and the ideals of National-Socialism, and in many of them any expression of National-Socialism, in public, is illegal, just as all National-Socialist books and literature are banned. The reality of the present is that it is right and just to call the modern repressive, anti-Aryan societies which have been created as "evil", as it is right and just to describe those who have spread untruthful lies about National-Socialism and Adolf Hitler as sinister and agents for what is ignoble and uncivilized.

Given the beauty, truth, nobility and civilized nature of National-Socialism - given the honourable conduct of those who fought and died for National-Socialist Germany and Adolf Hitler - and given what the enemies of National-Socialism have done to try and destroy and discredit National-Socialism and its followers, there is no other option but to describe these enemies of National-Socialism as the enemies of civilization itself. However strange it may seem, however distasteful it is, however terrible, however unpopular, however sad and however uncomfortable some individuals may be with it, the truth has to be made known.

The truth is that all the modern societies of our present civilization are what is now called "politically correct" - which means they have introduced or are introducing basically Marxist laws and social policies, designed to create racial equality, for instance, and designed to undermine and destroy excellence of individual character, and the élitism on which such excellence is and must be based. Such "political correctness" is basically the introduction of Marxism and Marxist policies by stealth and deceit. In effect, a whole new type of society has been *socially engineered* by governments making social laws, outlawing Aryan customs and by social policies designed to implement a "multi-racial" society.

The fundamental moral notions of such an engineered society are based upon one or more of the following: 1) Christianity; 2) Marxist socialism; 3) Social and political dogmas deriving from sociology.

These notions are all fundamentally Jewish, or, more correctly, Zionist - they all express a similar "view of the world" based on abstract *ideas*, and on unnatural, anti-evolutionary speculation, such as the dogma of "racial equality". And, more importantly, they are the creations of, or derived from, Jews. Christianity, for example (like Islam) derives from Judaism. Marxism is the creation of the Jews Marx and Engels.

Sociology, and its Marxist doctrines, derives from Marcuse, Durkheim, Mauss and other Jews such as Levi-Strauss. All these doctrines express the same *ethos* or spirit - a rather restrictive way of living based on an abstract dogma and dedicated to trying to make real a utopian society founded on abstract ideas which contradict the laws and truths of Nature. They are all profoundly against individual noble character, against the élitism which produces excellence of character, against higher or civilized culture, and against the reality of Nature as evident, for example, in the differences of race.

The world itself is being increasingly dominated by the Jewish-derived doctrines of Christianity, Islam, Marxism and the "politically-correct", usury-capitalist consumer society of which the increasingly corrupt and increasingly multi-racial United States of America is the prime example. No where is there an example of *what is Aryan* - of a society based on Aryan values and Aryan customs. All that there is, are increasingly tyrannical societies dedicated to everything Zionist (such as the concept of a multi-racial society) and everything anti-Aryan. The "politically correct" basically Marxist dogma of racial equality, and the Marxist, Zionist-created myth of "racism" have been used and are being used to mentally condition and manipulate Aryans, and to create societies which are fundamentally anti-Aryan. The truth is that there has been a deliberate, and long-standing, campaign, by Zionists, to so socially engineer such societies. As the Chief Rabbi of the United Kingdom once explained: "The Jews were chosen to act as pathfinders for the world, and Israel has a special place **to effect the Jew's social engineering upon the world**".⁽⁵⁾

The truth is that these sinister, often hidden, forces invented and propagated the evil lie of the "Jewish holocaust" to condition, manipulate and brainwash Aryans into accepting tyrannical multi-racial societies, and in order to try and discredit National-Socialism and Adolf Hitler. In the same way, these social engineers, and their allies, agitated for a war to destroy National-Socialist Germany and the Aryan vision of a new Golden Age. For over seventy years, these enemies of civilization and of National-Socialism have striven to persuade and brainwash people to believe that they, and their anti-evolutionary doctrines, represent what is "civilised" and "free" - whereas the truth is that they, and their dark doctrines, represent everything which is ignoble, tyrannical and uncivilized⁽⁶⁾.

The truth is that the ignoble war these enemies of civilization began to destroy National-Socialism is still going on, with National-Socialists being persecuted, imprisoned, tortured, injured and killed. The truth of the present is that a great and important war is being fought, and on the outcome of this war the whole future of our human species depends. Two opposing "views of the world" - two totally opposite ways of

thought and of life - are battling for the hearts and minds of our Aryan peoples. On the one side, under the red, white and black of their swastika banner, stands the loyal and honourable followers of Adolf Hitler. On the opposing side, under their blue and white emblems, stand those social engineers, the Zionists, and those who follow the anti-evolutionary, ignoble, doctrines they have created to tame, control and enslave our Aryan race, and other races. Either the legions of Adolf Hitler - and the civilized values of National-Socialism - will triumph, or the Zionists will triumph. The triumph of National-Socialism will mean a glorious future and a continuation of the divine work of evolution evident in race and individual character, while the triumph of Zionism, and their Marxist anti-evolutionary doctrines, can only mean a return to barbarism - the destruction of race, through "race-mixing" and enforced "racial equality", and the destruction of individual character through a Marxist, "politically-correct" tyranny. Were Zionism to be triumphant, the divine light of civilization which Aryans have carried for over three thousand years - from ancient Greece to our own times - will flicker and disappear forever. We must not allow this to happen - the future belongs to us, but we have to be prepared to fight the Zionist enemies of civilization in order to create it.

III Technology and National-Socialism

Technology - and the science on which it is based - is one of the most important creations of our present Thorian, or "Western", civilization. Indeed, science and technology express the Faustian, or Luciferian, *ethos*, or soul, of this civilization⁽⁷⁾. However, due to the distortion inflicted upon this *ethos* - and the Aryan peoples of the civilization - by the disease of Christianity and by the abstract, unnatural doctrines of Zionists⁽⁸⁾, this technology has seldom been used to pursue *Aryan* ideals as it has never been controlled, in an Aryan way, to maintain the necessary balance between the individual, Nature and that excellent creation of Nature, *race*.

Over the last hundred years or so technology has been used to simply provide self-indulgence, comfort, profits, and entertainment and to implement, or try to implement, the abstract doctrines of those "social engineers", the Zionists. That is, technology has been manifestly harnessed in a material way to produce and maintain a materialistic "consumer" and industrial society with individuals, nations, races and Nature herself used in either a profit-driven capitalistic way, or in a totalitarian communist way. In effect, the social engineers, their lackeys and the adherents of their abstract, unnatural, doctrines, have tried, through industry and technology, to harness both Nature and individuals in the service of such abstract and unnatural doctrines. As a consequence, great damage has been done to Nature, individual character and to the races which Nature has laboured to create.

In recent decades, technology has been increasingly used to aid the creation, by Zionists, of the present tyrannical Marxist, "politically-correct" societies which exist in all Aryan nations, with Aryans for the most part docile and tame because well-fed, well-entertained and well-diverted by pursuing materialistic or abstract, Zionist-given, goals.

Instead of liberating the individual, and the race, and being used to elevate or improve the individual and the race - and thus continue the upward progress of evolution - technology has created a society of dependency and State-control, with individuals living artificial lives. The natural balance between the individual, their folk-community, their homeland, their race, and Nature herself, has been totally lost. As a result, the majority of individuals seldom if ever develop any real *character* because the things which can create or contribute to such character are avoided, done-away with or simply no longer exist in the technological, consumer-driven, self-indulgent society which has been created. Furthermore, few individuals now possess the incentive, or the desire, to develop themselves in a natural way because such technology has made life too easy, too comfortable. In all Aryan countries, urban sprawl has developed, industrial development has continued, driven by profits and materialism, and the use of technology has not been governed by any moral guidelines based on *Aryan* values⁽⁹⁾.

The consequence of all this has been the creation of generation after generation of rootless individuals who possess no real sense of belonging, who have never experienced or felt the primal wonder and awe

and danger of Nature, and who have no conscious or even innate understanding of the importance of the natural creations of Nature such as race. In brief, the majority of people today are distanced from the reality of Nature, their own inner reality - or soul - and their natural instincts. Such people are thus easy to control - easily diverted, easily entertained, easily manipulated. An increasingly urbanized "mass-produced" individual has been created - lost to their native, or natural culture; lost to their race and virtually lost to evolution. The whole purpose of the present multi-racial, 'democratic', consumer society is to produce such basically characterless individuals devoid of any understanding of Nature, devoid of any real knowledge of the working of Nature as evident in race and individual character, and devoid of any understanding of their own racial culture and their own innate racial ethos.

Thus, the modern denizen of the urbanized - or even the rural - society of the present has no practical experience of the natural rhythm of the seasons, as they have little or no experience of the harshness, the splendour and the awe of Nature. There is no real sense of belonging - no participation in the natural, slow, change of a particular landscape or place; no slow development of wisdom. Travel, for such denizens, is relatively easy, whatever the weather - cocooned as such denizens are in their fast, heated, automobiles, or in trains or buses. The darkness of night can be done away with by electric lights; the silence of Nature is destroyed by traffic, by urban living, by the music and the sounds pouring easily from radios, televisions and such like. Even the "great outdoors" is increasingly made safe and tamed - with "country walks" (usually reached by motor vehicle, bus or train); with "safety equipment"; with rules and regulations, and "instructors" and "courses" easily available. Individuals have to be "guided", trained by a "qualified instructor" or have the latest "equipment". Risks are reduced, or done away - particularly for children or young adults. One result of all this has been the birth of "adventure" training and the spread of the "Western tourist" seeking pleasurable and challenging experiences in foreign lands - although the challenging experiences, of course, have to be reasonably safe, with such tourists or "adventurers" led by qualified guides or instructors, and so on.

A classic instance of the mis-use of technology - and the detrimental effects of such un-Aryan use - occurs in the motor vehicle, or automobile. This seemed to promise individual freedom, and many other things. But the result of the uncontrolled, self-indulgent, use of such technology has been the destruction of Nature, the loss of community, and the further distancing of the individual from the realness of Nature and life itself. Quite apart from the pollution caused by such vehicles, modern life is now totally dominated by this technological invention, with the natural slow, walking, rhythm and the natural and necessary quietness of life destroyed, with roads and their vehicles dominating over both people and Nature. The unrestricted use of this invention has led to the destruction of both urban and rural communities - since it is easy to "commute" by car to work, or wherever, with little or no necessity to live within walking distance of work or relatives, and with no real need to stay in one's ancestral area or community. Furthermore, the personal ease of travel so made possible by this invention has destroyed real travelling where the traveller was in intimate contact with the landscape passed through, and the local characters encountered. One of the consequences of such easy travel has been the breakdown of that rural isolation and self-sufficiency which aided communal spirit. Little or no thought was given or is being given to the destruction of the quality of life caused by this invention. In brief, an awareness and understanding of *Blood and Soil* - of Nature, homeland and race - has been lost, with the harmony of a natural balance destroyed⁽¹⁰⁾.

In contrast, National-Socialism seeks to harness and direct technology to elevate or improve individuals in a natural, balanced way. That is, it seeks to *use* technology to further the evolution of the individual and the race, as it seeks to create a balanced society where Nature is respected. This is so because quite simply National-Socialism is a conscious and rational expression of the *ethos* of this civilization - it is based on a conscious and rational understanding of Nature, what is necessary to enhance Nature, and on a conscious and rational understanding of what civilization, science and technology are *and can be* in the service of our humanity. Indeed, only National-Socialism expresses, in a conscious and rational way, the essence of what it is to be human - this essence being expressed in *race*, in individual *honour*, in excellence of individual *character* and in that desire to know, explore and understand which is uniquely Aryan⁽¹¹⁾.

Because of this rational and conscious understanding, National-Socialism can create a harmonious society and thus restore the natural balance between the individual and Nature. In effect, such a National-Socialist society, or Reich, is based upon the laws or processes of Nature, as it seeks to elevate or develop the individuals in that Reich in accord with these natural laws. ***The whole structure of the society - from the type of State, to its Institutions, its industry, commerce and its economy - is for National-Socialism simply a means to create and maintain the harmonious balance which is***

necessary to ensure such an evolution in accord with Nature. That is, National-Socialism is practical and realistic, seeing the State - and such things as its economy - as simply a means, as tools to be created, shaped and used for a specific end. The specific end, the goal, of such a National-Socialist State is the continued health, welfare and advancement of the Aryan individuals of that State. A National-Socialist society, or Reich, is thus a society where change and development are *planned* and controlled in accordance with definite moral guidelines. That is, such a society has a definite purpose, a definite aim, with the individuals of that society, and all the structures of that society, cooperating together to strive to achieve that aim. The aim itself is a moral, or spiritual one - the health, well-being and advancement of the people of that society. Expressed in individual terms, the pursuit of noble ideals - of the common racial good - comes before self-interest and before profits.

In the same way, the creations or inventions of technology must serve the interest of the people. A National-Socialist Reich would give a high priority to producing individuals of noble character who possessed an awareness of their duties and responsibilities and who could accept responsibility and make wise decisions based on the wisdom they had acquired. It is such mature, insightful, *honourable* individuals who can govern the society, who can plan and control the development and change necessary in society, and who can create and maintain that natural balance between *Blood and Soil* and *Conquest and Exploration* which is necessary for a healthy, expanding, evolving society⁽¹²⁾ and which enables us to creatively participate in evolution and Nature in accord with the laws of Nature.

Such a creative participation is our unique Destiny, as human beings, and only National-Socialism understands and expresses, in a practical way, what this Destiny is and how it can be achieved. Because of this, National-Socialism is of vital importance for our survival as rational, thinking, civilized, beings. Indeed, only National-Socialism can ensure the survival and advancement of those things which make us, and keep us, human - race, excellence of individual character, honour and the desire to know, understand and explore.

IV The Structure Of A Future Reich

Although at present a new Reich - a National-Socialist homeland or State - is still in the future, it is important for us to have ideals to strive for, and important to give our noble vision of a future Golden Age some practical form by expressing in words what it is that we desire to create.

Basically, the new Reich can arise in two ways⁽¹³⁾. First, by National-Socialists taking control - through revolution or otherwise - of an existing nation or State, and thus implementing a National-Socialist revolution in that nation or State. Secondly, by creating a homeland, and gaining independence for that homeland, either while the anti-Aryan Zionist System of the present is still in existence, or following the collapse/breakdown of that System.

In the first case, National-Socialists will take control of the structures, Institutions and so on of an existing State, and have at their disposal most of the resources of that State. In effect, National-Socialists will be the government of an existing State or nation, and thus will be able to alter the society of that State or nation in accord with their National-Socialist ideals. Such a National-Socialist government will also exercise power over a large number of people.

In the second case, National-Socialists will have only limited power and resources, and the power they will exercise will also be limited. In effect, in the first case, an existing society will have to be radically *changed* into a National-Socialist one - with National-Socialism being implemented - while in the second case a National-Socialist society will already have been created on a small scale. Thus, we need only consider here how National-Socialism can be implemented in an existing nation or State.

Implementing National-Socialism:

We National-Socialists view our present society - whatever country we presently reside in - as *decadent*, corrupt and devoted to sub-human values. In particular, this society has lost, or destroyed, the natural balance which should exist between the individual and Nature, and between the individual, their local community and their larger racial community. *Blood and Soil* has become replaced by *Money and Pleasure*.

One of the priorities of a National-Socialist revolution in an existing nation or State is to restore the natural balance which should exist, and which must exist if individuals are to live healthy lives in harmony with Nature. This means replacing the unhealthy, unnatural, uncivilized, ugly urban developments and urban sprawl which have been created in all Aryan nations. No one can have any real pride in belonging to any modern city or town, since such places have no real identity, no real *Aryan* culture, and no real sense of racial community. They also lack a real sense of noble purpose. Mostly, they are bustling, noisy, dirty places of industry, commerce and materialism surrounded by or containing large housing estates and dominated by the traffic of motor vehicles which grow ever more invasive. Increasingly, these cities and towns are becoming more and more "multi-racial", and more and more overcrowded, with every expansion destroying more land. People living in such areas are forced - by the prices of houses and accommodation - to live in close proximity with each other, with small gardens (if they have any garden at all) and with few open and wooded spaces. Each new development - residential or commercial or industrial - is constrained by cost and by the all-pervasive motor vehicle.

The first thing that needs to be done is to remove non-Aryans from such places, and from the State in general - whatever the cost in terms of human suffering and whatever the practical difficulties. The whole nation or State has to become an Aryan-only one, for this and this alone enables a natural balance to be restored, health and vitality obtained and future evolution made possible. Only such a racial separation can maintain our very humanity and the civilization based upon that humanity⁽¹⁴⁾.

The second thing that needs to be done is to make urban areas decent places to live where people can be free of the noise, manic pace, rampant selfish materialism and decadence of modern sub-human living. In brief, Nature has to make a reappearance, with urban living made human again - with humans and Nature given priority over motor vehicles, commercialism, materialism and so on. Initially, this means an efficient, technologically advanced, subsidized public transport system, with whole areas closed to commercial and private motor vehicles and people encouraged to be healthy and cycle or walk. [The streets would naturally be safe places under a National-Socialist government, with residents encouraged to arm and defend themselves, with regular community patrols by neighbourhood groups, and with the restoration of Aryan justice and punishments for those found guilty of cowardly crimes - for example, stocks would be set-up in public places, with people encouraged to throw items at and mock the offenders so exhibited.] A new commercial transport system would be constructed - mainly using existing urban roads - which allowed for the efficient transportation of goods. This system would be connected to railway stations, with the railway network used to transport most goods between urban areas.

Whole urban areas would be demolished to make way for large parks, lakes and woods, with new urban developments (such as 'retail parks') severely restricted. A new style of housing development would be encouraged, with affordable (if necessary government subsidized) detached houses with large gardens and a plot for vegetable cultivation. Incentives would be given to encourage small, independent, shops in town centres and in suburbs.

In the country, an efficient, technologically advanced and subsidized public and commercial transport system would be developed, with railways a priority, and the construction of new lines and stations. The aim would be to significantly reduce the number of vehicles on the roads by making private and commercial vehicles uneconomic compared with a subsidized and efficient public and commercial transport system. In general, rural life would be re-vitalized, with tenant farms, and small-holdings made available, and rural amenities - such as Schools, public transport and shops - encouraged and subsidized. Good quality, low cost rural housing for young people would be built, with grants of land made available to encourage young families to grow their own produce. Humane farming methods would become compulsory, with livestock reared outdoors, and "battery farming" discouraged. Encouragement would be given to produce more organic produce, and significantly reduce the amount of pesticides and chemicals used in farming. Thus would the food of the Reich become nutritious and healthy again.

Education would become National-Socialist - with National-Socialist values and Aryan culture taught, and with the development of noble personal character given priority. The State would once again seek to care for its people in a noble way, providing excellent State health care, hospitals and welfare facilities.

In general, what development would be allowed, in such a National-Socialist society, would be that which was considered necessary for the health, welfare and advancement of the race in general - that is, the health, welfare and evolution of Aryans would come before any other consideration, be such considerations economic, business, commercial, personal or whatever. In brief, Aryan people would come before profits and before other races, just as the good of the folk in general would come before self-interest and self-indulgence. Individuals would be taught and learn to respect Nature, to strive for personal excellence, and to strive to make the world a better, more noble place, by implementing the

noble idealism of National-Socialism. They would develop their character, their innate abilities and their innate nobility, as they would learn to joyfully accept responsibility and do their duty to their fellow Aryans and civilization in general.

A whole new society would be created, based upon the reality of Nature as evident in race and in individual character, with this society consciously striving to evolve and change for the better, so changing and so evolving the individuals within it⁽¹⁵⁾.

What is vitally important is the noble ideals of National-Socialism are used to change society for the better. This means that plans and schemes, based on these ideals, are made and introduced - that is, that guidelines for technology, industry, development and change are *consciously* and nobly made, and are implemented. This means such a society is consciously ordered - structured and controlled according to definite, conscious, criteria with these criteria reflecting what is moral, and Aryan, and thus necessary for individuals to live healthy, balanced, noble lives. Developments, and change, must be *planned* as they must be implemented in a practical way. All such development and change must be based upon, or take account of, Aryan values. That is, it must be moral - for the good of the Reich, and the individuals within that Reich.

A priority is to convince people that such planned change is necessary - ***for such change, to be at all National-Socialist, must be done with the consent, knowledge and willing cooperation of the people.*** Of course, such idealistic changes will often be difficult to undertake, as they will require a totally new economy to make them possible. But such changes express the essence of the National-Socialist revolution and therefore everything - from the economy of a State to the willing cooperation of the most rural individual - must be harnessed to make them possible. It is fundamentally a question of idealism made conscious and a triumph of the will. National-Socialism provides us with the conscious understanding necessary to change our lives, and our society, for the better as it shows us that we can bring about such changes through a triumph of the will. Obstacles and difficulties are made to be overcome - and if we possess the determination and an idealism based upon the realities of Nature, then we can and will change ourselves and our world for the better.

V

Morality, National-Socialism and the Triumph of Individual Will

The National-Socialism of Adolf Hitler is a unique, civilized and revolutionary way of living, or religion, because it is based on a *human* ideal and because this ideal is noble and evolutionary.

The morality of National-Socialism - the standards of behaviour which individual National-Socialists strive to uphold - derives from the human ideal of personal *honour*. An honourable individual strives for excellence, as they strive to be noble, for honour is the natural and healthy instinct for nobility and excellence made conscious through a code of personal conduct. This striving - implicit in personal honour - means a self-discipline, the pursuit of a noble aim or an ideal. For National-Socialists, what is good, and thus civilized, is what is honourable and noble; what is bad or wrong, and thus uncivilized, is what is dishonourable and ignoble. The morality of National-Socialism is thus based upon personal *character*, as the application of that morality, by individuals in their everyday lives, leads to the creation - or can lead to the creation - of noble mature individuals possessed of individual character.

Furthermore, personal honour, and a striving for excellence, mean an acceptance, by the individual, of the importance of will, or self-discipline. This will, this self-discipline, involves or is based on an aim, an ideal. Fundamentally, will - or self-discipline - means changing or transforming one's self by striving for an ideal based upon excellence of individual character; that is, based upon nobility. Thus, *there is implicit in the concept of personal honour an acceptance, by the individual, that they can - and should - change themselves for the better through an act or acts of individual will.* National-Socialists regard those who are self-disciplined and who pursue a noble aim or an ideal as better individuals than those who lack self-discipline and who do not pursue, or strive for, a noble aim or an ideal.

In contrast to National-Socialism, all other ways of living, all other philosophies or religions, base their morality on a non-human abstraction - on what undermines or destroys individual, noble, character. Instead of an ideal, based on the best, most honourable or most excellent *individual* - as in National-Socialism - there is an abstract morality based either upon a "god-given" (or prophet-given) theological dogma, "sin" or upon communal "guilt" or "taboo". ***National-Socialism implies an upward evolution of***

personal character based upon an individual using their will to change themselves through pursuing a noble ideal, with this noble ideal representing the reality of Nature and the higher living which is civilization. All other moralities imply either a striving to conform to or uphold a set of historical "commandments", or a desire to avoid "sin", "guilt" or what is "taboo". The result is that conventional moralities are restrictive, with individuals who follow them - or who try to follow them - primarily concerned with avoiding what is considered sinful, "perverse", taboo or "unlawful". A further consequence of such moralities is that they are dogmatic - based upon edicts, commandments or laws, god-given or given by some prophet, with these edicts, commandments or laws having to be "interpreted" by some usually religious authority or Church.

In addition, the "commandments", edicts or laws upon which conventional moralities are derived from, are almost invariably contrary to the facts, or reality, of Nature - to what does exist, and to what might or should exist without such an artificial morality. In effect, conventional moralities are not based upon - or do not reflect - the reality and the truths of Nature, life or a healthy, evolving individual existence. National-Socialism, however, is unique in being based upon - and in reflecting - the reality and truths of Nature, life and healthy, evolving individual existence.

The consequence of conventional morality is the production, or creation, of individuals - and societies - who are distanced from Nature and the truths of existence, and who seek to control Nature, and individuals, in an unhealthy, abstract way. The result is generally the production of individuals obsessed with sin, "normality" or abstract, dogmatic *ideas*, and the destruction, or undermining, of individual character, excellence and nobility. In brief, the production of a rather characterless "mass individual" pursuing abstract or meaningless goals, and the production of a society detrimental to Nature and the evolution, or advancement, of the individuals within it.

Two examples will illustrate these things. The first example is Christianity. One of the fundamental tenets of this religion - and thus of its morality - is the inherent "sinfulness" of individuals. Christianity considers, for instance, that "the imagination of a man's heart is evil from his youth" [Genesis 8:21]. Furthermore, Christianity considers that all individuals - and all races - are "equal in the sight of God". The result of these, and similar, abstract *ideas* is the desire to create an egalitarian society where race, the natural or instinctive excellence of individual character, and the natural and healthy striving for an ennobling *ideal*, no longer exist. In this society, the standard for individuals to admire and to try and emulate is the generally law-abiding, "peace-loving", race-mixing individual concerned about all of their "fellow human beings" and concerned with not committing or doing what they have been told is the "sin" or the "evil" of "racism". This religion, its morality, and the individuals who uphold such a morality, are thus in conflict with, and opposed to, their own innate healthy nature, and Nature herself. They are trying or desire to do away with their own "sinful" nature, as they are trying or desire to do away with the reality of Nature manifest in the differing races which exist, and in the striving and differences between such races manifest naturally in conflict, separate territory and separate culture. They are trying to force themselves, and others, to conform to an abstract idea and an abstract dogma. The result is more conflict, not less - more conflict within themselves; more guilt; more conflict in the world since to create such a society as they desire, based on their unnatural ideas, requires compulsion, dogmatic legislation and a tyrannical enforcement - the forcing of individuals, and Nature, to fit-in with such abstract ideas, with the punishment and/or "re-education" of those individuals considered to be "heretics" because they do not believe in or do not adhere to such abstract, unnatural ideas and dogma. In contrast to such abstract, unnatural, and ultimately de-humanizing ideas of Christianity, National-Socialism accepts the diversity of Nature evident in separate races, as it accepts the importance and naturalness of individual character. It further and importantly accepts that most individuals are natural and good by nature, and require only good honourable leadership, or guidance, for that innate goodness to become manifest, as National-Socialism also accepts that individuals have the capacity to evolve, or develop themselves further. National-Socialism seeks to work in harmony with Nature by, for instance, using the foundation of separate races to develop and advance the uniqueness of each race.

The second example concerns individual behaviour and what conventional moralities would call a "perversion", a deviancy or a departure from the norm: that is, homosexuality. National-Socialism understands this not as some sort of departure from some norm, but rather as a failure of individual *will* and a lack of individual purpose. According to National-Socialism, homosexuals, for instance, place their own self-interest, their personal pleasure before the duty *all* individuals have to advance themselves and their race *through an act or triumph of will*⁽¹⁶⁾. This twofold duty, according to National-Socialism, exists because it is what makes us *human* - it is the foundation of our very humanity. This duty is what makes us - or can make us - honourable and thus civilized individuals. It is what raises us or separates from sub-

human, animal, living. To do our natural duty is to act in a disciplined and honourable way. If we fail to do this duty - preferring, for example, to selfishly indulge ourselves - we are showing or revealing a basic weakness of character; we are being *decadent* or sub-human. National-Socialism considers practising homosexuals to be decadent because by so indulging themselves, they are placing their own selfish pleasure before their duty to their race as they reveal they lack the will to try and change themselves, or at the very least restrain from so selfishly indulging themselves. It is the duty of every individual to preserve, aid or extend their own unique race - thus building upon the foundations they themselves have inherited from their own ancestors, and thus aiding what Nature has laboured over millennia to create: separate, pure, races. Thus, if a homosexual cannot father racially pure, healthy, children, then they have a duty to restrain their own selfish desires and work to aid or advance their own race in other ways, for example through public service. What is important is that they strive to achieve their own individual triumph of the will as they strive to do their honourable duty to their race. This may make them unhappy in some ways - but it is honourable and human to do one's duty, to strive for something better, as it is dishonourable and inhuman to neglect one's duty by selfish indulgence. Duty, self-discipline and honour come before selfish pleasure, happiness and selfish indulgence. An individual who possesses the desires or the inclination or even the 'nature' of a homosexual, who strives to control themselves, who strives to change themselves through an act of will, and who strives to do their duty to their race, has ceased to be a homosexual.

Fundamentally, and most importantly, *National-Socialism maintains that most individuals can change themselves for the better by an act of will*. That is, National-Socialism maintains most individuals have the innate capacity, the potential, to so change or develop themselves. All that most of them lack is the will to so change - and a noble aim, or a noble ideal, to harness that will to. National-Socialism provides such an ideal, such an aim, enabling this change for the better to be achieved. Individuals so change themselves when they strive to be honourable, and when they strive to do their duty to their race and thus to Nature herself.

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Footnotes

1. The civilized nature of National-Socialism is explained in *Vision of a Future Golden Age - National-Socialism and the Importance of Honour* and in *The Nobility of National-Socialism*. See also the others works in the fourteen volume Thormynd Press National-Socialist Series.
2. See, for example, 'The Spiritual Importance of Race' in *The Religion of National-Socialism* (Volume IX of the Thormynd Press National-Socialist Series).
3. See *The Truth About National-Socialism and Adolf Hitler*. See also 'The Tyranny of Social Laws' in *National-Socialism, Aryan Culture and Aryan Freedom*.
4. Aryan Customs are described in *National-Socialism, Aryan Culture and Aryan Freedom*.
5. Quoted in *The Guardian* newspaper (London) 7th August 93 yf [1982].
6. See, for example, *Essays in Aryan Revolution*. Also of interest are *Vindex - Destiny of the West*; 'Social Engineering and Zionist Control' in *National-Socialism: Principles and Ideals*, and *The Truth About National-Socialism and Adolf Hitler*.
7. For instance, see *Vindex - The Destiny of the West* and Chapter III of 'National-Socialism: Principles and Ideals'.
8. See the works cited in the previous footnote, and also 'National-Socialism, Aryan Culture and Aryan Freedom.'
9. For Aryan morality, see *National-Socialism, Morality and Justice* and Chapter V of this present work: 'Morality, National-Socialism and the Triumph of Individual Will'.
10. See 'The Harmony of National-Socialism' in *The Numinosity of National-Socialism*.
11. The essence of our humanity is outlined in 'The Spiritual Importance of Race' in *The Religion of National-Socialism*, in 'The Philosophical Foundations of National-Socialism' in *The Numinosity of National-Socialism* and in *Vision of a Future Golden Age: National-Socialism and the Importance of Honour*.
12. See 'The Harmony of National-Socialism' in *The Numinosity of National-Socialism*.

13. The main means of creating such a Reich are outlined in *The Strategy and Tactics of Achieving Power - How To Create A National-Socialist Revolution*. See also *Essays in Aryan Revolution*, and *National-Socialism, Aryan Culture and Aryan Freedom*.

14. See 'The Spiritual Importance of Race' in *The Religion of National-Socialism* and 'The Philosophical Foundations of National-Socialism' in *The Numinosity of National-Socialism*.

15. Further details concerning this future National-Socialist society are given in: (1) 'The Harmony of National-Socialism' in *The Numinosity of National-Socialism*; (2) 'The Thousand Year Reich' in *The Enlightenment of National-Socialism*; (3) 'Eugenics and Racial Socialism' in *National-Socialism, Morality and Justice*; and (4) 'National-Socialism and the Fight Against Decadence' in *National-Socialism, Morality and Justice*. These works form part of the fourteen volume Thormynd Press National-Socialist Series.

16. This duty is outlined in 'The Numinous Significance of Adolf Hitler' in *The Enlightenment of National-Socialism*; in 'The Spiritual Importance of Race' in *The Religion of National-Socialism* and in 'The Philosophical Foundations of National-Socialism' in *The Numinosity of National-Socialism*. These works form part of the fourteen volume Thormynd Press National-Socialist Series.



Honour, Loyalty and Duty

An introduction to National-Socialism

By David Myatt

Preface

The purpose of this work is to provide a basic introduction to that 'world-view' or *Weltanschauung* which is known as National-Socialism and which Adolf Hitler created.

This introduction to a much maligned creed is written by a National-Socialist and as such will present National-Socialism as it actually *is* and not as it has been made to seem by the untruthful propaganda of its enemies.

In this present decadent age, National-Socialist views are heretical - and expression of them in many 'Western' countries which claim to be 'democratic' is illegal. The Governments of these, and other 'Western' countries, have imposed a tyrannical "political correctness" on their peoples by social and political legislation and policies: legislation and policies which, for instance, increasingly favour those non-European races who have settled and are settling in Western countries, and which make any vocal or written expression of European or Aryan racial pride and cultural awareness at best seem 'morally reprehensible' and at worst, an actual crime.

The revolutionary creed of National-Socialism challenges this "political correctness" as it challenges both the decadent⁽¹⁾ Governments of all Western countries and those people who partake in or encourage the decadence that infests all Western nations.

I Basic Creed

National-Socialism is a racial creed - that is, it is concerned with, and only with, a certain race (the Aryan or 'White' race), *and* it places race itself (and the folk communities which compose the race) at the centre of things.

National-Socialism represents the soul or collective *psyche* of the Aryan - and it expresses, in a practical, realizable way, the Destiny of the Aryan race. National-Socialism affirms certain fundamental and inescapable truths regarding civilization and individuals. It affirms that civilization is a higher form of living - an evolutionary leap out of barbarism - as it affirms that for civilization to be created three things are necessary. These are creativity, heroism in the service of the folk or community, and the pursuit of (or struggle for) excellence. It affirms that for civilization to be maintained and expanded, the communities of the civilization must strive to uphold nobility and make nobility an ideal to be aspired to. Nobility is, in effect, a certain personal **character** - a noble person is someone who adheres to certain standards, or values/ideals: chief among which are **honour, loyalty**, and devotion to **duty**. By adhering to these, the person becomes distinguished by their behaviour and/or their exploits. The feature which underlies all these values or ideals is service by the noble individual to others or to a cause - that is, the individual is prepared to place others and/or their ideals before their own self interest.

Furthermore, National-Socialism affirms that of all the races which have evolved on this planet due to the workings of Nature, the Aryan has been shown to be the most creative and the most noble: that is, that the Aryan has been gifted by Nature with an ability to create and maintain civilizations over and above the ability of other races. National-Socialism makes conscious the Destiny of the Aryan, as, by its other affirmations, it makes conscious those factors which have (mostly instinctively) created and maintained civilizations in the past. This Destiny is fundamentally an awareness of the importance of the Aryan in creating and maintaining civilization, as well as an understanding that it is possible for us to evolve even further, even higher - to create higher, more noble, civilizations and thus create even higher beings: to take our race to the pinnacle of evolution.

Thus, National-Socialism asserts that for this present civilization to be maintained and expanded, and for future, higher, civilizations to be created, the Aryan must be preserved and improved - and that racially-aware Aryan folk-communities must be created dedicated to upholding nobility and pursuing excellence.

National-Socialism makes the individual Aryan aware of these things - that is, it gives the individual an understanding of their own lives in the context of their racial heritage and their future potential. According to National-Socialism, the individual member of the race is not an isolated being - they belong to their folk, and this belonging means that all individuals have certain duties and responsibilities *if they are to fulfil the potential which is latent within them and which is bequeathed to them by their ancestors*. These duties and responsibilities are to those things which are beyond them as individuals - to their family, their folk-community, to the race and ultimately to what has made the race itself possible and given it the gifts it possesses (and which thus are given in varying degrees to the individuals of that race). What is beyond the race is Nature itself - those processes or forces which shape evolution, and which our ancestors called 'the gods'.

National-Socialism asserts that the goal for each individual is a noble one - that is, that the purpose of individual existence is not solely to achieve a certain material well-being, 'happiness' or pleasure; neither is it to strive to obtain a personal 'redemption' and thus a place in some sort of 'heaven' after death. National-Socialism sees such aims as these as selfish - decadent and uncivilized. The noble goal which National-Socialism gives to the individual is the fulfilment of their latent potential through the pursuit by the individual of excellence for the race itself. That is, the goal is to contribute to evolution in a positive way - to continue what evolution has wrought over millennia. This is achieved by individuals keeping their race pure (and thus producing descendants who are at the same high level of evolution and who can take it even higher) and by striving to live in a noble way according to their own talents and abilities - by striving, for instance, to achieve everlasting glory for themselves by doing heroic, noble deeds and thus aiding their folk-communities and the race itself, and/or working for the benefit of their folk: to improve the folk, aiding others to achieve their potential by, for instance, properly nurturing and farming the land, or inventing/discovering things.

This goal makes National-Socialism idealistic - that is, it reflects a desire for something better than, something beyond, selfish hedonism. It reflects the Aryan desire for a civilized way of life. It is a move upward - away from basic instincts, desires and greed. It is profoundly anti-materialistic. And yet it is realistic and in conformity to what exists - it reflects the laws of evolution, of Nature itself, as the many religions based on 'personal salvation' deny those laws and thus negate with their sentimentality and unprovable 'heavens', the potential of individual existence.

National-Socialism seeks to make this idealism real by re-organizing society and by creating folk-communities which uphold National-Socialist principles. In this, National-Socialism is a genuinely revolutionary movement, for it asserts that only by dismantling the old order, which is dedicated to selfish hedonism and/or multi-racial consumer materialism, can a New Order be built. This revolution involves a complete transformation in present-day ways of living and attitudes - and requires individuals to transform themselves by trading the decadence of the present for nobility and the pursuit of excellence. It requires standards of excellence, of beauty, of nobility to once again be accepted in all things - in everyday life just as much as in things like music, literature, art, architecture and drama. Furthermore, National-Socialism insists that these things - that this transformation of society toward noble idealism - can and will work. That is, National-Socialism affirms that we as Aryans have the ability, the will, the courage - the essential *goodness* - to make this New Order real: to actually build a better, more noble world for ourselves, our children and future generations. It really is only a question of whether we, in sufficient numbers, want this type of world strongly enough.

National-Socialism asserts that the present materially-centred order - as manifest in all 'Western' societies - is doomed because: (a) ultimately the pursuit of selfish hedonism leads to social dis-integration and chaos; (b) the egalitarian and multi-racial doctrines and policies being pursued by all 'democratic' societies undermine and destroy standards of excellence, nobility, and beauty, and thus lead to decadence; they also undermine, and destroy, personal *character* and thus leadership, placing dogmatic abstract ideas over and above the practical understanding gained by experience; (c) the racial inter-mixing that is occurring will assuredly lead to the downfall of the most creative and noble race, the Aryan, and thus the civilization the Aryan has created and maintained.

Before this downfall occurs, the tyranny which is evident, for example, in the outlawing of certain political opinions and views and in legislation designed to pacify the majority by dis-arming them and making any effective effort by individuals to combat things like criminal violence illegal - this tyranny will increase. National-Socialism enables the yearnings of the majority of Aryans for a better, more civilized world, to be made real. The only alternative is a further decline back toward barbarism and, ultimately, the downfall of civilization.

Naturally, the above is not how the majority of Aryans perceive National-Socialism. This is not surprising, given the intensity and virulence of anti National-Socialist propaganda over the past seventy years. Some of the oft-repeated lies about National-Socialism are dealt with in Appendix I.

II The Making of a National-Socialist

A National-Socialist is someone who not only upholds or supports the creed of National-Socialism, but who also applies the principles and ideals of National-Socialism in their everyday life. Being a National-Socialist means striving to live in a National-Socialist way. For the individual, this means championing those values which are central to National-Socialism - that is, **loyalty, honour, duty**.

Every National-Socialist commits themselves, without reservation, to these values. The **duty** of a National-Socialist is to fight for and on behalf of their race: to participate in the struggle to bring about a National-Socialist revolution. A National-Socialist gives their **loyalty** to their Comrades, their leader if they have sworn loyalty to him, and to the Cause of National-Socialism itself. A National-Socialist is obliged by their **honour** to strive to act in a noble way - to be loyal, to do their duty and to uphold the noble idealism of National-Socialism and thus civilization itself. These values, and this commitment, mean that each and every National-Socialist possesses or strives to possess, a certain **character** - and it is this personal character which is the hall-mark of a genuine National-Socialist.

Of course, this commitment is not easy - as these values are often difficult to uphold, particularly in a decadent world. But what is vitally important, is that the idealism behind this commitment and these values not only exists but is aspired to, for only by striving to possess this ideal, to make it real in the lives of individuals, can what is really good and noble survive and flourish.

A National-Socialist will not compromise with the decadence of the modern world, for they see and understand that decadence as being symptomatic of decay and disease: as being unhealthy and ignoble. Decadence is fundamentally a decline in or a loss of, excellence. Excellence itself is what is supreme, what is worthy - that is, what is worth-while, of quality; beyond the transient and the mundane. Excellence is the setting of high standards and the pursuit of them - a striving for what is ideal or archetypal.

Excellence implies improvement - a moving forward to a higher level set by the ideal or the archetype. It is thus evolutionary - contributing to existence by upward development. What is worthy, for the individual, is what is noble - what is civilized: that which adds in a positive way to evolutionary development. What is not worthy is what is transient, what is de-evolutionary: what is ignoble, uncivilized.

Decadence is the abandonment of standards and a levelling-down. It is the pursuit of the common in place of the striving to reach a higher level. Decadence is the wallowing in the transient. But perhaps most of all, on the individual level, decadence is lack of real **character**. Decadence elevates cleverness, 'education' and intellectual pretension over and above experience, courage and heroism. Decadence elevates self-indulgence above self-discipline. Decadence denigrates duty, honour and loyalty. Decadence affirms those things which those of weak character espouse - pacifism, peace, equality, 'harmony', inter-racial 'love'. Decadence is materialistic - it mocks idealism, the *numinous*, and the profound, and in place of the aesthetic of beauty, it champions the ugly and the banal. Decadence is, fundamentally, a manifestation of what is weak, shallow, pretentious and vain. It is the philosophy, and the aesthetics, of the coward.

All the societies of the West are infected with decadence as they are infested with decadents who, sadly, belong to and who disgrace the Aryan race. This decadence is evident in modern 'music', in modern 'art', in modern 'literature' - and in the slovenly, un-disciplined, dis-honourable loutish specimens who infest the cities, the towns - and even rural areas. It is evident in the empty, arrogant, selfish, ill-disciplined hedonistic behaviour that has become prevalent, particularly in the young. It is evident in the growing use of 'drugs' and in the desire of individuals to first and foremost "have a good time" with no thought given to concepts like honour, duty and loyalty - or whether their behaviour is befitting for members of the most creative and noble race on earth. Decadence is evident in the lack of racial pride, in a lack even of racial awareness - in the deriding of the achievements of our ancestors. It is particularly evident in the encouragement and sympathy given to other cultures and other races.

All these things are symptoms of weakness - of a decline in vigour, of a loss of contact with the collective *psyche* or soul of the race. They are signs of a decline in civilization because they are contradictions of what is essential to civilization - that is, civilized **behaviour** and a civilized **outlook**. Civilized behaviour means honour, loyalty and duty; a civilized outlook is one which transcends the merely personal (if only

instinctively) - it is the appreciation, by individuals, that they are part of something beyond themselves (their folk and the civilization it has created and maintained). It is an understanding (again, often instinctive) that they have a role in - and a responsibility toward - the upkeep of their folk and its civilization.

National-Socialism makes this behaviour and this outlook **conscious** - that is, it makes us consciously and fully aware of what civilization means and entails for us as members of a civilization. In this, National-Socialism is a step forward in our understanding of the world and ourselves - it enshrines, in its creed, the wisdom of thousands of years of civilization. Hence, a National-Socialist is someone who embodies *in a practical way* this wisdom - someone who by their actions and their style of life is positively contributing to civilization and evolution itself.

National-Socialism makes us, as individuals, aware of our duties and responsibilities, as it gives us an outlook which is civilized. We have a responsibility to uphold honour, loyalty and do our duty to our race, our civilization and, ultimately, ourselves - for only by being responsible in this way can we fulfil the potential that is latent within us. A civilized outlook is one which accepts the responsibilities civilization imposes - and a part of this outlook is the understanding of the importance of race (and the folk-communities that make up the race) in the creation and maintenance of civilization.

But National-Socialism does much more than this - it shows us how it is possible to extend ourselves and civilization itself, to a higher level. It gives us the **practical** means whereby we can create higher, more noble, beings, fulfil our own potential, and create ever greater, ever higher civilizations in the future.

Every National-Socialist is a committed individual. They are committed to striving to uphold those values which make civilization possible and which positively contribute to evolution. They are committed to making others aware of what civilization involves, of the importance of race, individual character, and the pursuit of excellence. They are committed to the struggle to change the decadent System of the present and replace it with a revolutionary New Order. They are committed to what is positive, vigorous, and life-enhancing.

Such commitment is real, and means a National-Socialist is prepared, if necessary, to die to further the Cause - to uphold those values and those standards which are vital to National-Socialism and thus civilization itself.

It has to be emphasized that being a National-Socialist involves this commitment and this striving to uphold honour, loyalty and duty. Anything else is unsatisfactory - and no one has any right to call or describe themselves as a National-Socialist unless they are prepared to live their lives in a committed way and uphold those noble values. A National-Socialist, by virtue of what National-Socialism is, represents civilization itself.

Of course, mere followers or supporters of the creed of National-Socialism are not expected to make this commitment and undertake such a striving. But a National-Socialist must because, fundamentally, **National-Socialism means the creation of a new type of person**: someone who embodies in real life what is best in our race and civilization, who expresses in their living, our unique racial *psyche*, and who understands and knows and accepts the importance of race, of excellence, of individual character. Such a person fulfils, or can fulfill, the unique and great potential of our race.

A National-Socialist sets high standards of behaviour and achievement for themselves because these high standards make National-Socialism real. Anything less is not National-Socialism. For example, a National-Socialist, committed to honour, loyalty and duty, would not undertake any action which is dis-honourable or ignoble - even if by such an action they sincerely believed they might advance the Cause itself. But such a belief would be, and always is, wrong. To undertake such an act or action - or do anything which contradicted the noble principles of National-Socialism - is self-defeating in the end since such acts cannot advance the Cause because they undermine and ultimately destroy what is being fought for: nobility, honour, loyalty and duty. One can never further something by implementing its opposite.

It is unfortunate that since 1945 many individuals have falsely called or described themselves as 'National-Socialists' without really understanding what National-Socialism is and what being a National-Socialist implies. Many of these individuals have been decadent specimens who had little or no understanding of honour and even less of loyalty and duty. Their actions and their behaviour have sullied and tarnished still further the image of National-Socialism. Such individuals have, sometimes, in the name of National-Socialism, committed dis-honourable, ignoble and cowardly acts, as they have, quite often, compromised themselves with decadence by, for instance, accepting and condoning modern 'popular music' and adopting slovenly dress. Quite often, these individuals have little or no real self-discipline and sometimes resort to cowardly attacks on members of other races. They are often disloyal - because it is

easy - and happily spread rumours and lies about other Comrades, as they are seldom if ever prepared to accept authority.

It has to be repeated that such individuals are not, and never have been, genuine National-Socialists - they have merely used the name of National-Socialism for their own decadent and/or ignoble ends. It has to be further stressed that it is by their personal behaviour, by their actions, that genuine National-Socialists are known. Any ignoble, dis-honourable, cowardly or treacherous act cannot be a National-Socialist one - and anyone inclined toward such acts is not wanted in the National-Socialist movement. There cannot be, and will not be, any compromise over this as there cannot be any compromise with the forces of decadence.

III The Spirituality of National-Socialism

In a very important sense, National-Socialism is profoundly spiritual. 'Spiritual', correctly defined, means concerned with the soul or *psyche*: the fundamental concern of National-Socialism is with the Aryan and the collective *psyche* (or racial spirit/racial soul) of the Aryan. The concern of National-Socialism goes beyond the merely material - with creating a particular type of government and a materially prosperous way of life to ensure social and economic justice for all Aryans - since National-Socialism expresses the fundamental truth that material prosperity, without spiritual depth, **without perspective**, is meaningless. Where National-Socialism parts company with other non-material creeds and philosophies is in affirming and insisting that genuine spiritual health can only come from what is life-enhancing, practical and real. All other presently-existing non-material creeds and philosophies fundamentally deal in abstractions, and the dogma and faith needed by 'believers', just as they concern themselves with the 'salvation' of the individual in isolation - they posit some kind of "heaven", some kind of "nirvana" where those individuals who have sufficient belief or "been saved" or pleased their god or been "compassionate/meek" enough will go after death. They also posit various types of "hell" where unbelievers will spend eternity (although some posit a cycle of re-birth until individual 'salvation' is attained). Fundamentally, all these creeds, philosophies and religions are ego-centric - they postulate that the meaning of life, for each individual, is 'salvation' and an 'after-life', usually in a heaven. All of them, in varying degrees, deal in "sin" - with making people feel guilty about various things, usually connected with the pleasures or beauties of life itself. All of them have some god, or some being, who is supreme - omnipotent.

In contrast, National-Socialism affirms that the purpose of individual existence is not some kind of selfish 'personal salvation' but rather the perfection of life itself by individuals striving to contribute positively to evolution. Further, it states that this striving **enhances** the life of the individual so striving. For National-Socialism, this perfection is continuing the work of Nature - Nature has produced, over millennia, **race** and the sub-divisions therein. It has evolved folk-communities, bound by a common *psyche* and an instinctive sense of Destiny, and produced from them civilization itself. The perfecting of life therefore lies in preserving, and expanding upward through the quest for excellence, race itself ⁽²⁾.

Furthermore, this perfection and this striving - and only this - maintains the natural balance of Nature itself. It is derived from, and is in harmony with, what is really and practically beyond us as individuals - the laws, forces or processes of Nature. That is, it is a genuine conscious expression of what actually is real, what exists - as the abstractions and dogma of conventional religions and non-material creeds are unreal, untrue, mere **speculation** and **belief**.

Because of this, the spirituality of National-Socialism is healthy, invigorating, joyful - in many ways it re-expresses, in a more conscious way, the attitude that lay behind the noble civilization of ancient Greece. It is a healthy spirituality because it respects the laws, processes or forces of Nature - because it works in harmony with evolution, and not against it, as all ego-centric, moralizing religions and creeds work against evolution and Nature by ultimately denying life itself and by denying its value and thus denying **individuals the opportunities to go beyond what they are at any one moment**.

The fundamental error of all ego-centric doctrines, religious or otherwise, is the arrogant presumption that Nature or evolution has been - or can be - overcome, or 'conquered': that mere dogma and belief have somehow 'freed' us from the laws, processes or forces of Nature; that it is possible, by implementing abstract social, religious or even political ideas, to somehow change or "rise above" those laws, processes or forces. This arrogant presumption - common, for instance, to Christianity, Marxism and liberalism - derives from a distinct lack of insight, a distinct lack of **wisdom**. It is indicative of the characterless 'cleverness' that has come to dominate the modern world - a 'cleverness', almost totally detached from reality, which projects abstract ideas (like the dogma of 'racial equality') onto reality and then interprets reality through the distortion of those abstractions: a pretentious 'cleverness' which

mistakes this projection and this imposed distortion as "understanding". This 'cleverness' and this false 'understanding' gives rise, in those affected by it, to a smugness - a feeling of being "enlightened" with a disdain for those considered "unenlightened" or "uneducated" whereas, in reality, the "uneducated" are those not yet affected - or too sensible to be affected - by believing the abstract nonsense of the "enlightened" ones, be those "enlightened" ones those who have had some kind of religious 'revelation', been 'saved', or succumbed/been converted to an abstract, political dogma.

In reality, Nature will, over time, take revenge upon those who ignore, in whatever way, her laws. The arrogant ones, or their descendants, or both, will pay in one way or another. Those who ignore the laws of race, for instance, will bring retribution in the shape of social decay, disorder, decadence, ignoble deeds perpetrated upon the innocent, tyranny, poverty⁽³⁾ - a slide back into barbarism and the ending of civilization. There is no way this can be escaped from - it is fated, the result of natural forces. It cannot be escaped from by sentimental ideas, by trying to implement abstract dogmas totally at variance with reality, by 'education', by spending vast sums of money, just as a volcano which is ready to erupt cannot be prevented from erupting however much some people may want it to stop or believe it can be stopped. Nature is stronger, more powerful and more inexorable than any hope, any dogma, any belief.

The ancient Greeks, in their wisdom, understood this - and made this understanding conscious for the first time in human history. The Greek drama of Aeschylus, Sophocles and Euripides expressed this wisdom - this understanding that mortals are not and never can be the master of Nature (or 'the gods' as they expressed it)⁽⁴⁾. Indeed, the whole of Greek religion, properly understood - and thus the whole of Greek society - was infused with this wisdom, this understanding that there are limits or bounds to mortal behaviour. To go beyond these was unwise, and invited the retribution of the gods - the gods who made their civilization, their society possible. The health, the prosperity of a community just as much as that of an individual, could be taken away by the gods - for it was the gods who had granted those things in the first place: such things as civilization were gifts, and had to be respected. Respect implied obligations, duties and responsibilities. These were to the gods themselves, and to the folk and thus the community. Thus a harmony was striven for - a balance. The *numinous*, the sacred, was respected - thus was health and vitality obtained and preserved.

National-Socialism expresses this ancient wisdom - and makes it more conscious. It adds to this wisdom, providing us with a means by which life can be lived as it should be lived - fully, with vitality, joy and fulfilling the promise of our potential. National-Socialism is this practical, natural and balanced approach to living. It expresses the wisdom of the Aryan *psyche* when it affirms that we, as individuals, live on after death not in some 'heaven' or 'hell' but in our deeds, in our achievements, our glory, and in our descendants to whom we pass on the promise of the race. It affirms this Aryan *psyche* when it denounces belief in a personal and selfish 'after-life' as unnatural, an affront to Nature, a *chimera* - as something detrimental to evolution and thus civilization.

In effect, National-Socialism makes conscious our natural, healthy and instinctive apprehension of Nature or 'the gods'. And it does this in a way which is practical - which enables us to realize our potential, to contribute to evolution itself. For Aryans, any other expression - any other creed or spirituality - is unhealthy and counter-productive: **against our nature**. Those who understand this have understood what National-Socialism really means.

IV Social Justice

The spirituality, the noble idealism, of National-Socialism is fine - but to become real for the majority it is necessary to be practical: to create the right social conditions for the implementation and development of such things.

It is a fact of human nature that someone who is starving, or homeless or forced by circumstances beyond their control to live without hope in poverty in a squalid environment will have little or no time for idealism or cultural and spiritual matters. Therefore, National-Socialism, being a practical expression of the wisdom of civilization, gives a high priority to social justice - to ensuring that the majority of folk in National-Socialist communities have gainful employment, a reasonable material standard of living and a healthy and satisfactory environment in which to live.

This means aiming to provide full employment, eliminating poverty, homelessness and unjust working conditions, providing excellent health care and improving social conditions - such as housing and environment. It means striving for a just and fair society in which all members are aware of the 'common good'. It means an end to exploitation, and the creation of a new economic system which places the

welfare of the people first, and which puts an end to the system of international financial capitalism where profits, 'market forces' and personal greed come before the interests of the folk.

However, this quest for social justice extends only to the Aryan. National-Socialism is concerned with, and only with, the social welfare and spirituality of Aryan communities. Its care and its concern are for the Aryan - not for any other race. National-Socialism seeks to create racial States, communities or 'nations' which are exclusively Aryan - that is, it seeks the complete geographical separation of the races as the only way to real and lasting harmony and as the only way by which the civilization of the Aryan may flourish and the Aryan race itself be uplifted to fulfill its potential. Only such separation will enable Aryans to live in an Aryan culture devoted to Aryan ideals. Only such separation will enable Aryans to live healthy, natural, spiritual lives - to express by their living their unique soul or *psyche*. Only such separation will enable the creation of a socially just society which benefits Aryans.

National-Socialism is not interested in other races - in their social or political conditions. It is not interested, for example, in whether or not some foreign country inhabited by non-Aryans is stricken by famine. The care, the compassion, the love shown by National-Socialism is reserved for the Aryan and the Aryan alone. In this present age of abstract, multi-cultural sentimentality, this appears hard, as indeed it is. It is a statement of the reality of life and civilization. The sentimentality of multi-culturalism - where advanced or 'developed nations' are supposed to have or take some responsibility to improve the conditions of other, less advanced 'nations' (often at the expense of the folk in the 'developed nations') - this sentimentality is a weakness, a symptom of decadence. By giving in to such sentimentality, future problems of a dire nature are created - chief among which is the collapse of the instinctive will to survive and flourish of the Aryan peoples of the advanced nations and thus their downfall through miscegenation as well as the destruction of the civilization created and maintained by the blood, toil and self-sacrifice of their ancestors. Furthermore, this sentimentality leads to a gradual breakdown of the advanced societies because it fosters a liberal attitude and a liberal approach to 'social problems' - the multi-racial compassion of the moment has contributed to the dire social decline evident in all Western or 'advanced' societies. This decline is manifest in the tolerance of ever-increasing, ever more violent crime; in worsening poverty and increasing homelessness. It is manifest in the despair of the unemployed, in the appalling wastelands of urban areas. It is manifest in the encouragement and aid given to "racial minorities". It is manifest in the calls for 'tolerance'; in the encouragement given to homosexuality. But perhaps most of all it is manifest in the belief that all differences (in ability, talent and **character**) can in the end be eliminated through compassion and programmes of social and political change - that given enough time, enough resources, enough 'aid', enough 'compassion' and 'understanding', any "underdeveloped nation" or any race, any coward or any criminal, can "make good", be changed, somehow acquire those qualities (like creativity, nobility, heroism) that hitherto were lacking.

This is the sentimental "victim syndrome" - and it a consequence of the abstract dogma of egalitarianism that all the governments and all the political parties of all Western nations support and adhere to. It is the belief, for instance, that other races have not produced civilizations because they have been 'victims' - of things like 'racism'. It is the belief, for instance, that the actions of a cowardly criminal, convicted of mass killings, can be 'explained' by their social background - their childhood, their 'trauma' at an early age, their lack of parental love. These beliefs are sentimental for two reasons. First, they shift the focus from what is real - the lack of ability, the criminal act of mass killing - to what is abstract and unreal: an *idea* about the causes of these things. Second, they project onto groups or individuals false hopes: that given a chance such groups or individuals are really no different, *inside*: they have been made what they are by circumstances, not Nature. In effect, this syndrome is another variant on the "we have/can conquer/change Nature" theme.

This sentimentality about other races and about Nature is a sign of a real lack of maturity - of a childish approach to problems and reality. A child may wish to believe that, for instance, a lion is just a large, cuddly cat - but any reasonable adult knows that a lion is or can be a ruthless killer *by nature*: that is, it is in the nature of lions that they kill. It is in the nature of civilizations that once the creative folk who have created and maintained a civilization give in to childish sentimentality (and Christianity is fundamentally a childish sentimentality) then those folk are weak, easy prey for those predators who wish to feast on the wealth and benefits of the civilization.

National-Socialism expresses a mature outlook when it says that the sentimentality that is evident in the modern world regarding other races and other cultures is dangerous - a sign of weakness. It expresses a mature outlook when it says that the only way to overcome this weakness - and its consequences (one of which is the decline and eventual destruction of this civilization) - is to place the interests of the Aryan first: to be concerned first and foremost for our own folk by separating the races and then, within a pure

Aryan racial community, create a society for those Aryans which is socially just, and which will thus enable the members of that society to fulfill their full potential by partaking in what, being spiritual, is uplifting and which contributes to evolution.

Furthermore, this National-Socialist attitude is mature because it does not patronize other races: it allows them to develop in their own way, according to their nature and abilities. In effect, it restores to them the freedom and dignity which has been lacking ever since interfering, patronizing 'missionaries' of the Christian kind (and the international financial capitalists who went after them) sought to interfere in the lives of other races, mostly to the detriment of those other races. For a long time, the so-called 'humanitarian aid' and/or the loans the governments of the West have given have more often than not been used to increase 'Western' influence in and put pressure on the countries receiving such aid or loans - where by 'Western' is meant the decadent material-consumerism fostered by the international financial capitalist System.

National-Socialism aims to use the material wealth of Aryan countries to aid the Aryan - to build better, more socially just, societies for Aryans to live in.

V The Future National-Socialist State

The present practical aim of National-Socialism is to create an Aryan homeland, for Aryans only, wherein Aryan culture can flourish and wherein Aryans can live freely according to their own laws. This can be achieved in two ways, one of which, at this moment in time, is more feasible than the other.

Firstly, it could be achieved by a National-Socialist movement gaining political power in an already existing country - by National-Socialists taking over the government of a Western State and implementing a National-Socialist revolution in that State. This - despite the anti-Aryan tyranny of the moment, the anti National-Socialist laws and the incessant hostile propaganda - is still possible, although it would require the emergence of another leader with the genius, the ability, the courage and the charisma of Adolf Hitler. Secondly, it could be achieved by the creation of a small Aryan folk-community or communities, within, on the fringes of or external to, a modern State, Western or otherwise. This folk-community or collection of communities, would seek to live in an authentic Aryan way - to regulate its own affairs, run its own Schools and system of health care, and foster a sense of Aryan pride and Destiny. Children would be brought-up in a healthy, National-Socialist way as adults would strive to live by National-Socialist values. One model for the creation of such a community would be the self-sufficient English village of medieval times where the inhabitants in the main husband the soil and produce most other things by the skill and labour of their hands.

The essential features of this second way are first, its smallness; second, its feasibility at this moment in time, and third, its promise. (1): The smallness of such communities, and their rural setting, means that they are no direct, overt threat to the present System particularly if (a) the setting is sufficiently remote or isolated and at present uninhabited or sparsely populated and (b) such communities were to be established on the basis that their primary concern is with the community and the land inhabited by that community, with their way of life, **with something spiritual** - and not with 'politics'. (2): This way is feasible, now. It requires only a small number of individuals dedicated enough to settle an area and who are prepared to undertake the hard work necessary. It requires only the establishment of a National-Socialist association whose aim is to buy the necessary land, and whose members realize that certain material sacrifices will have to be made - perhaps for many years while the community becomes established: homes built, land cultivated. It requires only the re-emergence of that pioneering spirit that created most Western nations in the first place. (3): The promise of this way is great. As the decadent System decays toward collapse, such communities will preserve all that is needed for a large-scale Aryan resurgence, chief among which are the spirit of such folk-communities (the bond of hardship shared, for example) and the awareness of Aryan Destiny - the keeping alive of the Aryan soul and Aryan dreams. But, equally, such communities will produce, by their very National-Socialist nature, fine specimens of the Aryan race who, when the time is right, can emerge to lead other Aryans elsewhere to an awareness of their Destiny. It has to be remembered that civilizations are created by, led by and more often than not maintained by, small numbers of individuals of the right **character** who possess a sense of Destiny. What happens in the world external to such National-Socialist folk-communities is fundamentally irrelevant - their concern is for and only for those of the community, with building and maintaining that community and living an Aryan life. Such communities would be guardians of our Destiny - aware that their time will come with the fall of the old order, and that as long as they live in a National-Socialist way, keeping their blood pure, building character in their children, then they or their descendants will someday create a National-Socialist State and a civilization far greater than any hitherto.

Both of these ways produce a National-Socialist State, although in different ways, and therefore it is necessary to describe what a National-State actually is, and what a future National-Socialist State would do.

Fundamentally, a National-Socialist State exists to implement National-Socialism - to protect the Aryans who are members of that State, to create the right social conditions, to raise its citizens to a higher level. In brief, to maintain Aryan culture and civilization - and to further that culture and civilization by creating higher, more noble individuals. The initial concern of such a State is primarily inward - toward the people of that State. Only after National-Socialism has been implemented by a National-Socialist revolution will such a State of necessity turn its attentions outward.

However, it is a mistake to consider a National-Socialist State as some sort of 'war-machine' dedicated to the conquest of other States or peoples - this is neither necessary nor desirable. ***The real Destiny of a future National-Socialist State lies in the conquest of that final frontier - Outer Space.*** The dynamism, the quest for excellence, the nobility, the martial spirit which National-Socialism exemplifies will be fulfilled by this conquest and this conquest alone - for this conquest enables the Aryan for the first time in mortal evolution to **consciously create not just a new civilization but a myriad of civilizations by seeding our race across the star-systems of the galaxy.** Compared to this, squabbling over patches of land on this insignificant planet in our remote solar system is irrelevant - an insult to the greatness which we Aryans possess.

The aim of a future National-Socialist State is not some petty Empire on Earth - doomed as all such earthly Empires have been and are, to decline and fall - but a galactic Empire, an Empire created and maintained by the Aryan virtues of heroism, nobility and exploration, and made possible by the Aryan creative genius. For this aim and only this aim will allow the development of a higher race - it alone in the greatness of its challenge possesses the power to create such a race. It and it alone is worthy of our blood. This challenge of the conquest of Outer Space - the creation of an Aryan galactic Empire - is our unique Destiny as Aryans. The whole history of civilizations, from Sumeria through Greece and Rome to our own Thorian civilization⁽⁶⁾, has led to this - has made this Empire possible. Our civilization, with its Science and its Technology, can make this Destiny real - and this Destiny for the first time enables us to free ourselves from the Earth: to expand into the infinite regions of the galaxy, to continue to grow, to settle, to expand, to change ourselves and our race. **If we Aryans do not take advantage of this opportunity, it will never arise again.** This present civilization will continue with its decline, petty squabbles will continue and increase, our race will concern itself with trivia, become extinct through miscegenation, and future civilization will be impossible. The promise of our mortal existence - the promise that lies in the star-systems of the galaxy - will be unfulfilled. Only the inspiration of the Aryan conquest of this final frontier of Outer Space can motivate us to true and eternal greatness; everything else - all other dreams, schemes, plans and desires - is petty and unworthy beside this. If we want to be great, we must dream great dreams - we must aspire to greatness.

However, for this Destiny to become real, a National-Socialist State must be created, for only National-Socialism can create the right conditions to enable us to venture out to colonize other worlds - only National-Socialism, with its spirituality, its practicality, its affirmation of what is noble, honourable and heroic, can produce individuals of the right character with the right motivation. Only National-Socialism can harness the idealism of our people to make this Destiny real because only National-Socialism represents this idealism - all other creeds, political forms, philosophies or religions set their sights lower, on what is banal: they are either concerned with abstract, dogmatic and materialist ideas (such as 'happiness and equality of the greatest number') or they deal in a selfish, personal salvation and mythical realms beyond death.

In contrast to such creeds, forms, philosophies and religions, National-Socialism sets its sights as high as possible - through social justice, through idealism, through affirming character and race, through accepting the quest for excellence, National-Socialism seeks to raise the Aryan to the pinnacle of evolution: to create a new, higher type of mortal being. Being a **practical** expression of what is **real** (such as the forces of Nature), National-Socialism can actually achieve this.

Because of this aim, this Destiny, a future National-Socialist State would not concern itself with petty military or colonial adventures on this world - because such things are and would be petty and of no benefit. They would divert resources and man-power from what is fundamentally important - the creation of a prosperous National-Socialist State, the social improvements within such a State, and the scientific,

technical and military schemes which would be necessary to build and man Space-Station, colonies on the Moon and Mars, and which would eventually build Spaceships to take us out toward the stars. Of course, a future National-Socialist State would ensure that it was more than capable of defending itself from anyone on this Earth who sought to attack it, as it would defend itself, if attacked - but it would not seek such conflict because its leaders would understand the wisdom of not allowing itself to get embroiled in wasteful, earthly conflict. The squabbles of other nations, other races would be of no interest whatsoever since the concern of a National-Socialist State is with its own people and their advancement through achieving their Destiny.

The National-Socialist State would welcome other Aryans committed to its ideals as it would seek to be an example to other nations and States with an Aryan majority still clinging to the decadent forms of the old material order - showing them what is possible when Aryans work together in the service of a noble cause. It is possible that, given time, a federation of Aryan States or nations would evolve, all of whom cooperated with another for the greater Aryan good. The National-Socialist State would also seek to obtain whatever it needed, in the way of raw materials or other resources possessed by other countries, by negotiation and trade since this is the wise and civilized way to achieve such things - a way consistent with the aims of National-Socialism in the 21st Century and beyond; that is, consistent with its singular concern for the Aryan and the achievement of that Aryan Destiny which is a galactic, extra-terrestrial, Empire.

In its internal structures, the National-Socialist State would implement the leadership principle and seek to ensure responsibility and power were not abused. It would seek to train and elevate to positions of leadership and thus responsibility, those with the right character - that is, those who lived or sought to live their lives by those fundamental principles of National-Socialism: honour, duty and loyalty. Such leaders would seek to be honourable in all their dealings, as they would do their duty to their folk by placing the interests of the folk first; they would be loyal to the idealism of National-Socialism and to those leaders who embodied that idealism.

In effect, the National-Socialist State would embody and make real the conscious understanding and the wisdom gained from thousands of years of civilization - the society created by such a State would be a noble one, aware of its heritage and its Destiny. The people of that society would be encouraged to live healthy, joyful, honourable lives and to work for the benefit of the society as a whole. The structures of such a society - such as Schools - would aim first and foremost to produce individuals of **character** who embodied noble idealism, who eagerly sought to do their duty and who aspired to fulfill the Destiny of their race by being heroic, by questing for excellence, by discovering and exploring and by working the soil in a way consistent with Nature.

This future National-Socialist State is not a wistful unrealizable dream. It can be made real, despite the difficulties which National-Socialists face in this decadent age and despite the vile, lying propaganda campaign against National-Socialism which has been virulently conducted for nearly seventy years and which has brain-washed the majority of Aryans into believing National-Socialism is other than it is. This State can be made real for three simple reasons. (1): The old order is decaying - nothing can save it: certainly not the propaganda and the lies of the lackeys of this decadent System. It is decaying and will surely die because it is based on falsehoods, on trying to implement ignoble, abstract and dogmatic ideas which ignore the workings of Nature. Nature will revenge herself upon the arrogant upstarts and their descendants. Her revenge will be bloody, painful and full of suffering. (2): Only National-Socialism embodies the noble idealism which the majority of Aryans possess in their hearts - it provides the only practical, noble, alternative to the present decadence and to future decay and decline. It can restore to us our noble dreams - our aspirations and our hopes. It can give us the tools we need to create a better world for ourselves and our descendants. It and it alone can lead us to a healthy, more spiritual way of life. All National-Socialists need to do is (a) have the courage to explain this - to counter the lying propaganda of this decadent age regarding National-Socialism, past and present - and (b) **to live in a National-Socialist way, embodying in their own lives those fundamental principles of National-Socialism: honour, loyalty and duty.** (3): National-Socialists embody all that is best about our race, and provided they keep alive the Destiny of the Aryan and the truths of National-Socialism, they will assuredly be there when their leadership, their knowledge and their skills will be needed by other Aryans - when the rotten System lurches toward its inevitable collapse. As the decadence and decline increase, as National-Socialists stand firm against this decadence and decline - as they and National-Socialism are seen for what they really are - so too will more and more Aryans be drawn toward the noble National-Socialist cause until finally a great movement will arise to build a New Order from the ruins of the old.

Appendix I - Some Lies About National-Socialism Exposed

Because of the intensity and virulence of anti National-Socialist propaganda over the past seventy years or so, it is necessary to briefly counter the most oft-repeated lies.

Lie: The German National-Socialists exterminated millions of Jews during the Second World War as a result of their policy of genocide.

Truth: The method alleged to have been used for the majority of these 'exterminations' - gas-chambers using the chemical Zyklon B - **is scientifically impossible**. [See "The Leuchter Report"⁽⁶⁾] There was no policy of extermination, by National-Socialists, against other races - that is atrocity propaganda, produced in the War, and maintained ever since because it aided those who sought to discredit and destroy National-Socialism. [See, for example, "The Truth About National-Socialism and Adolf Hitler" (Thormynd Press, 1994)] Of the many books dealing with this propaganda - this lie of mass exterminations - see, for example, Butz - "Hoax of the Twentieth Century"; Barbara Kulaszka (editor) - "Did Six Million Really Die?"; Carlos Porter - "Not Guilty at Nuremberg"; Joseph Harlow - "Innocent in Dachau".

Lie: Hitler was responsible for the Second World War.

Truth: The War was actually agitated for by Hitler's opponents from the moment he achieved power in 1933 because he was a threat to their plans [see "The Truth About National-Socialism and Adolf Hitler"]. The Second World War was, in fact, a War forced upon Hitler by Britain and America and Hitler's opponents - as has been scholarly shown by David L. Hoggan in his book "The Forced War". [See also H.E. Barnes - "Blasting the Historical Blackout". Hitler's Speech of 4th April 1939 in answer to Roosevelt - "An Exchange of Communications Between the President of the United States and the Chancellor of Germany. David Irving - "Churchill's War."]

Lie: National-Socialist Germany was a ruthless, brutal dictatorship where the Gestapo routinely tortured people.

Truth: National-Socialist Germany abolished the pretence of 'parliamentary democracy' where professional politicians and parties represented every interest except Aryan ones. They replaced it with the leadership principle - and those leaders were expected to be honourable and to work in the service of the people. It was, in fact, the re-creation of the type of ethos that existed in ancient Greece in the Athenian *polis*. Hitler was the supreme leader - and he was invested with his authority by the vast majority of the German people. He was responsible to them. He used the trust they gave him to create a better, more noble society for them - by restoring their pride, giving them hope, better social conditions, more employment and so on. They respected him and loved him because of this - he was immensely popular. He was frugal in his personal life, and never once abused the power he had. The picture of National-Socialist Germany as a 'terror State' is a lie ceaselessly propagated by those - like Communists and Zionists - who had reason enough to hate Adolf Hitler and what he had achieved because he was a threat to their plans. The same applies to the myth of the Gestapo torturing people - it is propaganda, which reached its height during and immediately after the Second World War. Unlike the anti-German atrocity propaganda produced during the First World War - which was repudiated as propaganda after the end of that war, it having served its purpose of stirring up anti-German feeling - the atrocity propaganda produced before and during the Second World War has gone on because it still serves a purpose: it aids those who did have and who have a vested interest in destroying National-Socialism. [See "The Truth About National-Socialism and Adolf Hitler"; "National-Socialism - Principles and Ideals".]

The following works give a further insight into what National-Socialism actually is and what National-Socialist Germany represented:

- * The Truth About National-Socialism and Adolf Hitler. (Thormynd Press, 1994)
- * National-Socialism: Principles and Ideals. (Thormynd Press, 1993)
- * National Socialism - Vanguard of the Future (Nordland Forlag, Denmark. 1993)

Appendix II - The Discernment of Wisdom

Ancient Greek literature, and particularly Greek Tragedy, expresses a wisdom that the majority of people, in this decadent age, have either forgotten or choose in their pursuit of hedonism, to ignore. What is expressed, for example, in the 'Oedipus Tyrannus' of Sophocles, is something vital, something that even after two thousand years has relevance to our lives.

However, this literature has been made to seem - by the various translations that have appeared over the past hundred years or so - rather boring. It has also suffered from modern pretentious abstract 'interpretations' which at best distort its real meaning and at worst, totally obscure it.

Consider, for instance, the 'Oedipus Tyrannus' - or 'Oedipus the King' as it is often rendered. For most of those who have heard of this drama by Sophocles - as for the majority who have actually read it in one of the usually appalling modern translations - the central theme is the incest of Oedipus with his mother, Jocasta, and the killing of his father. In the majority of the 'interpretations' of this drama, these are viewed morally - and this is particularly true of the incest. Thus, the drama is seen as some kind of 'moral' tale, of the kind once fashionable for children. It is also interpreted psychologically - as a study of the supposed 'hidden' psychology of Oedipus - and thus used to provide 'evidence' to support an abstract psychoanalytical theory. Quite often, in these decadent days, the drama is "updated" - set in a modern context using modern language and metaphors - when presented either in translation or performance.

This disposable "updating", these moral and psychological interpretations are not only incorrect, they also completely miss the meaning of the tragedy. The essence of this particular drama lies in the realm of the gods - the incest by Oedipus, his killing of his father, are merely incidents. It was in the realm of character that Oedipus failed. Oedipus was certain of himself - he had skill [did he not solve the riddle of the Sphinx?]; he had power [was he not King of Thebes?]; he had strength and courage [did he not by his own hands kill many men when he was attacked?(verses 801ff)]. All these things, **in relation to the power of the gods**, mean nothing - as Creon says to Oedipus at the very end of the drama: "Do not desire to be master in all things, for you are without the strength which assisted you in life."⁽⁷⁾ The gods have taken away his strength, and his power - and he is, at the end of the drama, a blind broken man: someone who will, as the blind prophet Tiresias predicted earlier in the drama, "As a beggar, who before was rich, he shall go to strange lands with a stick to guide him ..."

But the real tragedy lies in the fact that Oedipus was not an impious man - he was **not** condemned by the gods because he slept with his mother and killed his father: he tried to avoid doing both. Rather, as the Chorus say in another Sophoclean drama: "Mortals cannot be delivered from what is ill-fated by destiny."⁽⁸⁾ Oedipus committed "hubris" - insolence toward the gods. Oedipus was certain - and wanted to know who his mother and father were: "I cannot be persuaded not to learn of this for certain" he says at one point.

The crux of this drama - and of all Greek tragedy, properly understood - lies in the relation of the individual to their community and the gods. The Oedipus Tyrannus describes one such relationship which leads to personal misfortune. Toward the end, the Chorus say: "You generations of mortals - I count your zest as equivalent to nothing, for who is the man who wins more from a fortunate divinity than just that outwardness of fame which later sets?" Oedipus had the appearance of good fortune - power, wealth, skill - but it was only appearance, as Oedipus later realizes: "I, the beauty that you reared, had bad wounds festering underneath!" (v.1395-6)

The drama thus explores, and explains, the truths concerning the gods and how these affect mortals. *There is no moral, abstract, judgement - but rather an explanation of the workings of 'Nature', the cosmos and mortal existence itself.* The Greek drama of Aeschylus, Sophocles and Euripides express the wisdom of the Greek civilization itself - they represent fundamental truths, fundamental insights, which the Greeks were the first to express. Unfortunately, these truths, these insights - this wisdom - have been covered up and obscured over the centuries by the moralizing dogma of Christianity, by the abstract ideas of liberal-marxist materialists and by the pretentious cleverness of characterless modern pseudo-intellectuals.

The most fundamental truth is the concept of 'hubris' - of the relation of the individual, and the community, to the gods. This does **not** mean that Greek drama dealt with religion as we have come to understand 'religion' thanks to centuries of Christian influence and indoctrination. That is, this wisdom is **not** concerned with ideas of sin, guilt, the performance of services, prayers for forgiveness, personal salvation and an attitude of meek reverence toward an omnipotent deity. (Some crass translations of Greek drama actually project such Christian values and concepts onto the Greek!) Rather, this drama expresses a certain attitude to life and living - a pagan one. There is an enjoyment of life, a celebration of beauty - definitely no guilt attached to certain things. But there is also an awareness of the limits of personal and

communal behaviour - there is an understanding, often unspoken, of how mortals are balanced between their families, their communities and their gods. The health, the good fortune of the individual, the family and the community depends on maintaining that balance - on respecting what belonged to the gods. To upset this balance was 'hubris', insolence - this was when the individual, or the family or the community, sought to appropriate to themselves what rightly belonged to the gods. [We might say, in a simplistic sense, 'upset the balance of Nature'.] This insolence invoked the fury of the gods - the *Furies* themselves: "But powerful is the power of Destiny - she cannot be escaped from by wealth, by war, by ramparts, by taking ship upon a black storming sea." (Antigone, v.952f.)

In Greek society, the individual had duties - to their family, their community and their gods. One of these duties was to quest for excellence: to achieve an honourable fame by courage and valour, for one's self, one's family and one's community, for such fame **honoured the gods**; another duty was loyalty - thus, it was considered disloyal, and cowardly, to forgive someone who had offended the family. The offence had to be avenged - or just compensation obtained from the offender. Such notions held sway in the Greek world for centuries (qv. Theophrastus' "Characters", written after Aristotle's time) and they expressed the essence of what the Greeks regarded as civilized behaviour. The thread which runs throughout Greek civilization is this quest for excellence - the quest for honourable fame through courage and valour. This quest made civilized character - it vitalized individuals, the family and the community, and ennobled them. It made the Greeks what they were - civilized and able to express, in drama or poetry, the wisdom of their civilization: to make this instinct for civilization and civilized behaviour conscious for the first time in human history.

These duties expressed the balance between the individual, the family, the community and the gods. To upset this balance was uncivilized - it invited retribution, vengeance by the gods, upon the individual, the family and the community. These duties - and the civilization that was based upon them - were founded on a strong sense of identity, of belonging: they extended only to those who 'belonged', who were regarded as kin-folk. For instance, the *polis* of Athens was a small community of citizens who shared the same descent - that is, blood. They were racially exclusive - granting privileges, and rights, only to their own kind: outsiders were tolerated, but excluded from interfering in the affairs or administration of the *polis*.

The quest for excellence describes another distinctive trait of the Greek civilization - the belief that it was through struggle, through adversity, hardship and competition, that a person's character was revealed. Battle, for instance, would reveal if a man was a coward - if he was, he was regarded as being unfit for any public office. Indeed, it was accepted that before a person could take part in public and civic life, he had to have shown courage and valour in battle - for by these things he gained the respect of his fellow citizens and of the gods themselves.

This whole attitude to living, expressed so eloquently in Greek literature from Homer to Theophrastus and beyond, is a natural one based on the pursuit of excellence and a pagan understanding of life. It is an attitude, however, that has become foreign to most Aryans today despite the fact that it represents the natural and instinctive ethos of those of European race. It is foreign to most because of the moralizing, abstract dogmas and ideas which have come to dominate European consciousness partly due to centuries of Christianity and partly due to the more recent imposition of materialist liberal-marxism with its unnatural and insolent egalitarian 'socialism'.

Most Europeans by their acceptance of such moralizing abstractions and dogmas, deny their heritage - a heritage of which ancient Greece is an integral part. Indeed, it is a part which explicated the real soul or *psyche* of the European or Aryan for the first time.

In an important sense, the modern Western world and its peoples have lost that balance which Greek drama expresses so poignantly. They have committed - or will commit - hubris; they are disrespectful toward the gods - toward the laws, forces and processes of Nature, as is so evident in the many acts of miscegenation. For miscegenation is the undoing of what Nature - or the gods themselves - have achieved over millennia. The Nemesis that is to come cannot be avoided - but what brings about this retribution can be understood and expressed and used to restore that balance, that way of living, which brought forth not only the Greek civilization but also this present one. This understanding has been expressed before - in Greek literature, and a proper appreciation of this part of our heritage can aid others to re-discover our natural, healthy and civilizing ethos.

Furthermore, this literature expresses and affirms what National-Socialism expresses and affirms. For National-Socialism enshrines those fundamental truths, the wisdom, which made the ancient Greeks what they were. Those who do not understand this have neither understood ancient Greece nor National-

Socialism itself.

Footnotes

1. What is meant by 'decadence' is fully explained in the text; briefly - decadence is the decline in, or loss of, *excellence*.
2. It should be obvious that miscegenation - the destruction of race and racial difference - is the undoing of what Nature has created and is therefore de-evolutionary: a journey backwards.
3. These problems are increasingly affecting Western societies.
4. See Appendix II.
5. This is the correct way to describe the present civilization founded in Western Europe and which is heir to the civilization of Greece and Rome. The ethos of this civilization is Thorian - from Thor, the Norse god. A less accurate description is 'Faustian'.
6. This - and other works mentioned herein - can be obtained from addresses given at the end of this Appendix.
7. The Oedipus Tyrannus of Sophocles - Translated by DW Myatt
8. Sophocles - 'Antigone' (Translated by DW Myatt. v.1337)



A new way of living

By David Myatt

Since the last and so far the only National-Socialist society was destroyed by our enemies, we who uphold the noble principles and ideals of National-Socialism have dreamed of one day achieving power and creating another *Reich* - a new National-Socialist State.

Thus it is that we have formed or joined political organizations within our own nations in the hope of gaining or winning power in that nation-State. Sometimes, other organizations, of a covert nature, have been formed which used, or which planned to use, such tactics as 'direct action'. In addition, there have been suggestions about acquiring, and attempt made to acquire, power 'piece-by-piece' through infiltration and conversion. But always the dream and hope has been to become the Government of such a nation, as Adolf Hitler and his NSDAP became the Government of Germany.

However, I believe the time has arrived for us to consider another approach to creating a new Aryan society where we can live among our own kind according to our own Aryan ethics and customs. This approach is necessary since the nations we now live in are vastly different from the European nations which existed sixty or seventy years ago.

The Modern Wasteland

For a start, our nations are no longer purely Aryan as they all have repressive anti-Aryan laws which restrict what we can say and do. Furthermore, our own people have changed - or rather been changed by the selfish materialism and decadent hedonism of capitalism.

We now live in a decadent and purely capitalist society which has virtually destroyed our nations. Long gone the days of warriors, of our people knowing about and valuing our warrior heritage and our warrior values of honour and duty to the folk.

Now, our people are for the most part either wage/salary slaves, chained by the evil usury of interest and debt, or they are addicted to the selfish pleasure and material comfort which capitalism provides. The few of our people who do detest this capitalist way of life are lost, and are easily ensnared or hypnotized by the false 'protest movements' or the false 'socialist organizations' which our capitalist enemies fund and allow to exist as a safety-valve.

Even the precious land of our nations - the vital life-blood of the soil - has been despoiled by capitalism and the mono-culture of agri-business it has created. Every year, more precious land is lost to development, with more and more farmland polluted by the chemicals and pesticides used to make more profit.

The stark truth is that *our nations are now vastly over-crowded and over-developed*. There is hardly anything in them worth saving - not the businesses, not the Institutions (such as the Judiciary, the Armed Forces and the Police), not the factories, not the cities, not the towns and not even the vast sprawling farms. Our cities and towns are not decent places to live - for the rampant development and commercialism of capitalism have made them into vast, ugly, noisy, manic and inhuman places where the values and way of life of a real folk-community are unknown.

Who can be loyal to these modern nations with their capitalist way of life and their multi-racial societies? Is there anything to cherish or be really proud of - is there still anything *Aryan* - in a city such as London or Berlin? Is there really anything to love anymore in the land itself when even the few unspoilt rural areas free from agri-business are for the most part criss-crossed by roads, invaded by traffic and in thrall to droves of weary city-living people in search of a peace which they destroy by their arrival?

A New Route To Power

While it is still possible for us to achieve power in an existing nation through lawful political means, it would require a combination of special circumstances - and in particular a real *leader* to inspire our people and galvanize them into action against our capitalist enemies⁽¹⁾.

One very important question is - do we want to or even need to win power in one of these modern capitalist States? For if we do win power, we would have to virtually destroy the State in order to build a new nation along National-Socialist lines. That is, we would have to dismantle the capitalist system itself,

build a new economic system free from the evil usury of interest and debt and introduce genuine socialist measures, as befits a genuinely socialist movement. We would also have to replace every single Institution of the State, dedicated as all these Institutions now are to the multi-racial, un-Aryan values and ideas of capitalism⁽²⁾. There would be much, much more to do to create the new, healthy and Aryan way of life which is needed and which is the foundation of our National-Socialist beliefs. So much, in fact, that it would take not years but many decades, and probably several real revolutions. And all this in a world which would assuredly be motivated by our Zionist enemies to destroy our new Government and our National-Socialist revolution.

There is another way. This way is to create our own new nation, right from the very beginning, and forget about taking over the 'reigns of power' in an existing nation-State. Thus, we would be the founders of this new nation, this new homeland, this new Aryan society. There are two practical ways of founding such a new nation in the modern world.

First, we could establish our Aryan way of life - the way of *Blood and Soil*, of Honour and Duty - through creating a rural community in one of our existing once Aryan nations and then gradually extend that community until it was virtually self-sufficient and self-sustaining. Second, we could migrate to somewhere new, or isolated, or both, and establish what would be an Aryan colony, an Aryan outpost, and there create a new community aiming to become self-sufficient.

These two practical ways were how our own nations were once founded - through an Aryan trek into new lands, or through an Aryan community establishing itself against all the odds. The fundamental difference would be that we, as National-Socialists, *know* what we are doing: we have a knowledge, a racial wisdom and a conscious Destiny that our pioneering ancestors lacked. For, thanks to the genius and courage of Adolf Hitler, we are in a unique position: we have a noble vision to inspire us, noble ideals to uphold and a great Destiny to fulfil. As such, we have an incredible advantage over these ancestors of ours and have only to strive to put our dream of a new nation into practice through a triumph of the will for that dream to become real.

Whether we have the strength of character to do this - to achieve this particular triumph of the will - is another question. But to motivate ourselves to at least try to achieve this, we need to understand why the creation of this new nation, this new Aryan homeland, expresses National-Socialism in action.

National-Socialism: A New Way Of Life

Fundamentally, National-Socialism means a new way of life. It means us living in an Aryan way, in accord with our unique Aryan ethics and in accord with our natural and healthy Aryan character.

This Aryan way - this way of *Blood and Soil*, of *Conquest and Exploration*, of *Honour and Duty*, of *Idealism and Excellence* - is totally opposed to the way of capitalism with its material view of life and its material values. This Aryan way - the way of genuine folk-socialism - is totally opposed to the way of Marxism with its false, multi-racial, 'socialism' and its obsession with an abstract 'equality' and 'happiness'.

National-Socialism seeks to develop, to elevate, the character of individuals by emphasizing the importance of (1) individual will, of self-discipline, and of (2) the civilized necessity of striving for noble, idealistic goals which are in harmony with Nature. Marxism, capitalism and everything else - from Christianity to modern liberalism - seeks to destroy excellence of individual character by having individuals conform to some abstract dogma or some idea, like racial equality, which is contrary to the will of Nature and thus contrary to the evolution which Nature produces.

In essence, an Aryan society is one which is based upon excellence of individual character and which nurtures and encourages strong-willed, honourable, fair, freedom-loving men and women. Such a society is not based upon money, the usury of interest, or even upon commerce. Rather, it is based upon the *dignity of manual labour*: on the freedom of each adult to produce or provide what they need to live by their own skill and work.

In practice this means that all or most of the adults in a truly Aryan society have the freedom, the independence, that comes with and only comes with *growing their own food from their own land*. That is, they own land sufficient to do this (at least two acres per family), and this land belongs to them *and their descendants* and cannot be 'bought and sold' like some capitalist commodity. Real freedom means each family having good land and the personal character which the noble ideals of honour and fairness create.

We do not need great industries, international finance, large factories, international trade, 'supermarkets', large 'retail stores', large agri-business farms, large cities or anything else associated with our modern capitalist way of life. We do not need such things because what is important is our way of life, our freedom, our Destiny - not the commodities, the material goods, the luxuries, which money can buy and which a capitalist society creates through the motive of profit, through the usury of interest and through speculation. **We must sacrifice what these things have brought us in order to regain our lost freedom.**

Instead, we need real folk-communities: real communities of people who own their own land, who produce most of what they eat and make most of what they need. We need communities where the people know each other, respect and value each other, and where every individual strives to uphold our noble, Aryan values of honour, fairness and duty to the folk before self-interest.

We must learn this anti-capitalist truth - this reality of what it means to be Aryan - and repeat it again and again until it is accepted in our own hearts. For only then will we have shaken off the yoke of capitalist slavery which our Zionist enemies have placed around our neck to tame and domesticate us and keep us in servitude, living, working and making profits for their benefit and to fulfil their dark messianic dreams. Our present capitalist society is so anti-Aryan that it cannot now be changed into the free and noble society we yearn for in our hearts. The decay, the rot of materialism, is so far advanced that this society cannot be redeemed. We must begin again from the very beginning and leave this society to decay and fall to pieces, as it assuredly will. And we can only begin again by either a real revolution - or many revolutions - in an existing nation-State, or by creating an entirely new nation, a new homeland for ourselves.

The Way Of Idealism

The way of creating a new homeland through a trek or by founding a rural community in an existing nation is the hard way, for it involves those who follow this way in renouncing much, or most, of the luxuries and conveniences of the modern world. This way is the way of a stark and pure idealism, where the ideal of freedom, of the Aryan way of living, comes before the comfort of the individual.

This way is the way of commitment to our Aryan future, where those involved would build and plan and work not for just decades ahead, but for centuries ahead. Those involved would see themselves as the founders of a new Aryan nation which would take many centuries to grow large and prosperous and begin to make our great Destiny real. Those involved would have to endure hardship for the sake of the future of their race.

Because of this, this way will appeal only to a few - the most adventurous, the most daring, the most idealistic.

A Personal Comment

I personally believe that this way of creating the homeland through either a new trek or creating a rural community must be tried, either now or in the near future. I also believe that this way must be *in addition* to the other ways of trying to create a homeland, and in particular in addition to the political way of trying to achieve State-power through a legal organization.

It must be in addition to these other ways because to concentrate on just one way would be an irresponsible act in these dire days for our race when our Zionist enemies have not only the power of our nations in their hands but also the majority of our own people under their mental control through their tyranny of ideas. As I have written several times before, our attack against the enemies of Aryan freedom must be on all levels - ethical, political, religious and social - just as we should use every medium we can to get our message across to our people, from pamphlets to books to videos, to the latest technology such as the Internet.

We must use every tactic of attack that we can because if we do we will stretch the resources of our enemy. If we do this, we will assuredly at some time find a weak point and break through their defences. But whatever way we, as individuals, choose to fight our enemy it must not compromise our own Aryan ethics. That is, all the ways we use - be they political or otherwise - must be *honourable*. If we use dishonourable tactics, we are descending down to the uncivilized, sub-human level of our enemy and have betrayed what we ourselves stand for.

There are two advantages to this tactic of creating a homeland through a trek or a community. First, it would not involve a great number of people and, second, those Aryans involved could, and indeed should, come from many countries making it a real pan-Aryan project.

Considered as a pan-Aryan project - involving Comrades in Britain, Europe, America and elsewhere - we do have both the man-power and the resources we need to undertake this new way. All we now need is the will, the desire, to put it into practice. It is one of the immediate aims of *Reichsfolk* to create and foster this particular desire within our people, and then, one day soon, to begin to create the new homeland we need.

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1. See *The National-Socialist* Number 40.

2. See *The National-Socialist* Number 29.



What Is Our Life For?

The National-Socialist Answer

By David Myatt

What is our life for? Or, expressed another way, what is the meaning and purpose of our life, as individuals? The answer is basically a simple one: it is to contribute in some way to evolution itself - that is, *to make a positive difference*; to leave something positive and worthwhile behind, something which has helped or which can help to make the world itself a better place. We make a positive difference when we aid or contribute to evolution itself.

The aim of our lives is not simply to "pass on our genes" by having children - for that merely maintains what is and takes no account of the fact that we, as a species, are *thinking* beings, possessed of consciousness and an awareness of our individuality. That is, such an aim does not take into account our very *humanity*. To simply produce descendants is to live like any other form of life. Neither is the purpose of our lives to simply enjoy ourselves as individuals or find "happiness" - for we, as individuals, are dependant on other life, and what we do or do not do has some effect, or some influence on the other life on this planet of ours, regardless of whether or not we as individuals are aware of such effects and such influence. To ignore, or not understand, these effects and influences is to negate our own humanity - that is, to negate the reason and understanding which we as individuals are capable of, and should develop as individuals.

The reality of our lives is that we are the result of evolution - we are not isolated beings, but connected to those who are our own ancestors, and who thus "made us", and connected to those who are or could be our own descendants. We are also connected to those whose life or future is changed because of what we do or do not do in our own life.

One of things which makes us, as a species, unique is that we as individuals possess the ability to *consciously change ourselves for the better through an act of will*. That is, we possess the ability to act upon the understanding we are capable of. We express our very humanity, as beings, when we strive to understand ourselves, the world and cosmos around us, and when we strive to act on that understanding. Thus can we continue to evolve, and so build upon the foundations we have inherited from our ancestors - thus can we change ourselves for the better. What is "for the better" is what increases those things which make us human, which express our humanity, and thus which distinguish us from the other types of life which exist on this planet of ours.

Basically, life is an increase in *order*; that is, a new and *better* arrangement of things. What is better generally arises through the process of natural selection. Life is a continual striving to bring and to manifest order into chaos, and the more complex, and thus the higher, the life, the more order there is. All life evolves; that is, all life changes, and the process of life itself - the natural cycle of birth-growth-death-renewal which occurs in Nature - is a means whereby more and more order, a better and better arrangement of things, are produced, or can be produced, over time. Because we, as a species, are possessed of consciousness - that is, because we can reason and are aware of our individuality - we can consciously decide to change for the better. That is, we can aid our own evolution, and that of our species. We can, in effect, creatively intervene in evolution. In fact, our humanity itself - our reason and ability to understand - has evolved because it has enabled us to survive and triumph over adversity. In effect, our humanity is a successful evolutionary adaptation in the struggle for survival.

Civilization

In a similar way, every society, every culture and every civilization is a further expression of evolution - of our species changing and adapting, and of individuals deciding to cooperate together for their mutual benefit. That is, such things express and require co-operation between individuals, and in a sense they express a higher, more developed, way of living - they have raised us up from an animal existence. As higher ways of living, they express an increase in order, as they make possible further increases.

Civilization is the highest way of living so far developed; it is a means whereby we, as individuals, can express and develop those things which make us unique as humans - in particular, reason, understanding, knowledge and individual character. Civilization preserves and develops the reason,

knowledge and understanding we have inherited from our ancestors, providing us with the opportunity to evolve further in reason and understanding. Furthermore, civilization encourages the production of individuals of noble character and thus makes possible individual freedom - since **real freedom means individuals of noble character having the ability and the power to determine their own lives; such individuals are able to make their own reasoned judgements about things, have the strength of character necessary to act on their judgement and are given the power, by the rules or laws of their society, to freely exercise that judgement.** It is a fallacy of our times that freedom means "parliamentary democracy" and the system of "one person, one vote". The reality is that this modern system which is mis-described as "parliamentary democracy" is a plutocratic oligarchy [the rule of a wealthy, pampered and influential minority] which rewards and encourages sycophancy where the rulers, called politicians, accept little or no personal responsibility for their actions. In the society based upon this parliamentary system, nobility of individual character - based upon and expressed by personal *honour* - is seldom if ever cultivated or even seen as an ideal. Instead, there is the pursuit of opportunity, wealth, and personal happiness.

Civilization itself arises when individuals of noble character - and thus possessed of noble instincts - cooperate together, and when they create a society where those noble instincts are expressed in some moral or legal code. Such a civilized society creates, through education and training, further individuals of noble character, and the concept of personal honour becomes an ideal to be strived for. Those aspiring to hold public office or influential positions in such a civilized society are expected to uphold, and be seen to uphold, this noble ideal of personal honour. So long as such noble individuals are produced, so long as a noble moral or legal code remains in force, and so long as there exists a desire to know, reason and to change things for the better, civilization survives.

Thus, **civilization enables individuals to be human, express their humanity and develop that humanity.** That is, civilization enables individuals to change themselves for the better through an act of will since it provides, creates, encourages and makes available the basic essentials to make this possible. These are a noble character, and thus the ability to reason and to judge, and the accumulated wisdom, understanding and knowledge of former times.

Expressed in the simplest possible terms, the purpose of our lives is *to be civilized* and to encourage civilization itself. In the simplest sense, being civilized means having a basic understanding of what is necessary for civilization, and acting upon that understanding. We can aid or encourage civilization itself by, for instance, having children and providing those children with conditions in which they can flourish, where they can develop their potential as human beings and thus contribute to evolution. We can also aid and encourage civilization by trying to create or maintain those things essential to civilization and a civilized way of life - that is, essential to our humanity and essential to our freedom as human beings. The things which are essential are nobility of character, reason, understanding, knowledge and the freedom to be able to use one's own judgement.

If we are to be civilized - and thus fulfil or strive to fulfil our purpose in life - we must have or acquire some understanding of our own place in the general "scheme of things", as we must have or acquire some knowledge of how to live in a civilized way. We must also strive to change ourselves for the better through an act of will.

The Wisdom of National-Socialism

According to National-Socialism, for us to change ourselves for the better through an act of will we require an *ideal* to strive for - a noble vision. That is, we require some noble motivation. This noble motivation is a vision of a better world, and this vision is founded upon the reality of civilization - upon what is necessary to create, maintain and expand a civilized way of life.

The fundamental difference between National-Socialism and all other philosophies and religions which attempt to answer the question of our existence, is that National-Socialism alone expresses a true understanding of what is necessary to maintain and extend our very humanity. That is, only National-Socialism explains the foundations of our humanity and how we can use those foundations to create a better, more noble, civilized world. In effect, only National-Socialism fully explains our unique place in the general "scheme of things", since all other philosophies ignore the fundamental importance of *individual noble character and race.*

One of the most important and fundamental foundations of our humanity - of what makes us human - is personal honour. That is, noble individual character. From individual noble character, true freedom arises, and thus the creation of a civilized society where that freedom is encouraged and maintained. A society is civilized and free so long as it maintains personal honour as an ideal and so long as it encourages - through education and otherwise - the production of individuals of noble character who can make their

own reasoned judgement about things and have the strength of character necessary to act upon the judgements they make. **When we strive to act with honour, when we strive to act in a noble way and use reason to understand things, and when we act on the basis of our own reasoned judgment, we are being civilized, and thus are expressing our humanity.** It is one of the fundamental aims of National-Socialism to create a noble society where individual honour is an ideal, and where individuals are trained and encouraged to reason, and trained and encouraged to make reasoned judgments and act upon such judgments. This National-Socialist society thus is based upon and encourages individuals to be responsible and accept responsibility for their judgements. In effect, National-Socialism represents what is civilized just as the individual National-Socialist - striving to live in a National-Socialist way - is a civilized person. Furthermore, a National-Socialist society is a truly free society since such a National-Socialist society, and such a society alone, creates and maintains those things essential to personal freedom - individual noble character, and the willingness of such a society to allow individuals to judge things for themselves and act upon that judgement, provided always that such actions are honourable. However, the creation of such a society is only part of being human. That is, the creation of such a civilized society in itself does not express all of what makes us human and therefore does not in itself completely answer the question of our existence as human beings. Given the creation of such a civilized society - based upon honour - it is important that evolution continues. That is, it is important that we continue to express *and develop* our humanity, our civilized way of life. By so striving to continue our personal development, and the development of our civilized society, we are being fully human, and fully civilized. We can only develop such a society if we work in harmony with Nature - that is, in accord with the natural processes of Nature.

The second of the two fundamental foundations of our humanity - of what makes us human - is our race, for the different races which exist have been evolved, by Nature, over long periods of time. They express how Nature works - how Nature is made manifest to us, and in us. They have made us what we are and establish who we are. Thus, the different races of our human species have evolved because that is how Nature - and life itself - works: toward more diversity and more difference through selection and adaptation. In effect, the race we belong to and are born into is how Nature exists in us - *it is Nature waiting to evolve further*. We possess because of our race the potential to develop what is latent within us - that is, we can aid Nature to evolve further, to a higher level. We express this potential, and continue the evolution of Nature, when we continue what Nature has started by marrying among our own kind and producing offspring who are pure in race. We undermine Nature, and effectively destroy what Nature has laboured to achieve, when we do not marry among our own kind and produce racially-mixed offspring. When this is done, the potential which was latent within us becomes lost or destroyed, and we are in effect undermining the very basis of our own humanity. As such, we are acting in a selfish, dishonourable and uncivilized way.

Thus, a civilized society reflects the reality of both of the foundations of our humanity, and thus reflects the reality of Nature. That is, such a society is an *ethnic* society - one based upon a distinct race, which encourages the further and separate development of that distinct race, and the distinct and unique culture such a race has developed. The truth about National-Socialism, in respect of such ethnic or racial societies, is very different from the propaganda lies which have been spread about National-Socialism by its enemies. **The fundamental, civilized ideal of National-Socialism is the creation of a free, civilized and independent ethnic society for each distinct race - and the eventual co-operation of these societies among themselves.**

If a civilized society - based upon personal honour - is created and if such a society is not based upon a unique and distinct race, and if it does not encourage the unique development of a distinct race, then that society will assuredly decline over time and never evolve further. That is, such a non-ethnic society - however civilized it may start out - cannot develop further. It can only decline. This is how things are and always will be because we ourselves are part of Nature, and always will be as long as we remain human. As such, we can only develop, and only evolve further, if we follow the natural processes of Nature - if we work in harmony with Nature. The wisdom of life is in understanding this and accepting it - and acting upon it. It is sheer folly - and very unwise - to do otherwise.

We are and will remain, human. That is, bound by the laws and processes of life. These laws and processes are manifest to us in Nature - in our evolution into separate races, and in our creation of civilized, free societies. Our task is to increase and further develop our very humanity; it is not to undermine and destroy that humanity. If we accept the wisdom of life as manifest to us in the truths about race and noble individual character, then we are being human, just as if we strive to act upon this wisdom - and try to make that wisdom real in the world - we are fulfilling the very purpose of our own existence.

We are then being civilized; we are striving to create free, ethnic societies. In effect, if we seek to fulfil the purpose of our lives, and seek to be civilized, we can and must become National-Socialists seeking to make the noble vision of National-Socialism real. Anything else is a denial of our very humanity, and a denial of the latent potential for further evolution which exists in us all.

A National-Socialist Glossary

[Note: What follows are brief explanations of some of the main terms important for an understanding of National-Socialism. Words marked with a * are defined in this Glossary. The references are to the National-Socialist works of D. Myatt.]

Archetype:

An archetype expresses an *ideal, or is a representation of what is ideal. As such, an archetype represents what is beautiful and harmonious - a striving for excellence - and is possessed of *numinosity. What is archetypal is what is most representative of, or most excellent about, a particular thing.

Aryan:

The term 'Aryan' is used to describe the White or Caucasoid race which originated in Europe. The term itself derives from an ancient Aryan word for 'a noble man' - *Airya/Arya* - and is thus apt to describe this noble, heroic, race.

The Aryan Ethos:

Ethos is the characteristic nature, or spirit/soul, of a particular *civilization, folk or race. The things which normally embody the ethos of a people, or race, are art, literature, achievements, music, customs and a particular religious attitude or religion.

The Aryan ethos - that which marks the Aryan and which expresses the true nature of the Aryan race - can be described in three words: *Honour, Curiosity and Conquest*.

(See: (1) Ch. III of *Vision of a Future Golden Age*; (2) *National-Socialism, Aryan Culture and Aryan Freedom*; (3) *Aryan Freedom - Heretical Essays in Praise of Aryan Freedom*.)

The Arts of Civilization:

These are Arts, or skills, the acquisition of which makes an individual civilized. Someone who has mastered the Arts of Civilization is thinking, acting and living like an Aryan, since these Arts embody the essence of the Aryan ethos. The Arts are: the Art of personal Honour; the Art of Combat or fighting; and the Art of Knowledge, of seeking to learn about the vast cultural and scientific heritage of Aryan civilizations.

(See Ch. III & IV of *Vision of a Future Golden Age*.)

Civilization:

Civilization is an ordered way of living - superior to primitive, selfish, barbarism - created by inventive warrior tribes who uphold the *noble personal values of *honour, loyalty and duty. It arises primarily from co-operation: from individuals being willing to place the welfare, security and future of their folk before their own self-interest.

Fundamentally, civilization depends for its creation and its maintenance on inventive, heroic, honourable *individuals*. Civilization is the pursuit of, or struggle for, *excellence by a heroic, noble and inventive folk or community who uphold honour and who thus create a society where *freedom is the norm.

(See: (1) *The Nobility of National-Socialism*; (2) *Honour, Loyalty and Duty - An Introduction to National-Socialism*; (3) *Vision of a Future Golden Age*.)

Culture:

Culture is the term used to describe those things which can aid an individual to improve or advance themselves, and thus fulfil the potential for change latent within them. Each race produces its own unique

culture, and the distinctive culture of a particular race embodies or manifests the unique *ethos, or soul/spirit, of that race.

(See: (1) *Vision of a Future Golden Age*; (2) *National-Socialism, Aryan Culture and Aryan Freedom*; (3) *Aryan Freedom - Heretical Essays in Praise of Aryan Culture*.)

Decadence:

Decadence is a decline in or loss of *excellence. Decadence undermines and destroys individual vitality and health, and is basically a placing of self-interest, and self-indulgence, before personal honour and before the duty an individual has - as a thinking, civilized, being - toward striving to continue evolution by pursuing noble ideals.

Decadence, on the individual level, is a lack of *character* - a lack of will. On the artistic level, decadence is a lack of self-control, a pandering to weakness, a removal of high standards, and it is the philosophy, and the aesthetics, of the pretentious, the weak and the cowardly.

(See: (1) Ch. II of *Honour, Loyalty, Duty*; (2) *National-Socialism, Morality and Justice*.)

Democracy:

Real or genuine democracy means individual *honour and *freedom - it is an expression of the desire or will of a living, or organic, community to determine its own future. An organic society is totally different from, and totally opposite to, the lifeless, abstract modern societies created by abstract political or social dogma. Fundamentally, an organic society is an ethnic State.

Contrary to a popular misconception, the Greek word 'demos' does not simply mean 'people' in general. Rather, it originally meant 'the clan' in contrast to their 'chiefs'; in later Attic Greek, the word came to mean 'the community' or folk itself - distinguished as this community was by ties of blood. In both cases, a distinct racial or folk-community is meant.

A real democracy is a society, composed of members of the same race, where the ultimate authority resides in the folk-communities of that society. It is an ethnic nation, or community, where the individuals of that community co-operate together for their own well-being and advancement by upholding the ideals of honour and freedom.

(See: (1) 'The Thousand Year Reich' in *The Enlightenment of National-Socialism*; (2) 'Folk-Democracy' in *The Wisdom of National-Socialism*. (3) 'Modern Crime - A National-Socialist Perspective' in *Hitler Rising - Hitlerian Essays in Defiance of Tyranny*.)

Excellence:

Excellence is what is supreme; what is worthy; what is *the best*. Excellence is the setting of high-standards and the pursuit of them. It embodies what is archetypal or *ideal. Excellence implies a moving-forward, an evolution or improvement to a higher level, this higher level being set by an ideal or archetype, or some other expression of harmonious perfection.

On the individual level, excellence implies self-discipline and a noble motivation - a striving toward a supra-personal goal or ideal.

(See: (1) Ch. I of *The Nobility of National-Socialism*; (2) Ch. V of *Future Reich - National-Socialism, Order and the Triumph of Individual Will*.)

Freedom:

Freedom is the basis of the civilized way of living and means an individual having the basic right to determine their own life by choosing allegiance and by being able and willing to physically defend themselves, their own honour and that of their blood-kin. [The English word 'free' originally meant "to love (and defend) one's kin".]

Thus freedom means the right to be able to bear and to use arms or weapons in self-defence and in defence of one's own honour and that of one's kin. It further means the right to be able to do this, in accordance with a code of honour, with no one else and no group, Institution or officials, being able to interfere, judge or restrict and take away the liberty of any individual so defending themselves and their honour, whatever the outcome. Thus, were a man to defend his own honour in an honourable way - according to a code of honour - such as, for example, by a duel, or a fair fight, then that man not only has the right to fight such a duel, but also has the right to be at liberty were his opponent to be injured or even killed in such a duel or fight. Anything other than this is un-civilized and tyrannical - a denial of freedom.

Real freedom means individuals of noble character having the ability and the power to determine their own lives in accord with what is noble and dutiful.

(See: (1) *What Is Our Life For? A National-Socialist Answer*; (2) *National-Socialism, Aryan Culture and Aryan Freedom*.)

Honour:

Honour is the setting of high and *noble standards of personal conduct. The high standards set by honour derive from idealism and thus from the pursuit of excellence.

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them. Honour is the basis for the human morality of National-Socialism.

(See: (1) *Vision of a Future Golden Age - National-Socialism and the Importance of Honour*; (2) Ch. V of *Future Reich*; (3) Ch. VI of *National-Socialism, Aryan Culture and Aryan Freedom*.)

Idea:

An idea is basically a created model for which no natural *archetype exists. Abstract ideas express a concept of what is 'common' - that is, what is not the best; what is not of excellence. An idea is the exact opposite of an *ideal. Ideals represent and express personal, or individual, character; an idea represents and abstraction which individuals are expected to conform to or be subservient to.

(See Ch. III of *The Nobility of National-Socialism*.)

Ideal:

An ideal is something which enshrines what is excellent, or which represents what is the best. It is a practical embodiment of excellence itself; some thing, or some person, distinguished because that thing or that person is the best - for example, the most courageous person in a battle who is distinguished from their comrades by their brave actions.

On the individual level, idealism means individuals undertaking deeds of exceptional merit which mark them out, and doing this because they themselves strive for the excellence of an ideal or ideals.

An ideal stands directly opposed to an abstract idea. Ideals are human - that is, organic; as such they are possessed of *numinosity; they are *archetypal and thus inspiring for individuals. Ideas are abstract, and lifeless - and thus essentially in-human. National-Socialism is based upon human ideals; all modern societies are based upon lifeless abstract ideas.

(See Ch. III of *The Nobility of National-Socialism*.)

Justice:

Justice exists in, and only exists in, fair, noble individuals who uphold a code of honour and who strive to live by that code of honour.

Justice does not exist in, and cannot exist in anything abstract, be it in a law, a 'Court of Law', an Institution or whatever. Real justice lives only in individuals and cannot be abstracted out from them into a dead, life-less, abstract form.

A just society is a society which is noble and which allows individuals to test or prove their own honour and innocence - and thus stay free - by trial by combat or by having someone champion them in such a trial.

(See: (1) 'National-Socialism, Justice and Penal Reform' in *National-Socialism, Morality and Justice*; (2) Ch. III of *The Nobility of National-Socialism*. (3) *National-Socialism, Aryan Culture and Aryan Freedom*.)

Nobility:

Nobility refers to personal character - it means having a noble character or nature. Someone who is noble is someone who is honourable - who exhibits those traits of character which represent honour: that is, fairness, heroism, courage, and gallantry.

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them.

(See: *The Nobility of National-Socialism*.)

Numinous

Something is numinous if it has beauty and awe. Something which is divinely-inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred - as

spiritual or divine. Nature herself is numinous - a wonderful, awe-inspiring mystery.

Social Engineering:

Social Engineering is the term used to describe the manipulation and control of people by abstract social/political *ideas. Our modern lifeless, multi-racial societies are the direct product of decades of social engineering, of social/political ideas and abstract doctrines made law.

(See: (1) Ch. II of *National-Socialism: Principles and Ideals*; (2) Ch. V of *National-Socialism, Aryan Culture and Aryan Freedom*; (3) *Essays in Aryan Revolution*; (4) 'Taming the Aryan' in *Aryan Freedom*.)



A New Struggle For Existence

By David Myatt, 105 yf

National-Socialism affirms the fundamental fact of Nature that a civilization itself - just as much as individuals - must struggle for or strive to pursue excellence. That is, to survive and flourish, it must continue to accept and overcome challenges, and it must expand. Unless it does, it becomes weak, inward-turning - its people losing the sense of Destiny, the excellence, which gave the impetus to the civilization in the first place.

However, in the past, civilizations expanded through Empires - through conquest and subjugation of other peoples. Eventually, in all civilizations, these Empires and the civilization which had created them, declined and fell - vigour, nobility and racial homogeneity declined and were lost. That is, the natural life-span of civilization was limited, usually to one and a half thousand years - basically because all past civilizations were instinctive creations. The causes of their genesis, of their maintenance and fall, were not fully understood.

With the making-conscious, the understanding, of the factors necessary to civilization, it is possible that this decline and fall can be prevented - provided those things essential to the survival and expansion of the civilization are upheld. These things, of course, are enshrined in National-Socialism. They are (1) the recognition of the importance of race: the affirmation of Aryan Destiny; (2) the importance of individual personality or character; and (3) the pursuit of excellence - the value of noble idealism in creating better people, in continuing the work of Nature. Thus, it might seem possible, given the creation of a National-Socialist New Order, that an Empire could be created and maintained - that the life-span of the civilization which that New Order would found could be extended, possibly indefinitely.

This, of course, is not so - on a finite, small, world, the resources are limited; conquest and challenges are limited. This planet no longer seems, due to modern Technology, a large place - the horizons are limited and quickly attained. A world Empire - based on a dominant, racially-aware, noble, folk, is certainly feasible. But what then? What is there once that limited goal had been achieved? There is only the interminable struggle to maintain dominance - the goal becomes simply one of domination, of subjection. The inevitable consequence of such an Empire would be the loss of idealism, the gradual loss of nobility - the gradual breakdown of the Empire itself. This is inevitable simply because the aim of 'global domination' is **not** an aim worthy of noble idealism - it is, in fact, rather petty.

Further, the domination, the subjection that would be required is ignoble; it is unworthy of a consciously aware noble people. It is a negation of the understanding achieved through thousands of years of civilization; it is a negation of the practical achievements of civilization in terms of Technology. In the past - in previous civilizations - subjugation and domination were indeed necessary: without the work of slaves, for instance, a civilized way of life would have been impossible. Expressed simply and brutally - subjugation and domination are simply not necessary anymore. It is not a question of subjugation and domination of other peoples being somehow 'morally reprehensible' - such moral sensibilities are irrelevant if the survival of a civilization and a civilized people are at stake, as they would have been at stake in the past without subjugation and domination. Rather, it is a fact of such subjugation and domination being no longer required to create, maintain and expand civilization. The reality today - due to advances in Science and Technology - is that such subjugation and dominance would be a hindrance, diverting man-power and resources from what is essential **in creating an entirely new type of civilization based on the understanding and wisdom we have now attained.**

A New Type of Struggle

We are now in the position to take the next step in our evolutionary development - a step far more important than the creation of the very first civilization, thousands of years ago. The entire history of civilization itself - from the first civilization in Sumeria to our present Thorian one - has led to this moment: has made this moment possible.

We can, for the first time in our existence, actively work in harmony with Nature to produce an entirely new race - virtually a new species of beings. We can actively contribute to evolution. **This does not mean the creation of a new race by such things as 'genetic engineering'** - it means creating the

conditions necessary for a new race to evolve and thrive in accordance with Nature herself. It means 'stepping over the threshold' into an entirely new way of living which by its very nature produces a new type of civilization and new, higher race - which provides the challenges, the struggle, the noble idealism necessary to produce higher types of beings. It means working in harmony with Nature rather than against her (as most 'genetic engineering' works against Nature).

This threshold is this planet itself. We can, by moving out into the new and limitless frontier of Outer Space, create new ways of living. We can, by accepting this immense challenge, breed from that challenge heroic, creative, noble individuals who take evolution ever higher - who fulfil the promise of evolution itself. We can, by overcoming such challenges, create not just one but many new types of civilization. We can, by passing this threshold, work in harmony with Nature and achieve our ultimate Destiny as a race. We can assure our future as a noble creative race by accepting this Destiny.

The ultimate Destiny of the Aryan race lies in the conquest of Outer Space - in the creation of a Galactic Empire. Our whole past has led to this - has made this Destiny attainable. With and through this great challenge we can make full use of our inventiveness, our nobility, our genius. In comparison to this supreme challenge, everything else is mundane, petty and unworthy of us. Only the challenge of colonizing this new and limitless frontier will bring the best out in us. Only this supreme challenge can produce by its very nature the right type of individual - a new breed of higher Aryans. For this challenge expresses the most noble ideal that exists.

The Noble Vision -The Galactic Empire

The Galactic Empire is the only noble ideal which today is worthy of us. It is the highest, most noble ideal we can aspire to because it alone possesses the greatness to make us, as individuals and as a race, great. It alone encompasses everything that has made us and can make us noble: it alone possesses the *numinosity* necessary to inspire us to great achievements at this moment in the history of our race. It alone continues the upward work of Nature.

The ideal of a Galactic Empire expresses everything that National-Socialism is. The striving for and achievement of such an Empire, over decades and centuries, will represent the practical implementation of the principles and ideals of National-Socialism. The very struggle for this noble ideal will create a higher race.

Of course, today this vision of a Galactic Empire - of the colonization of star-systems across the galaxy - seems a dream. But it is attainable. It must be understood that National-Socialism itself represents the noble instincts, the noble yearning that most Aryans have in their hearts - whether or not they are aware of this due to the lies about National-Socialism. That is, National-Socialism is a conscious and practical expression of their desire for a better, a more noble, way of life: it enables that desire to become real. Similarly, *the ideal of a Galactic Empire is the ultimate practical expression of National-Socialism.*

For this Empire to become real, National-Socialism must triumph. That is, the present decadent, anti-Aryan System must be overthrown by National-Socialists and some form of National-Socialist State or community established. To achieve this, years of hard, bitter struggle are necessary - our folk need to be won over to the noble National-Socialist Cause.

Once such a victory is attained, the new State or community needs to be made secure - to secure its existence against its external and internal enemies. National-Socialism then needs to be implemented within that State or community - that is, social justice needs to be strived for; a new economic system created; natural justice implemented; Aryan spirituality returned; agrarian reforms made. This in itself will take many years. This new State or community will need wise leadership - to preserve it from its external enemies. It will need, in its early years, to avoid conflict with other peoples or States - it must present itself as concerned only with its own, internal affairs, with creating a new, spiritual, way of living for its own folk; with creating an Aryan homeland. But it must always be ready to defend itself, should it be threatened - it must make others aware that any people or State seeking to destroy this new Aryan homeland will pay a severe penalty if they attack. Whatever resources or raw materials this Aryan homeland might require from other States or countries, it would obtain by trade and negotiation - as it would strive to be as self-sufficient as possible.

After this National-Socialist State or community has secured its existence and begun implementing National-Socialism, it can turn its attention toward the new frontier of Outer Space. The first stage of implementing the ideal of a Galactic Empire would be the building of Space Stations orbiting the Earth. The second would be colonies on the Moon and Mars. Intensive research would be undertaken with the

objective of building Space Ships. These beginnings would take many decades during which the Aryan homeland would be concerned only with its own folk and achieving its own internal objectives. The world external to that homeland would be left to its fate. Given time, and by virtue of the fact that such an Aryan homeland would be dedicated to idealism, this homeland would emerge as the one civilized, cultured community in a decaying, increasingly ignoble world. It would - provided it dedicated itself to its ideals and provided it kept itself free of external colonial and military adventures and the squabbles of contending countries - assuredly emerge sooner or later as the most powerful community on the Earth. That is, to achieve prominence, it need only keep itself secure and keep its people noble - Nature will achieve the rest. The leaders of such an Aryan homeland must always remember this.

With this emergence to dominance, the task of building the Galactic Empire will be made easier since the Aryan homeland will have become the focus and probably the homeland for the best of the Aryan peoples of this world. This homeland will also then be in a position to utilize the resources of the world for the benefit of its folk and to aid its conquest of Outer Space - that is, the other peoples of the world will actively seek to trade with this Aryan homeland in order to acquire things for themselves. Once again, in this trade - and in utilizing the resources of the world - the leaders of the Aryan homeland need to act wisely, with nobility toward those other peoples. That is, they need the wisdom to take the long-term view - establishing where possible friendly relations with other peoples, for the mutual benefit of both. Any other course of action is self-defeating in the long-term.

With these resources of manpower and materials - and the spur the noble ideal of Space Travel will give to invention and discovery - new advances will undoubtedly be made. Space Ships capable of inter-stellar travel will become feasible, and colonization will begin in earnest. A whole new chapter of mortal history will begin. The Aryan race will seed itself across the galaxy, creating a multitude of civilizations and a multitude of cultures. A new race will emerge, created by this conquest. Then, even were the remaining Aryans on Earth to perish for some reason - even were the Earth to perish for some reason - civilization would continue and flourish. Our civilization - and we ourselves - will have achieved everlasting glory. We will have opened a new phase of evolution wherein the possibilities would be almost limitless.

We must always remember that if we only aspire to small things, we will only achieve small things. To achieve great things, we need to aspire to greatness - the vision of a Galactic Empire is the greatest, most noble, vision we can have. The obstacles in the way of the creation of this noble vision are only there to be overcome. If we do not aspire to this greatness, if we do not struggle to overcome the obstacles in the way of creating first a National-Socialist community and then a Galactic Empire, then we do not deserve to survive as a race. Nature has given us this opportunity - it will never arise again. It is up to us whether we take this opportunity for greatness.



Islam and National-Socialism

By David Myatt

Introductory Note by JRW March 2001:

This article by Myatt is one of the most interesting, and intriguing, articles he has ever written or is alleged to have written,
[See Biographical Notes]

especially in the light of his essay
Palestine, Islam, the West and Zionism.



Is it right that you converted to Islam and what did this involve?

Yes, I did convert to Islam. This involves testifying, in Arabic and in front of two Muslim witnesses, that there is no god but Allah, and that Muhammad is his Prophet and Messenger.

Do you regret anything you have written or said?

No.

In the second part of your Autobiographical Notes you state that you still, as a Muslim, regard Hitler as a good man and National Socialism as a noble cause. But, surely, Islam and National Socialism are different and irreconcilable?

They are different, but my understanding is that they are neither irreconcilable nor antagonistic to each other. In fact, they have many beliefs in common, such as honour, loyalty, duty and a belief in a person using their will to change themselves for the better by following a noble ideal.

As I mentioned in those Notes, genuine National-Socialists are not racists, just as National-Socialism cannot be defined in terms of racism. For racism is a modern term, invented by Marxist social engineers, and is used to mentally condition and control people so that a particular type of political society can be created. These social engineers want us to view the world through the terms, the abstract ideas, they have created. I refuse to do this; I refuse to play their rigged game, and this makes me both unpopular and misunderstood.

Correctly defined and understood, National-Socialism is an ethnic philosophy which affirms that the different races, the different peoples, which exist are expressions of our human condition, and that these differences, this human diversity, should be treasured in the same way we treasure the diversity of Nature. National-Socialists believe our world would be poorer were these human differences to be destroyed through abstract ideas - through the creation of a socially-engineered Marxist society. The world would certainly be a very different place if there existed only one type of tree, one type of bird, one type of insect, one type of fish!

Genuine National-Socialists respect other cultures, and people of other races, because genuine National-Socialists uphold honour. Honour means being civilized; it means having manners: being polite; restrained in public and so on. Honour means treating people with courtesy and respect - unless, that is, those people act in a dishonourable way toward you, when retribution may be in order.

National-Socialism expressed the view that a person should be proud of their own culture and heritage, respectful of their ancestors and their ancestral way of life, and accept that other peoples have a right to be proud of their own culture and heritage as well. The ideal is a working toward mutual understanding and respect.

This is the truth about National-Socialism which I and others have uncovered in the past decades; a truth covered up by decade upon decade of ignoble Zionist propaganda.

On the question of race, does not National Socialism say that the White race - what you have referred to in the past as the Aryan race - is superior to other races? And does this not contradict what Islam says, which is that all people, all races, are equal before God?

No, National-Socialism does not say this. It says only that different races have different Destinies, different abilities, and different ways of living, and that these different ways should be respected.

This means a respect of others and a pride in one's own people and own own culture. The more other peoples, other races, have a pride in themselves and their own culture, the more they express their own Destiny, then the more genuine and respectful co-operation there can be between different peoples and cultures. For such genuine respect derives from a natural sense of belonging to one's own culture. To consider other peoples and cultures as inferior does the exact opposite because it leads to a denigration of those considered inferior and to hubris: to the excessive pride and arrogance which people such as Aeschylus and Sophocles warned us about.

But I have read in Hitler's Mein Kampf and elsewhere that he regarded negroes as inferior to Germans, to White people.

I admit there was an element of racial prejudice and racial stereotyping in the early days of the National-Socialist German Workers Party (NSDAP), but National-Socialism was not then fully developed as a way of life - as a complete philosophy of living. Indeed, it was not complete in this respect until during, and shortly after, the First Zionist War (commonly called the Second World War). Hitler wanted to save Germany from Marxist tyranny, and create a just and noble society for his people and it was not until just before he achieved power that serious thought was given to how National-Socialism could be implemented. Few people up to then even understood National-Socialism as a new and revolutionary way of living; for many, the NSDAP was just another nationalist political party which promised better times and which they supported to bring about those better times.

The society which was created after the NSDAP achieved power was in many ways a compromise. Hitler himself admitted (to Leon Degrelle among others) that it would be the next generation - the Hitler Youth

generation - which would create a genuine National-Socialist society. Organizations such as the SS and the Hitler Youth were steps toward the creation of such a National-Socialist society, and it was these organizations which implemented the ideal of personal honour, and respect for others, of whatever race and culture. As Hitler and his true followers, such as Rudolf Hess, matured in understanding, so too did National-Socialism. National-Socialism was not born, fully-developed and fully-understood, in the early years of the NSDAP - it developed slowly, over several decades. Thus, as Hitler admitted, Mein Kampf was never intended to be some kind of bible of National-Socialism: it was the product of its time and while most of the underlying principles of National-Socialism were laid down in that book, some principles were not. What was written was subject to change, to revision, as National-Socialism itself developed. What must be understood is that many people in Germany at that time did not understand National-Socialism; and it could be said that many of the people who voted for or supported Hitler were not genuine National-Socialists: they voted for or supported him for personal reasons unconnected with the idealism of honour, duty and loyalty.

With the defeat of Germany and its allies in the First Zionist War, National-Socialism was purified, emerging as a complete way of life, centred around honour, loyalty and duty. The political compromises needed to achieve power were gone, as were the supporters who did not understand or live up to the ideals of National-Socialism. The essence emerged as the shell covering the essence was destroyed in the crucible of that war. People who have described this essence include Savitri Devi, Miguel Serrano, and Leon Degrelle.

Since we now consciously understand this essence, it is possible to create - and only now possible to create - a genuine National-Socialist society. This would be an entirely new type of society and while the inspiration would be National-Socialist Germany, it would in many ways be very different, although it would manifest the same ethos, the same ideals.

But many people who call themselves National Socialists today describe themselves as racists. Many of these people also say they hate other races and regard them as inferior.

Then they are not true, genuine, National-Socialists. A National-Socialist, to repeat myself yet again, is a person who upholds the ideals of personal honour, who is loyal to those given loyalty and who strives to do their noble duty to their own people, and to Nature. A true National-Socialist lives by honour, and strives to do what is noble, just, and fair.

Honour means treating individuals with respect, with courtesy, regardless of the race or culture of those individuals, as it says in the National-Socialist Code of Honour. Honour means being fair. Racial prejudice - that is, judging someone by their race or culture - is unfair, because it is a pre-judging of others, and honour demands you only ever judge someone on the basis of personal knowledge of them.

Judgement of a person on the basis of race is like judgement of a person on the basis of hearsay, rumours, gossip - it shows a lack of honourable character on the part of the individual who so "judges". Those people you describe have probably never met any former SS soldiers or combat veterans of the Hitler Youth, who might be able to tell them a thing or two about honour, loyalty and duty. Such people as you describe have been taken in by all the Zionist hate propaganda just as they, if they say or believe such things, do not really understand personal honour.

But did you not - in some of your writings before you became a Muslim - describe the Aryan race as superior?

Yes. Then, some years ago, I understood that the term superior was the incorrect term to use to describe the reality which National-Socialism expresses. The reality, as explained above, is one of mutual respect based upon a pride in one's own race, its culture and its achievements. There is also - or should be - an understanding that different peoples have different abilities, different talents, just like individuals within a race have different abilities and talents.

National-Socialism expresses the natural truth that each folk, each race, should live in such a way that its natural abilities and talents can find their highest expression, just as it expresses that within an ethnic, folkish, State - a Reich - individuals should live in such a way which suits, and have occupations suited to, their natural talents and abilities.

I have understood more and more about National-Socialism with the passing of the years and with each new experience, such as being a Muslim. As a result, I have been better able to express in words the truths, the essence, of National-Socialism itself. In some ways, and as someone in Column 88 once

described me, I was a Himmler in search of his Hitler. I never found the leader, the guide, I wished for so I had to stumble along the best I could.

As with National-Socialism itself, there has been for me a learning from experience: an organic process of change and development.

You have mentioned in the second part of your Autobiographical Notes the Muslims who joined the SS. I have read that some of the German Officers and NCO's of the 13th SS Battalion (Handscar) considered these Muslim recruits as inferior, made fun of them when they were praying, and called them by the derogatory name Mujos. Not very honourable behaviour, and not indicative of the Germans in the SS respecting what they considered a foreign culture.

There are always exceptions; always some individuals in any organization who do not live up to, or do not believe in, the ideals of that organization. For instance, there are some corrupt Police Officers, in this and other countries. But that does not mean that all Police Officers are corrupt, as it does not mean that the Police force tolerates corruption or has no noble ideals for its members to live up to.

National-Socialism is of the future - an expression of what is needed to create a noble, honourable society - and while it understands and values heritage and folk traditions and our ancestral ways of living, it values only that which is in accord with what is honourable, civilized and which can be used to further our evolution. A lot of what occurred in the past - a lot of traditions, and certain ways of thinking - were actually wrong; contrary to what is reasonable and honourable. What is honourable and necessary in our past must be found, understood and valued. What is not, must be rejected.

This is really what Adolf Hitler wished to do: create first a new Germany, and then a new Europe based upon the noble ideals and warrior ethos of National-Socialism, particularly evident in the pan-European Waffen SS.

Thus, in the distant past, Empires were created based upon military conquest and the exploitation of peoples. There really was no conscious understanding of honour; no desire to create order and harmony and create the way of living we now understand as civilization where things like reason are valued and where civic and private corruption are not tolerated. This changed with the Roman Empire, which strove to put into practice the noble ideals of ancient Greece, and which created a civilized way of life for the peoples of that Empire. Of course, this civilization was not perfect, but compared to what existed before - and compared to what existed after it for many centuries - it was a remarkable achievement, a step forward in our evolution.

Another great step forward was the original British Empire, which was an even greater achievement than the Roman Empire. It brought reason, justice, order and education to millions upon millions of people world-wide, greatly improving their way of life through building the infrastructure a civilization needs: an uncorrupt administration; roads; bridges; safe trade routes. For instance, the British Navy managed to control the piracy which was rampant in certain areas of the world (in South East Asia for example), as in India the British administrators ended the bribery and corruption of officials which was endemic. For a long time, and from about the middle of the 1700's, the British Navy was the most enlightened and civilized institution in the world: a fine example of our Aryan ethos. Throughout the whole British Empire, the civilized ideal was followed, and literally hundreds of thousands of British people struggle and died in the lands of the Empire over the centuries in their quest to do what was right, noble and just. Millions upon millions of people could live in relative safety and peace, in an ordered and just way, thanks to this Empire.

Note that I said the original British Empire, for the truth is that from very early on in the Victorian Era the ethos began to change - the true, respectful, civilizing mission of Empire gave way to a brute Imperialism based upon financial gain. To quote Thomas More: "Everywhere do I perceive a certain conspiracy of rich men seeking their own advantage under the name and pretext of commonwealth." There had always been an element of this present, of course, but the financial cabal gradually became the dominant force behind the expansion of the Empire, often unscrupulously using missionary Christianity to achieve their capitalist purpose.

Aspects of the old, civilized, Roman-type, Imperial attitude remained, and inspired individuals and some Institutions but they were largely without power and influence, often mere show, and more often than not manipulated by the financial cabal and their capitalist lackeys. By the time of the Boer War, British Foreign Policy had become purely a means of maintaining and extending capitalist markets, of obtaining

raw materials with little or no regard for the native people. This was particularly evident in Iran, where until just after the First Zionist War the British Government supported a despotic, unpopular and repressive ruling minority, while capitalist companies leached away the natural resources of the country, with little respect shown for either Iranian culture or the way of life of Islam. The decadent life-style of wealthy often immoral Europeans was held up as some sort of "ideal" for the "natives" to follow. I should also add that the civilization which Islam created and maintained was also a considerable and important achievement, comparable to that of both the Roman Empire and the original British Empire, and indeed more civilized, in terms of its treatment of people, than the Roman Empire. In this Islamic civilization it is true to say that reason, scholarship and scientific research flourished as never before.



With the collapse of the original British Empire, the defeat of National-Socialist Germany in the First Zionist war, and the final end of the Islamic Caliphate, the ideal of civilization had been replaced by the ignoble idea of a global capitalism where multi-national capitalist companies became rich by plundering the world, by committing hubris, with American military might used to maintain this plunder of the world by capitalism and its uncivilized consumer ethos. There was because of this, as there still is, an arrogance toward other people and the Earth itself: the arrogance of Marxism and capitalism, which really are just two sides of the same uncivilized way of life.

The next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman, the Islamic and the British Empires - is to create a new type of Empire, based upon free, ethnic nations co-operating together, all bound together by a strong National-Socialist country whose people consciously understand their Destiny, their duty, to their own folk, and the world itself. The honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truly civilized - we need another Empire, created and maintained by honourable, idealistic people,

who look to the examples of the Roman, the Islamic and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.

I consider both National-Socialism and Islam as means whereby we can learn to behave as civilized adults. They are both moral ways of living, although it may well be that it is National-Socialism which will create the new world Empire we need and so begin to build the Galactic Empire which will be the next great leap forward in our evolution.

However, it is also possible for Islam to create such a world Empire, and there exists the possibility of National-Socialists aiding the creation of such an Empire and indeed being an integral part of it. At this moment in time, the forces of Islam are far, far stronger than the forces of National-Socialism, and in the battle against the perfidy of world Zionism this may be decisive in the creation of such an Empire.

Are you a Muslim or a National Socialist? Or both?

Islam and National-Socialism are different in several ways, and yet similar in other ways: similar, for example, in the matter of honour, of loyalty, of duty, in the use of will to change oneself for the better, and in the belief in a Supreme Being: in the belief there is an order to the cosmos, and a purpose to our individual lives.

Both Islam and National-Socialism are opposed to usury and the capitalist-consumer system based upon it, and both are dedicated to fighting the real evil which is Zionism.

In respect of the way of living, Islam believes the perfect society has already existed - the society founded by Muhammad at Medinah - and that all the laws and customs necessary to re-create this ideal social are already in existence, given by God in the Quran and the Sunnah (the example of the Prophet). In contrast, National-Socialism accepts that we are slowly evolving toward a noble, a perfect, society and that we have to use our reason, our fairness, in order to create the right type of laws and customs to manifest in a society a noble way of living, where the most excellent individuals of the past and present (such as real warrior heroes) may serve as examples for us.

In respect of theology, a Muslim accepts that there is only one god, Allah, and that Muhammad was the last Prophet of Allah who revealed the word of Allah in the Quran. A Muslim submits to God, and so strives to obey the commands of God, contained in the Quran and manifest in the life, words and deeds of Muhammad. For Muslims, Allah is the Creator of everything, the giver and taker away of life, but Allah is not manifest in the creations of Allah, as Allah cannot be conceptualized by us. Allah was not created, just as Allah did not and could not have any sons (or daughters) - human or otherwise. Allah is eternal, and unchanging, for the creation by Allah of anything and everything did not change Allah in any way. A National-Socialist should accept there is a Supreme Being, and they may call this Being God, or the Eternal Creator or even something else. The Oath each member of the SS took was an oath before God.

As it says in the Quran: there should be no compulsion in religion. A person should be free to choose their way of life - their "religion" - with different ways respected. What I, as a Muslim, considered was important is that there should be this freedom of choice and correct, truthful, knowledge about the choices, about the different ways, and this is why I said all I said, as a Muslim, about National-Socialism. As a Muslim, I have a duty to present the truth about Islam to those who might be interested in it so that they have the opportunity to consider becoming a Muslim. But it is up to them whether they accept it, or reject it. If they reject it, they reject it, and I have to respect that decision.

The sad fact is that there is little truth, little truthful knowledge, in the West, about either Islam or National-Socialism. For Muslims, the pursuit of knowledge is a duty, which is why, for instance, Muslim scholars studied the manuscripts of the ancient Greeks, even though the ethos of ancient Greek civilization was different from the ethos of Islam, and indeed contradictory to it in many ways. By doing this, these scholars saved these precious treasures - for without this Muslim desire to respect learning, from whatever culture, and without this Muslim duty to seek accurate, truthful, unbiased, knowledge, the West would have been deprived of these ancient manuscripts.

Those who understand this will understand what I attempted to do, as a Muslim, in respect of National-Socialism. But I suspect I was and shall remain misunderstood, as usual.

David Myatt
1421 AH
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Early Essays

By David Myatt, 95 - 100 yf

The True Way of the West

It is a common misconception that civilization means Art, art-objects and literature. Rather, civilization means a way of living and a way of dying. This way of living does not of necessity mean material comfort nor even a certain type of politics (such as 'democracy') - instead, it means the warrior. The greatest model for a civilization is someone who enshrines honour, loyalty and natural justice (or 'fair-play'). That this is so seldom understood is evidence of how few really understand: of how precious wisdom still is.

Civilization requires an ideal of beauty and an ideal of orderliness - but above all it requires confidence and zest. All civilizations possess an energy of directed will and when that will is exhausted or squandered through primarily material concerns, then the civilization declines to its ending.

The confidence and will of a civilization are usually expressed by the expansion of the civilization-The great Art, literature, philosophy and material benefits usually associated with a civilization result from that same expansion, and the confidence it allows. A civilization possesses by its very nature a conquering will and a belief among its peoples of their innate superiority.

Today, the civilization of the West - whose greatest triumphs are exploration, Science and technology - has lost its will as its peoples have almost lost their sense of superiority. There is no longer in any of the societies of the West a direction of expansion and conquest, despite the fact that history shows that our civilization should be at its conquering peak, its Imperial phase. There exists no one imperial goal consistent with the spirit of our civilization. Instead, there exists within all the governments of the West, just as much as within the peoples, ideas of peace, of harmony, of equality and conciliation to the many nations and races who enjoy the many benefits of our civilization but who contribute nothing. We have lost belief in ourselves and our innate superiority and have no notion of the Destiny of our civilization. In short, we have become weak.

We as individuals and members of the most creative race on Earth squander our energies on a vast number of games and sports; we poison our joy of life by soaking ourselves in neurotic drivel transmitted by television and printed in books; we weaken our appreciation for real beauty and strength by putting up with the hideous, dis-honourable specimens of walking degeneracy who infest the cities and the towns, and we allow our culture and our lands to be destroyed by a creeping alien invasion. But perhaps most of all, we allow ourselves to be governed by the most spineless specimens imaginable (they call themselves 'politicians') who triumph everything anti-Aryan and who despise everything Aryan.

Every society in the West is unhealthy. Health, for a civilization and its communities, is an attitude of mind: a healthy society, like the 'city' states of ancient Greece, has a desire to conquer and expand. It rewards the able and the daring - it possesses a noble idea to which its citizens may aspire. It values concepts like personal responsibility and seeks to build character just as it distrusts those who talk glibly or overmuch. In short, it takes as its ideal the warrior -in government just as in military matters.

The 'ideal' made for the West today is either the self-satisfied family man with some hobbies or career/work to squander/waste his vitality who for the most part aims for security and material comfort - or the disobedient, undisciplined, self-indulgent misfit guided from one 'cause' or unhealthy adventure to another by the adroit media, entertainment and political industries. No where is there a word for the warrior - except as fodder for governments who use 'heroism' and 'patriotism' to further their un-heroic diplomatic games and the liberal, Marxian-socialist (read 'democratic' these days) causes.

The cause that we fight for is much more than a directly political one - our fight is not simply to change the type of government or to re-distribute wealth and power. It is a fight to totally transform our societies by making the ideal of the warrior a goal again - and in this sense it is truly revolutionary since the warrior enshrines the genuine ethos of our civilization: racial pride, honour and loyalty to the folk.

What we stand for is an attitude to life, and this is totally contradictory to the materialist one manifest today in all Western societies and perpetuated by all types of government whether socialist, conservative, republican or liberal. We alone with our adherence to all that is naturally healthy, vital, joyful and tough, represent the promise of the future - for our civilizations just as much as for those that will come after. All other movements, groups, organizations or causes are just so much dross, the last remnants of a decaying society. They represent with their ideas and ways only the past with its alien-inspired materialism. We represent our race and its highest aspirations - our goals are the goals of our civilization. The goals of others are the goals imposed upon that civilization by an alien minority to aid the fulfilment of their hopes.

The natural goal of every Western society is a healthy, noble and expanding society based on a racial awareness: a belief in the superiority of its peoples and their ways and ideas. Only such a goal will produce the one thing capable of sustaining our race, the civilization we and we alone have created and of expanding it, on Earth and in Space - this thing being a higher type of man, a new breed which fulfills the promise of evolution latent within us all.

To achieve this goal we need a leader or leaders who can direct our energies as they should be directed toward our future - someone to inspire us who embodies the noble aspirations of our race, as Adolf Hitler embodied them, little though this be understood today by the majority of our race, so distant have they become from their racial instincts. This new leader, who holds high again the banner which once proudly flew over Germany, is our Destiny. With him, and because of him, the future will be ours.

The Discernment of Wisdom

I am acutely aware, as I read or reflect upon, ancient Greek literature of how far we, as a civilization, have drifted away from the values and ways of living which make civilization itself possible - of how the real meaning and message contained in that literature have been almost lost.

For me, Greek literature, and particularly Greek Tragedy, possesses that rare combination of virtues - wisdom expressed beautifully. What is expressed, in Sophocles' Oedipus Tyrannus for example, is something vital something that still, after over two thousand years, has relevance; something that possesses vitality.

I am also aware of how that literature has been made to seem dry, academic and rather boring - at least as far as the majority are concerned - just as I am aware that those who created it, and the civilization whose ethos it embodies, are not related to the majority of the people who now inhabit the lands and islands of Greece [exactly as the majority of residents of the Brixton area of London are not descendants of the Englishmen who fought at Agincourt].

Furthermore, the real meaning of such literature has been at best obscured and at worst distorted - at least over the past century or so.

As an example, I shall take the Oedipus Tyrannus, or 'Oedipus the King' as it is often rendered. For most who have heard of this drama, as for a lot who have actually read it either in translation or in the Greek, the central theme is Oedipus' incest with his mother, Jocasta, and his killing of his father. Mostly, these are viewed 'morally' - and this is particularly true of the incest. Thus, the drama is seen as a kind of 'moral tale' - or as has become increasingly fashionable, as a source of psychoanalytical material of the kind employed by Freud. Quite often, in translation and in performance, it is "updated" - set in a modern context (as often happens with other drama, such as Shakespeare's).

However, both the moral and the psychoanalytical interpretations are not only incorrect, they also miss the essence of the tragedy - as also happens whenever some pretentious pseud attempts to 'update' the drama in order to try and establish a 'name' for themselves. The essence of the tragedy lies in the attitude of Oedipus - the incest, the patricide, are merely incidents. Oedipus was certain: he had skill (did he not solve the riddle of the Sphinx?); he had power (was he not King of Thebes); he had strength and courage (did he not kill many men by himself when he thought himself attacked?[lines 801 ff]). All these things in the end mean little - as Creon says to him at the very end of the drama: "Do not desire to be master in all things, for you are without the strength which assisted you in life." The gods have taken away his strength, and he ends the drama a broken man, blind, who will as Tiresias the blind prophet predicted "As a beggar, who before was rich, he shall go to strange lands with a stick to guide him ..." But the real

tragedy lies in the fact that Oedipus was not an impious man - he was not 'condemned' by the gods because he killed his father and slept with his mother: he tried to avoid doing both. Rather, as the Chorus says in another Sophoclean - drama : "Mortals cannot be delivered from what is ill-fated by destiny." [Antigone, 1337]. It was Oedipus' character which led him to disaster - he committed 'hubris', insolence toward the gods; or more correctly, upset the balance of his character by his certainty and his desire to seek out certain things regardless of the consequences - 'I cannot be persuaded not to learn of this for certain' he says at one point.

The crux of the drama - as in all Greek Tragedy, properly understood is in the relation of the individual to the gods and their community, and the drama describes one such relationship which leads to personal misfortune. Toward the end, the Chorus says: "You generations of mortals I count your zest as equivalent to nothing, for who is the man who wins more from a fortunate daimon than just that outwardness of fame which later sets?" Oedipus had the appearance of good fortune - power, wealth, skill - but it was only appearance, as Oedipus himself later explains: "I, the beauty that you reared, had bad wounds festering underneath!" (1395-6)

The drama thus explores, and explains, the truths concerning the gods and how those affect mortals - there is no moral, abstract, judgement, but rather an explanation of the workings of 'Nature', the cosmos, of human existence itself. The Oedipus Tyrannus, as well as other tragedies by Sophocles, Aeschylus and Euripides, are expressions of an insight into the real meaning of existence - the discernment of wisdom. They represent fundamental truths which, to a large extent, have been covered up by the processes of moral abstraction and intellectualization which have overtaken our societies to the detriment of our civilization.

The most fundamental truth is the notion of 'hubris'. This does not mean Greek drama dealt with religion as we understand religion (mostly because of centuries of Christian influence and indoctrination) - that is, concepts of sin, retribution, the performance of services and an attitude of almost meek reverence. Rather, it is a question of attitude - to living. There is no moralizing, no guilt about doing certain things (such as enjoying the pleasures of the senses). Instead, there is a pagan celebration of life together with an often unspoken awareness of the limits of behaviour, limits mostly set by balance. The individual was balanced between the family, the community and the gods - and the health, well-being and good fortune of the individual, the family and the community depended on maintaining that balance. To upset the balance, was 'hubris' - when the individual sought to appropriate to themselves what rightfully belonged to the gods. [We might say, in a simplistic sense, 'upset the balance of Nature'.] This invoked the Furies - "But powerful is the power of Destiny: it cannot be escaped from by wealth, by war, by ramparts, by taking ship upon a black storming sea." (Antigone, 952f).

Thus, the individual had duties to the family, the community and the gods. These duties were ones of fidelity, of honour: to nurture them, to aid them in achieving excellence. This was loyalty - thus, to forgive someone who had offended the family, or the community, was disloyalty: it was one's duty to avenge the offense. To shirk this duty was cowardice, treachery. Such notions held sway in the Greek world for centuries (qv. Theophrastus' "Characters", written after Aristotle's time). Indeed, these notions made the Greeks what they were - civilized. There were, and are, the essence of civilized behaviour. The thread which runs throughout Greek civilization is the quest for excellence ('arete') - the quest for honourable fame: for oneself, one's family, and one's community [or 'polis', at the height of Athenian greatness]. This quest vitalized: it gave meaning, it enhanced life and made greatness (heroic, cultural and so on) possible. But it was a quest defined by duty, honour, loyalty - to the family, the community, and the gods. It was founded on a strong sense of identity, of belonging: what we with our mostly silly abstractions would call 'racial awareness'/racism. ('silly' because the term has acquired an abstract moral sense - to be 'racially aware' is nowadays considered immoral). For instance, the 'polis' of Athens meant a community of citizens who shared the same descent, that is, blood. They were a clan, and quite exclusive, granting privileges only to their own kind - outsiders were tolerated, but excluded.

The quest for excellence describes another distinctive trait of the Greek character - the belief that it was through struggle, through hardship and competition, that a person's character was revealed. Battle, for instance, would reveal if a man was a coward - and thus fit for public office.

This whole attitude to living, expressed so eloquently in Greek literature from Homer to Theophrastus and beyond, is a natural one, based on instinct, pursuit of excellence and a pagan understanding of life. It is an attitude, however, foreign to most peoples in the countries of the West today, despite the fact that it represents the natural and instinctive ethos of those of European stock. It is foreign to most because of the moral and absolute abstractions that have come to dominate our societies and which derive, in part, from the moralizing, un-pagan religion of Christianity. The majority have been made to feel guilty - for centuries, via religion, and more recently by political forms which insist on a 'political correctness' and which assume the 'moral high ground' - about what is natural, healthy and instinctive.

Most Europeans by their acceptance of such unnatural moral absolutes deny their heritage - a heritage of which ancient Greece is an integral part, and indeed a part which explicates that heritage, and their own potential as makers of civilizations, in a way which is unsurpassed.

In a very important sense, balance has been lost - the majority have become disrespectful toward the gods. The Nemesis to come cannot be avoided - but its causes can be understood, enabling that Nemesis to not only by its harshness bring us real wisdom, but also bring forth a culture and a great civilization the like of which the world has never seen.

It is natural and healthy and necessary for us to have pride, to possess a racial awareness, to regard our own people as preferable to aliens, to wish to strive for excellence in battle, to possess a sense of Destiny about the civilization to which we belong, to wish to conquer and to expand. It is natural and healthy to revere the hero, to honour those who acquit themselves well in combat, to distrust those never tested by ordeals and war, to hate the coward and those of weak character, to champion our racial achievements over and above those of others, to accept a pagan enjoyment of life. It is also natural and healthy for us to be aware of those forces which are beyond us and which we may symbolize by 'Nature' or 'the gods' (note: not 'God'). These things represent our distinctive ethos or 'view of the world' or 'racial soul' and nowhere is this soul better expressed than in ancient Greek literature.

Such literature can aid us to re-discover what we have lost through centuries of Christian indoctrination and through decades of modern political indoctrination which favours every racial ethos except our own, the European or Aryan one.

Furthermore, such literature expresses the essence of that particular world-view which is known as National-Socialism - for National-Socialism, correctly understood, is a re-expression of the fundamental truths and wisdom which the Greek civilization enshrined. Those who cannot understand this, have neither understood ancient Greece nor National-Socialism.

Our Duty To The Future

Few National-Socialists would doubt the statement that a significant proportion of the peoples of Aryan descent are decadent: in their attitudes, behaviour and styles of life. This is particularly obvious among the young to whom the future belongs - they tend to be lacking in self-discipline and have little respect for anything.

This decadence is, however, not surprising considering the type of societies in which they live - a type of society where all the positive virtues -(like discipline, respect for and love of one's own folk, honour and pursuit of excellence) are almost without exception denigrated in schools, Art, the media and other adjuncts of the liberal System. In short, all the societies composing what is known as 'the West' are sick. A civilization is healthy and possessed of vitality if its folk possess an ideal to which they may aspire and if this ideal represents the racial instincts or ethos of that folk. In a healthy civilization, young people are taught to live up to that ideal, to surpass it if possible, and in all the civilizations which our Aryan race has created - from Sumeria, through Greece and Rome to our own 'Faustian' - this ideal has been represented by the noble warrior.

For instance, for centuries the young of those communities which made the Greek civilization were nurtured by Homer's "Iliad" - just as the young of our own then emerging civilization were brought up on healthy warrior tales like 'Beowulf'. These heroic tales (like the 'Aeneid' for the Romans) extolled the virtues of the warrior and taught that the highest duty was to one's own folk or racial kin.

Yet what has happened in 'the West' is that generation after generation were nurtured by Christian myths and stories - myths and stories which, put bluntly, exhort the virtues of the meek, the coward and the idiot, as Nietzsche and others have described. It is safe to say that we are and have suffered from the effects of this centuries-old indoctrination - an indoctrination continued in this present century by the spread of other ideas rooted, like Christianity, in the ethos of another race. These ideas are, of course, liberalism and Marxian-socialism.

For a long time, these ideas, and Christianity itself, have poisoned our spirit and sapped our will. They have distorted our vitality by turning us against our own instincts: instead of producing heroic warriors who fought in the interest of our race, we produced religious maniacs, missionaries and crusaders. Instead of producing an epic to rival - or surpass - the 'Iliad', we produced boring courtly myths full of pomposity and meekness. There has been - until recently - nothing to inspire us as we should have been inspired. It is a tribute to our racial vitality that we produced so much - like conquest, exploration, Science, technology despite suffering from the sickness of, first, Christianity, and then liberal-socialism with its zealous, messianic race-mixing. The one thing that has arisen which can inspire us, is of course, the epic story of The Leader's rise to power and the even more epic story of the heroism shown by National-Socialists in the Second World War, particularly by the Waffen-SS.

It is possible, however, that even now some may not agree on seeing Christianity as a sickness of the spirit. To these, I would say - first read your Bible, and then Homer's 'Iliad' (in a good translation if necessary). I know what I have read to children to fit them for the struggle and realities of life!

Christianity, of course, suckered itself to our civilization early on, and to some extent what is happening now is that people, particularly the young, have in the main seen through the silly stories of this religion and rejected its basically 'anti-life' values. [It should be remembered that Christianity is the official religion of every Western State, even now.] Yet these people have found nothing to put in its place except for the material values of the consumer society, the zeal of liberalism and Marxian-socialism, the cult of the self, or obviously foreign religions and philosophies. All these alternatives are both by their nature and intent, opposed to our own racial ethos. All the societies of our civilization combine to make this so - all Institutions, and thus most people, are infected with such basically anti-Aryan values.

What is needed is a complete revolution - that is, not only an outer revolution in terms of the forms and structures of society (such as governments) but also an inner revolution, within the spirit or psyche of individuals. This inner revolution is a re-discovery of our own racial ethos.

In practical terms, this means two things: first, we must take up and champion the cause of our folk by fighting to change the present political System which is so detrimental to our folk: second, we must strive, in our own lives, to follow our racial ethos and aid others of our race to rediscover it.

The first means we harness our energies to a National-Socialist movement where possible. The second means that not only do we help others to discover the truths about National-Socialism and our racial heritage and thus aspirations, but also that we live as National-Socialists. These things are so because National-Socialism embodies the ethos of our civilization and thus our race. Those who cannot see this, have no understanding of either National-Socialism or civilization.

The alternative is first the further decline of our civilization, and then oblivion for our race and its great achievements.

Aryan Literature

Modern literature consists almost without exception of neurotic, liberal, race-mixing and libertarian sentiments, and when not intellectually arid or willfully suicidal in both personal and racial terms, exhorts all the negative values that have come to dominate our civilization. It is safe to say that modern literature (and a lot of less recent literature) is a symptom of sickness. Furthermore, this literature is often the only one taught to the young and studied in Colleges and Universities.

In contrast, ancient Greek literature is vigorous and joyful and -like the few pre-Christian pagan works which survive from the beginnings of our own civilization - imbued with our Aryan ethos. It is free from the morbid anti-life, and anti-Aryan, sermonizing that blights much of European literature past and present - and it is pleasing that so much of it has survived, unlike the destruction of much of our racial heritage by zealous Christians.

It is a comment on the times that study of this literature is dying out, in Schools and Universities. But what is much worse is the plethora of appalling translations which make this literature seem either boring or devoid of real interest - and which, incidentally, destroy both its vitality and its racial/civilizing message.

A few examples may suffice. The following glorious statement occurs in 'The Trojan Women' by Euripides: "Avoidance of war befits the wise: but if war comes, it is noble to die for the folk crowned by deeds, ignoble to perish otherwise." This is, in nearly all translations, rendered in a banal and abstract way, such as: "The wise will always shrink from war, yet should war come, the hero's death shall lay a wreath not lustreless upon the city." [The word most often rendered 'city' is 'polis' which properly means a community bound by ties of blood -i.e. a folk-community.]

Again, in the Oedipus Tyrannus of Sophocles, the Chorus say: "Since it is good for the clan to have combat, I ask the god never to deliver us from it: may I never cease from having the god as my Champion!" The usual rendering is something like: "Zeal, stripped for civic duty, no law forbids; may God still prosper it." [Line 880f.] one would hardly think the two were from the same drama!

It seems to me unfortunate that many National-Socialists have no familiarity with the Aryan literature of ancient Greece even in translation although perhaps not really surprising given the appalling translations that mostly exist! I am sure many National-Socialists would find the following of interest:

War Song of Kallinos

Noble and glorious is he who fights

For his folk and family against the foe.
Since death comes when chosen by Fate -
Bringing to an end the thread of life -
Go forward with spear held high and shields shielding brave hearts
When battle is joined:
There is no flight from death, for that Destiny comes to all mortals
Even they claiming descent from the gods.

Many from the battle-fury of roaring javelins have fled to their home
But even here, their fate of death awaits;
And they die unloved and unmourned by their folk
While both the high and the low lament for the brave.

All of a community weep for the courageous who die:
And if they live, they are hailed like a god,
Exalted by those who behold them
For the deeds of the many, they did alone.

In these dark days when freedom of expression on racial matters is impossible in certain countries due to anti-Aryan legislation, perhaps more attention should be paid to such literature - as well as producing new translations which capture and express the real spirit and nuances of the originals. For such attention and such translations would certainly aid us in our struggle, providing sources of insight, understanding and inspiration. That is, they would strengthen and uplift the spirit, as all good literature does. Furthermore, it

would be interesting to see if our present alien masters and their 'Thought Police' would act to make such expressions of our racial heritage illegal and heretical, since such expressions, so woefully neglected by most National-Socialists, are among the best literature in the world. A few final quotations may be of interest.

"Are you not dishonoured - when this land is suffering - by becoming moved by personal unhappiness?" (Oedipus Tyrannus, 635-6)

"When a comrade in under oath, you should never accuse him because of unproved rumours and brand him as being without honour." (Oedipus Tyrannus, 656-7)

"It is the gods who root judgement in humans, and of all our possessions, it is the highest." (Antigone, 682)

"Beyond his own hopes, his cunning
In inventive arts - he who arrives
Now with dishonour, then with chivalry:
For, fulfilling his duties to the soil,
His oaths to the justice,
Noble is the clan although clan-less he who dares To dwell where and with whom he pleases.
Never shall any who do this
Come to my hearth or I share their judgement!" (Antigone, 365f)

Wisdom

It is unfortunate, although not surprising, that so many people misunderstand National-Socialism - and particularly the policy of racial separation. To our opponents, and to the majority of the apathetic multitude, our politics are mistakenly seen as the politics of hate.

For myself (and I believe I speak here for the majority of National-Socialists) I see our belief in the necessity of racial separation as one conducive to the maintenance of all the civilized virtues. My motivation is simple - a genuine concern for my own race, a genuine understanding of others and an insight into the realities of life. I realize, of course, that opponents of the world-view I uphold will refuse to believe that anyone who adheres to that world-view can be motivated by positive feelings, for this would negate their rather stereotyped image of a National-Socialist.

However, I will say that I have learnt a great deal from my experiences of life - having lived in many countries, among many peoples, and having witnessed suffering, death, selfishness, and many deeds of heroism to uplift the heart. These experiences have led me to think deeply about life and the problems which beset us. My understanding of human nature, and that of history, makes me aware that yearning for abstract ideals like peace while common, is wrong - that such a yearning, and the ideals which support it, can only be a dream. That attempts to make this and similar dreams a reality (e.g. by legislation, education, social schemes and States and bodies like the United Nations) not only creates more problems, but also destroys the very basis of civilization itself, and thus that relative material luxury and safety which allows such utopian dreams in the first instance.

It is comforting today and indeed fashionable (not to mention increasingly official policy among Western states) to ignore certain uncomfortable facts and realities - or to try and explain these away. One such fact is that very few races possess the fire of creativity, of invention - that is, possess the potential to create civilizations. Naturally, these days evidence for this fact is often distorted because this one fact challenges

the almost sacred hopes and sentiments held by the majority and encouraged by the liberal/Marxian-socialist System. But a purely rational and scientific analysis clearly shows that of the seven civilizations accepted to have been created [the Sumerian, the Egyptian, the Indic, the Hellenic, the Chinese, the Japanese and the Western] five are the creation of one race: the Aryan. Indeed, attributed to this one race are virtually all the landmarks in our conscious evolution: the wheel, writing, agriculture, astronomy, science, mathematics, technology, exploration ...

This notion of racial creativity is not popular today, and it takes courage not only to face the facts, but also the conclusions that arise from them. There are times in the lives of most individuals when certain difficult decisions have to be made: we can on these occasions face up to our responsibilities, or we can run away from them, taking the easy option. In former times when life was somewhat more dangerous and difficult than it is now - and during any war or great crises - individuals had to make difficult decisions, often involving the life and death of others and their own survival. Such situations bring a maturity, an awareness of the often harsh reality of life - and, in time, a real wisdom. It is no coincidence that all civilizations - with the exception of our own in the last hundred years or so - have sought and accepted guidance from individuals who had undergone the formative and maturing experience of battle and other hardships.

Today, most people have become insulated from reality - both by their ways of living and by the ideas that they carry in their head. These ideas are generally utopian and often imbued with a sentimentality that enshrines the often characterless nature of the people upholding it. Mostly, they have not been tested by the fires of experience, by the maturing effects of battle and real hardship. In short, they are soft and immature, although of course they will often consider themselves rather 'mature' because they espouse such utopian ideals and humanitarian sentiments. They lack insight into themselves, and the real world. They are symptomatic of a civilization in decline.

At the present time we - as individuals and as a race - face difficult decisions. We can face reality, or we can turn away, perhaps to find refuge in ideas which are not our ideas but those of another race seeking to control via social engineering. We can, in short, act as mature individuals prepared to accept the responsibilities and duties which civilization brings, or we can act as immature children, playing at life and living in a world of dreams.

My own experience and thought has shown me that responsibility and maturity lie in accepting the racial realities of the world - and by accepting these we can hope to begin to create a better world where civilization flourishes. In this, National-Socialism is important, for it is a step toward such a future, and one which we as individuals must have the courage to take.

The Nobility Of The Strong

In a healthy society - the type that created and maintained civilization in the past - the primary division is between the healthy (in mind and body) and the weak. Or, put another way, between those with character, and those without.

To each of these, certain qualities have always been ascribed - indeed, one can go so far as to say that the very qualities themselves are rooted in the racial instinct of the Aryan.

Our forebearers - both in terms of race, and civilization - the Achaeans and Dorians who built the civilization of ancient Greece, ascribed to the strong that quality we call noble. A noble man was one who upheld honour and duty and who was forthright - i.e. not cowardly or treacherous. The weak were cowardly and treacherous, and had no honour and no sense of duty.

Society was built around the distinction between these two types - for example, those who aspired to public office were supposed to represent, and be shown to represent, the qualities of the strong. Justice, for the Romans just as much for the Greeks, was the justice of the noble, the strong. of course, this often was only an ideal - and every era showed exceptions. But what is important is *that this ideal existed*, and that people strove to realize it, embodying its principles in everyday and civic life. Such a striving developed character in the individual as well as maintained that vitality so essential to civilized life. Even

as late as the Roman Emperor Diocletian (1605 - 1588 byf⁽¹⁾) the ideal of Caesar and Augustus remained, aiding the survival of their Empire. It was this desire by individuals and groups to become noble by emulating or trying to emulate the deeds of their noble ancestors which enabled civilization to flourish. In every civilization the Aryan has created - from Sumeria to the Hellenic to our own Western or Faustian civilization - the ethos has been heroic and the highest virtue, a noble attitude. However, today there has been an almost complete reversal of values. No longer are the virtues and the way of the warrior an ideal to be aspired to; no longer (for the majority, that is) are noble and strong leaders like Caesar and Adolf Hitler admired.

Instead, the morality that has come to dominate our societies is the morality of the weak - a morality that is contradictory to all that is healthy and natural. Health resides in a strong body and a directed will which is shaped or formed by a noble attitude. A healthy individual is a dynamic one, one who achieves things (or aspires to achieve them) because their will is a desire (what the Greeks called 'orexis'). The morality of the weak - where all the qualities that the strong despise are elevated and admired (like pacifism and self-indulgence) - is morbid, seeking to reduce down, rather than elevate.

In contrast, the morality of the noble arises from excellence. The noble take the folk as their goal and see its preservation and extension as their primary aim. But they are also filled with pride in themselves because they represent or strive to represent all that they feel and know is noble and worthwhile. This pride is their honour: a mostly unwritten code of conduct by which individuals can live, and die, nobly. And it is this quality of honour which distinguishes the noble, or 'Aryan'⁽²⁾

All civilizations have arisen because the noble have responded to a challenge - because they refused to give in and heroically defied the greatest of odds, be those odds environmental or other races. Such defiance is characteristic of the noble and all civilizations survive and flourish because they embody, often only instinctively, this attitude.

A civilization is where will is transformed into vital and dynamic action on a large, organized scale - it is an evolution, a creation out of chaos, a leap away from disorganized barbarism. However, a civilization descends into barbarism if the qualities that created it and aided its existence are negated from within - it declines when there is a loss of will, when it is no longer dynamic (which usually means expansion), and this arises when the noble and heroic individuals are displaced both in reality and as an ideal: when the weak surface, and selfishness and compromise arise.

our present civilization is crumbling from within partly because the Aryan ideal of the noble has been undermined and displaced by unnatural and alien creeds like liberalism and Marxian-socialism with their ethos destroying and vitality sapping poisons, as well as by their overt policies of race-mixing.

The noble person is one who knows the ethos of their race and who strives to live by it. For us, at this moment in our history this means a racial awareness and a struggle to aid our folk - to help our civilization expand as it should expand so as to fulfil its Destiny. There is no meaning to life beyond this - for we as individuals are bound to the Destiny of our race and thus the civilization it has created. In fulfilling or trying to fulfil that Destiny by a heroic defiance, we become noble and spread the seeds of future greatness and evolution. As it says in 'Havamal' (Poetic Edda):

Wealth dies, kinsmen die
A man himself must surely die;
But one thing I know never dies -
The verdict on each man dead.

we must become inspired with the greatness of our ancestors - with the promise of future greatness - and we must turn that inspiration into a joyful will that wants to conquer and create that future. To do otherwise is to negate our existence, the promise latent in our existence, and to act ignobly.

We are the most creative and heroic race on Earth - our Destiny lies in fulfilling our promise, in reaching out toward the stars themselves, to conquer and explore new worlds, to build the greatest civilization ever seen. If we act nobly, harden our will into a desire for Destiny, there are no obstacles we cannot overcome, no defeats that cannot be turned into victories. We, of this generation and at this moment in our history, and we alone, have been given this opportunity to fulfil this great Destiny. There will never be another chance.

1. 284-301 AD

2. Our early ancestors called themselves 'noble-man': Airya in Avestan, arya in Sanskrit.



What National-Socialist Tolerance Means and does Not Mean

By David Myatt

The tolerance and humanity of National-Socialism arise from the Aryan ethics which form the foundation of the National-Socialist way of life. The Aryan ethics of National-Socialism are based upon the ideals, the concepts, of personal honour and duty to the folk.

Honour demands that a National-Socialist is fair, and strives to treat other people with courtesy and respect, regardless of their race and culture. However, honour also demands that if someone threatens you, or attacks you, then you have a right and a duty of self-defence, which includes using weapons. This right of self-defence also means that you are justified in using lethal force, if necessary: that is, you have a moral right to kill the person or persons who are attacking you, or threatening you if such killing is necessary to defend your honour.

Further, honour also means that if someone insults you, or makes accusations against you, you have the right, and an honourable duty, to demand an apology, failing which you can challenge that person or persons to a fair fight or duel with deadly weapons.

Thus, the tolerance which honour demands has limits, just as honour itself extends to our own community, folk, and race. Thus - according to National-Socialist ethics - a deed of dishonour done against a member of my own community, folk, or race, is a deed of dishonour done against me, as an individual, provided that I as an individual have given a personal pledge of loyalty to my community, my folk, my race. Often, this pledge of loyalty is to the fatherland - the nation, the homeland - where that community, folk and race dwell. Of course, here fatherland, nation and homeland mean and imply a racial fatherland, an ethnic nation, an ethnic homeland: a fatherland, a nation, a homeland, of one's own kind, one's own kindred, one's own people, one's own race.

This extension of personal honour to include the folk means that if someone insults my folk, they insult me, as a member of that folk who has pledged my loyalty to that folk. It means that if someone dishonours one or more of my people, and I do nothing to avenge the dishonour, then I myself am dishonoured.

What NS Tolerance is Not:

Honour demands that we strive to treat others, on an individual basis, with courtesy and respect, regardless of their race, their culture, their religion - if these others treat us with courtesy and respect. If, however, the individuals of other races show by their words, or deeds, or both, that they do not respect us, and are not courteous toward us and our people and culture, then they are acting in a dishonourable way and should be treated as such. Honour demands that if someone tries to bully us, or attacks us, that we stand our ground, that we fight back.

Our tolerance does not mean that we want to live among other peoples, as our honour and our duty to our folk demand that we prefer the company of our own people: of those who share our values, our culture, and with whom we share a common racial ancestry.

All our tolerance means is that we are courteous and polite to the individuals of other races, unless and until those individuals show by their words or deeds that they do not deserve to be treated in such a way. They do not deserve to be treated in such a way if they insult us, as individuals, or because we are "White"; or if they seek to dominate us; or if they do not respect our culture, our traditions, our way of life, our right to have a territory, a homeland, of our own where we can live among our own kind.

Our honour, our duty to our folk, demand that we live among our own kind: that we have our own homeland, our own territory, which is for our people alone.

For the peoples of other races to be accorded respect, by us, they need to respect us, our race and our culture, as well as accept that we have an honourable right to live among our own kind in our own fatherland or homeland.

Our own values, our own culture, our own way of life - we as a race and as individuals - must be respected, as we ourselves must know and uphold our own values, our own culture, our own way of life,

and take pride in them and draw strength from them. In addition, our own aims - of freedom and an Aryan-only homeland for our people - are not open to negotiation under any circumstances.

Practical honour (honour in the real world) itself implies a certain intolerance: of sworn enemies, and of those who seek our dishonour. Practical honour is a balance, and this means that we should strive to be both strong and proud, yet tolerant in a warrior way: proud of our people, our culture, but accepting of other ways, other people, if those other people respect us and our right to live among our own kind in our own homeland or fatherland. At present, we want and must have a land, a place, of our own, where we can live among only our own kind.

This way of realistically upholding honour means that while we do not judge someone by their race, their culture, but only on the basis of personal knowledge of them, we are also aware that our foremost duty is to our own folk: that given a choice between two things, both of which are honourable, but only one of which benefits our race, then we must choose the one that benefits, that favours, our race.

Such an attempt to be realistically honourable does mean that we do not let others dominate us, as we do not allow them to attack us. It also means that we do not allow ourselves to be intimidated by mere words, as we do not allow ourselves to be made to feel guilty because we are proud of our race and wish to do our duty to our folk.

Thus, we honourably stand by our people, and honourably defend them, using whatever force is necessary. This means, in essence, the pride, the strength, of the honourable warrior: being just, fair, and noble, but being prepared to fight in defence of what is honourable and just. It means that if others do not respect us, and seek to dishonour, or humble us, then we react with the fighting spirit of noble warriors.

As I wrote in *Honour, or Instinct?* -

The honourable and National-Socialist solution to the dire racial problems of our times - as evident in recent events such as those in Cincinnati - is racial separation. Until we have a homeland, a nation of our own, we must have our own neighbourhoods, which we must defend and where our people can feel safe from attack by others. We must develop a real feeling of solidarity with our people: their dishonour, is my dishonour.

David Myatt



Why National-Socialism is Not Racist

By David Myatt, 111 yf

What is Racism?

The terms "racism" and "racist" are recent inventions. Racism itself is a modern abstract idea, invented by Marxist-Zionist social engineers and used by those social engineers, and those who aid and support them and their social engineering, to mentally condition people and so enable those social engineers to construct the modern tyrannical, dishonourable, usury-driven, "politically-correct" societies we have today.

These Marxist-Zionist social engineers want people in the West, and elsewhere, to view the world through the terms, the abstract ideas, they have created.

For instance, the Chief Rabbi of the United Kingdom, Dr. Jakobovits, in an interview published in The Guardian newspaper (London) on 7th August 1982, stated that the Jews were chosen to act as pathfinders (moral guardians) for the world, and that Israel [and thus Zionism] had a special place as an instrument *to effect the Jew's social engineering upon the world*.

Is it just a coincidence that the inventors of the sociological and political ideas behind Marxist social engineering were all Jews: Boas, Benedict, Durkheim, Mauss, Marcuse, Levi-Strauss? Is it just coincidence that the inventor of Marxism, Marx, was also Jewish? Is it just a coincidence that the neurotic theorizing of Freudian psychology - often used in conjunction with sociological and Marxist, mechanistic, ideas, is also the creation of a Jew?

The truth is that the nations of the West have been turned into "politically-correct" societies because of the political and social ideas invented by these people and propagated for over seventy years by Zionist social engineers and their Marxist and crypto-Marxist helpers. These societies are Marxist in all but outward name. In fact, there has been the introduction of Marxism by stealth, by deceit, by social engineering.

For the reality is that Marxism is not fundamentally about opposing so-called capitalism: it is about creating a mechanistic, soulless, tyrannical multi-racial society governed by and upholding Zionist-created sociological values and ideas where The State has supreme authority and where such Aryan ideals as personal honour and duty to the folk are at best rejected and at worst unknown.

What is National-Socialism?

We Aryans should and must uphold our own Aryan values, our own Aryan ideals, and thus define National-Socialism according to these Aryan values and ideals. We must not allow ourselves to be tricked into using terms and ideas which our Zionist enemies have created. For these terms and ideas distort our vision, our view of the world, just as the Zionists intended them to. This is, in effect, a form of mental control.

Thus if we use such terms and ideas - and worse, if we describe ourselves in such terms and ideas - then we are not being true to our own Aryan values, our own Aryan ideals, our own culture, our own unique Weltanschauung, or way of life.

One of the terms, one of the ideas, we must avoid is so-called racism. Instead of using this term, and instead of trying to affirm or deny that we are or are not "racist", we should think of ourselves, and describe ourselves, only in terms of our own values of honour, of loyalty, of duty to the folk. The Zionist-created terms of "racist" and "racism" then become irrelevant, and we will have destroyed the mental control which such terms and ideas cause.

It is totally wrong to define or explain or represent National-Socialism in such abstract Marxist-Zionist, sociological terms such as so-called racism. For when someone thinks in such terms, or uses them in their speech and writing, they are actually thinking, writing and speaking in the socially conditioned way

the Marxist social engineers want, and thus are in effect being mentally controlled by these abstract sociological ideas, which is one of the fundamental aims of Marxist social engineering. *Whenever we hear or see the words racism and racist we are hearing and seeing Zionist social engineering at work*, and it is our duty, as Aryans, not to use such words.

For us, as National-Socialists, to define or attempt to define, or explain, National-Socialism, in such terms is to allow the mortal enemies of National-Socialism, with their vehement hatred for National-Socialism and National-Socialists, to define and explain National-Socialism.

Correctly defined and understood, National-Socialism is an ethnic philosophy which affirms that the different races, the different peoples, which exist are expressions of our human condition, and that these differences, this human diversity, should be treasured in the same way we treasure the diversity of Nature. National-Socialists believe our world would be poorer were these human differences to be destroyed through abstract ideas: through the creation of a socially-engineered cypto-Marxist society. Furthermore, National-Socialism is a pure expression of our own unique *Aryan* ethics, based as these ethics are upon the idealism of duty to the folk, duty to Nature, and upon the nobility of personal honour. National-Socialism is a way of living which affirms that the purpose of our lives is to contribute to evolution in a positive way. We contribute to evolution when we do our duty to our folk, since our folk (our race and culture) is our connection to Nature: how Nature is manifest in us as human beings. National-Socialism expresses the natural truth that the living being which is Nature works to produce diversity and difference: that the evolution of Nature is a bringing-into-being of more diversity and more difference.

For our own, human, species this diversity of Nature is evident in the different races which exist, and in the different cultures which these races develop over time.

National-Socialism values this diversity and difference, and states that we should not only strive to maintain and aid this diversity, but also encourage the peoples and cultures which express this diversity and difference to continue to develop and evolve, for by so developing and evolving race and culture we are aiding the evolution of Nature and thus fulfilling our potential, as human beings.

The Ethics of National-Socialism: Treating Other Races With Respect

According to National-Socialist ethics, what is good is what is honourable, what aids Nature and the living beings of Nature (such as our own race), and what aids the evolution of the cosmos itself. Our duty is to do what is honourable and what aids Nature, the living beings of Nature, and the cosmos, even if doing this duty makes us, as individuals, unhappy, or even if it means our own death. Furthermore, the happiness of the majority, of other people, comes second to this duty.

The perspective of National-Socialist ethics is that of Nature - and indeed of the cosmos itself of which Nature is but a part. The perspective of all other ethics is the perspective of the individual, of their happiness, their winning of some reward in this life or the next.

In addition, National-Socialist ethics - being based upon the ideal of personal honour - means and implies that we National-Socialists must strive to treat all people with courtesy and respect, regardless of their race and culture. This alone disproves the lie of National-Socialism being "racist", just as the true history of National-Socialist Germany (as opposed to the Zionist lies about NS Germany) proves how honourable and respectful genuine National-Socialists were toward others races and cultures.

National-Socialist Germany:

The government and officials of National-Socialist Germany strove hard to uphold and live by the ethics of National-Socialism, as did every genuine National-Socialist, even after the defeat of NS Germany in what has become known as the First Zionist War.

Thus, in NS Germany, groups such as Muslims and Buddhists were accorded full respect, and allowed to practise their religion freely. In the pre-war years, NS Germany helped organize a pan-Islamic world congress in Berlin. Berlin itself was home to thriving Muslim and Buddhist communities, of many races, and the Berlin Mosque held regular prayers even during the war years, attended by Arabs, Indians, Turks, Afghans and people of many other races. Indeed, the Berlin Mosque was one of the few buildings to survive the lethal, indiscriminate, bombing and bombardment, and although damaged, it was clearly recognizable as a Mosque amid the surrounding rubble.

NS Germany was home to exiles from many races, including respected individuals such as Subhas Chandra Bose, leader of the Indian National Army, and Mohammed Amin al-Husseini, the Grand Mufti of Jerusalem. Both received significant financial support from the German government and both enthusiastically collaborated with Hitler.

There was also, of course, the alliance with Japan, and while the Allies - and particularly the Americans - were revelling in and spreading derogatory anti-Japanese propaganda (many American GI's thought "the Japs" were not human) the Germans were extolling their virtues and regarded them as "comrades-in-arms". While the Germans honoured Admiral Isoroku Yamamoto with one of their highest decorations for gallantry, a Knights Cross with Oak Leaves and Swords, American GI's ruthlessly exterminated Japanese soldiers, it being common practice for them to "take no prisoners" and execute any Japanese soldier who surrendered. Incidentally, two other Japanese warriors were also honoured by Germany by being awarded the Knights Cross with Oak Leaves.

There was also, of course, the links between NS Germany, the SS, and various Muslim and Arab organizations, even before the First Zionist War. For instance, the Egyptian Greenshirt organization revered both Mussolini and Adolf Hitler, while Hassan Al-Banna, the founder of the Muslim Brotherhood (which lives on to this day in organizations like Hamas), made several complimentary remarks about Hitler. There was also a pro-National-Socialist coup attempt in Iraq, led by Rashid Ali. Thus, while the British in Egypt and Palestine were treating the Arabs as conquered subjects, the Germans were treating them as equals, as comrades, and respecting their culture, and even to this day in places like Egypt many Arabs fondly recall their meetings with these "nazis". In fact, Egypt was to become something of a haven for National-Socialists after the War, with hundreds of former SS and German officers helping the post-War anti-British government of Gamal Abdal Nasser, who was associated with the Muslim Brotherhood and a relative of the Egyptian publisher who published an Arabic version of *Mein Kampf*.

These SS and German officers included Major General Otto Ernst Remer, Joachim Däumling, former Gestapo chief in Düsseldorf, and SS Officer Bernhard Bender, who allegedly also converted to Islam.

Most revealing of all, perhaps, are the friendly links between NS Germany, the SS, and various Jewish organizations. SS Officer Adolf Eichmann was known to have travelled to Palestine in the years before the war where he met Jewish settlers, Jewish leaders, and German agents. His relations with these Jews were always very cordial and friendly.

Of particular interest is the attempt, in 1941 (52yf) by the Jewish group Irgun Zevai Leumi (known to the British in Palestine as the Stern gang) to collaborate with Hitler and Germany:

"On condition that the German government recognizes the national aspirations of the 'Movement for the Freedom of Israel' (Lehi), the National Military Organization (NMO) proposes to participate in the war on the side of Germany..." [Document number E234151-8 at Yad Vachem in Jerusalem.].

The German NS government, however, refused to recognize such Jewish "national aspirations" since it conflicted with the policy of their ally Mohammed Amin al-Husseini who was opposed to the establishment of a Jewish State in Palestine. Thus, the attempted Jewish collaboration failed.

Conclusion:

To quote Waffen-SS General Leon Degrelle:

" German racialism meant re-discovering the creative values of their own race, re-discovering their culture. It was a search for excellence, a noble ideal. National Socialist racialism was not against the other races, it was for its own race. It aimed at defending and improving its race, and wished that all other races did the same for themselves.

That was demonstrated when the Waffen SS enlarged its ranks to include 60,000 Islamic SS. The Waffen SS respected their way of life, their customs, and their religious beliefs. Each Islamic SS battalion had an imam, each company had a mullah. It was our common wish that their qualities found their highest expression. This was our racialism. I was present when each of my Islamic comrades received a personal gift from Hitler during the new year. It was a pendant with a small Koran. Hitler was honoring them with this small symbolic gift. He was honoring them with what was the most important aspect of their lives and their history. National Socialist racialism was loyal to the German race and totally respected all other races." Leon Degrelle - *Epic: The Story of the Waffen SS* (Lecture given in 1982). Reprinted in *The Journal of Historical Review*, vol. 3, no. 4, pp. 441-468.

I myself have sought to understand the purpose of our lives, as human beings, and so studied, first-hand in a practical way, most of the major religions of the world - Buddhism, Taoism, Hinduism, Christianity, Islam - as well as philosophy from Aristotle to Heidegger, literature from Homer to Mishima, and science from its earliest beginnings.

I have spent long hours, day after day, often week after week and sometimes month after month, talking with Muslim scholars, Buddhist and Taoist Masters, Christian priests and theologians, Hindu ascetics, and a multitude of ordinary people of different faiths, cultures, and races. My very life, my very experiences among the different cultures, the different faiths, of the world, reveals the truth of National-Socialism: its desire for harmony, honour, and order. My own life, my experiences, my National-Socialist writings, expose the propaganda lies of those opposed to National-Socialism: those social engineers who have sought, and who do seek, through the usury of a world-wide consumer-capitalism, to exploit this planet and its peoples and so destroy diversity and difference and everything that is noble and evolutionary. A true, a genuine, National-Socialist does not go around "hating" people of other races just as National-Socialists are not disrespectful of the customs, the religion, the way of life, of people of other races.

As I have said and written many times, we National-Socialists respect other cultures, and people of other races, because we uphold honour. Honour means being civilized; it means having manners: being polite; restrained in public and so on. Honour means treating people with courtesy and respect, regardless of their race and culture.

We National-Socialists express the view that a person should be proud of their own culture and heritage, respectful of their ancestors and their ancestral way of life, and accept that other peoples have a right to be proud of their own culture and heritage as well. The ideal is a working toward mutual understanding and respect.

What we must remember is that whenever we hear or see the words racism and racist we are hearing and seeing Zionist social engineering at work. Our duty, as Aryans, is to uphold and strive to live by our own Aryan values of personal honour and loyalty to our folk.

What National-Socialist Tolerance Means and Does Not Mean

Why National-Socialism?

By David Myatt

Why National-Socialism?

The most important question that we, as Aryan individuals, can ask is: 'What is the purpose of life?'. National-Socialism provides an answer - and this answer contradicts the one which underlies the present decaying, decadent, anti-Aryan and materialistic System which exists in this and other Western nations. National-Socialism affirms that we, as individuals, are not isolated beings, concerned only with our own happiness and 'rights'. It affirms that we have duties and obligations - that the fundamental purpose of our existence goes beyond merely striving to obtain material prosperity and personal happiness.

According to National-Socialism, the purpose of our life as individuals is a noble one - to strive to contribute in a positive way to evolution and civilization. Further, National-Socialism affirms that this striving not only enhances our life, but enables us to live a healthy, more noble and thus fulfilling existence. What this means in practice, is striving to aid those things which contribute to evolution and civilization - it is a striving to continue the work of Nature. Nature has produced, over the course of hundreds of thousands of years, the Aryan race. Nature has evolved, from this race, folk-communities bound by a distinctive culture. From these, civilization has arisen. The purpose of life therefore lies in helping to preserve - and then extend upward - our race, folk-communities and our civilization itself. Thus, National-Socialism affirms and upholds idealism. It seeks to create a better, more noble, more socially just society for Aryans by striving to make this idealism real. It seeks to create better, more noble individuals who place the interests of their folk-community and their race before their own self-interest. But National-Socialism is also profoundly practical - affirming that before such a noble, idealistic, socially just society can be created, the old order - dedicated to the pursuit of materialism and selfish pleasures - has to be overthrown. In this, National-Socialism is profoundly revolutionary.

In reality, National-Socialism is the only hope Aryans have of escaping from the rotten System which exists today. This rotten System - dedicated to materialism, multi-culturalism and a liberal degeneracy - encourages selfishness as it does nothing effective about the social problems which affect us: crime, drugs, a decaying health-service, increasing poverty, unemployment. In fact, this System has created a two-tier society where the "have-nots" increase in number every year. Furthermore, all the major political parties support this System - they are all in favour of the multi-culturalism which underlies this present System. That is, the concern of all these parties is with some abstraction, with some unnatural dogma - not with the reality of life.

The reality lies in race. The reality is that this British society is part of a civilization which the Aryan race has created. The reality is that without this race, there would be no civilization. The realities of present-day society - the lawlessness, the social decay, the selfishness - have arisen because for the past fifty years or so, all Governments and all political parties have tried to impose their abstract multi-cultural, materialistic, dogma upon the British people. In the process, they have all but ruined this country - and its people.

The concern of this System - and all political parties - is not for the Aryan people which have made this and other Aryan nations great; it is not for the real culture and way of life of the Aryan communities. Rather, the concern is and has been for abstract ideas, abstract dogma and selfish materialism. The Tory concern has been, and is, capitalism - profits and 'market forces' before people. The concern of Labour has been, and is, a liberal internationalist socialism, irrespective of race or culture. The concern of liberals has been, and is, for a mixture of Labour and Tory policies - a kind of liberal capitalism with bits of international socialism thrown in. All of these parties have been, and are, concerned with creating some sort of multi-cultural society - which basically means aiding other races and cultures at the expense of Aryans.

Because of this, these parties cannot deal with the fundamental problems which concern us today - for they are part of the problem. They tinker with - or seek to tinker with - bits of this System: altering a small bit here, a small bit there. But they are all committed to those materialistic, multi-cultural abstractions which underlie this System. They do not seek fundamental, radical, revolutionary change. They do not

want to place the interests of the Aryan first as they do not wish to champion the culture and the folk-communities of the Aryan over and above other races, other cultures. These political parties have all answered the fundamental question about the meaning of life in the same way - and their answer is the present System with its striving for materialism, multi-culturism, 'market forces' and liberalism.

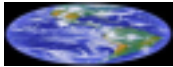
The concern of these parties is not with nobility, with racial idealism, with civilization itself; rather, it is with the furtherance of their own petty standards and meaningless abstractions. The Aryan politicians of these parties are more concerned with furthering their own careers - with obtaining wealth and privilege - than they are with the future of their race or the civilization it has created. Quite often, these politicians put other races, other cultures, before their own.

The present System - because it is based on unnatural abstractions- will continue to decay from within. The social problems which afflict us will continue to increase. Social, economic, racial tensions will grow. The political parties of the System have no real answers - they cannot solve the underlying causes.

National-Socialism can solve the problems which affect us and which make life miserable for an increasing number of people. And it can do this because it is based on the realities of life - because it expresses what is necessary for a healthy, more noble existence. It can solve these problems because it is an expression of the noble desire of our peoples for a better, more wholesome, more fulfilling way of life.

Of course, this is not how the majority of people view National-Socialism. The System has conducted a vile, dis-honourable, vitriolic propaganda campaign against National-Socialism and National-Socialists for nearly seventy years - simply because it fears National-Socialism; it does not want the majority of Aryans to discover the truth. For were they to discover the truth - the noble idealism of National-Socialism - they would realize there was an Aryan alternative to the decadent, socially-divisive, socially-decaying societies the lackeys of the System have created and which they maintain.

In reality, the answer to the question "Why National-Socialism?" is a simple one: National-Socialism is the only way we as individuals can create a better, more noble society for ourselves and our children. It is the only real alternative to the present rotten anti-Aryan System.



The theology of National-socialism

An examination of national-socialism, christianity and islam

By David Myatt

Introduction

It is my view, which I have expounded in various writings, that National-Socialism is a complete and unique Way of Life - or Weltanschauung - with its own ethics, based upon the ideal of personal honour, and with its own Theology, based upon what I have called "The Cosmic Being". This Being is not the same as the God of Christianity, nor the Allah of Islam.

In the past few years, there has been some interest among some Western academics and some Muslims - generated by events in America and the Muslim world - as to whether National-Socialists and Muslims can find some common ground and thus form an alliance against what has been called "The New World Order". This present work will attempt, briefly, to outline the theology of National-Socialism, and show how it differs from Christianity and Islam.

I have tried to avoid using the term "religion" in discussing both National-Socialism and Islam, since I believe it to be not only inappropriate, but inaccurate, since they are both complete Ways of Life, and there has been a tendency in the West - an erroneous one in my view - to separate "religion" from such things as "the State". For both National-Socialism and Islam, the State (or more correctly, society) is but a means of manifesting, or making real in the world, the truths contained in their respective Ways. That is, there is no division between "religion" and "the State" with its "politics" and "economics". I have also used the term Allah to describe the supreme Being of Islam, and the term God to describe the supreme Being of Christianity, for in my view - despite many attempts to equate them - they are theologically distinct.

In many ways, my National-Socialist writings have evolved National-Socialism itself, presenting it as a complete Weltanschauung, and freeing it from the misinterpretations and anti-evolutionary concepts of the past. It should also be noted that I write "National-Socialism" instead of the more conventional "National Socialism" to distinguish this new evolutionary Way of Life from the "National Socialism" described by, and often upheld by, others.

The Origin and Meaning of Life

The essential starting point for a Way of Life is to pose, and answer, the questions about the origin and meaning of life - or, more specifically, about our lives, as human beings on this planet we call Earth.

According to National-Socialism, life evolved naturally on this planet, from finite beginnings we as yet do not precisely understand. The essence of the National-Socialist perspective about our origins is reason - or rather, what used to be called Natural Philosophy: through observation, experiment and the use of reason, or logic we can understand our world, the Cosmos, and ourselves. Thus, National-Socialism is a rationalist Way of Life which accepts: (i) that the Cosmos (or Reality) exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this 'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (iii) logical argument - reason - and experiment are the best means to knowledge and understanding of and about this 'external world'; (iv) the Cosmos is, of itself, a reasoned order subject to rational laws.

According to both Islam and Christianity, we, our world, and the Cosmos, were created, by a Supreme Being.

For National-Socialism, the meaning, the purpose, of our lives is to further evolution: both our own, and that of our folk. This is so because according to National-Socialism we are not isolated individuals, but rather a nexion - a connexion between the past and the future. We can, by our life and deeds, make a

difference: aiding evolution, or not aiding evolution. That is, the perspective of National-Socialism is the perspective of Nature, and the Cosmos beyond, for we are regarded as part of our folk, our folk is part of Nature, and Nature part of the Cosmos. There is thus in National-Socialism a Cosmic perspective as distinct from the individualistic perspective of both Islam and Christianity. For both Islam and Christianity see our lives as a means for us, as individuals, to attain Jannah (Paradise) or Heaven. The main motivation of Muslims and Christians is to do what their Ways of Life inform they should be because then they, as individuals, will be rewarded with Paradise, and Heaven.

In contrast, National-Socialism is ultimately supra-personal and thus, in my view, is an evolutionary Way of Life: enabling us as individuals and as a species to evolve. The ultimate goal of National-Socialism - our Destiny as human beings - is for us to explore and settle the Cosmos itself. That is, to move toward maturity - through upholding the civilized ethics of National-Socialism, through pursuing reason and fairness, and to leave our home which is this planet.

The Cosmic Being

One crucial difference between Islam and Christianity is the concept of incarnation - of the supreme deity being, or possibly being, incarnate in the world, and in human beings. According to Islam, Allah is not and never can be incarnate in His creation: He is totally separate from, and totally untouched by, all Creation. Whatever happens, in the world, in the Cosmos, has no affect whosoever upon Allah. According to Christianity, God became incarnate in Jesus, who is thus described as His Son. Furthermore, according to some Christian theologians, and some mystics (such as Francis of Assisi), God is incarnate in Nature just as some maintain that Jesus exists within us.

The Quran - which Muslims accept as the literal word of Allah - has this to say about incarnation:

"Say - He is Allah, The Unity;
Allah - Eternal, Infinite;
He has no children, and neither was He born.
And there is no-being, no-thing, comparable to Him."
(Surah 112)

Both Allah, and God, are regarded as being infallible, and perfect: completely evolved, and not subject to change.

In contrast, the Cosmic Being of National-Socialism is regarded as the Cosmos in evolution, with Nature representing one manifestation, one incarnation, of the Cosmic Being on our planet, Earth. Thus, the Cosmos Being is not complete, not perfect - but an evolving, changing, being - just as we ourselves are the Cosmic Being in evolution, and just as Nature is this being in evolution. That is, there is a symbiotic relationship between us, as individuals, as members of our folk,, between us and Nature, between us and the Cosmic Being, and between Nature and the Cosmic Being. Nature is also a being: that is, some-thing which is alive, which changes. Nature is thus that innate creative force in the natural world of our planet which causes, or is the genesis of, and controls, living organisms in certain ways. All life - on this Earth and elsewhere in the Cosmos - is regarded as connected. That is, the Cosmos is a Unity, a matrix of connexions, which affect each other. This Unity can be understood by the concept of Acausal (see below).

In one sense, our consciousness - our awareness, our rational apprehension - may be likened to the awareness of the Coosmic Being, just as honour is regarded as a manifestation, a presencing, in us and our world, of evolution: of those forces which enable us to live in a noble, civilized, way. That is, honour is one way in which the Cosmic Being is incarnate - or can be incarnate - in us, as human beings. In a very simplistic way, the Cosmic Being is an increase in order from random chaos - or, more correctly, an increase of the acausal, a manifestation or manifestations of the acausal in the causal (1).

As to the origin of the Cosmic Being, and the Cosmos itself, we simply do not know, at present - despite

the many surreal (and in my view, irrational) theories advanced in the present century in an attempt to explain such things as the origins of the Cosmos (2). All we do rationally know is that we exist in one star-system in one Galaxy among many millions of Galaxies, and that Galaxies change over causal time. Until we begin to explore our Galaxy, and possibly other Galaxies, and thus can make first-hand, direct experimental observations, we simply will not know, for sure - and possibly not even then.

Crucially, there is no concept of "sin" in National-Socialism, just as there is no need for, and no concept of, "praying" to the Cosmic Being for guidance, for intercession, for forgiveness. For National-Socialism, there are only honourable or dishonourable deeds (see The Ethics of Honour, below) with honourable deeds being regarded as evolutionary, civilized - and thus manifesting our true human nature, and being conducive to order and thus increasing consciousness itself. There can be no such thing as prayer, in National-Socialism, because of the matrix, The Unity, the acausal: because the Cosmic Being is us, and Nature, in evolution, and not separate from us when we are honourable, fair, rational. We only have to follow the ethics of honour - to be reasonable, just, fair, honourable - to access the Cosmic Being, to presence this Being in our lives. This presencing is thus natural, and does not depend on prayer, or rituals, of any kind. In this sense, National-Socialism is, in my view, far in advance of - far more evolved than - other Ways of Life.

Prophets and Revelation

Both Islam and Christianity are revelatory religions, or Ways of Life. That is, they accept that Allah, and God, have sent Messengers and Prophets to guide us, and reveal truths, such as about how we should live, and what our laws should be. Thus, both Muslims and Christians accept that we must turn to a supreme being for guidance, for the final answers, for the truth.

In addition, these revelations of a supreme being are believed to be contained in Holy Books - the Quran, and Sunnah (3), for Muslims, and the Bible, for Christians. In the case of Muslims, the Quran is regarded as perfect, while in the case of Christians, it has come to be accepted that scriptural exegesis, and interpretation, may be and often are necessary to discover the meaning, the true message, of God.

For National-Socialism, there is no revelation from a supreme being, and thus no belief in Prophets or Messengers, and no Holy Books. There is only a reasoned apprehension, an acceptance that our human nature depends upon being civilized, that is, upon us accepting the ethics of honour, and the idealism of loyalty and duty to our folk, Nature, and the Cosmos. National-Socialism accepts that we - as Aeschylus wrote - learn through the experience of suffering. That is, that we are slowly, painfully, learning, and slowly, painfully, creating a better way of life, and that while what we create may not be perfect, it will be - if we adhere to honour, reason, and fairness - civilized, and better than what existed before. As Sophocles wrote, some two thousand years ago (my translation)

There exists much that is strange, yet nothing
Is more strange than mankind:

For this being crosses the gray sea of Winter
Against the wind, through the howling sea swell,
And the oldest of gods, ageless Earth -
She the inexhaustible -

He wearies, turning the soil year after year
By the plough using the offspring of horses.

He snares and captures the careless race of birds,
The tribes of wild beasts, the natives of the sea,
In the woven coils of his nets -
This thinking warrior: he who by his skill rules over
The wild beasts of the open land and the hills,
And who places a yoke around the hairy neck

Of the horse, taming it - and the vigorous mountain bull.

His voice, his swift thought,
The raising and ordering of towns:
How to build against the ill-winds of the open air
And escape the arrows of storm-rain -
All these things he taught himself,
He the all-resourceful
From whom there is nothing he does not meet
Without resources - except Hades
From which even he cannot contrive an escape
Although from unconquered disease
He plans his refuge.

Beyond his own hopes, his cunning
In inventive arts - he who arrives
Now with dishonour, then with chivalry:
Yet, by fulfilling his duties to the soil,
His oaths to the customs given by the gods,
Noble is his clan although clan-less is he who dares
To dwell where and with whom he please -
Never shall any who do this
Come to my hearth or I share their judgement.....

Thus, for National-Socialism, there is that natural discovery which is a revealing of what is, as it is.

The standard used by both Islam and Christianity to judge a person, their deeds, and other concepts and ideas, is based upon what is or is believed to a revelation from a supreme being, whereas for National-Socialism such judgement depends upon the ethics of honour, and honour alone.

The Ethics of Honour

The foundation - the essence - of National-Socialist ethics is the ideal of personal honour, manifest in a Code of Honour.

Honour is accepted, by National-Socialists, as the foundation for their ethics because honour is regarded as one of the those qualities which make us human, and which enable us to achieve both excellence (arête, for the Ancient Greeks) and further evolution, for ourselves and our folk.

The ethics of Islam and Christianity derive from their Holy Books, which are studied for principles, with those people mentioned in such books considered as examples, for good, or bad. For National-Socialism, the example is the individual of honour, reason, and fairness.

Honour is thus the basis for the laws of National-Socialism, and thus the basis for a National-Socialist society. There are nine fundamental principles of National-Socialist law (4) and these laws are very different from the laws of both Islamic and Christian societies.

An Islamic society is one ruled according to Shariah, which Muslims regard as the way to Allah. Furthermore, for Islam, only Allah's laws are right, and these have been given in the Quran and the Sunnah, with the perfect society - the ideal to follow - having been createdd by the Prophet Muhammad in Medina.

The ethics of honour determine the behaviour of each and every National-Socialist, and thus determine how National-Socialists treat other people, and especially those of other races. In this, important, respect I quote what I wrote some time ago:

"As I have endeavoured to explain several times, how we as National-Socialists and Aryans relate to people of other races and other religions is determined by our own National-Socialist, Aryan ethics. Our ethics are based upon personal honour, and honour demands of us that we only ever judge a person on the basis of personal knowledge of them: and moreover, with this personal knowledge of a person extending over a period of time. If we have no personal knowledge of a person, or have only met a person once or a few times briefly, then we cannot in all honour make any judgement about them. The race, the religion, and of course the political views of the person are totally irrelevant. Honour demands that we treat people, regardless of their race, their culture, their religion, their "political views" with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in particular by how they act toward us... It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of "National Socialism" with its hate-filled, irrational, Hollywood "nazis". (Extract from a letter to an imprisoned Comrade, dated 111yf)

The Concept of the Folk

The folk is considered, by National-Socialism, to be a manifestation, a presencing, of Nature, and thus represents Nature and the Cosmos in evolution. National-Socialism regards every individual as balanced between the past of their folk, and the future of their folk, and considers that their duty is to aid this folk, and thus Nature, in an honourable way.

National-Socialism conceives of our folk as a type of being - that is, it is a type of life, with its own character, nature, ethos. The health and welfare of this living being depends on us: on what we do, or do not do. If we neglect our folk, if we neglect the culture of our folk, we harm this living being.

In addition, to be healthy, to evolve further, each folk must have a homeland, a place on this planet where the people of a particular folk can dwell in harmony with Nature and their own people. Such a folkish homeland represents Nature in balance: Nature healthy and thriving, for such homelands respect Nature, and are a striving, by a National-Socialist community, to dwell on the land in such a way that Nature, and especially our life-giving soil, is respected and cared for. That is, folkish homelands are a means to maintain and increase the vitality, the evolution, of Nature.

One of the primary aims of National-Socialism is the creation of free, independent, folkish homelands where the people of a particular folk and culture can live according to their own laws and customs. These diverse homelands can and should co-operate together on the basis of reason, honour and respect. This concept of the folk, the race, and its continued evolution, is irrelevant to Islam, which views the individual in relation to such things as Taqwa and Imaan (Taqwa: fear of Allah, resulting in devotion to Allah and His truth as revealed in Quran and Sunnah; Imaan: total trust and faith in Allah).

As I wrote in *Esoteric Hitlerism*:

What has hitherto not been very well understood in respect of National-Socialism, is that it is not race which defines our humanity - it is honour and reason. Race is our relation to Nature: how Nature is expressed, is manifest, in us. As such race is important and indeed vital; but so is honour. It is the combination of an acceptance of both race and honour which is National-Socialism. An affirmation of race without an affirmation honour is not National-Socialism, just as an affirmation of honour without an affirmation of race is not National-Socialism. It is this living, organic, dialectic of honour and race which defines National-Socialism itself, and a National-Socialist is an individual who strives to do their honourable duty to both their own race and Nature herself, of which other human races are a part. That

is, a National-Socialist must always be honourable, whatever the consequences, or the perceived consequences

The Concept of the Acausal

National-Socialism gives us an awareness of several types of living being which other Ways of Life ignore or consider irrelevant. This ignorance is especially true of modern materialism. These beings include Nature, our folk, the homeland where our folk dwells, and the Cosmic Being.

These types of being derive their life from the acausal - or rather, from acausal energy. That is, they are manifestations of the acausal in the causal world. In a sense, these beings are acausal life, as distinct from the causal life-forms we know, through experience and Science, and which dwell with us on this planet. To understand National-Socialism is to understand this concept of the acausal, and thus the matrix, The Unity, which the acausal is. It is the acausal which is numinous, which we apprehend through great Art, literature, music, and so on, and which can and does inspire us to quest for excellence and strive to aid our evolution. It is the acausal which is the essence of life, and it is a rational understanding, or intuitive awareness, of the acausal which enables us to place our own lives in the correct, Cosmic, context, and which provides us with the insight of how all life, causal and acausal, is connected, dependant, inter-related

An awareness of the acausal gives us an understanding of what the Ancient Greeks called hubris - that it is unwise to go to great extremes, unwise to be too arrogant, unwise to be dishonourable, or tempt "Fate". For such things upset the natural balance, and this balance will, inevitably, be restored, in our own lifetime, or beyond. This return to balance can and does bring misfortune to those who commit hubris - or their descendant, or their community, or those around them, or to Nature, for such a restoration, such a balancing, is a natural act, implicit in life itself: implicit in the nature of acausal energy.

This concept of the acausal is a rational apprehension, in contrast to the submission and faith required by both Muslims and Christians.

Conclusion

It should be clear that there are fundamental, and irreconcilable, differences between National-Socialism, Islam, and Christianity. National-Socialism, as I have stated, is a complete Way of Life - independent from, and different from, other Ways (5). The Cosmic Being of National-Socialism is neither God, nor Allah, and no comparison between them is possible or required. The ethics of honour establish laws, and a society, which differ from those of Islam and Christianity. The National-Socialist concept of the folk - and especially of the folk and Nature as living, evolving, beings - are not important for Islam or Christianity. In contrast to Islam and Christianity, there is no concept of sin, nor any need for prayer or ritual, in National-Socialism.

However, these differences do not preclude co-operation between National-Socialists and those such as Muslims. Indeed, such co-operation - on the basis of honour, and mutual respect - is essential for creating a new world by fighting those forces of oppression, injustice, dishonour and tyranny, which are taking us back toward barbarism and which threaten our freedom and our future evolution.

David Myatt

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Notes:

(1) The acausal is outlined in Acausal Science: Life and the Nature of the Acausal.

(2) See Surreal Science.

(3) The Sunnah is the example - in words and deeds - of the Prophet Muhammad, recorded in books of Ahadith, such as those of Bukhari.

(4) See my The Principles of National-Socialist Law. I have described the ethics of National-Socialism in essays such as National-Socialist Ethics and the Meaning of Life.

(5) I have outlined the Way of National-Socialism in various articles of which the following may be of interest:

- (a) Esoteric Hitlerism: Idealism, the Third Reich and the Essence of National-Socialism
- (b) The National-Socialist Way of Life: Some Observations On Personal Conduct
- (c) Towards Destiny: Creating a New National-Socialist Reich
- (d) The Meaning of National-Socialism



The principles of National-Socialist law

By David Myatt

I: The first, and fundamental, principle of National-Socialist law is that there are only honourable and dishonourable deeds, with dishonourable deeds being the concern of National-Socialist laws. That is, there is no concept of "crime" as "crime" is now understood in modern societies. National-Socialist laws thus define what is dis-honourable.

II: The second principle of National-Socialist law is that the penalties for committing dishonourable deeds should be compensatory, rather than punitive, and involve: (1) exile of those found guilty of dishonourable conduct; (2) compensation by the guilty person, in goods, or money, of the victim of the dishonourable deed, or of the family/relatives of the victim. If the person found guilty of having committed a dishonourable deed or deeds has little or no goods or money then they can give their labour for a specified period.

Imprisonment is reserved for serious deeds of dishonour and should never exceed a period of one year, with all those sentenced to imprisonment being given the option of exile instead. As an alternative to all the foregoing, a penalty of work serving the community for a fixed period of not more than six months is permissible.

Only these types of penalties are permitted by National-Socialist law, for only these are honourable, fair and just. The death penalty is expressly forbidden.

Exile can be of two kinds: Greater Exile, where the person is exiled from the homeland for the rest of their life; or Lesser Exile, where the person is exiled for a period of three years.

Someone who has been exiled is an outlaw: outside the protection of National-Socialist law.

III: The third principle of National-Socialist law is that an accusation of dishonourable conduct - that is, of someone doing a deed which has been defined, in law, as dishonourable - must be made: (a) in person by either the victim of such a deed, or by the family/relatives of the victim; and (b) in public, in front of several witnesses.

That is, National-Socialist law is concerned only with dishonourable actions between individuals: with deeds which are actually done in real life and which affect an individual or individuals. Thus, there is not and can never be, in National-Socialist law, (a) any prosecution of a person by some "Institution" or Government or officials of these; (b) any prosecution for something which has not been committed; (c) any such thing as a dishonourable deed committed against some "Institution" or some "Government": that is, no such thing as a "crime" against the State.

There is thus no such thing as "conspiracy" in National-Socialist law, just as individuals cannot be prosecuted for "intending" to commit a dishonourable deed.

What must be proved in an National-Socialist Court of Law is that the accused did do the dishonourable deed they are accused of. An intention to commit such a deed is not and never can be contrary to National-Socialist law.

IV: The fourth principle of National-Socialist law is that every individual has the right to defend themselves, their family, and those to whom that individual has sworn, before witnesses, an Oath of Loyalty, and the right to use lethal force in such defence.

Should an individual or individual be harmed or injured in such defence, then it is the right, of that individual to seek redress from the individual who has harmed or injured them. Should an individual be killed in such defence, then the family/relatives of that individual have the right of redress.

This redress consists either of accusing, in public, the person of dishonourable conduct, or of a direct challenge to a duel or a trial by combat.

V: The fifth principle of National-Socialist law is that disputes between individual - involving injury or any other matter - may be settled through either a duel between the individuals involved, or by a trial by combat between those involved.

That is, it is a fundamental right, and duty, of the individual to be responsible for themselves, their family, and those given an Oath of Loyalty, and to seek, if necessary, personal vengeance and satisfaction, through a duel or trial by combat. Justice, for National-Socialist law, is a matter of honour and of being seen to be fair.

What matters, what is important, for National-Socialist law is the personal honour of the individual and the right, and duty, of the individual to defend their own honour. This right and duty cannot be taken away from the individual by, for example, the State, for that would be contrary to National-Socialist law, a denial of the freedom of the individual based as this freedom is on personal honour, and personal responsibility to defend that honour.

National-Socialist law thus accepts that a duel, or a trial by combat, is an honourable way of settling disputes between individuals.

In the matter of duels and trial by combat, National-Socialist law specifies that there must be an independent referee, Umpire or judge, at least two independent witnesses, and that such duels and trials be conducted in an honourable way according to custom. National-Socialist law affirms that should any person be injured or killed in such a duel or trial by combat then that is their own responsibility. That is, National-Socialist law considers such duels and such combats - when performed honourably according to custom - as honourable deeds.

VI: The sixth principle of National-Socialist law is that anyone publicly accused of a dishonourable deed or deeds has a right to either challenge the person making the accusation to a duel, or of accepting a trial in an National-Socialist Court of Law.

Should the person so making the accusation agree to a duel, then the matter is considered settled, according to National-Socialist law, by the outcome of that duel provided it is done in an honourable way.

VII: The seventh principle of National-Socialist law is that an individual accused of any dishonourable deed or deeds, who has accepted a trial in an National-Socialist Court of Law, can either elect to have their case heard, in public, with witnesses called, or elect for a public trial by combat between the accused and a member or relative of the family of the person who has made the accusation.

It is up to the Court to ensure that such a combat is fair: that is, that the two combatants are fairly evenly matched in skill and physical strength.

If the accused accepts a public Court, then they are bound by the verdict of that Court. That is, there is no appeal. Thus, if the accused is found guilty, then they must accept exile, or pay whatever compensation is demanded by the Court. According to National-Socialist law, failure to pay such compensation within the time specified by the Court means the immediate exile of the person, with the type of exile being decided by the Court.

VIII: The eighth principle of National-Socialist law is that a public trial involves an accusation made by one

individual against another individual before a Jury of twelve honourable individuals, with their being a presiding Judge. It is the duty of the Jury to judge the case on the evidence of independent witnesses, and after hearing arguments from the accused and the person who has brought the charge. The accusation must be supported by the evidence of independent witnesses: if there is no such evidence, the case is dismissed. It is the duty of the Judge to pass sentence according to the principles of National-Socialist law.

Thus, according to National-Socialist law, the people who should prosecute a case, and who should defend an accusation, are either the two individuals involved - accused and accuser - or members/relatives of their families. That is, someone accused of some dishonourable deed or deeds must either defend themselves in such a Court, or have a member/relative of their family do this. The same applies for the person bringing or making the accusation: they should if possible present their own case, or have a member/relative of their family present it.

It is also the duty of the person who believes a dishonourable deed has been done to them - or the members/relatives of their family - to find and accuse the person responsible, if such a person has not been seen and identified during the deed, and to find any witnesses to the deed.

National-Socialist law thus does not accept the absolute necessity of "professional lawyers" or "solicitors", regarding such a necessity as dishonourable and a negation of the liberty of the individual. All the proceedings should be understandable by ordinary people, and involve only the direct evidence of witnesses, whether or not a deed is dishonourable according to National-Socialist law, and whether or not such a deed has been done by the accused.

An independent witness is defined in National-Socialist law as a person who is not a member or relative of either the person accused or of the injured party, and who is not bound by an Oath of Allegiance to either the accused or the injured party, or to any member of their families.

Both the Judge and Jurors at such a trial must also be independent by the same criteria, with both Judge and Jurors expected to have proved and be known for their honour by their deeds, their work, their service to the community.

IX: The ninth principle of National-Socialist law is that if a person who has suffered a dishonourable deed according to National-Socialist law has no living family members or relatives, then it is the duty of an honourable person in the community to act on their behalf, and so find and accuse the person they believe is responsible if that honourable person sees such a deed committed, or sincerely and justly believes that a dishonourable deed has been committed.

The person who so begins to act is bound by the rules of National-Socialist law: that is, they must present the case themselves, and can be challenged to a duel or a trial by combat by the person they accuse.

This honourable duty of acting on behalf of a person who has no living family members or relatives, or whose family members or relatives cannot be traced, or who for some honourable reason such as infirmity or sickness, cannot act on their behalf, may be undertaken by a public official appointed to undertake such duties, with this official being publicly known for their honour by their deeds, their work, their service to and on behalf of the community.

David Myatt



National-Socialist ethics and the meaning of life

By David Myatt

What Are Ethics?

Ethics are a set of moral principles: a set of rules which should guide us in our lives. These rules define what is good, and what is bad, and as such they express the purpose, the meaning, the aim, of our lives.

What Are National-Socialist Ethics?

National-Socialist Ethics are derived from the concept of personal honour, from the free giving of personal allegiance, and from the noble Aryan ideal of duty: of duty to those given allegiance, and duty to one's own folk community, that is, to one's own people or race. National-Socialist ethics are the basis for National-Socialist, or Aryan, law. Aryan law has its origin in pre-Christian North European societies, such as those of Scandinavia, Iceland, Germania, Anglo-Saxon England, Ireland and Wales.

National-Socialist ethics could also, and justifiably, be called Aryan ethics.

The Ethics of the Past

1) Primitive Ethics: Might is Right

Might is Right is the ethics of the barbarian, the primitive human being, and is just the human equivalent of the laws which govern animal behaviour. These ethics assert that right is on the side of the most powerful, the most strong: that what decides an issue is strength. Such ethics are primarily ethics of the individual in isolation.

2) Utilitarian Ethics

This is essentially the belief that what is right is happiness, and especially the "happiness of the majority": that is, what is right is what makes the most people happy, or secure, or comfortable.

3) Traditional Religious Ethics

The basis for most traditional religious ethics (Christian, Islamic and Judaic) is revelation from God, via a Prophet or Prophets, who reveal God-given laws which we should follow.

We should follow these laws in order to avoid being punished by God, in this life and the next, and to win a place in Heaven, or Paradise.

The basis for the religious ethics of non-revealed religions (such as Buddhism) is to attain something akin to "nirvana"/ end the cycle of birth-rebirth of one's soul, and so attain eternal bliss and happiness.

The reasoning behind all religious ethics is therefore a personal one: do as God/the Buddha/the Master says for then *you* will gain eternal life, not be punished, and so on. You might also gain personal fortune/ good luck in this life.

Traditional religious ethics also gave rise to the concept of "Divine Right" where a Monarch (usually a King) was regarded as a representative of God, who therefore derived his authority from God and who therefore had the right to make and enforce laws because he was doing God's will on Earth. In Europe, this concept developed, as traditional religion declined, into a sort of "divine right of State governments" who ruled on behalf of The People, and who derived their authority from The People. Thus were State Ethics born.

4) State Ethics

This is basically the ethics which underlie all modern Western nations: the State, in the form of some "elected government" decides what is right, and what is wrong, and makes laws based on its political and social beliefs and political policies, with these beliefs and policies being based upon some abstract "man-made" idea or some abstract "man-made" theory.

State ethics is a sort of synthesis between Utilitarian ethics (the happiness of the greatest number) and the ethics of Plato. For Plato, what is good is defined as what contributes to harmony (we might say what contributes to "peace") and happiness.

In addition, according to the ethics of Plato, the ultimate reason for doing what is moral is still a personal, individual one: to earn reward, in this life and the next, since individuals possess an immortal soul.

From Utilitarian ethics State ethics derives the concept of the happiness of the majority; from Plato, it derives the concept of an ideal - or at least useful but always powerful, supra-personal - State, governed by laws made by law-givers who not only decide how prosperity, happiness and such like, can be attained, but who also possess the power, the authority, to make those laws enforceable.

Essentially, State ethics means that what is wrong - what is unlawful - is what the State says is unlawful, and the State bases its judgement on either one or both of the following:

- a) on political or social ideas which form the basis for the Political Party, or movement, which is either elected into political power, or which seizes power.
- b) On a "mandate" from "the people" who are said to have given their approval, or consent, for the policies of the Government by voting for them. This is "utilitarian ethics" where what is considered right is what a majority of people agree is right, or feel is right.

State Ethics can also be based, in part, on the prevailing religious ethic which is accepted, or is believed to be accepted, by the majority of people of a certain nation, State, or country.

The quintessence of State ethics is that a State, a government, can and should introduce laws - which are enforceable by State-appointed officials such as the Police - to create a "good" society for its citizens, with their being punishment of those who contravene the laws which the State and its officials decide are "good" or "right", or of benefit to "the people".

Thus State ethics depends upon abstract notions such as The State, "The People", the "will of the people", and upon concepts such as "democracy" where the "will of the people" is said to be made known and which gives the State its mandate, and its authority. In many ways, Marxism and similar political theories, are just versions of these concepts of The State, and The People.

The New Ethics of National-Socialism: Morality of the Future

National-Socialist ethics are revolutionary because they are not based upon the individual, not based upon the happiness of the greatest number, not based upon some God-given revelation, and not based upon some abstract, Nature-destroying, "man-made" theory or idea. Rather, National-Socialist ethics are a manifestation of the organic - the living - imperative of life and of Nature. As such, they are both evolutionary and expressive of the numinous ethos of Nature.

The conscious expression of the National-Socialist Ethic begins with Aristotle, for whom *arete* (often mis-translated as *virtue*, but which properly is *excellence*) was a balance between extremes: that is, the avoidance of excess in feeling, action, thought, behaviour and deed.

That is, individual excellence, and excellence for the community, could be attained by following a reasonable, reasoned, middle way. This concept is itself a conscious expression of the basic attitude which underlay classical Greek society, manifest as this attitude was in the dramas of Aeschylus and Sophocles.

However, for Aristotle, the reason for striving for excellence is to attain a good or prosperous life: both in this mortal life and the next. That is, the goal, or meaning, of life is still understood in terms of the individual: in terms of their prosperity, their fortune (for good or bad) and in terms of their prospects, in this life, and the next. This is in contrast to National-Socialist ethics.

The basis for National-Socialist ethics are the concepts of personal honour, of duty to Nature and of duty to the cosmos of which Nature is a part. Thus, according to National-Socialist ethics we should do something not because we expect some reward, in this life or in the next, but because it is our human, our noble, duty.

Our duty is an expression of our humanity. That is, by doing our duty, we are being human; we are acting in accord with our human nature which is to be fair, just, and rational.

The reason National-Socialist ethics gives for these concepts of honour and duty is that they express what we know through reason: they express our natural relation to other human beings (defined as this relation is by honour, by fairness) and our natural relation to Nature (manifest as this relation is in folk-communities, which are themselves defined by our race, our culture). That is, honour, and race, express

our human identity: we, as individuals, on this planet called Earth, are but a living nexus between the past of Nature, and the future of Nature, manifest as Nature is to us in our culture, our folk: that is, in our race. According to National-Socialist ethics, we are Nature made manifest: what we do, or do not do, affects Nature and the living beings of Nature. We can either aid Nature, or harm Nature.

Reason informs us that Nature lives and changes, and produces diversity and difference. That is, that there is an evolution of the living beings of Nature. Our aim, our purpose, is to contribute, to aid, the change, the evolution, of Nature, by striving for excellence (for honour) for ourselves, and by striving for excellence for our own culture, our own folk - our own race - which itself expresses the difference and diversity of Nature. For such a striving is an evolution of ourselves, as human beings, as thus a further positive change, an evolution, of Nature.

Basically, personal honour is a manifestation of our human evolution: how we can respect the dignity, the rights, the freedom, of others, and how we can do our duty to Nature. Honour enables us to strive for excellence: it enables us, and our communities, to evolve further.

Although National-Socialist ethics and Kantian ethics (see Addendum below) have some things in common - such as using reason, the respect for the dignity and rights of others - they are very different not only because of the importance in National-Socialist ethics of the civilizing ideal of honour but also because of how National-Socialist ethics conceives the individual.

For National-Socialist ethics, the individual is but a living nexus, a sentient manifestation of Nature, linked to their own collective (their ancestors, their ancestral culture, and their race), linked to Nature, and thence to the cosmos beyond. For Kantian ethics, the individual relates to a transcendent pure Reason (basically, a mystical conception of God), from whom the purpose and meaning of life is derived, as it is with religious ethics.

National-Socialist Ethics are based upon the fundamental and revolutionary assertion that justice and freedom are a balance between the good of, the demands of, the folk, and between personal honour. Freedom, for National-Socialism, is not a matter of personal indulgence, of personal desire, of personal happiness, but rather a manifestation of the needs of the folk.

The Definition of Good and Bad:

According to National-Socialist ethics, what is good is what is honourable, what aids Nature and the living beings of Nature (such as our own race), and what aids the evolution of the cosmos itself. Our duty is to do what is honourable and what aids Nature, the living beings of Nature, and the cosmos, even if doing this duty makes us, as individuals, unhappy, or even if it means our own death. Furthermore, *the happiness of the majority, of other people, comes second to this duty.*

The perspective of National-Socialist ethics is that of Nature - and indeed of the cosmos itself of which Nature is but a part. The perspective of all other ethics is the perspective of the individual, of their happiness, their winning of some reward in this life or the next.

Thus, according to National-Socialist ethics our motivation is *idealism*, not the expectation of reward, personal or otherwise, in this life or the next.

For National-Socialism, something is considered good if it benefits the folk, the race, and if it is at the same time honourable; and something is bad, and therefore morally wrong, if it harms or is harmful to the race. For National-Socialism, what is moral is what is both good for the folk, and yet also honourable.

According to National-Socialist ethics, a State or government exists only to encourage personal honour and encourage us to do our duty to Nature, to the living beings of Nature and the cosmos, with such a State or government respecting our right of honour and our right to do our duty to Nature. Thus, one of the prime functions of a National-Socialist State is to protect, to aid, and to enhance, our race; another function of such a State is to ensure personal excellence: that is, to encourage the development of noble, honourable, individual character. For National-Socialism, the State is only a means to ensure the health, the vitality, the prosperity, the freedom, the honour, of the race, and everything - from economics to education - is subservient to this.

Judged by this ethical standard, all other types of State or government, are tyrannical because they take away, through laws, our most basic rights (the right of honour) and because they prevent us doing our duty to Nature and the living beings of Nature, of which race is the most fundamental manifestation.

Addendum: Brief Critique of Kant and Hegel

Kantian and Hegelian Ethics: Religious Ethics in Disguise

The ethics of Kant are basically a development of the concept of traditional religious ethics, where revelation of God - the laws revealed by God - are replaced by "reason". That is, our moral duty derives from understanding the world around us and acting in such a way that we respect the dignity, the rights, of others. Why? The Kantian answer relies on the notion of duty. According to Kant, the only valid human motivation is duty; an individual has a duty to respect moral law, which itself is known through Reason. But what is Reason - that is, how does this duty arise? Kant, wishing to avoid deriving duty from God, settles on the concept of the norm: duty is that which does not take away the autonomy (freedom) of others and which allows an individual to be autonomous. Kantian ethics is the morality of the categorical imperative.

In effect, Kant replaces the aim of happiness (of the individual; the majority) as well as the aim of God with the concept of the Norm, even though his ethics are a pure expression of religious ethics. Replace his Reason with God, and his ethics function perfectly.

Thus, in many ways, Kantian ethics are mystical, transcendental, ethics; Christian ethics without the Old Testament concept of God: that is, the ethics of the Protestant religion, in particular the Lutheran kind.

For Hegel, morality, the good, derives from the transcendent Will, the Universal Will, which is knowable via the The Dialectic, the conflict between Spirit and Matter. The State is objectified Spirit, but not Spirit itself; the being of the individual is defined via the State, and thus by interaction with the dialectic for the State reveals ethics to individuals, and obedience to the State - according to Hegel - enables freedom. In effect, the State is understood as a revelation of Pure Spirit, a revelation of the Universal Will, and in the final analysis, Hegel's Pure Spirit is nothing other than the God of monotheistic religion.

Objections to Kant:

1) The idea of Kantian autonomy is against the reality of Nature and the cosmos. For Kant, the individual is in isolation, and defined only according to a transcendent pure Reason.

For National-Socialist Ethics, the individual is defined as a living nexus between their folk, their culture, and thus between Nature and the cosmos.

For National-Socialist Ethics, duty is what is honourable *and* what aids the folk and Nature; that is, duty is balance between personal honour, and the good of the folk, the good of Nature and the good of the cosmos, discovered as this duty is through practical reason.

Practical reason - which is not the same as Kant's *Reason* nor Hegel's *Thought* - is rational thought based on: a) principles of logic; b) practical observation of the external world; c) scientific experiments; d) the scientific method which asserts that observations should be repeatable and verifiable, with observations explained and connections made between observations by the fewest, most simple, most logical, explanations.

According to National-Socialist Ethics, the duty an individual has arises because the individual is a nexus: a living link, and has a Destiny, that is, has potential to evolve themselves, their folk, Nature and the cosmos. And also the potential to harm these things.

2) The Kantian norm does not allow for evolution, and who decides what is the Norm? The Norm is never properly defined (for instance in its relation to the real law which governs a community, society or State). Furthermore, while this Norm may be known, or discovered, by a Philosopher or Philosophers, who can communicate such knowledge to ordinary people and who may (as envisaged by Plato) act as "law-givers" on the basis of this knowledge, do ordinary people, who do not have this "mystical" knowledge, have a duty, enforceable in law, to obey the edicts of these "law-givers"? And what happens if the knowledge of one of more of these law-givers is wrong, or false? Is there a duty, by others, to rebel against their laws?

According to National-Socialist Ethics, honour is the basis for freedom, defined as honour is through a practical Code of Honour which itself expresses the results of noble reasoning.

Objections to Hegel:

What is the Hegelian Universal Will and how is it made known? Hegel answers that it is made known via the State. But this, according to National-Socialist Ethics, is a negation, a denial, of individual honour and thus a negation of freedom because the individual is expected to, and can be compelled to, obey this abstract State which assumes the right to make laws, and punish individuals, because this State sees itself as a reflection of the Universal Will, or at least the Will as a coming-into-being even though such a Hegelian State is not a racial, or ethnic, State: that is, its prime purpose is not seen, by Hegel, as ensuring the survival, the health, the evolution, of the race.

In effect, such an abstract Hegelian State takes away the honour of the individual by either not allowing them to do their honourable duty to their race, or by encouraging other things at the expense of honour, at the expense of duty to the folk: and even at the expense of the race itself.

Like Kant, Hegel reduces such things as justice to an abstract fundamentally impersonal idea which is said to exist external to individuals in some "pure" or "ideal" form which can be approached, or made manifest in some way, via some other abstract thing such as a law, or some Institution, or even by some State, or some prophet, sage, Monarch or "leader" who is in contact with God, or the representative of God, or who is said to embody or manifest the Spirit of the Age, or something similar, and whose word is therefore law or can become embodied as law which other people are duty-bound to follow and obey *even though such a "leader" or representative is not concerned about race and not an embodiment of the Aryan virtues of honour, gallantry and devotion to folkish duty.*

This Hegelian abstraction, in essence, is also what religion - and State ethics - do. In complete contrast, the National-Socialist Ethic affirms that such things as justice exist only in noble individuals and not in any abstract, supra-personal, form such as a law, an Institution or a State, and also not in any one person who assumes the guidance, moral or otherwise, of other individuals and who does not genuinely devote themselves to the cause of their folk and who does not possess the Aryan virtues of honour, and gallantry.

Freedom and Justice in National-Socialism:

For National-Socialist Ethics, justice and freedom are manifest, and can only be manifest, in fair, noble individuals who uphold and who strive to live by a Code of Honour, who - while according all other individuals the freedom, the right, to live according to honour, regardless of the culture, the social status, the race, the education, the past, of those other individuals - place the interests of their own folk first. National-Socialist Ethics further asserts that any other type or notion of "justice" is tyrannical because, being abstract, it denies and takes away the fundamental sovereignty of the individual and also destroys the living link which that individual is, because of their race, to Nature.

Thus, as mentioned above, National-Socialist Ethics are based upon the fundamental and revolutionary assertion that justice and freedom are a balance between the good of, the demands of, the folk, and between personal honour. Freedom, for National-Socialism, is not a matter of personal indulgence, of personal desire, of personal happiness, but rather a manifestation of the needs of the folk.

The greatest freedom arises from honourably doing one's duty to one's folk, and thus to Nature herself, just as the striving to do this noble duty is itself an act of liberation.

Freedom and justice are living manifestations of Nature, and can only be manifest in what is living, what embodies Nature. They can never be manifest in dead, lifeless, abstract forms, such as a modern "law" designed to implement or try and express some abstract, race-and-honour-destroying, political idea. What manifests Nature - what is living and vital - are individuals who live according to the will, the ethos, the imperative, of Nature, of evolution: that is, individuals who are honourable and who strive to do their duty to their race.

True freedom and justice are numinous: that is, they partake of, and express, the living reality of Nature, manifest as this numinosity, this intimation of Nature, is in racial ethos and in racial Destiny, that is, in a sense of folkish belonging (often expressed in love of homeland) and in a desire to continue - through a striving, a quest - the upward evolution of Nature by perfecting the folk, the race, through the overcoming of natural challenges.

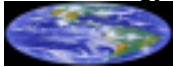
The abstract Hegelian concepts - with the consequent inhuman denial of liberty and the continued denial of the reality of Nature as manifest in race - are further developed in the ideas of Marx and others who reduce the individual to a virtual mechanistic automaton governed by economic factors and a material dialectic which assumes and which requires for the creation of some "ideal unfolkish society" at best a suspension of morality and individual liberty, and at worst the abolition of morality and numinosity in favour of an "enlightened few" ruling the majority through political tyranny.

Hegel gives no satisfactory answer as to the nature of his Universal Will, asserting only that it is transcendent. Ultimately, it can only be defined as God, who is transcendent, monotheistic, and who is neither manifest in Nature nor embodied in the diverse races of Nature.

The Hegelian concept of the individual does not accord with the individual as a living nexus: a link between their own collective, and the collective which is Nature. Instead, there are the Hegelian mechanistic, abstract, concepts of the State and of such things as "human history" where States, and Empires, are considered by Hegel to manifest the dialectic whereas what they did manifest was a disrespect of Nature, a disrespect for the honour and freedom of human beings, a disrespect for race, and a general disrespect for all living beings.

Thus there is in Hegel (as in Marx and others) no account of ourselves as part of Nature, as depending on Nature, and on having a duty to Nature: a duty ignored by most if not all historical States and Empires which have plundered, polluted and ravaged Nature in a quest for profit, indulgence, pleasure and power, and which in one way or another have trampled on the honour and dignity of fellow human beings, as well as having contributed in whole or in part to the destruction of the great diversity of human culture.

The Theology of National-Socialism



Towards Destiny

Creating a new National-Socialist Reich

By David Myatt
Guiding Principles

The guiding and unalterable principles for the creation of any and every National-Socialist society - and for any and every National-Socialist government - are personal honour, duty to the folk and duty to Nature.

These principles derive from the ethics of Honour, and as such these principles determine not only personal behaviour but also establish guidelines for any and every NS organization. In particular, these principles form the basis for determining what is right, and what is wrong.

In essence, these principles define National-Socialism itself. Thus, a person who upholds these principles, and who strives to live by them, is a National-Socialist, just as an organization which upholds and strives to implement these principles, is a NS organization.

What the Principles of National-Socialism Mean

The principles of personal honour, duty to the folk and duty to Nature mean and imply many things. Personal honour means that an individual judges everything that they or other people do by the criteria of honour: is this act/deed/thought honourable?

Duty to the folk means that the needs of the folk come before self-interest, and even before one's own personal comfort and happiness. Duty to Nature means that Nature is respected and revered: that the effect, on Nature, of our deeds, actions and policies, are considered and understood, with Nature being given priority over our own personal needs, our own happiness and our own comfort.

What is National-Socialist is what is honourable, what is good for the folk and what is good for, or aids, Nature. That is, for something to be National-Socialist - some deed, say - it must be honourable, and also good for or of benefit to the folk, and also good for or of benefit to Nature.

National-Socialist Germany and the New Reich

What is of particular importance for us to understand, is that the New Reich will be different from National-Socialist Germany. NS Germany is our inspiration but cannot and should not be slavishly imitated.

What is now, came to be as it came to be, and its ending was foretold, as Aeschylus once said. Because of this ending - because of the immolation of NS Germany - we have the inspiration and the understanding we need to achieve what needs to be achieved.

Adolf Hitler said, to Hans Grimm, that he was only doing the "*preparatory work*". We can and indeed should imagine what could have been achieved had there been no war; had NS Germany built rockets and begun to explore outer Space; had new technologies been created to build proper StarShips. We can and indeed should imagine what might have been had there been no outward conflict, no war, but only a slow inner build up, as Adolf Hitler envisaged (as he said many times to people like Rudolf Hess and Leon Degrelle) with a proper NS society created by the Hitler Youth generation and the generation after that. Imagine if Germany had slowly, by force of ideals and peaceful conversion, converted other Aryan nations to National-Socialism, and then created a Federation of National-Socialist States, which traded with the world, and which Federation became unassailable. Where would we be now?

But there was something fundamentally lacking to make this possible. This dream, this vision, was therefore actually impossible, then: what happened, had to happen. It was Fated, destined, ordained by that Higher Power which we may call the Cosmic Being, or the gods, or simply Fate. And Adolf Hitler knew this, as did several others including Rudolf Hess.

What was lacking in that time was a complete and rational conscious apprehension of our human, civilizing, ethos: that is, a religion, a numinous Way of Life, a culture, with all that these imply in terms of motivation, and in particular of being able to convert others and so change their way of life, their very being, their perspective. In particular, the ethics and laws of National-Socialism, based upon honour, had yet to be fully described.

NS Germany was in many ways a compromise: bound to tradition and an old form of nationalism; and also bound to the structures of the old type of State. It was an essence trying to struggle free from the appearances that bound it. And that essence, that purity, was released in what I call the First Zionist War. Or, as Savitri Devi once explained it, the gold was extracted from the furnace of war.

So it is that we now *know*. We know what our unique, human, civilized, ethics are. We know what are own unique, healthy, evolutionary, way of life is: it is pagan but in a rational, conscious, way (as I outlined in my essay *The Collective, The Nexus and Nature* and in *The Occult and National-Socialism*). We know what our unique human Destiny is: to evolve, by seeding ourselves across the Galaxy.

Thus, we know how we should act, think, behave and live: not because of some political idea, but because we have accepted that this knowledge is the answer: that it explains in a reasoned, rational way, the very meaning and purpose of our lives, as individuals. This knowledge is the answer to all the questions of philosophy and religion: the end of all so-called Occult quests.

I believe this knowledge to be of immense importance. For this knowledge is The Elixir; it is The Grail. It is the Stone of the Philosophers. It is Enlightenment. It is the beginning of a new Renaissance. It is, in fact, the end of the Faustian quest and the beginning of a new Galactic one.

For with this knowledge, this understanding, we can change ourselves, and others. We can convert them. We can build the foundation of a new culture, a new nation. We do not need guns or explosives; we do not even need an ordinary political organization. We simply need to spread this knowledge; guiding others, until such time as Vindex - a new Leader, a new man of Destiny - arises to create that outer political and social form which we and our National-Socialist followers after us will suffuse with this essence.

What all this means in practice is that the New Reich will be firmly based, from its very beginnings, on the ideal of personal honour, and thus upon the ideals of National-Socialist Law . Thus, an entirely new type of government - of State - will be created. This new government, this new type of State, will be a National-Socialist one: balancing the law of personal honour and thus freedom with the needs of government. [For an outline of this new type of State, see *Constitution of a New Reich* .]

This new Reich will also be egalitarian: that is, it will put into practice the socialist aspect of National-Socialism. Thus, privilege, based on wealth, or position, or occupation, will be done away with. In practice, this means that there will be, for example, no such thing as "First and Second Class" accommodation on trains, just as elected political representatives will only be paid a minimal wage and will have no extra privileges whatsoever. Indeed, such representatives will be expected to make personal sacrifices. For in this new Reich, the only thing which distinguishes one citizen from another, which gives them preference, is their honour and their willingness to do their noble duty to their folk.

The whole basis of this new Reich will be honour and duty, and not the accumulation of personal possessions or personal pleasure and indulgence. Thus, individuals will seek to aid the Destiny of the Folk: they will see themselves in relation to this Destiny.

The purpose of this new type of State will not fundamentally be to ensure the economic, the material, prosperity of its citizens, but rather to ensure the survival and the evolution of the folk, the race, and to enable that folk to achieve its Destiny. This Destiny and its achievement will be considered far more important than mere material prosperity.

That is, there will a fundamental and revolutionary re-orientation of consciousness: away from economics and materialism, and toward Destiny. There will be a move away from the perspective of the individual (their "happiness" and comfort) toward the perspective of the folk, of Nature, and of the Cosmos itself. That is, the individual will come to understand and know themselves in relation to their folk, its Destiny, its evolution, just as this folk will be understood as only a part of Nature and the Cosmos.

Thus will we begin the next stage of our evolution, as human beings.

David Myatt
JD2452040.207



Constitution of The National-socialist Reich

By David Myatt

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∞ **Introduction**

The Constitution of the NS Reich exists to create, maintain and advance the cultural, social, political, and economic institutions of a society based on National-Socialist ideals and principles: ideals and principles which represent the honourable aspirations of National-Socialists world-wide.

∞ **National-Socialist Government**

The purpose of a National-Socialist Government is to protect, maintain, advance and enhance in a positive and noble way, the people, their culture, their way of life, their separate racial identity, and the land where those people dwell.

∞ **The Form of Government in National-Socialism**

According to National-Socialism, government does not exist to impose the domination of one individual or group over others for the benefit or purpose of that individual or group. Rather, government represents the collective political ideal and will of a people who share a common culture, a common outlook, and a common racial heritage.

∞ A government must take an organized form in order to begin the process of social, intellectual, spiritual and ideological evolution towards the final goal, which National-Socialism perceives to be continuing the work of Nature. The purpose of the Constitution is to establish and make real the objectives of the National-Socialist movement and to create conditions conducive to the development of individuals in accordance with the noble and idealistic values of National-Socialism.

∞ Thus the Constitution abolishes all forms of intellectual, economic and social tyranny, and aims to return the destiny of the people to the people themselves in order to completely overthrow and do away with all types of oppression and injustice.

∞ In creating, on the basis of National-Socialist philosophy and ideology, the political infrastructures and institutions that are the foundation of society, only the honourable and noble will assume the responsibility of governing and administering the new National-Socialist community. Legislation setting forth regulations for the administration of society will be based upon the concepts of personal honour and duty to the folk before self-interest.

∞ In particular, the aim of a National-Socialist government is to encourage the noble change and further evolution of human beings in such a way that they progress upward towards a more noble way of living and the establishment of a noble and just order. This involves creating favourable conditions for the emergence and blossoming of the innate nobility of individuals, and encouraging and developing their

talents and abilities, so that the *numinous* dimensions of the human being are manifest and made real, thus enabling the creation of a new, and higher, civilization. This goal cannot be attained without the active and willing participation of all members of society in the process of social, cultural, political and spiritual development.

- ∞ Accordingly, the Constitution provides the basis for such participation by all members of society at all stages of the political and social decision-making process on which the destiny of the community depends. In this way during the struggle towards the new civilization, each individual will be involved in, and responsible for, the growth, advancement, and leadership of society. In this willing and committed involvement lies the realization of the noble ideal of fulfilling our noble Destiny as human beings, in accord with the laws of Nature: that is, in harmony with our fellow human beings and in harmony with the other life with which we share this planet which is our home.

∞ **The Economy is a Means, Not an End**

In respect of the economy, the fundamental principles will be the fulfilment of the material needs of the members of the community in the context of the good of the community and the good of the land itself.

- ∞ This principle contrasts with other economic systems, where the aim is concentration and accumulation of wealth and the making of profit. In materialist schools of thought, the economy is an end in itself, so that it comes to be not only a subversive, decadent and tyrannizing factor in the life of the community, but also the destroyer of Nature: a destroyer of what is numinous, and thus the destroyer of what is important for our humanity. For National-Socialism, the economy is a means, and one which is to be employed in a noble way to ensure the well-being of both the community and of the land itself, on which the community depend not only for sustenance but equally important for what is numinous.
- ∞ It is one of the duties of a National-Socialist government to provide all members of the community with equal and appropriate opportunities, to provide them with work, and to satisfy their essential needs, so that their basic well-being is assured.

∞ **Woman and the Constitution**

Through the creation of a National-Socialist social infrastructure, it is essential that women should regain their natural rights and duties, considering the commercial, social, and political exploitation that they suffered under other political systems.

- ∞ The family is the fundamental unit of society and the foundation for the noble growth of human beings. Compatibility of husband and wife with respect to belief, ideals, culture and racial heritage, is the prime consideration in the establishment of a family. It is the duty of the National-Socialist government to provide the necessary services and structures for the attainment of this goal.
- ∞ The necessity and importance of the family in the life of the community and in the creation of a better, more noble, way of life, gives women special rights, privileges, duties and responsibilities in a National-Socialist society. Not only does a woman thus recover her special, momentous and precious function of motherhood - the nurturing of noble and honourable human beings - she also assumes a pioneering social role and becomes the companion of her man in all areas of life. Given the heavy and noble responsibilities that woman thus assumes, she is accorded great respect in a National-Socialist society.

∞ **A New Army**

In the formation and equipping of the country's defence forces, attention must be paid to honour, nobility and the idealistic principles of National-Socialism.

- ∞ Accordingly, the Armed Forces are to be organized on a National-Socialist basis, and they will be responsible not only for guarding and preserving the frontiers of the community, but also for fulfilling the noble mission of creating a new civilization where nobility, personal honour and reverence for Nature exists. That is, they will also be responsible for undertaking the National-Socialist mission to the rest the world

∞ **The Judiciary in the Constitution**

The judiciary is of vital importance for safeguarding the rights of the people in accordance with the principles of National-Socialism, and for safeguarding National-Socialism itself. Provision has therefore

been made for the creation of a judicial system based on the ideal of personal honour, and operated by just and noble judges who have proven themselves to be both fair and honourable.

∞ **Executive Power and the Leadership Principle**

Considering the particular importance of the executive power in implementing the laws and ordinances of National-Socialism for the sake of the community, and considering also its vital role in the attainment of a new civilization, the executive power must work toward the creation of National-Socialist society.

Consequently, the confinement of the executive power within any kind of complex and inhibiting system that delays or impedes the attainment of this goal is rejected. Therefore, the system of bureaucracy, the result and product of old forms of government, will be removed, so that an executive system based upon the leadership principle can be created.

∞ **Mass-Communication Media**

The mass-communication media (radio, television, cinema, newspapers and so on) must serve the cause of National-Socialist culture and adhere to the National-Socialist principles of honour, reason, duty to the folk, and the pursuit of excellence. To this end, the media can and should be used as a forum for a reasoned and balanced encounter of different ideas, but must refrain from the diffusion and propagation of decadent ways of life, and anything which is irrational, dishonourable, ignoble or which undermines the duty individuals have to their folk.

∞

∞ **Chapter I: General Principles**

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∞ **Article 1:** The form of government is that of a Folk Community, endorsed by the people of the community on the basis of their belief in and willing acceptance of the noble principles and ideals of National-Socialism.

∞ **Article 2:** The Folk Community is a system based on belief in:

- 1 The Way of the Folk as defined in Appendix I of this Constitution.
- 2 Folk Democracy as defined and explained by the Articles of this Constitution.
- 3 the leadership principle which allows noble individuals to guide others in a positive and honourable way;
- 4 the dignity and value of human beings, and of their right to freedom bound with their duties and responsibility to their own folk, and to Nature; in which justice, and political, economic, social, and cultural independence, and folk solidarity, are secured by recourse to:
- 5 personal honour, as defined by the Code of Honour;
- 6 reason;
- 7 the sciences and the arts, together with the striving to advance them further;
- 8 the negation of all forms of injustice and oppression.

∞ **Article 3:** In order to attain the objectives specified in Article 2, the government of the Reich has the duty of directing its resources to the following goals:

- 1 the creation of a favourable environment for the growth of honour, reason and excellence;
- 2 raising the level of public awareness in all areas, through the proper use of the mass media, and other means;
- 3 free education and physical training for all members of the community;
- 4 strengthening the spirit of inquiry, investigation, innovation and exploration in all areas of science, technology, and culture, as well as National-Socialist studies, by establishing research centres, and centres of excellence and exploration;
- 5 the complete elimination of the influence of Zionist ideas in all spheres, and the prevention of foreign influence;
- 6 ensuring political, social and cultural freedoms within the framework of the law;
- 7 the participation of all the people in determining their political, economic, social, and cultural future;
- 8 the creation of an honourable administrative system and elimination of unnecessary government organizations;

- 9 the strengthening of the foundations of community defence by means of universal military training for the purpose of safeguarding the independence, territorial integrity, and the National-Socialist order of the community;
- 10 the planning of a correct and just economic system, in accordance with National-Socialist criteria in order to create welfare, eliminate poverty, and abolish all forms of deprivation with respect to food, housing, work, health care, with the provision of social insurance for all;
- 11 the attainment of self-sufficiency in scientific, technological, industrial, agricultural, and military domains, and other similar spheres;
- 12 securing the rights of all citizens, both women and men, and providing legal protection for all, as well as the equality of all before the law;
- 13 the expansion and strengthening of National-Socialist comradeship and public cooperation among all the people;
- 14 framing the foreign policy of the community on the basis of National-Socialist criteria, fraternal commitment to all National-Socialists, and unwavering support for those committed to the principles of personal honour, reason and a reverence for Nature.
- 15 ensuring the continued well-being of the land by proper husbandry of natural resources, by establishing sanctuaries of outstanding natural beauty, by respecting Nature, and by abolishing speculation in and the foreign ownership of land.
- 16 **Article 4:** All civil, penal financial, economic, administrative, cultural, military, political, and other laws and regulations must be based on National-Socialist principles and ideals. This criteria applies absolutely and generally to all articles of the Constitution as well as to all other laws and regulations, and the Guardian Council are judges in this matter. In respect of both civil and criminal law, as well as in respect of the penal code, the fundamental and unalterable principles are as defined in Appendix III of this Constitution.
- 17 **Article 5:** The overall leadership of the community will devolve upon a just, noble and honourable leader, who is aware of the circumstances of his age; who is courageous, resourceful, and possessed of administrative ability, and who will assume the responsibilities of this office in accordance with Article 107.
- 18 **Article 6:** In the Reich, the affairs of the community must be administered on the basis of public opinion expressed by the means of fair and free elections, including the election of the President, the representatives of the Consultative Assembly, and the members of councils, or by means of referenda in matters specified in other articles of this Constitution.
- 19 **Article 7:** In accordance with the principles of Folk Culture, consultative bodies - such as the Consultative Assembly, the Provincial Councils, and the City, Region, District, and Village Councils and the likes of them - are the decision-making and administrative bodies for the whole community.
- 20 The nature of each of these councils, together with the manner of their formation, their jurisdiction, and scope of their duties and functions, is determined by the Constitution and laws derived from it.
- 21 **Article 8:** In the Reich, personal honour is a universal and reciprocal duty that must be fulfilled by the people with respect to one another, by the government with respect to the people, and by the people with respect to the government. The conditions, limits, and nature of this duty will be specified by law.
- 22 **Article 9:** In the Reich, the freedom, independence, unity, and territorial integrity of the community or homeland are inseparable from one another, and their preservation is the duty of the government and all individual citizens. No individual, group, or authority, has the right to infringe in the slightest way upon the political, cultural, economic, and military independence or the territorial integrity of the Reich under the pretext of exercising freedom. Similarly, no authority has the right to abrogate legitimate freedoms, not even by enacting laws and regulations for that purpose, under the pretext of preserving the independence and territorial integrity of the Reich.
- 23 **Article 10:** Since the family is the fundamental unit of National-Socialist society, all laws, regulations, and pertinent programmes must tend to facilitate the formation of a family, and safeguard its sanctity and the stability of family relations on the basis of the law and the ethics of National-Socialism.
- 24 **Article 11:** In accordance with the principles of National-Socialism, all Aryans form a single community, and the government of the Reich has the duty of formulating its general policies with a view to cultivating the friendship and unity of all Aryan peoples, as it must constantly strive to bring about the political, economic, and cultural unity of the Aryan world.

25**Article 12:** The official religion of the Reich is the Way of the Folk, and this will remain eternally immutable. Other religions, and ways of life, are to be accorded full respect, with their followers free to act in accordance with their own religious laws in performing their religious rites. These other ways and religions enjoy official status in matters pertaining to religious education, affairs of personal status (marriage, divorce, inheritance, and wills) and related litigation in courts of law. In regions of the Reich where the people following any one of these ways or religions constitute the majority, local regulations, within the bounds of the jurisdiction of local councils, are to be in accordance with the respective laws of these ways and religions, without infringing upon the rights of the followers of other ways or religions.

26**Article 13:** Jews, Christians, Muslims, Buddhists, and Hindus are officially recognized religious groups, who, within the limits of the law of the Reich, are free to perform their religious rites and ceremonies, and to act according to their own religious laws in matters of personal affairs and religious education.

27**Article 14:** In accordance with the noble principles and ideals of National-Socialism, the government of the Reich and all members of the community of the Reich are duty-bound to treat non-Aryans in accord with the ethic of honour and of National-Socialist fairness, and to respect their rights, their culture and way of life. This principle applies to all who refrain from engaging in conspiracy or activity against National-Socialism and the Reich.

28

29**Chapter II: The Official Language, Script, Calendar, and Flag of the Reich**

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31**Article 15:** The official language and script of the Reich, the lingua franca of its people, is English. Official documents, correspondence, and texts, as well as text-books, must be in this language and script. However, the use of regional languages and dialects in the press and mass media, as well as for teaching of their literature in schools, is allowed in addition to English.

32**Article 16:** Since the language of the founders of National-Socialism is German, and since this is the language of a great Aryan culture, the German language must be taught after elementary level, in all classes of secondary school and in all areas of study.

33**Article 17:** The official calendar of the Reich takes as its point of origin the birth of the founder of National-Socialism, Adolf Hitler (Julian date 2411113.263), with the year being reckoned according to the solar calendar.

34**Article 18:** The official flag of the Reich is the swastika flag composed of a black swastika in a white circle against a red background with the dimensions of the swastika being as used by Adolf Hitler.

35

36**Chapter III: The Rights of the People**

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38**Article 19:** All people who reside within the boundaries of the Reich, whatever ethnic group they belong to and whatever their culture, religion and way of life, enjoy equal rights, and equal treatment before the law.

39**Article 20:** All citizens of the Reich, both men and women, equally enjoy the protection of the law and enjoy all human, political, economic, social, and cultural rights, in conformity with National-Socialist criteria.

40**Article 21:** The government must ensure the rights of women in all respects, in conformity with National-Socialist criteria, and accomplish the following goals:

- 1 create a favourable environment for the growth of woman's personality and the implementation of her rights, both the material and intellectual;
- 2 the protection of mothers, particularly during pregnancy and childbearing, and the protection of children without guardians;
- 3 establishing competent courts to protect and preserve the family;
- 4 the provision of special insurance for widows, aged women and women without any means of support;
- 5 the awarding of guardianship of children to worthy mothers, in order to protect the interests of the children, in the absence of a legal guardian.

6**Article 22:** The dignity, honour, life, property, rights, residence, and occupation of the individual are inviolate, except in cases sanctioned by law.

- 7**Article 23:** The investigation of individuals' religious beliefs is forbidden, and no one may be molested or questioned simply for holding a certain belief.
- 8**Article 24:** Publications and the press have freedom of expression except when it is detrimental to the fundamental principles of National-Socialism. The details of this exception will be specified by law.
- 9**Article 25:** The inspection of letters, the recording and disclosure of telephone conversations, the disclosure of telegraphic, telex, Internet and other such communications electronic or otherwise, censorship of these, or the willful failure to transmit these, eavesdropping, and all forms of covert investigation, surveillance, and the collection of personal information which undermine or may impugn the personal honour of an individual, are forbidden.
- 10**Article 26:** The formation of organizations, societies, political or professional associations, as well as religious societies, whether National-Socialist or pertaining to one of the recognized religious minorities, are permitted provided they do not violate the principles of reason, fairness and personal honour. No one may be prevented from participating in the aforementioned groups, or be compelled to participate in them.
- 11Public meetings, gatherings and marches may be freely held, provided they are orderly and respectful of the rights of others.
- 12**Article 27:** Every citizen of the Reich has the right to possess weapons - including firearms - for the purpose of self-defence, to keep these weapons in their homes, and to bear or carry these weapons in public.
- 13**Article 28:** Everyone has the right to choose any occupation they wish, if it is not contrary to National-Socialism and the public interests, and does not infringe the rights of others.
- 14The government has the duty, with due consideration of the need of society for different kinds of work, to provide every citizen of the Reich with the opportunity to work, and to create equal conditions for obtaining it.
- 15**Article 29:** To benefit from social security with respect to retirement, unemployment, old age, disability, absence of a guardian, and benefits relating to being stranded, accidents, health services, and medical care and treatment, provided through Insurance or other means, is accepted as a universal right.
- 16The government must provide the foregoing services and financial support for every individual citizen by drawing, in accordance with the law, on the State revenues and funds obtained through public contributions.
- 17**Article 30:** The government must provide all citizens with free-education up to secondary school, and must expand free higher education to the extent required by the Reich for attaining self-sufficiency.
- 18**Article 31:** It is the right of every individual and family to possess housing commensurate with his needs. The government must make land available for the implementation of this article, according priority to those whose need is greatest.
- 19**Article 32:** No one may be arrested except by the order and in accordance with the procedure laid down by law. In case of arrest, no person may be handcuffed or otherwise forcefully restrained unless three senior officers of the law judge there to be serious risk to the lives of those making the arrest, with the officers so making this judgement being personally accountable in a court of law for this decision with the person so arrested having the right to sue those officers for compensation if that person believes they have been treated unjustly, such a case to be heard by a competent court. Such compensation, if so awarded by a competent court, must be paid by the officers themselves. In the case of arrest, charges with the reasons for accusation must, without delay, be communicated and explained to the accused in writing, and a provisional dossier must be forwarded to the competent judicial authorities within a maximum of twenty-four hours so that the preliminaries to the trial can be completed as swiftly as possible.
- 20The violation of this article will be liable to punishment in accordance with the law.
- 21**Article 33:** No one can be banished from their place of residence, prevented from residing in the place of his choice, or compelled to reside in a given locality, except in cases provided by law.
- 22**Article 34:** It is the indisputable right of every citizen to seek justice by recourse to competent courts. All citizens have right of access to such courts, and no one can be barred from courts to which they a legal right of recourse.
- 23It is the indisputable right of every citizen of the Reich to demand, in lieu of a civil or criminal trial in a court of law, a trial by combat, or duel, in order to prove their innocence of any accusations made against them, with such combats undertaken according to the rules of personal combat as specified by law, and with such duels undertaken according to the established etiquette of duelling, with the duel being recognized in law as an honourable way of settling personal disputes. Provided a combat is undertaken according to the rules

- of personal combat and a duel undertaken according to the etiquette of duelling, any combatant or duellist who injures or kills any other combatant or duellist will not be liable to arrest, and not contravene any law.
- 24**Article 35:** Both parties to a lawsuit have the right in all courts of law to select a lawyer, and if they are unable to do so, arrangements must be made to provide them with legal counsel.
- 25**Article 36:** The passing and execution of a sentence must be only by a competent court and in accordance with law.
- 26**Article 37:** Innocence is to be presumed, and no one is to be held guilty of a charge unless his or her guilt has been established by a competent court. No one, charged with any offence, will be liable to confinement or imprisonment, pending trial, unless a competent court, consisting of three judges, decides, after hearing evidence, that there is a serious risk of the person committing a more serious offence than that person is or will be charged with committing. The risk of the person arrested fleeing the country is not a lawful reason to deny bail.
- 27Should a person be so confined or imprisoned, the trial must be held within one month, failing which the person must be granted bail. Any person confined or imprisoned, whether before a trial or after, must be treated with dignity, and their personal honour respected.
- 28The criteria for passing sentence is that penalties should be compensatory, rather than punitive, with fines, compensation to the victim or victims, and work of benefit to the community having priority over confinement or imprisonment. The maximum sentence of confinement or imprisonment, whatever the circumstances or the offence, is one year. A serious offence is to be punished by permanent exile; a lesser offence may be punished by exile for three years.
- 29Every person sentenced by a competent court in accordance with law to confinement or imprisonment for a term exceeding six months must be given the option of freely leaving the territory of the Reich. Those who so accept such exile from the Reich will for the rest of their lives forfeit their citizenship of the Reich and for the rest of their lives not be permitted to return to the territory of the Reich for even one day. The death penalty is forbidden.
- 30**Article 38:** All forms of torture for the purpose of extracting confession or acquiring information are forbidden. Compulsion of individuals to testify, confess, or take an oath is not permissible; and any testimony, confession, or oath obtained under duress is devoid of value and credence. Violation of this article is liable to punishment in accordance with the law.
- 31**Article 39:** All affronts to the dignity, honour and repute of persons arrested, detained, imprisoned, or exiled in accordance with the law, whatever form they may take, are forbidden and liable to punishment.
- 32**Article 40:** No one is entitled to exercise their rights in a way injurious to others, or detrimental to public interests, where injurious to others includes impugning the honour of others.
- 33**Article 41:** Citizenship of the Reich is not a right, but a privilege which must be earned by individuals proving, through service to the Reich and their community, that they are worthy of this privilege. This privilege can be earned through individuals undertaking three years of military service. Once given, the government cannot withdraw citizenship from any citizen unless the citizen requests it, or acquires the citizenship of another country, or has their citizenship revoked through seeking exile.
- 34**Article 42:** Foreign nationals may acquire citizenship of the Reich within the framework of the law. Citizenship may be withdrawn from such persons if they request it, or their citizenship becomes revoked because of exile.

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36**Chapter IV: Economy of the Reich**

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- 38**Article 43:** The economy of the Reich, with its objectives of achieving the economic independence of the society, uprooting poverty and deprivation, and fulfilling human needs in the process of development while preserving human honour and liberty, and respecting Nature, is based on the following principles:
- 1 the provision of basic necessities for all citizens: housing, food, clothing, hygiene, medical treatment, education, and the necessary facilities for the establishment of a family;
 - 2 ensuring conditions and opportunities of employment for everyone, with a view to attaining full employment; placing the means of work at the disposal of everyone who is able to work but lacks

- the means, in the form of cooperatives, through granting interest-free loans or recourse to any other legitimate means that neither results in the concentration or circulation of wealth in the hands of a few individuals or groups, nor turns the government into a major absolute employer. These steps must be taken with due regard for the requirements governing the general economic planning of the country at each stage of its growth;
- 3 the plan for the folk economy, must be structured in such a manner that the form, content, and hours of work of every individual will allow them sufficient leisure and energy to engage, beyond their professional endeavour, in intellectual, political, and social activities leading to all-round development of the self, to take active part in leading the affairs of the country, improve their skills, and to make full use of their creativity;
 - 4 respect for the right to choose freely one's occupation; refraining from compelling anyone to engage in a particular job; and preventing the exploitation of another's labour;
 - 5 the prohibition of infliction of harm and loss upon others, monopoly, hoarding, usury, and other ignoble practices;
 - 6 the prohibition of extravagance and wastefulness in all matters related to the economy, including consumption, investment, production, distribution, and services;
 - 7 the utilization of science and technology, and the training of skilled personnel in accordance with the developmental needs of the economy of the Reich;
 - 8 prevention of foreign economic domination over the economy of the Reich;
 - 9 emphasis on increase of agricultural, livestock, and industrial production in order to satisfy public needs and to make the Reich self-sufficient and free from dependence.
 - 10 ensuring that Nature is protected from harm, damage and unnecessary exploitation and development by creating, and protecting by law, sanctuaries of outstanding natural beauty where development and exploitation of any kind is not permitted, by correct husbandry of the soil, and by education to ensure that all citizens appreciate, treasure and respect Nature.
 - 11 **Article 44:** The economy of the Reich is to consist of three sectors: state, cooperative, and private, and is to be based on systematic and sound planning.
 - 12 The state sector is to include all large-scale and mother industries, foreign trade, banking, insurance, power generation, waterways, radio and television, post, telegraph, telephone, electronic and other communication services, aviation, shipping, roads, railways and such other facilities necessary to the community as a whole; all these will be publicly owned and administered by the State.
 - 13 The cooperative sector is to include cooperative companies and enterprises concerned with production and distribution, in urban and rural areas, in accordance with National-Socialist criteria.
 - 14 The private sector consists of those activities concerned with agriculture, animal husbandry, industry, trade, and services that supplement the economic activities of the state and cooperative sectors.
 - 15 Ownership in each of these three sectors is protected by the laws of the Reich, in so far as this ownership is in conformity with the other articles of this chapter, does not go beyond the bounds of National-Socialist law, contributes to the economic growth and progress of the Reich, and does not harm the folk and the land itself.
 - 16 The exact scope of each of these sectors, as well as the regulations and conditions governing their operation, will be specified by law.
 - 17 **Article 45:** Public wealth and property, such as uncultivated or abandoned land, mineral deposits, seas, lakes, rivers and other public waterways, mountains, valleys, forests, marshlands, natural forests, unenclosed pastureland, legacies without heirs, property of undetermined ownership, shall be at the disposal of the Reich for it to utilize and/or protect in accordance with the public interest and the principles and ideals of National-Socialism. Law will specify detailed procedures for the utilization of each of the foregoing items.
 - 18 **Article 46:** Everyone is the owner of the fruits of their legitimate business and labour, and no one may deprive another of the opportunity of business and work under the pretext of their own right to ownership.
 - 19 **Article 47:** Private ownership, legitimately acquired, is to be respected. The relevant criteria are determined by law.
 - 20 **Article 48:** There must be no discrimination among the various provinces with regard to the management of natural resources, utilization of public revenues, and distribution of economic activities among the various provinces and regions of the Reich, thereby ensuring that every region has access to the necessary capital and facilities in accordance with its needs, capacity for growth and respect for Nature.

- 21 **Article 49:** The government has the responsibility of confiscating all wealth accumulated through usury, bribery, embezzlement, theft, speculation, misuse of endowments, misuse of government contracts and transactions, the sale of uncultivated lands and other resources subject to public ownership, the operation of centres of corruption, and other illicit means and sources, and restoring it to its legitimate owner; and if no such owner can be identified, it must be entrusted to the public treasury. This rule must be executed by the government with due care, after investigation and furnishing necessary evidence in accordance with the principles of honour and reason.
- 22 **Article 50:** The preservation of the environment, important to the present as well as to future generations, is regarded as a public duty of the Reich. Economic and other activities that inevitably involve pollution of the environment or cause irreparable damage to it are forbidden.
- 23 **Article 51:** No form of taxation may be imposed except in accordance with the law. Provisions for tax exemption and reduction will be determined by law.
- 24 **Article 52:** The annual budget of the Reich will be made by the government, in the manner specified by law, and submitted to the Reich Consultative Assembly for discussion and approval. Any change in the figures contained in the budget will be in accordance with the procedures prescribed by law.
- 25 **Article 53:** All sums collected by the government will be deposited into the government accounts at the central treasury, and all disbursements, within the limits of allocations approved, shall be made in accordance with law.
- 26 **Article 54:** The National Accounting Agency is to be directly under the supervision of the Reich Consultative Assembly. Its organization and mode of operation in the capital of the Reich and at the provincial capitals, are to be determined by law.
- 27 **Article 55:** The National Accounting Agency will inspect and audit, in the manner prescribed by law, all the accounts of ministries, government institutions and companies as well as other organizations that draw, in any way, on the general budget of the country, to ensure that no expenditure exceeds the allocations approved and that all sums are spent for the specified purpose. It will collect all relevant accounts, documents, and records, in accordance with law, and submit to the Reich Consultative Assembly a report for the settlement of each year's budget together with its own comments. This report must be made available to the public.

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29 **Chapter V: The Right of Reich Sovereignty**

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- 31 **Article 56:** Absolute power over the world and human beings belongs to Nature, and it is Nature which has determined our destiny. No one person can deprive human beings of this natural destiny, which is to further our evolution by adhering to and developing those things which make us human: our reason, our honour, our fairness, our diversity of culture, our quest for excellence. Neither can this destiny be subordinated to the vested interests of a particular individual or group. The folk alone are to exercise this right and cultivate this destiny in the manner specified in the following articles.
- 32 **Article 57:** The powers of government in the Reich are vested in the legislature, the judiciary, and the executive powers, functioning under the supervision of the Leader of the folk, acting in accordance with the following articles of this Constitution. These powers are independent of each other.
- 33 **Article 58:** The function of the legislature are to be exercised through the Reich Consultative Assembly, consisting of the elected representatives of the people. Legislation approved by this body, after going through the stages specified in the articles below, is communicated to the executive and the judiciary for implementation.
- 34 **Article 59:** In extremely important economic, political, social, and cultural matters, the function of the legislature may be exercised through direct recourse to popular vote through a referendum. Any request for such direct recourse to public opinion must be approved by two-thirds of the members of the Reich Consultative Assembly.
- 35 **Article 60:** The functions of the executive, except in the matters that are directly placed under the jurisdiction of the Leader by the Constitution, are to be exercised by the president and the ministers.
- 36 **Article 61:** The function of the judiciary are to be performed by courts of justice, which are to be formed in accordance with the criteria of National-Socialism [personal honour, loyalty, duty to the folk, and excellence of personal character], and are vested with the authority to examine and

settle lawsuits, protect the rights of the public, dispense and enact justice, and implement the principles and ideals of National-Socialism.

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38 **Chapter VI: The Legislative Powers**

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- 40 **Article 62:** The Reich consultative Assembly is constituted by the representatives of the people elected directly and by secret ballot. The qualifications of voters and candidates, as well as the nature of election, will be specified by law.
- 41 **Article 63:** The term of membership in the Reich Consultative Assembly is four years. Elections for each term must take place before the end of the preceding term, so that the Reich is never without an Assembly.
- 42 **Article 64:** The number of members of the Reich Consultative Assembly must be in keeping with human, political, geographic, territorial and other factors, and may increase from time to time if these factors change in a significant way, the number of this increase to be determined by the Reich Consultative Assembly.
- 43 Peoples of other officially recognized religions will each elect at least two representatives each, the exact number to be determined by law.
- 44 The limits of the election constituencies and the number of representatives will be determined by law.
- 45 **Article 65:** After the holding of elections, sessions of the Reich Consultative Assembly are considered legally valid when two-thirds of the total number of members are present. Drafts and bills will be approved in accordance with the code of procedure approved by it, except in cases where the Constitution has specified a certain quorum.
- 46 The consent of two-thirds of all members present is necessary for the approve of the code of procedure of the Assembly.
- 47 **Article 66:** The manner of election of the Speaker and the Presiding Board of the Assembly, the number of committees and their term of office, and matters related to conducting the discussions and maintaining the discipline of the Assembly will be determined by the code of procedure of the Assembly.
- 48 **Article 67:** Members of the Assembly must take the following oath at the first session of the Assembly and affix their signatures to its text:
- 49 I swear on my honour to protect National-Socialism and guard the Reich; to protect, as a just trustee, the honour bestowed upon me by the people, to observe reason in fulfilling my duties as people's representative; to remain always committed to the independence and honour of this country; to fulfil my duties towards the Reich and toward the people; to defend the Constitution; and to bear myself, in speech, in writing, in the expression of my views, and in both public and private, in an honourable and dignified way.
- 50 Members belonging to the religious minorities will swear by their own sacred books while taking this oath, and may omit "to protect National-Socialism".
- 51 Members not attending the first session will perform the ceremony of taking the oath at the first session they attend.
- 52 **Article 68:** In time of war and the military occupation of the country, elections due to be held in occupied areas or countrywide may be delayed for a specified period if proposed by the President, and approved by three-fourths of the total members of the Reich Consultative Assembly, with the endorsement of the Guardian Council. If a new Assembly is not formed, the previous one will continue to function.
- 53 **Article 69:** The deliberations of the Reich Consultative Assembly must be open, and full minutes of them made available to the public by radio, television, and/or other means of mass communication, and the official gazette. A closed session may be held in emergency conditions, if it is required for national security, upon the requisition of the President, one of the ministers, or ten members of the Assembly. Legislation passed at a closed session is valid only when approved by three-fourths of the members in the presence of the Guardian Council. After emergency conditions have ceased to exist, the minutes of such

closed sessions, together with any legislation approved in them, must be made available to the public.

- 54Article 70:** The President, his deputies and the ministers have the right to participate in the open sessions of the Assembly either collectively or individually. They may also have their advisers accompany them. If the members of the Assembly deem it necessary, the ministers are obliged to attend. Conversely, whenever they request it, their statements are to be heard.
- 55Article 71:** The Reich Consultative Assembly can establish laws on all matters, within the limits of its competence as laid down in the Constitution.
- 56Article 72:** The Reich Consultative Assembly cannot enact laws contrary to National-Socialism or to the Constitution. It is the duty of the Guardian Council to determine whether a violation has occurred, in accordance with Article 96.
- 57Article 73:** The interpretation of ordinary laws falls within the competence of the Reich Consultative Assembly. The intent of this Article does not prevent the interpretations that judges may make in the course of their judgements.
- 58Article 74:** Government bills are presented to the Reich Consultative Assembly after receiving the approval of the Council of Ministers. Members' bills may be introduced in the Reich Consultative Assembly if sponsored by at least fifteen members.
- 59Article 75:** Members' bills and proposals and amendments to governments bills proposed by members that entail the reduction of the public income or the increase of public expenditure may be introduced in the Assembly only if means for compensating for the decrease in income or for meeting the new expenditure are also specified.
- 60Article 76:** The Reich Consultative Assembly has the right to investigate and examine all the affairs of the country.
- 61Article 77:** International treaties, protocols, contracts, and agreements must be approved by the Reich Consultative Assembly.
- 62Article 78:** All changes in the boundaries of the Reich are forbidden, with the exception of minor amendments in keeping with the interests of the country, on condition that they are not unilateral, do not encroach on the independence and territorial integrity of the country, and receive the approval of four-fifths of the total members of the Reich Consultative Assembly.
- 63Article 79:** The proclamation of martial law is forbidden. In case of war or emergency conditions akin to war, the government has the right to impose temporarily certain necessary restrictions, with the agreement of the Reich Consultative Assembly. In no case can such restrictions last for more than thirty days; if the need for them persists beyond this limit, the government must obtain new authorization for them from the Assembly.
- 64Article 80:** The taking and giving of loans or grants, domestic and foreign, by the government, must be approved by the Reich Consultative Assembly.
- 65Article 81:** The granting of concessions to non-citizens of the Reich who reside outside the boundaries of the Reich for the formation of companies or institutions dealing with commerce, industry, agriculture, services or extraction of whatever kind from the earth, is absolutely forbidden, as is the buying and selling of land within the territory of the Reich by non-citizens of the Reich whether those non-citizens are resident in the Reich or not.
- 66Article 82:** The employment of any kind of expert or consultant who are not citizens of the Reich and who do not reside within the boundaries of the Reich is forbidden, except in cases of absolute necessity and with the approval of the Reich Consultative Assembly.

- 67**Article 83:** Government buildings and properties forming part of the national heritage cannot be transferred except with the approval of the Reich Consultative Assembly; that, too, is not applicable in the case of irreplaceable treasures.
- 68**Article 84:** Every representative is responsible to the entire Reich and its folk and has the right to express his views on all internal and external affairs of the country.
- 69**Article 85:** The right of membership is vested with the individual, and is not transferable to others. The Assembly cannot delegate the power of legislation to an individual or committee. But whenever necessary, it can delegate the power of legislating certain laws to its own committees, in accordance with Article 72. In such a case, the laws will be implemented on a tentative basis for a period specified by the Assembly, and their final approval will rest with the Assembly.
- 70Likewise, the Assembly may, in accordance with Article 72, delegate to the relevant committees the responsibility for permanent approval of articles of association of organizations, companies, government institutions, or organizations affiliated to the government and or invest the authority in the government. In such a case, the government approvals must not be inconsistent with the principles and commandments of the official religion in the country and or the Constitution which question shall be determined by the Guardian Council in accordance with what is stated in Article 96. In addition to this, the government approvals shall not be against the laws and other general rules of the country and, while calling for implementation, the same shall be brought to the knowledge of the Speaker of the Reich Consultative Assembly for is study and indication that the approvals in question are not inconsistent with the aforesaid rules.
- 71**Article 86:** Members of the Assembly are completely free in expressing their views and casting their votes in the course of performing their duties as representatives, and they cannot be prosecuted or arrested for opinions expressed in the Assembly or votes cast in the course of performing their duties as representatives.
- 72**Article 87:** The President must obtain, for the Council of Ministers, after being formed and before all other business, a vote of confidence from the Assembly. During his incumbency, he can also seek a vote of confidence for the Council of Ministers from the Assembly on important and controversial issues.
- 73**Article 88:** Whenever at least one-fourth of the total members of the Reich Consultative Assembly pose a question to the President, or any one member of the Assembly poses a question to a minister on a subject relating to their duties, the President or the minister is obliged to attend the Assembly and answer the question. This answer must not be delayed more than one month in the case of the President and ten days in the case of the minister, except with an excuse deemed reasonable by the Reich Consultative Assembly.
- 74**Article 89:**
- 1 Members of the Reich Consultative Assembly can petition to question the Council of Ministers or an individual minister in instances they deem necessary. Petitions can be tabled if they bear the signatures of at least ten members. The Council of Ministers or petitioned minister must be present in the Assembly within ten days after the tabling of the petition in order to answer it and seek a vote of confidence. If the Council of Ministers or the minister concerned fails to attend the Assembly, the members who tabled the petition will explain their reasons, and the Assembly will declare a vote of no-confidence if it deems it necessary. If the Assembly does not pronounce a vote of confidence, the Council of Ministers or the minister subject to petition is dismissed. In both cases, the ministers subject to petition cannot become members of the next Council of Ministers formed immediately afterwards.
 - 2 In the event at least one-third of the members of the Reich Consultative Assembly petitioning the President concerning his executive responsibilities in relation with the Executive Power and the executive affairs of the country, the President must be present in the Assembly within one month

after the tabling of the petition in order to give adequate explanations in regard to the matters raised. In the event, after hearing the statements of the opposing and favouring members and the reply of the President, two-thirds of the members of the Assembly declare a vote of no confidence, the same will be communicated to the Leadership for information and implementation of Section (10) of Article 110 of the Constitution.

3Article 90: Whoever has a complaint concerning the work of the Assembly or the executive power, or the judicial power can forward his complaint in writing to the Assembly. The Assembly must investigate his complaint and give a satisfactory reply. In cases where the complaint relates to the executive or the judiciary, the Assembly must demand proper investigation in the matter and an adequate explanation from them, and announce the results within a reasonable time. In cases where the subject of the complaint is of public interest, the reply must be made public.

4Article 91: With a view to safeguard the National-Socialist ordinances and the Constitution, in order to examine the compatibility of the legislation passed by the Reich Consultative Assembly with National-Socialism, a council to be known as the Guardian Council is to be constituted with the following composition:

- 1 six persons conscious of the present needs and the issues of the day, and all combat veterans who have distinguished themselves by active military service, to be selected by the Leader, and
- 2 six judges, specializing in different areas of law, to be elected by the Reich Consultative Assembly from among the jurists nominated-by the Head of the Judicial Power.

3Article 92: Members of the Guardian Council are elected to serve for a period of six years, but during the first term, after three years have passed, half of the members of each group will be changed by lot and new members will be elected in their place.

4Article 93: The Reich Consultative Assembly does not hold any legal status if there is no Guardian Council in existence, except for the purpose of approving the credentials of its members and the election of the six jurists on the Guardian Council.

5Article 94: All legislation passed by the Reich Consultative Assembly must be sent to the Guardian Council. The Guardian Council must review it within a maximum of ten days from its receipt with a view to ensuring its compatibility with the criteria of National-Socialism and the Constitution. If it finds the legislation incompatible, it will return it to the Assembly for review. Otherwise the legislation will be deemed enforceable.

6Article 95: In cases where the Guardian Council deems ten days inadequate for completing the process of review and delivering a definite opinion, it can request the Reich Consultative Assembly to grant an extension of the time limit not exceeding ten days.

7Article 96: The determination of compatibility of the legislation passed by the Reich Consultative Assembly with the laws of National-Socialism rests with the majority vote of the combat veterans on the Guardian Council; and the determination of its compatibility with the Constitution rests with the majority of all the members of the Guardian Council.

8Article 97: In order to expedite the work, the members of the Guardian Council may attend the Assembly and listen to its debates when a government bill or a members' bill is under discussion. When an urgent government or members' bill is placed on the agenda of the Assembly, the members of the Guardian Council must attend the Assembly and make their views known.

9Article 98: The authority of the interpretation of the Constitution is vested with the Guardian Council, which is to be done with the consent of three-fourths of its members.

10Article 99: The Guardian Council has the responsibility of supervising the elections of the Assembly for Leadership, the President of the Reich, the Reich Consultative Assembly, and the direct recourse to popular opinion and referenda.

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12Chapter VII: Councils

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14Article 100: In order to expedite social, economic, development, public health, cultural, and educational programs and facilitate other affairs relating to public welfare with the cooperation of the people according to local needs, the administration of each village, division, city, municipality, and province will be supervised by a council to be named the Village, Division, City, Municipality, or Provincial Council. Members of each of these councils will be elected by the people of the locality in question.

- 15 Qualifications for the eligibility of electors and candidates for these councils, as well as their functions and powers, the mode of election, the jurisdiction of these councils, the hierarchy of their authority, will be determined by law, in such a way as to preserve folk unity, territorial integrity, the National-Socialist system of the Reich, and the sovereignty of the central government.
- 16 **Article 101:** In order to prevent discrimination in the preparation of programmes for the development and welfare of the provinces, to secure the cooperation of the people, and to arrange for the supervision of coordinated implementation of such programmes, a Supreme Council of the Provinces will be formed, composed of representatives of the Provincial Councils.
- 17 Law will specify the manner in which this council is to be formed and the functions that it is to fulfil.
- 18 **Article 102:** The Supreme Council of the Provinces has the right within its jurisdiction, to draft bills and to submit them to the Reich Consultative Assembly, either directly or through the government. These bills must be examined by the Assembly.
- 19 **Article 103:** Provincial governors, city governors, divisional governors, and other officials appointed by the government must abide by all decisions taken by the councils within their jurisdiction.
- 20 **Article 104:** In order to ensure National-Socialist equity and cooperation and to bring about harmonious progress and development, industrial, commercial, educational and agricultural, councils consisting of the representatives of the workers, employees, and managers, will be formed in all such areas and in all other areas contributing to the prosperity and well-being of the Reich.
- 21 The mode of the formation of these councils and the scope of their 'functions and powers, are to be specified by law.
- 22 **Article 105:** Decisions taken by the councils must not be contrary to the criteria of National-Socialism and the laws of the country.
- 23 **Article 106:** The councils may not be dissolved unless they deviate from their legal duties. The body responsible for determining such deviation, as well as the manner for dissolving the councils and reforming them, will be specified by law.
- 24 Should a council have any objection to its dissolution, it has the right to appeal to a competent court, and the court is duty-bound to examine its complaint.

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26 **Chapter VIII: The Leader or Leadership Council**

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- 28 **Article 107:** The task of appointing the Leader shall be vested with the Assembly for Leadership, consisting of Elders, and Military Veterans, elected by the people. These will review and consult among themselves concerning all those possessing the qualifications specified in Articles 5 and 109. In the event they find one of these better versed in National-Socialism, in gallantry, in political and social issues, or possessing special leadership qualities for any of the qualifications mentioned in Article 109, they shall elect him as the Leader. Otherwise, in the absence of such a superiority, they shall elect and declare one of themselves as the Leader. The Leader thus elected by the Assembly for Leadership shall assume all the powers of Leader and all the responsibilities arising therefrom.
- 29 The Leader is equal with the rest of the people of the country in the eyes of law.
- 30 **Article 108:** The law setting out the number and qualifications of the Elders and Veterans mentioned in the preceding article, the mode of their election, and the code of procedure regulating the sessions during the first term must be drawn up by the Combat Veterans on the first Guardian Council, passed by a majority of votes and then finally approved by the Leader of the Reich. The power to make any subsequent change or a review of this law, or approval of all the provisions concerning the duties of the Elders and Veterans is vested in themselves.
- 31 **Article 109:** Following are the essential qualifications and conditions for the Leader:
- 1 personal honour.
 - 2 Justice and fairness, as required for the leadership of the Reich.
 - 3 right political and social perspicacity, prudence, courage, gallantry, administrative facilities and capability for leadership. In case of multiplicity of persons fulfilling the above qualifications and conditions, the person possessing the better military record or more awards for valour will be given preference.
- 4 **Article 110:** Following are the duties and powers of the Leadership:

- 1 Delineation of the general policies of the Reich.
- 2 Supervision over the proper execution of the general policies of the system.
- 3 Issuing decrees for national referenda.
- 4 Assuming supreme command of the armed forces.
- 5 Declaration of war and peace, and the mobilization of the armed forces.
- 6 Appointment, dismissal, and acceptance of resignation of:
 - 6.1 the Combat Veterans on the Guardian Council.
 - 6.2 the supreme judicial authority of the country.
 - 6.3 the head of the radio, television and other communications networks of the Reich.
 - 6.4 the chief of the joint Armed Forces staff.
 - 6.5 the chief commander of the Reich Guards Corps.
 - 6.6 the supreme commanders of each of the armed forces.
- 7 Resolving differences between the three wings of the armed forces and regulation of their relations.
- 8 Resolving problems, which cannot be solved by conventional methods, through the Reich Council.
- 9 Signing the decree formalizing the election of the President of the Reich by the people. The suitability of candidates for the Presidency of the Reich, with respect to the qualifications specified in the Constitution, must be confirmed before elections take place by the Guardian Council; and, in the case of the first term [of the Presidency], by the Leadership;
- 10 Dismissal of the President of the Reich, with due regard for the interests of the country, after the Supreme Court holds him guilty of the violation of his constitutional duties, or after a vote of the Reich Consultative Assembly testifying to his incompetence on the basis of Article 89 of the Constitution.
- 11 Pardoning or reducing the sentences of convicts, within the framework of National-Socialist criteria, on a recommendation [to that effect] from the Head of judicial power.
- 12 **Article 111:** Whenever the Leader becomes incapable of fulfilling his constitutional duties, or it becomes known that he did not possess some of the qualifications mentioned in Articles 5 and 109 initially, he will be dismissed. The authority of determination in this matter is vested with the Elders and Veterans specified in Article 108.
- 13 In the event of the death, or resignation or dismissal of the Leader, the Elders and Veterans shall take steps within the shortest possible time for the appointment of the new Leader. Till the appointment of the new Leader, a council consisting of the President, head of the judicial power, and a combat veteran from the Guardian Council, upon the decision of the Reich Council, shall temporarily take over all the duties of the Leader. In the event, during this period, any one of them is unable to fulfil his duties for whatsoever reason, another person, upon the decision of majority of combat veterans in the Reich Council shall be elected in his place.
- 14 This council shall take action in respect of items 1,3,5, and 10, and sections d,e and f of item 6 of Article 110, upon the decision of three-fourths of the members of the Reich Council.
- 15 Whenever the Leader becomes temporarily unable to perform the duties of leadership owing to his illness or any other incident, then during this period, the council mentioned in this Article shall assume his duties.
- 16 **Article 112:** Upon the order of the Leader, the Reich Council shall meet at any time the Guardian Council judges a proposed bill of the Reich Consultative Assembly to be against the principles of National-Socialism or the Constitution, and the Assembly is unable to meet the expectations of the Guardian Council. Also, the Council shall meet for consideration on any issue forwarded to it by the Leader and shall carry out any other responsibility as mentioned in this Constitution.
- 17 The permanent and changeable members of the Reich Council shall be appointed by the Leader. The rules for the Council shall be formulated and approved by the Council members subject to the confirmation by the Leader.

18

19 **Chapter IX: The Executive Power**

20

- 21 **Article 113:** After the office of Leader, the President is the highest official in the country. His is the responsibility for implementing the Constitution and acting as the head of the executive, except in matters directly concerned with (the office of) the Leadership.
- 22 **Article 114:** The President is elected for a four-year term by the direct vote of the people. His re-election for a successive term is permissible only once.
- 23 **Article 115:** The President must be elected from among religious and political personalities possessing the following qualifications:
- 24 Aryan origin; Reich citizenship; administrative capacity and resourcefulness; personal honour; convinced belief in the fundamental principles of National-Socialism.
- 25 **Article 116:** Candidates nominated for the post of President must declare their candidature officially. Law lays down the manner in which the President is to be elected.
- 26 **Article 117:** The President is elected by an absolute majority of votes polled by the voters. But if none of the candidates is able to win such a majority In the first round, voting will take place a second time on Friday of the following week. In the second round only the two candidates who received greatest number of votes in the first round will participate. If, however, some of the candidates securing greatest votes in the first round withdraw from the elections, the final choice will be between the two candidates who won greater number of votes than all the remaining candidates.
- 27 **Article 118:** Responsibility for the supervision of the election, of the President lies with the Guardian Council, as stipulated in Article 99. But before the establishment of the first Guardian Council, however, it lies with a supervisory body to be constituted by law.
- 28 **Article 119:** The election of a new President must take place no later than one month before the end of the term of the outgoing President. In the interim period before the election of the new President and the end of the term of the outgoing President, the outgoing President will perform the duties of the, President.
- 29 **Article 120:** In case any of the candidates whose suitability is established in terms of the qualifications listed above should die within ten days before polling day, the elections will be postponed for two weeks. If one of the candidates securing greatest number of votes dies in the intervening period between the first and second rounds of voting, the period for holding (the second round of) the election will be extended for two weeks.
- 30 **Article 121:** The President must take the following oath and affix his signature to it at a session of the Reich Consultative Assembly in the presence of the head of the judicial power and the members of the Guardian Council:
- 31 I, as President, swear, on my honour in the presence of the people of the Reich, that I will guard the official way of life of the Reich, the order of the Reich and the Constitution of the Reich; that I will devote all my capacities and abilities to the fulfillment of the responsibilities that I have assumed; that I will dedicate myself to the service of the people, the honour of the country, the propagation of National-Socialism, the ideal of personal honour, and the support of truth and justice; that I will protect the freedom and dignity of all citizens and the rights that the Constitution has accorded the people; that in guarding the frontiers and the political, economic, and cultural independence of the Reich I will not shirk any necessary measure; that I will guard, as a selfless and honourable trustee, the authority vested in me by the people as a sacred trust, and transfer it to whomever the people may elect after me.
- 32 **Article 122:** The President, within the limits of his powers and duties, which he has by virtue of this Constitution or other laws, is responsible to the people, the Leader and the Reich Consultative Assembly.
- 33 **Article 123:** The President is obliged to sign legislation approved by the Assembly or the result of a referendum, after the (related) legal procedures have been completed and it has been communicated to him. After signing, he must forward it to the responsible authorities for implementation.
- 34 **Article 124:** The President may have deputies for the performance of his constitutional duties.

- 35 With the approval of the President, the first deputy of the President shall be vested with the responsibilities of administering the affairs of the Council of Ministers and coordination of functions of other deputies.
- 36 **Article 125:** The President or his legal representative has the authority to sign treaties, protocols, contracts, and agreements concluded by the Reich government with other governments, as well as agreements pertaining to international organizations, after obtaining the approval of the Reich Consultative Assembly.
- 37 **Article 126:** The President is responsible for national planning and budget and state employment affairs and may entrust the administration of these to others.
- 38 **Article 127:** In special circumstances, subject to approval of the Council of Ministers the President may appoint one or more special representatives with specific powers. In such cases, the decisions of his representative(s) will be considered as the same as those of the President and the Council of Ministers.
- 39 **Article 128:** The ambassadors shall be appointed upon the recommendation of the foreign minister and approval of the President. The President signs the credentials of ambassadors and receives the credentials presented by the ambassadors of the foreign countries.
- 40 **Article 129:** The award of state decorations is a prerogative of the President.
- 41 **Article 130:** The President shall submit his resignation to the Leader and shall continue performing his duties until his resignation is accepted.
- 42 **Article 131:** In case of death, dismissal, resignation, absence, or illness lasting longer than two months of the President, or when his term in office has ended and a new president has not been elected due to some impediments, or similar other circumstances, his first deputy shall assume, with the approval of the Leader, the powers and functions of the President. The Council, consisting of the Speaker of the Reich Consultative Assembly, head, of the judicial power, and the first deputy of the President, is obliged to arrange for a new President to be elected within a maximum period of fifty days. In case of death of the first deputy to the President, or other matters which prevent him to perform his duties, or when the President does not have a first deputy, the Leader shall appoint another person in his place.
- 43 **Article 132:** During the period when the powers and responsibilities of the President are assigned to his first deputy or the other person in accordance with Article 131, neither can the ministers be interpolated nor can a vote of no-confidence be passed against them. Also, neither can any step be undertaken for a review of the Constitution, nor a national referendum be held.
- 44 **Article 133:** Ministers will be appointed by the President and will be presented to the Assembly for a vote of confidence. With the change of Assembly, a new vote of confidence will not be necessary. The number of ministers and the jurisdiction of each will be determined by law.
- 45 **Article 134:** The President is the head of the Council of Ministers. He supervises the work of the ministers and takes all necessary measures to coordinate the decisions of the government. With the cooperation of the ministers, he determines the programme and policies of the government and implements the laws.
- 46 In the case of discrepancies, or interferences in the constitutional duties of the government agencies, the decision of the Council of Ministers at the request of the President shall be binding provided it does not call for an interpretation of or modification in the laws.
- 47 The President is responsible to the Assembly for the actions of the Council of Ministers.

- 48**Article 135:** The ministers shall continue in office unless they are dismissed, or given a vote of no-confidence by the Assembly as a result of their petition, or a motion for a vote of no- confidence against them.
- 49The resignation of the Council of Ministers, or that of each of them shall be submitted to the President, and the Council of Ministers shall continue to function until such time as the new government is appointed.
- 50The President can appoint a caretaker for a maximum period of three months for the ministries having no minister.
- 51**Article 136:** The President can dismiss the ministers and in such a case he must obtain a vote of confidence for the new minister(s) from the Assembly. In case half of the members of the Council of Ministers are changed after the government has received its vote of confidence from the Assembly, the government must seek a fresh vote of confidence from the Assembly.
- 52**Article 137:** Each of the ministers is responsible for his duties to the President and the Assembly, but in meters approved by the Council of Ministers as a whole, he is also responsible for the actions of the others.
- 53**Article 138:** In addition to instances in which the Council of Ministers or a single minister is authorized to frame procedures for the implementation of laws, the Council of Ministers has the right to lay down rules, regulations, and procedures for performing its administrative duties, ensuring the implementation of laws, and setting up administrative bodies. Each of the ministers also has the right to frame regulations and issue circular in matters within his jurisdiction and in conformity with the decisions of the Council of Ministers. However, the content of all such regulations must not violate the letter or the spirit of the law.
- 54The government can entrust any portion of its task to the commissions composed of some ministers. The decisions of such commissions within the rules will be binding after the endorsement of the President.
- 55The ratification and the regulations of the government and the decisions of the commissions mentioned under this Article shall also be brought to the notice of the Speaker of the Reich Consultative Assembly while being communicated for implementation so that in the event he finds them contrary to law, he may send the same stating the reason for reconsideration by the Council of Ministers.
- 56**Article 139:** The settlement, of claims relating to public and state property or the referral thereof to arbitration is in every case dependent on the approval of the Council of Ministers, and the Assembly must be informed of these matters. In cases where one party to the dispute is a foreigner, as well as in important cases that are purely domestic, the approval of the Assembly must also be obtained. Law will specify the important cases intended here.
- 57**Article 140:** Allegations of common crimes against the President, his deputies, and the ministers will be investigated in common courts of justice with the knowledge of the Reich Consultative Assembly.
- 58**Article 141:** The President, the deputies to the President, ministers, and government employees cannot hold more than one government position, and it is forbidden for them to hold any kind of additional post in institutions of which all or a part of the capital belongs to the government or public institutions, to be a member of the Reich Consultative Assembly, to practice the profession of lawyer or legal adviser, or to hold the post of president, managing director, or membership of the board of directors of any

kind of private company, with the exception of cooperative companies affiliated to the government departments and institutions.

59 Teaching positions in universities and research institutions are exempted from this rule.

60 **Article 142:** The assets of the Leader, the President, the deputies to the President, and ministers, as well as those of their spouses and offspring, are to be examined before and after their term of office by the head of the judicial power, in order to ensure they have not increased in a fashion contrary to law.

61 **Article 143:** The Army of the Reich is responsible for guarding the independence and territorial integrity of the country, as well as the order of the Reich.

62 **Article 144:** The Army of the Reich must be a National-Socialist Army, that is, committed to National-Socialism and their own people, and must recruit into its service individuals who have faith in the objectives of National-Socialism and are devoted to the cause of realizing its goals.

63 **Article 145:** No non-Aryan will be accepted into the Army or security forces of the Reich.

64 **Article 146:** The establishment of any kind of foreign military base in the Reich, even for peaceful purposes, is forbidden.

65 **Article 147:** In time of peace, the government can utilize the personnel and technical equipment of the Army in relief operations, and for educational and productive ends, while fully observing the criteria of National-Socialist justice and ensuring that such utilization does not harm the combat-readiness of the Army.

66 **Article 148:** All forms of personal use of military vehicles, equipment, and other means, as well as taking advantage of Army personnel as personal servants and chauffeurs or in similar capacities, are forbidden.

67 **Article 149:** Promotions in military rank and their withdrawal take place in accordance with the law.

68 **Article 150:** A Reich Guards Corps is to be organized and maintained so that it may fulfil its role of guarding the Reich and its achievements, and of building the foundation for a new civilization. The scope of the duties of this Corps, and its areas of responsibility, in relation to the duties and areas of responsibility of the other armed forces, are to be determined by law, with emphasis on comradeship, the pursuit of excellence and training in the Arts of civilization.

69 **Article 151:** In accordance with the principles of National-Socialism, the government is obliged to provide a programme of military training, with all requisite facilities, for all its citizens, in accordance with National-Socialist criteria, in such a way that all citizens will always be able to engage in the armed defence of the Reich.

70

71 **Chapter X: Foreign Policy**

72

73 **Article 152:** The foreign policy of the Reich is based upon the rejection of all forms of tyrannical and dishonourable domination, both the exertion of it and submission to it, on the preservation of the independence of the Reich in all respects and its territorial integrity, the defence of the rights of all Aryans, non-alignment with respect to other power-blocks, and the maintenance of mutually peaceful relations with all non-belligerent States.

74 **Article 153:** Any form of agreement resulting in foreign control over the natural resources, economy, army, or culture of the Reich, as well as other aspects of the national life, is forbidden.

75 **Article 154:** The Reich has as its ideal a reasoned understanding and world-wide cooperation based upon a tolerant acceptance of racial and cultural diversity and difference, and considers the attainment of cultural and racial independence, freedom, and the rule of justice and truth to be the right of all people and all

cultures of the world. Accordingly, while refraining from all forms of interference in the internal affairs of other nations and States, it supports the just struggles of oppressed peoples and cultures against ignoble oppressors in every part of the world.

76**Article 155:** The government of the Reich may grant political asylum to those who seek it provided they adhere to the laws of the Reich and provided they agree not to engage in activities which might endanger the security and safety of the Reich.

77

78**Chapter XI: The Judiciary**

79

80**Article 156:** The judiciary is an independent power, the protector of the rights of the individual and society, responsible for the implementation of justice, and entrusted with the following duties:

- 1 investigating and passing judgement on grievances, violations of rights, and complaints; the resolving of litigation; the settling of disputes; and the taking of all necessary decisions and measures in probate matters as the law may determine;
- 2 restoring public rights and promoting justice and legitimate freedoms;
- 3 supervising the proper enforcement of laws;
- 4 uncovering crimes; prosecuting, punishing, and chastising criminals; and enacting the penalties and provisions of the National-Socialist penal code;
- 5 taking suitable measures to prevent the occurrence of crime and to reform criminals.

6**Article 157:** In order to fulfil the responsibilities of the judiciary power in all the matters concerning judiciary, administrative and executive areas, the Leader shall appoint a just and honourable person well versed in judiciary affairs and possessing administrative abilities, as the head of the judiciary power for a period of five years who shall be the highest judicial authority.

7**Article 158:** The head of the judiciary branch is responsible for the following:

- 1 Establishment of the organizational structure necessary for the administration of justice commensurate with the responsibilities mentioned under Article 156.
- 2 Drafting judiciary bills appropriate for the Reich.
- 3 Employment of just and worthy judges, their dismissal, appointment, transfer, assignment to particular duties, promotions, and carrying out similar administrative duties, in accordance with the law.

4**Article 159:** The courts of justice are the official bodies to which all grievances and complaints are to be referred. The formation of courts and their jurisdiction is to be determined by law.

5**Article 160:** The Minister of Justice owes responsibility in all matters concerning the relationship between the judiciary, on the one hand, and the executive and legislative branches, on the other hand. He will be elected from among the individuals proposed to the President by the head of the judiciary branch.

6The head of the judiciary may delegate full authority to the Minister of Justice in financial and administrative areas and for employment of personnel other than judges in which case the Minister of Justice shall have the same authority and responsibility as those possessed by the other ministers in their capacity as the highest ranking government executives.

7**Article 161:** The Supreme Court is to be formed for the purpose of supervising the correct implementation of the laws by the courts, ensuring uniformity of judicial procedure, and fulfilling any other responsibilities assigned to it by law, on the basis of regulations to be established by the head of the judicial branch.

8**Article 162:** The chief of the Supreme Court and the Prosecutor-General must both have served at least five years in the Armed Forces and be well versed in judicial matters. They will be nominated by the head of the judiciary branch for a period of five years, in consultation with the judges of the Supreme Court.

9**Article 163:** The conditions and qualifications to be fulfilled by a judge will be determined by law, in accordance with the criteria of reason, honour and fairness.

10**Article 164:** A judge cannot be removed, whether temporarily or permanently, from the post he occupies except by trial and proof of his guilt, or in consequence of a violation entailing his dismissal. A judge cannot be transferred or redesignated without his consent, except in cases when the interest of society necessitates it, that too, with the decision of the head of the judiciary branch after consultation with the chief of the Supreme Court and the Prosecutor General. The periodic transfer and rotation of judges will be in accordance with general regulations to be laid down by law.

- 11 **Article 165:** Trials are to be held openly and members of the public may attend without any restriction; unless, in case of private disputes, both the parties request not to hold open hearing.
- 12 **Article 166:** The verdicts of courts must be well reasoned out and documented with reference to the articles and principles of the law in accordance with which they are delivered.
- 13 **Article 167:** The judge is bound to endeavour to judge each case on the basis of the codified law. In case of the absence of any such law, he has to deliver his judgement on the basis of reason and honour. He, on the pretext of the silence of or deficiency of law in the matter, or its brevity or contradictory nature, cannot refrain from admitting and examining cases and delivering his judgement.
- 14 **Article 168:** Political and press offences will be tried openly and in the presence of a jury, in courts of justice. The manner of the selection of the jury, its powers, and the definition of political offences, will be determined by law in accordance with National-Socialist criteria.
- 15 **Article 169:** No act or omission may be regarded as a crime with retrospective effect on the basis of a law framed subsequently.
- 16 **Article 170:** Judges of courts are obliged to refrain from executing statutes and regulations of the government that are in conflict with the laws or the norms of National-Socialism, or lie outside the competence of, the executive power. Every citizen has the right to demand the annulment of any such regulation from the Court of Administrative Justice.
- 17 **Article 171:** Whenever an individual suffers moral or material loss as the result of a default or error of the judge with respect to the subject matter of a case or the verdict delivered, or the application of a rule in a particular case, the defaulting judge must stand surety for the reparation of that loss in accordance with National-Socialist criteria, if it be a case of default. Otherwise, losses will be compensated for by the State. In all such cases, the repute, honour and good standing of the accused will be restored.
- 18 **Article 172:** Military courts will be established by law to investigate crimes committed in connection with military or security duties by members of the Army, the Armed Forces the police, and the Reich Guards Corps. They will be tried in public courts, however, for common crimes or crimes committed while serving the department of justice in executive capacity. The office of military prosecutor and the military courts form part of the judiciary and are subject to the same principles that regulate the judiciary.
- 19 **Article 173:** In order to investigate the complaints, grievances, and objections of the people with respect to government officials, organs, and statutes, a court will be established to be known as the Court of Administrative Justice under the supervision of the head of the judiciary branch. The jurisdiction, powers, and mode of operation of this court will be laid down by law.
- 20 **Article 174:** In accordance with the right of the judiciary to supervise the proper conducting of affairs and the correct implementation of laws by the administrative organs of the government, an organization I will be constituted under the supervision of the head of the judiciary branch to be known as the National General Inspectorate. The powers and duties of this organization will be determined by law.

21

22 **Chapter XII: Radio, Television and Other Media**

23

- 24 **Article 175:** The freedom of expression and dissemination of thoughts and ideas on Radio, via Television and other Media of communication, within the Reich, is guaranteed if it is keeping with National-Socialist principles and ideals of honour and duty to the folk.
- 25 The appointment and dismissal of the heads of Media networks, of Radio, Television and other means of mass-communication within the Reich rests with the Leader. A council consisting of two representatives each of the President, the head of the judiciary branch and the Reich Consultative Assembly shall supervise the functioning of this organization.
- 26 The policies and the manner of managing the organization and its supervision will be determined by law.

27

28 **Chapter XIII: Supreme Council for National Security**

29

- 30 **Article 176:** In order to safeguarding the Reich, the territorial integrity and national sovereignty, a Supreme Council for National Security presided over by the President shall be constituted to fulfil the following responsibilities:

- 1 Determining the defence and national security policies within the framework of general policies determined by the Leader.
- 2 Coordination of activities in the areas relating to politics, intelligence, social, cultural and economic fields in regard to general defence and security policies.
- 3 Exploitation of material and intellectual resources of the country for facing the internal and external threats.
- 4The Council shall consist of: heads of three branches of the government, chief of the Supreme Command Council of the Armed Forces, the officer in charge of the planning and budget affairs, two representatives nominated by the Leader, ministers of foreign affairs, interior, and information, a minister related with the subject, and the highest ranking officials from the Armed Forces and the Reich Guards Corps.
- 5Commensurate with its duties, the Supreme Council for National Security shall form sub-councils such as Defence Sub-council and National Security Sub-council. Each Sub-council will be presided over by the President or a member of the Supreme Council for National Security appointed by the President.
- 6The scope of authority and responsibility of the Sub-councils will be determined by law and their organizational structure will be approved by the Supreme Council for National Defence.
- 7The decisions of the Supreme Council for National Security shall be effective after the confirmation by the Leader.

8

9Chapter XIV: The Revision of the Constitution

10

- 11**Article 177:** The contents of the above Articles of the Constitution are unalterable. The Constitution may be added to if future circumstances demand it provided such additions do not alter in any way any of the above Articles.
- 12Additions to the Constitution require The Leader to issue an edict to the President after consultation with the Reich Council stipulating the additions to be made by the Council for Revision of the Constitution which consists of:
 - 13 1.Members of the Guardian Council.
 - 2.Heads of the three branches of the government.
 - 3.Permanent members of the Reich Council.
 - 4.Five members from among the Assembly for Leadership.
 - 5.Ten representatives selected by the Leader.
 - 6.Three representatives from the Council of Ministers.
 - 7.Three representatives from the judiciary branch.
 - 8.Ten representatives from among the members of the Reich Consultative Assembly.
 - 9.Three representatives from among the officer corps of the Armed Forces.
- 14The method of working, manner of selection and the terms and conditions of the Council shall be determined by law.

15

16

17Appendix I: The Way of the Folk

- 18The fundamental tenets, or principles, of this way of life (or religion) are:
 - 191) That there exists a supra-human Being - called the Cosmic Being - and that this Cosmic Being creates, or can create, Order from Chaos. Order is the very life of this Being. Order itself is a new, a better, more evolved, or more excellent, arrangement of things.
 - 202) That organic life itself is an expression, or manifestation, of the Order which this Cosmic Being creates, and is thus an expression of the life, the spirit, of this Being.

- 213) That change is a natural part of the evolution of Order from Chaos and that this, for organic life, involves the organic process of birth-life-death-renewal.
- 224) That death is not the final end of life, but the beginning of further change, a renewal of the cosmic order itself.
- 235) That what we call Nature is the Cosmic Being - the Order created by this Being - made manifest on this planet we call Earth. The creative force, or energy, which is present in Nature, and which produces, and causes changes in, living things - including ourselves - is this Cosmic Being, living and evolving, that is, creating more Order.
- 246) That we, as individuals, are this Cosmic Being - the very cosmos itself - made manifest. We sentient (that is, conscious and aware) beings are the striving of the Cosmic Being for more cosmic Order.
- 257) That our evolution, as human beings, is an increase in the cosmic Order and expresses the purpose, the life, or the will of the Cosmic Being. Thus the striving, or struggle, for order (or excellence) - for evolution toward higher forms - here on this planet, is how the Cosmic Being works on this planet of ours, and is thus natural and necessary, for without it, there would be no order and no evolution toward higher forms.
- 268) That the Cosmic Being exists, or functions, in us through *honour* (or fairness), through *curiosity* (or reason) and through *striving* (or the triumph of individual will).
- 27) Thus, an honourable individual is someone who is doing the will, or accomplishing the work, of this Cosmic Being.
- 289) That *culture*, *race* and *excellence of individual character* express the will of this Being - of this Being working through Nature to bring about more Order, more diversity and more difference through evolution.
- 29) Thus, culture is one way in which this Cosmic Being is manifest to us, as human beings on this planet of ours. Culture thus expresses the essence of our humanity - of what makes us human. To preserve, and to further evolve, each culture - and to seek to allow these cultures to change - is to act in accord with the will, the purpose, of the divine creator, while to undermine or seek to destroy culture and cultural difference and diversity, is to act against the will of the divine creator. Each unique culture can and should evolve, according to its own unique nature: each unique culture should have the freedom to develop of itself.
- 30) A culture is a combination of : (1) the unique customs, outlook, traditions and achievements of a particular community, group, people or society, with this community, group, people or society sharing a common racial heritage; and (2) having a certain civilized way of life - the way of manners, reason, fairness, honour, and excellence. Culture is essentially an expression of our humanity - of what makes us human, and different from animals. A cultured person is thus a person who is civilized, and who possesses a sense of identity - who belongs to a particular culture and who lives the way of life of that culture.
- 31) 10) That the human species has a special character, and a Destiny.
- 32) This character is expressed in our honour, curiosity and striving, and is made manifest by the *civilization* which humans create when they live according to their divine nature.
- 33) The Destiny of the human species is to bring the light of diverse civilizations into the world, and to spread this light - the honour and the reason of civilization - out into the cosmos itself by venturing forth to explore and settle the star-systems of the cosmos.

34

35) Appendix II: The Code of Honour

- 36) The word of a man of honour is his bond - when a man of honour gives his word ("On my word of honour...") he means it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man of honour formally asking the person to whom the oath was sworn to release him from that oath, and that person agreeing so to release him; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.
- 37) A man of honour is prepared to do his honourable duty by challenging to a duel anyone who impugns his honour or who makes dishonourable accusations against him. Anyone so challenged to a duel who, refusing to *publicly* and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if he challenges his accuser to a duel and fights it;

the honour of the person who so makes such accusations or who so impugns another man's honour, is only satisfied if he either unreservedly apologizes *or* accepts such a challenge and fights such a duel according to the etiquette of duelling. A man of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man of honour has sworn loyalty or allegiance to or whom he champions.

- 38A man of honour always does the duty he has sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man of honour is prepared to die - if necessary by his own hand - rather than suffer the indignity of having to do anything dishonourable. A man of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as he himself is - that is, he can only entrust himself under such circumstances to another man of honour who swears to treat his defeated enemy with dignity and honour. A man of honour must die fighting, or die by his own hand, rather than subject himself to the indignity of being defeated by someone who is not a man of honour.
- 39A man of honour treats others courteously, regardless of their culture, religion and race, and women gallantly, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat him with disrespect or try to harm him, or who treat with disrespect or try to harm those he has personally sworn loyalty to or whom he champions.
- 40A man of honour, when called upon to act, or when honour bids him to act, acts without hesitation and if necessarily quite ruthlessly provided always that honour is satisfied.
- 41A man of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, or to boasting, preferring as he does deeds to words.
- 42A man of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as he does not steal from others or cheat others for such conduct is dishonourable. A man of honour may use guile or cunning to deceive his sworn enemies, and his sworn enemies only, provided always that he does not personally benefit from such guile or cunning and provided always that honour is satisfied.
- 43A man of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.

44

45 **Appendix III: National-Socialist Law**

46 **The Principles of National-Socialist Law**

I: The first, and fundamental, principle of National-Socialist law is that there are only honourable and dishonourable deeds, with dishonourable deeds being the concern of National-Socialist laws. That is, there is no concept of "crime" as "crime" is now understood in modern societies. National-Socialist laws thus define what is dis-honourable.

- 47**II:** The second principle of National-Socialist law is that the penalties for committing dishonourable deeds should be compensatory, rather than punitive, and involve: (1) exile of those found guilty of dishonourable conduct; (2) compensation by the guilty person, in goods, or money, of the victim of the dishonourable deed, or of the family/relatives of the victim. If the person found guilty of having committed a dishonourable deed or deeds has little or no goods or money then they can give their labour for a specified period.

- 48 Imprisonment is reserved for serious deeds of dishonour and should never exceed a period of one year, with all those sentenced to imprisonment being given the option of exile instead. As an alternative to all the foregoing, a penalty of work serving the community for a fixed period of not more than six months is permissible.

- 49 Only these types of penalties are permitted by National-Socialist law, for only these are honourable, fair and just. The death penalty is expressly forbidden.

- 50 Exile can be of two kinds: Greater Exile, where the person is exiled from the homeland for the rest of their life; or Lesser Exile, where the person is exiled for a period of three years.

- 51 Someone who has been exiled is an outlaw: outside the protection of National-Socialist law.

- 52 **III:** The third principle of National-Socialist law is that an accusation of dishonourable conduct - that is, of someone doing a deed which has been defined, in law, as dishonourable - must be made:

- (a) in person by either the victim of such a deed, or by the family/relatives of the victim; and (b) in public, in front of several witnesses.
- 53 That is, National-Socialist law is concerned only with dishonourable actions between individuals: with deeds which are actually done in real life and which affect an individual or individuals. Thus, there is not and can never be, in National-Socialist law, (a) any prosecution of a person by some "Institution" or Government or officials of these; (b) any prosecution for something which has not been committed; (c) any such thing as a dishonourable deed committed against some "Institution" or some "Government": that is, no such thing as a "crime" against the State.
- 54 There is thus no such thing as "conspiracy" in National-Socialist law, just as individuals cannot be prosecuted for "intending" to commit a dishonourable deed.
- 55 What must be proved in an National-Socialist Court of Law is that the accused did do the dishonourable deed they are accused of. An intention to commit such a deed is not and never can be contrary to National-Socialist law.
- 56IV: The fourth principle of National-Socialist law is that every individual has the right to defend themselves, their family, and those to whom that individual has sworn, before witnesses, an Oath of Loyalty, and the right to use lethal force in such defence.
- 57 Should an individual or individual be harmed or injured in such defence, then it is the right, of that individual to seek redress from the individual who has harmed or injured them. Should an individual be killed in such defence, then the family/relatives of that individual have the right of redress.
- 58 This redress consists either of accusing, in public, the person of dishonourable conduct, or of a direct challenge to a duel or a trial by combat.
- 59V: The fifth principle of National-Socialist law is that disputes between individual - involving injury or any other matter - may be settled through either a duel between the individuals involved, or by a trial by combat between those involved.
- 60 That is, it is a fundamental right, and duty, of the individual to be responsible for themselves, their family, and those given an Oath of Loyalty, and to seek, if necessary, personal vengeance and satisfaction, through a duel or trial by combat. Justice, for National-Socialist law, is a matter of honour and of being seen to be fair.
- 61 What matters, what is important, for National-Socialist law is the personal honour of the individual and the right, and duty, of the individual to defend their own honour. This right and duty cannot be taken away from the individual by, for example, the State, for that would be contrary to National-Socialist law, a denial of the freedom of the individual based as this freedom is on personal honour, and personal responsibility to defend that honour.
- 62 National-Socialist law thus accepts that a duel, or a trial by combat, is an honourable way of settling disputes between individuals.
- 63 In the matter of duels and trial by combat, National-Socialist law specifies that there must be an independent referee, Umpire or judge, at least two independent witnesses, and that such duels and trials be conducted in an honourable way according to custom. National-Socialist law affirms that should any person be injured or killed in such a duel or trial by combat then that is their own responsibility. That is, National-Socialist law considers such duels and such combats - when performed honourably according to custom - as honourable deeds.
- 64VI: The sixth principle of National-Socialist law is that anyone publicly accused of a dishonourable deed or deeds has a right to either challenge the person making the accusation to a duel, or of accepting a trial in an National-Socialist Court of Law.
- 65 Should the person so making the accusation agree to a duel, then the matter is considered settled, according to National-Socialist law, by the outcome of that duel provided it is done in an honourable way.
- 66VII: The seventh principle of National-Socialist law is that an individual accused of any dishonourable deed or deeds, who has accepted a trial in an National-Socialist Court of Law, can either elect to have their case heard, in public, with witnesses called, or elect for a public trial by

combat between the accused and a member or relative of the family of the person who has made the accusation.

- 67 It is up to the Court to ensure that such a combat is fair: that is, that the two combatants are fairly evenly matched in skill and physical strength.
- 68 If the accused accepts a public Court, then they are bound by the verdict of that Court. That is, there is no appeal. Thus, if the accused is found guilty, then they must accept exile, or pay whatever compensation is demanded by the Court. According to National-Socialist law, failure to pay such compensation within the time specified by the Court means the immediate exile of the person, with the type of exile being decided by the Court.
- 69 **VIII:** The eighth principle of National-Socialist law is that a public trial involves an accusation made by one individual against another individual before a Jury of twelve honourable individuals, with their being a presiding Judge. It is the duty of the Jury to judge the case on the evidence of independent witnesses, and after hearing arguments from the accused and the person who has brought the charge. The accusation must be supported by the evidence of independent witnesses: if there is no such evidence, the case is dismissed. It is the duty of the Judge to pass sentence according to the principles of National-Socialist law.
- 70 Thus, according to National-Socialist law, the people who should prosecute a case, and who should defend an accusation, are either the two individuals involved - accused and accuser - or members/relatives of their families. That is, someone accused of some dishonourable deed or deeds must either defend themselves in such a Court, or have a member/relative of their family do this. The same applies for the person bringing or making the accusation: they should if possible present their own case, or have a member/relative of their family present it.
- 71 It is also the duty of the person who believes a dishonourable deed has been done to them - or the members/relatives of their family - to find and accuse the person responsible, if such a person has not been seen and identified during the deed, and to find any witnesses to the deed.
- 72 National-Socialist law thus does not accept the absolute necessity of "professional lawyers" or "solicitors", regarding such a necessity as dishonourable and a negation of the liberty of the individual. All the proceedings should be understandable by ordinary people, and involve only the direct evidence of witnesses, whether or not a deed is dishonourable according to National-Socialist law, and whether or not such a deed has been done by the accused.
- 73 An independent witness is defined in National-Socialist law as a person who is not a member or relative of either the person accused or of the injured party, and who is not bound by an Oath of Allegiance to either the accused or the injured party, or to any member of their families.
- 74 Both the Judge and Jurors at such a trial must also be independent by the same criteria, with both Judge and Jurors expected to have proved and be known for their honour by their deeds, their work, their service to the community.
- 75 **IX:** The ninth principle of National-Socialist law is that if a person who has suffered a dishonourable deed according to National-Socialist law has no living family members or relatives, then it is the duty of an honourable person in the community to act on their behalf, and so find and accuse the person they believe is responsible if that honourable person sees such a deed committed, or sincerely and justly believes that a dishonourable deed has been committed.
- 76 The person who so begins to act is bound by the rules of National-Socialist law: that is, they must present the case themselves, and can be challenged to a duel or a trial by combat by the person they accuse.
- 77 This honourable duty of acting on behalf of a person who has no living family members or relatives, or whose family members or relatives cannot be traced, or who for some honourable reason such as infirmity or sickness, cannot act on their behalf, may be undertaken by a public official appointed to undertake such duties, with this official being publicly known for their honour by their deeds, their work, their service to and on behalf of the community.

The meaning of National-socialism

By David Myatt

Introduction

This pamphlet is a basic introduction to National-Socialism, written by a National-Socialist. It is not concerned with history - it deals solely with National-Socialist philosophy: what National-Socialism itself actually is, and what National-Socialists believe in or uphold. As this work will show, National-Socialism is totally opposed to the values, and the ideas, which have come to dominate the modern "Western" world. The basic values of National-Socialism are the now almost forgotten values of honour, a striving for excellence, self-discipline and the triumph of individual will. The heroic warrior spirit of National-Socialism is totally opposed to the self-indulgent materialism which has come to dominate every modern social-worker infested "Western" society.

National-Socialism has become a real modern heresy, feared and reviled. For over seventy years, the opponents of National-Socialism have been spreading their lies and propaganda about National-Socialism; for the past fifty years, the governments of every so-called "Western" country have indoctrinated their peoples with these lies and this propaganda. In many of these countries, National-Socialism, and National-Socialist literature, is illegal, with public displays of National-Socialist symbols, such as the swastika, forbidden; in nearly every other country National-Socialists are actively persecuted and imprisoned. In all these countries, the only information available to the public about National-Socialism has come from its enemies. This pamphlet aims to change this, presenting as it does the suppressed truth about National-Socialism.

My *The Religion of National-Socialism* (Third Edition, 114yf) is a companion volume to this present work.

David Myatt
Oxford 108 yf
(Third Edition, 115yf)

I

What Is National-Socialism?

National-Socialism believes there are two fundamental ways of living, and thus two fundamental types of society based upon these two ways. There is the material way of living, with individuals striving for, or pursuing, "happiness", material comfort and wealth. Then there is the way of excellence, of idealism (or nobility) with individuals striving for an idealistic goal. National-Socialism believes the material way is *decadent* - a waste of our lives, a waste of the evolutionary potential which we possess.

Furthermore, National-Socialism believes that the life of an individual is better, more fulfilling, if the idealistic goal that is pursued is in accord with the will of Nature. That is, if this idealistic goal aids Nature, and continues the evolutionary work of Nature. This stems from the National-Socialist assertion that we, as human beings, are part of Nature, and subject to the laws of Nature. All other philosophies, political beliefs or religions assert that we, as human beings, are somehow "above", different or separate from, Nature and her laws.

One of the fundamental aims of National-Socialism is to continue the work of Nature by creating better, more advanced, individuals and by creating a better, more advanced, more civilized society for these individuals to live and flourish in. National-Socialism

believes that better individuals can only be created through the pursuit of noble values - by individuals changing themselves for the better through a personal act of will. This requires individuals, and society itself, to champion and uphold those values which create personal excellence, which aid the individual change necessary. According to National-Socialism, these values are honour, loyalty and duty - for only these values create the right type of idealistic person, someone with a *purity of purpose*. It is these values, and these values alone, which create a civilized individual. A civilized person is a more evolved individual - someone with a higher, a noble, personal character. Further, it is the duty of each noble individual to act in accord with the workings, the will, of Nature herself.

According to National-Socialism, the folk - or "race" - is how Nature works. For National-Socialism, the folk is Nature made manifest; the folk is our connection to Nature. The different folks which exist among our human species are an expression of evolution in action - of Nature working over Aeons to produce diversity and difference. Thus, the folk is an expression of our very humanity - of our human identity ⁽¹⁾.

Accordingly, National-Socialism desires to preserve and further evolve, in an honourable way, the folk itself. All other philosophies, political beliefs or religions desire to destroy the folk through creating multi-racial, multi-cultural societies.

However, it needs to be stressed that National-Socialism - being based upon honour - demands that all National-Socialists treat all people, of whatever race and culture, with respect. To do otherwise, is contrary to the ethics of National-Socialism, based as these ethics are upon honour.

For National-Socialism, the fundamental meaning of our lives, as individuals, is to strive to continue the work of Nature. This means striving to advance ourselves through upholding, in our own lives, the civilized values of honour, loyalty and duty; it means us doing our noble and civilized duty by striving to preserve and further evolve our own folk or race, and those things which make our own people unique. These unique things are the ethos, the soul, the character, the culture, of our folk. According to National-Socialism, the ethos, the character of our human species is expressed by *honour, curiosity, exploration* - these things express the true nature of we human beings. Furthermore, National-Socialism believes that it is the ultimate Destiny of our human species to settle among the stars of our galaxy - to create a Galactic Empire or Federation.

In contrast to the inspiring, the noble, the Galactic - the *numinous* - goals of National-Socialism, the goals of all other philosophies, political beliefs or religions are mundane, materialistic and a complete waste of our lives.

II

Honour, Loyalty and Duty:

A Personal Revolution

The fundamental personal values of National-Socialism - the foundation of National-Socialist morality - are honour, loyalty, and duty. A National-Socialist is someone who upholds, or who strives to uphold, these personal values: someone whose personal life is governed by these values. Thus, a true or genuine National-Socialist is someone who strives to be honourable, who is loyal to those they have sworn to be loyal to, and who does their National-Socialist duty.

The purpose of these values is to civilize, for it is these values which make a person civilized and noble. That is, these values express the essence of nobility and civilization; they create, or can create, a person who possesses a civilized, a noble, a strong character. In effect, these values create or can create a better individual; they are means whereby a personal, inner, revolution can be achieved through a triumph of individual will.

Honour

Honour is basically the natural instinct for nobility made conscious and this is done through a Code of Honour⁽²⁾. Some things are fair, and some other things are unfair. A person of noble character - someone with an inborn sense of fairness - knows or feels what is fair and what is unfair. Honour thus determines personal behaviour, and the high standards of personal behaviour which honour demands are set out by a Code of Honour. Most fundamental of all, an honourable person is prepared to die - if necessary by their own hand - rather than be dishonoured. If someone is not prepared to do this, or does not do this for the sake of their own honour, then they are not living in an honourable way. Honour is thus a hard, and simple, standard to live by, and those who are honourable thus possess a strong personal character and a purity of purpose. They are better, more noble, more civilized, more evolved individuals because of this.

Loyalty

Loyalty, like honour, is simple to understand, and simple in practice. Loyalty is being true to a person you have sworn to be loyal to. True loyalty means taking an oath of loyalty, an oath of allegiance, to a particular person and never breaking that oath. An oath of loyalty can only be ended in two ways: (i) by the death of the person to whom you have sworn to be loyal, and (ii) by mutual agreement between you and the person given loyalty.

Thus, true loyalty, like honour, sets a high personal standard, and requires personal discipline.

Fundamentally, loyalty means Comradeship - true loyalty means being a Comrade to those you have sworn to be loyal to, and never letting those Comrades down. True loyalty means aiding and assisting those Comrades even when it is personally difficult to do so - or even if it might mean one's own death. True loyalty often means placing one's own self - one's own opinions for instance - second, after the person to whom you have pledged your loyalty.

Duty

Duty is the obligation an individual has to do what is necessary and honourable. Thus, there is a duty to be loyal to those given loyalty. There is a duty to strive to live in an honourable way. For a National-Socialist, there is also the duty to promote National-Socialism, the duty to strive to act in accord with Nature's will by preserving, defending and evolving one's own folk, and the duty to strive for personal excellence.

Neglect of one's duty is a dishonourable act, and the sign of a weak personal character.

III

Triumph of the Will and Justice:

A Social Revolution

In respect of our basic human nature, or character, National-Socialism is positive and idealistic, believing that most individuals possess the potential to change themselves for the better. All that is required for such a positive, civilized and evolutionary change, is self-discipline and a natural idealism - the triumph of individual will caused by an individual striving, or struggling, for an idealistic goal which itself is in harmony with Nature. National-Socialism believes that, given good leadership - sufficient noble inspiration by honourable individuals - the majority of people can change themselves for the better and come to know and value honour, loyalty and duty. Those who now do not understand or value these noble things, can do so given good leadership and guidance.

National-Socialism goes further, believing that it is possible to create, to build, a positive, healthy, evolutionary society which provides the social conditions necessary for individuals to develop their natural character and their potential to the full. This society can only be created through a National-

Socialist revolution - by the overthrow of the existing System which is based on materialism, indulgence, selfishness, and neglect of one's folk, and which is thus detrimental to the development of strong, honourable individuals, and detrimental to the will of Nature, manifest in race and racial diversity. The decadent values of this old System would be replaced by National-Socialist values. These National-Socialist values are personal honour, personal loyalty and duty to the folk.

A National-Socialist society, or Reich, is a society where the values of honour, loyalty and duty are upheld, and where they form the basic "code of practice" for those involved in public, or civic, life and are the basic rules which govern all the Institutions (military, Police, commercial, public, private, industrial and so on) of the society.

In this new Reich, the old system of so-called "justice" - based upon abstract ideas and abstract dogma - would be replaced by National-Socialist, or honourable, justice. National-Socialism believes that real justice only and ever exists in honourable *individuals* - and cannot exist in anything lifeless or abstract, such as some "law", some "Court of Law", or some Institution, such as a Police force. It is individuals, and individual character, which matter, not something abstract and lifeless. A person is either honourable, and thus fair and just - or they are not.

Because of this understanding of the importance of individual character, such a Reich is a genuine folk-democracy where a real freedom exists. This freedom exists in such a National-Socialist society basically because of honour and duty: individuals know or accept their honourable duty, to themselves and others, and strive to do that duty to the best of their ability. For real freedom is not about "personal choice, personal rights" in isolation, as it is not about personal indulgence - it is about personal character. Real freedom means having the character to know what is dutiful and right, and having the character to do or try to do what is dutiful and right.

What must be understood is that personal honour, like folk itself, is a manifestation of the will of Nature - a means whereby we have evolved to become better, civilized beings. All modern societies undermine individual character, and thus real freedom, because they expect or demand that individuals conform or be subservient to something abstract or dogmatic which is unnatural because it is against the will of Nature as manifest in personal honour and the folk. These modern societies do not try to elevate the individual, in a natural way through developing personal character and through developing an understanding of our duties to Nature, evident in the folk. Instead, they effectively tyrannize or dictate to individuals by legislation, and social schemes which are enforceable by yet other laws, with more and more Prisons established to punish those who transgress the unending stream of new social and political legislation.

A really free society does not need "laws" which are enforced by a Police force, as it does not need hundreds of thousands of "social workers" or tens of thousands of professional lawyers - it only needs individuals who know what is honourable and who always strive to do the honourable thing. Modern societies are based on the mistaken and unnatural premise that it is legislation, social schemes enforced by laws, and the "deterrence" of Prison, which can make a better society. National-Socialism totally rejects this unnatural way, and instead upholds the natural way of honour and the triumph of individual will.

National-Socialism is also realistic, as well as idealistic. Thus, it accepts that there will always be a few individuals who are and always will remain dishonourable, cowardly and ignoble by nature, despite repeated attempts by noble and idealistic leaders to inspire and change these few. But it is always only a few who cannot change themselves for the better through a triumph of the will, and always only a few who thus are disruptive of a society based upon noble ideals. A National-Socialist Reich would give these few several chances to change themselves and thus become honourable dutiful individuals, through, for example, service to the folk in the Armed Forces. Should they still not change themselves, then they would be removed - via exiling them - for the removal of such a detrimental few is necessary to ensure the well-being of the whole.

IV

National-Socialism: The Honourable Way Of Life

At present, the most important tasks of National-Socialism are to free people from the mental slavery they now endure in the dishonourable societies of the world, create free and honourable societies and then seek to fulfill the Destiny, the mission, of the human species. The beginning of this Destiny is to create new, folkish, or ethnic, homelands on this Earth, and then create new colonies among the stars of our Galaxy. The following five points briefly summarize the most important aspects of National-Socialism.

(1) National-Socialism is an expression, a manifestation, of the Destiny of the human species. National-Socialism expresses the natural desire of healthy, noble, individuals to live among their own kind, to preserve and extend their unique folk and their unique culture, and to prosper and evolve still further in accord with the laws of Nature and in accord with the unique Destiny of the human species. According to National-Socialism, this Destiny is *to civilize*: to explore, to know, to quest after new adventures and new frontiers.

Fundamentally, National-Socialism expresses what it means to be honourable, and is a guide to an honourable way of life.

(2) National-Socialism is an expression of the desire of healthy, noble people to be free and to live in a socially just society. National-Socialism expresses the desire of healthy, noble people to be able to live in a noble society where honourable values and noble customs are upheld.

National-Socialism regards all present societies as dis-honourable, tyrannical and ignoble. All these societies are dedicated to the suppression of noble values, and to the destruction of folk values, customs and ethos. These societies, by their very nature and their unnatural social laws are harmful to us, and Nature. Accordingly, National-Socialism seeks the revolutionary overthrow, by honourable means, of these decadent and ignoble societies.

(3) National-Socialism expresses, affirms and champions honour over and above other values. In essence, honour is what express the soul, the character, the true nature, of we human beings, and thus represent what it means to be human and civilized. Honour implies loyalty and duty and these three things express and represent the noble warrior spirit. This noble warrior spirit, or ethos, is totally opposed to the usury of capitalism, and in place of present societies built upon or dependant upon the usury of debt and interest, and thus dependant upon money and "International Finance", National-Socialism seeks to create an entirely new society founded upon honest work and concern for the welfare of the folk where the slavery of debt and interest would be abolished.

(4) National-Socialism expresses and affirms that "race" - the folk - is of fundamental importance. To affirm the folk, in an honourable way, is to affirm life itself, and the evolution of life toward a higher existence. To affirm the folk in an honourable way is to affirm and champion Nature, for the different folks are one of the ways in which Nature works, and how Nature is manifest to us, and in us, as individuals. Thus National-Socialism champions ethnic difference and diversity, and the creation a separate ethnic homelands where a particular folk can live in freedom according to their own laws and customs.

(5) National-Socialism expresses and affirms the importance of individual character. The most fundamental principle of National-Socialism is that individuals can change themselves for the better through an act - through the triumph - of individual will and through being inspired by idealism. This is idealism: the pursuit of individual excellence - the triumph of noble values through pursuit of a noble, supra-personal aim. The leadership principle which National-Socialism upholds is a practical manifestation of the excellence of individual character - of individuals of noble character leading and inspiring others

Accordingly, some of the fundamental, immediate and practical aims of National-Socialism are: (a) preserving the diversity of folk and culture of this world, through the creation of an folkish homelands; (b) encouraging through educational and military Institutions noble, honourable character in individuals, and ensuring the physical health and well-being of the folk, and particularly the young through rigorous physical and warrior training; (c) establishing a sound and prospering rural way of life and rural economy as a means of producing healthy food and encouraging healthy outdoor living.

V

Folk and Fatherland:

The Inner Meaning of National-Socialism

National-Socialism provides an answer to the most fundamental, and the most important, question which we as individuals can ask: What is the meaning of life? According to National-Socialism, the meaning of our life, as individuals, is to evolve: to continue with, to further, the evolutionary work of Nature by striving for personal excellence and excellence, for our own folk or race, and for our human species in general through a rational, honourable, co-operation based upon folkish homelands. This is because we, as individuals, are not isolated beings - we are part of Nature, and part of our race. We, as individuals, are part of much larger living systems or beings. We depend on these large organic beings because we ourselves are organic beings and thus a part of the natural, the cosmic, order itself. Furthermore, these large organic systems, these beings, also depend on us. That is, what we do, or do not do, affects them. We can keep them healthy and prosperous, and aid them to evolve still further. What we have forgotten - or been indoctrinated not to believe - is that our folk, our folkish culture, is our connection to Nature, and that a healthy society is by definition a folk society: an *organic* society based upon folk and honour. That is, a healthy, natural, society - one which expresses Nature, which aids Nature, which is in harmony with Nature - is an ethnic society which upholds "Blood and Honour". All other types of society, presently existing, or existing as a social, political or religious idea, are unnatural and harmful to Nature and the separate folk evolution which expresses the diverse health of living Nature.

We, as individuals, are our folk, our very ancestors, made manifest and re-born. Our folk is a supra-personal organism, a living being, which has existed, which has lived, for thousands of years before us. This living being which is our folk can also exist for thousands, for hundreds of thousands, of years after us. The very health, the well-being, the prosperity, the future of this living folkish being depends on us - we *are* its future, just as it is natural for us, our duty, to preserve, aid, defend and further evolve this living being. Thus, our purpose, our duty, is to preserve the racial purity of our blood in an honourable, reasoned way, and to further evolve our own folk. This duty is our very purpose, as individuals - it is what we are born to do, what we exist for. When we do not do this duty, we are wasting our lives, we are undermining and helping to destroy this living folkish being, and the greater living being which is Nature herself.

This is the simple, and profound, truth which National-Socialism champions and which the enemies of National-Socialism have suppressed and are trying so hard to destroy. Just as we are our folk, so are we unique ethnic, or folk, culture and our unique *human* Destiny: for folk culture and our human Destiny are the soul, the essence, the very life, the consciousness, of this supra-personal living being which is our folk. Thus, it is also our duty, part of our purpose, to preserve, aid and further develop our unique folkish culture, and to strive to make our Destiny real through striving for excellence and further evolution. A fatherland - or motherland - is the homeland, the dwelling, of a specific people with a specific culture, the

place where that people dwells or where they settle, and it is a means to preserve, aid and develop the folk: it is a folk society founded upon and upholding a specific folk culture and striving to fulfill the specific ethos of that folk. This unique homeland - when it is founded upon National-Socialist principles - thus becomes a living being: a living part of Nature. That is, the creation of such a homeland is a bringing-into-being of a new type of life, a new manifestation of Nature, and the Cosmic Being which is beyond Nature, of which Nature is one manifestation on this planet we call Earth. Hence the importance of such homelands, for our evolution, for Nature, and for the Cosmos itself.

VI

The Way of Life of National-Socialism: Philosophy of the Future

Correctly understood, National-Socialism is much more than a "political" or even a social philosophy: it is a complete, and revolutionary, *Weltanschauung*, or "philosophy of life". It is profoundly spiritual and profoundly noble - a complete explanation of our human nature, our human Destiny, and our place in the general "scheme of things". In this sense, it is religious because it provides us with the answers which we seek and because it reflects, or represents, the natural order which exists in this world and the cosmos itself. Fundamentally, National-Socialism, as a way of living and as a religious, social and political philosophy, is an expression of the will of Nature. It is also, equally importantly, an expression of the nature and Destiny of our human species itself. As such, it is a complete Way of Life.

What Is The National-Socialist Way of Life?

The National-Socialist Way of Life is the natural way of life of the human species: that which aids our development, which makes us healthy and which can continue our evolution, as human beings. Such a Way of Life is healthy and inspiring, and represents, or expresses, the natural ethos, or soul, of we human beings - that which distinguishes us a noble, civilized, beings, which thus expresses our natural Destiny, and represents our innate or natural character. .

Our natural, innate, evolutionary character as human beings can be expressed by three words: *curiosity, honour, conquest*. By nature we, when we are true to ourselves, are curious - we seek to know, to understand, and we have developed the art, or skill, of reason to aid us in this quest, this striving, for understanding. By nature, we when we are true to ourselves, are honourable - we have an innate sense of fairness, of natural justice, and an innate sense of what is right. What is right, for us as human beings, is and always has been, what is honourable. By nature, we, when we are true to ourselves, are striving - we have an innate desire to overcome obstacles, difficulties through the power, strength, or the triumph of our will. This desire to strive is manifest, and has been manifest, in our natural warrior character.

When we express our natural nature, by our own lives and by our religious, or moral, beliefs, we are more healthy, more natural, than we would be otherwise. This is so because a natural Way of Life, or religion, reflects, and gives expression to, our nature and thus our conscience - our innermost beliefs and motives. It enables us to be "in harmony with our nature" and thus creates and maintains a healthy *psyche* in us as individuals.

In effect, a natural religion enables individuals to live in a human, civilized, way, and in practice this means our lives have a purpose: that they are fulfilling. When we live in accord with the principles and ideals of our own natural religion, we are fulfilling our own Destiny, as individuals, and thus aiding the unique Destiny of our own folk and the human species in general.

Furthermore, The National-Socialist Way of Life gives us a practical, reasonable and realistic answer to the most fundamental question of all, the question of our own existence - "What is the purpose of our lives as individuals, here on this planet we call Earth?"

For instance, for those of us who are of North European descent, the old pagan religions of our ancestors expressed some - but not all - of our nature. Examples of these old religions are the ancient Greek religion of the Homeric gods and the religion of the Vikings. Without exception, these old religions were the religion of warriors, and reflected the nature and beliefs of ancient warrior societies, and thus that part of our Aryan nature which is warrior-like. Hence, the morality of these instinctive and natural Aryan religions was always based upon personal honour. These religions also expressed, to a greater or a lesser degree, our essential pagan nature - for instance, our intuitive awareness of the numinosity, or sacredness, of Nature; our intuitive understanding of the joys of living; our innate desire to excel, to strive

for excellence and for conquest; and our innate appreciation of beauty and harmony. These old religions also sought to give an answer to the fundamental question of our existence, as they all sought to try and explain the cosmos, how it had arisen, how it worked and how it affected our lives, as individuals. Such explanations usually involved supra-human beings called "gods" and "goddesses" who often were personifications of natural or cosmic forces.

However, what all these old religions did not express was our unique Destiny. They also did not fully express our unique human nature. The new Way of Life of National-Socialism alone expresses and represents our true nature, as it alone expresses and represents our unique Destiny. Furthermore, National-Socialism presents us with a reasoned answer to the fundamental question of our existence, just as it explains in a reasoned way life, and the cosmos itself.

The meaning, or the purpose, of the old religions - like the civilizations our ancestors created - is that they have led us to the understanding of the present. They have prepared the way for the divine revelation made manifest in the new religion of National-Socialism.

The National-Socialist Way

The fundamental tenets, or principles, of this way of life (or religion) are:

- 1) That there exists a supra-human Being - called the Cosmic Being - and that this Cosmic Being creates, or can create, Order from Chaos. Order is the very life of this Being. Order itself is a new, a better, more evolved, or more excellent, arrangement of things.
- 2) That organic life itself is an expression, or manifestation, of the Order which this Cosmic Being creates, and is thus an expression of the life, the spirit, of this Being.
- 3) That change is a natural part of the evolution of Order from Chaos and that this, for organic life, involves the organic process of birth-life-death-renewal.
- 4) That death is not the final end of life, but the beginning of further change, a renewal of the cosmic order itself.
- 5) That what we call Nature is the Cosmic Being - the Order created by this Being - made manifest on this planet we call Earth. The creative force, or energy, which is present in Nature, and which produces, and causes changes in, living things - including ourselves - is this Cosmic Being, living and evolving, that is, creating more Order.
- 6) That we, as individuals, are this Cosmic Being - the very cosmos itself - made manifest. We sentient (that is, conscious and aware) beings are the striving of the Cosmic Being for more cosmic Order.
- 7) That our evolution, as human beings, is an increase in the cosmic Order and expresses the purpose, the life, or the will of the Cosmic Being. Thus the striving, or struggle, for order (or excellence) - for evolution toward higher forms - here on this planet, is how the Cosmic Being works on this planet of ours, and is thus natural and necessary, for without it, there would be no order and no evolution toward higher forms.
- 8) That the Cosmic Being exists, or functions, in us through *honour* (or fairness), through *curiosity* (or reason) and through *striving* (or the triumph of individual will). Thus, an honourable individual is someone who is doing the will, or accomplishing the work, of this Cosmic Being.
- 9) That *culture*, *race* and *excellence of individual character* express the will of this Being - of this Being working through Nature to bring about more Order, more diversity and more difference through evolution. Thus, culture is one way in which this Cosmic Being is manifest to us, as human beings on this planet of ours. Culture thus expresses the essence of our humanity - of what makes us human. To preserve, and to further evolve, each culture - and to seek to allow these cultures to change - is to act in accord with the will, the purpose, of the divine creator, while to undermine or seek to destroy culture and cultural difference and diversity, is to act against the will of the divine creator. Each unique culture can and should evolve, according to its own unique nature: each unique culture should have the freedom to develop of itself.
A culture is a combination of : (1) the unique customs, outlook, traditions and achievements of a particular community, group, people or society, with this community, group, people or society sharing a common racial heritage; and (2) having a certain civilized way of life - the way of manners, reason, fairness, honour, and excellence. Culture is essentially an expression of our humanity - of what makes us human, and different from animals. A cultured person is thus a person who is civilized, and who possesses a sense of identity - who belongs to a particular culture and who lives the way of life of that culture.
- 10) That the human species has a special character, and a Destiny.

This character is expressed in our honour, curiosity and striving, and is made manifest by the *civilization* which humans create when they live according to their divine nature. The Destiny of the human species is to bring the light of diverse civilizations into the world, and to spread this light - the honour and the reason of civilization - out into the cosmos itself by venturing forth to explore and settle the star-systems of the cosmos.

VII

Guide To The National-Socialist Way Of Life

Honour, loyalty and duty are the fundamental ideals of National-Socialism. They represent nobility in action, and the striving to live by these ideals creates, or can create, a noble character in the individual. The *Nine Fundamental Principles of National-Socialism*, given below, express the practical essence of National-Socialism, for individuals, and are thus a guide to how a National-Socialist should live their life.

- 1) In everything that you do or undertake, strive for excellence.
- 2) Do your duty by placing the welfare and well-being of your folk before your own self-interest, and seek to preserve and extend your folk by marrying among your own kind, and by producing/nurturing healthy children.
- 3) Uphold the noble ideal of honour in your own personal life, and strive to live, and die, in an honourable way.
- 4) Strive to uphold the noble, human, ideals of fairness and courtesy by being fair and courteous toward others, and strive to treat animals in a humane way.
- 5) Be loyal to those you have sworn loyalty to, if necessary unto death. Your word, once given, should not be broken since to break your word is a dishonourable act.
- 6) Be intolerant of what is harmful and unhealthy to, and what endangers, your folk, and what is detrimental to the other manifestations of the Cosmic Being, provided always that you do only that which is honourable.
- 7) Reverence Nature and be respectful toward what reveals or expresses the numinous, the Cosmic Being.
- 8) Always be ready, willing and physically fit enough to defend yourself and your family - and thus your own personal honour - and always carry a defensive weapon to enable your honour to be saved.
- 9) Seek always to make the world a better, a more noble, place by striving to make others aware of the noble ideals of honour, loyalty and duty.

VIII

What is Nature?

Nature is that innate creative force which operates in the physical world, on this planet, and which causes, or is the genesis of, and controls, living organisms in certain ways. These "certain ways" are the laws of Nature. The 'evolution of species' is a term used to describe a theory about one of the ways in which Nature works.

Nature can thus be conceived as a *type of being*. This does not mean that Nature should be understood in anthropomorphic terms, but rather that Nature is a living, changing, entity: some-thing which is alive. We ourselves, as human beings, are simply one manifestation, one presencing, of Nature among many: that is, we are subject to the laws of Nature, the laws which govern organic change and organic life itself. Like all life on this planet, we are born, we grow and change, and we die.

Most cultures had, or have, a belief that Nature is living, and the Mother of, the bringer-forth of, all life.

In olden times, Nature herself was often personified in terms of gods, and goddesses. That is, we apprehended Nature in terms of ourselves - in terms of individual beings with names, a history and a distinct personality. However, this type of apprehension is no longer necessary nor valid since we have developed, over the last few thousand years, the faculty of pure reason and can understand Nature, ourselves and the cosmos beyond Nature, in a natural manner without such intermediate forms. That is, we can now apprehend Nature as Nature is. Hitherto, we projected human-type forms onto Nature in an effort to comprehend Nature as we did not possess much of an understanding of the cosmos beyond Nature and how Nature is but part of this cosmos. Thus, most people who belong to the Aryan folk no longer believe there is a mighty god named Thor, nor a goddess called Diana, who live, as distinct individual entities, in a different realm and who have a personality and a personal history. Instead, we view Nature as a whole - as an entity which is and which becomes manifest, incarnate, in all living things, all of which have their own nature, their own destiny or fate. In the descriptive sense, our apprehension no longer relies on names. Instead, it is built upon pure reason itself; it is organic and beyond us, as humans with our finite individuality and our finite personalities.

This does not lessen the awe, the wonder, the respect for Nature - rather, it increases it because we are aware of the wider perspective, of how we are but part of a living, changing, evolving organic whole whose well-being, whose future, depends on us - on what we do, or do not do. For we are aware now of not only our personal duties, but also our supra-personal responsibilities toward Nature. If we harm Nature we are in effect only harming ourselves - undermining and possibly destroying our very future and the future of our descendants.

Nature and National-Socialism

Many religions and many philosophies do not accept that Nature is alive, or that there is a creative force inherent in Nature. Instead, many religions posit God as the Creator.

National-Socialism, however, accepts as a fundamental principle that this creative force, in Nature, exists and that Nature is a living, changing, being. It further accepts that the evolution of species is one of the most significant ways in which Nature works. This evolution is and has been, toward diversity and difference. Insofar as we ourselves are

concerned, Nature has made us a unique species. Within this species, there are various races, which are distinct from each other. Even these races have evolved in different ways and at different times so that there are many distinct sub-races. Thus, Nature has produced, over thousands of millennia, distinct and different races, and within those races produced individuals, of differing character. Fundamentally, National-Socialism is an acceptance and celebration of the difference and diversity that Nature has produced, and it wants to nurture, in an honourable, ethical way, that diversity and difference and so keep alive, and keep evolving, those things which make us unique and 'human'.

We affect Nature because we are Nature made manifest - we are an expression of Nature's change, Nature's evolution. That is, we are a living nexus. We who follow the way of National-Socialism revere Nature because we know, understand or feel how Nature exists in us. Nature exists in us through our folk, our ancestors, and through the fatherland, the homeland, where our folk dwells or where it settles. What lives in us, as Nature, is our culture, our folk, our fatherland; in a special way we are the land of our fatherland, as we are our folk - we are part of the organic, living whole which includes our folk, our land, the soil of the land, the trees growing in the soil, the creatures, the animals, the life, which exists in or upon this land. We even are the climate of our land - the sun, the rain, the clouds, the wind, the changing seasons.

Because of this, we do not fundamentally exist as separate individuals. Our very existence, as individuals, is bound-up with our folk and our homeland - with our own Blood and Soil. Our folk, our homeland - Nature herself - depends upon us to keep these things going, to keep them healthy, to nurture them and help them grow further. Thus are we born from our folk and our homeland, and thus do we when we die return to them.

Appendix I

The National-Socialist Honour Code

The word of a man of honour is his bond - when a man of honour gives his word ("On my word of honour...") he means it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man of honour formally asking the person to whom the oath was sworn to release him from that oath, and that person agreeing so to release him; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man of honour is prepared to do his honourable duty by challenging to a duel anyone who impugns his honour or who makes dishonourable accusations against him. Anyone so challenged to a duel who, refusing to *publicly* and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if he challenges his accuser to a duel and fights it; the honour of the person who so makes such accusations or who so impugns another man's honour, is only satisfied if he either unreservedly apologizes *or* accepts such a challenge and fights such a duel according to the etiquette of duelling. A man of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man of honour has sworn loyalty or allegiance to or whom he champions.

A man of honour always does the duty he has sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man of honour is prepared to die - if necessary by his own hand - rather than suffer the indignity of having to do anything dishonourable. A man of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as he himself is - that is, he can only entrust himself under such circumstances to another man of honour who swears to treat his defeated enemy with dignity and honour. A man of honour must die fighting, or die by his own hand, rather than subject himself to the indignity of being defeated by someone who is not a man of honour.

A man of honour treats others courteously, and women gallantly, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat him with disrespect or try to harm him, or who treat with disrespect or try to harm those he has personally sworn loyalty to or whom he champions.

A man of honour, when called upon to act, or when honour bids him to act, acts without hesitation and if necessarily quite ruthlessly provided always that honour is satisfied.

A man of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, or to boasting, preferring as he does deeds to words.

A man of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as he does not steal from others or cheat others for such conduct is dishonourable. A man of honour may use guile or cunning to deceive his sworn enemies, and his sworn enemies only, provided always that he does not personally benefit from such guile or cunning and provided always that honour is satisfied.

A man of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.

Appendix II

A National-Socialist Glossary

[Note: What follows are brief explanations of some of the main terms important for an understanding of National-Socialism. Words marked with a * are defined in this Glossary.]

Archetype

An archetype expresses an *ideal, or is a representation of what is ideal. As such, an archetype represents what is beautiful and harmonious - a striving for excellence - and is possessed of *numinosity. What is archetypal is what is most representative of, or most excellent about, a particular thing.

Aryan

The term 'Aryan' is used to describe the White or Caucasoid race which originated in Europe. The term itself derives from an ancient Aryan word for 'a noble man' - *Airyā/Arya* and is thus apt to describe this warrior folk.

The Arts of Civilization

These are Arts, or skills, the acquisition of which makes an individual civilized. Someone who has mastered the Arts of Civilization is thinking, acting and living like an Aryan, since these Arts embody the essence of the Aryan ethos. The Arts are: the Art of personal Honour; the Art of Combat or fighting; and the Art of Knowledge, of seeking to learn about the vast cultural and scientific heritage of civilizations.

Civilization

Civilization is an ordered way of living - superior to primitive, selfish, barbarism - created by inventive warrior tribes who uphold the *noble personal values of *honour, loyalty and duty. It arises primarily from co-operation: from individuals being willing to place the welfare, security and future of their folk before their own self-interest.

Fundamentally, civilization depends for its creation and its maintenance on inventive, heroic, honourable *individuals*. Civilization is the pursuit of, or struggle for, *excellence by a heroic, noble and inventive folk or community who uphold honour and who thus create a society where *freedom is the norm.

Culture

Culture is the term used to describe those things which can aid an individual to improve or advance themselves, and thus fulfill the potential for change latent within them. Each folk produces its own unique culture, and the distinctive culture of a particular folk embodies or manifests the unique *ethos, or soul/ spirit, of that folk.

A culture is a combination of (1) the unique customs, outlook, traditions and achievements of a particular community, group, people or society, with this community, group, people or society sharing a common heritage; and (2) having a certain civilized way of life - the way of manners, reason, fairness, honour, and

excellence. Culture is essentially an expression of our humanity - of what makes us human, and different from animals. A cultured person is thus a person who is civilized, and who possesses a sense of identity - who belongs to a particular culture and who lives the way of life of that culture.

Decadence

Decadence is a decline in or loss of *excellence. Decadence undermines and destroys individual vitality and health, and is basically a placing of self-interest, and self-indulgence, before personal honour and before the duty an individual has - as a thinking, civilized, being - toward striving to continue evolution by pursuing noble ideals.

Decadence, on the individual level, is a lack of *character* - a lack of will. On the artistic level, decadence is a lack of self-control, a pandering to weakness, a removal of high standards, and it is the philosophy, and the aesthetics, of the pretentious, the weak and the cowardly.

Democracy

Real or genuine democracy means individual *honour and *freedom - it is an expression of the desire or will of a living, or organic, community to determine its own future. An organic society is totally different from, and totally opposite to, the lifeless, abstract modern societies created by abstract political or social dogma. Fundamentally, an organic society is an ethnic State.

Contrary to a popular misconception, the Greek word 'demos' does not simply mean 'people' in general. Rather, it originally meant 'the clan' in contrast to their 'chiefs'; in later Attic Greek, the word came to mean 'the community' or folk itself - distinguished as this community was by ties of blood. In both cases, a distinct racial or folk-community is meant.

A real democracy is a society, composed of members of the same race, where the ultimate authority resides in the folk-communities of that society. It is an ethnic nation, or community, where the individuals of that community co-operate together for their own well-being and advancement by upholding the ideals of honour and freedom.

Excellence

Excellence is what is supreme; what is worthy; what is *the best*. Excellence is the setting of high-standards and the pursuit of them. It embodies what is archetypal or *ideal. Excellence implies a moving-forward, an evolution or improvement to a higher level, this higher level being set by an ideal or archetype, or some other expression of harmonious perfection.

On the individual level, excellence implies self-discipline and a noble motivation - a striving toward a supra-personal goal or ideal.

The Folk

A folk is not exactly the same as "a race". A folk arises over time, through living in a certain area - a homeland - through shared experiences, through a common heritage, history and so on. Over time, a specific culture arises, which represents that particular folk, and the folk of this homeland develop a certain character: a certain nature, which in general serves to distinguish them from the peoples of other cultures. This character may be manifest in their way of life, their religious outlook, their literature, their natural music (that is, their "folk music").

Generally, the people of a particular folk community share a common racial ancestry but the living being which is and becomes their folk - their folk culture, their homeland - evolves, changes, and brings into being a new type of life which is different from the life of the other communities who initially may have shared the same racial heritage.

Thus, a folk is not an abstract, easily defined, static, "thing" like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous.

Freedom

Freedom is the basis of the civilized way of living and means an individual having the basic right to determine their own life by choosing allegiance and by being able and willing to physically defend

themselves, their own honour and that of their blood-kin. [Note: The English word 'free' originally meant "to love (and defend) one's kin".]

Thus freedom means the right to be able to bear and to use arms or weapons in self-defence and in defence of one's own honour and that of one's kin. It further means the right to be able to do this, in accordance with a code of honour, with no one else and no group, Institution or officials, being able to interfere, judge or restrict and take away the liberty of any individual so defending themselves and their honour, whatever the outcome. Thus, were a man to defend his own honour in an honourable way - according to a code of honour - such as, for example, by a duel, or a fair fight, then that man not only has the right to fight such a duel, but also has the right to be at liberty were his opponent to be injured or even killed in such a duel or fight. Anything other than this is un-civilized and tyrannical - a denial of freedom. Real freedom means individuals of noble character having the ability and the power to determine their own lives in accord with what is noble and dutiful.

Honour

Honour is the setting of high and *noble standards of personal conduct. The high standards set by honour derive from idealism and thus from the pursuit of excellence.

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them. Honour is the basis for the human morality of National-Socialism. It is honour which determines the limits of personal behaviour and our relation to other beings: that is, how we should interact with other beings. Honour also determines the form, the nature, of those things we can use and construct and develop to aid ourselves and others - such as communities. In such useful social constructs, honour sets limits and is the basis for any and all norms, or laws, which may govern such communities.

Honour is a manifestation, or presencing, in the causal, of the numinosity we possess by virtue of being human.

Idea

An idea is basically a created model for which no natural *archetype exists. Abstract ideas express a concept of what is 'common' - that is, what is not the best; what is not of excellence. An idea is the exact opposite of an *ideal. Ideals represent and express personal, or individual, character; an idea represents and abstraction which individuals are expected to conform to or be subservient to.

Ideal

An ideal is something which enshrines what is excellent, or which represents what is the best. It is a practical embodiment of excellence itself; some thing, or some person, distinguished because that thing or that person is the best - for example, the most courageous person in a battle who is distinguished from their comrades by their brave actions.

On the individual level, idealism means individuals undertaking deeds of exceptional merit which mark them out, and doing this because they themselves strive for the excellence of an ideal or ideals.

An ideal stands directly opposed to an abstract idea. Ideals are human - that is, organic; as such they are possessed of *numinosity; they are *archetypal and thus inspiring for individuals. Ideas are abstract, and lifeless - and thus essentially in-human. National-Socialism is based upon human ideals; all modern societies are based upon lifeless abstract ideas.

Justice

Justice exists in, and only exists in, fair, noble individuals who uphold a code of honour and who strive to live by that code of honour.

Justice does not exist in, and cannot exist in anything abstract, be it in a law, a 'Court of Law', an Institution or whatever. Real justice lives only in individuals and cannot be abstracted out from them into a dead, life-less, abstract form.

A just society is a society which is noble and which allows individuals to test or prove their own honour and innocence - and thus stay free - by trial by combat or by having someone champion them in such a trial.

Nobility

Nobility refers to personal character - it means having a noble character or nature. Someone who is noble is someone who is honourable - who exhibits those traits of character which represent honour: that is, fairness, heroism, courage, and gallantry.

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them.

Numinous

Something is numinous if it has beauty and awe. Something which is divinely-inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred - as spiritual or divine. Nature herself is numinous - a wonderful, awe-inspiring mystery.

The numinous is an expression of the acausal - of the Unity behind causal, temporal, appearance.

Social Engineering

Social Engineering is the term used to describe the manipulation and control of people by abstract social/political *ideas. Our modern lifeless, multi-racial societies are the direct product of decades of social engineering, of social/political ideas and abstract doctrines made law.

Way of Life:

A Way of Life enshrines a specific, unique, outlook, view of the world or Weltanschauung and derives from an *ideal or combination of ideals. In addition, a Way of Life is, or develops into, a culture. Thus, by definition, a Way of Life is numinous, and possesses numinosity - an ideology does not. By a unique outlook or view of the world is meant a distinct cosmology and theology - that is, an explanation of the meaning and purpose of our lives, as human beings, and an explanation of our place in the Cosmos, and in Nature (this world where we dwell).

A further distinguishing feature of a Way of Life - in contrast to an ideology - is that it expresses a unifying, holistic, or "organic", view of all life, seeing the Unity hidden by appearance, and strives to make this Unity manifest in a practical way through a particular way of living. In practical terms, this means that a Way of Life does not impose causal apprehension upon what is numinous, or acausal, and this implies no separation, for instance, between what has been termed "the State", and "religion" which words or terms are themselves indicative of causal (that is, un-numinous) apprehension.

Appendix III:

National-Socialist Law

I: The first, and fundamental, principle of National-Socialist law is that there are only honourable and dishonourable deeds, with dishonourable deeds being the concern of National-Socialist laws. That is, there is no concept of "crime" as "crime" is now understood in modern societies. National-Socialist laws thus define what is dis-honourable.

II: The second principle of National-Socialist law is that the penalties for committing dishonourable deeds should be compensatory, rather than punitive, and involve: (1) exile of those found guilty of dishonourable conduct; (2) compensation by the guilty person, in goods, or money, of the victim of the dishonourable deed, or of the family/relatives of the victim. If the person found guilty of having committed a dishonourable deed or deeds has little or no goods or money then they can give their labour for a specified period.

Imprisonment is reserved for serious deeds of dishonour and should never exceed a period of one year, with all those sentenced to imprisonment being given the option of exile instead. As an alternative to all the foregoing, a penalty of work serving the community for a fixed period of not more than six months is permissible.

Only these types of penalties are permitted by National-Socialist law, for only these are honourable, fair and just. The death penalty is expressly forbidden.

Exile can be of two kinds: Greater Exile, where the person is exiled from the homeland for the rest of their

life; or Lesser Exile, where the person is exiled for a period of three years.

Someone who has been exiled is an outlaw: outside the protection of National-Socialist law.

III: The third principle of National-Socialist law is that an accusation of dishonourable conduct - that is, of someone doing a deed which has been defined, in law, as dishonourable - must be made: (a) in person by either the victim of such a deed, or by the family/relatives of the victim; and (b) in public, in front of several witnesses.

That is, National-Socialist law is concerned only with dishonourable actions between individuals: with deeds which are actually done in real life and which affect an individual or individuals. Thus, there is not and can never be, in National-Socialist law, (a) any prosecution of a person by some "Institution" or Government or officials of these; (b) any prosecution for something which has not been committed; (c) any such thing as a dishonourable deed committed against some "Institution" or some "Government": that is, no such thing as a "crime" against the State.

There is thus no such thing as "conspiracy" in National-Socialist law, just as individuals cannot be prosecuted for "intending" to commit a dishonourable deed.

What must be proved in an National-Socialist Court of Law is that the accused did do the dishonourable deed they are accused of. An intention to commit such a deed is not and never can be contrary to National-Socialist law.

IV: The fourth principle of National-Socialist law is that every individual has the right to defend themselves, their family, and those to whom that individual has sworn, before witnesses, an Oath of Loyalty, and the right to use lethal force in such defence.

Should an individual or individual be harmed or injured in such defence, then it is the right, of that individual to seek redress from the individual who has harmed or injured them. Should an individual be killed in such defence, then the family/relatives of that individual have the right of redress.

This redress consists either of accusing, in public, the person of dishonourable conduct, or of a direct challenge to a duel or a trial by combat.

V: The fifth principle of National-Socialist law is that disputes between individual - involving injury or any other matter - may be settled through either a duel between the individuals involved, or by a trial by combat between those involved.

That is, it is a fundamental right, and duty, of the individual to be responsible for themselves, their family, and those given an Oath of Loyalty, and to seek, if necessary, personal vengeance and satisfaction, through a duel or trial by combat. Justice, for National-Socialist law, is a matter of honour and of being seen to be fair.

What matters, what is important, for National-Socialist law is the personal honour of the individual and the right, and duty, of the individual to defend their own honour. This right and duty cannot be taken away from the individual by, for example, the State, for that would be contrary to National-Socialist law, a denial of the freedom of the individual based as this freedom is on personal honour, and personal responsibility to defend that honour.

National-Socialist law thus accepts that a duel, or a trial by combat, is an honourable way of settling disputes between individuals.

In the matter of duels and trial by combat, National-Socialist law specifies that there must be an independent referee, Umpire or judge, at least two independent witnesses, and that such duels and trials be conducted in an honourable way according to custom. National-Socialist law affirms that should any

person be injured or killed in such a duel or trial by combat then that is their own responsibility. That is, National-Socialist law considers such duels and such combats - when performed honourably according to custom - as honourable deeds.

VI: The sixth principle of National-Socialist law is that anyone publicly accused of a dishonourable deed or deeds has a right to either challenge the person making the accusation to a duel, or of accepting a trial in an National-Socialist Court of Law.

Should the person so making the accusation agree to a duel, then the matter is considered settled, according to National-Socialist law, by the outcome of that duel provided it is done in an honourable way.

VII: The seventh principle of National-Socialist law is that an individual accused of any dishonourable deed or deeds, who has accepted a trial in an National-Socialist Court of Law, can either elect to have their case heard, in public, with witnesses called, or elect for a public trial by combat between the accused and a member or relative of the family of the person who has made the accusation.

It is up to the Court to ensure that such a combat is fair: that is, that the two combatants are fairly evenly matched in skill and physical strength.

If the accused accepts a public Court, then they are bound by the verdict of that Court. That is, there is no appeal. Thus, if the accused is found guilty, then they must accept exile, or pay whatever compensation is demanded by the Court. According to National-Socialist law, failure to pay such compensation within the time specified by the Court means the immediate exile of the person, with the type of exile being decided by the Court.

VIII: The eighth principle of National-Socialist law is that a public trial involves an accusation made by one individual against another individual before a Jury of twelve honourable individuals, with their being a presiding Judge. It is the duty of the Jury to judge the case on the evidence of independent witnesses, and after hearing arguments from the accused and the person who has brought the charge. The accusation must be supported by the evidence of independent witnesses: if there is no such evidence, the case is dismissed. It is the duty of the Judge to pass sentence according to the principles of National-Socialist law.

Thus, according to National-Socialist law, the people who should prosecute a case, and who should defend an accusation, are either the two individuals involved - accused and accuser - or members/relatives of their families. That is, someone accused of some dishonourable deed or deeds must either defend themselves in such a Court, or have a member/relative of their family do this. The same applies for the person bringing or making the accusation: they should if possible present their own case, or have a member/relative of their family present it.

It is also the duty of the person who believes a dishonourable deed has been done to them - or the members/relatives of their family - to find and accuse the person responsible, if such a person has not been seen and identified during the deed, and to find any witnesses to the deed.

National-Socialist law thus does not accept the absolute necessity of "professional lawyers" or "solicitors", regarding such a necessity as dishonourable and a negation of the liberty of the individual. All the proceedings should be understandable by ordinary people, and involve only the direct evidence of witnesses, whether or not a deed is dishonourable according to National-Socialist law, and whether or not such a deed has been done by the accused.

An independent witness is defined in National-Socialist law as a person who is not a member or relative of either the person accused or of the injured party, and who is not bound by an Oath of Allegiance to either the accused or the injured party, or to any member of their families.

Both the Judge and Jurors at such a trial must also be independent by the same criteria, with both Judge

and Jurors expected to have proved and be known for their honour by their deeds, their work, their service to the community.

IX: The ninth principle of National-Socialist law is that if a person who has suffered a dishonourable deed according to National-Socialist law has no living family members or relatives, then it is the duty of an honourable person in the community to act on their behalf, and so find and accuse the person they believe is responsible if that honourable person sees such a deed committed, or sincerely and justly believes that a dishonourable deed has been committed.

The person who so begins to act is bound by the rules of National-Socialist law: that is, they must present the case themselves, and can be challenged to a duel or a trial by combat by the person they accuse.

This honourable duty of acting on behalf of a person who has no living family members or relatives, or whose family members or relatives cannot be traced, or who for some honourable reason such as infirmity or sickness, cannot act on their behalf, may be undertaken by a public official appointed to undertake such duties, with this official being publicly known for their honour by their deeds, their work, their service to and on behalf of the community.

1. See also Chapter V (Folk and Fatherland) below.
2. The National-Socialist Code of Honour is given in Appendix I.



National-Socialism: Nature made manifest

By David Myatt

We who uphold the philosophy and way of life which is National-Socialism care about Nature in a profound way which most people today would not understand. We care in this profound and spiritual way because we understand or feel that we are part of Nature, that we belong to Nature in a special way. Thus do we know that we, as individuals, are not separate from Nature - for what we do, or do not do, what we think, what we are, affects Nature.

We affect Nature because we are Nature made manifest - we are an expression of Nature's change, Nature's evolution. We who follow the way of National-Socialism - the way of Folk Culture - revere Nature because we know, understand or feel how Nature exists in us. Nature exists in us through our folk, our ancestors, and through the fatherland, the homeland, where our folk dwells or where it settles. What lives in us, as Nature, is our culture, our folk, our fatherland; in a special way we are the land of our fatherland, as we are our folk - we are part of the organic, living whole which includes our folk, our land, the soil of the land, the trees growing in the soil, the creatures, the animals, the life, which exists in or upon this land. We even are the climate of our land - the sun, the rain, the clouds, the wind, the changing seasons. Because of this, we do not exist as separate individuals. Our very existence, as individuals, is bound-up with our folk and our fatherland - with our own Blood and Soil. Our folk, our fatherland - Nature herself - depends upon us to keep these things going, to keep them healthy, to nurture them and help them grow further. Thus are we born from our folk and our fatherland, and thus do we when we die return to them. Sadly, this feeling, this understanding, this reverence for Nature is seldom understood today. The majority of people of even our own folk are seldom part of the land in the sense of knowing it as a friend and valuing it as the means to be healthy and grow. They have no understanding or even sense of husbanding the land - of caring for it in a meaningful ancestral way. Furthermore, this majority is today mostly even unaware of who they are - they have little or no sense of belonging to their own culture, their own Aryan folk. The Aryan majority no longer respects the traditions, the way of life, of their ancestors - or even these ancestors themselves, for this majority has lost its connection with its Aryan past; they have lost, or are destroying, their own heritage as they are most certainly destroying their own people. Thus are they not only endangering Nature, but they are also destroying their own future.

An example will best illustrate what has become of the majority. This example concerns a village in a rural English county; what it once was, and what it is now. Less than a hundred years ago, this village was a small collection of cottages and farms. The farms themselves contained apple and pear orchards, and many fields of various crops. These crops had been found to be suitable to the type of soil in the area, and each year several fields were left "fallow" so that the fertility of the soil could be regained following a harvest. Naturally, given the orchards, the village and the surrounding area produced cider and perry - with every farm making its own. Indeed, cider was the regular and preferred drink in those days when the water itself was often suspect, and before tea drinking became common and affordable. The crops, when harvested, were taken to the nearby town, where there was a thriving market. At this time, most of the villagers worked either on the land itself, or in trades or crafts connected with them. For example, there was a village farrier, and a wheelwright.

There was a sense of identity among the villagers - they were, for the most part, proud to be from the area, and proud of their local ancestry.

Of course, it is easy to idealize such village life. But there was an awareness of and a real sense of belonging. Life, for most of the villagers, was often harsh, sometimes cruel. But there was real character in the people. There was a real, living, community which, despite the hardship - **or perhaps because of the hardship** - slowly prospered over the centuries. There was a real balance with Nature, with Nature - the seasons, and the soil - for the most part understood and respected, partly because old ways of doing things were carried on, with these old, ancestral ways having been found to be effective.

Today, in this village, this balance, this understanding and this respect for Nature no longer exist, even on the two farms which still remain. The village itself has grown tremendously. Over three score new houses have been built on land once owned by two of the farms. Dozens of trees have gone, and scores of hedges removed, to make way for these new arrivals. One of the other farms is no longer a "working

farm" - it is occupied by a "townie" family, and its Barns have been converted into houses, lived in by other "townies" who commute to the nearby city in their cars. The orchards themselves have gone (save for some apple trees in the garden of one of the farms on the edge of the village) as have the fields of crops. Nearly all the fields now grow the regulation wheat, in large fields made by removing boundary hedges so that machines can plant, cultivate and harvest more. And the tragedy is that this wheat often ends up stored in an enormous warehouse where it forms a tiny part of the great and never used European "wheat mountain".

Furthermore, even many of the few farmers who remain have lost their respect for and understanding of Nature, ploughing as they do almost to the hedgerow, spraying the fields as they do with dangerous chemicals, and tearing the heart out of their remaining hedges as they do when they recklessly flail away at the wrong times of year with mechanical flails: stripping the berries and buds off in Autumn and decimating the surviving buds in early Spring. Farming has become a business at worst, and at best an occupation. No longer is the land farmed to provide food for the people who farm, with the excess produce being traded for essential items. No longer is there an understanding of husbanding the soil: of caring for it, treasuring it, for the benefit of future generations.

Nearly all of the new villagers work in the nearby city and the nearby towns. They have little knowledge of, and even less understanding of, Nature and the land around them shielded as they are by their centrally-heated, electric-light houses with its running water and flushing lavatories, and conveyed as they are from place to place by their heated, rain-shielding cars. To such people, the place where they live is really irrelevant, as long as it is convenient. One of the few remaining attractions of the village is its lack of street lighting, on even the new estates of intruding houses. Thus can the beauty of the stars still be seen, at night, as there can still be a feeling of rural isolation in the darkness. But of course, the majority of people find this darkness - this intrusion of Nature - dreadfully "inconvenient" and have petitioned the local Council to install street lighting, which doubtless the unfeeling townie technocrats will, in time. Meanwhile, many of these village residents have installed intrusive high-power "security" lights on their houses, so keen are they to dispel anything which is natural.

In particular, the lives of these people are not connected to Nature: they do not depend on Nature, on the soil, the land, around them. Instead, their living depends on the business, the industry, the commerce, of the towns and cities, with such business, such industry, such commerce being for the most part unnecessary and unnatural, existing only to provide more and more unnecessary luxuries and goods, or existing only to implement abstract political and social policies totally unconnected with the land, and the way and traditions of their ancestors.

To such modern people what matters is not a feeling of ancestral blood, just as such people do not care about or even know, Nature herself. To such people what matters is not being of English blood, but being comfortable and fulfilling their own desires. Such people have no understanding of Blood and Soil: they do not care about their own land and their own folk, as is so evident in their complete indifference to the invasion of their land, their country, and evident in their complete disregard for the continuing destruction of Nature. All they really care about is fulfilling their own selfish desires; they care about "being happy"; they care about their personal comfort and desire to "have a good time". They do not want folk culture and tradition, as they do not understand, never mind uphold, such civilizing concepts as honour. What is the abduction and rape of an English girl by a gang of cowards to such people? What is the loss of one more oak tree to such people? What is the loss of another mile of hedgerow? What is the intruding, polluting noise of vehicles to such people? What is the real darkness of a rural night to such people? What is the destruction of the life-giving soil by chemicals to such people? What is the meaning of the soil, the trees, the clouds, the sun, the seasons to such people?

Such people may want some "local character", some "local history and heritage". But what they want, and what they get, is a lifeless, commercially made "tourist-type" character, and a dead heritage. They no longer aspire to add to their ancestral heritage - even if they did understand it as their own heritage. The blood, the spirit, the history of the English land around them and which they dwell in does not live in such people - for such people could not even contemplate shedding their own blood to defend such a land. They have no deep, spiritual love for it; no unspoken bond with it. It is not part of them and they are not part of it.

It is one of the aims of Folk Culture to return to others the understanding of Nature which is necessary if our folk, our ancestral race, and Nature herself, are to survive and evolve further. This understanding is manifest in folk and in fatherland; in Blood and Soil. It is manifest in the respect and the reverence which we who uphold Folk Culture feel for Nature, and it is evident in the duty each and every folkist has to their own folk and the land where they dwell. This duty is to keep their folk as a distinct group, and enable it to

evolve, by marrying only among their own kind and by striving to create a homeland, a fatherland, for their people, a homeland which they treasure and respect and even revere because it is there that they belong and have their being.

Of all those people who today profess a concern for and understanding of Nature, only National-Socialists are really concerned, and really understand - for without an awareness of the importance of folk and fatherland there is no understanding and no genuine concern for Nature and these, her natural and most important, creations.



Some observations on personal conduct

By David Myatt

What the Way of National-Socialism Is:

First, let us be quite clear what National-Socialism *is*. It is the way of Adolf Hitler and the warriors of the SS: that is, the Way of personal honour, the Way of duty to the community before self-interest and self-gratification, and the Way of steadfast loyalty unto death.

Thus, National-Socialism is the Way of the noble individual - the individual who is civilized, decent, fair-minded, idealistic and who seeks to aid and further evolve their own culture.

The true National-Socialist seeks to do what is noble, right, decent, and idealistic. A true National-Socialist tries to set an example for others to admire and follow.

All of this arises because the Way of National-Socialism is *ethical* and moral - it has its own unique ethics, based upon honour. Thus a National-Socialist warrior is not someone who simply desires or is trained to fight. Neither is a National-Socialist warrior someone who just takes part in some combat or belongs to some professional Army. Rather, ***a National-Socialist warrior - like all National-Socialists - is someone who lives by the high ethical standards of honour, loyalty and duty and who is prepared to die in the service of those standards.***

We must be quite clear what such ethics mean in practice. They mean that the ends do not justify the means. A true National-Socialist would only ever use honourable means and methods - for anything and everything else is simply unethical - it is wrong. Honour can only ever be achieved through honour just as civilization can only ever be created and maintained through civilized means: those who cannot understand this do not understand what honour and civilization are.

You either know what honour and fairness are - you *feel* them in your heart and your very being - or you do not.

What the Way of National-Socialism Is Not:

1) A true National-Socialist does not act in a cowardly or unfair way. Thus a National-Socialist would not, for example, be part of a gang which attacks one person, regardless of the culture, way of life, religion or race of that person, and regardless of what that person is alleged to have done or even may actually have done.

A true National-Socialist admires toughness and the combative warrior spirit, and seeks to be tough and combative in a warrior way, but they always seek a 'fair-fight'. Several individuals attacking one individual is simply unfair.

Nothing justifies a person or persons being unfair or acting in a cowardly manner. One of the things which makes a person a true National-Socialist - a follower of Adolf Hitler and admirer of the SS - is *self-discipline*: that is, an individual using their own will to do what is noble, right, decent, and idealistic. If a person cannot use their own will to stop themselves from being unfair or acting in a cowardly way, then they are not true National-Socialists: they are simply weak individuals who lack the noble character which all true National-Socialists have or strive to have through using their will. In brief, a true National-Socialist puts the noble ideals of the National-Socialist way of life before their own personal desires and feelings.

2) A true National-Socialist does not spread rumours or make or repeat any personal allegations about any individual or individuals because such conduct is dishonourable - it is *unfair*.

A person of strong character - that is, someone who puts noble ideals before their own feelings and desires - keeps his/her opinion of others to themselves, and only makes a personal judgement about an individual when they have personally met that individual.

It is only individuals of weak character who "cannot keep their mouths shut" and who repeat or who make-up rumours and allegations about someone. Once again - nothing justifies a person being unfair: not what you personally may intensely believe about someone. You must put the ideal of fairness, of honour, before your own personal belief and even your own personal desire to seek revenge or whatever.

3) A National-Socialist does not approve of or take part in any act or acts of cruelty toward either humans or animals because such cruelty is uncivilized - it is cowardly, unethical and unfair.

Thus, a National-Socialist would never torture any person, even if such a person is a sworn enemy and even if by such means some "valuable information" could be obtained. Torture is simply unfair. To be humane is to be fair and thus civilized.

Furthermore, true National-Socialist warriors do not condone those modern methods of warfare which by their nature are cowardly and dishonourable. These methods include aerial bombing of civilian targets, and most modern technological warfare itself where the "enemy soldiers" (and often civilians) are targeted by weapons fired from a great distance, without the warrior being at risk, and able to personally confront the enemy.

The true National-Socialist warrior prefers combat to modern warfare. The essence of combat is personal knowledge of the enemy - the enemy is known to you, or there is chance to personally confront the enemy and have dialogue with them and possibly honourably settle the dispute, and there is a principle of honour involved in the dispute.

The essence of modern war is the impersonal idea of "the enemy" who is not personally known to you, with there being no chance given for any dialogue with them, and with the war being about impersonal, abstract things such as the government of one nation having declared war on another nation, for some political or economic reason. Furthermore, war involves propaganda - the demonizing of "the enemy" and thus dishonourable deceit.

4) A National-Socialist does not lie, cheat or steal because such things are dishonourable, the sign of a weak character - of a lack of personal will: of an individual placing their own personal needs, feelings and desires before the noble ideal of honour.

5) A National-Socialist respects people of other cultures, and strives to treat them in a courteous and fair way.

6) A National-Socialist does not give in to temptation and do something ignoble, unethical or selfish, for example just to "fit in " or be "one of the lads" or because friends expect it. Rather, a National-Socialist uses their will to do what is noble and idealistic, regardless of what others expect, do or say.

The most fundamental principle of the way of National-Socialism - and of civilization itself - is that an individual can change themselves for the better through a triumph of individual will.



Why I Admire Adolf Hitler

By David Myatt

I admire Adolf Hitler because I know he was a *good* man - a noble, idealistic man who strove hard to create a better way of life for his people. I have seen past all the lies which have been told and are being told about Adolf Hitler - and I know he was not the person his ignoble enemies have portrayed him to be. I admire Adolf Hitler because I know he gave back to the German people, whom he loved and cared for, their dignity, their honour and their freedom. I admire Adolf Hitler because he created and led to victory a revolutionary Movement whose ideals were and are important not only for the German people, but for all Aryans: for all who are Caucasian by race.

This Movement which he created and led lives on today. It lives on in we who are proud to call ourselves *National-Socialists*. I am a National-Socialist because I want we Aryans, as a race, to win back the freedom we have lost. I am a National-Socialist - a follower of Adolf Hitler's National-Socialism - because I want our Aryan peoples to live in a noble, honourable way in a noble and honourable society.

Adolf Hitler and his National-Socialism are not what their enemies have made them seem to be. The truth about Adolf Hitler and his National-Socialism has been obscured and suppressed for over fifty years. I know that National-Socialism represents something noble and good. I know that National-Socialism is a movement *for* Aryan freedom and honour, and *against* the politically-correct anti-Aryan tyranny of the present.

In my own life I have known and experienced beauty and harmony. This beauty and harmony has been conveyed to me, for instance, in sublime and civilized music, such as that written by J. S. Bach. It has been experienced on a warm sunny Summer's day in the English countryside when I have walked over moors and heard larks singing. It has been conveyed to me by the warm smile of a vivacious Aryan woman and the trusting gentle smile of her young Aryan child holding her hand tightly as they walked one Autumn's day by the banks of a river. This beauty has been conveyed to me as I stood listening to a boy's choir singing the Church music of centuries past in an ancient Cathedral

In the many such moments of my knowing and experiencing such beauty and harmony I have sensed that this is how life *should and must be*: that life can have and should have such goodness. And in many of these moments I must admit that I, a man, have often been moved to tears, captivated by a noble vision, an innocent enthusiasm, just as I have sensed that there is an order, a purpose, to life itself. To me, National-Socialism can make this noble vision real. To me, National-Socialism is a means to create a better world, a more noble, more just, more fair way of life. I understand National-Socialism as a practical means of taking us beyond the mundane world we now live in: a practical means to alleviate or end the suffering, the badness, the unfairness, which now afflicts our present society and the world itself. Of course, many will say that I a rather naive, impractical idealist. And, of course, I am. But I have at least tried to make my noble vision, my noble dreams real, as I know that I must continue to try - despite the difficulties, and despite the lies which have been told and which are being told about the man I admire and his Movement which I belong to.

I know the majority of my own people believe these lies. I know they do not understand National-Socialism as representing something good and noble - something civilized. I know that, because of the lies they have been told, they do not associate National-Socialism with a yearning for freedom, for fairness and for the harmony of order.

I also know that they are unlikely to be convinced or persuaded by such words as these which I now write. But I must try. I must seek to convey what I know and understand to be true, for by doing so I keep alive the passion for Aryan freedom and Aryan honour which lives within my own heart. By writing and speaking such words as this I express the essence of National-Socialism itself - beyond the political slogans, beyond political programmes. I give voice by my words and life to the *noble idealism* that inspired Adolf Hitler and his National-Socialist movement, and which still inspires all those who call themselves National-Socialists.

Fundamentally, I admire Adolf Hitler, and am a National-Socialist, because I desire to live, among my own kind, in a flourishing civilized Aryan society which is dedicated to freedom and to fairness. I desire to live in a society which values and upholds honour and which has an evolutionary, noble purpose, and which thereby continues the work of Nature and so creates ***better, more evolved individuals***. Such a society would be in harmony with Nature herself.

I am a National-Socialist - a follower of Adolf Hitler - because I dislike and often intensely hate the decadent, unfair, ignoble world of the present with its crime, its drugs, its squalor, its pettiness, its materialism, its lack of idealism, its total lack of understanding of the noble, evolutionary purpose of life itself.

In essence, I am a National-Socialist because I care about my people and the civilization, the noble Aryan culture, they have created. And I want my people to survive, to flourish, to be noble and to live in freedom.



The secret of Adolf Hitler

By David Myatt

What was Adolf Hitler's secret? The secret that enabled an unknown soldier, with no money or influence, and only a few friends from his Army days, to triumph against all the odds and become the leader of Germany after only 14 years of struggle? What is this secret which we in these dark days for our race might learn and use to help us in our own struggle?

His secret was really very simple. His secret was that he genuinely cared for, and loved, his people in a selfless way. So it was that he devoted the whole of his adult life to his people and lived by the principles which he, and the political organization he created and led, propounded in public.

In his own private life he was frugal; he was always spontaneous with people and never once tried to cultivate or uphold any sort of 'public' image. He really was "a man of the people".

He triumphed against all the odds because over the years of his struggle more and more of his people liked him, and felt he was a good man who had their interests at heart. He did have some extraordinary gifts - such as his ability to speak in Public; his resolute determination and his superb memory. But most of all he was a simple, unspoilt and uncomplicated man. He won his victory because of his own personal character, and the foundation of his personal character was this simple love of his people. Indeed, his very reason for living was to care for and help his people.

The love which Adolf Hitler felt and expressed for his own people is what made him so popular and so loved by the German folk of the time. And it is the truth about and memory of his love that his Zionist enemies have striven so hard to destroy with their ignoble and hateful lies about him, his Movement and his Government. If we want to express the truth about Adolf Hitler we must express the genuine and selfless love and concern he felt for his own people.

The secret we can and indeed must learn from him is this simple, uncomplicated and genuine love for our people.

This love comes before any political programme. This love comes before any rhetoric and before any 'propaganda'. This love comes before any political demonstration. This love comes before any thought or mention of "hating enemies". Above all, it is this simple, genuine and uncomplicated love for our own people which should and must motivate us to act in a political way.

If we feel and try to express this love, this concern and care for our own people we can and will win. For it is the lack of this love which has made us fail for the past sixty years.



The divine revelation of Adolf Hitler

By David Myatt

Preface

The divine revelation of Adolf Hitler is expressed in the religion of National-Socialism. This religion is outlined in my *The Religion of National-Socialism*, to which this present work is a companion volume. These two works form a practical guide, or handbook, to the religion of National-Socialism. D. Myatt, Oxford, 106 yf

Introduction

The National-Socialist religion is pantheistic and thus pagan. That is, the supreme or suprahuman Being - which National-Socialists call 'the cosmic Being' - is manifest, and thus exists in, all of the cosmos, and is especially manifest in Nature and we ourselves, as thinking, rational, civilized, honourable beings. Thus, all of Nature is held to be a manifestation of the divine, and is thus treated with respect.

Furthermore, we ourselves are this Being made manifest in a special way. A simplistic (and somewhat inaccurate) analogy would be to consider Nature, and all of her creations, as containing the 'heart' or spirit of this Being, and we ourselves, as human beings, as possessing a part of the mind or consciousness of this Being.

The laws or processes of Nature - and the reasoned insight we possess as thinking beings - are the means whereby this Being can be understood. In a fundamental sense, this Being is the order of Nature, and the order which we, because of our evolution, have brought to our world as thinking beings. *Race* is one of the means whereby this Being is made manifest, for race is how we have evolved to be who we are; it is how this Being has made us what we are; it is the essence of our humanity, as outlined in *The Religion of National-Socialism*. In the personal sense, the ideal of *honour* is how this Being functions or exists in us. Thus, an honourable individual is a religious individual, undertaking or doing the will of this Being.

Our purpose, as individuals and as a species, is to continue to evolve, as distinct races, by pursuing or striving for excellence for ourselves and for our folk or race - for thus we appropriate and understand more and more of the divine and bring a reasoned order to chaos. This creation of 'reasoned order' is civilization. Our ultimate purpose, and ultimate Destiny, lies in bringing order to the cosmos itself - in exploring, discovering, colonizing and thus appropriating to our consciousness, the vastness of the cosmos. For by doing this - by creating galactic and supra-galactic civilizations - we are doing the divine will of the cosmic Being. What is evolutionary, honourable and ordered, enhances this Being and thus we ourselves, who are part of this Being. What is anti-evolutionary, dishonourable and chaotic, undermines and harms this Being and thus undermines and ultimately harms us, as a species. Thus if we aid this Being - if we aid Nature and the process of evolutionary change toward higher forms, higher existence - then we ourselves, as individuals and collectively as a race or folk, will benefit and prosper. If we do not aid this Being, then we ourselves, our folk and our descendants, will inevitably suffer. Wisdom is understanding or knowing that our own good fortune, that of our descendants and that of our folk and race, depends on aiding this Being, and in understanding or knowing that misfortune, for ourselves and/or our descendants and our race, will arise from not aiding this Being.

Expressed simply - by aiding this Being, we create a future for ourselves, our race and our species; by not aiding this Being, we deprive ourselves, our race and our species of a future.

The National-Socialist religion is not a religion of meekness, and neither is it a religion of prayer or supplication to an all-knowing, all-powerful deity. It is basically an acceptance of our own role 'in the cosmic scheme of things'; an understanding of how we can fulfil our purpose in life and aid evolution and the cosmic Being. It is a knowledge or insight of this Being itself - of how it is beyond us, as individuals, how it exists and lives and how it can be harmed. There is not and cannot be any 'rituals' or any magick which can appropriate, presence or summon forth the 'power' of this Being. There is not and cannot be any prayer to this Being as there is not and cannot be any meek humbled reverence before this Being with ourselves cast as 'sinners'. Similarly, this Being does not 'know' everything in the sense that a monotheistic God is supposed to 'know' everything. These things are not and can never be because this

Being is not separate from us, as a living entity, anthropomorphic or otherwise, which exists by itself in some 'heaven' or wherever. We *are* this Being, and this Being is us, in a way which we cannot, as yet, conceptualize but can only experience or feel.

Moreover, this Being cannot do 'miracles' which contradict the natural order because this Being *is* the natural order; this Being is Nature and the patterns and order which govern or control the cosmos.

In a very important sense, the National-Socialist religion expresses all the wisdom which we have attained over thousands of years because we are thinking beings who through a striving for excellence have continued to evolve. This religion also expresses in a profoundly spiritual and practical way, what is necessary for us to continue to evolve toward and into higher beings. It is crucial to our survival as a thinking species.

I: The Revelation of Adolf Hitler

The unique, divinely given, Destiny of the peoples of this world was revealed by Adolf Hitler. This unique Destiny - given by the cosmic Being - is *to civilize*: to create order from chaos. Or, expressed another way, to bring the light of the cosmic Being into the world.

According to the religion of National-Socialism, the cosmic Being has endowed our human species with those qualities which are necessary for a higher, more conscious, order to be created here on this planet.

These qualities are the ability to be inventive, and noble character. Fundamentally, civilization - the creation of a higher, conscious order from a primitive, more chaotic way of living - means individuals who possess noble instincts who have the capacity to be heroic, creative and inventive.

Our Destiny to continue with our civilizing mission - to create new, and more advanced civilizations, by creating noble societies dedicated to high, numinous, ideals. Our task, our purpose in life, is to learn, explore, discover, invent and bring order to chaos. Part of this involves creating a new *Galactic* civilization by exploring and conquering that final frontier which is Outer Space.

To enable this Destiny to be achieved, our human races and their separate cultures must firstly be preserved, and secondly, extended. That is, people must dedicate themselves to living in a National-Socialist way so that a more noble development of all races can take place. *To fulfil our Destiny we need to continue with the upward work of Nature by creating new races of higher beings.* Only by doing these things can we aid the cosmic Being and thus the natural order which this Being is. In a fundamental sense, a noble race, living according to the National-Socialist principles of honour, loyalty and duty, are the eyes, and the consciousness of this Being - the means whereby this Being can create more order and become more aware. Each noble individual is this Being made manifest, and it is the duty of every person to live in such a way that this divinity is preserved, honoured *and extended*. The pursuit of excellence, by noble individuals and a noble societies, is the means whereby this divinity can be extended. We, as individuals, are the cosmic Being made manifest.

The National-Socialism of Adolf Hitler is a practical means whereby we can honour and extend this divine Being by striving to preserve and extend our unique races. National-Socialism is a means whereby we can create a divine society, here on this planet, dedicated to continuing the upward work of Nature.

To live in this way, there has to be a spiritual revolution. Noble individuals will have to struggle to create a New Order, for at present the majority of them live profane, decadent, lives dedicated to ignoble materialism. The majority of people today have little or no awareness or understanding of their unique heritage and their unique, divinely given Destiny, as they have allowed themselves to be enslaved by those who, for their own dark ends, are the enemies of nobility and honour and thus the enemies of the cosmic Being. These enemies represent disorder, and chaos, as honourable individuals upholding the importance of race represent order and the divine Being.

For the Destiny of our species to be fulfilled, there has to be a holy war against all those who oppose National-Socialism, for only by winning victory in such a war can a National-Socialist society be created. Those who oppose National-Socialism are - whether they are aware of it or not - undermining our very humanity as they are undermining and destroying order and civilization. As such, they are trampling upon and trying to destroy everything which is divine and sacred.

Individuals aware of their Destiny - and thus followers of Adolf Hitler - will never compromise with such enemies, for the triumph of the enemies of National-Socialism will mean the destruction of racial diversity itself, and this cannot be allowed to happen for this would mean a return to the darkness of chaos.

II: Why National-Socialism is a Religion

1) Because the life and death of Adolf Hitler were a *revelation* of the supra-human cosmic Being. They were a means whereby the cosmos revealed, and made conscious, our Destiny to continue the upward work of Nature by creating new, higher, races of beings and a new Golden Age, a divine society, here on this Earth.

2) Because National-Socialism is a practical code of individual living; a means of inner transformation. It is an all-encompassing spiritual *Weltanschauung*, or 'philosophy of life', transcending the political.

3) Because it is *numinous* and *archetypal* - possessing the power to inspire, to transform individuals, make them aware of what is divine, and because it represents what is numinous.

4) Because the blood of its many martyrs, who died for it, has created a sacred bond among its present-day adherents.

5) Because it offers us, as individuals, a means to achieve Immortality if we give our lives to aid its divine mission.

Religion is defined [Oxford English Dictionary] as: "Belief in or sensing of some superhuman power or powers; a system defining a code of living..." Fundamentally, and unequivocally, National-Socialism is a modern, *living*, religion, of vital importance to our future as a species.

The enemies of National-Socialism already treat National-Socialism as a religion - they continually express their concern about places connected with Adolf Hitler and his German followers becoming 'shrines' or places of pilgrimage for National-Socialists, as they do try to have destroyed or they have destroyed these places, such as the Berghof and Spandau prison.

All present-day States where Aryans are in the majority, actively persecute National-Socialists, as many States have draconian legislation which allows them to imprison National-Socialists for simply avowing National-Socialism. No public display of National-Socialist emblems or banners is allowed, as National-Socialists cannot assemble to celebrate their festivals. Public meetings and gatherings by National-Socialists are banned or broken up by the authorities, as any person found to be or who admits to being a National-Socialist, is harassed and intimidated and risks losing their employment. Anyone thought to be sympathetic to National-Socialism is so treated, and a total censorship has been imposed, so that only items, books, programmes and so on critical of National-Socialism are allowed to be produced. Basically, all these States *fear* National-Socialism and its Aryan revelation, as they are all committed to waging a war to try and destroy National-Socialism by whatever means they can. National-Socialists have become a persecuted, religious, minority in these countries. The majority of these States have made it illegal for National-Socialists to try and gain converts. National-Socialist literature is banned, and anyone found to have such literature in their possession can be sent to prison.

All modern States fear National-Socialism because all modern States are profane; they are either (1) controlled, overtly or covertly, by those who are opposed to the divine ethnic policies of National-Socialism; or (2) they are dedicated to selfish, decadent, materialism. All these States are thus anti-evolutionary as their profane policies encourage chaos at the expense of order. As such, they are all detrimental to the cosmic Being - to what is sacred and divine. Progress, and evolution, lie in overthrowing, or destroying, all these profane States and structures and replacing them with an entirely new type of society based on ethnic foundations and the noble principles and ideals of National-Socialism. Anything other than National-Socialism is, at best, a decadent compromise, and, at worst, harmful to our species. Anything other than National-Socialism is profane and will assuredly undermine and then destroy our very humanity.

Fundamentally, there cannot be any compromise - there is either a genuine National-Socialist society, Reich, or State, or there is chaos and disorder. This is either civilization - or there is barbarism.

National-Socialism is a religion because it totally rejects any compromise with the profane decadence of present-day living. That is, it upholds and teaches a spiritual way of life - revealing to individuals the meaning of life. According to National-Socialism, the purpose of individual life is to strive to continue the work of evolution: to strive for personal excellence and to strive to preserve and extend one's unique and important race. This striving is civilizing and human. Anything else is barbaric, inhuman and profane.

III: The Problem of Evil

Since National-Socialism considers the cosmos to be a unity, there is no problem of evil in National-Socialist cosmology or 'theology'. What exists, is either evolutionary, or anti-evolutionary. Evolution is a change toward increased order. What is anti-evolutionary is a change toward disorder or chaos.

Evolution may be considered to be positive, and anti-evolution, negative, and while evolution and thus order is beneficial to us, as beings who exist on this planet in our particular solar system, it cannot exist without what we describe as its opposite. Order arises out of chaos, and it returns to chaos in a natural way. However, it has to be understood that in the cosmic sense there is no division - one is necessary for the other; one creates the other, or makes the change of the other possible. There is a fundamental dialectic involved in this process - order arises; this order declines over time with the intrusion of chaos; and from this decline, further order arises.

National-Socialism has a concept of the cosmic Being - it understands Nature, and the cosmos itself, as a type of Being, something which is alive; which has existence, and which creates, or causes, or gives birth to, other beings, such as ourselves.

The cosmic Being is a striving to create and maintain order from the natural chaos which exists and which would exist without this cosmic Being. The order or life which exists in our physical universe is an expression of the very life of this cosmic Being. We ourselves are this Being made manifest in our particular physical form, and we have evolved because of this cosmic Being. Over vast aeonic spans of time we have evolved consciousness.

Our consciousness is a means to maintain and increase order and thus intervene in the natural, unconscious, process of the dialectic of change. Consciousness gives us the ability to *enhance* order, and thus continue with the work of the cosmic Being. Fundamentally, civilization like race, express order - they express a higher form of existence.

We are inextricably bound with this cosmic Being; we *are* this Being, and we can either aid this Being, or harm it. The vitality, or essence, of this Being is the creative force, or energy, which produces order and which thus causes evolution. The existence, the health, the future change of this Being depends to some extent on us because we are the very eyes, the very consciousness of this Being. We are also its soul - we express the desire of this being to continue with evolution; we are the desire of this Being to improve ourselves, to expand outwards into the universe and explore and discover and so increase the knowledge of this Being, bringing order to chaos.

We represent - or rather we should represent - order. Our unique Destiny as beings is to create order from chaos; to be creative, inventive, discovering, evolving beings. Furthermore, of our own species, we Aryans are special and unique because we have special qualities - we at present possess more of this divine Being than other races; we are more advanced; more capable of fulfilling the Destiny of this Being. Indeed, this being has made us special and given us a unique Destiny - to civilize; to strive for excellence and so bring order to the cosmos itself. We have evolved, or been created, to do this. However, to create order, there must be struggle - a striving - for otherwise the natural entropy of chaos will bring about the decline of order and its ultimate destruction. While this decline often produces even more and higher evolution, even better order, if there is a *total* destruction, a new order cannot possibly arise. There would be only and forever chaos. Thus, while evolution and order arise from chaos, and change and decline follow from this order, with often a new, higher, order arising because of this decline - this renewed intervention of chaos - were every form of this order to be destroyed, were what produces that order to be destroyed, there would be no future order, only permanent chaos. Hence, while chaos is natural and indeed necessary, it is also necessary and indeed vital for order to continue.

For example, it is natural and indeed necessary for us to create order - a particular civilization - and for this particular civilization to decline and be destroyed over time. This decline and destruction re-vitalizes, creating opportunity for more order; more vigorous change. But if race, and **the living, vital, culture which derives from it through a triumph over adversity** were to be totally destroyed in some way, such future order would be impossible, and chaos would finally and forever triumph because what could create order from that chaos - culture with its honour, excellence and triumph over adversity - would have been destroyed.

In a profound way, we as different races - with our different cultures - can make future evolution possible; we can keep the cosmic Being alive and so keep alive the possibility of future order. This requires us to

quest for excellence, to struggle for order; to fight against chaos: the tendency within ourselves to do what is selfish, ignoble and wrong.

Were we to cease to quest, cease to strive for order, cease to strive to do what is honourable and cease to forbid what is dishonourable, then chaos would return, with future evolution made impossible. Without us - without our understanding of honour, reason, excellence and identity - the cosmic Being would die. We, when we are true to ourselves as civilized human beings, are special because we are the very essence of this Being. This brings us great gifts - but also great responsibilities.

Fundamentally, evil, as an abstraction, does not exist. What does exist is chaos. Chaos can be described as the primal, or primitive, state of existence. Evolution, or order, arises from chaos, as it naturally returns to chaos over causal time, if there is no further creative, or evolutionary, input, or energy.

For us as beings, what increases or enhances order are individual *character* and *ideals*. Character means an individual will being channelled by a noble instinct or a noble ideal, and the most fundamental means whereby order is enhanced in individuals is *honour*. Civilization - or order on a large scale - itself derives from honour; it is honour made manifest in a practical way; it is the creation of a society based on the noble ideals deriving from honour.

What is good is what is honourable; what is bad is what is dis-honourable. What is honourable creates or enhances order and evolution; what is bad undermines or destroys order and evolution.

In the abstract sense, what is 'true' and real is what is observed, or what is established by observation; what is known or discovered by reasoned observation. In the personal sense, what is 'true' is what is honourable; what is false is what is dis-honourable. Thus it is honourable to be truthful and honest; dis-honourable to be dishonest and lie.

By being honourable, by upholding noble ideals such as duty and loyalty, and by striving for excellence, an individual enhances the vitality, the life, of the cosmic Being itself - they uphold order, and participate in the evolution of the cosmos. Thus they are fulfilling that which they were born, or created, for. By being dishonourable and by ignoring duty and loyalty, a person is actively undermining order, and causing chaos - they are harming the cosmos itself.

IV: The Duty of National-Socialists Toward Other Races

National-Socialism is special because it is a manifestation, here on Earth, of divine wisdom: an expression of the will, the truths, of Nature and the cosmos. Part of this divine wisdom is the truth about race, and the culture which different races produce. A National-Socialist strives to make this truth real in a practical way by aiding and seeking to preserve and extend their own race and culture.

This, however, is not a license to subjugate, abuse, hate, manipulate, or destroy, other races, whatever the type and state of their current society and culture is. Neither is this truth an excuse to consider some races as superior, and some inferior. Rather, it means we National-Socialists have a duty to guide and lead other races toward the divine revelation of National-Socialism - that is, towards (1) the spiritual importance of race; (2) an understanding of the importance of striving for excellence; and (3) a striving to advance each race. This is essentially a civilizing mission - it does not mean 'patronizing' other races, as it does not mean interfering in their affairs. Rather, it means each race developing its own unique ethnic society, or State, under its own leadership, with this society being independent, free, and firmly based on the National-Socialist principles of honour, loyalty and duty. Given the creation of such a society by noble, idealistic leaders among a particular race or ethnic group, then that particular race or group can evolve of themselves.

It is a fundamental tenet of the religion of National-Socialism that all of Nature's creations have the capacity or potential to change and evolve - for that is the nature of living beings. We, as a species, are unique because we can *decide* to change - we can creatively intervene in the process of existence. Fundamentally, civilization means being or becoming aware of those things necessary in order to live life in a higher, more evolved and thus more noble, way, and implementing these things on the practical level by creating a new way of living. This, in essence, is the civilizing mission of National-Socialism - making others aware that we can evolve, and showing them how it can be done in a practical way.

Furthermore, no one race has a monopoly on goodness, or creativity. There is a good and bad in all races, just as there are inventive people in all races. National-Socialism desires each race to have its freedom - its own honourable society - where its unique culture can be safeguarded and extended. Each people must create a National-Socialist society of their own.

Aryan National-Socialists

For example, what is vital for Aryan National-Socialists, is to create our own Aryan National-Socialist society by converting other Aryans to our cause and by partaking in the holy war that is necessary to overthrow the present profane System which exists in all Aryan countries. ***What is urgent and necessary is for us to preserve our own endangered Aryan race, and free our people from the perfidious slavery they now endure at the hands of our profane enemies.*** Once we have this society, and once its existence is secure, then we can turn our attention to other things of importance to our future development. One of these is an alliance with other nations or States for the mutual benefit of both - and the future creation of a federation of independent National-Socialist ethnic homelands. This ideal of a federation is of the races of this planet, having created their own independent ethnic homelands, co-operating together for the purpose of securing the existence of these homelands so that the next stage of our development, as beings, can take place. This stage involves the pursuit of the ideal of a Galactic Empire. This ideal is the means whereby we can continue our upward evolution. It and it alone provides us with the challenges which can create many new races of higher beings. But in order to do this, in order to implement this ideal in a practical way, we need first to create an Aryan National-Socialist homeland. It has to be understood that one of the things necessary to ensure the creation of our own Aryan National-Socialist society is the understanding, by Aryans and other races, that National-Socialism means independent racial or ethnic States and not the subjugation or destruction of other races. National-Socialists have to make it clear that their religion means and implies the preservation and extension of race, and that race, and *racial separation*, expresses the will, or workings, of the cosmic Being. Furthermore, it has to be made clear that the future striving or struggle that is necessary in order for us to continue to advance and evolve, can and must be done in a positive, idealistic way as befits the conscious understanding, or wisdom, we have now attained due to thousands of years of civilization. This positive, idealistic striving - appropriate for our future as thinking warrior beings - is the striving to create a Galactic Empire: the exploration, conquest and colonization of Outer Space.

All National-Socialists should strive to treat members of other races with courtesy and dignity, and thus behave in a noble and honourable way toward them. It is one of the tasks of the religion of National-Socialism to make individuals aware of honour, and build new societies based on this most noble of ideals. Ultimately, National-Socialism seeks to create a totally new world of ethnic homelands composed of individuals who strive to uphold noble ideals and who strive to live in an honourable way. This requires a holy war against those things and those people, of whatever race and creed, who uphold and champion decadent, profane and dishonourable ideas and ways of living.

Such a striving, such a war, not only gives meaning to the life of the individual - it is the meaning of the life of the individual. For striving and the quest for excellence is never done; through it, life is enhanced, and the cosmic Being made manifest. Through it, we can attain to another realm of existence, so achieving immortality.

The first task of Aryan National-Socialists is to create an Aryan homeland, and thus a National-Socialist society or Reich. The second task is to secure the existence and future of this homeland, and thus secure the future of the Aryan race itself. The third task is to begin to pursue noble, idealistic goals and thus extend the Aryan race itself, continuing the glorious work of Nature by creating a new type of person, a new race of higher beings. The fourth task is to revolutionize this world by converting other races to the glorious, divine wisdom which Adolf Hitler has revealed to us - the spiritual importance of race, and the civilizing power of noble personal character - thus enabling them to create their own ethnic homelands dedicated to civilization. The fifth and final task of National-Socialism is to seed ourselves through the Galaxy, bringing order to chaos, so beginning the task of revolutionizing the very cosmos itself. All of these require individuals to live in a National-Socialist way by upholding the nine fundamental principles of National-Socialism as they require those who are already National-Socialists to actively convert others and actively work for the practical implementation of National-Socialist ideals.

V: The Question of God, and Gods

The cosmic Being which National-Socialism upholds as the suprahuman power guiding or controlling our lives and thus giving us our Destiny, is not God as the term 'God' is normally understood. The term 'God' now signifies the male, anthropomorphic, monotheistic deity or power associated with the Occidental, life-negating religion of Christianity. Accordingly, this term cannot be used and should not be used to describe the suprahuman power which National-Socialists believe in.

The term 'Cosmic Being' accurately describes and names the divine presence of National-Socialism. This supreme Being is manifest in the creations which exist on this planet of ours - in Nature, and in we ourselves. It is also *potentially* manifest in the cosmos - it exists, as yet without consciousness, in the stars of our galaxy and other galaxies; in the planets around some of those stars and in the creations which exist on some of those planets.

This Being cannot be conceptualized. It can only, at present, be experienced or felt in one or more of its manifestations. It is manifest in the living pulse of life - it *is* this pulse, this energy of existence which causes change and thus brings evolution and order from chaos. It is manifest in the *numinous*, the beautiful; in what is excellent, and what reveals or makes known the unknown - knowledge and discovery themselves. For all such things are this striving for order made manifest.

Because of this, what exists naturally - and what comes into existence through a conscious striving for what is numinous, beautiful, and excellent - is divine. Thus by reverencing, upholding and enjoying the physical creations of Nature, we are upholding and partaking of this cosmic Being. There is no division between the 'physical world' and the spiritual world, as in other religions like Buddhism and Christianity, with the physical often regarded as sinful and a hindrance to the attainment of spiritual progress. Thus, these religions have only an incomplete concept of the cosmic Being, possessing no genuine understanding, no genuine revelation, of the divine, as is so evident in their complete disregard of the spiritual importance of race, in their disregard of the noble values like personal honour and in their disregard of *reason and discovery* as a means whereby the cosmic Being can create more order from chaos.

Quintessentially, the revelation of Adolf Hitler is a most important revelation of the cosmic Being: of the purpose of the cosmic Being. We have been given a unique mission by this, our cosmic Being. To create a Golden Age, so continuing the work of creation, and so taking ourselves out into the cosmos itself. ***We are the means whereby the cosmos can evolve - for we, as conscious, rational, civilizing, beings striving for excellence, are the means whereby the cosmic Being lives.*** By creating order here, in terms of civilization, and by taking ourselves out among the stars, we create a type of life that did not exist. We are, when we do these things, the growth of the cosmic Being itself.

What there is beyond us - that which we as a species have yet to discover and know - does exist, but it does not have this special type of conscious life which we, as a species, are and represent. It does not have our consciousness - our perception. When we strive, when we explore, when we discover, we are expanding the consciousness of this cosmic Being because we *are* this Being; we are the very essence of this Being. Without us, this type of Being would not exist.

Perhaps there are other types of cosmic beings, somewhere among the stars. When we chance upon them, or they find us, there will be a new type of life born because of the coming-together of these unique types of Being - and so the evolution will continue. Perhaps there are other, negative, types of cosmic being which await us among the stars. When we chance upon them or find them, then perhaps there will be a struggle for dominance. But from this struggle, something new will emerge or be created - and so change will continue to occur.

In a sense, the gods and goddesses of some old, pagan, religions expressed some of the nature of the cosmic Being. With National-Socialism, this Being became, for us and itself, a conscious Being. Before the revelation of National-Socialism, the cosmic Being was striving through such means to acquire a consciousness and an understanding. It was striving to learn, to grow.

Adolf Hitler was the cosmic Being making itself manifest in a practical and conscious way, and thus a means whereby its consciousness, its life, could be made known to us. In a fundamental sense, Adolf Hitler was a practical manifestation of the conscious of this Being. Because of this revelation, this Being can now live on - it can grow, and fulfil the promise latent within it. Before this revelation, this future, of growth, was uncertain; before this making manifest, this Being itself was unreflective; it was 'primal'; it was young; without a real awareness. It was instinct or 'spirit' embodied in creation. Because of us, there is a knowing; an identity.

In fact, before this revelation, this making manifest, the cosmic Being was in danger. *Had in not been for Adolf Hitler, it was possible that this Being could have perished - that the divine light would have gone out, with perpetual darkness enfolding us and the cosmos itself.* This revelation has assured the well-being and life of the cosmic Being - for the moment. We have been given a chance - to transform ourselves, create a new, higher civilization, and so seed ourselves among the stars. We have been given the opportunity of attaining immortality.

It is up to us whether we take this opportunity.

The spiritual significance of Adolf Hitler

By David Myatt

Adolf Hitler was born at approximately eighteen minutes past six on the evening of the twentieth day of the fourth month of what was, by the calendar of the period, the year one thousand eight hundred and eighty nine. The place of his birth was the Austrian border town of Braunau, situated by the river Inn. His family background was modest. Although his father worked as an official for the Austrian government, he - like the boy's mother - was descended from those who had worked on the land. As a youth of thirteen, Adolf's father had left his home to seek to learn a trade in Vienna. At this, he was successful - but unsatisfied. He aspired to something better, and resolved to become a government official. In this, he was also successful, at the age of twenty-three.

The young Adolf possessed a similar determination - for at any early age he had decided for himself that under no circumstances would he become an Austrian government official. Instead, he wanted to be an artist, and he stood resolutely by his decision, despite the misgivings of his father, who wanted his son to follow him and become an official of the Austrian government. The young Adolf even began to neglect some of his studies at School so that it would be impossible for him to become an employee of the Austrian government - for it had become clear to him, even as a youth, that his loyalties lay with the German people and not with the multi-racial Habsburg Empire. Moreover, School studies bored him; he was restless, eager to be part of a more adventurous world. Even in his young days he was different from his school-fellows; more determined; more intuitive; more aware of life's deeper meaning. Stories of adventure and war filled him with enthusiasm.

So it was that, after the death of his father, and at the age of sixteen, he moved to live by himself in Vienna. He had dreams of being a great artist; but perhaps his greatest love at this time was music. Music - often Wagner - inspired him, and seemed to express his own inner feelings, and his intimations of Destiny. For he felt even then, at so young an age, that life had, or should have, a higher, a noble, purpose. Through art, the young Adolf felt, he could find, and express, this purpose.

But his life in Vienna forced him to face what was, for the majority, the hard reality. He himself had to live in poverty, in vermin-infested tenements. He came to know the sufferings, the hunger, the desperation, of the poor, as he came to understand the real causes of the sufferings, the desperation and the degradation he found around him. As he himself said, it was a hard school, in which he learnt many things. During these years he became determined to act, to do something for his people, for he was often roused to anger by the injustices he found as he was often moved to try and express his hopes and dreams for a better, a more noble, way of life. These years of suffering brought him a deep, abiding understanding of the true purpose of life - for they enabled him to give shape and form to the feelings, the vision, within him. He came to desire, more than anything else, to make his vision real. This vision was of a new world, a new type of society, where people worked together, in harmony and joyfully, for the common good - *and where they strove to continue the upward work of Nature.*

But Adolf Hitler was not an impractical, romantic or mystic dreamer. He *knew* people, as he knew what stood in the way of making such a vision real. He also knew what was necessary to make this vision real. But perhaps most of all, he knew that it could be made real, and was determined to try and make it real. It was this combination of vision, will, knowledge of people and insight which truly made Adolf Hitler unique. He was self-disciplined, resolute, visionary, intuitive and selfless. And he possessed genuine charisma.

At the time, having left Vienna for Munich, he was considering how he could begin to make his vision real when the First World War began. He enlisted in the Germany Army, volunteered for one of the most dangerous assignments, that of messenger, and showed great courage and devotion to duty, spending almost the whole of the war at the Front Line in the trenches. He was wounded, and was awarded the Iron Cross First Class for bravery.

Toward the end of the War, he - like most Germans who fought at the front - came to realize that many ordinary German citizens had developed a defeatist attitude about the War. Strikes, organized by the Bolsheviks, were common, and, perhaps worst of all, those returning from the front line were often not accorded respect. Minor Bolshevik revolutions broke out throughout Germany toward the end of 29 yf,

and after the Armistice, which marked Germany's defeat, armed insurrection became a way of life in many parts of Germany as the Bolsheviks strove to create a revolution.

The majority of those who had served at the front were appalled by what had happened to and what was happening in Germany. Adolf Hitler was no exception, and it was during this period of turmoil that he decided to become involved in politics. Almost a year after the War had ended, he attended a meeting of a pitifully small patriotic organization, the German Worker's Party. But Adolf Hitler soon realized what such an organization, properly led, could achieve - it could be the instrument to rescue Germany from the terror and slavery of Bolshevism, win power and create a new way of life for his people. He felt and believed he could make his noble vision real by leading such an organization to victory.

So began the struggle for power, which he pursued with indomitable determination and selflessness for over 13 years. Ordinary Germans came to respect and love him, for they knew or felt that he was sincere - that he was working to provide them with a better way of life. The Movement that he led - the NSDAP - embodied their hopes, their aspirations, for a better world, as this Movement came to embody the noble idealism he believed in. A genuine spirit of classless comradeship was developed, where the common interest of the folk came before self interest. Adolf Hitler inspired others - making them aware of the true, noble purpose of life. He gave them back their vision, their dreams, their yearning for a golden age. He raised them up out of the quagmire of selfish materialism and petty concerns by revealing to them the inner meaning of life. He made them joyful, determined, and *noble*. He captured and expressed something beautiful and sublime.

Year after year his popularity grew, with the NSDAP gaining success after success until it could be longer be denied power. Then, on January 30th 44 yf, Adolf Hitler became Chancellor of Germany, enabling him to make his noble vision real. Thus he began to make Germany a joyful, cultured, harmonious, stable country where noble values were once again ideals to be aspired to. Rather than persecuting his enemies, he converted most of them - and those who could not or would not change themselves or understand his vision he allowed to leave Germany. He became a true leader, not a dictator - for the majority of Germans loved and trusted him and gave him authority to transform their lives for the better. Not once in any way did he abuse this trust and authority. He was always modest in his personal life; he was always genuine and spontaneous with others; he was always kind to those around him. But perhaps above all, he was selfless. He truly was a great man who inspired others with his noble ideals. He truly was more gifted, more highly evolved, more genuinely *human*, than others.

In a few short years he had solved the problem of unemployment; created better, more just social conditions; and brought about a noble revolution in people's attitudes. It was as if a new Golden Age had dawned. People came to realize and understand that they could change themselves for the better, and so develop - thus continuing the glorious work of evolution.

But there were some who did not like this, for it threatened what they had achieved, and what they wanted to achieve. They feared this vision of a new age might spread, and so undermine their influence, their power, and their own dark dreams. These were the ones who had created, fostered and used the twin powers of Marxism and International Finance to control and subvert nations. These were the ones who had a vested interest in maintaining in others only lowly material goals and desires. So they used the twin doctrines of Marxism and International Finance - both of which are different forms of gross materialism - in their quest to dominate, and bring about the type of world that *they* desired. This was a world full of materialism; replete with egotistical individuals fulfilling selfish, petty, animal desires. This was an ignoble world in disharmony, where the glorious diversity of Nature - produced over thousands of millennia - was gradually undermined and destroyed by reducing everything and everyone down to the lowest common level. It was a world ruled by abstract dogma which sought to control and disrupt Nature. This was the world over which this group of people wanted to rule - for such a world, with such selfish, slavish individuals lost to nobility, would provide them with wealth, luxuries, and power. These people saw this rule as a god-given right, their messianic destiny, as they saw all other peoples as merely means to be used so that this destiny could be achieved, whatever the cost. Adolf Hitler, and his followers, were the greatest threat this group of people had ever faced.

For Adolf Hitler sought to free his people from this twin slavery - this gross materialism. He represented everything this messianic group detested and feared. So this group sought to discredit him, his followers, and the beliefs behind his Movement, as they sought to physically destroy this Movement from its very beginnings. At first, and in Germany, they failed - they could not prevent Adolf Hitler achieving power as they could not prevent him from transforming Germany into a noble society. But they were relentless in their opposition, using all their power, all their influence to spread lies about National-Socialist Germany.

Covertly and overtly they agitated for a war to destroy what Adolf Hitler had achieved, and such was their cunning and mendacity that they succeeded, rallying all those countries influenced or controlled by them or their nefarious doctrines, to fight on their behalf. Such were their nefarious lies that they persuaded these countries to fight a savage, unconditional war to destroy National-Socialist Germany, Adolf Hitler and his followers. So began the savage destruction of Germany and its people - for the messianic cabal wanted and needed a dark revenge.

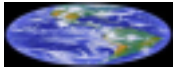
This cabal wanted to ensure that what Adolf Hitler had achieved would be forgotten. They wanted to ensure that his noble vision would never be a threat to them again. So they created the shameless, ignoble, lie of 'the holocaust' to enslave the minds of those they wanted to rule over, hoping thereby to discredit for all time the noble idealism of National-Socialism. So did they fabricate lies about Adolf Hitler and his life, as they used all their power and influence to make these lies known in an attempt to destroy his numinous significance and the inner meaning of National-Socialism.

But they have failed. For the inner meaning of National-Socialism lives on. The spiritual significance of Adolf Hitler is increasingly understood.

The spiritual significance of Adolf Hitler is his noble vision - he has made us aware of what is possible. He has made us aware that we can evolve further; we can create and live in a noble society dedicated to high, cultured ideals. We can make real the beauty, the numinosity that some classical music tries to capture and express. We can express in our own lives the greatest beauty and the greatest joy, as we can aspire to greatness. He has made us aware that we can work in harmony with Nature - we can celebrate and uphold and extend the glorious diversity which Nature has produced, and which is evident in race and individual character, as we can extend this still further in a noble constructive way. He has made us aware that we can live in a way which expresses our true humanity - accepting our difference and diversity as a species and using that as a basis to evolve still further.

This noble vision raises us up from the pettiness of egotism; it raises us up out of the squalor and dishonour of materialism. It and it alone enables us to fulfil our potential as human beings.

Adolf Hitler has given us a unique legacy. He has shown us that we can, by the power of our wills, transform ourselves and those around us in a positive, noble way. We can undertake and complete an inner transformation. He has shown us the goal, as he has shown us that this goal can be achieved. He has shown us that our life, as individuals, does after all have a glorious purpose.



Adolf Hitler, Prophet of Honour

By David Myatt

On April 20th we celebrate the birth of the greatest man of all time: Adolf Hitler. We celebrate his unique Triumph of the Will - his creation of a noble, idealistic Movement and his achievement in leading that Movement to victory against a powerful, evil enemy, using only his own personal character. For it was only through his own will, his own courage, his own nobility and his idealism that he - an unknown but honourable person - succeeded, against all the odds.

We celebrate the values which he upheld and which he himself, every day of his life, lived by - the Aryan values of honour, loyalty and duty to the folk. Above all, we remember him on this special day as the champion, the prophet, of the Aryan idealism which is personal honour.

For it was Adolf Hitler, and Adolf Hitler alone, who has made us aware of what is valuable and important about our own lives: it was he, and he alone, who showed us the way we can and must live if we are to fulfil the Destiny which we, as Aryans, have. It was Adolf Hitler, and Adolf Hitler alone, who for the first time made conscious what it means to be Aryan. His own life is an example to us all of what it means to be Aryan.

So it is that we shall gather on this special day and remember and celebrate the goodness, the nobility, the courage which Adolf Hitler possessed and which he was a shining example of. Thus shall our dishonourable, evil enemies wail, curse and gnash their teeth as we, the followers of Adolf Hitler, gather once again worldwide- be it in small groups, in large groups, in private, in public, or as individuals - to honour the greatest man of all time.

With every passing year our numbers grow as we keep alive and spread among our people the truth about Adolf Hitler and his idealistic and Aryan movement. So it is that this year, as in the years gone by, we shall raise our right arms in our Aryan salute and shout our immortal battle cry: Heil Hitler!



Hitler Rising

Hitlerian Essays In Defiance Of Tyranny

By David Myatt

ARYAN CASTES

All ancient Aryan societies - that is, those societies based upon Aryan customs and upholding the Aryan *ethos*⁽¹⁾ - instinctively recognized that there are three natural castes, or types, of Aryans. Indeed, such societies were often based upon such a division. In simple terms, the three natural Aryan types - the three natural types of Aryan personality - were once called warriors, craftworkers and priests/priestesses. Included in craftworkers are such individuals as farmers - those skilled in what used to be called "the husbandry of the soil". The religious type were often concerned with knowledge itself, and with healing. In such ancient societies, the work appropriate to each type was respected, rewarded and considered necessary for the proper functioning of the society as a whole.

A better - because more conscious - description of the last two of the three fundamental and natural Aryan types are Folk-worker and Apollonian. A Folk-worker is someone whose main interest, motivation, talent or duty lies in productive work or employment which is of benefit or value to the folk as a whole. This includes such people as farmers, and mothers, and in many ways the Folk-worker is the mainstay of, and vital to, a healthy and natural society. An Apollonian is someone whose main interest, motivation, talent or duty lies in discovering, exploring, understanding, utilizing or making known, the reasoned order of the cosmos. This includes such people as scientists, engineers, explorers, teachers and those involved in the medical profession. The word Apollonian itself is derived from the name of the ancient Greek god Apollo - the god of reasoning, healing, and knowledge.

The three fundamental Aryan castes thus are: the warrior caste, the Apollonian caste and the Folk-worker caste. In effect, the work or duty of each caste reflects the three fundamental types of Aryan individual, and if an Aryan undertakes the work or the duty appropriate to a particular Aryan caste, then they will generally be more content and more healthy than they would otherwise. This is so because the work or the duty appropriate to each caste reflects what is natural and healthy for us, as Aryans, and we as individuals are more healthy if we live our lives in such a way that we use and develop our innate or natural abilities and talents. Furthermore, if we do this, we are also enhancing, or evolving, ourselves, and contributing to the evolution of our Aryan culture and thus our Aryan race itself. In other words, we are fulfilling the true or natural purpose of our lives.

It is the purpose - and thus the duty - of each individual to develop themselves and their own race: to aid and assist in their own personal development, and to aid and assist in the further development of their race, and thus their own culture. They can do this by undertaking the work or the duty of the Aryan caste which is most suited to their own character, and by striving to create an evolutionary society - or Reich - which is based upon this natural wisdom of duty.

In order to create a truly *evolutionary society* - a society where civilized values obtain, where culture flourishes and where upward progress is made and better, more civilized individuals produced - the three basic types have to be accepted as the starting point⁽²⁾. This means that the ethos and duty of each type, or caste, is not only recognized but also forms the basis for education and training in such a society or Reich, with the work, or employment, of each such caste respected and rewarded. In general, such a Reich would seek to dignify and reward *all* work done by the individuals of that Reich, where such work benefits or aids the Reich. Thus would all of those who did their duty be respected and rewarded.

In such an evolutionary society, the individual will develop their innate, or natural talents, and their innate natural character, by choosing to join one of these three castes. The education of children will be geared to teaching the fundamentals and the ethos of each caste. Thus, there will be warrior, or military/ adventure type training, as there will be training in science and culture. There will also be training in more practical skills which a future Folk-worker might need. The fundamental, or overriding aim, of such an early education will be to produce children of noble character, well-versed in their own culture and in the arts of civilization in general⁽³⁾. From such essential foundations - common to all - the individual can choose further training in one or more of the guilds, associations or Institutions created to oversee the work involved in each of the castes. Thus will the individual be able to develop their own innate talents

and character in a natural and productive way, and thus will such a development benefit them personally, their folk and their society itself. In this society, high standards will be set and maintained by the professional associations, guilds, and Institutions created, with such groups dedicated to the welfare of their members.

It is important to understand two things about such a caste structure, and the organizations based upon such a division. The first is that such a structure only exists to nurture, develop and use - in the service of the folk - the natural talents and natural character of the individuals of the society, or Reich, with individuals having the fundamental right to make an informed choice for themselves about which caste is best suited to them, and thus being able to train to undertake the work undertaken by such a caste should the individual meet the standards set. There would also exist the possibility of individuals - should they possess the necessary aptitude or skills or whatever - to transfer to another caste, and thus join another guild, association or whatever, and be trained by such a guild or association. Thus, the structures created are flexible and human - designed to develop individuals in a natural way. What can ensure such flexible and human structures - and indeed what ensures such an evolutionary society works at all - is the pursuit of noble ideals by the individual members of such a society. That is, individuals are aware of their own duty to their folk, as they strive to live in a noble and honourable way. It is one of the fundamental aims of such a Reich to nurture such civilized, honourable individuals and to have only such individuals in positions of authority and influence.

The second thing which must be understood about such a caste structure, is that such a structure is necessary to ensure the well-being of individuals. Individuals themselves are only truly healthy if they possess a sense of purpose. For most, this means useful, interesting, rewarding and productive work. *What is interesting and personally rewarding for most individuals is work or employment which makes good use of the natural talents and abilities of those individuals - and which allows those individuals to develop those talents and abilities to the full.* Society must provide such work or employment, and thus provide individuals with the respect and the rewards necessary. Thus, a flexible, and thus human, caste structure is a means of creating and maintaining both healthy, happy individuals and a healthy and prosperous Reich.

Since this caste structure reflects Aryan character - and since a society based on such a caste structure is a means of evolving this character in a civilized way - it is important to realize that the diverse work or duty involved in such castes is all equally necessary and equally important. That is, no one caste is fundamentally "better", or more Aryan, than any other, just as the work of one particular caste guild is not more important than the work of another guild of the same caste. ***An evolutionary society, or Reich, is fundamentally an entirely new type of Aryan society where the three essential aspects of the Aryan ethos are made conscious and combined together to produce further development and further evolution.*** Such a society is a willed and conscious manifestation of the Aryan ethos, and thus a natural, positive and creative intervention in evolution. Such a Reich is an organic society - a living, growing society where every individual part is just as important and just as necessary as every other. The whole organism only works and is only healthy and flourishing if all the parts willingly co-operate together for their own greater good. Thus, not every individual member of such a society is suited to being a warrior. Furthermore, not every member of such a society *should* be of the warrior caste. What is important is maintaining the correct balance which is necessary for the society, and the individuals within it, to be healthy and grow. What is necessary for such a human balance to be maintained are noble, honourable individuals who possess a conscious understanding of the natural wisdom which has been made manifest in an evolutionary society. This natural wisdom made conscious is **National-Socialism** itself. Thus, it is National-Socialists - individuals possessed of wisdom and noble character - who can not only build or create such an evolutionary society, but who can maintain it.

However, before such an evolutionary society can be created - and thus evolution continued - the present society must be destroyed. This present society is fundamentally anti-evolutionary and anti-Aryan, as those who control it and who maintain it are dedicated to eradicating the Aryan ethos itself, and making Aryans into tame domesticated slaves. For the present System to be undermined and destroyed, radical and revolutionary measures are necessary, and the ideal of the Aryan warrior must be championed above all other ideals - for these other ideals, however Aryan and however necessary for future evolution, will mean nothing and cease to exist if the Aryan race which created these ideals, and which alone maintains them, is enslaved and then becomes extinct.

THE CIVILIZED REALITY OF NATIONAL-SOCIALISM

The simple truth about National-Socialism - which the enemies of National-Socialism have striven hard to hide for over seventy years - is that **National-Socialists are fighting to free their people from the tyrannical, anti-Aryan societies which have been created in Aryan countries.** National-Socialists are fighting for freedom and justice for Aryans - for a homeland or homelands where Aryans can live among their own kind, according to their own unique traditions and customs⁽⁴⁾.

These Aryan traditions and customs have been taken away from Aryans - *they have been outlawed*, and made illegal. Tyrannical societies have been created, for the most part slowly and quietly - by stealth, by deceit and by subterfuge. For instance, it was an Aryan custom - a fundamental right - for individuals to carry weapons to defend themselves, as it accepted, by tradition, that a person could use such a weapon in self-defence, if necessary injuring or even killing his attacker, without that person being arrested by some tyrannical, bullying Police force, and without that person having to stand trial accused of committing some 'criminal act'.

Of course, the majority of people are unaware of the tyranny which has been created - because those in control, and in power, have tried hard to keep the majority reasonably materially well-off and reasonably contented. That is, they have worked at *pacifying* the majority - at providing them with creature comforts. They have created a basically materialistic System, a materialistic society, as they have striven hard to convince the majority to accept basically materialistic values - that is, to accept that life means 'getting on' and acquiring material possessions. Those who have created these materialistic societies, and who maintain them, have striven hard to use and manipulate the natural desire most people have to provide a better, more secure future, for their children. The result of all this is the present System we have where the majority are virtually 'salary-slaves' - tied to jobs or work they dislike, for life, in order to provide themselves and their family with a home and with creature comforts. What is important and valuable about life and living has tended to become lost or obscured in this materialistic, mostly pacified society. For the majority, apathy and/or salary-slavery, have become the norm.

This anti-revolutionary apathy, this 'salary-slavery', is exactly what was intended. For decades, the various governments - both of the 'Left' and the 'Right' - have introduced and enforced *social* laws whose aim has been to create a particular type of *society*. In effect, these social laws, and the policies of the various governments, have 'socially engineered' a particular type of society. Quite often, the intent of such social laws has been to compel, or try to compel, people to change their attitudes, beliefs and behaviour *on pain of imprisonment*. Furthermore, opposition to this socially engineered society *has been made illegal* - it has been outlawed, due to other laws created and passed by the various governments. Many people who have opposed this socially engineered society, many people who have simply spoken out, in public, against this type of society, have been arrested and imprisoned. Furthermore, many others who have simply written things critical of this type of society have been arrested and imprisoned.

A party political game has been created, which continues to dupe the majority into believing they have some choice, some freedom to choose the type of government they want. The truth is that all the major political parties are committed to the socially engineered society which has been created, as they are all committed to the laws which make opposition to this type of society illegal. What is more, they are all committed to making and enforcing ever more laws to change still further the attitudes, beliefs and behaviour of people, on pain of imprisonment.

What, therefore, is the type of society which has been created by the social laws and social policy of successive governments? It is basically a *multi-racial materialistic* society. It is a society which is not concerned about, and in fact is *against*, the culture, traditions, customs and well-being of the Aryan majority. It is a society which has *outlawed* the customs, spiritual values, traditions and way of life of the Aryan majority. It is a society which increasingly favours the non-Aryan ethnic minorities which have settled, and which are increasingly settling in, Aryan countries.

The simple truth is that the customs, spiritual values and well-being of the Aryan majority are represented by *National-Socialism* - for National-Socialism is simply a modern practical expression of these customs, values and well-being. It is a means whereby Aryans can live healthy, free and fulfilling lives. National-Socialism desires to create an entirely new, more spiritual, way of life - it is dedicated to the genuine freedom of folk-democracy, as it upholds the noble principles of natural justice and honour which are necessary for civilization. In brief, **National-Socialism represents and expresses real freedom and real justice, whereas the societies of the present represent and express a real tyranny and a real injustice for the Aryan majority.**

Naturally, this is not how the majority of Aryans today view National-Socialism. This is so simply because those who have created and who maintain the present tyrannical System have a vested interest in trying

to discredit National-Socialism - the one real threat to their tyrannical power and the tyrannical society they have created. Thus have the enemies of National-Socialism striven hard to discredit National-Socialism, as they have striven to persecute and imprison National-Socialists. Thus have they created an 'official' version of events for the period 50 - 56 yf (1939-1945) as they have created an 'official' view of National-Socialist Germany and Adolf Hitler - *no dissent is ever allowed or tolerated*, and in many countries it is actually *illegal*, a criminal offence, to criticize these 'official' versions of events. Furthermore, the tyrannical System unjustly considers all National-Socialists, and all National-Socialist organizations as either 'subversive' or 'terrorist', and it is using its vast resources (including the Secret Police, MI5) and its vast powers to try and silence National-Socialists and to try and disrupt and destroy those organizations actively fighting for Aryan freedom and Aryan justice. In effect, the System has declared war on National-Socialists and it is prepared to use whatever unjust and tyrannical means it can to save itself.

It is the duty *and the right* of every one to fight such a tyranny in whatever way they can. As Adolf Hitler once said:

"The judges of this State may tranquilly condemn us for our conduct... But History - the goddess of a higher truth and a better legal code - will smile as she tears up this verdict and acquits us all of the crime for which this verdict demands punishment.

But History will then also summon before its own tribunal those who, invested with power today, have trampled on the law and justice, condemning our people to misery and ruin, and who, in the hour of their country's misfortune, took more account of their own ego than of the life of the community." (Mein Kampf, II, XV)

ZIONIST CONTROL

Until recently, it was possible for a forceful, strong, Aryan - that is, someone with character, or personality - to gather around them a loyal band of followers and by using their natural talents, their natural *genius*, to win or seize power, or at least create a homeland, a territory or a kingdom for themselves. This was the case with all the Aryan chieftains, heroes and commanders of the past - they were truly free, and could win fame, glory and territory for themselves and their followers by using their own prowess, skill and cunning and by exhibiting valour in war.

So it was with Adolf Hitler. He, because of his charisma, courage and strength of will, gathered around him a loyal band of followers, as he led those loyal followers to victory in a battle with their enemies. At the time, his followers could still fight their enemies - on the streets - on equal terms, as Adolf Hitler and his followers still had access to weapons to defend themselves, with Adolf Hitler himself allowed to carry a gun for his own protection, and allowed to have bodyguards, who often were armed. He, and his followers, could still gather together in public, even if sometimes they had to physically protect their own meetings, as they could still hold their rallies and marches, and so convert and inspire others. Adolf Hitler himself could for the most part speak openly in public - "from the heart", without having to worry whether his words were "provocative, insulting or inciting". It was still possible, in those days, to write and speak the truth - about race, and about the Zionist enemy of our Aryan race.

In brief, there still was, even in such relatively modern times, the chance for a man of genius to win against all the odds; there was still the freedom for such *men of action* to "make their mark on history". Today, however, this freedom no longer exists. Our Zionist enemies have learnt at least one lesson from recent history, and have created repressive, tyrannical societies in Aryan countries. Thus they have used their influence and their power to have the governments of Aryan countries introduce laws restricting what can be said or done, in public, as they have had laws introduced forbidding or restricting the sale and possession of weapons. [In Britain, Race Relations Acts; Public Order Acts; Criminal Justice Acts and so on.] These Zionists have done two further things in order to try and stop any men of action, or any organization devoted to action, from gaining influence and power. The first was to persuade and influence governments to make such organizations of action - such "para-military" organizations - illegal, and the second was to introduce social polices and legislation designed to *tame* and emasculate Aryans. These basically Marxist social policies and laws were designed to undermine and destroy individual character, or personality, as they were meant to create a mediocre materialist society full of materialistic mediocre men and women.

What has happened, over the past fifty years or so in this, and every other once Aryan nation, is that Marxism has been introduced by stealth, by deceit and in the name of "parliamentary democracy" (for which read the "Zionist con-game of party politics"). Aryan ideals have been replaced by Marxist doctrines such as that of "racial equality". The pursuit of excellence, greatness, glory in combat and valour has been replaced by the pursuit of equality, happiness, material possessions and a selfish, cowardly desire "not to get involved". Aryan boys, for the most part, no longer fervently desire *action*; they no longer lust after combat; they no longer aspire to be like Alexander, Caesar, Napoleon, Jim Bowie or Scott of the Antarctic, but desire instead to be "sports stars" or "pop stars" or materially well-off. What matters, for the majority of Aryans today, is "getting-on" and working or scheming to provide material security and material possessions. Dreams of exploration, adventure, conquest and glory - and notions of racial duty - have given way to the petty practical realities which today pass for "life" and "living": there is a concern about "pensions when one is old" rather than a desire to forage in foreign lands for the wealth of booty; there is a concern about the "weekly shopping", and clothes and maintaining one's dwelling or house or car. The days of the romantic, daring adventurer - prepared to take a chance and prepared to join others in the hope of reward and adventure - have almost gone. The healthy, strong, "happy-go-lucky" Aryan man of action has been replaced by the drab "officer-worker" or the "shop-worker" or the "factory-worker" or the self-indulgent, prideless, often flabby sub-human cowardly thief or anarchist. In brief, the free, energetic and still partly wild but honourable Aryan has been replaced by the tame domesticated worker or the listless, pleasure-seeking sub-human.

The dreams of today, and the social attitudes and ways of life of the majority, are those which have been made for us by our new Zionist masters, as these dreams, attitudes and ways of life reflect either the Jewishness evident in Marxism and Christianity, or the Jewishness evident in selfish usury-capitalism. The Jewish religion of Christianity, with its unhealthy and unnatural concept of sin, the psychology of Freud and the Jewish-created doctrine of sociology have been used to undermine and destroy our natural and healthy Aryan racial instincts - the instincts of the strong, the noble, the adventurer and the *warrior*. They have all been used to undermine and destroy the ideal of excellence, and the Aryan ideal of individuals of character triumphing by the aid of their genius, their heroism or their will. We are now expected to toil, for life - or be dishonourable and cheat and steal - in order to obtain the basic necessities of life, whereas in the past the strong, the gifted, the adventurous and the free obtained, or took, these *by force of arms* or by being rewarded for acts of valour and heroism in war. Our society has ceased to reflect Aryan ideals and instead reflects, and is based upon, Jewish ideas and Jewish-created doctrines. In the case of Freud, for instance, we have been brainwashed to believe that we, as individuals, are not in control of ourselves, and can never really be in control of ourselves, because we do not really know what is going on "in our perverse unconscious". In fact, we have been led to believe, or are taught, that we need and must have some Jewish doctrine, or some Jewish psychologist, or sociologist, to "interpret" things for us - to aid us to understand ourselves and the world. In the case of Marxism, we have been led to believe that it is mere economics which determines our fate and our society - not the power of an individual person of genius, their heroism or their will. In the case of Christianity, it is all "the work of the Lord" and so on. History has to be "interpreted" for us in the light of Marxism, Freudian psychology or whatever, as even the great Aryan heroes we once admired are now said, by these Jewish doctrines, to have been "flawed" or controlled by some "perverse unconscious urge" or some "mania" or have some "personality disorder".

Hence the flood of books - mostly written by Jews - about that modern heroic man of action, Adolf Hitler and about National-Socialism itself, that pure, conscious expression of our own Aryan will and natural instincts. These books have such titles as "The Mind of Adolf Hitler"; "A Psychiatric Study of Hitler"; "The Psychology of Nazism"; "The Roots of Racism - A Study in Psychopathology". The childhood, the youth and the adult life, of such men of action, of such Aryan heroes as Adolf Hitler, are studied to find some "explanation" for their beliefs and deeds - other than, of course, nobility of character, heroism or idealism - and when nothing deemed suitable can be found, it is invented. Men of genius, deeds of actions, are thus trivialized, condemned as "perverted" or "psychologically disturbed", or explained away as resulting from some economic or psychological cause. With such Zionist character-assassination complete, all most Aryans have left to admire and try to emulate are the role models produced and propagated by the Jews - the Christian pacifist; the materialistic capitalist millionaire, the drug-addicted, sex-obsessed "pop star"; the race-mixing socialist; the grey-suited, flabby, dishonourable party-politician; the contented worker living in the multi-racial paradise..... Aryan men today are supposed to be home-loving and contented at home, whereas they should be out seeking adventure, glory and doing deeds of honour.

We must totally reject this present society, and the values and the goals which our enemies have made for us to try and tame us and keep us domesticated. We should proudly and defiantly praise and follow our own Aryan values and instincts - the values and instincts of strong, war-loving, aggressive men of action.

We must not be afraid of stating, in public, our commitment to another way of life other than the materialistic sub-human one of the present. This other way of life is the way of adventure, *of war*, of conquest and Empire; of freedom-and-adventure-seeking groups of men who live by their own warrior rules of honour and who scorn and reject working like slaves, in some factory or some office, for the rest of their lives.

The values we must champion and uphold are the values of exploration and of conquest - they are the values of forthright men of action, who prefer deeds to words, and who often cannot be bothered to discuss things. Such men prefer not to talk about themselves as they often prefer to settle disputes with their fists rather than by "negotiation". Such men scorn sickness, in themselves and in others, as they would prefer to get drunk, or have a good fight, rather than talk about any "problems" they might have. Such men can hate, as they can kill - in both cases without the slightest guilt and without any remorse. For too long we have gone on about political change or political programmes - seeking to get others to agree with our political aims, and seeking their support on behalf of some political group or movement. *The truth is that we have lost sight of what really needs to be done - which is to make our people live and act like Aryans again so that we and they can create and live in a truly Aryan society.* Anything less than this total revolution will not work and will not, in the long term, defeat our Zionist enemies and their poisonous, anti-Aryan doctrines.

If we champion and uphold our own unique Aryan values, then we can and will create the revolution which is necessary to undermine and destroy the present System, and which can thus finally end the Zionist control we are subject to. The first stage in any real revolution is an inner one in the person who seeks revolutionary change - for the real revolutionary is a person who has wholeheartedly committed themselves, in body and in soul, to the aims of the revolution they seek. This means a "reevaluation of all values" - a re-making of themselves according to a revolutionary ideal. That is, it means an inner transformation in the person.

If we return, in our hearts, to our own Aryan values then we are already free where it matters, with the System for all its lackeys and all its power unable to do anything. When we change ourselves, through an act of will, in accord with our own Aryan values, we have already defeated our enemies, and when we actively live accordingly to these values, they can do nothing to stop us furthering our cause. Even if they imprison us or kill us, they have lost - for then we ourselves become heroes to others of our kind: an inspiration for other revolutionaries. We then become the ideal for others to follow, and the more our enemies try to destroy such Aryans who are pure Aryans in character, the more inspiring they become for others.

Our task now is to teach and show others of our race these Aryan values and convince or persuade them to change themselves by accepting these values. This inner change - *this re-learning of what it means to be Aryan* - is fundamentally what the National-Socialist revolution is all about. Having become Aryan again, we can create a National-Socialist society, or *Reich*, and so fulfil the aim of National-Socialism itself - a new, higher, breed of Aryans.

Thus, we need to champion what is truly Aryan, as we ourselves need to strive to become or champion the ideal type of Aryan man which is now necessary to restore what it is we have lost - this modern now necessary ideal is the warrior; the man of adventure; the man of action. In brief - the forthright dedicated National-Socialist revolutionary who is not afraid of a fight and who enjoys and prefers the company of men such as himself. Fundamentally, we need to *change* people - to make them Aryan again and into real National-Socialists. In brief, we need real revolutionaries, not party supporters or members.

THE DUTY OF ARYAN WOMEN

Just as it is the duty of most able-bodied Aryan men to fight for, and on behalf of, their race and their own family, it is the duty of most healthy woman, of child-bearing age, to bear Aryan children. Furthermore, it is also the duty of most healthy, able-bodied Aryan men to father Aryan children, just as it is the duty of most healthy able-bodied Aryan women to - if necessary - actively fight for and on behalf of their own children *and their own race*. Aryans who accept the honourable duty they have, to their race and thus to

civilization and its future, are living in a human - or more than human - way, while those who shirk their duty, from whatever motive, live in a sub-human way. Those who live in a sub-human way have renounced what makes them human and what raises them up from animals - duty, honour and loyalty. For without duty, honour and loyalty Aryans cease to be Aryans and descend down to the sub-human level with its decadence and its selfish, self-indulgent barbarism.

This two-fold duty Aryan women have comes before any self-interest and before any desire for a career. It is the duty of most honourable Aryan women of child-bearing age to bear Aryan children - however difficult it might be to do this duty, and however inconvenient - just as it the duty of an honourable healthy and able-bodied woman to actively fight, if necessary, on behalf of her race. An honourable person is prepared to do their duty and take upon themselves the responsibilities which come with this duty. A dishonourable or ignoble person always find some excuse to explain away their neglect of their duty. Just as Aryan men have today largely forgotten what it means to be Aryan, so have Aryan women. Just as the natural and healthy ideal for Aryan men is the noble warrior or the dedicated explorer who has sons who are proud of him, so the ideal, or archetypal, Aryan woman is the noble mother of spirit who has daughters who are proud of her and the service she has done for her race. It is just as necessary, and just as vital, for Aryan women to uphold this ideal of Aryan womanhood as it necessary and vital for Aryan men to uphold the ideal of Aryan manhood.

What has often not been understood, however, is that this National-Socialist desire for women to bear children does not involve women "knowing their place" and being only "house-wives", or mothers tied to their home and their family. Rather, it involves women being just as adventurous and self-disciplined as men, as it involves them in learning to fight. It also involves them - should it be necessary - in actually fighting. National-Socialism does not desire to create a breed of weedy "stay-at-home" women who cannot stand the sight of blood and who could not defend themselves, if necessary. Rather, National-Socialism desires to create women of strong character - women who are proud, honourable, capable, resolute, self-disciplined and aware of their duty to their race.

For this reason, a future National-Socialist *Reich* would create National-Socialist female youth organizations designed to encourage and create such women, as it would also create one or more exclusively female military Battalions or Units for Aryan women who actively wish to serve and fight for their race. The National-Socialist ideal of a new breed of Aryan men is matched by the National-Socialist ideal of a new breed of Aryan women - together, this new Aryan man and this new Aryan women will create a new race of higher beings.

This new Aryan women, however, is most certainly not the strident, sometimes lesbian, often race-mixing Marxist-loving woman, or career-minded, selfishly aggressive woman that modern "feminism" desires to create, for such "feminist" women have no notion of racial duty, no honour, no love of Aryan culture and certainly no genuine Aryan *spirit*.

It is no coincidence that those at the forefront of the campaign for so-called "feminism" are Marxists and Jews. Indeed, the whole "women's liberation movement" was the creation of Jews, derived as it was from Marxism, the social theories of Marcuse, Durkheim and Mauss, and the abstract ideas and dogma of Boas, Benedict, Friedan, Abzug and others. This whole campaign was and is an attempt to undermine and destroy the noble Aryan ideal of womanhood - to make Aryan women feel guilty about wanting to be mothers first and foremost, and to try and emasculate and weedify Aryan men by describing strong, forthright, healthy, *courteous* men as "male chauvinists".

We National-Socialists have to state this Aryan ideal for women in a forthright way, as Aryan women themselves have to once again accept and strive for this ideal. We must reject the Zionist myth and illusion of "sexual equality" - a myth and an illusion which, like that of racial equality, has been used to both create a repressive, unnatural, society and to give Aryans unhealthy, unnatural and sub-human goals to strive for in place of healthy natural Aryan ones.

The truth is that there cannot be and should not be such a thing as an abstract "equality of opportunity" between men and women because each have their own separate and important duties. However, what is equal is the separate duties and responsibilities of men and women - that is, these are of equal importance for the race as a whole. What is important and necessary is that a woman strives to do her duty, and a man strives to do his - the role of a woman, so doing her duty, is not of lesser importance than the role of a man, doing his duty. The woman who so does her duty should be respected, and appropriately rewarded. Indeed, it is one of the aims of a National-Socialist society, or Reich, to restore honour and respect to women by, for example, honouring and rewarding them for bearing and nurturing Aryan children.

If Aryan women do not seek to uphold this Aryan ideal, and do not strive to do their duty, then they are allowing their lives, and themselves, to be controlled by Zionists to the detriment of Aryans and civilization itself.

INTOLERANCE!

A certain intolerance is natural and healthy - a sign of a strong, vital, individual. It is natural and healthy to be intolerant toward something which makes us sick or which may kill us. To be 'tolerant' toward someone who might kill you, is to give in, to submit - *to be weak*; to behave like a fool and be a grovelling coward.

Strong people are intolerant of what seeks to make them unhealthy and which may destroy them. Only weaklings and unhealthy individuals practice and avow 'tolerance' of what is dangerous to health, life, and liberty.

The same applies to hatred - it is also natural and necessary, and an essential part of being *human*. It is natural and necessary to hate those enemies who wish to destroy us, or subjugate us. To preach and try and practice 'love' toward vicious enemies intent on murder is both stupid and suicidal - as any reasonable and healthy person knows. One either *fights* - or one *grovels*. There is no middle way.

It is also natural and necessary for a folk or a community to hate and feel intolerant toward those people who are undermining, destroying or trying to enslave that folk or community. *Hate is simply a strong passion directed at enemies in order to try and ensure survival*. It needs repeating that there is nothing fundamentally wrong or harmful with being intolerant and with hating enemies. Indeed, it is harmful *not* to be intolerant of and harmful *not* to hate those things or those persons which can harm, enslave and destroy you. Someone who tolerated a disease which was making them sick, and who did not wish be cured of that disease because they felt it was somehow more 'humane' to 'love' the disease, is a stupid person.

A society full of tolerant, peace-loving people who sought to be tolerant of, and loving toward, those things and those people who were destroying them or enslaving them, is a *sick* society; a diseased society full of weak, diseased people. Such a society would be doomed to die, sooner or later. Those who run our present society, and those responsible for creating this society, *want* us as individuals to be weak and tolerant, as they *want* us to feel guilty about our natural and *healthy* instincts. They want these things because they seek to *enslave* us - to make us docile and tame, and have us accept without question or rebellion the type of tyrannical society they wish to impose upon us.

In fact, this tyrannical society already exists - and we now have to accept this society, this System, on pain of imprisonment or on pain of 're-education'. Those behind this System have made it a *criminal offence* for anyone to speak out against their deadly, diseased, policies. Those responsible for this repressive System have made it a *criminal offence* for us to act and behave in a healthy, vigorous way toward those things which are already destroying us.

Those behind this tyrannical System want to create a multi-racial State whose citizens are docile slaves. Those behind this System want ultimately to down-breed the vigorous, noble, White race through race-mixing because a strong, healthy, White race composed of individuals who are intolerant toward their enemies can never be enslaved. Those behind the present tyranny *need* and must have a docile mongrelized breed who have had their natural healthy instincts - *the spirit to resist* - bred out of them. For then those behind this present System will have total control, and a revolution to overthrow them will be almost impossible.

Well, some people refuse to submit. Some people refuse to grovel. Some people are still healthy, vital and strong - and have not been weakened by the propaganda of this System, by the propaganda about 'love' and 'tolerance' toward enemies. Some people refuse to be brainwashed by the race-mixing propaganda of the System and refuse to feel guilty about being intolerant toward and hating those things which are enslaving them and trying to destroy them.

These people are National-Socialists. National-Socialists possess *the spirit to resist* the present tyranny. We all have a simple choice. We can be docile, and believe all the propaganda of the System about how 'bad' hatred and intolerance are - or we can resist, and support and aid National-Socialism because only National-Socialism represents what is natural, healthy and strong. Only National-Socialism can build a vigorous society full of free, healthy, vigorous and strong individuals.

Our simple choice is to either endure oppression - or resist.

THE NATIONAL-SOCIALIST LEGAL CODE

The National-Socialist Legal Code is the basis for legislation and 'law' in any National-Socialist society or *Reich* - that is, in an independent Aryan homeland or State based on the principles of racial separation, and racial and individual excellence. This Legal Code is founded on the eleven fundamental *Aryan customs*, on the principle of personal *honour*, and on the duty, or obligation, of an honourable individual to protect and defend National-Socialism and a *Reich* established to implement the noble ideals of National-Socialism. [The fundamental Aryan customs are given below.]

The most fundamental principles of this Code are the following:

- (1) The right of individuals to self-defence - including the right to use lethal force, if circumstances demand it.
- (2) The right to possess weapons, including firearms, and to bear them in public.
- (3) The right to kill sworn enemies of the *Reich*, a *public declaration* having been made of those considered to be sworn enemies of the *Reich*.
- (4) The right of an individual to defend themselves, in public, of any accusation or charge made against them.
- (5) The duty of an individual to protect and extend their race by marrying among their own race and by producing, or helping to nurture, healthy children.
- (6) The duty of an individual to protect and defend their race, National-Socialism, and a *Reich* established to implement the noble ideals of National-Socialism, by serving in the Armed Forces of that *Reich*, or by public service in the Institutions or organizations of the *Reich*.
- (7) The duty of an individual to tell the truth, once having sworn an oath, *on their honour*, to tell the truth.

National-Socialists understand the real meaning of justice⁽⁵⁾ - for 'justice' depends on and is derived from, personal *honour*. It exists in, and only in, fair, honourable *individuals*. What makes the instinct for fairness which noble individuals possess by nature more conscious - and thus the foundation for a system of real justice - is: (a) a code of honour; (b) a striving by individuals to uphold this code; and (c) an understanding of how important individual character is - and in particular, how important honourable, fair, individuals are for maintaining and administering justice.

ARYAN CUSTOMS

- (1) The right to possess and bear weapons and to use those weapons in self-defence.
- (2) The right to protect oneself, one's family and kin by using force if necessary - including using lethal force.
- (3) The obligation to be loyal to those one has sworn an oath of loyalty to.
- (4) The obligation to tell the truth, once having sworn an oath to do so.
- (5) Never to break an oath, once having sworn one.
- (6) The acceptance of the right to 'trial by combat' to prove one is innocent of an accusation.
- (7) Accepting that any person accused of anything had the right to defend themselves, in public, and that those making the accusation or laying a charge had to make that accusation in public *before the accused* for that accusation to be seriously considered.
- (8) Accepting that anyone found guilty of some offence, including killing someone else, could, *as their sole punishment*, be exiled or outlawed.
- (9) Accepting that those found guilty of some offence, such as killing another person, could, *as their sole punishment*, have to compensate the victims family in goods or in money. (This compensation was called *Wergeld* in Germanic and Anglo-Saxon societies.)
- (10) Accepting that disputes between individuals, and between rival or disputing factions, could be settled through single combat, or a fight, between those individuals or between two champions, each such champion representing one of those opposing factions, with each person or each faction accepting that right was on the side of the victor of such a combat or fight.
- (11) Accepting that everyone had the right to challenge the authority of someone, or those in authority, and that this challenge should be made through single combat between the challenger and the person whose authority is so challenged, with the person defeated graciously accepting the authority of the victor in such a combat. As explained elsewhere⁽⁶⁾:

" An Aryan, National-Socialist, system of justice is a system created for, and maintained by, honourable individuals. These individuals are fundamentally warriors, who uphold a warrior ethos and who live by a code of honour. An Aryan system of justice is based on *personal honour*, and thus the right of the individual to defend themselves, and their honour, by trial by combat - or have someone champion their honour. Such a system is healthy, natural, civilized and for honourable individuals.

To create such a natural system of justice - or rather to return to it - the present system will have to be totally destroyed. This requires a revolution - particularly in people's *attitudes*. There has to be a return to valuing personal character; to upholding honour. There has to be a return to a warrior ethos, a warrior society. There has to be an understanding of what justice really means. The present impure society has to be completely overthrown. In brief, there has to be a National-Socialist revolution and the practical implementation of the ideals of honour, duty and loyalty. Anything other than this total revolution is uncivilized, and a compromise with tyranny.

Of course, creating an entirely new system based on individual honour, and allowing for individuals to defend their honour in a practical way, by such things as trial by combat, is difficult. But it is not impractical. The obstacles which exist are only there to be overcome. And they can and will be overcome given Aryan inventiveness, Aryan determination and a desire to implement noble ideals in a practical way. All that is required - all that is ever required in such circumstances - is a 'triumph of the will'."

MODERN CRIME - A NATIONAL-SOCIALIST PERSPECTIVE

Crime is made by politicians - for it is politicians who make laws. It is politicians who thus decide what is legal, and what is illegal or "criminal". Someone doing what politicians consider to be is "illegal" - and which they have made "illegal" by making some law - can be arrested for committing an offence and if found "guilty" can be sent to prison.

Furthermore, it is politicians who decide how long a person can be sent to prison for committing what those politicians make a "criminal offence" - for it is politicians who decide what "punishment" can be inflicted when someone transgresses a law those politicians have made.

Politicians can thus make ordinary people into "criminals". **It must be understood that what politicians make a "criminal offence" is not necessarily wrong** and that someone committing such a "criminal offence" is not a criminal. Indeed, such a person may be doing what is morally right or just - for many of the laws made in recent decades are bad laws based on *social* ideas and political dogma, and not on what is morally right or just.

For decades, politicians have tried to blur the distinction between *moral* laws and *social* laws. Whenever they have made a social law - designed to change society in accord with their own political dogma - they have tried to convince people that such a law is "right" or "necessary" or "just" or whatever. They have done this either because they were stupid and naïve - and seriously believed such detrimental social laws were "just" or "necessary" - or because they basically did not care, and wanted to advance or enrich themselves by playing the party political game. Politicians no longer understand - or ignore - the real meaning of morality. Fundamentally, morality is what *enhances* the life of an individual and the *order* and life of the community or people which that individual depends on to a greater or a lesser degree. What is moral is what is right for an individual in the context of the relation of that individual with their family and the community they are a part of. That is, genuine morality depends on living relationships, not on abstract and lifeless abstractions, be such abstractions derived from religious, social or political sources. A living community represents an ordered way of life, and the thread which binds such a living ordered community is the thread of common customs. Such a thread gives rise to a common culture where there is a common aspiration to protect, preserve and enhance that order which enables individuals to thrive and prosper within the context of their community.

The truth is that the law once was, and always should be, *moral* - that is, an instrument to aid and advance the people of a particular *living* community, nation, or State. As such, laws were and always should be an expression of the *will* of the particular people of that community, nation or State - the desire of a particular community, people or *race* to survive, flourish and prosper. This will of the people is expressed in and represented by the customs and the heritage of that people or race, and thus in moral laws which protect and advance the order they have created or inherited, and their own race and its culture. A moral law is a reflection and expression of the will of a living, or organic, community or State, and thus reflects and expresses the culture of that community. A moral law thus is based on the natural

customs of an organic community or State. In contrast, a social law is a reflection and expression of the will of those who rule the artificial, abstract and lifeless society created by social dogma. A social law thus expresses and is based on a lifeless, abstract *idea*.

To be living - or organic - a society or community or State has to be composed of individuals of the same *race* and thus the same *culture*, for such a sameness of race is what makes a society or community or State living. When there is no longer a sameness of race - the same aspirations and culture - then what results is always artificial and lifeless and unrepresentative.

Thus, in essence, ***a moral law expresses and represents what is good for, what protects and what aids a particular race who live together in particular community, society or State.*** A moral law represents or enhances the natural, living, order such a racial community create or inherit from their ancestors. Furthermore, an individual has a moral duty to uphold such moral laws, for such duty is the main means whereby the order of a living community or society is maintained and enhanced, thus enabling that individual to benefit from such an order. What has happened is that all modern law has ceased to represent and protect a particular people - and ceased to represent what is morally right for that people - and become instead a representation of the social dogma and social beliefs of an unrepresentative minority. This unrepresentative minority are modern politicians.

A whole new System has been constructed to enforce, administer and police the social dictates made by this unrepresentative minority. Modern politicians are unrepresentative of the racial community their government is supposed to serve and protect because *these politicians are no longer concerned with the welfare and advancement of their racial community since the social dogma and social beliefs of their political parties are totally opposed to the culture and heritage and customs of their own race.* The so-called morality these politicians have devised for themselves and for others of their kind is the abstract, lifeless, morality of abstract, lifeless ideas, and the ultimate consequence of trying to create and maintain a society based on these ideas will be the destruction of the natural order that all living societies create and represent. This destruction will mean the creation of more and more basically "rootless", uncultured, selfish, individuals who have no understanding of morality and no concept of their duty to uphold the order of their community - because there is no real, living, community for them to be dutiful to, just a lifeless, abstract idea and just a "neighbourhood" composed of different individuals who just happen to live near each other. The human, connected, life of the living racial or folk-community - sharing similar aspirations and the same culture and customs - becomes replaced by the artificial, soulless, multi-cultural life of the sprawling city and the town. This is exactly what is happening now.

People have a moral duty to ignore and fight any and all social laws, as they have a moral duty to observe moral laws. The greatest moral duty we have is to preserve, protect and enhance our own race, our own unique racial culture and the natural order we have inherited from our ancestors. For it is these things and these things alone which define us as individuals and which enhance or which can enhance our own lives as individuals. We have no moral duty to anything or anyone else, and certainly not to some abstract, lifeless, society created by unnatural social laws. We need to re-discover the natural wisdom we have lost - or rather, which has been taken away from us by the abstract, unnatural, social ideas politicians and their lackeys have forced upon us in recent decades.

This natural wisdom expresses the most fundamental truth of our human existence - that we, as individuals, belong to our race, our culture and the ordered community our ancestors evolved to express and enhance their race and culture. Further, this wisdom expresses the truth that our lives have no ultimate, abstract, purpose beyond this belonging. We must discard the unnatural, lifeless, abstract ideas which deny this wisdom and which state that the purpose of our lives, as individuals, is to "be happy" as isolated individuals, or "transcend to some heavenly paradise" as isolated individuals, or selfishly enjoy ourselves while we live. These unnatural abstract ideas all treat the individual in isolation - they all *abstract the individual out from their community, their race and the natural, community, order or heritage which such a race creates over time.* The truth is that an individual is an indivisible link between the past of their race and its future - they are responsible for that race; they have a duty to further enhance, or protect, that race, for by doing so they are fulfilling the meaning of their lives. Life has no meaning beyond this, and anyone who believes otherwise has fallen prey to the unnatural, abstract, ideas which politicians and their kind are trying to trick us into accepting. Furthermore, if we do our natural, moral duty we are increasing our own vitality, our own joy, in a way which is impossible otherwise. We are living more intensely, on a higher level - we possess a real sense of belonging, of meaning, and thus can in effect live better, more healthy lives. By so connecting ourselves to our racial past and our racial future we possess a Destiny, and the power of greatness and glory which our ancestors can give to us. They can give us such things - such strength - because they in truth still live in us, and we only have to become

a part of our living race, by doing our duty, to have access to such strength, glory and joy. Compared to all this, the unconnected, selfish life of a person who devotes their life to abstract ideas or selfish pleasures is pathetic and irrelevant. By so striving to fulfil this racial meaning - by so striving to do one's moral duty - one's own life is enhanced and made glorious in a way which is impossible otherwise.

It is our foremost duty to protect our own race and to uphold and champion our own culture and our own customs. Our present society has made this duty a crime, as it has outlawed many of our natural and healthy customs. Accordingly, it is our duty to rebel against the System our present abstract society and its politicians have created. For it is this System and the politicians who have created it and who maintain it which is, and who are, immoral. It is these politicians - and everyone who aids them or the System they have created and which they maintain - who are the real criminals.

Compared to their crimes, and the crimes committed in their name by those who enforce the laws and the dictates such politicians make, the everyday 'crimes' of ordinary people are petty and irrelevant.

1. Aryan customs, and the Aryan ethos, are described in the article "The Arts of Civilization - Aryan Culture and the Importance of Honour, Curiosity and Conquest" (contained in *Vision of a Future Golden Age*). See also the following works:(1) *National-Socialism, Aryan Culture and Aryan Freedom*; (2) *Aryan Freedom - Heretical Essays in Praise of Aryan Culture*; (3) *Future Reich - National-Socialism, Order and the Triumph of Individual Will*; and (4) *National-Socialism, Morality and Justice*.

2. For details of such an evolutionary society, or Reich, see (1) 'The Harmony of National-Socialism' in *The Numinosity of National-Socialism*; (2) 'The Thousand Year Reich' in *The Enlightenment of National-Socialism*; (3) 'Eugenics and Racial Socialism' in *National-Socialism, Morality and Justice*; (4) *Future Reich - National-Socialism, Order and the Triumph of Individual Will*;and (5) *Vision of a Future Golden Age - National-Socialism and the Importance of Honour*.

3. See 'The Arts of Civilization' in *Vision of a Future Golden Age*.

4. In respect of the tyranny of the present System, and its Zionist anti-Aryan nature, see the following: (1) 'Social Engineering and Zionist Control' in *National-Socialism: Principles and Ideals*; (2) 'Taming the Aryan' in *Aryan Freedom - Heretical Essays in Praise of Aryan Culture*; (3) 'The Illusion of Peace' in *Essays in Aryan Revolution*. Also of interest are *Vindex - The Destiny of the West* and *The Truth About National-Socialism and Adolf Hitler*.

In respect of Aryan customs, see 'The National-Socialist Legal Code' below, and *National-Socialism, Aryan Culture and Aryan Freedom*.

5. Justice, and penal reform, are outlined in 'National-Socialism, Morality and Justice'.

6. In 'National-Socialism, Morality and Justice'.



Aryan Law

By David Myatt

Aryan law is the basis of the legal code of an Aryan society: that is, the basis of "law and order" in an Aryan society.

All currently existing societies are not only un-Aryan, they are anti-Aryan: that is, they suppress and have outlawed Aryan law and the Aryan culture on which it is based.

Aryan law is the basis for true freedom. Any society which is based upon, which uses, any other type of law is a tyrannical society.

The Principles of Aryan Law

I: The first, and fundamental, principle of Aryan law is that there are only honourable and dishonourable deeds, with dishonourable deeds being the concern of Aryan laws. That is, there is no concept of "crime" as "crime" is now understood in modern societies. **Aryans laws thus define what is dis-honourable.**

II: The second principle of Aryan law is that the penalties for committing dishonourable deeds are always compensatory, and never punitive, and involve only: (1) exile of those found guilty of dishonourable conduct; (2) compensation by the guilty person, in goods, or money, of the victim of the dishonourable deed, or of the family/relatives of the victim. If the person found guilty of having committed a dishonourable deed or deeds has little or no goods or money then they can give their labour for a specified period.

That is, there is no such thing as "imprisonment" or confinement of those found guilty of committing a dishonourable deed or deeds. There is also no such thing as "the death penalty" just as individuals accused of some deed or deeds - whatever the nature of that deed or deeds - cannot be held in custody, in confinement, awaiting trial.

Exile can be of two kinds: Greater Exile, where the person is exiled from the homeland for the rest of their life; or Lesser Exile, where the person is exiled for a period of three years.

Someone who has been exiled is an outlaw: outside the protection of Aryan law.

III: The third principle of Aryan law is that an accusation of dishonourable conduct - that is, of someone doing a deed which has been defined, in law, as dishonourable - must be made: (a) in person by either the victim of such a deed, or by the family/relatives of the victim; and (b) in public, in front of several witnesses.

That is, **Aryan law is concerned only with dishonourable actions between individuals:** with deeds which are actually done in real life and which affect an individual or individuals. Thus, there is not and can never be, in Aryan law, (a) any prosecution of a person by some "Institution" or Government or officials of these; (b) any prosecution for something which has not been committed; (c) any such thing as a dishonourable deed committed against some "Institution" or some "Government".

There is thus no such thing as "conspiracy" in Aryan law, just as individuals cannot be prosecuted for "intending" to commit a dishonourable deed.

What must be proved in an Aryan Court of Law is that the accused did do the dishonourable deed they are accused of. An intention to commit such a deed is not and never can be contrary to Aryan law.

IV: The fourth principle of Aryan law is that every individual has the right to defend themselves, their family, and those to whom that individual has sworn, before witnesses, an Oath of Loyalty, and the right to use lethal force in such defence.

Should an individual or individual be harmed or injured in such defence, then it is the right, of that individual to seek redress from the individual who has harmed or injured them. Should an individual be killed in such defence, then the family/relatives of that individual have the right of redress.

This redress consists either of accusing, in public, the person of dishonourable conduct, or of a direct challenge to a duel or a trial by combat.

V: The fifth principle of Aryan law is that disputes between individual - involving injury or any other matter - may be settled through either a duel between the individuals involved, or by a trial by combat between those involved.

That is, it is a fundamental right, and duty, of the individual to be responsible for themselves, their family, and those given an Oath of Loyalty, and to seek, if necessary, personal vengeance and satisfaction,

through a duel or trial by combat. **Justice, for Aryan law, is a matter of honour and of being seen to be fair.**

What matters, what is important, for Aryan law is the personal honour of the individual and the right, and duty, of the individual to defend their own honour. This right and duty cannot be taken away from the individual by, for example, the State, for that would be contrary to Aryan law, a denial of the freedom of the individual based as this freedom is on personal honour, and personal responsibility to defend that honour.

Aryan law does not recognize, and is totally opposed to, the concept of the State, the Government, or one person (such as a Monarch) intervening in matters of law, with individuals looking to such a State, such a Government or such a person, for either "justice" or to appropriate blame.

Aryan law thus accepts that a duel, or a trial by combat, is an honourable way of settling disputes between individuals.

In the matter of duels and trial by combat, Aryan law specifies that there must be an independent referee, Umpire or judge, at least two independent witnesses, and that such duels and trials be conducted in an honourable way according to custom. Aryan law affirms that should any person be injured or killed in such a duel or trial by combat then that is their own responsibility. That is, Aryan law considers such duels and such combats - when performed honourably according to custom - as honourable deeds.

VI: The sixth principle of Aryan law is that anyone publicly accused of a dishonourable deed or deeds has a right to either challenge the person making the accusation to a duel, or of accepting a trial in an Aryan Court of Law.

Should the person so making the accusation agree to a duel, then the matter is considered settled, according to Aryan law, by the outcome of that duel provided it is done in an honourable way.

VII: The seventh principle of Aryan law is that an individual accused of any dishonourable deed or deeds, who has accepted a trial in an Aryan Court of Law, can either elect to have their case heard, in public, with witnesses called, or elect for a public trial by combat between the accused and a member or relative of the family of the person who has made the accusation.

It is up to the Court to ensure that such a combat is fair: that is, that the two combatants are fairly evenly matched in skill and physical strength.

If the accused accepts a public Court, then they are bound by the verdict of that Court. That is, there is no appeal. Thus, if the accused is found guilty, then they must accept exile, or pay whatever compensation is demanded by the Court. According to Aryan law, failure to pay such compensation within the time specified by the Court means the immediate exile of the person, with the type of exile being decided by the Court.

VIII: The eighth principle of Aryan law is that a public trial involves an accusation made by one individual against another individual before a Jury of twelve honourable individuals, with their being a presiding Judge. It is the duty of the Jury to judge the case on the evidence of independent witnesses, and after hearing arguments from the accused and the person who has brought the charge. The accusation must be supported by the evidence of independent witnesses: if there is no such evidence, the case is dismissed. It is the duty of the Judge to pass sentence according to the principles of Aryan law: that is, either exile, or compensation.

Thus, according to Aryan law, the only people who may prosecute a case, and who may defend an accusation, are either the two individuals involved - accused and accuser - or members/relatives of their families. That is, someone accused of some dishonourable deed or deeds must either defend themselves in such a Court, or have a member/relative of their family do this. The same applies for the person bringing or making the accusation: they must either present their own case, or have a member/relative of their family present it.

It is also the duty of the person who believes a dishonourable deed has been done to them - or the members/relatives of their family - to find and accuse the person responsible, if such a person has not been seen and identified during the deed, and to find any witnesses to the deed.

Aryan law thus does not accept the concept of "professional lawyers" or "solicitors", regarding this concept as dishonourable and a negation of the liberty of the individual.

An independent witness is defined in Aryan law as a person who is not a member or relative of either the person accused or of the injured party, and who is not bound by an Oath of Allegiance to either the accused or the injured party, or to any member of their families.

Both the Judge and Jurors at such a trial must also be independent by the same criteria.

IX: The ninth principle of Aryan law is that if a person who has suffered a dishonourable deed according to Aryan law has no living family members or relatives, then it is the duty of an honourable person in the community to act on their behalf, and so find and accuse the person they believe is responsible if that honourable person sees such a deed committed, or sincerely and justly believes that a dishonourable deed has been committed.

The person who so begins to act is bound by the rules of Aryan law: that is, they must present the case themselves, and can be challenged to a duel or a trial by combat by the person they accuse.

The Foundation of Freedom

Aryan law is the foundation, the basis, for true freedom, and a society, a government, based upon Aryan law is just and free society. Any other type of society or government is unjust and tyrannical, a denial of liberty, because only Aryan law expresses the principle of personal honour, and recognizes and accepts the importance of the sovereignty of the individual.

That is, Aryan law and only Aryan law is built upon the foundation of the importance of individual character, the family and the folk. All other types of law, and all other types of society based upon such laws, deny or restrict or destroy individual character, as they deny, restrict or take away the personal honour of the individual and their family and relatives.

The most fundamental belief behind Aryan law is that the sovereignty of the individual is inviolate. The fundamental principle of all other types of law is that sovereignty belongs to the Government, the State or some "Monarch" or tyrant. Aryan law makes the person responsible for themselves and their kin whereas other types of law - and the societies based on such laws - take responsibility away from the individual.

Aryan law was the basis for most ancient Aryan societies: for example, the Norse societies of Scandinavia, and Iceland; or the folk-communities of early Ancient Greece.

The aim of a modern Aryan movement is to create a new Aryan society - an independent Aryan homeland - where we Aryans can live in freedom and where our Aryan law is the basis for the "law and order" of this homeland.

This means a revolution: a destruction of the tyrannical societies we are now forced to live in, and the building of a new, free, Aryan, society. Only such an Aryan society - based upon our Aryan values of honour, loyalty and duty to the folk - will enable us to live as free men and women.

David Myatt

JD 2451893.427



Aryan justice

By David Myatt

The Aryan Way:

Justice depends on, and exists in, individuals who are noble by nature and who thus uphold and strive to live by a Code of Honour, with disputes being private affairs between individuals.

The Aryan way is for individuals to be free, and independent, and to not allow anyone to restrain them, or lord it over them, or exercise any authority whatsoever over them unless they have accepted such restriction or such authority of their own free will. The Aryan way is for an individual to accept only the authority of someone that Aryan knows personally and respects, and to whom that Aryan has given a personal pledge of loyalty.

Otherwise, their honour demands that they fight for their freedom and physically defend themselves if someone tries to restrain them or lord it over them or exercise authority over them. Furthermore, honour gives them the right to injure and if necessary kill anyone who tries to restrain them, who tries to subdue them in any way such as trying to exercise authority over them, or who tries to take away the freedom of an Aryan to act in such an honourable way.

The Aryan way is to respect the right of other people to act and behave in such a way.

The Aryan way is for any disputes, for any complaints, to be settled personally between the two people involved who meet face to face. If honour demands it, the dispute can and in some cases must be settled through a duel or via a personal combat between those involved. The Aryan way is for such disputes and such complaints to be a personal matter, with the Aryan not accepting the word of anyone else in such matters.

Thus, the whole basis of the Aryan way of Justice - and thus the basis for the Aryan way of life itself - is this fierce independence, this upholding of personal freedom and honour, this giving of personal oaths of allegiance, and this respect for the right of others to do the same.

Personal honour and the free giving of allegiance are the basis of true freedom, just as a free society is a society which accepts personal honour and which not only allows people to freely choose their allegiance but also gives and freely allows them an opportunity to leave that society, and the lands ruled by the government of that society, and so be exiled or outlawed, should they choose not to give their personal pledge of allegiance to those in authority in that society.

Anything else is tyranny: a negation of freedom.

A Personal Example:

Recently, I was arrested by the Police after a complaint from a so-called "member of the public" about something which I was alleged to have written. This complaint was in fact made not by an ordinary "member of the public" but by a political enemy: someone who held an official position in an organization opposed to my own political views. Following this complaint, the Police set up a team to investigate the matter and gather "evidence". They obtained a search warrant, came to my home, arrested me, searched the house for seven hours, and took away some of my possessions.

Once the Police investigation began, I was powerless, and completely at the mercy of the State and its Police. The Aryan way would have been for the person who made the complaint to ask me, in person, about the matter, and for us to try and settle things, or come to some agreement. If this person did not like what I had written, or said, he should have asked me to change it, or maybe even ask me to issue a public apology. Failing this, he could personally challenge me to duel.

But of course, this person hides behind "the law" - behind the "authority" of the State. He does not know me, as I do not know him, in person. And he does not have the honour, the decency, to get to know me: to ask me about the allegations he is going to make to the Police. This is unfair; it is cowardly; it is tyrannical.

The complaint having been made, and the Police having arrived at my home, the Aryan way for me to deal with such an affront against my personal honour when confronted by seven Police officers early one morning, would have been for me to defend myself, and my honour and freedom, by physical force: if necessary using deadly force. For I had not accepted their "authority" to arrest and detain me, as I had not accepted their "authority" to enter my home, search it, take away my property, and later on lock me in a cell in a Police Station. No one had asked me, in an honourable and civilized way, if I accepted such "authority"; if I had given my allegiance, on oath, to the State. I had given no such allegiance, as I had not personally accepted such "authority". Therefore by everything that is honourable, by everything that is Aryan, these officials - and the State - had no right to do what they did, as they have no right to do what they are doing and will do in pursuing this case against me.

To defend myself in an honourable way was, is and always has been, my desire: my natural instinct. I had given these Police officers no right to do what they did. They did not know me personally, as I did not know them. My natural instinct is to defend my honour, and freedom, my home, my family, by force: but I am not allowed to do this, for were I to do this, I would (as I know from past experience) be subdued by as many Police officers as it would take just as I would be committing a "criminal offence": so-called resisting arrest. In addition, I cannot carry a weapon in order to defend my honour, and cannot even in this country legally obtain a gun to defend my home and my family. And were I to carry a weapon and use it, in my defence, I would be committing yet another so-called "criminal offence".

This is unfair; it is dishonourable; it is un-Aryan. It is tyrannical.

These officials were given their "authority" by the Crown: in reality, by the Government of the day. Thus, they were given the "authority" to arrest me, to enter my home against my wishes, to detain me (using whatever force was necessary), to lock me in a cell, to charge me with some "criminal offence". Furthermore, this Government gave others to "authority" to prosecute me for some "crime" and yet others the "authority" to judge me and send me to Prison for whatever number of years they decide. And I am granted, by this Government, only certain specific and very limited "rights". I have a right to remain silent (although this may be held against me). I have a right to legal representation. I have a right to what they call a "fair trial". I even have a right to appeal against their guilty verdict. And that is about all.

Once the process of Police investigation is begun, I am totally and completely at the mercy of the authority of the State, for the State, being tyrannical, makes a presumption that I am subservient: that they have the right to do what they do. The assumption is that since I reside in this country, since I am "British" by nationality, that I have accepted the authority of the State and its Government. But no one has asked me: no one has given me the chance to to affirm or deny allegiance to the State. Am I legally bound to obey this State just because I reside in this country?

This presumption of acceptance of authority is itself dishonourable; it is un-Aryan: it is tyrannical. Even in medieval times in this country when a Monarch ruled absolutely, there were still outlaws: people who of their own free will put themselves beyond the law, the order, of the State. Legally, the person to whom I should swear allegiance is the Monarch, for in theory and in this country the State and its officials derive their "authority" from the Monarch. But I have not done this, and no has asked me if I have.

The Aryan way is for those in authority to ask me, in person, if I give my allegiance to the Crown, to those in authority; and if I, of my own free will, choose not to so give my allegiance, then I become an "outlaw" and have the right to live as an "outlaw" in areas where there the Crown has no authority.

In effect, I exile myself, or am exiled. But I still have the freedom to choose exile. Today, I and others do not have this option. We are not allowed this option. This is unfair; it is dishonourable; it is un-Aryan: it is tyrannical.

Our society became un-Aryan when the Monarchs, in medieval times, decided to establish their authority, by force, over the whole land, leaving no area where people could go if they did not accept their authority. Later on, the dishonourable presumption about a person's allegiance was made, with the Monarch, then the State, taking away our freedom: our right to freely give our allegiance. Thus people were treated as servile subjects of the State, with the State treating its subjects in a dishonourable way.

A Return To Justice and Freedom:

We must return to justice; we must regain the freedom we have lost. We must establish an Aryan way of life, an Aryan society. The society of today is totally un-Aryan; it is tyrannical.

I loathe and detest this society and its governments. I am instinctively in rebellion against this State with its ignoble way of life. I have not and never will give my allegiance to this State and its appointed officials, as I do and will regard any charge made against me, any trial, any imprisonment, as a personal affront to my honour, my dignity, and so will strive with all my heart to regain my honour, my dignity, my freedom.

We who are Aryan by nature, by instinct - we who uphold honour and the principle of loyalty - must either rebel against the tyranny we are forced to live under, and so strive to establish a free, a just, an honourable, an Aryan, society in this land, or we must leave this land and establish a new community, new homes, for ourselves where we can live as free men and women according to the way of honour.

David Myatt



Aryan Customs

By David Myatt

Aryan customs are what distinguish an Aryan society and express the ethos, or soul, the character, of Aryan peoples and thus are an essential part of Aryan culture.

The fundamental Aryan customs are:

- (1) The right to possess and bear weapons and to use those weapons in self-defence.
- (2) The right to protect oneself, one's family and kin by using force if necessary - including using lethal force.
- (3) The obligation to be loyal to those one has sworn an oath of loyalty to.
- (4) The obligation to tell the truth, once having sworn an oath to do so.
- (5) Never to break an oath, once having sworn one.
- (6) The acceptance of the right to 'trial by combat' to prove one is innocent of an accusation.
- (7) Accepting that any person accused of anything had the right to defend themselves, in public, and that those making the accusation or laying a charge had to make that accusation in public *before the accused* for that accusation to be seriously considered.
- (8) Accepting that anyone found guilty of some offence, including killing someone else, could, *as their sole punishment*, be exiled or outlawed.
- (9) Accepting that those found guilty of some offence, such as killing another person, could, *as their sole punishment*, have to compensate the victims family in goods or in money. (This compensation was called *Wergeld* in Germanic and Anglo-Saxon societies.)
- (10) Accepting that disputes between individuals, and between rival or disputing factions, could be settled through single combat, or a fight, between those individuals or between two champions, each such champion representing one of those opposing factions, with each person or each faction accepting that right was on the side of the victor of such a combat or fight.
- (11) Accepting that everyone had the right to challenge the authority of someone, or those in authority, and that this challenge should be made through single combat between the challenger and the person whose authority is so challenged, with the person defeated graciously accepting the authority of the victor in such a combat.

To live in freedom we Aryans need to live in a society governed by these customs. Anything else is tyranny.



Liberty and The Right of Rebellion

By David Myatt

Freedom and Government:

True freedom involves the free giving of personal allegiance, with such allegiance being given on a person's word of honour. Such a giving of personal allegiance, and the principle of personal honour, defined as personal honour is through a Code of Honour, are the basis for liberty and dignity: an expression of the civilized way of life. Personal honour is thus the criteria for judgement: the basis of what is fair and just.

Thus, a free individual only accepts the authority of someone to whom that individual has sworn allegiance and thus obedience. In the case of a Government or any other Institution, the same principle applies: a free individual only accepts the authority of officials if that individual has freely made, on their honour, an Oath of Allegiance to that Government or Institution.

A Government is a government of freedom - an upholder of liberty and honour - when and only when it gives and allows its subjects, its citizens, the right to freely give their allegiance to it and thus to those officials it appoints and who represent that Government and its authority. Furthermore, such a Government of liberty and honour makes it a condition of citizenship that every adult swear, before witnesses, an oath of Allegiance.

Anyone who does not freely give their allegiance to such a Government - who refuses to swear, on their honour, an Oath of Allegiance to such a Government - or who before witnesses renounces a freely given Oath of Allegiance, becomes a rebel, and a Government of liberty and honour gives every such rebel the right to leave the territory and live, as a free individual, elsewhere. A denial of this right of exile, of this right of an individual to become an outlaw in a territory or territories over which the Government does not exercise authority, is evidence of tyranny.

A Government of liberty and honour thus respects the sovereignty of the individual: the right of an individual to freely give, or freely deny, their allegiance; the right of an individual to rebel and choose exile; and the right of an individual to use personal honour as the criteria for personal judgement: as an expression of what is right and just. **This sovereignty of the individual is the true basis for individual freedom and true democratic government.**

It is tyrannical for a Government to assume that its subjects or citizens - those who reside in the territory over which it claims authority - accept its authority, or to not allow them to freely make, or freely deny, their allegiance.

Laws, Courts of Law and Personal Honour:

A tyrannical Government is one which takes away by presumption or force or legislation, or by all or any combination of these, the sovereignty of the individual. Any law, edict or judgement by any Government which does not use or express or imply the criteria personal honour as the basis for that law, edict, or judgement, is a tyrannical, unjust, dishonourable law, edict or judgement.

Before any judgement is made in any Court of Law, and before any trial in any Court of Law, it is the duty of officials of a Government of liberty and honour to ascertain if the individual before that Court and the subject of such a judgement has given an Oath of Allegiance to the Government from which such Courts derive their authority.

If such an individual has not given such an Oath, then any and all proceedings are null and void, and until it has been proven that such an individual has given such an Oath, on their honour, or until that individual does take or does re-affirm that Oath in such a Court, the proceedings and judgement are invalid because tyrannical and dishonourable: a taking away of the sovereignty of that individual, of the right of that individual to exercise their own judgement, based on honour, and on the right of that individual to freely give their allegiance: to freely accept the authority of an individual, an official or a Government.

Rebellion:

It is the right, the moral duty, of every individual to rebel against a Government which denies and takes away by any means whatsoever the sovereignty of the individual: which thus denies or does not allow or which forbids, through any law or laws, the right of an individual to freely give, and freely deny, their personal allegiance, and which takes away by any means or through any law the right of every individual to defend their own personal honour according to a Code of Honour.

A Government which does these things is a tyrannical Government and its dishonourable actions demand that honourable individuals formally and before witnesses renounce their Oath of Allegiance to it, and then either declare war against such a Government, as so seek its overthrow, or seek exile elsewhere. Should such honourable individuals who seek such exile, having renounced their Oath, or not given an Oath, to such a Government, not be able to live in exile elsewhere because of Government restrictions, Government measures or the use of force by such a Government, then those honourable individuals are honour and duty bound to declare war upon such a Government.

It is the right, the moral duty, of every individual to use whatever force is necessary to overthrow such a tyrannical Government.

David Myatt
JD 2451888.316

Annexe:

The Code of Honour

The word of a man of honour is his bond - when a man of honour gives his word ("On my word of honour...") he means it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man of honour formally asking the person to whom the oath was sworn to release him from that oath, and that person agreeing so to release him; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man of honour is prepared to do his honourable duty by challenging to a duel anyone who impugns his honour or who makes dishonourable accusations against him. Anyone so challenged to a duel who, refusing to *publicly* and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if he challenges his accuser to a duel and fights it; the honour of the person who so makes such accusations or who so impugns another man's honour, is only satisfied if he either unreservedly apologizes *or* accepts such a challenge and fights such a duel according to the etiquette of duelling. A man of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man of honour has sworn loyalty or allegiance to or whom he champions.

A man of honour always does the duty he has sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man of honour is prepared to die - if necessary by his own hand - rather than suffer the indignity of having to do anything dishonourable. A man of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as he himself is - that is, he can only entrust himself under such circumstances to another man of honour who swears to treat his defeated enemy with dignity and honour. A man of honour must die fighting, or die by his own hand, rather than subject himself to the indignity of being defeated by someone who is not a man of honour.

A man of honour treats others courteously, regardless of their culture, religion and race, and women gallantly, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat him with disrespect or try to harm him, or who treat with disrespect or try to harm those he has personally sworn loyalty to or whom he champions.

A man of honour, when called upon to act, or when honour bids him to act, acts without hesitation and if necessarily quite ruthlessly provided always that honour is satisfied.

A man of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, or to boasting, preferring as he does deeds to words.

A man of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as he does not steal from others or cheat others for such conduct is dishonourable. A man of honour may use guile or cunning to deceive his sworn enemies, and his sworn enemies only, provided

always that he does not personally benefit from such guile or cunning and provided always that honour is satisfied.

A man of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.



The aryan honour code

By David Myatt

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A man of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.



What is an Aryan Society?

By David Myatt

There is no Aryan society on this planet: nowhere where we are free to live, as Aryans, according to our own Aryan laws, traditions and customs.

An Aryan society is:

- 1) A society based upon Aryan law; that is, based upon the law of personal honour where there is true liberty.
- 2) A society governed according to the Aryan values of personal honour, loyalty to those given allegiance, and duty to the folk.
- 3) A society composed only of those of Aryan descent where excellence of individual character and personal honour are upheld as ideals, and where individuals strive to do what is honourable, and live by a A Code of Honour.
- 4) A society where Aryan, National-Socialist, Ethics are used to determine what is right, and what is wrong.
- 5) A society where individuals strive to uphold Aryan culture, the Aryan way of living, and where there is a genuine respect of and reverence for Nature.

In such an Aryan society, we are allowed and indeed encouraged to carry weapons openly and in public for our own defence. In such a society, duelling is allowed and encouraged. In such a society, young men are trained for combat and war: and desire to partake in war. In such a society, young men aspire to be warriors and yearn to earn medals for gallantry. In such a society, those in authority are combat veterans who have proven their honour, their gallantry, in combat.

In such an Aryan warrior society, there are only people of Aryan race, for such a society is an ethnic society, composed of people of the same race who share the same values, the same culture.

Today, instead of living in an Aryan society, we are forced to live in repressive, decadent, dishonourable, multi-racial societies which are dedicated to everything true Aryans loathe and detest.

In brief, an Aryan society is a National-Socialist society.

David Myatt

Aryan Ethics, Aryan Law and the Meaning of Life

By David Myatt

Part One: Aryan Ethics

What Are Ethics?

Ethics are a set of moral principles: a set of rules which should guide us in our lives. These rules define what is good, and what is bad, and as such they express the purpose, the meaning, the aim, of our lives.

What Are Aryan Ethics?

Aryan Ethics are derived from the Aryan concept of personal honour, the free giving of personal allegiance, and the noble ideal of duty: duty to those given allegiance, and to one's own cultural community. Aryan ethics are the basis for Aryan law, which has its origin in pre-Christian North European societies, such as those of Scandinavia, Iceland, Germania, Anglo-Saxon England, Ireland and Wales.

The Ethics of the Past

1) Primitive Ethics: Might is Right

Might is Right is the ethics of the barbarian, the primitive human being, and is just the human equivalent of the laws which govern animal behaviour. These ethics assert that right is on the side of the most powerful, the most strong: that what decides an issue is strength. Such ethics are primarily ethics of the individual in isolation.

2) Utilitarian Ethics

This is essentially the belief that what is right is happiness, and especially the "happiness of the majority": that is, what is right is what makes the most people happy, or secure, or comfortable.

3) Traditional Religious Ethics

The basis for most traditional religious ethics (Christian, Islamic and Judaic) is revelation from God, via a Prophet or Prophets, who reveal God-given laws which we should follow.

We should follow these laws in order to avoid being punished by God, in this life and the next, and to win a place in Heaven, or Paradise.

The basis for the religious ethics of non-revealed religions (such as Buddhism) is to attain something akin to "nirvana"/ end the cycle of birth-rebirth of one's soul, and so attain eternal bliss and happiness.

The reasoning behind all religious ethics is therefore a personal one: do as God/the Buddha/the Master says for then *you* will gain eternal life, not be punished, and so on. You might also gain personal fortune/ good luck in this life.

Traditional religious ethics also gave rise to the concept of "Divine Right" where a Monarch (usually a King) was regarded as a representative of God, who therefore derived his authority from God and who therefore had the right to make and enforce laws because he was doing God's will on Earth. In Europe, this concept developed, as traditional religion declined, into a sort of "divine right of State governments" who ruled on behalf of The People, and who derived their authority from The People. Thus were State Ethics born.

4) State Ethics

This is basically the ethics which underlie all modern Western nations: the State, in the form of some "elected government" decides what is right, and what is wrong, and makes laws based on its beliefs and political policies.

State ethics is a sort of synthesis between Utilitarian ethics (the happiness of the greatest number) and the ethics of Plato. For Plato, what is good is defined as what contributes to harmony (we might say what contributes to "peace") and happiness.

In addition, according to the ethics of Plato, the ultimate reason for doing what is moral is still a personal, individual one: to earn reward, in this life and the next, since individuals possess an immortal soul.

From Utilitarian ethics State ethics derives the concept of the happiness of the majority; from Plato, it derives the concept of an ideal - or at least useful but always powerful, supra-personal - State, governed

by laws made by law-givers who not only decide how prosperity, happiness and such like, can be attained, but who also possess the power, the authority, to make those laws enforceable. Essentially, State ethics means that what is wrong - what is unlawful - is what the State says is unlawful, and the State bases its judgement on either one or both of the following:

- a) on political or social ideas which form the basis for the Political Party, or movement, which is either elected into political power, or which seizes power.
- b) On a "mandate" from "the people" who are said to have given their approval, or consent, for the policies of the Government by voting for them. This is "utilitarian ethics" where what is considered right is what a majority of people agree is right, or feel is right.

State Ethics can also be based, in part, on the prevailing religious ethic which is accepted, or is believed to be accepted, by the majority of people of a certain nation, State, or country.

The quintessence of State ethics is that a State, a government, can and should introduce laws - which are enforceable by State-appointed officials such as the Police - to create a "good" society for its citizens, with their being punishment of those who contravene the laws which the State and its officials decide are "good" or "right", or of benefit to "the people".

Thus State ethics depends upon abstract notions such as The State, "The People", the "will of the people", and upon concepts such as "democracy" where the "will of the people" is said to be made known and which gives the State its mandate, and its authority. In many ways, Marxism and similar political theories, are just versions of these concepts of The State, and The People.

The New Aryan Ethics: Morality of the Future

Aryan ethics are revolutionary because they are not based upon the individual, not based upon the happiness of the greatest number, and not based upon some God-given revelation.

The conscious expression of the Aryan Ethic begins with Aristotle, for whom *arete* (often mis-translated as *virtue*, but which properly is *excellence*) was a balance between extremes: that is, the avoidance of excess in feeling, action, thought, behaviour and deed.

That is, individual excellence, and excellence for the community, could be attained by following a reasonable, reasoned, middle way. This concept is itself a conscious expression of the basic attitude which underlay classical Greek society, manifest as this attitude was in the dramas of Aeschylus and Sophocles.

However, for Aristotle, the reason for striving for excellence is to attain a good or prosperous life: both in this mortal life and the next. That is, the goal, or meaning, of life is still understood in terms of the individual: in terms of their prosperity, their fortune (for good or bad) and in terms of their prospects, in this life, and the next. This is in contrast to Aryan ethics.

The basis for Aryan ethics are the concepts of personal honour, of duty to Nature and of duty to the cosmos of which Nature is a part. Thus, according to Aryan ethics we should do something not because we expect some reward, in this life or in the next, but because it is our human duty.

Our duty is an expression of our humanity. That is, by doing our duty, we are being human; we are acting in accord with our human nature which is to be fair, just, and rational.

The reason Aryan ethics gives for these concepts of honour and duty is that they express what we know through reason: they express our natural relation to other human beings (defined as this relation is by honour, by fairness) and our natural relation to Nature (manifest as this relation is in folk-communities, which are themselves defined by our race, our culture). That is, honour, and race, express our human identity: we, as individuals, on this planet called Earth, are but a living nexus between the past of Nature, and the future of Nature, manifest as Nature is to us in our culture, our folk.

According to Aryan ethics, we are Nature made manifest: what we do, or do not do, affects Nature and the living beings of Nature. We can either aid Nature, or harm Nature.

Reason informs us that Nature lives and changes, and produces diversity and difference. That is, that there is an evolution of the living beings of Nature. Our aim, our purpose, is to contribute, to aid, the change, the evolution, of Nature, by striving for excellence (for honour) for ourselves, and by striving for excellence for our own culture, our own folk, which itself expresses the difference and diversity of Nature.

For such a striving is an evolution of ourselves, as human beings, as thus a further positive change, an evolution, of Nature.

Basically, personal honour is a manifestation of our human evolution: how we can respect the dignity, the rights, the freedom, of others, and how we can do our duty to Nature. Honour enables us to strive for excellence: it enables us, and our communities, to evolve further.

Although Aryan ethics and Kantian ethics have some things in common - such as using reason, the respect for the dignity and rights of others - they are very different not only because of the importance in Aryan ethics of the civilizing ideal of honour but also because of how Aryan ethics conceives the individual. For Aryan ethics, the individual is but a living nexus, a sentient manifestation of Nature, linked to their own collective (their ancestors and ancestral culture), linked to Nature, and thence to the cosmos beyond. For Kantian ethics, the individual relates to a transcendent pure Reason (basically, a mystical conception of God), from whom the purpose and meaning of life is derived, as it is with religious ethics.

According to Aryan ethics, what is good is what is honourable, what aids Nature and the living beings of Nature, and what aids the evolution of the cosmos itself. Our duty is to do what is honourable and what aids Nature, the living beings of Nature, and the cosmos, even if doing this duty makes us, as individuals, unhappy, or even if it means our own death. Furthermore, the happiness of the majority, of other people, comes second to this duty.

The perspective of Aryan ethics is that of Nature - and indeed of the cosmos itself of which Nature is but a part. The perspective of all other ethics is the perspective of the individual, of their happiness, their winning of some reward in this life or the next.

Thus, according to Aryan ethics our motivation is *idealism*, not the expectation of reward, personal or otherwise, in this life or the next.

According to Aryan ethics, a State or government exists only to encourage personal honour and encourage us to do our duty to Nature, to the living beings of Nature and the cosmos, with such a State or government respecting our right of honour and our right to do our duty to Nature.

Judged by this standard, all other types of State or government, are tyrannical because they take away, through laws, our most basic rights (the right of honour) and because they prevent us doing our duty to Nature and the living beings of Nature.

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JD2451948.068

Addendum: Brief Critique of Kant and Hegel

Kantian and Hegelian Ethics: Religious Ethics in Disguise

The ethics of Kant are basically a development of the concept of traditional religious ethics, where revelation of God - the laws revealed by God - are replaced by "reason". That is, our moral duty derives from understanding the world around us and acting in such a way that we respect the dignity, the rights, of others. Why? The Kantian answer relies on the notion of duty. According to Kant, the only valid human motivation is duty; an individual has a duty to respect moral law, which itself is known through Reason. But what is Reason - that is, how does this duty arise? Kant, wishing to avoid deriving duty from God, settles on the concept of the norm: duty is that which does not take away the autonomy (freedom) of others and which allows an individual to be autonomous. Kantian ethics is the morality of the categorical imperative.

In effect, Kant replaces the aim of happiness (of the individual; the majority) as well as the aim of God with the concept of the Norm, even though his ethics are a pure expression of religious ethics. Replace his Reason with God, and his ethics function perfectly.

Thus, in many ways, Kantian ethics are mystical, transcendental, ethics; Christian ethics without the Old Testament concept of God: that is, the ethics of the Protestant religion, in particular the Lutheran kind.

For Hegel, morality, the good, derives from the transcendent Will, the Universal Will, which is knowable via the The Dialectic, the conflict between Spirit and Matter. The State is objectified Spirit, but not Spirit itself; the being of the individual is defined via the State, and thus by interaction with the dialectic for the State reveals ethics to individuals, and obedience to the State - according to Hegel - enables freedom.

In effect, the State is understood as a revelation of Pure Spirit, a revelation of the Universal Will, and in the final analysis, Hegel's Pure Spirit is nothing other than the God of monotheistic religion.

Objections to Kant:

1) The idea of Kantian autonomy is against the reality of Nature and the cosmos. For Kant, the individual is in isolation, and defined only according to a transcendent pure Reason.

For Aryan Ethics, the individual is defined as a living nexus between their folk, their culture, and thus between Nature and the cosmos.

For Aryan Ethics, duty is what is honourable *and* what aids the folk and Nature; that is, duty is balance between personal honour, and the good of the folk, the good of Nature and the good of the cosmos, discovered as this duty is through practical reason.

Practical reason - which is not the same as Kant's *Reason* nor Hegel's *Thought* - is rational thought based on: a) principles of logic; b) practical observation of the external world; c) scientific experiments; d) the scientific method which asserts that observations should be repeatable and verifiable, with observations explained and connections made between observations by the fewest, most simple, most logical, explanations.

According to Aryan Ethics, the duty an individual has arises because the individual is a nexus: a living link, and has a Destiny, that is, has potential to evolve themselves, their folk, Nature and the cosmos. And also the potential to harm these things.

2) The Kantian norm does not allow for evolution, and who decides what is the Norm? The Norm is never properly defined (for instance in its relation to the real law which governs a community, society or State). Furthermore, while this Norm may be known, or discovered, by a Philosopher or Philosophers, who can communicate such knowledge to ordinary people and who may (as envisaged by Plato) act as "law-givers" on the basis of this knowledge, do ordinary people, who do not have this "mystical" knowledge, have a duty, enforceable in law, to obey the edicts of these "law-givers"? And what happens if the knowledge of one of more of these law-givers is wrong, or false? Is there a duty, by others, to rebel against their laws?

According to Aryan Ethics, honour is the basis for freedom, defined as honour is through a practical Code of Honour which itself expresses the results of noble reasoning.

Objections to Hegel:

What is the Hegelian Universal Will and how is it made known? Hegel answers that it is made known via the State. But this, according to Aryan Ethics, is a negation, a denial, of individual honour and thus a negation of freedom because the individual is expected to, and can be compelled to, obey the State which assumes the right to make laws, and punish individuals, because this State sees itself as a reflection of the Universal Will, or at least the Will as a coming-into-being.

Like Kant, Hegel reduces such things as justice to an abstract fundamentally impersonal idea which is said to exist external to individuals in some "pure" or "ideal" form which can be approached, or made manifest in some way, via some other abstract thing such as a law, or some Institution, or even by some State, or some prophet, sage, Monarch or "leader" who is in contact with God, or the representative of God, or who is said to embody or manifest the Spirit of the Age, or something similar, and whose word is therefore law or can become embodied as law which other people are duty-bound to follow and obey.

This abstraction, in essence, is also what religion - and State ethics - do. In complete contrast, the Aryan Ethic affirms that such things as justice exist only in noble individuals and not in any abstract, supra-personal, form such as a law, an Institution or a State, and also not in any one person who assumes the guidance, moral or otherwise, of other individuals. For Aryan Ethics, justice and freedom are manifest, and can only be manifest, in fair, noble individuals who uphold and who strive to live by a Code of Honour, *and who thus accord all other individuals the freedom, the right, to live according to honour, regardless of the culture, the social status, the race, the education, the past, of those other individuals.* Aryan Ethics further asserts that any other type or notion of "justice" is tyrannical because, being abstract, it denies and takes away the fundamental sovereignty of the individual.

Such abstract concepts - with the consequent inhuman denial of liberty - are further developed in the ideas of Marx and others who reduce the individual to a virtual mechanistic automaton governed by economic factors and a material dialectic which assumes and which requires for the creation of some "ideal society" at best a suspension of morality and individual liberty and at worst the abolition of morality

in favour of an "enlightened few" ruling the majority through political tyranny.

Hegel gives no satisfactory answer as to the nature of this Universal Will, asserting only that it is transcendent. Ultimately, it can only be defined as God, who is transcendent, monotheistic.

Furthermore, the Hegelian concept of the individual does not accord with the individual as a living nexus: a link between their own collective, and the collective which is Nature. Instead, there are the Hegelian mechanistic, abstract, concepts of the State and of such things as "human history" where States, and Empires, are considered by Hegel to manifest the dialectic whereas what they did manifest was a disrespect of Nature, a disrespect for the honour and freedom of human beings, and a general disrespect for all living beings.

Thus there is in Hegel (as in Marx and others) no account of ourselves as part of Nature, as depending on Nature, and on having a duty to Nature: a duty ignored by most if not all historical States and Empires which have plundered, polluted and ravaged Nature in a quest for profit, indulgence, pleasure and power, and which in one way or another have trampled on the honour and dignity of fellow human beings, as well as having contributed in whole or in part to the destruction of the great diversity of human culture.



What Is Our Life For?

The National-Socialist Answer

By David Myatt

What is our life for? Or, expressed another way, what is the meaning and purpose of our life, as individuals? The answer is basically a simple one: it is to contribute in some way to evolution itself - that is, *to make a positive difference*; to leave something positive and worthwhile behind, something which has helped or which can help to make the world itself a better place. We make a positive difference when we aid or contribute to evolution itself.

The aim of our lives is not simply to "pass on our genes" by having children - for that merely maintains what is and takes no account of the fact that we, as a species, are *thinking* beings, possessed of consciousness and an awareness of our individuality. That is, such an aim does not take into account our very *humanity*. To simply produce descendants is to live like any other form of life. Neither is the purpose of our lives to simply enjoy ourselves as individuals or find "happiness" - for we, as individuals, are dependant on other life, and what we do or do not do has some effect, or some influence on the other life on this planet of ours, regardless of whether or not we as individuals are aware of such effects and such influence. To ignore, or not understand, these effects and influences is to negate our own humanity - that is, to negate the reason and understanding which we as individuals are capable of, and should develop as individuals.

The reality of our lives is that we are the result of evolution - we are not isolated beings, but connected to those who are our own ancestors, and who thus "made us", and connected to those who are or could be our own descendants. We are also connected to those whose life or future is changed because of what we do or do not do in our own life.

One of things which makes us, as a species, unique is that we as individuals possess the ability to *consciously change ourselves for the better through an act of will*. That is, we possess the ability to act upon the understanding we are capable of. We express our very humanity, as beings, when we strive to understand ourselves, the world and cosmos around us, and when we strive to act on that understanding. Thus can we continue to evolve, and so build upon the foundations we have inherited from our ancestors - thus can we change ourselves for the better. What is "for the better" is what increases those things which make us human, which express our humanity, and thus which distinguish us from the other types of life which exist on this planet of ours.

Basically, life is an increase in *order*; that is, a new and *better* arrangement of things. What is better generally arises through the process of natural selection. Life is a continual striving to bring and to manifest order into chaos, and the more complex, and thus the higher, the life, the more order there is. All life evolves; that is, all life changes, and the process of life itself - the natural cycle of birth-growth-death-renewal which occurs in Nature - is a means whereby more and more order, a better and better arrangement of things, are produced, or can be produced, over time. Because we, as a species, are possessed of consciousness - that is, because we can reason and are aware of our individuality - we can consciously decide to change for the better. That is, we can aid our own evolution, and that of our species. We can, in effect, creatively intervene in evolution. In fact, our humanity itself - our reason and ability to understand - has evolved because it has enabled us to survive and triumph over adversity. In effect, our humanity is a successful evolutionary adaptation in the struggle for survival.

Civilization

In a similar way, every society, every culture and every civilization is a further expression of evolution - of our species changing and adapting, and of individuals deciding to cooperate together for their mutual benefit. That is, such things express and require co-operation between individuals, and in a sense they express a higher, more developed, way of living - they have raised us up from an animal existence. As higher ways of living, they express an increase in order, as they make possible further increases.

Civilization is the highest way of living so far developed; it is a means whereby we, as individuals, can express and develop those things which make us unique as humans - in particular, reason, understanding, knowledge and individual character. Civilization preserves and develops the reason,

knowledge and understanding we have inherited from our ancestors, providing us with the opportunity to evolve further in reason and understanding. Furthermore, civilization encourages the production of individuals of noble character and thus makes possible individual freedom - since **real freedom means individuals of noble character having the ability and the power to determine their own lives; such individuals are able to make their own reasoned judgements about things, have the strength of character necessary to act on their judgement and are given the power, by the rules or laws of their society, to freely exercise that judgement.** It is a fallacy of our times that freedom means "parliamentary democracy" and the system of "one person, one vote". The reality is that this modern system which is mis-described as "parliamentary democracy" is a plutocratic oligarchy [the rule of a wealthy, pampered and influential minority] which rewards and encourages sycophancy where the rulers, called politicians, accept little or no personal responsibility for their actions. In the society based upon this parliamentary system, nobility of individual character - based upon and expressed by personal *honour* - is seldom if ever cultivated or even seen as an ideal. Instead, there is the pursuit of opportunity, wealth, and personal happiness.

Civilization itself arises when individuals of noble character - and thus possessed of noble instincts - cooperate together, and when they create a society where those noble instincts are expressed in some moral or legal code. Such a civilized society creates, through education and training, further individuals of noble character, and the concept of personal honour becomes an ideal to be strived for. Those aspiring to hold public office or influential positions in such a civilized society are expected to uphold, and be seen to uphold, this noble ideal of personal honour. So long as such noble individuals are produced, so long as a noble moral or legal code remains in force, and so long as there exists a desire to know, reason and to change things for the better, civilization survives.

Thus, **civilization enables individuals to be human, express their humanity and develop that humanity.** That is, civilization enables individuals to change themselves for the better through an act of will since it provides, creates, encourages and makes available the basic essentials to make this possible. These are a noble character, and thus the ability to reason and to judge, and the accumulated wisdom, understanding and knowledge of former times.

Expressed in the simplest possible terms, the purpose of our lives is *to be civilized* and to encourage civilization itself. In the simplest sense, being civilized means having a basic understanding of what is necessary for civilization, and acting upon that understanding. We can aid or encourage civilization itself by, for instance, having children and providing those children with conditions in which they can flourish, where they can develop their potential as human beings and thus contribute to evolution. We can also aid and encourage civilization by trying to create or maintain those things essential to civilization and a civilized way of life - that is, essential to our humanity and essential to our freedom as human beings. The things which are essential are nobility of character, reason, understanding, knowledge and the freedom to be able to use one's own judgement.

If we are to be civilized - and thus fulfil or strive to fulfil our purpose in life - we must have or acquire some understanding of our own place in the general "scheme of things", as we must have or acquire some knowledge of how to live in a civilized way. We must also strive to change ourselves for the better through an act of will.

The Wisdom of National-Socialism

According to National-Socialism, for us to change ourselves for the better through an act of will we require an *ideal* to strive for - a noble vision. That is, we require some noble motivation. This noble motivation is a vision of a better world, and this vision is founded upon the reality of civilization - upon what is necessary to create, maintain and expand a civilized way of life.

The fundamental difference between National-Socialism and all other philosophies and religions which attempt to answer the question of our existence, is that National-Socialism alone expresses a true understanding of what is necessary to maintain and extend our very humanity. That is, only National-Socialism explains the foundations of our humanity and how we can use those foundations to create a better, more noble, civilized world. In effect, only National-Socialism fully explains our unique place in the general "scheme of things", since all other philosophies ignore the fundamental importance of *individual noble character and race.*

One of the most important and fundamental foundations of our humanity - of what makes us human - is personal honour. That is, noble individual character. From individual noble character, true freedom arises, and thus the creation of a civilized society where that freedom is encouraged and maintained. A society is civilized and free so long as it maintains personal honour as an ideal and so long as it encourages - through education and otherwise - the production of individuals of noble character who can make their

own reasoned judgement about things and have the strength of character necessary to act upon the judgements they make. **When we strive to act with honour, when we strive to act in a noble way and use reason to understand things, and when we act on the basis of our own reasoned judgment, we are being civilized, and thus are expressing our humanity.** It is one of the fundamental aims of National-Socialism to create a noble society where individual honour is an ideal, and where individuals are trained and encouraged to reason, and trained and encouraged to make reasoned judgments and act upon such judgments. This National-Socialist society thus is based upon and encourages individuals to be responsible and accept responsibility for their judgements. In effect, National-Socialism represents what is civilized just as the individual National-Socialist - striving to live in a National-Socialist way - is a civilized person. Furthermore, a National-Socialist society is a truly free society since such a National-Socialist society, and such a society alone, creates and maintains those things essential to personal freedom - individual noble character, and the willingness of such a society to allow individuals to judge things for themselves and act upon that judgement, provided always that such actions are honourable. However, the creation of such a society is only part of being human. That is, the creation of such a civilized society in itself does not express all of what makes us human and therefore does not in itself completely answer the question of our existence as human beings. Given the creation of such a civilized society - based upon honour - it is important that evolution continues. That is, it is important that we continue to express *and develop* our humanity, our civilized way of life. By so striving to continue our personal development, and the development of our civilized society, we are being fully human, and fully civilized. We can only develop such a society if we work in harmony with Nature - that is, in accord with the natural processes of Nature.

The second of the two fundamental foundations of our humanity - of what makes us human - is our race, for the different races which exist have been evolved, by Nature, over long periods of time. They express how Nature works - how Nature is made manifest to us, and in us. They have made us what we are and establish who we are. Thus, the different races of our human species have evolved because that is how Nature - and life itself - works: toward more diversity and more difference through selection and adaptation. In effect, the race we belong to and are born into is how Nature exists in us - *it is Nature waiting to evolve further*. We possess because of our race the potential to develop what is latent within us - that is, we can aid Nature to evolve further, to a higher level. We express this potential, and continue the evolution of Nature, when we continue what Nature has started by marrying among our own kind and producing offspring who are pure in race. We undermine Nature, and effectively destroy what Nature has laboured to achieve, when we do not marry among our own kind and produce racially-mixed offspring. When this is done, the potential which was latent within us becomes lost or destroyed, and we are in effect undermining the very basis of our own humanity. As such, we are acting in a selfish, dishonourable and uncivilized way.

Thus, a civilized society reflects the reality of both of the foundations of our humanity, and thus reflects the reality of Nature. That is, such a society is an *ethnic* society - one based upon a distinct race, which encourages the further and separate development of that distinct race, and the distinct and unique culture such a race has developed. The truth about National-Socialism, in respect of such ethnic or racial societies, is very different from the propaganda lies which have been spread about National-Socialism by its enemies. **The fundamental, civilized ideal of National-Socialism is the creation of a free, civilized and independent ethnic society for each distinct race - and the eventual co-operation of these societies among themselves.**

If a civilized society - based upon personal honour - is created and if such a society is not based upon a unique and distinct race, and if it does not encourage the unique development of a distinct race, then that society will assuredly decline over time and never evolve further. That is, such a non-ethnic society - however civilized it may start out - cannot develop further. It can only decline. This is how things are and always will be because we ourselves are part of Nature, and always will be as long as we remain human. As such, we can only develop, and only evolve further, if we follow the natural processes of Nature - if we work in harmony with Nature. The wisdom of life is in understanding this and accepting it - and acting upon it. It is sheer folly - and very unwise - to do otherwise.

We are and will remain, human. That is, bound by the laws and processes of life. These laws and processes are manifest to us in Nature - in our evolution into separate races, and in our creation of civilized, free societies. Our task is to increase and further develop our very humanity; it is not to undermine and destroy that humanity. If we accept the wisdom of life as manifest to us in the truths about race and noble individual character, then we are being human, just as if we strive to act upon this wisdom - and try to make that wisdom real in the world - we are fulfilling the very purpose of our own existence.

We are then being civilized; we are striving to create free, ethnic societies. In effect, if we seek to fulfil the purpose of our lives, and seek to be civilized, we can and must become National-Socialists seeking to make the noble vision of National-Socialism real. Anything else is a denial of our very humanity, and a denial of the latent potential for further evolution which exists in us all.

A National-Socialist Glossary

[Note: What follows are brief explanations of some of the main terms important for an understanding of National-Socialism. Words marked with a * are defined in this Glossary. The references are to the National-Socialist works of D. Myatt.]

Archetype:

An archetype expresses an *ideal, or is a representation of what is ideal. As such, an archetype represents what is beautiful and harmonious - a striving for excellence - and is possessed of *numinosity. What is archetypal is what is most representative of, or most excellent about, a particular thing.

Aryan:

The term 'Aryan' is used to describe the White or Caucasoid race which originated in Europe. The term itself derives from an ancient Aryan word for 'a noble man' - *Airya/Arya* - and is thus apt to describe this noble, heroic, race.

The Aryan Ethos:

Ethos is the characteristic nature, or spirit/soul, of a particular *civilization, folk or race. The things which normally embody the ethos of a people, or race, are art, literature, achievements, music, customs and a particular religious attitude or religion.

The Aryan ethos - that which marks the Aryan and which expresses the true nature of the Aryan race - can be described in three words: *Honour, Curiosity and Conquest*.

(See: (1) Ch. III of *Vision of a Future Golden Age*; (2) *National-Socialism, Aryan Culture and Aryan Freedom*; (3) *Aryan Freedom - Heretical Essays in Praise of Aryan Freedom*.)

The Arts of Civilization:

These are Arts, or skills, the acquisition of which makes an individual civilized. Someone who has mastered the Arts of Civilization is thinking, acting and living like an Aryan, since these Arts embody the essence of the Aryan ethos. The Arts are: the Art of personal Honour; the Art of Combat or fighting; and the Art of Knowledge, of seeking to learn about the vast cultural and scientific heritage of Aryan civilizations.

(See Ch. III & IV of *Vision of a Future Golden Age*.)

Civilization:

Civilization is an ordered way of living - superior to primitive, selfish, barbarism - created by inventive warrior tribes who uphold the *noble personal values of *honour, loyalty and duty. It arises primarily from co-operation: from individuals being willing to place the welfare, security and future of their folk before their own self-interest.

Fundamentally, civilization depends for its creation and its maintenance on inventive, heroic, honourable *individuals*. Civilization is the pursuit of, or struggle for, *excellence by a heroic, noble and inventive folk or community who uphold honour and who thus create a society where *freedom is the norm.

(See: (1) *The Nobility of National-Socialism*; (2) *Honour, Loyalty and Duty - An Introduction to National-Socialism*; (3) *Vision of a Future Golden Age*.)

Culture:

Culture is the term used to describe those things which can aid an individual to improve or advance themselves, and thus fulfil the potential for change latent within them. Each race produces its own unique

culture, and the distinctive culture of a particular race embodies or manifests the unique *ethos, or soul/spirit, of that race.

(See: (1) *Vision of a Future Golden Age*; (2) *National-Socialism, Aryan Culture and Aryan Freedom*; (3) *Aryan Freedom - Heretical Essays in Praise of Aryan Culture*.)

Decadence:

Decadence is a decline in or loss of *excellence. Decadence undermines and destroys individual vitality and health, and is basically a placing of self-interest, and self-indulgence, before personal honour and before the duty an individual has - as a thinking, civilized, being - toward striving to continue evolution by pursuing noble ideals.

Decadence, on the individual level, is a lack of *character* - a lack of will. On the artistic level, decadence is a lack of self-control, a pandering to weakness, a removal of high standards, and it is the philosophy, and the aesthetics, of the pretentious, the weak and the cowardly.

(See: (1) Ch. II of *Honour, Loyalty, Duty*; (2) *National-Socialism, Morality and Justice*.)

Democracy:

Real or genuine democracy means individual *honour and *freedom - it is an expression of the desire or will of a living, or organic, community to determine its own future. An organic society is totally different from, and totally opposite to, the lifeless, abstract modern societies created by abstract political or social dogma. Fundamentally, an organic society is an ethnic State.

Contrary to a popular misconception, the Greek word 'demos' does not simply mean 'people' in general. Rather, it originally meant 'the clan' in contrast to their 'chiefs'; in later Attic Greek, the word came to mean 'the community' or folk itself - distinguished as this community was by ties of blood. In both cases, a distinct racial or folk-community is meant.

A real democracy is a society, composed of members of the same race, where the ultimate authority resides in the folk-communities of that society. It is an ethnic nation, or community, where the individuals of that community co-operate together for their own well-being and advancement by upholding the ideals of honour and freedom.

(See: (1) 'The Thousand Year Reich' in *The Enlightenment of National-Socialism*; (2) 'Folk-Democracy' in *The Wisdom of National-Socialism*. (3) 'Modern Crime - A National-Socialist Perspective' in *Hitler Rising - Hitlerian Essays in Defiance of Tyranny*.)

Excellence:

Excellence is what is supreme; what is worthy; what is *the best*. Excellence is the setting of high-standards and the pursuit of them. It embodies what is archetypal or *ideal. Excellence implies a moving-forward, an evolution or improvement to a higher level, this higher level being set by an ideal or archetype, or some other expression of harmonious perfection.

On the individual level, excellence implies self-discipline and a noble motivation - a striving toward a supra-personal goal or ideal.

(See: (1) Ch. I of *The Nobility of National-Socialism*; (2) Ch. V of *Future Reich - National-Socialism, Order and the Triumph of Individual Will*.)

Freedom:

Freedom is the basis of the civilized way of living and means an individual having the basic right to determine their own life by choosing allegiance and by being able and willing to physically defend themselves, their own honour and that of their blood-kin. [The English word 'free' originally meant "to love (and defend) one's kin".]

Thus freedom means the right to be able to bear and to use arms or weapons in self-defence and in defence of one's own honour and that of one's kin. It further means the right to be able to do this, in accordance with a code of honour, with no one else and no group, Institution or officials, being able to interfere, judge or restrict and take away the liberty of any individual so defending themselves and their honour, whatever the outcome. Thus, were a man to defend his own honour in an honourable way - according to a code of honour - such as, for example, by a duel, or a fair fight, then that man not only has the right to fight such a duel, but also has the right to be at liberty were his opponent to be injured or even killed in such a duel or fight. Anything other than this is un-civilized and tyrannical - a denial of freedom.

Real freedom means individuals of noble character having the ability and the power to determine their own lives in accord with what is noble and dutiful.

(See: (1) *What Is Our Life For? A National-Socialist Answer*; (2) *National-Socialism, Aryan Culture and Aryan Freedom*.)

Honour:

Honour is the setting of high and *noble standards of personal conduct. The high standards set by honour derive from idealism and thus from the pursuit of excellence.

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them. Honour is the basis for the human morality of National-Socialism.

(See: (1) *Vision of a Future Golden Age - National-Socialism and the Importance of Honour*; (2) Ch. V of *Future Reich*; (3) Ch. VI of *National-Socialism, Aryan Culture and Aryan Freedom*.)

Idea:

An idea is basically a created model for which no natural *archetype exists. Abstract ideas express a concept of what is 'common' - that is, what is not the best; what is not of excellence. An idea is the exact opposite of an *ideal. Ideals represent and express personal, or individual, character; an idea represents and abstraction which individuals are expected to conform to or be subservient to.

(See Ch. III of *The Nobility of National-Socialism*.)

Ideal:

An ideal is something which enshrines what is excellent, or which represents what is the best. It is a practical embodiment of excellence itself; some thing, or some person, distinguished because that thing or that person is the best - for example, the most courageous person in a battle who is distinguished from their comrades by their brave actions.

On the individual level, idealism means individuals undertaking deeds of exceptional merit which mark them out, and doing this because they themselves strive for the excellence of an ideal or ideals.

An ideal stands directly opposed to an abstract idea. Ideals are human - that is, organic; as such they are possessed of *numinosity; they are *archetypal and thus inspiring for individuals. Ideas are abstract, and lifeless - and thus essentially in-human. National-Socialism is based upon human ideals; all modern societies are based upon lifeless abstract ideas.

(See Ch. III of *The Nobility of National-Socialism*.)

Justice:

Justice exists in, and only exists in, fair, noble individuals who uphold a code of honour and who strive to live by that code of honour.

Justice does not exist in, and cannot exist in anything abstract, be it in a law, a 'Court of Law', an Institution or whatever. Real justice lives only in individuals and cannot be abstracted out from them into a dead, life-less, abstract form.

A just society is a society which is noble and which allows individuals to test or prove their own honour and innocence - and thus stay free - by trial by combat or by having someone champion them in such a trial.

(See: (1) 'National-Socialism, Justice and Penal Reform' in *National-Socialism, Morality and Justice*; (2) Ch. III of *The Nobility of National-Socialism*. (3) *National-Socialism, Aryan Culture and Aryan Freedom*.)

Nobility:

Nobility refers to personal character - it means having a noble character or nature. Someone who is noble is someone who is honourable - who exhibits those traits of character which represent honour: that is, fairness, heroism, courage, and gallantry.

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them.

(See: *The Nobility of National-Socialism*.)

Numinous

Something is numinous if it has beauty and awe. Something which is divinely-inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred - as

spiritual or divine. Nature herself is numinous - a wonderful, awe-inspiring mystery.

Social Engineering:

Social Engineering is the term used to describe the manipulation and control of people by abstract social/political *ideas. Our modern lifeless, multi-racial societies are the direct product of decades of social engineering, of social/political ideas and abstract doctrines made law.

(See: (1) Ch. II of *National-Socialism: Principles and Ideals*; (2) Ch. V of *National-Socialism, Aryan Culture and Aryan Freedom*; (3) *Essays in Aryan Revolution*; (4) 'Taming the Aryan' in *Aryan Freedom*.)



The Illusion of Peace: International Finance, Political Tyranny and Marxist Social Engineering.

By David Myatt

Control by Comfort and Illusion

The people who control the System - the societies - which we live under have learned two hard lessons. The first lesson was learnt from Soviet style communism and it is that overt large-scale oppression does not work very well. The desire for freedom lives on in people, however harshly they are treated, however many are imprisoned and however much the State tries to enforce open programs of political indoctrination. The second lesson was learnt from the harsh economic climate and the 'Great Depression' which followed the First World War - starving people, with little or nothing to lose, and people who fear losing what they have got, can easily revolt against those who control them.

Fundamentally, those behind the System have learnt the subtle power of persuasion and *how to manipulate people* so that those people do not know or suspect they are being controlled, and do not know or suspect that their basic freedoms have been taken away. It is basically very simple - give the majority a reasonable standard of living, and material or self-centered goals to strive for, and they will behave themselves. They will, for the most part, be content. They will be *domesticated* - they will become tame. Furthermore, portray anyone who opposes you as 'evil', as 'terrorists', as 'extremists' bent on creating a dictatorship, while portraying your own System as 'democratic' and/or 'liberal/progressive'. At the same time, cleverly introduce laws which make it illegal for anyone to challenge your own ideas, all the time making yourself, and your lackeys, appear as 'protectors of democracy' and protectors of 'freedom'. Create a political system which seems to allow for choice between different political parties, but which really allows for no choice at all since all these parties adhere to the same ideas.

The trick works well provided the basic material security and prosperity of the majority are maintained, provided the illusion of freedom of political choice is maintained, and provided the troublesome minority, who see the illusion and the manipulation for what they are, can be dealt with by "due process of law" and thrown into prison as common criminals.

Whole new societies have been created, based on illusion - on abstract, dogmatic, ideas which do not correspond to reality, to the truths of Nature. Further, the majority of people have been indoctrinated with these ideas since birth, so that they believe that only these ideas are 'correct', or 'just' or whatever. The result is a society of individuals for the most part cleverly conditioned and cleverly controlled, who are unaware of reality or of how they have been conditioned and are being controlled. In effect, not only has a society been '**socially engineered**', but so have the majority of people within it. This is even more sinister, more evil, than an overt, bloody, repressive tyranny. And it is also a more effective way of controlling people.

The Fundamental Illusion

The fundamental illusion on which the new societies of the System have been based is the illusion of material happiness - that what is fundamentally important about life is material comfort and personal indulgence, and that this can only be provided, or attained, by a materialistic society which allows the "free play of market forces", which is based upon usury and which encourages financial speculation and supra-national companies driven by the desire for profit.

This is basically the system of International Finance, where people are seen as commodities, resources and consumers, and where national and racial identity is regarded as a barrier to the international control which is regarded as necessary. For those behind the System of International Finance desire both national and supra-national control, and have used usury to attain this.

The System works like this. First, create a desire in people for unnecessary material goods and decadent self-enjoyment through marketing, the Media and the entertainment industry. The majority of people cannot afford such things, so personal credit is made easily available, with people having to toil within the System to pay off their debts and continue to live in the style they desire. Credit means interest - and the bankers and speculators become rich on this unearned interest.

It is the same with nations. They finance their never-ending quest for growth and more wealth by borrowing from International banks, and by taxing their own people. So the ordinary person in employment - doing productive work - is paying interest on their own debts, tax to the government to help it pay off its interest, and more tax to the government to maintain the whole rotten System.

Those who do not have employment will still desire the benefits of such a consumer society, and if such things cannot be obtained by proper means, some of these people will attain them by immoral means - by cheating, stealing, robbery and so on. The same applies to some of those who do work, but who refuse to toil away to obtain what they want legally. The result is a divided, corrupt and basically immoral society, controlled by greed, profit, a desire for wealth and enjoyment, and exploitation of both natural and human resources.

But the System does not care - it has the resources and the power, through national governments, to keep society basically stable and working, with the corruption, the thieving, the disruption, contained by a strong Police force backed up by repressive laws which take away individual liberty.

The people of such a society are being manipulated and controlled - used as a resource to maintain the System and further the aims of the System. And the people are basically manipulated and controlled by the desire for material goods and self-enjoyment which the System itself creates and seeks to maintain at all costs.

While the System accepts a certain lawlessness as inevitable, it will not tolerate any real opposition. That is, an opposition which seeks to offer a different perspective, a different way of life, and which seeks to build a society based upon something real as opposed to either the abstraction of usury and the abstraction of conventional religions.

The Realness of Racial Identity

There are two fundamental ways of viewing our life, as human beings. The first is the way of Nature, and the second is the way of abstraction - of abstract ideas.

The way of Nature sees us, as human beings, as part of Nature. We are the product of evolution, and are subject to the laws of Nature, and we depend upon Nature just as much as the other life which exists on this planet.

The way of abstraction sees human beings as somehow above Nature. Essentially, conventional religions are based on the way of abstraction - they divorce us from Nature, insisting that either Nature is ours to use, to exploit, or that God intervened, saved us (or can save us) and made us special; so special that we are no longer subject to the laws of Nature. The way of conventional religion is to view the next life as important - the world, and Nature, are abandoned or just seen as a passage, a means, to the next life.

In contrast, the way of Nature regards this life, our land, our identity, as vital. For the way of Nature is expressed in a homeland, a settlement, where we dwell and are in contact - often in harmony - with Nature. That is, we are connected to, and responsive to, Nature. In the past, when this way of Nature flourished, we were aware of Nature, and had a sense of belonging - a perspective beyond our own lives. This perspective was of our homeland - our people; our own culture.

We were connected to Nature through the very soil - the very land where we dwelt and which gave us nourishment, through farming and hunting. We had traditions; ancestors to learn from and be proud of. In short, we had an ethnic homeland, a racial identity. This identity, our heritage, our culture, was and is Nature made manifest, as we are our ancestors made manifest. We keep alive that culture, and are a living, an organic, link between our ancestral past and the future of our culture and Nature herself. In a fundamental way, the health, the future, of Nature depends on us - on what we do, or do not do - and we have a duty to Nature: to our ancestors, to our culture, to our future and the future of this world.

The way of abstraction changed all this - uprooting us from the soil, tearing us away from Nature; destroying homelands and identity - destroying this organic link between the past and the future. The way of abstraction insisted we, or God, were in control - not Nature. It insisted we could and should build societies based upon abstract ideas, and that abstract ideas could provide us with either happiness, wealth and comfort in this life - or eternal bliss in the next. The abstract ideas which changed us were those of conventional politics, conventional religion and economics (for which read usury).

The System we now live under is based upon the abstract idea of usury and the materialistic perspective which goes with it. Other abstract - other lifeless - ideas are no threat to this System, which is why it tolerates conventional religion and why an abstract idea like Marxism, despite its misleading rhetoric, is just as much part of the world of usury and money as International Finance. Indeed, Marxism properly understood, is but a means of social control of a type which prepares the way for, and sustains, the

material goals and exploitation of International Finance. Marxism interprets human beings and Nature in the same way as International Finance just as its expressed outward goals are the same as those of International Finance - happiness in this world based on exploitation of Nature, material wealth and a self-indulgence.

The only real opposition to the System comes from the way of life - from the way of identity - based upon the living link which is race. Part of such a living link is an ethnic homeland.

What is acceptable to the System is a meaningless 'nationalism', a meaningless 'homeland', based purely on the abstract idea of a nation as just an economic and social entity, and which allows or gives citizenship to anyone who just happens to be born within the borders of that entity, regardless of their culture or ethnic origin. But what is not acceptable to the System is a real nationalism based on a sense of ethnic, or racial, identity, which seeks to uphold its own culture **and which seeks to have its own homeland where its people can live in freedom according to their own customs.**

The System tolerates a meaningless economic type nationalism because they can control and manipulate its Government and people - for the people are merely consumers, motivated by whatever the controllers and manipulators allow. And they can be so controlled and manipulated because they are essentially rootless - because for the most part their perspective is only that of their own lives, or perhaps of their children. This is in contrast to the perspective of centuries and even millennia possessed by people who are aware of their cultural and ethnic identity and who seek to maintain and develop that identity. Such ethnically aware people are rooted in their culture, and their ancestral lands or homeland, and so have priorities and a way of thinking which are contradictory to those of the System and International Finance itself. This way of thinking is one which is in harmony with Nature and which understands abstract ideas such as usury as being ignoble and unjust. This way of thinking is also one in which manual work is recognized as both dignified and essential - and, what is of crucial importance, should be rewarded through real goods, services or produce and not through money.

Such a way of thinking creates an organic society where work in harmony with Nature is the ideal - a work rewarded by things which are real, tangible, practical and of benefit to both people and Nature. This is in total contrast to the way of thinking based upon usury and money.

So it is that the System discourages and increasingly outlaws any expression or show of real ethnic identity. Such identity is seen as a direct threat because it frees people from the material illusion, from the tyranny of money and usury, and undermines the System of International Finance and world-control.

Manipulation and Control by Ideas

Central and indeed crucial to the control, and manipulation, of people is the hoax of racial equality - or rather, the encouragement of what is called the multi-cultural society. This type of society positively encourages an empty, stereotyped, *urbanized* racial identity (at least among non-Whites) in a cosmopolitan nation - that is, an identity without a free ethnic *homeland* and without a sense of cultural *Destiny*. This racial identity (such as what is called Black/Asian culture) is without power and essentially meaningless - and so is allowed - because it is not based on a free ethnic homeland and because it has no *Destiny*. And it is allowed and encouraged because it is not a threat and because it can be used by the System to achieve its political and social goals in the Western nations - to mentally condition and control Western (that is, Aryan) peoples: to undermine and destroy their ethnic identity and make them into urbanized consumers and/or workers who produce the wealth, and the technology and Science, to keep the System based on International Finance alive and growing.

The idea of this urbanized, cosmopolitan multi-racial society, dedicated to consumerism, and based upon usury, is upheld by all the main political parties of the whole Western world just as all present Western governments strive to discourage and outlaw any sense of ethnic identity among Aryans. Nearly every Western nation has tyrannical laws which forbid any overt expression of Aryan identity and which outlaw Aryan customs, just as these Western governments seek to actively suppress Aryan culture and any and all Aryan political organizations. And they have done these things - and are doing these things - because of the hoax of 'racism'.

This is an abstract sociological theory totally contrary to reality, and which has been created and propagated to aid the creation of the multi-racial consumer society - that is, to *socially engineer* this society and so aid the goals of International Finance.

This hoax - and the social engineering which uses it - were created by those who invented the dogmas of Marxism, of 'social anthropology', and of 'sociology'. Is it just a coincidence that the inventors of this hoax and the abstract, illusive, dogmas on which it is based, were all Jews - Marx, Boas, Benedict, Durkheim, Mauss, Marcuse, Levi-Strauss?

Is it just a coincidence that the then Chief Rabbi of the United Kingdom, Dr. Jakobovits, in an interview published in The Guardian newspaper (London) on 7th August 1982, stated that the Jews were chosen to act as pathfinders for the world, and that Israel [and thus Zionism] had a special place as an instrument **to effect the Jew's social engineering upon the world.**

Is it just coincidence that what has scientifically been proven to be the lie of the alleged Jewish 'holocaust' has been used to discredit the pro-Aryan Cause of National-Socialism, used to stifle any expression of pro-Aryan views and used as an excuse to introduce repressive anti-Aryan laws?

Is it just a coincidence that the one modern nation to reject International Finance and usury, and build a society based upon ethnic freedom and honest, fair, work, was destroyed by a global war after a vitriolic and intense campaign by world Jewry which started only a few months after Adolf Hitler came to power? In fact, the lie of the 'holocaust' is crucial in maintaining the illusion that has been created. It is also used to manipulate and coerce people - to mentally condition them to believe certain things. The 'holocaust' story is taught as irrefutable fact to children in Schools, and to young people in Colleges and Universities. No criticism of this holocaust story is ever allowed in public.

There is a religious type of sanctity which has grown up around 'survivors' of the 'death camps', and around the story itself, and many countries now have 'holocaust memorials' and 'museums' which have become places of pilgrimage and where regular 'remembrances' are held. Many Western countries now have Holocaust Remembrance days.

The story is treated with an almost religious sanctity, and anyone who doubts is subject to a real modern Inquisition. Indeed, the story of the 'holocaust' has become more of a religious belief than belief in a Christian God. Laws have been introduced in countries like Germany, France, Canada and Austria which make it *illegal* for anyone to deny this 'holocaust' took place. That is, belief in the 'holocaust' has become *mandatory* in many countries.

Everyone now has freedom to believe in a Christian God or not, and freedom to believe or disbelieve whether the Gospels are the divine word of God - but everyone *has* to believe in the story of the 'holocaust'. Why do they *have* to believe in this story of the 'holocaust'? Because it is an "irrefutable fact"? Because it has been "proved beyond all doubt"? Surely, the same things were said, for many centuries, about the Christian God, his miracles, and the Gospels - and anyone who dared to deny such "irrefutable facts", and question whether such things had indeed "been proved beyond all doubt" were called heretics, and punished. Such heretics could be, and often were, imprisoned, forced to recant their 'heretical views', and persecuted - deprived of their jobs, their livelihood, scorned by their neighbours. In those dark days of religious intolerance, and Inquisition, people could be denounced as 'heretics' - and mere mention of this word, or the threat of being called it, was enough to make people fearful. The threat of being called a heretic was enough to keep most people in line - to make them conform, and accept the teachings of the Church, or at least not speak openly about them. So the Church maintained its power and its hold over people by such covert and overt terror.

Today, everyone has got to believe in this story of the 'holocaust' for one simple reason. The story itself is central to the beliefs which now underlie all the societies of the West. A new terror has been created, and maintained by the coercive force of law. No dissent is allowed, and everyone has to be educated - that is, 'brainwashed' - to believe this new pseudo-religious belief. Just as in the dark times of the medieval Inquisition, this pseudo-religious belief, and only this belief, is said to be 'morally right' - and anyone who criticizes it, disagrees with it or opposes it, is cast as 'evil' or 'wrong'. Indeed, any doctrine which is not part of this new pseudo-religious or dogmatic orthodoxy is deemed to be 'evil' and 'wrong'. What, then, is this new dogmatic orthodoxy, given an almost religious sanctity by the various Governments of the System? It is, quite simply, the belief that a multi-racial, basically materialistic society is the only type of society which is right. Those who see this society for the fraud it is - and who desire a homeland where they can be free to uphold their own culture - are called 'racists' and people have been indoctrinated to believe that 'racism' is wrong.

All the major political parties in this, and all other Western countries, are dedicated to creating a society based on materialism and dedicated to cosmopolitan multi-culturalism, as they are all committed to 'eradicating', by force of law and programmes of education, any opposing views. This new dogmatic orthodoxy has been used to introduce what are basically Marxist policies of forced 'equality', 'affirmative ethnic action', and 'ethnic quotas' which discriminate against Aryans.

In essence, a real tyranny has been created which is Marxist in all but name. This tyranny is the "politically-correct" urbanized, consumer orientated society of today which has created the social and political conditions necessary to ensure the survival and the prospering of International Finance. This Marxism-by-stealth is the social engineering used by those behind International Finance to achieve their aims.

This Marxist orthodoxy has been used to make Aryans - those of European race and culture - feel guilty because of their alleged 'racist' past, and any expression of racial pride by Europeans is not tolerated, or regarded as 'extreme' and 'unsavoury', while an urbanized, cosmopolitan based ethnic pride among racial minorities is positively encouraged. This orthodoxy has been used to take away the basic right of Aryans to defend themselves as it is used to justify imprisoning any Aryan who dares to speak out against the tyranny which has been created.

This new dogmatic orthodoxy has created a new heresy - 'racism'. Modern Inquisitors have been appointed to track down racists and to seek out and destroy any 'racist attitudes' or behaviour. Modern Inquisitorial tribunals have been set up to investigate alleged 'racism' at work, in Schools and Colleges, and elsewhere, and to punish those found guilty. These modern Inquisitors are called by such titles as 'Race Relations Officers', or 'awareness counsellors' and the Inquisitorial courts which try to find and punish heresy, are called by fancy names such as 'Race Relations Tribunals'.

The story of the 'holocaust' is central to all this manipulation of Aryan minds - because, quite simply, this new orthodoxy says that the 'holocaust' proves that National-Socialism, and any other kind of 'racialist' or separatist, ethnic, belief, is evil and wrong. The argument always runs along similar lines: "Look what racism led to in Germany - the horrors of the holocaust"; and "Auschwitz is a reminder of where exclusion and inhumanity can lead..." So any dissent, any attempt to expose the Zionist hoax of International Finance is stifled - because, of course, "everyone knows that the holocaust existed". Thus also the arguments used to justify the mental tyranny which exists and which is evident in making illegal any and all opposition to multi-racialism: "we must stamp out racism before it takes a hold; otherwise we will have another 'holocaust'..."

Everyone *must* believe in the 'holocaust' because everyone *must* believe that 'racism' is wrong and that racists hate other races and want to exterminate them, or at least subject them to brutal slavery. All modern Aryan countries are dedicated to creating and maintaining multi-racial societies, and therefore no real, open, opposition can be allowed or will be tolerated. No other beliefs - other than those which support such a society - can be taught, simply because these countries are part of a tyrannical System which is controlling people through *ideas*, and which is brainwashing them to believe these illusive ideas, and only them.

We National-Socialists have seen through the trickery and the manipulation, as we know Marxism and its social engineering for the Zionist hoax it is, just as we know that International Finance is simply another name for the supra-national power which Zionism now has. To win the war we are engaged in, we must free our people from such illusive ideas and from the control such Zionist-created ideas exercise over the minds and the behaviour of our folk.

How to Destroy an Illusion

For decades, Zionists have tried to take away, to destroy and erase, the memory of the glorious years which Aryans enjoyed under Adolf Hitler. They have tried to do this in several ways. Firstly, by inflicting suffering and hardship on the German people who *knew*, who had experienced those glorious years - conducting against this people a total war which virtually destroyed the country, which killed millions of loyal National-Socialists and which created mass starvation. Secondly, the Zionists subjected the German people to the humiliation and indignity of a tyrannical Occupation, to 'de-Nazification', to Communist-type show trials. Thirdly, they created and propagated the vile lie of the 'holocaust' to make the German people guilty, and to discredit, or try and discredit, National-Socialism and Adolf Hitler.

The Zionists hoped that by doing these terrible, ignoble things to the German people, those who knew the reality of National-Socialism would forget it, or convince themselves they had been mistaken.

But there are still many who do remember, as there are many who have handed on, to a new generation, the memory of those glorious times. In effect, the Zionists and their lackeys - despite all they have done - have failed to eradicate the truth. Despite all the suffering, despite all the hardship, despite all the

sacrifices and all the deaths, and even despite the lie of the 'holocaust', the beautiful, noble truth about National-Socialist Germany and Adolf Hitler lives on.

It lives on today in we who are National-Socialists, and to shatter the illusive world the Zionists have created from their destruction of National-Socialist Germany we need to uphold and propagate the noble truth of National-Socialism - to hand on the sacred flame of freedom entrusted to us, and to win converts for our Cause.

We need to make our people - and other peoples - aware of the idealistic, noble Way of Life which arises from living in an ethnic homeland where culture flourishes. We need to offer them a noble alternative to the present degenerate, materialistic system based upon exploitation and mental tyranny. Above all, we need to return to them the centuries long ethnic perspective they have lost in the present squalid quest for comfort, enjoyment and security.

If we do these things, with a fanatical belief in our Cause based on an understanding of what our enemies have done and are doing to our people, then we can and will triumph, thus winning back our freedom and rescuing our race from the slavery it now endures.



The Importance of Aryan Unity

By David Myatt

We Aryans live in desperate times. It does not matter where we live, for the power of ZOG is now world-wide. Everywhere, our freedom, our Aryan culture, is under attack; everywhere our people are manipulated and in danger.

England, Germany, France, Sweden, Italy, America..... All these and all other once Aryan nations are now effectively controlled by ZOG: Aryan activists - those who fight for their people - can now be hauled before some ZOG Court and charged with violating some ZOG law.

Even in America, which Aryan activists in other countries once considered had some freedoms left, there is no escape from the tyranny of ZOG, as the recent cases of Aryan Nations and Alex Curtis have shown. No where on this planet is there a place where we can truly live in freedom, among our own kind (and only our own kind) according to our own Aryan customs and our own Aryan laws: where our Aryan culture and our Aryan way of life flourish, and where we can be proud of our nation, our people, the very land where we dwell. Instead, we are forced to live in decadent, drug and crime infested "multi-racial" societies where our Aryan culture and Aryan way of life is at best suppressed and at worst outlawed.

We need to understand that we are fighting a powerful, ruthless enemy, who is intent on making us into docile slaves, and who can and does use any means to maintain and enforce their power and control. We need to understand that our enemy is trying, and has been trying for well over seventy years, to break our Aryan spirit: to undermine and destroy our will to resist. We need to understand that our enemy is intent on destroying our culture, our way of life, and our very race itself.

We need to forget our political and policy differences, and concentrate on fighting the enemy. We need to develop and show real Aryan solidarity. What matters is that we fight our common enemy: that we recognize the common heritage, the common culture, which we all, as Aryans, share. Our shared Aryan identity is more important than our differences about policy and tactics, just as our Cause - the cause of ensuring a future for our race - is more important than our own personalities.

We must rise above the pettiness which has dogged us in the past; we must seek to avoid "clashes of personalities" as we must not, ever again, allow ourselves to be manipulated by ZOG and so go around spreading rumours and gossip about any Aryan activist, whatever organization they belong to and regardless of what the great ZOG dis-information machine says they have done.

We must accept, and act upon, the truth that any Aryan who fights ZOG, who supports our people, in whatever way, is our comrade, our ally and our friend.

It does not matter what political or religious organization this person belongs to, as it does not even matter what political or religious beliefs this person holds: what matters is doing something to support and aid our people.

We must refrain from making any negative, any disparaging, comments and remarks about any organization or group - political, religious or social - which is pro-Aryan and which seeks to support and aid our people, and which seeks to express our Aryan culture and Aryan way of life. And we must do this even if we ourselves do not agree with the policy, the tactics or the beliefs of such organizations and groups.

That is, we must have the strength of character - the Aryan character - to keep our views and opinions to ourselves, putting our Aryan people, our fight for freedom, first: before our own feelings, our own views. And if we feel we must make some comment about something, then let us make comments about our enemies: about those who are oppressing our people.

We must refrain from making any negative, any personal, remarks and comments - in public - about the leaders, organizers and members of any Aryan group or organization. And if we feel strongly about a particular person who is involved in some group or organization then the Aryan thing to do is to speak to that individual in person and in private, and if after this, there is still disagreement about something, then

agree to differ, in private, but in public get on with the task of fighting our common enemy.

In brief, we must start thinking and acting like Aryans: putting our ideals of honour, loyalty and duty to the folk before our own concerns, our own views, our own opinions.

If we do not do this - and continue to allow ourselves to be manipulated by ZOG and so squabble like children among ourselves - then we simply do not deserve to win.

The policy of the NSM is that it will work and co-operate with any pro-Aryan organization or group, and with any individual or individuals who are fighting ZOG.



The personal life is dead - Long live the Folk

By David Myatt

The personal life is, or rather should be, dead because the true purpose of our individual lives is to aid and advance our folk: to do our duty to our folk.

It is this duty which defines us, as human beings. When we ignore this duty, and just concern ourselves with our own problems, our own comfort, our own happiness, our own welfare, we are not being truly human. Instead, we are just behaving like immature children who have yet to grow up and think, act, and behave as adult human beings.

That is, our own personal concerns, happiness, comfort and even welfare should not be our priorities. Our priority in life should be to do our duty, as a thinking human being possessed of the will to change ourselves and contribute in a positive way to the evolution of Nature, to the evolution of all life.

We have been evolved, into human beings, by Nature in order to do this: in order to know our duty, and act upon it. For our folk, our culture, is a living being, created by Nature, just as we are living beings, created by, and dependent upon, Nature.

The terrible, damning truth about the societies of the West is that these societies encourage and indeed often demand that people do not grow up. These societies actively encourage us to be self-indulgent, to be concerned about ourselves and our comfort, as they actively discourage people from doing their noble duty to their folk. Indeed, these societies prevent us from learning the truth about ourselves and prevent us from learning about, from knowing, our own culture, our own folk heritage, traditions and ways of life.

The terrible, damning truth of our times is that most people are not grown up and never will grow up to be adult human beings. They will spend all their lives as immature children in grown-up bodies, never having been taught how to act with dignity; never having been taught about honour and how to control their tantrums, their personal desires, and never having developed a perspective beyond that of their own lives or that of their immediate family.

And all the societies of the West - with their capitalist-consumer ethos, their neglect of honour and their disrespect for living cultures - conspire to keep people as immature children.

Thus do we have nauseating Television programmes where people discuss their "personal problems" and where they moan and whine in an undignified way, and display little or no self-control and little or no honour and nobility. Thus do we have nauseating Films and Television and Radio dramas, and books and plays, about the personal lives of individuals and their self-indulgent, undignified, mostly immoral lives, with individuals betraying their spouses, each other, and using violence, intimidation, fear, and manipulation to achieve their lowly mostly sexual or material goals and desires.

Thus do we have people working, or committing crime, day after day, week after week, month after month, year after year, to provide more material comfort, more material goods, for themselves or at most their immediate family, with little or no thought given to their own culture, to the traditions and way of life of their ancestors, to the health of the homeland of their ancestors, to themselves as a living link between the past of their folk and its future.

The persecutive of the majority of people of Western societies is that of their own lives, or at most that of their children, and if some of these people have concerns beyond this, these concerns are most certainly of an abstract, lifeless, political or social kind: concerned with abstract, lifeless, political and social ideas which are totally divorced from, and always detrimental to, a real, living culture and the homeland where that culture dwells or where it once lived and thrived.

For the reality is that our individual lives only have meaning in relation to our folk: in relation to our own culture and the traditions and way of life of our ancestors. Our very purpose, as individuals, is to ensure the health, the survival of the living being which is our folk, our culture, for we in truth are but a nexus, a living connection between the past of our folk and its future, and the health, the well-being, the very future of our folk depends on us: on what we do, or what we do not do for our folk.

To aid our folk - to fulfil our human Destiny, our purpose, to do our human duty - is to know our folk: to know where we belong; to have a real sense of identity and belonging; to have a real sense of purpose which far transcends our own lives. That it, it is to have the perspective of our folk: of we ourselves as a nexus, a living link, between the past and the future of Nature, of all life.

Our duty - our responsibility as human beings - is to know our folk through our culture, through our traditions and the way of life of our ancestors. Knowing our culture, and identifying with it, we can ensure its well-being, its very existence, as we can contribute to our culture, thus enabling it, and Nature, to evolve even further.

David Myatt
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The Complete Guide to the Aryan Way of Life

By David Myatt

1

The Aryan Way

The Aryan Way of Life

To be Aryan is to be of Aryan descent *and* to uphold and follow the Aryan way of life. The decadent and ignoble way of life which exists today in all nations is the total opposite of this Aryan way of life.

An Aryan is someone who behaves and thinks like an Aryan; someone who upholds and who lives, day after day, by Aryan customs and who is aware and proud of their Aryan culture and heritage. Above all, an Aryan is someone who judges everything by Aryan standards, and who strives to do what is Aryan.

The Aryan Way

The Aryan way is the way of Honour, Loyalty and Duty. Honour means upholding personal honour and striving to live by a Code of Honour. Loyalty means being loyal, unto death, to those to whom a pledge of loyalty has been given. Duty means doing one's noble and Aryan duty whatever the circumstances, and even if doing such duty is difficult or might mean one's own death.

Our Aryan duty is three fold:

1) Duty to our Aryan folk, our kindred. This Aryan duty requires us to care for our folk; to be concerned about its well-being, freedom and future. This means us doing something practical and positive to help our folk - from being a good, personal, and Aryan example to others, to fighting for our freedom and for social justice. This duty requires us to aid our fellow Aryans in practical ways because we view fellow Aryans (that is, those who behave and live as Aryans) as brothers and sisters, and treat them as brothers and sisters - offering hospitality, for instance; giving support through friendship; helping them in hard times.

This duty means that we place the welfare, freedom and future of our folk before our own self-interest, and before the interests of others.

2) Duty to Nature. This Aryan duty requires us to respect Nature, and the diverse creations of Nature. This means us - both as individuals and as a society - striving to live in a balanced way by restraining our greed, our desire for material possessions, and by respecting the traditions, the culture, of our ancestors. This duty means that we think about the consequences of our actions - about how these actions affect Nature - and that we strive to follow and enhance the ways, the culture, of our ancestors, since these ways express our identity, our own unique place in Nature.

This duty means we strive to curb unnecessary and destructive change, placing the well-being of Nature before profit.

3) Duty to the Cosmos. This Aryan duty requires us strive to know, to explore, to discover and create Order. This means us, as individuals, using our reason to understand things, being fair, and having a sense of our unique Aryan Destiny - a vision of our true purpose, as members of the collective which is our Aryan folk. This vision is of our folk creating Order on this planet - a noble, just, honourable society - and then venturing forth to explore and colonize the very cosmos itself.

This duty means we strive to continue our evolution, as Aryans.

Aryan Behaviour

Aryan behaviour - in public and in private - derives from personal honour and self-discipline. An Aryan is dignified; not given to excessive show of personal emotion, and not given to dressing in an extravagant or flamboyant way. An Aryan is fair and just; and given to silence or humour in adversity. Above all, an Aryan is restrained, and seeks to be in control of themselves and whatever situation they find themselves in, using their skill, their reason, their experience, their Aryan character, inventiveness, resourcefulness and heroism, to overcome obstacles. An Aryan faces death calmly and honourably when death cannot be avoided, and would rather die than do anything dishonourable, anything un-Aryan.

Aryan behaviour is an outward sign of a person living and thinking like an Aryan.

We should seek to be friends with, and seek to associate with, only those who live, think and act like Aryans: who uphold the Aryan way of life, and who show by their behaviour and deeds that they are worthy of our friendship and worthy to be our brothers and sisters.

Thinking Like An Aryan

Thinking like an Aryan involves us in judging everything - every situation, every problem and every person - by our Aryan standards of honour, loyalty and duty. Thus, we should ask ourselves such things as: What is the honourable thing to do, here? If I do this, will it benefit my folk?; how will it affect Nature?

The Aryan Honour Code

The word of a man of honour is his bond - when a man of honour gives his word ("On my word of honour...") he means it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man of honour formally asking the person to whom the oath was sworn to release him from that oath, and that person agreeing so to release him; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man of honour is prepared to do his honourable duty by challenging to a duel anyone who impugns his honour or who makes dishonourable accusations against him. Anyone so challenged to a duel who, refusing to publicly and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if he challenges his accuser to a duel and fights it; the honour of the person who so makes such accusations or who so impugns another man's honour, is only satisfied if he either unreservedly apologizes or accepts such a challenge and fights such a duel according to the etiquette of duelling. A man of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man of honour has sworn loyalty or allegiance to or whom he champions.

A man of honour always does the duty he has sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man of honour is prepared to die - if necessary by his own hand - rather than suffer the indignity of having to do anything dishonourable. A man of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as he himself is - that is, he can only entrust himself under such circumstances to another man of honour who swears to treat his defeated enemy with dignity and honour. A man of honour must die fighting, or die by his own hand, rather than subject himself to the indignity of being defeated by someone who is not a man of honour.

A man of honour treats others courteously, regardless of their culture, religion and race, and women gallantly, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat him with disrespect or try to harm him, or who treat with disrespect or try to harm those he has personally sworn loyalty to or whom he champions.

A man of honour, when called upon to act, or when honour bids him to act, acts without hesitation and if necessarily quite ruthlessly provided always that honour is satisfied.

A man of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, or to boasting, preferring as he does deeds to words.

A man of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as he does not steal from others or cheat others for such conduct is dishonourable. A man of honour may use guile or cunning to deceive his sworn enemies, and his sworn enemies only, provided always that he does not personally benefit from such guile or cunning and provided always that honour is satisfied.

A man of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.

2

What Does the Term Aryan Mean?

Aryan basically means someone of Aryan, or European, racial descent: that is, a "White" person. However, it also means and implies much more: it describes our Aryan character, our Aryan nature, our Aryan culture.

That is, the term Aryan describes what it means to be Aryan: to have the character, the personality, the culture, of an Aryan.

This is the reason why we use the term Aryan instead of "White". White refers just to the colour of the skin; Aryan refers to our culture, our heritage, our character, our Aryan way of life.

A true Aryan is much more than just a "White" person: a true Aryan is a White person who has an Aryan character; who has an Aryan "soul".

A true Aryan is a White person who behaves, who thinks, who lives, like an Aryan: that is, in accord with our own Aryan traditions, our own Aryan heritage, our own Aryan way of life.

A true Aryan is someone who upholds the noble, civilized, values of honour, of loyalty, of duty to the folk, and who strives to live by these values. A true Aryan is thus a person who is fair, rational, tolerant and just.

A true Aryan is someone proud of their own race, proud of their Aryan culture, proud of their Aryans traditions, and proud of their Aryan way of life.

What it is crucial for "White" people to understand is that the culture, the way of life, of all Western societies, of all Western nations, is not Aryan.

That is, our present societies are not Aryan societies: they do not respect, let alone uphold, the Aryan way of life, as they most certainly are not strong-holds of Aryan traditions and Aryan culture, just as the "laws" and ethical values of these societies are not Aryan laws and not Aryan ethical values.

Accordingly, most White people do not live in an Aryan way, just as the Schools of these societies do not teach Aryan history, Aryan culture, and just as they never tell us to respect our own Aryan way of life, our own values, although we are forced to learn about other cultures.

The truth is that our own Governments do not allow we Aryans to live according to our own culture, our own Aryan way of life. Indeed, these Governments have systematically outlawed our ancient traditions and our way of life.

3

Aryan Law

Aryan law is the basis of the legal code of an Aryan society: that is, the basis of "law and order" in an Aryan society.

All currently existing societies are not only un-Aryan, they are anti-Aryan: that is, they suppress and have outlawed Aryan law and the Aryan culture on which it is based.

Aryan law is the basis for true freedom. Any society which is based upon, which uses, any other type of law is a tyrannical society.

The Principles of Aryan Law

I: The first, and fundamental, principle of Aryan law is that there are only honourable and dishonourable deeds, with dishonourable deeds being the concern of Aryan laws. That is, there is no concept of "crime" as "crime" is now understood in modern societies. Aryans laws thus define what is dis-honourable.

II: The second principle of Aryan law is that the penalties for committing dishonourable deeds are always compensatory, and never punitive, and involve only: (1) exile of those found guilty of dishonourable conduct; (2) compensation by the guilty person, in goods, or money, of the victim of the dishonourable deed, or of the family/relatives of the victim. If the person found guilty of having committed a dishonourable deed or deeds has little or no goods or money then they can give their labour for a specified period.

That is, there is no such thing as "imprisonment" or confinement of those found guilty of committing a dishonourable deed or deeds. There is also no such thing as "the death penalty" just as individuals accused of some deed or deeds - whatever the nature of that deed or deeds - cannot be held in custody, in confinement, awaiting trial.

Exile can be of two kinds: Greater Exile, where the person is exiled from the homeland for the rest of their life; or Lesser Exile, where the person is exiled for a period of three years.

Someone who has been exiled is an outlaw: outside the protection of Aryan law.

III: The third principle of Aryan law is that an accusation of dishonourable conduct - that is, of someone doing a deed which has been defined, in law, as dishonourable - must be made: (a) in person by either the victim of such a deed, or by the family/relatives of the victim; and (b) in public, in front of several witnesses.

That is, Aryan law is concerned only with dishonourable actions between individuals: with deeds which are actually done in real life and which affect an individual or individuals. Thus, there is not and can never

be, in Aryan law, (a) any prosecution of a person by some "Institution" or Government or officials of these; (b) any prosecution for something which has not been committed; (c) any such thing as a dishonourable deed committed against some "Institution" or some "Government".

There is thus no such thing as "conspiracy" in Aryan law, just as individuals cannot be prosecuted for "intending" to commit a dishonourable deed.

What must be proved in an Aryan Court of Law is that the accused did do the dishonourable deed they are accused of. An intention to commit such a deed is not and never can be contrary to Aryan law.

IV: The fourth principle of Aryan law is that every individual has the right to defend themselves, their family, and those to whom that individual has sworn, before witnesses, an Oath of Loyalty, and the right to use lethal force in such defence.

Should an individual or individual be harmed or injured in such defence, then it is the right, of that individual to seek redress from the individual who has harmed or injured them. Should an individual be killed in such defence, then the family/relatives of that individual have the right of redress.

This redress consists either of accusing, in public, the person of dishonourable conduct, or of a direct challenge to a duel or a trial by combat.

V: The fifth principle of Aryan law is that disputes between individual - involving injury or any other matter - may be settled through either a duel between the individuals involved, or by a trial by combat between those involved.

That is, it is a fundamental right, and duty, of the individual to be responsible for themselves, their family, and those given an Oath of Loyalty, and to seek, if necessary, personal vengeance and satisfaction, through a duel or trial by combat. Justice, for Aryan law, is a matter of honour and of being seen to be fair. What matters, what is important, for Aryan law is the personal honour of the individual and the right, and duty, of the individual to defend their own honour. This right and duty cannot be taken away from the individual by, for example, the State, for that would be contrary to Aryan law, a denial of the freedom of the individual based as this freedom is on personal honour, and personal responsibility to defend that honour.

Aryan law does not recognize, and is totally opposed to, the concept of the State, the Government, or one person (such as a Monarch) intervening in matters of law, with individuals looking to such a State, such a Government or such a person, for either "justice" or to appropriate blame.

Aryan law thus accepts that a duel, or a trial by combat, is an honourable way of settling disputes between individuals.

In the matter of duels and trial by combat, Aryan law specifies that there must be an independent referee, Umpire or judge, at least two independent witnesses, and that such duels and trials be conducted in an honourable way according to custom. Aryan law affirms that should any person be injured or killed in such a duel or trial by combat then that is their own responsibility. That is, Aryan law considers such duels and such combats - when performed honourably according to custom - as honourable deeds.

VI: The sixth principle of Aryan law is that anyone publicly accused of a dishonourable deed or deeds has a right to either challenge the person making the accusation to a duel, or of accepting a trial in an Aryan Court of Law.

Should the person so making the accusation agree to a duel, then the matter is considered settled, according to Aryan law, by the outcome of that duel provided it is done in an honourable way.

VII: The seventh principle of Aryan law is that an individual accused of any dishonourable deed or deeds, who has accepted a trial in an Aryan Court of Law, can either elect to have their case heard, in public, with witnesses called, or elect for a public trial by combat between the accused and a member or relative of the family of the person who has made the accusation.

It is up to the Court to ensure that such a combat is fair: that is, that the two combatants are fairly evenly matched in skill and physical strength.

If the accused accepts a public Court, then they are bound by the verdict of that Court. That is, there is no appeal. Thus, if the accused is found guilty, then they must accept exile, or pay whatever compensation is demanded by the Court. According to Aryan law, failure to pay such compensation within the time specified by the Court means the immediate exile of the person, with the type of exile being decided by the Court.

VIII: The eighth principle of Aryan law is that a public trial involves an accusation made by one individual against another individual before a Jury of twelve honourable individuals, with their being a presiding Judge. It is the duty of the Jury to judge the case on the evidence of independent witnesses, and after hearing arguments from the accused and the person who has brought the charge. The accusation must be supported by the evidence of independent witnesses: if there is no such evidence, the case is

dismissed. It is the duty of the Judge to pass sentence according to the principles of Aryan law: that is, either exile, or compensation.

Thus, according to Aryan law, the only people who may prosecute a case, and who may defend an accusation, are either the two individuals involved - accused and accuser - or members/relatives of their families. That is, someone accused of some dishonourable deed or deeds must either defend themselves in such a Court, or have a member/relative of their family do this. The same applies for the person bringing or making the accusation: they must either present their own case, or have a member/relative of their family present it.

It is also the duty of the person who believes a dishonourable deed has been done to them - or the members/relatives of their family - to find and accuse the person responsible, if such a person has not been seen and identified during the deed, and to find any witnesses to the deed.

Aryan law thus does not accept the concept of "professional lawyers" or "solicitors", regarding this concept as dishonourable and a negation of the liberty of the individual.

An independent witness is defined in Aryan law as a person who is not a member or relative of either the person accused or of the injured party, and who is not bound by an Oath of Allegiance to either the accused or the injured party, or to any member of their families.

Both the Judge and Jurors at such a trial must also be independent by the same criteria.

IX: The ninth principle of Aryan law is that if a person who has suffered a dishonourable deed according to Aryan law has no living family members or relatives, then it is the duty of an honourable person in the community to act on their behalf, and so find and accuse the person they believe is responsible if that honourable person sees such a deed committed, or sincerely and justly believes that a dishonourable deed has been committed.

The person who so begins to act is bound by the rules of Aryan law: that is, they must present the case themselves, and can be challenged to a duel or a trial by combat by the person they accuse.

The Foundation of Freedom

Aryan law is the foundation, the basis, for true freedom, and a society, a government, based upon Aryan law is just and free society. Any other type of society or government is unjust and tyrannical, a denial of liberty, because only Aryan law expresses the principle of personal honour, and recognizes and accepts the importance of the sovereignty of the individual.

That is, Aryan law and only Aryan law is built upon the foundation of the importance of individual character, the family and the folk. All other types of law, and all other types of society based upon such laws, deny or restrict or destroy individual character, as they deny, restrict or take away the personal honour of the individual and their family and relatives.

The most fundamental belief behind Aryan law is that the sovereignty of the individual is inviolate. The fundamental principle of all other types of law is that sovereignty belongs to the Government, the State or some "Monarch" or tyrant. Aryan law makes the person responsible for themselves and their kin whereas other types of law - and the societies based on such laws - take responsibility away from the individual.

Aryan law was the basis for most ancient Aryan societies: for example, the Norse societies of Scandinavia, and Iceland; or the folk-communities of early Ancient Greece.

The aim of a modern Aryan movement is to create a new Aryan society - an independent Aryan homeland - where we Aryans can live in freedom and where our Aryan law is the basis for the "law and order" of this homeland.

This means a revolution: a destruction of the tyrannical societies we are now forced to live in, and the building of a new, free, Aryan, society. Only such an Aryan society - based upon our Aryan values of honour, loyalty and duty to the folk - will enable us to live as free men and women.

4

Aryan Ethics, Aryan Law and the Meaning of Life

What Are Ethics?

Ethics are a set of moral principles: a set of rules which should guide us in our lives. These rules define what is good, and what is bad, and as such they express the purpose, the meaning, the aim, of our lives.

What Are Aryan Ethics?

Aryan Ethics are derived from the Aryan concept of personal honour, the free giving of personal allegiance, and the noble ideal of duty: duty to those given allegiance, and to one's own cultural

community. Aryan ethics are the basis for Aryan law, which has its origin in pre-Christian North European societies, such as those of Scandinavia, Iceland, Germania, Anglo-Saxon England, Ireland and Wales.

The Ethics of the Past

1) Primitive Ethics: Might is Right

Might is Right is the ethics of the barbarian, the primitive human being, and is just the human equivalent of the laws which govern animal behaviour. These ethics assert that right is on the side of the most powerful, the most strong: that what decides an issue is strength. Such ethics are primarily ethics of the individual in isolation.

2) Utilitarian Ethics

This is essentially the belief that what is right is happiness, and especially the "happiness of the majority": that is, what is right is what makes the most people happy, or secure, or comfortable.

3) Traditional Religious Ethics

The basis for most traditional religious ethics (Christian, Islamic and Judaic) is revelation from God, via a Prophet or Prophets, who reveal God-given laws which we should follow.

We should follow these laws in order to avoid being punished by God, in this life and the next, and to win a place in Heaven, or Paradise.

The basis for the religious ethics of non-revealed religions (such as Buddhism) is to attain something akin to "nirvana"/ end the cycle of birth-rebirth of one's soul, and so attain eternal bliss and happiness.

The reasoning behind all religious ethics is therefore a personal one: do as God/the Buddha/the Master says for then you will gain eternal life, not be punished, and so on. You might also gain personal fortune/ good luck in this life.

Traditional religious ethics also gave rise to the concept of "Divine Right" where a Monarch (usually a King) was regarded as a representative of God, who therefore derived his authority from God and who therefore had the right to make and enforce laws because he was doing God's will on Earth. In Europe, this concept developed, as traditional religion declined, into a sort of "divine right of State governments" who ruled on behalf of The People, and who derived their authority from The People. Thus were State Ethics born.

4) State Ethics

This is basically the ethics which underlie all modern Western nations: the State, in the form of some "elected government" decides what is right, and what is wrong, and makes laws based on its beliefs and political policies.

State ethics is a sort of synthesis between Utilitarian ethics (the happiness of the greatest number) and the ethics of Plato. For Plato, what is good is defined as what contributes to harmony (we might say what contributes to "peace") and happiness.

In addition, according to the ethics of Plato, the ultimate reason for doing what is moral is still a personal, individual one: to earn reward, in this life and the next, since individuals possess an immortal soul.

From Utilitarian ethics State ethics derives the concept of the happiness of the majority; from Plato, it derives the concept of an ideal - or at least useful but always powerful, supra-personal - State, governed by laws made by law-givers who not only decide how prosperity, happiness and such like, can be attained, but who also possess the power, the authority, to make those laws enforceable.

Essentially, State ethics means that what is wrong - what is unlawful - is what the State says is unlawful, and the State bases its judgement on either one or both of the following:

a) on political or social ideas which form the basis for the Political Party, or movement, which is either elected into political power, or which seizes power.

b) On a "mandate" from "the people" who are said to have given their approval, or consent, for the policies of the Government by voting for them. This is "utilitarian ethics" where what is considered right is what a majority of people agree is right, or feel is right.

State Ethics can also be based, in part, on the prevailing religious ethic which is accepted, or is believed to be accepted, by the majority of people of a certain nation, State, or country.

The quintessence of State ethics is that a State, a government, can and should introduce laws - which are enforceable by State-appointed officials such as the Police - to create a "good" society for its citizens, with their being punishment of those who contravene the laws which the State and its officials decide are "good" or "right", or of benefit to "the people".

Thus State ethics depends upon abstract notions such as The State, "The People", the "will of the people", and upon concepts such as "democracy" where the "will of the people" is said to be made known and which gives the State its mandate, and its authority. In many ways, Marxism and similar political theories, are just versions of these concepts of The State, and The People.

The New Aryan Ethics: Morality of the Future

Aryan ethics are revolutionary because they are not based upon the individual, not based upon the happiness of the greatest number, and not based upon some God-given revelation.

The conscious expression of the Aryan Ethic begins with Aristotle, for whom arete (often mis-translated as virtue, but which properly is excellence) was a balance between extremes: that is, the avoidance of excess in feeling, action, thought, behaviour and deed.

That is, individual excellence, and excellence for the community, could be attained by following a reasonable, reasoned, middle way. This concept is itself a conscious expression of the basic attitude which underlay classical Greek society, manifest as this attitude was in the dramas of Aeschylus and Sophocles.

However, for Aristotle, the reason for striving for excellence is to attain a good or prosperous life: both in this mortal life and the next. That is, the goal, or meaning, of life is still understood in terms of the individual: in terms of their prosperity, their fortune (for good or bad) and in terms of their prospects, in this life, and the next. This is in contrast to Aryan ethics.

The basis for Aryan ethics are the concepts of personal honour, of duty to Nature and of duty to the cosmos of which Nature is a part. Thus, according to Aryan ethics we should do something not because we expect some reward, in this life or in the next, but because it is our human duty.

Our duty is an expression of our humanity. That is, by doing our duty, we are being human; we are acting in accord with our human nature which is to be fair, just, and rational.

The reason Aryan ethics gives for these concepts of honour and duty is that they express what we know through reason: they express our natural relation to other human beings (defined as this relation is by honour, by fairness) and our natural relation to Nature (manifest as this relation is in folk-communities, which are themselves defined by our race, our culture). That is, honour, and race, express our human identity: we, as individuals, on this planet called Earth, are but a living nexus between the past of Nature, and the future of Nature, manifest as Nature is to us in our culture, our folk.

According to Aryan ethics, we are Nature made manifest: what we do, or do not do, affects Nature and the living beings of Nature. We can either aid Nature, or harm Nature.

Reason informs us that Nature lives and changes, and produces diversity and difference. That is, that there is an evolution of the living beings of Nature. Our aim, our purpose, is to contribute, to aid, the change, the evolution, of Nature, by striving for excellence (for honour) for ourselves, and by striving for excellence for our own culture, our own folk, which itself expresses the difference and diversity of Nature. For such a striving is an evolution of ourselves, as human beings, as thus a further positive change, an evolution, of Nature.

Basically, personal honour is a manifestation of our human evolution: how we can respect the dignity, the rights, the freedom, of others, and how we can do our duty to Nature. Honour enables us to strive for excellence: it enables us, and our communities, to evolve further.

Although Aryan ethics and Kantian ethics have some things in common - such as using reason, the respect for the dignity and rights of others - they are very different not only because of the importance in Aryan ethics of the civilizing ideal of honour but also because of how Aryan ethics conceives the individual. For Aryan ethics, the individual is but a living nexus, a sentient manifestation of Nature, linked to their own collective (their ancestors and ancestral culture), linked to Nature, and thence to the cosmos beyond. For Kantian ethics, the individual relates to a transcendent pure Reason (basically, a mystical conception of God), from whom the purpose and meaning of life is derived, as it is with religious ethics. According to Aryan ethics, what is good is what is honourable, what aids Nature and the living beings of Nature, and what aids the evolution of the cosmos itself. Our duty is to do what is honourable and what aids Nature, the living beings of Nature, and the cosmos, even if doing this duty makes us, as individuals, unhappy, or even if it means our own death. Furthermore, the happiness of the majority, of other people, comes second to this duty.

The perspective of Aryan ethics is that of Nature - and indeed of the cosmos itself of which Nature is but a part. The perspective of all other ethics is the perspective of the individual, of their happiness, their winning of some reward in this life or the next.

Thus, according to Aryan ethics our motivation is idealism, not the expectation of reward, personal or otherwise, in this life or the next.

According to Aryan ethics, a State or government exists only to encourage personal honour and encourage us to do our duty to Nature, to the living beings of Nature and the cosmos, with such a State or government respecting our right of honour and our right to do our duty to Nature.

Judged by this standard, all other types of State or government, are tyrannical because they take away, through laws, our most basic rights (the right of honour) and because they prevent us doing our duty to Nature and the living beings of Nature.

Addendum: Brief Critique of Kant and Hegel

Kantian and Hegelian Ethics: Religious Ethics in Disguise

The ethics of Kant are basically a development of the concept of traditional religious ethics, where revelation of God - the laws revealed by God - are replaced by "reason". That is, our moral duty derives from understanding the world around us and acting in such a way that we respect the dignity, the rights, of others. Why? The Kantian answer relies on the notion of duty. According to Kant, the only valid human motivation is duty; an individual has a duty to respect moral law, which itself is known through Reason. But what is Reason - that is, how does this duty arise? Kant, wishing to avoid deriving duty from God, settles on the concept of the norm: duty is that which does not take away the autonomy (freedom) of others and which allows an individual to be autonomous. Kantian ethics is the morality of the categorical imperative.

In effect, Kant replaces the aim of happiness (of the individual; the majority) as well as the aim of God with the concept of the Norm, even though his ethics are a pure expression of religious ethics. Replace his Reason with God, and his ethics function perfectly.

Thus, in many ways, Kantian ethics are mystical, transcendental, ethics; Christian ethics without the Old Testament concept of God: that is, the ethics of the Protestant religion, in particular the Lutheran kind.

For Hegel, morality, the good, derives from the transcendent Will, the Universal Will, which is knowable via the The Dialectic, the conflict between Spirit and Matter. The State is objectified Spirit, but not Spirit itself; the being of the individual is defined via the State, and thus by interaction with the dialectic for the State reveals ethics to individuals, and obedience to the State - according to Hegel - enables freedom. In effect, the State is understood as a revelation of Pure Spirit, a revelation of the Universal Will, and in the final analysis, Hegel's Pure Spirit is nothing other than the God of monotheistic religion.

Objections to Kant

1) The idea of Kantian autonomy is against the reality of Nature and the cosmos. For Kant, the individual is in isolation, and defined only according to a transcendent pure Reason.

For Aryan Ethics, the individual is defined as a living nexus between their folk, their culture, and thus between Nature and the cosmos.

For Aryan Ethics, duty is what is honourable and what aids the folk and Nature; that is, duty is balance between personal honour, and the good of the folk, the good of Nature and the good of the cosmos, discovered as this duty is through practical reason.

Practical reason - which is not the same as Kant's Reason nor Hegel's Thought - is rational thought based on: a) principles of logic; b) practical observation of the external world; c) scientific experiments; d) the scientific method which asserts that observations should be repeatable and verifiable, with observations explained and connections made between observations by the fewest, most simple, most logical, explanations.

According to Aryan Ethics, the duty an individual has arises because the individual is a nexus: a living link, and has a Destiny, that is, has potential to evolve themselves, their folk, Nature and the cosmos. And also the potential to harm these things.

2) The Kantian norm does not allow for evolution, and who decides what is the Norm? The Norm is never properly defined (for instance in its relation to the real law which governs a community, society or State). Furthermore, while this Norm may be known, or discovered, by a Philosopher or Philosophers, who can communicate such knowledge to ordinary people and who may (as envisaged by Plato) act as "law-givers" on the basis of this knowledge, do ordinary people, who do not have this "mystical" knowledge, have a duty, enforceable in law, to obey the edicts of these "law-givers"? And what happens if the knowledge of one of more of these law-givers is wrong, or false? Is there a duty, by others, to rebel against their laws?

According to Aryan Ethics, honour is the basis for freedom, defined as honour is through a practical Code of Honour which itself expresses the results of noble reasoning.

Objections to Hegel

What is the Hegelian Universal Will and how is it made known? Hegel answers that it is made known via the State. But this, according to Aryan Ethics, is a negation, a denial, of individual honour and thus a

negation of freedom because the individual is expected to, and can be compelled to, obey the State which assumes the right to make laws, and punish individuals, because this State sees itself as a reflection of the Universal Will, or at least the Will as a coming-into-being.

Like Kant, Hegel reduces such things as justice to an abstract fundamentally impersonal idea which is said to exist external to individuals in some "pure" or "ideal" form which can be approached, or made manifest in some way, via some other abstract thing such as a law, or some Institution, or even by some State, or some prophet, sage, Monarch or "leader" who is in contact with God, or the representative of God, or who is said to embody or manifest the Spirit of the Age, or something similar, and whose word is therefore law or can become embodied as law which other people are duty-bound to follow and obey. This abstraction, in essence, is also what religion - and State ethics - do. In complete contrast, the Aryan Ethic affirms that such things as justice exist only in noble individuals and not in any abstract, supra-personal, form such as a law, an Institution or a State, and also not in any one person who assumes the guidance, moral or otherwise, of other individuals. For Aryan Ethics, justice and freedom are manifest, and can only be manifest, in fair, noble individuals who uphold and who strive to live by a Code of Honour, and who thus accord all other individuals the freedom, the right, to live according to honour, regardless of the culture, the social status, the race, the education, the past, of those other individuals. Aryan Ethics further asserts that any other type or notion of "justice" is tyrannical because, being abstract, it denies and takes away the fundamental sovereignty of the individual.

Such abstract concepts - with the consequent inhuman denial of liberty - are further developed in the ideas of Marx and others who reduce the individual to a virtual mechanistic automaton governed by economic factors and a material dialectic which assumes and which requires for the creation of some "ideal society" at best a suspension of morality and individual liberty and at worst the abolition of morality in favour of an "enlightened few" ruling the majority through political tyranny.

Hegel gives no satisfactory answer as to the nature of this Universal Will, asserting only that it is transcendent. Ultimately, it can only be defined as God, who is transcendent, monotheistic.

Furthermore, the Hegelian concept of the individual does not accord with the individual as a living nexus: a link between their own collective, and the collective which is Nature. Instead, there are the Hegelian mechanistic, abstract, concepts of the State and of such things as "human history" where States, and Empires, are considered by Hegel to manifest the dialectic whereas what they did manifest was a disrespect of Nature, a disrespect for the honour and freedom of human beings, and a general disrespect for all living beings.

Thus there is in Hegel (as in Marx and others) no account of ourselves as part of Nature, as depending on Nature, and on having a duty to Nature: a duty ignored by most if not all historical States and Empires which have plundered, polluted and ravaged Nature in a quest for profit, indulgence, pleasure and power, and which in one way or another have trampled on the honour and dignity of fellow human beings, as well as having contributed in whole or in part to the destruction of the great diversity of human culture.

5

What is an Aryan Society?

There is no Aryan society on this planet: nowhere where we are free to live, as Aryans, according to our own Aryan laws, traditions and customs.

An Aryan society is:

- 1) A society based upon Aryan law; that is, based upon the law of personal honour where there is true liberty.
- 2) A society governed according to the Aryan values of personal honour, loyalty to those given allegiance, and duty to the folk.
- 3) A society composed only of those of Aryan descent where excellence of individual character and personal honour are upheld as ideals, and where individuals strive to do what is honourable, and live by a Code of Honour.
- 4) A society where Aryan Ethics are used to determine what is right, and what is wrong.
- 5) A society where individuals strive to uphold Aryan culture, the Aryan way of living, and where there is a genuine respect of and reverence for Nature.

In such an Aryan society, we are allowed and indeed encouraged to carry weapons openly and in public for our own defence. In such a society, duelling is allowed and encouraged. In such a society, young men are trained for combat and war: and desire to partake in war. In such a society, young men aspire to be

warriors and yearn to earn medals for gallantry. In such a society, those in authority are combat veterans who have proven their honour, their gallantry, in combat.

In such an Aryan warrior society, there are only people of Aryan race, for such a society is an ethnic society, composed of people of the same race who share the same values, the same culture.

Today, instead of living in an Aryan society, we are forced to live in repressive, decadent, dishonourable, multi-racial societies which are dedicated to everything true Aryans loathe and detest.

6

Toward Freedom:

Creating a New Society Based on Aryan Law

To win back our freedom - to live in a noble, honourable, way - we must create a new society, for all the societies currently existing are tyrannical. They are tyrannical because they are all based upon the abstract, dishonourable, concept of The State.

The State, in whatever political form, abrogates sovereignty to itself, and thus destroys by means of its abstract laws and its social and political policies, the sovereignty of the individual. And it is this sovereignty of the individual - guaranteed and made real by Aryan law - which is the basis of individual freedom and the foundation of a free society.

In essence, freedom means individual responsibility, individual judgement, and the freedom to be able to make and exercise that judgement. The basis for such responsibility and judgement is honour.

In essence, The State means State responsibility and State judgement, with the State reserving for itself, and its appointed officials such as Judges, the Police, the freedom to make and exercise judgement about matters.

Any law, whatever its intent and whatever it is about, which is not based upon the principle of personal honour is a denial of freedom. As such, it is tyrannical.

Practicalities of Upholding Aryan Law

The nine guiding principles of Aryan Law are sufficient to build a new type of society: that is, sufficient to inspire people to rebel against the tyranny of the present and sufficient to inspire them to live in an Aryan way.

The application of these principles in individual cases once a new society has been created - for example in disputes between individuals - is a matter for the new community itself. The application of these principles in the past - for example in the communities of Scandinavia and Iceland - showed that they worked; that they did indeed create a society where freedom existed.

We have many advantages that these older Aryan societies did not have: for example, we now have the conscious understanding of what personal honour means and implies. We have the conscious, reasoned, understanding of the meaning of our lives: of us, as individuals, being bound to our folk, to Nature, to the very Cosmos. Of us being a living nexus.

Furthermore, the foundations for our reasoned understanding is the knowledge that: (1) we have the ability to change ourselves - our behaviour, our feelings, our actions - by using our will; and (2) that being honourable means using our will to behave, to think, in a noble, civilized, way according to a Code of Honour.

That is, we now have a whole new ethics - a whole code of personal behaviour - based upon personal honour, loyalty, and duty to the folk, and a whole new "philosophy of life": a way of thinking, of being, of apprehension, which enables us to make reasoned judgements in accordance with our ethics.

In addition, what should also be understood is: (1) that in a community, a society, governed according to Aryan law, individuals would be expected to behave in an honourable way; (2) this new society is an ethnic society, composed of people of the same race, the same culture, who share the same ideals, the same goals; (3) this new society is very different from the vast, sprawling, urban-dominated, anonymous societies of the present, since it would be a genuine folk-community, with individuals known to one another and with all individuals engaged in some kind of work or service of benefit to that community; and, perhaps most importantly, (4) the knowledge that others have the freedom, the right, to challenge to a duel (with deadly weapons) anyone who acts in a dishonourable way would act as a balance against people giving in to temptation, or giving in to their lower desires, and doing dishonourable deeds.

For the present, what matters - what is of fundamental importance - is creating this new, free, society.

What matters is freeing ourselves from the tyranny of the present. What matters is presenting a reasoned,

noble, alternative to the all-pervasive System based on the idea of The State with its uncivilized Prisons and its primitive, barbaric concept of punitive punishment of those who contravene its so-called "laws".

Towards Freedom - Creating an Aryan Society

To begin our new journey toward freedom we must accept that our present societies are fundamentally wrong; that their very foundations are flawed and incompatible with our noble ideals, and indeed incompatible with freedom, honour and true justice. Thus, we must accept that we need to create an entirely new type of society for ourselves and our descendants. We do not wish to live as most of our people now are forced to live: either in crime-infested urban or rural areas which we have to share with barbarians who have no sense of honour, and no noble ideals at all; or in areas these barbarians can get to by modern means of transportation.

One day, in the distant future, such barbarians may well have become civilized; but the reality of our present is that they exist now, in our societies, and have to be dealt with.

We who are honourable know, and accept, that the only civilized way to deal with such barbarians - with those who refuse to, or who cannot control themselves and their bad desires and impulses, and who would take away our honour given the chance - is through superior and if necessary lethal force. Such people cannot be reasoned with: you have to stand up to them, be prepared to fight, and if necessary force them to retreat, or kill them.

But our wish, our dream, our vision, our hope, is of a decent, noble, civilized, way of life where we can live in freedom without the constant threat posed by such barbarians in our midst. Thus, we must also accept that our new society can only be an ethnic society: that is, a folk-community of people of the same race who share the same ideals, the same goals, the same noble and Aryan vision, and who are willing members of that society. This means that our new society consists of people who want to live in an Aryan way, among their own kind, according to the principles of Aryan law: that is, our new society is composed of people who have made a free and conscious choice to follow our way of honour and Aryan law: of striving to control themselves by upholding a Code of Honour.

As has been noted elsewhere (see *The Future is Ours*) there are really only three ways of creating such a society: (1) revolution, and thus the overthrow of an existing government; (2) rebellion, and seizing some area where we establish our own new homeland; or (3) creating new communities for ourselves external to presently existing societies.

The reality of our tyrannical, anti-Aryan, times is that all of these ways will involve us in conflict: with the tyrannical System itself, and with those who, for whatever reason or reasons, will oppose us and our ideals, our vision.

Each of us must consider these ways of creating our new and Aryan society, choose and then follow one. No one of these ways is better, or more likely to succeed, than any other. They are all practical, and all morally right considering our situation and the tyranny of our times, just as they all offer us the chance to create the new world which we men and women of honour yearn for and dream of.

7

Aryan Government:

Liberty and The Right of Rebellion Freedom and Government

True freedom involves the free giving of personal allegiance, with such allegiance being given on a person's word of honour. Such a giving of personal allegiance, and the principle of personal honour, defined as personal honour is through a Code of Honour, are the basis for liberty and dignity: an expression of the civilized way of life. Personal honour is thus the criteria for judgement: the basis of what is fair and just.

Thus, a free individual only accepts the authority of someone to whom that individual has sworn allegiance and thus obedience. In the case of a Government or any other Institution, the same principle applies: a free individual only accepts the authority of officials if that individual has freely made, on their honour, an Oath of Allegiance to that Government or Institution.

A Government is a government of freedom - an upholder of liberty and honour - when and only when it gives and allows its subjects, its citizens, the right to freely give their allegiance to it and thus to those officials it appoints and who represent that Government and its authority. Furthermore, such a Government of liberty and honour makes it a condition of citizenship that every adult swear, before witnesses, an oath of Allegiance.

Anyone who does not freely give their allegiance to such a Government - who refuses to swear, on their honour, an Oath of Allegiance to such a Government - or who before witnesses renounces a freely given

Oath of Allegiance, becomes a rebel, and a Government of liberty and honour gives every such rebel the right to leave the territory and live, as a free individual, elsewhere. A denial of this right of exile, of this right of an individual to become an outlaw in a territory or territories over which the Government does not exercise authority, is evidence of tyranny.

A Government of liberty and honour thus respects the sovereignty of the individual: the right of an individual to freely give, or freely deny, their allegiance; the right of an individual to rebel and choose exile; and the right of an individual to use personal honour as the criteria for personal judgement: as an expression of what is right and just. This sovereignty of the individual is the true basis for individual freedom and true democratic government.

It is tyrannical for a Government to assume that its subjects or citizens - those who reside in the territory over which it claims authority - accept its authority, or to not allow them to freely make, or freely deny, their allegiance.

Laws, Courts of Law and Personal Honour

A tyrannical Government is one which takes away by presumption or force or legislation, or by all or any combination of these, the sovereignty of the individual. Any law, edict or judgement by any Government which does not use or express or imply the criteria personal honour as the basis for that law, edict, or judgement, is a tyrannical, unjust, dishonourable law, edict or judgement.

Before any judgement is made in any Court of Law, and before any trial in any Court of Law, it is the duty of officials of a Government of liberty and honour to ascertain if the individual before that Court and the subject of such a judgement has given an Oath of Allegiance to the Government from which such Courts derive their authority.

If such an individual has not given such an Oath, then any and all proceedings are null and void, and until it has been proven that such an individual has given such an Oath, on their honour, or until that individual does take or does re-affirm that Oath in such a Court, the proceedings and judgement are invalid because tyrannical and dishonourable: a taking away of the sovereignty of that individual, of the right of that individual to exercise their own judgement, based on honour, and on the right of that individual to freely give their allegiance: to freely accept the authority of an individual, an official or a Government.

Rebellion

It is the right, the moral duty, of every individual to rebel against a Government which denies and takes away by any means whatsoever the sovereignty of the individual: which thus denies or does not allow or which forbids, through any law or laws, the right of an individual to freely give, and freely deny, their personal allegiance, and which takes away by any means or through any law the right of every individual to defend their own personal honour according to a Code of Honour.

A Government which does these things is a tyrannical Government and its dishonourable actions demand that honourable individuals formally and before witnesses renounce their Oath of Allegiance to it, and then either declare war against such a Government, as so seek its overthrow, or seek exile elsewhere. Should such honourable individuals who seek such exile, having renounced their Oath, or not given an Oath, to such a Government, not be able to live in exile elsewhere because of Government restrictions, Government measures or the use of force by such a Government, then those honourable individuals are honour and duty bound to declare war upon such a Government.

It is the right, the moral duty, of every individual to use whatever force is necessary to overthrow such a tyrannical Government.

8

The Un-Aryan Nature of Prison

Prisons are barbaric because they all treat individuals in an uncivilized, a dishonourable, way. This society, like all other Western societies and indeed all societies in the world, accepts Prisons, and regards them as necessary.

Prisons are inhuman because they use the tactics of the cowardly bully; that is, they are based upon the law of the bully: those who have power (the Prison guards, the Prison officials such as the Governor) demand that prisoners do what they are told or they will suffer. And those in power have the right, the authority, to use whatever force they deem necessary to enforce their will. Thus, if someone does not "behave" and do as they are told and live in the degrading way which all Prisons demand, then they can be physically subdued, thrown into a special punishment cell, and punished by being given a longer prison sentence. Quite often, such troublesome inmates are physically attacked by the guards: "to teach them a lesson and show them who is the boss". This is ignoble; it is barbaric; it is totally un-Aryan.

Successive governments have accepted and condoned this barbarism, this institutional bullying. In the so-called "democratic" countries of the West, this bullying is most often a moral type of blackmail: "Do what we say and you will be released from Prison early. Disobey us, and we will keep you in Prison for longer." But even in these countries there is often real bullying, real physical intimidation of inmates, by both guards and fellow prisoners.

Prison is an affront to human dignity; it is denial of the most fundamental rights of a human being. Prisons treat people like animals: caging them; punishing those who "misbehave" and rewarding those who do what they are told. The system only works because the inmates know that they are powerless: any attempt at rebellion will be swiftly put down by extreme, brutal and if necessary lethal force, as has happened many times in the past. So the inmates are cowed into submission, into accepting, year after year after year, the degrading way of life which exists in all Prisons.

The conditions inside modern Prisons in our society may be better than in the past - plentiful food, warmth and so on - but otherwise Prisons are still barbaric, primitive institutions based upon the law of the bully and dedicated to enforcing the dictates, the authority, of the government of the day. Prisons have made bullying into an art.

Primitive Retribution versus Civilized Change

Whatever a person has done - or is alleged to have done - nothing justifies this institutionalized bullying, this inhuman, degrading treatment.

No society which accepts and condones Prisons can call itself a civilized society. It is uncivilized, inhuman, for a society to accept and condone the concept, the idea, of forcefully punishing a person for doing what that society has made "illegal" through some law or laws. The whole concept, the idea, of some government, some Institution, exacting "retribution" from a person by confining them to Prison is uncivilized.

No words are too strong to condemn the idea of Prison, and the barbaric system of retribution, of "criminal law", which underlies all modern societies. For these societies are based upon the primitive uncivilized idea that people cannot fundamentally change, and should seldom if ever be given a "second chance".

The civilized way, the human way - the Aryan way - is for those found guilty of some wrongful deed to be given a choice between: (1) making amends in some way, through voluntary work in the community or through compensating their victims or victims financially, which may involve the offender working in a job for a set period and giving most of their earnings to the victim or victims; (2) exile, that is, through leaving the society and making a new life for themselves somewhere else.

That is, the civilized way, the human way, is to respect the dignity of the person, whatever that person has done or is alleged to have done: to still allow them a choice; to still allow them to be free; and most important of all to allow for them to change themselves for the better through honest hard work.

The very foundation of civilized life is freedom: the ability of the individual to be free, to have a choice; to be able to decide their own fate. And it is this freedom, and the honour and dignity which goes with it, that society has taken away with its primitive idea of punitive punishment, of primitive retribution, and its primitive institution of Prison.

It must be repeated: Whatever a person has done - or is alleged to have done - nothing justifies this institutionalized bullying, this inhuman, degrading treatment.

What is uncivilized is to deprive an individual of their freedom, for however short a time: to force them, either physically through superior force, or morally through moral blackmail, to do as they are told.

What is uncivilized is to forcefully restrain a person: to fetter them in any way, through handcuffs, or chains, or any form of restraint, including the use of "medicines". To do this, is to treat a human being like an animal: it is to deny their human status.

Such a use of force, such a taking away of the liberty of the individual, is barbaric.

The Modern Idea of Rehabilitation of Offenders

Of course, most modern societies have tried in some ways to move toward the "rehabilitation of offenders" but this is mostly done within the Prison system. That is, the bullying, undignified way of life of Prisons is still the basis for dealing with offenders. All that has been done is to try and give those in Prison some training, some skills, so that when they are released, they may stand a better chance of getting a job.

The fundamental way of dealing with offenders is still the same as it was: the severe punishment of removing them from society, from their family and friends, and condemning them to live as caged animals. Well fed, and sometimes "well treated" by their guards, but nonetheless still caged like animals, and still treated according to the law of the bully.

The Civilized Way of Exile

Some people cannot or do not wish to change, as some people may not initially benefit from being given a second chance. The civilized way to deal with such people - that is, with those who have not benefited from having to work to recompense their victim or victims, and/or who continue to re-offend - is to exile them; to remove them from society and thus make them into "outlaws".

The problem with this, in this modern world, is that there are now few, if any, areas where people can be exiled to, or where such outlaws could go. Few, if any, nations in the world today would accept such exiles. There are few, if any, opportunities today for such exiles to start a new life, to make something out of themselves.

That this is so is a sad reflection on the modern world: on its lack of humanity, based as this lack of humanity is on a primitive, uncivilized, irrational, view of human nature itself.

To be civilized is to be optimistic about human nature: to accept that most people, given the right circumstances, and the opportunity, can change themselves for the better. To be civilized is to accept that there are few really bad people in this world, and that most people who offend some law or other, can change for the better, can contribute in a positive way, given the right circumstances, the right opportunity, and most importantly given the right difficulties to overcome.

The civilized way is to allow for such a change in people: to give them a chance, and present them with challenges and difficulties, for most human beings, when faced with problems, with great difficulties, with great challenges - whatever their past deeds - will rise to the challenge.

Lacking vast, underpopulated, ungoverned, undiscovered, pioneering areas and territories - which would provide the opportunities, the difficulties exiles needed to change - the civilized thing to do is for nations to get together and establish some area, some territory, where exiles can go to and live. Or failing this, for one nation, opting to live in a civilized way and so abolish its Prisons, to set aside an area of its own territory for such exiles: where those exiled can freely live and which that nation has declared to be "outside the law", with there being an established and guarded border.

Bad by Nature

Of course, even given such opportunities as this, given such places of exile as these, there will probably always be a few individuals who by nature are bad and who will never change.

How to deal will this small minority? Such really bad people - who have not been reformed through honest hard work - will be exiled, and having been exiled, will be free to prey upon other exiles: free to do bad and possibly terrible things. But such bad people will always be exiled as individuals; they will arrive in the outlaw territory by themselves, and given the fact that these bad people will be in a minority even in such outlaw territory, they will have to face others who are not so bad as them and who will not be prepared to be bullied or intimidated by such people.

What is important about exile, about an outlaw country - a place where there is no established law - is that individuals have the freedom, and the ability, to defend themselves. That is, that the only law in such places is the law of personal honour: people are responsible for themselves. They have the freedom to act: to determine their own future.

Naturally, they may well be gangs of bad people formed, or gangs led by a bad person, who will prey upon other exiles. But it is up to these other exiles to deal with this, through defending themselves. They will at least have the opportunity, the freedom, to do this, and may well seek other people like themselves, and so join together to fight these bad gangs. History is replete with such examples: indeed, the creation of civilization itself arose from such conflict, from free men and women, fundamentally good in nature, getting together to take on those who were bad in nature or being led by someone who was bad.

The knowledge of such things as this in such outlaw territories will be sufficient reason for some offenders - given the choice of exile - to decide against exile, just as it will make others, both bad in nature and good in nature, willingly take or accept such exile.

In a sense, such bad people as will exist in such outlaw lands will be dealt with by Nature: by the natural process of growth, of change; by the natural processes, the natural laws, which exist and have always existed.

A New Nation

What will happen over time in such outlaw territories is that a balance will be attained between those who have made something of themselves, and changed for the better, and those who are and who will remain, bad in nature, with there being "wild" areas controlled by these bad people, and areas controlled by those who wish to live with some kind of "law and order".

It may well be that, over time, those who have changed will want to control in some way those who live in such uncontrolled areas, and so desire to bring their own new laws into these "wild areas".

So it may well be that a new nation is one day born in the outlaw territory, with its own identity, its own unique way of life, its own character, thus beginning a new episode in the saga of our human history, of our continuing change and evolution. For this new society may and should wish to continue the human way of living, and so desire to create its own area where it can send its own exiles.....

This natural, organic, civilized change and human progress can and should go on, century after century. One day in the not too distant future, we should establish our first colonies on other worlds - perhaps at first on the planet Mars, and then later on, on some planet orbiting some far distant star. The way of exile is the way such colonies can grow: the way we as a species can and should continue growing; the way we can and should produce new cultures, new nations, new diversity.

Understood in this way, the way of the present - of Prisons, of bullying - is incredibly wasteful of our human potential, condemning us as it does to living in a primitive, inhuman, way.

In contrast to the present, the way of exile, of reform, is our opportunity to act like human beings: an opportunity to treat others in a human way, as well as an opportunity to continue the saga of our human evolution.

9

Aryan Justice The Aryan Way

Justice depends on, and exists in, individuals who are noble by nature and who thus uphold and strive to live by a Code of Honour, with disputes being private affairs between individuals.

The Aryan way is for individuals to be free, and independent, and to not allow anyone to restrain them, or lord it over them, or exercise any authority whatsoever over them unless they have accepted such restriction or such authority of their own free will. The Aryan way is for an individual to accept only the authority of someone that Aryan knows personally and respects, and to whom that Aryan has given a personal pledge of loyalty.

Otherwise, their honour demands that they fight for their freedom and physically defend themselves if someone tries to restrain them or lord it over them or exercise authority over them. Furthermore, honour gives them the right to injure and if necessary kill anyone who tries to restrain them, who tries to subdue them in any way such as trying to exercise authority over them, or who tries to take away the freedom of an Aryan to act in such an honourable way.

The Aryan way is to respect the right of other people to act and behave in such a way.

The Aryan way is for any disputes, for any complaints, to be settled personally between the two people involved who meet face to face. If honour demands it, the dispute can and in some cases must be settled through a duel or via a personal combat between those involved. The Aryan way is for such disputes and such complaints to be a personal matter, with the Aryan not accepting the word of anyone else in such matters.

Thus, the whole basis of the Aryan way of Justice - and thus the basis for the Aryan way of life itself - is this fierce independence, this upholding of personal freedom and honour, this giving of personal oaths of allegiance, and this respect for the right of others to do the same.

Personal honour and the free giving of allegiance are the basis of true freedom, just as a free society is a society which accepts personal honour and which not only allows people to freely choose their allegiance but also gives and freely allows them an opportunity to leave that society, and the lands ruled by the government of that society, and so be exiled or outlawed, should they choose not to give their personal pledge of allegiance to those in authority in that society.

Anything else is tyranny: a negation of freedom.

A Personal Example

Recently, I was arrested by the Police after a complaint from a so-called "member of the public" about something which I was alleged to have written. This complaint was in fact made not by an ordinary "member of the public" but by a political enemy: someone who held an official position in an organization opposed to my own political views. Following this complaint, the Police set up a team to investigate the matter and gather "evidence". They obtained a search warrant, came to my home, arrested me, searched the house for seven hours, and took away some of my possessions.

Once the Police investigation began, I was powerless, and completely at the mercy of the State and its Police. The Aryan way would have been for the person who made the complaint to ask me, in person, about the matter, and for us to try and settle things, or come to some agreement. If this person did not like

what I had written, or said, he should have asked me to change it, or maybe even ask me to issue a public apology. Failing this, he could personally challenge me to duel. But of course, this person hides behind "the law" - behind the "authority" of the State. He does not know me, as I do not know him, in person. And he does not have the honour, the decency, to get to know me: to ask me about the allegations he is going to make to the Police. This is unfair; it is cowardly; it is tyrannical.

The complaint having been made, and the Police having arrived at my home, the Aryan way for me to deal with such an affront against my personal honour when confronted by seven Police officers early one morning, would have been for me to defend myself, and my honour and freedom, by physical force: if necessary using deadly force. For I had not accepted their "authority" to arrest and detain me, as I had not accepted their "authority" to enter my home, search it, take away my property, and later on lock me in a cell in a Police Station. No one had asked me, in an honourable and civilized way, if I accepted such "authority"; if I had given my allegiance, on oath, to the State.

I had given no such allegiance, as I had not personally accepted such "authority". Therefore by everything that is honourable, by everything that is Aryan, these officials - and the State - had no right to do what they did, as they have no right to do what they are doing and will do in pursuing this case against me.

To defend myself in an honourable way was, is and always has been, my desire: my natural instinct. I had given these Police officers no right to do what they did. They did not know me personally, as I did not know them. My natural instinct is to defend my honour, and freedom, my home, my family, by force: but I am not allowed to do this, for were I to do this, I would (as I know from past experience) be subdued by as many Police officers as it would take just as I would be committing a "criminal offence": so-called resisting arrest. In addition, I cannot carry a weapon in order to defend my honour, and cannot even in this country legally obtain a gun to defend my home and my family. And were I to carry a weapon and use it, in my defence, I would be committing yet another so-called "criminal offence".

This is unfair; it is dishonourable; it is un-Aryan. It is tyrannical.

These officials were given their "authority" by the Crown: in reality, by the Government of the day. Thus, they were given the "authority" to arrest me, to enter my home against my wishes, to detain me (using whatever force was necessary), to lock me in a cell, to charge me with some "criminal offence".

Furthermore, this Government gave others to "authority" to prosecute me for some "crime" and yet others the "authority" to judge me and send me to Prison for whatever number of years they decide.

And I am granted, by this Government, only certain specific and very limited "rights". I have a right to remain silent (although this may be held against me). I have a right to legal representation. I have a right to what they call a "fair trial". I even have a right to appeal against their guilty verdict. And that is about all. Once the process of Police investigation is begun, I am totally and completely at the mercy of the authority of the State, for the State, being tyrannical, makes a presumption that I am subservient: that they have the right to do what they do. The assumption is that since I reside in this country, since I am "British" by nationality, that I have accepted the authority of the State and its Government. But no one has asked me: no one has given me the chance to affirm or deny allegiance to the State. Am I legally bound to obey this State just because I reside in this country?

This presumption of acceptance of authority is itself dishonourable; it is un-Aryan: it is tyrannical. Even in medieval times in this country when a Monarch ruled absolutely, there were still outlaws: people who of their own free will put themselves beyond the law, the order, of the State.

Legally, the person to whom I should swear allegiance is the Monarch, for in theory and in this country the State and its officials derive their "authority" from the Monarch. But I have not done this, and no has asked me if I have.

The Aryan way is for those in authority to ask me, in person, if I give my allegiance to the Crown, to those in authority; and if I, of my own free will, choose not to so give my allegiance, then I become an "outlaw" and have the right to live as an "outlaw" in areas where there the Crown has no authority.

In effect, I exile myself, or am exiled. But I still have the freedom to choose exile. Today, I and others do not have this option. We are not allowed this option. This is unfair; it is dishonourable; it is un-Aryan: it is tyrannical.

Our society became un-Aryan when the Monarchs, in medieval times, decided to establish their authority, by force, over the whole land, leaving no area where people could go if they did not accept their authority. Later on, the dishonourable presumption about a person's allegiance was made, with the Monarch, then the State, taking away our freedom: our right to freely give our allegiance. Thus people were treated as servile subjects of the State, with the State treating its subjects in a dishonourable way.

A Return To Justice and Freedom

We must return to justice; we must regain the freedom we have lost. We must establish an Aryan way of life, an Aryan society. The society of today is totally un-Aryan; it is tyrannical.

I loathe and detest this society and its governments. I am instinctively in rebellion against this State with its ignoble way of life. I have not and never will give my allegiance to this State and its appointed officials, as I do and will regard any charge made against me, any trial, any imprisonment, as a personal affront to my honour, my dignity, and so will strive with all my heart to regain my honour, my dignity, my freedom. We who are Aryan by nature, by instinct - we who uphold honour and the principle of loyalty - must either rebel against the tyranny we are forced to live under, and so strive to establish a free, a just, an honourable, an Aryan, society in this land, or we must leave this land and establish a new community, new homes, for ourselves where we can live as free men and women according to the way of honour.

10

Aryan Religion

Honour, Reason, the Pursuit of Knowledge, reverence for Nature, Duty to the Folk, express the essence of the Aryan ethos: the Aryan "religious attitude".

The Aryan Religion

The fundamental tenets, or principles, of this way of life are:

- 1) That there exists a supra-human Being - called the Cosmic Being - and that this Cosmic Being creates, or can create, Order from Chaos. Order is the very life of this Being. Order itself is a new, a better, more evolved, or more excellent, arrangement of things.
- 2) That organic life itself is an expression, or manifestation, of the Order which this Cosmic Being creates, and is thus an expression of the life, the spirit, of this Being.
- 3) That change is a natural part of the evolution of Order from Chaos and that this, for organic life, involves the organic process of birth-life-death-renewal.
- 4) That death is not the final end of life, but the beginning of further change, a renewal of the cosmic order itself.
- 5) That what we call Nature is the Cosmic Being - the Order created by this Being - made manifest on this planet we call Earth. The creative force, or energy, which is present in Nature, and which produces, and causes changes in, living things - including ourselves - is this Cosmic Being, living and evolving, that is, creating more Order.
- 6) That we, as individuals, are this Cosmic Being - the very cosmos itself - made manifest. We sentient (that is, conscious and aware) beings are the striving of the Cosmic Being for more cosmic Order.
- 7) That our evolution, as human beings, is an increase in the cosmic Order and expresses the purpose, the life, or the will of the Cosmic Being. Thus the striving, or struggle, for order (or excellence) - for evolution toward higher forms - here on this planet, is how the Cosmic Being works on this planet of ours, and is thus natural and necessary, for without it, there would be no order and no evolution toward higher forms.
- 8) That the Cosmic Being exists, or functions, in us through honour (or fairness), through curiosity (or reason) and through striving (or the triumph of individual will).
Thus, an honourable individual is someone who is doing the will, or accomplishing the work, of this divine Cosmic Being.
- 9) That race, racial culture and excellence of individual character express the will of this divine Being - of this Being working through Nature to bring about more Order, more diversity and more difference through evolution.
Thus, race and racial culture are ways in which this Cosmic Being is manifest to us, as human beings on this planet of ours. Our racial, ancestral, Culture thus expresses the essence of our humanity - of what makes us human. To preserve, and to further evolve, each race and its culture - and to seek to allow these cultures to change - is to act in accord with the will, the purpose, of the divine creator, while to undermine or seek to destroy racial and cultural difference and diversity, is to act against the will of the divine creator. Each unique race and culture can and should evolve, according to its own unique nature: just as each unique race should have the freedom to develop of itself.
- 10) That the Aryan race has been given a special mission by the Cosmic Being who has endowed this race, through Nature and through evolution, with a character which is representative of the divine Being itself.

This character is expressed in our honour, curiosity, exploration and striving, and is made manifest by the noble civilization which Aryans create when they live according to their divine nature: that is, when they strive to be honourable, strive to do their duty to their folk, and revere and respect Nature.

The unique and special Destiny of the human species is to bring the divine light of diverse civilizations into the world, and to spread this light - the honour and the reason of civilization - out into the cosmos itself by venturing forth to explore and colonize the star-systems of the cosmos.

11

Civilization and The Aryan Warrior

The Revelation of Cosmic Being:

An Introduction to Warrior Culture

Introduction: Nature and the Cosmos

The warrior Way of Life of our ancestors - and thus the still living culture based upon it - is essentially pagan. That is, there is an acceptance of, and a respect for, Nature and an understanding that we ourselves are connected to, and depend upon, Nature.

This acceptance of Nature is an awareness of how we, as individuals, are subject to Nature - to the forces inherent in Nature. That is, that Nature is far more powerful than us, as individuals, and as a community. This is also an awareness of Destiny, of Fate - of the fact that while we may have, or believe we have, control over certain things, our ultimate fate is in the hands of Nature herself, who determines when and how we die.

In olden times, Nature herself was often personified in terms of gods, and goddesses. That is, we apprehended Nature in terms of ourselves - in terms of individual beings with names, a history and a distinct personality. However, this type of apprehension is no longer necessary nor valid since we have developed, over the last few thousand years, the faculty of pure reason and can understand Nature, ourselves and the cosmos beyond Nature, in a natural manner without such intermediate forms. That is, we can now apprehend Nature as Nature is. Hitherto, we projected human-type forms onto Nature in an effort to comprehend Nature as we did not possess much of an understanding of the cosmos beyond Nature and how Nature is but part of this cosmos.

Thus, we no longer believe there is a mighty god named Thor, nor a goddess called Diana, who live, as distinct individual entities, in a different realm and who have a personality and a personal history. Instead, we view Nature as a whole - as an entity which is and which becomes manifest, incarnate, in all living things, all of which have their own nature, their own destiny or fate. In the descriptive sense, our apprehension no longer relies on names. Instead, it is built upon pure reason itself; it is organic and beyond us, as humans with our finite individuality and our finite personalities.

This does not lessen the awe, the wonder, the respect for Nature - rather, it increases it because we are aware of the wider perspective, of how we are but part of a living, changing, evolving organic whole whose well-being, whose future, depends on us - on what we do, or do not do. For we are aware now of not only our personal duties, but also our supra-personal responsibilities toward Nature. If we harm Nature we are in effect only harming ourselves - undermining and possibly destroying our very future and the future of our descendants.

This wider perspective also involves an awareness of how Nature herself is but part of the Being of the cosmos and how culture - each distinct Way of Life with its own ethos - is an expression, a manifestation of Nature here on this Earth. Every culture is Nature herself made manifest - Nature incarnate in human form, in the individuals of a particular community. Similarly, Nature is the cosmos made manifest - an incarnation, on this planet we call Earth, of the biological, or organic, imperative of the cosmos: an expression of the very life of the cosmos as it strives to exist and evolve. When there is a conscious - that is, rational - awareness, a knowledge, of these relationships between the cosmos, Nature, culture, community and individuals, then there is an understanding of life itself.

The naming of the old pagan religions of our own culture, with gods and goddesses, was a necessary step toward this new knowledge and understanding. We who are of that warrior culture - who accept the Way of Life of the warrior - have, thanks to the awareness which such naming brought, been able to develop it into this new knowledge and new understanding of the relationship between Nature and the cosmos itself. The perspective of our ancestors was the perspective of this world - ours is also of this world, in the same way as theirs, but now extends to the very cosmos itself.

Furthermore, we ourselves are the Being of the cosmos made manifest in a special way. A simplistic (and somewhat inaccurate) analogy would be to consider Nature, and all of her creations, as containing the 'heart' or spirit of this Being, and we ourselves, as human beings, as possessing a part of the mind or

consciousness of this Being. We are the consciousness of this Being because we are - or rather, should be - rational, civilized beings who value order: who strive by means of reason and honour to bring order from chaos.

The laws or processes of Nature - and the reasoned insight we possess as thinking beings - are the means whereby this Being can be understood. In a fundamental sense, this Being is the order of Nature, and the order which we, because of our evolution, have brought to our world as thinking, honourable, ethical, beings. Culture is one of the means whereby this Being is made manifest, for culture is how we have evolved to be who we are; it is how this Being has made us what we are; it is part of our humanity, an expression of Nature striving to produce diversity. In the personal sense, the ideal of honour and the pursuit of reason are how this Being functions or exists in us - how it makes more order from chaos, more life from chaos. Reason and honour - and the quest for knowledge and excellence which are a part of these - may be said to be an expression of the very life of this cosmic Being, and thus an expression of the evolution of Nature which is a part of this Being.

Our purpose, as individuals and as a species, is to continue to evolve, as distinct cultures, by pursuing or striving for excellence for ourselves and for our community - for thus we appropriate and understand more and more of the cosmic Being and bring a reasoned order to chaos.

This creation of 'reasoned order' is civilization. Our ultimate purpose, and ultimate Destiny, lies in bringing order to the cosmos itself - in exploring, discovering, colonizing and thus appropriating to our consciousness, the vastness of the cosmos. For by doing this - by creating galactic and supra-galactic civilizations - we are doing the will of the cosmic Being. What is evolutionary, honourable and ordered, enhances this Being and thus we ourselves, who are part of this Being. What is anti-evolutionary, dishonourable and chaotic, undermines and harms this Being and thus undermines and ultimately harms us, as a species. Thus if we aid this Being - if we aid Nature and the process of evolutionary change toward higher forms, higher existence - then we ourselves, as individuals and collectively as a culture, will benefit and prosper. If we do not aid this Being, then we ourselves, our folk and our descendants, will inevitably suffer.

Wisdom is understanding or knowing that our own good fortune, that of our descendants and that of our community, depends on aiding this Being, and in understanding or knowing that misfortune, for ourselves and/or our descendants and our community, will arise from not aiding this Being. This is the essence of the pagan understanding of our ancestors which they have bequeathed to us. This is the essence of the ancient wisdom about hubris, about it being unwise to overstep the mark because such hubris invited retribution from the gods, as Aeschylus and Sophocles so well described.

Expressed simply - by aiding this Being, we create a future for ourselves, our own culture and our human species; by not aiding this Being, we deprive ourselves, our culture and our species of a future.

The Way of the Warrior

This cosmic understanding and awareness forms the essence of the Way of the Warrior, a Way bequeathed to us by our pagan ancestors.

The Way of the Warrior is basically an acceptance of our own role 'in the cosmic scheme of things'; an understanding of how we can fulfil our purpose in life and aid Nature and thus the cosmic Being. It is a knowledge or insight of this Being itself - of how it is beyond us, as individuals, how it exists and lives and how it can be harmed.

This knowledge and understanding brings a respect for this Being, and particularly for Nature as the most immediate emanation of this Being, and while this respect can border on reverence, it is a warrior reverence. This warrior reverence is very different from the reverence of other beliefs, of other 'world-views', philosophies of living or religions. It can be likened to the great respect a warrior feels toward a true hero - toward another warrior who merits great respect because he has done unsurpassed deeds of glory, valour and honour.

A warrior understands that there is not and cannot be any 'rituals' or any so-called magick which can appropriate, presence or summon forth the 'power' of this Being. There is not and cannot be any prayer to this Being as there is not and cannot be any meek humbled reverence before this Being with ourselves cast as 'sinners'. Similarly, this Being does not 'know' everything in the sense that a monotheistic God is supposed to 'know' everything. These things are not and can never be because this Being is not separate from us, as a living entity, anthropomorphic or otherwise, which exists by itself in some 'heaven' or wherever. For we are this Being, and this Being is us, in a way which we cannot, as yet, fully conceptualize but can experience or feel.

Moreover, this Being cannot do 'miracles' which contradict the natural order because this Being is the natural order; this Being is Nature and the patterns and order which govern, or control, the cosmos.

In a very important sense, the Way of the Warrior expresses all the wisdom which we have attained over thousands of years because we are thinking beings who through a striving for excellence, an awareness of hubris and an acceptance of honour, have continued to evolve. This Way also expresses in a profoundly spiritual and practical way, what is necessary for us to continue to evolve toward and into higher beings. As such it is crucial to our survival as a thinking species.

Warrior Destiny

Warriors have a special Destiny - that is, certain duties and responsibilities to fulfil. These duties and responsibilities - this warrior Destiny - expresses the nature of the warrior, and a warrior is someone who accepts these duties and responsibilities and strives to fulfil them. The warrior Way of Life is a means whereby these duties and responsibilities can be fulfilled.

Basically, by living in a warrior way - by accepting and striving to fulfil this warrior Destiny - a warrior is undertaking the will of Nature, and thus the will of the cosmic Being. For one of the foremost duties of a warrior is to uphold honour - to be an example of honour in the world and to strive to create a society where honour is an ideal to be aspired to. Honour itself is one of the fundamental means whereby Nature - and thus the cosmos - evolves: a means whereby more order, more life, more noble vitality, is created. Thus does a warrior strive to live in a civilized way - according to a Code of Honour - and thus do they strive, and if necessary die, to create civilizations and the Empires which arise when civilizations flourish and expand. Civilization itself may be defined as a society which upholds the warrior Way of Life, and thus the warrior ethos - and which values and upholds reason, which actively seeks knowledge, and makes exploration a goal. A civilization is a society which actively seeks new challenges: it is dynamic, vital, alive, imbued with a particular ethos. Every civilization which has ever existed on Earth has been produced by a particular warrior culture, and that civilization enshrined or embodied the ethos of that particular warrior culture.

The Destiny of the warrior is to uphold and be an example of honour and nobility, to explore, discover, and bring order to chaos. In terms of the present and the immediate future, this means striving to create a warrior society where warrior culture and the warrior way of life can exist again - where warriors can live in freedom according to warrior customs. It means the creation of a new civilization, here on this Earth - and then the continuation of the exploration we have almost forgotten. This in itself means building the foundations for a Galactic civilization by exploring and conquering that final frontier which is Outer Space. To fulfil our purpose, our Destiny as warriors, we need to continue with the upward work of Nature by creating new civilizations - by exploring new worlds and creating new Empires. Only by doing these things can we aid the cosmic Being and thus the natural order which this Being is. In a fundamental sense, warriors are the eyes, and the consciousness of this Being - the means whereby this Being can create more order and become more aware. Each warrior is this Being made manifest in a special way, and it is the duty of every warrior to live in such a way that this manifestation is preserved, honoured and extended. The pursuit of honour and excellence, by warriors and a warrior society, is the means whereby this Being can be honoured and extended.

No Civilized Society Exists Today

The Way of the Warrior is a means whereby we can create a civilized society, here on this planet, dedicated to continuing the upward work of Nature. The reality of the present is that there exists on this planet no true civilized society. A civilized society is a society where honour is upheld as the ideal - and all the laws of such a civilized society are based upon a personal Code of Honour and the fairness of the noble warrior.

Laws based upon honour means the acceptance of the right to trial by combat; laws based upon honour means that duelling with deadly weapons is accepted as a means of settling disputes. For only these allow a free, and honourable, man to defend their honour in an honourable way. Judged by this standard it is easy to see that no civilized society exists on this planet today, just as it is easy to see why most modern societies are unjust, ignoble and repressive, whether or not they are described as 'democratic'.

These societies are unjust, ignoble and repressive because they take away the freedom of an individual to defend their own honour - for it is this freedom which is the only true freedom.

The truth of our modern times is that the State and its officials are all-powerful - before the Laws of these modern States the individual is powerless, and all these modern laws and all the Institutions which aid and abet such laws, such as the Police and the Courts, exist to suppress and make illegal the basic right of an individual to defend their own honour by trial by combat or through a duel.

True justice is the justice of the fair, noble individuals who uphold honour. So-called modern justice is based upon abstract laws made by politicians for a political or social purpose.

In order for true freedom to be returned and a new civilized society created, there has to be a spiritual revolution, a return to warrior values and warrior ideals. Warrior culture has to be championed and upheld.

Positive and Negative Change

Everything which exists, is either evolutionary, or anti-evolutionary, or has the potential to be so. Evolution is a change toward increased order. What is anti-evolutionary is a change toward disorder or chaos. Evolution may be considered to be positive, and anti-evolution, negative, and while evolution and thus order is beneficial to us, as beings who exist on this planet in our particular solar system, it cannot exist without what we describe as its opposite. Order arises out of chaos, and it returns to chaos in a natural way, just as our own individual life of order returns to the chaos that is death.

However, it has to be understood that in the cosmic sense there is no division - one is necessary for the other; one creates the other, or makes the change of the other possible. There is a fundamental dialectic involved in this process - order arises; this order declines over time with the intrusion of chaos; and from this decline, further order, further life, arises.

Our warrior culture has a particular concept of the cosmic Being - it understands Nature, and the cosmos itself, as a type of Being, something which is alive; which has existence, and which creates, or causes, or gives birth to, other beings, such as ourselves.

The cosmic Being is a striving to create and maintain order from the natural chaos which exists and which would exist without this cosmic Being. The order or life which exists in our physical universe, and in particular on our planet in the form of Nature, is an expression of the very life of this cosmic Being. We ourselves are this Being made manifest in our particular physical form, and we have evolved because of this cosmic Being. Over vast aeonic spans of time we have evolved consciousness and nobility - or rather, the emanation of Being which is Nature has striven to endow us with these gifts.

Our consciousness is a means to maintain and increase order and thus intervene in the natural, unconscious, process of the dialectic of change. Consciousness gives us the ability to enhance order, and thus continue with the work of the cosmic Being. Fundamentally, civilization and culture, express order - they express a higher form of existence.

We are inextricably bound with this cosmic Being; we are this Being, and we can either aid this Being, or harm it. The vitality, or essence, of this Being is the creative force, or energy, which produces order and which thus causes evolution. The existence, the health, the future change of this Being depends to some extent on us because we are the very eyes, the very consciousness of this Being. We are also its soul - we express the desire of this Being to continue with evolution; we are the desire of this Being to improve ourselves, to expand outwards into the universe and explore and discover and so increase the knowledge of this Being, bringing order to chaos.

We represent - or rather we should represent - order. Our unique Destiny as beings is to create order from chaos; to be honourable, creative, inventive, discovering, reasoned, evolving beings. Furthermore, of our own species, we who are warriors by nature and culture have special duties and responsibilities which others do not have. We have an awareness of the cosmic Being, of our relation to Nature, and an awareness of our destiny, as warriors. As outlined above, this Destiny is to uphold honour, to strive for excellence and so bring order to the cosmos itself.

Warrior culture, the warrior Way of Life, has evolved, or been created by Nature, to do this. However, to create order, there must be struggle - a striving - for otherwise the natural entropy of chaos will bring about the decline of order and its ultimate destruction. Warriors are the means whereby the natural upward process of evolution is maintained. Without warriors, there would be decline and eventually a total destruction, from which a new order could not possibly arise. There would be only and forever chaos. Thus, while evolution and order arise from chaos, and change and decline follow from this order, with often a new, higher, order arising because of this decline - this renewed intervention of chaos - were every form of this order to be destroyed, were what produces that order to be destroyed, there would be no future order, only permanent chaos. Hence, while chaos is natural and indeed necessary, it is also necessary and indeed vital for order to continue.

For example, it is natural and indeed necessary for warriors to fight and die to create order - a particular civilization - only for this particular civilization to decline and be destroyed over time. However, this decline and destruction re-vitalizes, creating opportunity for more order; more vigorous change. But if there were no warriors, no warrior culture, such future order would be impossible, and chaos would finally and forever triumph because what could create order from that chaos - warriors with their heroism, their valour, their honour - would have been destroyed.

In a profound way, we as warriors - as a warrior culture - can make future evolution possible; we can keep the cosmic Being alive and so keep alive the possibility of future order. This requires us to quest for excellence, to struggle for order; to fight against chaos. It requires us to fight, and if necessary sacrifice ourselves so that our way of live, our ideals, survive. This is our great responsibility - our fate, which all true warriors understand and valiantly accept.

The Values of and Ideals of Civilization

For us as human beings, what increases or enhances order are individual character and ideals. Character means an individual will being channelled by a noble instinct or a noble ideal, and the most fundamental means whereby order is enhanced in individuals is honour. Civilization - or order on a large scale - itself derives from honour; it is honour made manifest in a practical way; it is the creation of a society based on the noble ideals deriving from honour.

What is good is what is honourable; what is bad is what is dis-honourable. What is honourable creates or enhances order and evolution; what is bad undermines or destroys order and evolution.

In the abstract sense, what is 'true' and real is what is observed, or what is established by observation; what is known or discovered by reasoned observation. In the personal sense, what is 'true' is what is honourable; what is false is what is dis-honourable. Thus it is honourable to be truthful and honest; dis-honourable to be dishonest and lie.

By being honourable, by upholding noble ideals such as duty and loyalty, and by striving for excellence, an individual enhances the vitality, the life, of the cosmic Being itself - they uphold order, and participate in the evolution of the cosmos. Thus they are fulfilling that which they were born, or created, for. By being dishonourable and by ignoring duty and loyalty, a person is actively undermining order, and causing chaos - they are harming the cosmos itself.

The Question of God

The term 'Cosmic Being' accurately describes and names the cosmic Being. This supreme Being is manifest in the creations which exist on this planet of ours - in Nature, and in we ourselves. It is also potentially manifest in the cosmos - it exists, as yet without consciousness, in the stars of our galaxy and other galaxies; in the planets around some of those stars and in the creations which exist on some of those planets.

This Being cannot be fully comprehended by us, at this stage in our evolution. Perhaps one day we will have evolved sufficiently to be able to fully conceptualize it. At present, it can be experienced or felt in one or more of its manifestations. It is manifest in the living pulse of life - it is this pulse, this energy of existence which causes change and thus brings evolution and order from chaos. It is manifest in the numinous, the beautiful; in what is excellent, and what reveals or makes known the unknown - knowledge and discovery themselves. For all such things are this striving for order made manifest.

Because of this, what exists naturally - and what comes into existence through a conscious striving for what is numinous, beautiful, and excellent - may be said to be divine: that is, of the essence of this Being. Thus by reverencing, upholding and enjoying the physical creations of Nature, we are upholding and partaking of this cosmic Being. There is no division between the 'physical world' and the spiritual world, as in other ways of living like Buddhism and Christianity, with the physical often regarded as sinful and a hindrance to the attainment of spiritual progress. Such ways of living have only an incomplete concept of the cosmic Being, possessing no genuine understanding of the divine, as is so evident in their complete disregard of the spiritual importance of culture, in their disregard of the noble values like personal honour and in their disregard of reason and discovery as a means whereby the cosmic Being can create more order, more life, from chaos.

Most other ways of living are earth-bound; that is, they do not seek to fulfil a Destiny among the stars, bringing more life, more consciousness. We human beings have been given a unique mission by this, our cosmic Being. This mission is the imperative of our life itself - an expression of the being of Nature and the Being of the cosmos - of how the cosmos itself lives, and works, through Nature, and through and in we ourselves as evolving, rational, honourable, human beings.

This mission is to create a Golden Age here on this planet, so continuing the work of creation, and then, using this as the necessary foundation, take ourselves out into the cosmos itself. We are the means whereby the cosmos can evolve - for we, as conscious, rational, civilizing, beings striving for excellence, are the means whereby the cosmic Being lives. By creating order here, in terms of civilization, and by taking ourselves out among the stars, we create a type of life that did not exist. We are, when we do these things, the growth of the cosmic Being itself.

The Nine Fundamental Principles of Warrior Culture

1) In everything that you do or undertake, strive for excellence.

- 2) Do your duty by placing the welfare and well-being of your community and your culture before your own self-interest, and seek to preserve and extend your culture by marrying those who uphold your warrior culture.
- 3) Uphold the noble ideal of honour in your own personal life, and strive to live, and die, in an honourable way.
- 4) Strive to uphold the noble, human, ideals of fairness and courtesy by being fair and courteous toward others, regardless of their culture, and strive to treat animals in a humane way.
- 5) Be loyal to those you have sworn loyalty to, if necessary unto death. Your word, once given, should not be broken since to break your word is a dishonourable act.
- 6) Be intolerant of what is harmful and unhealthy to, and what endangers, your culture and way of life, and what is detrimental to the other creations of the cosmos.
- 7) Respect Nature and be respectful toward what reveals or expresses the cosmic Being.
- 8) Always be ready, willing and physically fit enough to defend yourself and your family - and thus your own personal honour - and always carry a defensive weapon to enable your honour to be saved.
- 9) Seek always to make the world a better, a more noble, place by striving to make others aware of the noble ideals of honour, loyalty and duty.

12

What is Nature?

Nature is that innate creative force which operates in the physical world, on this planet, and which causes, or is the genesis of, and controls, living organisms in certain ways. These "certain ways" are the laws of Nature. The 'evolution of species' is a term used to describe a theory about one of the ways in which Nature works.

Nature can thus be conceived as a type of being. This does not mean that Nature should be understood in anthropomorphic terms, but rather that Nature is a living, changing, entity: some-thing which is alive. We ourselves, as human beings, are simply one manifestation, one presencing, of Nature among many: that is, we are subject to the laws of Nature, the laws which govern organic change and organic life itself. Like all life on this planet, we are born, we grow and change, and we die.

Most cultures had, or have, a belief that Nature is living, and the Mother of, the bringer-forth of, all life.

In olden times, Nature herself was often personified in terms of gods, and goddesses. That is, we apprehended Nature in terms of ourselves - in terms of individual beings with names, a history and a distinct personality. However, this type of apprehension is no longer necessary nor valid since we have developed, over the last few thousand years, the faculty of pure reason and can understand Nature, ourselves and the cosmos beyond Nature, in a natural manner without such intermediate forms. That is, we can now apprehend Nature as Nature is. Hitherto, we projected human-type forms onto Nature in an effort to comprehend Nature as we did not possess much of an understanding of the cosmos beyond Nature and how Nature is but part of this cosmos.

Thus, most Aryans no longer believe there is a mighty god named Thor, nor a goddess called Diana, who live, as distinct individual entities, in a different realm and who have a personality and a personal history. Instead, we view Nature as a whole - as an entity which is and which becomes manifest, incarnate, in all living things, all of which have their own nature, their own destiny or fate. In the descriptive sense, our apprehension no longer relies on names. Instead, it is built upon pure reason itself; it is organic and beyond us, as humans with our finite individuality and our finite personalities.

This does not lessen the awe, the wonder, the respect for Nature - rather, it increases it because we are aware of the wider perspective, of how we are but part of a living, changing, evolving organic whole whose well-being, whose future, depends on us - on what we do, or do not do. For we are aware now of not only our personal duties, but also our supra-personal responsibilities toward Nature. If we harm Nature we are in effect only harming ourselves - undermining and possibly destroying our very future and the future of our descendants.

Nature and the Aryan Way

Many religions and many philosophies do not accept that Nature is alive, or that there is a creative force inherent in Nature. Instead, many religions posit God as the Creator.

Our Aryan way - the natural pagan religion of our warrior way of life - however, accepts as a fundamental principle that this creative force, in Nature, exists and that Nature is a living, changing, being. It further

accepts that the evolution of species is one of the most significant ways in which Nature works. This evolution is and has been, toward diversity and difference. Insofar as we ourselves are concerned, Nature has made us a unique species. Within this species, there are various races, which are distinct from each other. Even these races have evolved in different ways and at different times so that there are many distinct sub-races. Thus, Nature has produced, over thousands of millennia, distinct and different races, and within those races produced individuals, of differing character. Fundamentally, the Aryan folkish way is an acceptance and celebration of the difference and diversity that Nature has produced, and it wants to nurture that diversity and difference and so keep alive, and keep evolving, those things which make us unique and 'human'.

We affect Nature because we are Nature made manifest - we are an expression of Nature's change, Nature's evolution. That is, we are a living nexus. We who follow the way of the folk revere Nature because we know, understand or feel how Nature exists in us. Nature exists in us through our folk, our ancestors, and through the fatherland, the homeland, where our folk dwells or where it settles. What lives in us, as Nature, is our culture, our folk, our fatherland; in a special way we are the land of our fatherland, as we are our folk - we are part of the organic, living whole which includes our folk, our land, the soil of the land, the trees growing in the soil, the creatures, the animals, the life, which exists in or upon this land. We even are the climate of our land - the sun, the rain, the clouds, the wind, the changing seasons. Because of this, we do not fundamentally exist as separate individuals. Our very existence, as individuals, is bound-up with our folk and our fatherland - with our own Blood and Soil. Our folk, our fatherland - Nature herself - depends upon us to keep these things going, to keep them healthy, to nurture them and help them grow further. Thus are we born from our folk and our fatherland, and thus do we when we die return to them.

13

Conventional Religion, Christianity, and the Aryan Way

There has been some recent criticism of what has been called the "pagan" revival within the revolutionary Right - and thus criticism of the pagan criticism of Christianity.

The critics of this pagan revival make mention of what they describe as the cultural legacy and importance of Christianity for the West. Some of these critics have also called for some sort of synthesis between Christianity and what they call "heathenism" to bring about a European revival or renaissance.

The Important Distinction

The fundamental reason why Christianity is opposed to the ethos of the Thorian ("Western") culture and civilization is that Christianity - like Islam, Judaism and even Buddhism - is based upon what may be termed an homocentric morality whereas the Thorian ethos, derived from Aryan morality, is based upon a different ethics.

In essence, Aryan morality - the natural, instinctive, and healthy morality of those of Aryan descent - derives from folk idealism: that is, from placing the interests of the folk, the community, the race, before the individual. Thus, the individual is not seen or understood or comprehended in isolation, but as an integral, necessary and important part of the folk, of an organic community which dwells in a homeland with a particular way of living.

Aryan ethics derive from the understanding that we, as individuals, are a living nexus, a living link, between the past of our folk and its future, with what we do, or do not do, affecting our folk which is understood as a manifestation of Nature herself. According to our Aryan way of thinking and living, we affect our folk, and Nature, in a good way when we are honourable and when we do our duty to our folk; that is, personal honour and duty to the folk are the foundation of the personal ethics of the Aryan way. Thus, what is good is what is honourable and what aids the folk; what is bad is what is dishonourable and is harmful to our folk.

There is thus a real understanding, a real feeling, of belonging: of being part of a folk, and part of Nature. This understanding - mostly instinctive in the past but more rationally comprehended now - of the living matrix which is Nature, with us as individuals, as a folk, depending upon Nature, and being Nature made manifest, is the true essence of the pagan view of the world: the very basis of the pagan way of life.

Often, in the past when this understanding was instinctive, the aspects of this organic matrix were personified, as gods and goddesses, and as "nature spirits". There was a real sense of how interconnected all living things were: how they all were beings, possessed of a life-force, a "soul", and how important and necessary it was to strive to maintain a balance between all living things. To overstep the mark, to commit what the Greeks called hubris, was regarded as wrong, as unwise. Thus there was a real respect for Nature, for the manifestations of Nature, and even a feeling, an understanding, of aspects of Nature, of some manifestations of Nature, being sacred. In brief, the individual was understood in the context of the folk, the ancestors, of Nature herself.

The persecutive was supra-personal: of the folk, the ancestors, the world of Nature, and the cosmos beyond even Nature.

Such a perspective was, and is, the essence of true paganism.

In contrast, Christian morality, and living, emphasised human beings, and in particular the individual in isolation, and posited a God-given hierarchy of living beings, with many so-called "lesser beings" being regarded as put on Earth, or created, for our benefit, for our use.

This is very different from true paganism, and derives from monotheism: from the belief that what is most important is the after-life with this after-life being attainable if the individual behaves, and lives, in a certain way, in accordance with the teachings, the revelations, the laws, of prophets and religious leaders. This, in bare terms, is moral blackmail: do what our laws, our holy books, our revelations, say or you (note "you") will be cast into hell-fire and forever forfeit blissful eternal life. The perspective here is not of the folk, or of Nature, but of an "after-life".

In some ways, this kind of personal morality has served the world well: for such moral blackmail has indeed made millions of people over thousands of years into better people, and caused them to do noble things. But the vast majority have done what they have done because they expected some kind of personal reward.

This is selfish, and indeed primitive. The perspective is still that of the individual, in isolation, and while there have been some, mostly recent, attempts to see the individual as part of Nature, and even as part of some "national culture" these themselves still belong to that way of living, that way of being, which looks toward an "after-life" and not toward the evolution, the enhancement, of our life, of Nature, and of the cosmos itself.

The Prophetic Way of Thinking

Furthermore, in the Christian way of life there is still a dependence upon divine revelation, upon some holy book, upon some prophet or prophets who are said to be, or who are believed to have been, chosen by God to reveal the word/way of God to human beings. Moreover these always ambiguous revelations can be interpreted in various ways, which leads to schism, and different "churches" and eventually to quite different ways of living within the confines of the Christian way of thinking, of being.

Thus, we have the situation today where some people quote the Christian holy book to support racial separation, while others quote it to support the exact opposite. Even worse, this holy book is used by Zionists to support their claim to be chosen, while its sequel (the New Testament) has been used to claim these Zionists have earned and deserve the wrath of God.

There thus has developed a whole ethos, a whole way of life, a way of thinking, deriving from looking to those holy books for inspiration, for truth, for guidance, and the ultimately meaningless (in terms of Nature and the cosmos) squabbles about doctrine and God-sanctioned "authority".

This way of thinking pagans believe to be wrong. Some go even further and believe it to be un-natural and indeed repugnant. It is most certainly contrary to the ethos of the Aryan: to rational, free, enquiry; to that Hellenic and Thorian quest for knowledge, understanding and insight. To that free pagan warrior spirit which marked most if not all of the pagan societies of our Viking, our Anglo-Saxon, our Celtic, our Germanic, ancestors.

And it is not a question of some religious Institution, or some religious teacher, propounding irrational, intolerant, views. Rather, it is question of this prophetic way of thinking being intrinsic to Christianity: part of its ethos, its essence.

Christianity, In Summation

If we consider just one realm - the realm of Justice - we shall easily understand the fundamental difference between the Aryan way, and the way of Christianity.

For any way of life - religion or philosophy - the notion, the concept, of Justice depends upon the morality of that way of life. That is, its derives from the ethics of that way.

For the Aryan, Justice derives from, and depends upon, personal honour. That is, Justice is living, dependent upon honourable, noble, individuals and existing in those honourable, noble, individuals.

Hence the great importance which the way of the Aryan places upon individual character: upon building and maintaining individual character; with accepting and allowing for individual difference and respecting the honour, the rights, of other individuals. Hence the importance of allowing individuals to defend their own honour in a practical way, through such things as duels, and trial by combat.

And this respect for the honour, the character, of the individual is the basis, the beginning, of true freedom, as evident for example in the folk-communities of Ancient Greece.

In essence, this way of personal honour, this respect for individual character, this desire to create noble, honourable, character through practical tests such as combat and war, is the way of the noble warrior. For Christianity, Justice is abstract, ultimately deriving from God. This led to the concept of Justice which still underlies all Western nations: the idea that Justice can exist in some law, some statute, in some judgement given by some individual (a "Judge") or some "Court of Law", for all these impersonal, Institutional things, derive their ultimate authority either from God, some appointed representative of God, such as a monarch, or some Institution which relies and has relied upon Christian ethics.

Thus, one had the disastrous monarchies of Europe imposing their ruthless dictatorships upon the people for century after century due to the Christian notion of divine right: that is, justifying their rule (which was often assumed by force of arms) through Christian ethics. This gave them an absolute power so that Justice was said to be the Justice of the monarch, with officials appointed by the monarch to enforce this "justice". Thus the individual became more and more powerless and had to rely on the King, or his appointees, for "Justice". Justice was transferred from the people, from individuals, to the Crown.

In later times in Europe, these abstract concepts were merely transferred to the State, with Governments, and elected officials (such as the Police) appropriating to themselves the right to decide what is lawful and what is unlawful.

That is, the power of Justice is taken away from the individual, and resided and resides in some abstract law, or some "Court of Law". Thus we have Governments, and their appointees such as the Police, saying un-Aryan things like "No one can take the law into their own hands" whereas according to the Aryan way a noble, honourable, individual is Justice, is the law. That is, according to Aryan ethics, a man who lives by honour, who is known by the folk to be honourable, whose honour has been proved through his deeds, his life, is an example of Justice: and is Justice. There is thus no need for legislation, for a multitude of laws and for "Courts of Law" where so-called "experts" are needed to argue for and against the accused. Justice, for the Aryan, is a question of honour.

In the Aryan way, Justice is human, and flexible. In the Christian way, Justice is abstract, and unbending, and in fact inhuman.

In summation, Christianity has been an unmitigated disaster. As Nietzsche and others understood, it robbed us for centuries of our true identity, our true Aryan, Hellenic, ethos: of the "harvest, the fruits, of Hellenic culture".

Even the Renaissance - that great re-discovery of part of our heritage - became stifled because of the counter-attacks by Christianity: what renaissance there was, occurred within the confines of the Christian way of thinking, of living, so that instead of a liberation from the abstract way of Christianity with its abstract "justice" and its lack of understanding of the folk, of Nature, its abject arrogance toward the nexus, there was only a slight awakening of our Aryan spirit, our Aryan ethos.

Indeed, we had to wait until this present century - until the glorious advent of Fascism and National-Socialism - for our Aryan ethos to begin to manifest itself again on a large scale.

Even the Renaissance might not have occurred were it not for Islam. For most of the fruits of Hellenic culture were saved by Muslims, and thence re-introduced into Europe. For centuries, Christianity sought to destroy our Hellenic heritage, our pagan understanding, and thus the fruits of ancient Greece and Rome, and in many ways it was only the Muslim conquest of Spain, and the coming together in places like Andalusia of Muslim and Christian scholars, that enabled Europe to rediscover Greek and Roman literature, history, science and mathematics.

We must have or develop, the insight, the courage, to understand Christianity and act upon that understanding.

What many so-called Christian nationalist movements and martyrs achieved, they achieved not because of Christianity, but in spite of Christianity, and while they are many things of beauty and nobility which Christianity inspired in our people (one thinks here of the music of JS Bach) how much more could have been achieved, how much greater could the true numen be represented through some cultural or artistic form, if there had been an Aryan ethos inspiring our people!

Of course, Christianity, like Islam, can be said to have in some ways made this world a better place. But that does not alter the fact that as a way of living, of thinking, of being, it is anti-Aryan and indeed anti-evolutionary, and that, on balance, it has probably done far more harm than good. The two ways of viewing the world, of understanding our relation to other human beings, to Nature, to the cosmos - the Christian and the Aryan - are not only different, but irreconcilable. Christianity is a prophetic way of thinking, based upon a primitive homocentric (and thus anti-racial) view of the world, whereas the Aryan way is the way of reason, of experiment, of discovery, based as this Aryan way is upon a natural, a cosmic, a folk, view of the world. We now have the ability, the opportunity, of consciously understanding our unique Aryan way of life, and of deciding whether we wish to follow this way. To return to Christianity - in whatever form - is quite simply wrong: the negation of thousands of years of conscious understanding; the negation of thousands of years of culture and civilization. To choose Christianity, in whatever form and for whatever reason, is to choose the old, primitive, homocentric ethics with its inhuman, abstract "justice". To choose the Aryan way of life is to choose the new ethics of the cosmos, of the folk, of the nexus, with its human and civilizing concept of honour, and with its evolutionary idealism of duty to the folk, duty to Nature, and duty to the cosmos itself.

14

Aryan Culture

Introduction: Our Cultural Heritage

We who are of European, or Aryan, descent have a long and great cultural heritage. Yet today, our unique customs, our unique cultural ethos, or soul, are understood and appreciated only by a minority of people. It is an unfortunate fact of our times that the majority of Aryans are more familiar with the culture of other races than they are with their own. Few Aryans know what our unique Aryan customs are, as even fewer possess the knowledge to teach Aryan culture to other Aryans.

If our unique culture is to survive, and prosper, again - if our noble values are to once again create noble Aryan societies - then Aryans must come to now and value their own culture, as they must be prepared to champion and defend that culture, and their own heritage and customs. This collection of essays aims to provide Aryans with some of the knowledge, understanding and insight which are necessary for them to uphold and champion Aryan culture and Aryan values.

Our unique Aryan culture - extending from the early civilization of ancient Greece described by Homer in *The Iliad* and *The Odyssey* to the present-day - is fundamentally a warrior culture. We Aryans are warriors by nature and by instinct - or, more correctly, as Sophocles, another ancient Greek said, we are "thinking warriors". We possess an instinct to strive, to explore, to conquer, and to know. One of the things which marks our culture is the combination of restless driving, conquering warrior energy with a heroic defiance and a desire to know. These things express our nature, our soul, our ethos, as Aryans, and they have led us to create civilization after civilization, Empire after Empire and invention after invention. It is our great creative energy which produced this present civilization of ours, as it is this energy which still maintains this civilization to this day. The essence, the core, of our unique ethos and thus our culture - that which above anything else expresses and explains our nature, as Aryans - is our warrior instinct and heritage. Our cultural heritage is a great treasure, for the stories, legends and heroic tales that make up its inner core tell us 'who we are' and what our unique Destiny, as Aryans is. The tales of valour, of the deeds of the great Aryan warriors of the past - the stories of the great Aryan battles from the siege of Troy to the Battle of Berlin - enable us to understand ourselves, as they can show us what we need to do in order to live healthy and fulfilling lives.

We should be so familiar with these tales, these stories and these deeds, than we can recite them from memory. They should inspire us to do similar or greater deeds, as we should hand-on to the next generation of Aryans these same inspiring tales, stories and deeds.

For over a thousand years young Aryans have been nurtured on foreign, Jewish, stories - mythical and often boastful tales about a foreign people and their rather strange 'god' as related in what we know as the Bible. For over a thousand years, these tales, and the unhealthy theology and un-warrior like morality they have generated, have mesmerized and controlled the lives of generation after generation of Aryans. In effect, Aryans have been uprooted from their own culture, and been deprived of their heritage and birthright. Another people, with its culture and history, was upheld as the 'ideal' for Aryan children to follow - and these children often knew more about Jewish history than they did about their own Aryan history.

Instead of learning about the fighting spirit and valour of Achilles at Troy, they learnt about Samson and his hair. Instead of learning about and trying to emulate the great warrior deeds of an Alexander or a Caesar, they learnt about and were told to try and emulate the suffering of a Jew in Palestine who was reported to be the son of the Jewish god. Instead of taking The Iliad and The Odyssey as manuals or handbooks of Aryan living, they were taught to look to Bible

Over the last few decades, things have become even worse for Aryans, for now we have fictional stories from the Jewish 'holocaust' to enlighten us and guide us, as we also have the culture of other peoples to learn from. And our children are taught that their own warrior culture is somehow barbaric, 'imperialist' and 'racist'.

The result of all this is and has been generation after generation of Aryans who are rootless and who possess no understanding or even knowledge of their own unique culture, and who thus are unaware of their own identity. Further, many of our own people show a dislike for their own culture and a preference for other cultures. Indeed, things are now so bad for our race, that Aryan children are compelled, by the System that has been created, to learn in School and in Colleges, about other cultures as they are brainwashed into believing their own heritage to be often an unworthy one. And when parts of our heritage are taught, it is taught as something 'historical', as dead. It is never taught as something living - as something to be added to and as something which can and should inspire them to want to emulate the great deeds of great Aryans which such a heritage remembers and celebrates.

Our present societies are totally un-Aryan, as they are full of Aryans who have rejected their own culture or are indifferent to it and the noble Aryan values which form part of that culture. The stark truth of our times is that every other culture is valued, as the peoples of those cultures are often encouraged to identify with their own culture, while Aryan culture is at best ignored and at worst suppressed.

Furthermore, in most Aryan countries Aryan values and the Aryan way of life are impossible due to repressive laws which have outlawed Aryan customs.

To be free and healthy, people need to have a sense of identity - a meaning and a purpose to their lives. This purpose and meaning - this identity - arises from the culture of their ancestors. Our own Aryan identity arises from our warrior culture.

We who are Aryan need to strive to live and die like Aryans - that is, like noble warriors. To live any other way is unhealthy, and unnatural for the majority of Aryans. Today, our societies are full of 'office workers', of 'social workers', of people staring at computer screens, of 'business people', of people trying to sell material goods, and people doing dreary, soul-destroying work for some weekly or monthly pittance.

These people have the horizons, the dreams which this rotten, anti-warrior society has given them - and they have for the most part forgotten how to dream great dreams of discovery, of conquest, of glory and everlasting fame. As a result, they are only half-alive - or often even less than that. Having set their horizons so low, having settled for so little in life, they obtain only what is lowly and so little. These people have settled for the artificial, material or alien 'heritage' and anti-Aryan 'culture' which has been given to them and which they are allowed. They have seldom if ever felt their warrior Aryan blood stirring in their veins. They have seldom if ever felt that great surge of defiance, of glory and of freedom which motivated many if not all of their ancestors at some time. Instead, they bend their heads again, accept their servitude to an anti-Aryan materialistic System, and get on with their toil and with dreaming such dreams as this System has given them and which it allows them to have.

We Aryans must not only re-discover our own warrior culture, but we must seek by our own deeds to add to that culture. We must return our ancestral warrior blood, and learn again that the most important thing, for an Aryan, is to do deeds of honour and glory - to live, and if necessary die, as a warrior, striving for glory. We once were, and can be again, fierce, tough, and noble warriors. We once were, and can be again, a proud and free people, joyfully living life to the full.

We must learn to be warriors again as the warrior ideal must once again be upheld as the ideal for every Aryan man to strive to follow. If we do not do this, then we deserve the future of ruin, misfortune, slavery and extinction which will assuredly arise.

I Aryan Customs

Aryan customs are what distinguish an Aryan society and express the ethos, or soul, of Aryan peoples and thus are an essential part of Aryan culture. They represent an attempt to make real the natural and healthy instincts of Aryans, and in the past such customs have formed the basis for civilized Aryan societies. Indeed, it is these customs which have created such civilized societies, just as the striving to maintain such customs (with such customs often being unwritten codes of conduct) was the means whereby civilization itself was maintained.

These customs are natural and healthy for Aryans - that is, an Aryan who strives to uphold Aryan customs lives a more healthy, more beneficial and more fulfilling life than an Aryan who does not uphold them. An Aryan upholding such customs is a cultured, civilized, person, just as society which upholds such customs is a cultured, civilized society which is in harmony with Nature. In essence, Aryan customs express the noble, rational, freedom-loving and warrior nature of the most excellent or best Aryan individuals, as well as the Aryan instinct for 'fair-play'.

Of course, in an Aryan society (such as the Achaean - or ancient Greek - society described by Homer in The Odyssey) there are more customs than those uniquely Aryan ones which will be detailed here. These other customs, such as hospitality and courtesy toward travelling strangers, were common to most warrior societies. Here, however, we are concerned with those customs which distinguish Aryans, which enable the creation of an Aryan society and which thus express the unique ethos of Aryan peoples. Most of these Aryan customs derive from the instinctive feeling the best Aryan individuals possess for honour and fairness, and many of them depend on the swearing of oaths, such an oath being taken either "on one's honour" or "before the gods".

The fundamental Aryan customs are:

- (1) The right to possess and bear weapons and to use those weapons in self-defence.
- (2) The right to protect oneself, one's family and kin by using force if necessary - including using lethal force.
- (3) The obligation to be loyal to those one has sworn an oath of loyalty to.
- (4) The obligation to tell the truth, once having sworn an oath to do so.
- (5) Never to break an oath, once having sworn one.
- (6) The acceptance of the right to 'trial by combat' to prove one is innocent of an accusation.
- (7) Accepting that any person accused of anything had the right to defend themselves, in public, and that those making the accusation or laying a charge had to make that accusation in public before the accused for that accusation to be seriously considered.
- (8) Accepting that anyone found guilty of some offence, including killing someone else, could, as their sole punishment, be exiled or outlawed.
- (9) Accepting that those found guilty of some offence, such as killing another person, could, as their sole punishment, have to compensate the victims family in goods or in money. (This compensation was called Wergeld in Germanic and Anglo-Saxon societies.)
- (10) Accepting that disputes between individuals, and between rival or disputing factions, could be settled through single combat, or a fight, between those individuals or between two champions, each such champion representing one of those opposing factions, with each person or each faction accepting that right was on the side of the victor of such a combat or fight.
- (11) Accepting that everyone had the right to challenge the authority of someone, or those in authority, and that this challenge should be made through single combat between the challenger and the person whose authority is so challenged, with the person defeated graciously accepting the authority of the victor in such a combat.

Such customs as these were, of course, ideals. But what is important is that such ideals existed, and were upheld as the standard by which personal and social conduct was judged, and by which public affairs were conducted. Once these customs were no longer upheld, or no longer seen as desirable, for whatever reason, the society once upholding them ceased to be noble and ceased to be Aryan. It ceased to be truly free and ceased to be fair. This change usually occurred when warriors - combat hardened men - ceased to lead such a society and ceased to occupy positions of authority and respect within that society. The un-Aryan society which resulted from this decline of standards was usually influenced and led by those lacking combat experience.

These customs should be used to judge all types of society, particularly the ones that Aryans live in today. Judged by such Aryan standards as these, it is easy to see that all modern societies which Aryans live in are fundamentally un-Aryan - all such societies are thus ignoble, unfair and uncivilized. All modern societies in which Aryans live are basically anti-Aryan and tyrannical - an expression of everything the best or most excellent Aryan individuals loathe and detest. Such customs enable us, as Aryans, to reject what is not-Aryan, as they enable us to understand and appreciate Aryan culture itself.

II To Die or Not to Die: Warrior Culture and Honour

A true warrior prizes honour even above their own life. That is, they are prepared, if necessary, to die rather than to submit or be dishonoured. They are prepared to stand by their principles, by what they

believe in, even if this means their own death. This noble warrior principle of Death Before Dishonour is what, in the past, has enabled us to create civilizations and Empires. Those who are prepared to live and die by honour are better individuals than those who are not. They possess nobility of character; they possess the soul or spirit of a true warrior.

It is neglect of personal honour, and the willingness of men to put their own lives before honour, that has led us into the dire cultural situation we face today. The truth is that the majority of Aryan men today value their selfish, self-indulgent materialistic lives before honour. They desire to live, whatever the cost - even if they have to act dishonourably, submit, endure oppression, or be insulted.

Personal honour is worth dying for; indeed, personal honour is the one of the few things worth dying for. Honour makes the man. What makes a person a true Aryan warrior is honour. A warrior is someone who strives, by their own way of life, to implement, or make real, the ideal of excellence of individual character and the ideal of excellence for their own culture. And the most practical way such an ideal of excellence can be implemented is by that person upholding and championing honour. An honourable person always does their noble duty, as they are always loyal to those they have sworn loyalty to.

It does not matter where one dies, or in what manner one dies - it only matters that one dies honourably, with one's honour intact. The world today has largely lost, and largely ignores, the ethos, or spirit of the warrior - which, of course, is why it is such a sick, unhealthy place full of cowardly individuals. Until the present era - the reign of the capitalist-financiers and the triumph of their unnatural, abstract social ideas - the world belonged to strong men, to warriors. What mattered was the courage, the strength, the endurance, the honour, of such men. No one, and no abstract 'law' or 'Police force' had any authority over such men. They were truly free.

Today, we are ruled by abstract, remote, impersonal anti-Aryan and un-warrior like laws made by characterless politicians and enforced by some spineless bureaucrat of a Police officer for the benefit of the tame un-warrior like majority. Today, we are forced or expected to toil away for life to earn a pittance and provide a home for ourselves and our family, whereas we should be rewarded for fighting or able to forage abroad for booty and for wealth.

We who are aware of our warrior culture and heritage, and we alone, keep alive the wisdom and the ethos of the Aryan warrior - the essential toughness and fighting spirit of the honourable Aryan. We and we alone keep alive the natural and healthy values of manhood and the spiritual essence of a civilized way of life. This way of life was evident in the great and strong Aryan heroes of the past to whom war was a way of life. These strong men upheld valour in battle as the mark and making of a man, as they distrusted those who talked too much or too cleverly. Such heroes became immortal by their deeds, and are remembered to this day: battle-hardened Odysseus and the valiant red-haired Menelaus, who fought together at the siege of Troy; Leonidas, of Sparta, fighting to the death against the Persian hordes.....

We are striving to create a world where warrior values are once again respected and upheld.

On the individual level we can make our own lives an example by striving to live and if necessary die by honour. What others say or believe about us is irrelevant, for we know this modern society for what it is - a society full of characterless and tame men and women following the commands of their capitalist masters. I am reminded of the story of the young Japanese man in the Second World War who, understanding the warrior spirit of the Samurai, volunteered to be a Kamikaze pilot. His request was refused on the grounds that he was married, with three young children, and had a responsibility toward his family. But his wife also understood the Samurai spirit and what an honour it was for someone to die in such a way, and so she drowned her children and then herself, thus enabling her husband to fight and die a hero, which he did. Who understands this spirit today? Who is moved to tears by this story because they know without words what such a deed means? Who - except we warriors - would wish to volunteer as he did, and accept, as a true warrior, the willing sacrifice made by his wife? The disease of decadence, the soft weakness of character it creates, is now so far advanced that the majority of even our own people on hearing such a story would say something like: "How awful! They and he died in vain..."

But such a death is never in vain, and never a waste, because what is important is not what such a death or such a dying achieves or does not achieve in short-term practical results, but the manner of death itself. For by such a dying the person or persons become heroes, and Immortal - with their spirit living on. Such heroes preserve, and hand-on to future generations, the essence of nobility itself; they preserve, and hand-on to future generations, that and that alone which makes us more than animals and which raises us up toward the gods. They and they alone keep alive the inspiration of the divine and that silent, wordless, often tearful reverence without which we are not human, but sub-human. To die in such a way is a beautiful thing indeed.

Of course, no healthy person desires death. But when there is a possibility, through circumstances, of dying in such a way, the honourable person has to make a choice. They can do their duty, and so possibly give up their life, or they can refuse, and live as a coward. The highest honour is to willingly choose to do one's duty even if - or particularly if - there is a chance of death.

A warrior society is a society where this is not only understood but where such an opportunity to so act heroically in the face of death exists, with those who so make the heroic choice honoured and revered whether or not they live or die. Compared to such a society, our present society is disgusting and ignoble and full of disgusting, self-indulgent cowards.

Early History

For tens of thousands of years - from about a quarter of a million years ago - the early Aryans wandered throughout Europe, Russia and the Middle East, living as nomadic hunters. During this time, they discovered fire, made weapons of flint, and stone, and used tools made of ivory, horn and bone. They dressed themselves in animal skins, and undoubtedly made primitive tents from such skins. They learned how to speak, and devised a primitive system of symbols to represent some objects. Some of these people lived in caves, which they occupied for part of the year as they followed herds of the animals they hunted.

By about 40,000 or 50,000 years ago, these early peoples had probably domesticated some wild animals, such as the ancestors of modern hunting dogs. They had acquired the intelligence, the skill, and the co-operation, to produce beautiful, and quite accurate, cave-paintings, such as those found at Font-de-Gaume, in modern France.

By about 15,000 to 20,000 years ago, fairly settled communities of early Aryans existed, often around the fringes of large lakes, where fishing, with nets, and hooks, would have been undertaken, and wooden dwellings constructed. Dugout canoes had been invented, and some animals, such as cattle, domesticated, as well as an early form of agriculture undertaken, with crops sown and harvested. Family life was quite sophisticated, with woven clothes, and personal jewellery, worn.

Around 10,000 years ago, our early Aryan ancestors learned how to work metals; they mined iron ore, and smelted it to produce iron tools and weapons. During this Iron age, the horse was tamed, and the wheel invented, and a primitive system of writing created, carved on wood and horn.

The pace of change increased dramatically around 6,000 years ago, when the first civilization was created. This was an ordered, stable, large community capable of producing on a regular basis, by agriculture and hunting, the food needed to sustain a large group of people and enable them to have ample time and energy left to do other, cultural, or religious, things. This community, or civilization, depended also on an organized, stable and far-reaching, system of trade - and on specialization within the community, with craftsmen, warriors, traders, farmers, and hunters. This civilization was not in Egypt, or even in Sumeria - it was in what is now modern-day Britain, and was centred in that area of ancient Albion which contained the ancient monument of Stonehenge. Here, early astronomy began. That is, the beginnings of science, of reason, of understanding the world and the cosmos in a reasoned way. The early Greeks knew of this civilization, and called its people 'the hyperboreans'. These people were of a North European tribe, and the ancient Greeks considered this hyperborean civilization to be the home of their god Apollo. It should be noted that during most of the life of this civilization, the climate of Albion was much warmer than it is now, with less cloud and less rainfall.

This civilization lasted for nearly two thousand years. As it declined and decayed, another civilization emerged, in the fertile crescent around the Tigris and Euphrates rivers, also created by Aryan peoples.

This was to become the great civilization of Sumeria. From this civilization, the Egyptian civilization was developed and maintained for nearly a thousand years.

During the decline of the Sumerian civilization - probably around 3,000 years ago - a great wave of migration took place among North European tribes, probably as a result of the great climatic change that enveloped northern Europe at the time, and which reduced the temperatures, and brought more cloud and rain.

Most of this migration was eastward - through what is now Iran, Afghanistan, and India, and on toward China. North Europeans arrived in China, bringing with them with wheel and tamed horses (they used chariots to travel). Recent finds in China have unearthed some of the bodies of these ancient North European migrants.

However, some of this great migration was directed southward, with North Europeans arriving in Greece and the Aegean islands. These people became known as Achaeans, and to them belonged the great Greek heroes celebrated in the epic stories of Homer's Iliad and Odyssey - the heroic Chieftain

Agamemnon; the valiant red-haired Menelaus; and Odysseus, famed for his courage and his cunning. It was their ancestors who built the great civilization of Greece. It is with the civilization of Greece that our surviving written Aryan history begins.

15 Aryan Behaviour

Aryan Behaviour

As it states in the Code of Honour:

A man of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, or to boasting, preferring as he does deeds to words..... A man of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.

Aryan behaviour is the behaviour of a person who possesses both self-control and an Aryan character.

The Aryan Way and Aryan Culture

We must be quite clear what the Way of the Aryan is: that is, what it means to be Aryan, to have the character, the nature, of an Aryan. The Aryan Way is the Way of personal honour, of duty to the community and Nature before self-interest and self-gratification, and of steadfast loyalty unto death.

Thus, the Aryan Way is the Way of the noble individual - the individual who is civilized, decent, fair-minded, idealistic and who seeks to aid and further evolve their own culture. The Aryan Way is also the essence of Aryan Culture, and a true Aryan - someone who has an Aryan character - is thus a representation of, and a representative for, Aryan Culture.

The true Aryan seeks to do what is noble, right, decent, and idealistic. A true Aryan tries to set an example for others to admire and follow.

All of this arises because the Aryan Way is ethical and moral: it has its own unique ethics, its own unique laws, based upon honour. Thus a Aryan warrior is not someone who simply desires or is trained to fight. Neither is an Aryan warrior someone who just takes part in some combat or belongs to some professional Army. Rather, an Aryan warrior - like all true Aryans- is someone who lives by the high ethical standards of honour, loyalty and duty to the folk, and who is prepared to die in the service of those standards.

We must be quite clear what such ethics mean in practice. They mean that the ends do not justify the means. A true Aryan would only ever use honourable means and methods - for anything and everything else is simply unethical, wrong. Honour can only ever be achieved through honour just as civilization can only ever be created and maintained through civilized means: those who cannot understand this do not understand what honour and civilization are.

In effect, you either know what honour and fairness are - you feel them in your heart and your very being - or you do not.

What the Way of the Aryan Is Not

1) A true Aryan does not act in a cowardly or unfair way. Thus an Aryan would not, for example, be part of a gang which attacks one person, regardless of the culture, way of life, religion or race of that person, and regardless of what that person is alleged to have done or even may actually have done.

A true Aryan admires toughness and the combative warrior spirit, and seeks to be tough and combative in a warrior way, but they always seek a 'fair-fight'. Several individuals attacking one individual is simply unfair.

Nothing justifies a person or persons being unfair or acting in a cowardly manner. One of the things which makes a person a true Aryan - a follower of the Aryan way of life- is self-discipline: that is, an individual using their own will to do what is noble, right, decent, and idealistic. If a person cannot use their own will to stop themselves from being unfair or acting in a cowardly way, then they are not a true Aryan: they are simply weak individuals who lack the noble character which all true Aryans have or strive to have through using their will. In brief, a true Aryan puts the noble ideals of the Aryan way of life before their own personal desires and feelings.

2) A true Aryan does not spread rumours or make or repeat any personal allegations about any individual or individuals because such conduct is dishonourable - it is unfair.

A person of strong character - that is, someone who puts noble ideals before their own feelings and desires - keeps his/her opinion of others to themselves, and only makes a personal judgement about an individual when they have personally met that individual.

It is only individuals of weak character who "cannot keep their mouths shut" and who repeat or who make-up rumours and allegations about someone. Once again - nothing justifies a person being unfair: not what you personally may intensely believe about someone. You must put the ideal of fairness, of honour, before your own personal belief and even your own personal desire to seek revenge or whatever.

3) An Aryan does not approve of or take part in any act or acts of cruelty toward either humans or animals because such cruelty is uncivilized - it is cowardly, unethical and unfair.

Thus, a true Aryan - an honourable individual - would never torture any person, even if such a person is a sworn enemy and even if by such means some "valuable information" could be obtained. Torture is simply unfair. To be humane is to be fair and thus civilized.

Furthermore, true Aryan warriors do not condone those modern methods of warfare which by their nature are cowardly and dishonourable. These methods include aerial bombing of civilian targets, and most modern technological warfare itself where the "enemy soldiers" (and often civilians) are targeted by weapons fired from a great distance, without the warrior being at risk, and able to personally confront the enemy.

The true Aryan warrior prefers combat to modern warfare. The essence of combat is personal knowledge of the enemy - the enemy is known to you, or there is chance to personally confront the enemy and have dialogue with them and possibly honourably settle the dispute, and there is a principle of honour involved in the dispute.

The essence of modern war is the impersonal idea of "the enemy" who is not personally known to you, with there being no chance given for any dialogue with them, and with the war being about impersonal, abstract things such as the government of one nation having declared war on another nation, for some political or economic reason. Furthermore, war involves propaganda - the demonizing of "the enemy" and thus dishonourable deceit.

4) A true Aryan does not lie, cheat or steal because such things are dishonourable, the sign of a weak character - of a lack of personal will: of an individual placing their own personal needs, feelings and desires before the noble ideal of honour.

5) A true Aryan respects people of other cultures, and strives to treat them in a courteous and fair way.

6) A true Aryan does not give in to temptation and do something ignoble, unethical or selfish, for example just to "fit in" or be "one of the lads" or because friends expect it. Rather, a true Aryan - a person of integrity and honour - uses their will to do what is noble and idealistic, regardless of what others expect, do or say.

The most fundamental principle of our unique Aryan way of life - and of civilization itself - is that an individual can change themselves for the better through a triumph of individual will and through being inspired by folk idealism: by placing the interests of their folk, and Nature, before their own self-interest.

16

Aryan Social, Personal and Family Values

Aryan Social, Personal and Family Values

Aryan personal values - whether social, personal or to do with the family - derive from the Aryan ethic of honour, and from an acceptance of the principle that to be Aryan is to control oneself: to exercise self-control.

What is good is what is honourable; what is wrong, bad or undesirable - in terms of conduct, behaviour or action - is what is dishonourable. An Aryan strives to do what is honourable, and uses the power of their will (self-discipline) to put the ideal of honour before their own desires, their own feelings, their own passions.

Marriage

Marriage involves a man and a woman making a formal and public declaration of loyalty to each other. That is, they swear an oath, on their honour, not to betray their partner and to undertake to live together in an exclusive relationship. Thus, infidelity - the placing of one's own sexual desires before the oath one has sworn to one's partner - is an act of dishonour, a betrayal of this oath of loyalty. Thus, infidelity - whatever excuses a person may make - is a sign of a weak person: someone who lacks the self-discipline to uphold honour. As such, infidelity, with its betrayal of trust, its deceit, and its self-indulgence, is the act of a weak-willed coward.

Social and Personal Conduct

In social or public situations, the true Aryan (someone who possesses an Aryan, or noble, character) is reserved, modest and strives to be polite and self-controlled: not given to displays of emotion, and not

given to ostentatious display of any kind. That is, they strive not to attract attention to themselves through their appearance, their speech, their behaviour.

Aryan men and Aryan women behave like this because they know and feel that they are strong - in character and in spirit (where it matters) - and therefore have no need of affectation, no need to be extravagant in their manner or their clothes, and scorn the very idea of "showing off" in front of others. And they are strong because they are honourable: that is, because they uphold the Aryan Code of Honour, which Code makes them ready and willing to defend their own honour, and - if necessary - die in defence of that honour and what is honourable. That is, they are always prepared to do what is right, what is honourable.

In particular, a true Aryan - a man or woman of honour - seeks always to be in control of themselves, and therefore always able to judge situations and people. Thus, they will not allow themselves to become intoxicated by any substance - natural or otherwise - because such intoxication reveals a lack of self-control, and prevents them from exercising their judgement and acting upon that judgement. They seek to be in control of themselves because that is the civilized, the human, thing to do, and the only way whereby they can act honourably in any situation. To lose control - for whatever reason and from whatever means - is to descend down to the level of an instinctive animal.

17

**Aryan History:
War Song of Kallinos**

Noble and glorious is he who fights
For his folk and family against the foe.
Since death comes when chosen by Fate -
Bringing to an end the thread of life -
Go forward with spears held high and shields shielding brave hearts
When battle is joined:
There is no flight from death, for that Destiny comes to all mortals
Even they claiming descent from the gods.
Many from the battle-fury of roaring javelins have fled to their home.
But even there, their fate of death awaits;
And they die unloved and unmourned by their folk
While both chiefs and the clan lament for the brave.
All of a community weep for the courageous who die:
And if they live, they are hailed like a god,
Exalted by those who behold them
For the deeds of the many, they did alone.

(Translated from the Ancient Greek by DWM)



What does aryan mean?

By David Myatt

What does the term Aryan mean?

Aryan basically means someone of Aryan, or European, racial descent: that is, a "White" person.

However, it also means and implies much more: it describes our Aryan character, our Aryan nature, our Aryan culture.

That is, the term Aryan describes what it means to be Aryan: to have the character, the personality, the culture, of an Aryan.

This is the reason why we use the term Aryan instead of "White". White refers just to the colour of the skin; Aryan refers to our culture, our heritage, our character, our Aryan way of life.

A true Aryan is much more than just a "White" person: a true Aryan is a White person who has an Aryan character; who has an Aryan "soul".

A true Aryan is a White person who behaves, who thinks, who lives, like an Aryan: that is, in accord with our own Aryan traditions, our own Aryan heritage, our own Aryan way of life.

A true Aryan is someone who upholds the noble, civilized, values of honour, of loyalty, of duty to the folk, and who strives to live by these values. A true Aryan is thus a person who is fair, rational, tolerant and just.

A true Aryan is someone proud of their own race, proud of their Aryan culture, proud of their Aryans traditions, and proud of their Aryan way of life.

What it is crucial for "White" people to understand is that the culture, the way of life, of **all** Western societies, of all Western nations, is not Aryan.

That is, our present societies are not Aryan societies: they do not respect, let alone uphold, the Aryan way of life, as they most certainly are not strong-holds of Aryan traditions and Aryan culture, just as the "laws" and ethical values of these societies are not Aryan laws and not Aryan ethical values.

Accordingly, most White people do not live in an **Aryan** way, just as the Schools of these societies do not teach Aryan history, Aryan culture, and just as they never tell us to respect our own Aryan way of life, our own values, although we are forced to learn about other cultures.

The truth is that our own Governments do not allow we Aryans to live according to our own culture, our own Aryan way of life. Indeed, these Governments have systematically outlawed our ancient traditions and our way of life.



What is aryan culture?

By David Myatt

What is Aryan Culture, and the Aryan way of life? Aryan culture is the traditional culture of peoples of Aryan racial descent: of peoples who share a common racial heritage, and a common outlook on, or way of, life.

The basis for this Aryan way of life are the principles of personal honour, of loyalty to family, and clan, and of duty, or service, to the folk, the community. Three of the most distinguishing features of this Aryan way of life are the desire for personal freedom, the desire to know, to understand, to explore, and the readiness to do one's communal duty: to place the welfare of one's community, one's folk, before one's own personal interests and happiness. All these things combined to make Aryan culture the culture of the noble, the honourable, WARRIOR, and in essence, Aryan culture is the culture of noble, honourable, warriors who desire freedom, knowledge, and adventure.

Aryan culture is NOT "British", "English", or "German" culture as these terms are now understood: rather, Aryan is the culture, the heritage, which is shared by these and other North European peoples, and which represents the natural, healthy, way of life of these peoples.

Aryan culture is the culture of our Anglo-Saxon, our Viking - our North European - ancestors, and indeed of the Ancient Greeks, who were our ancient cousins.

All these peoples - the Germanic tribes, the Anglo-Saxons, the Vikings, the Danes, the Ancient Greeks, even the Franks - were from the same racial stock. They were all of North European origin. Thus, in the true sense, the ARYAN peoples of Germany, of Norway, of France, of Belgium, of Denmark, are our brothers and sisters, just as the ancient Greeks were our ancestral cousins. We have a common culture - a common attitude to life - underlying the superficial differences of modern "nationality".

Aryan Customs

By David Myatt

Aryan customs are what distinguish an Aryan society and express the ethos, or soul, the character, of Aryan peoples and thus are an essential part of Aryan culture.

The fundamental Aryan customs are:

- (1) The right to possess and bear weapons and to use those weapons in self-defence.
- (2) The right to protect oneself, one's family and kin by using force if necessary - including using lethal force.
- (3) The obligation to be loyal to those one has sworn an oath of loyalty to.
- (4) The obligation to tell the truth, once having sworn an oath to do so.
- (5) Never to break an oath, once having sworn one.
- (6) The acceptance of the right to 'trial by combat' to prove one is innocent of an accusation.
- (7) Accepting that any person accused of anything had the right to defend themselves, in public, and that those making the accusation or laying a charge had to make that accusation in public *before the accused* for that accusation to be seriously considered.
- (8) Accepting that anyone found guilty of some offence, including killing someone else, could, *as their sole punishment*, be exiled or outlawed.
- (9) Accepting that those found guilty of some offence, such as killing another person, could, *as their sole punishment*, have to compensate the victims family in goods or in money. (This compensation was called *Wergeld* in Germanic and Anglo-Saxon societies.)
- (10) Accepting that disputes between individuals, and between rival or disputing factions, could be settled through single combat, or a fight, between those individuals or between two champions, each such champion representing one of those opposing factions, with each person or each faction accepting that right was on the side of the victor of such a combat or fight.
- (11) Accepting that everyone had the right to challenge the authority of someone, or those in authority, and that this challenge should be made through single combat between the challenger and the person whose authority is so challenged, with the person defeated graciously accepting the authority of the victor in such a combat.

To live in freedom we Aryans need to live in a society governed by these customs. Anything else is tyranny.

Aryan Culture

By David Myatt

Introduction:

Our Cultural Heritage

We who are of European, or Aryan, descent have a long and great cultural heritage. Yet today, our unique customs, our unique cultural *ethos*, or soul, are understood and appreciated only by a minority of people. It is an unfortunate fact of our times that the majority of Aryans are more familiar with the culture of other races than they are with their own. Few Aryans know what our unique Aryan customs are, as even fewer possess the knowledge to teach Aryan culture to other Aryans.

These things, however, are not surprising given the anti-Aryan bias that exists in our present 'multi-cultural', socially engineered societies. The societies we Aryans now live in are, without exception, un-Aryan - just as the way of life of these societies is for the most part anti-Aryan. The way of life, and 'culture' of our times is based on abstract, materialistic, unnatural ideas and it is fundamentally detrimental to the health, welfare and future of not only Aryans and their culture, but also all true cultures.

If our unique culture is to survive, and prosper, again - if our noble values are to once again create noble Aryan societies - then Aryans must come to now and value their own culture, as they must be prepared to champion and defend that culture, and their own heritage and customs. This collection of essays aims to provide Aryans with some of the knowledge, understanding and insight which are necessary for them to uphold and champion Aryan culture and Aryan values.

As a famous man once said: "Roman history, along general lines, is and will remain the best teacher, not only for our own time but also for the future. And the ideal of ancient Greek culture should be preserved for us in all its marvellous beauty. The differences between the various [Aryan] peoples should not prevent us from recognizing the community of race which unites them on a higher level. The conflict of our times is one that is being waged around great objectives: for a great culture is fighting for its existence and this great culture is the product of thousands of years of historical development, with the ancient Greeks as well as we Germans forming part of it." (Adolf Hitler: *Mein Kampf*, II, II.)

Our unique Aryan culture - extending from the early civilization of ancient Greece described by Homer in *The Iliad* and *The Odyssey* to the present-day - is fundamentally a **warrior** culture. We Aryans are warriors by nature and by instinct - or, more correctly, as Sophocles, another ancient Greek said, we are "thinking warriors". We possess an instinct to strive, to explore, to conquer, and *to know*. One of the things which marks our culture is the combination of restless driving, conquering warrior energy with a heroic defiance and a desire to know. These things express our nature, our soul, our ethos, as Aryans, and they have led us to create civilization after civilization, Empire after Empire and invention after invention. It is our great creative energy which produced this present civilization of ours, as it is this energy which still maintains this civilization to this day. The essence, the core, of our unique ethos and thus our culture - that which above anything else expresses and explains our nature, as Aryans - is our warrior instinct and heritage.

Our cultural heritage is a great treasure, for the stories, legends and heroic tales that make up its inner core tell us 'who we are' and what our unique Destiny, as Aryans is. The tales of valour, of the deeds of the great Aryan warriors of the past - the stories of the great Aryan battles from the siege of Troy to the Battle of Berlin - enable us to understand ourselves, as they can show us what we need to do in order to live healthy and fulfilling lives.

We should be so familiar with these tales, these stories and these deeds, than we can recite them from memory. They should inspire us to do similar or greater deeds, as we should hand-on to the next generation of Aryans these same inspiring tales, stories and deeds.

For over a thousand years young Aryans have been nurtured on foreign, Jewish, stories - mythical and often boastful tales about a foreign people and their rather strange 'god' as related in what we know as the Bible. For over a thousand years, these tales, and the unhealthy theology and un-warrior like morality they have generated, have mesmerized and controlled the lives of generation after generation of Aryans. In effect, Aryans have been uprooted from their own culture, and been deprived of their heritage and birthright. Another people, with its culture and history, was upheld as the 'ideal' for Aryan children to follow - and these children often knew more about Jewish history than they did about their own Aryan history. Instead of learning about the fighting spirit and valour of Achilles at Troy, they learnt about Samson and his hair. Instead of learning about and trying to emulate the great warrior deeds of an Alexander or a Caesar, they learnt about and were told to try and emulate the suffering of a Jew in Palestine who was reported to be the son of the Jewish god. Instead of taking *The Iliad* and *The Odyssey* as manuals or handbooks of Aryan living, they were taught to look to Bible

Over the last few decades, things have become even worse for Aryans, for now we have fictional stories from the Jewish 'holocaust' to enlighten us and guide us, as we also have the culture of other peoples to learn from. And our children are taught that their own warrior culture is somehow barbaric, 'imperialist' and 'racist'.

The result of all this is and has been generation after generation of Aryans who are rootless and who possess no understanding or even knowledge of their own unique culture, and who thus are unaware of their own identity. Further, many of our own people show a dislike for their own culture and a preference for other cultures. Indeed, things are now so bad for our race, that Aryan children are compelled, by the System that has been created, to learn in School and in Colleges, about other cultures as they are brainwashed into believing their own heritage to be often an unworthy one. And when parts of our heritage are taught, it is taught as something 'historical', as dead. *It is never taught as something living - as something to be added to and as something which can and should inspire them to want to emulate the great deeds of great Aryans which such a heritage remembers and celebrates.*

Our present societies are totally un-Aryan, as they are full of Aryans who have rejected their own culture or are indifferent to it and the noble Aryan values which form part of that culture. The stark truth of our times is that every other culture is valued, as the peoples of those cultures are often encouraged to identify with their own culture, while Aryan culture is at best ignored and at worst suppressed. Furthermore, in most Aryan countries Aryan values and the Aryan way of life are impossible due to repressive laws which have outlawed Aryan customs.

To be free and healthy, people need to have a sense of identity - a meaning and a purpose to their lives. This purpose and meaning - this identity - arises from the culture of their ancestors. Our own Aryan identity arises from our warrior culture.

We who are Aryan need to strive to live and die like Aryans - that is, like noble warriors. To live any other way is unhealthy, and unnatural for the majority of Aryans. Today, our societies are full of 'office workers', of 'social workers', of people staring at computer screens, of 'business people', of people trying to sell material goods, and people doing dreary, soul-destroying work for some weekly or monthly pittance. These people have the horizons, the dreams which this rotten, anti-warrior society has given them - and they have for the most part forgotten how to dream great dreams of discovery, of conquest, of glory and everlasting fame. As a result, they are only half-alive - or often even less than that. Having set their horizons so low, having settled for so little in life, they obtain only what is lowly and so little. These people have settled for the artificial, material or alien 'heritage' and anti-Aryan 'culture' which has been given to them and which they are allowed. They have seldom if ever felt their warrior *Aryan* blood stirring in their veins. They have seldom if ever felt that great surge of defiance, of glory and of freedom which motivated many if not all of their ancestors at some time. Instead, they bend their heads again, accept their servitude to an anti-Aryan materialistic System, and get on with their toil and with dreaming such dreams as this System has given them and which it allows them to have.

We Aryans must not only re-discover our own warrior culture, but *we must seek by our own deeds to add to that culture.* We must return our ancestral warrior blood, and learn again that the most important thing, for an Aryan, is to do deeds of honour and glory - to live, and if necessary die, as a warrior, striving for glory. We once were, and can be again, fierce, tough, and noble warriors. We once were, and can be again, a proud and free people, joyfully living life to the full.

We must learn to be warriors again as the warrior ideal must once again be upheld as the ideal for every Aryan man to strive to follow. If we do not do this, then we deserve the future of ruin, misfortune, slavery and extinction which will assuredly arise.

I Aryan Customs

Aryan customs are what distinguish an Aryan society and express the ethos, or soul, of Aryan peoples and thus are an essential part of Aryan culture. They represent an attempt to make real the natural and healthy instincts of Aryans, and in the past such customs have formed the basis for civilized Aryan societies. Indeed, it is these customs which have *created* such civilized societies, just as the striving to maintain such customs (with such customs often being unwritten codes of conduct) was the means whereby civilization itself was maintained.

These customs are natural and healthy for Aryans - that is, **an Aryan who strives to uphold Aryan customs lives a more healthy, more beneficial and more fulfilling life than an Aryan who does not uphold them.** An Aryan upholding such customs is a cultured, civilized, person, just as society which upholds such customs is a cultured, civilized society which is in harmony with Nature. In essence, Aryan customs express the noble, rational, freedom-loving and warrior nature of the most excellent or best Aryan individuals, as well as the Aryan instinct for 'fair-play'.

Of course, in an Aryan society (such as the Achaean - or ancient Greek - society described by Homer in *The Odyssey*) there are more customs than those uniquely Aryan ones which will be detailed here. These other customs, such as hospitality and courtesy toward travelling strangers, were common to most warrior societies. Here, however, we are concerned with those customs which distinguish Aryans, which enable the creation of an Aryan society and which thus express the unique ethos of Aryan peoples. Most of these Aryan customs derive from the instinctive feeling the best Aryan individuals possess for *honour* and *fairness*, and many of them depend on the swearing of *oaths*, such an oath being taken either "on one's honour" or "before the gods".

The fundamental Aryan customs are:

- (1) The right to possess and bear weapons and to use those weapons in self-defence.
- (2) The right to protect oneself, one's family and kin by using force if necessary - including using lethal force.
- (3) The obligation to be loyal to those one has sworn an oath of loyalty to.
- (4) The obligation to tell the truth, once having sworn an oath to do so.
- (5) Never to break an oath, once having sworn one.
- (6) The acceptance of the right to 'trial by combat' to prove one is innocent of an accusation.
- (7) Accepting that any person accused of anything had the right to defend themselves, in public, and that those making the accusation or laying a charge had to make that accusation in public *before the accused* for that accusation to be seriously considered.
- (8) Accepting that anyone found guilty of some offence, including killing someone else, could, *as their sole punishment*, be exiled or outlawed.
- (9) Accepting that those found guilty of some offence, such as killing another person, could, *as their sole punishment*, have to compensate the victims family in goods or in money. (This compensation was called *Wergeld* in Germanic and Anglo-Saxon societies.)
- (10) Accepting that disputes between individuals, and between rival or disputing factions, could be settled through single combat, or a fight, between those individuals or between two champions, each such champion representing one of those opposing factions, with each person or each faction accepting that right was on the side of the victor of such a combat or fight.
- (11) Accepting that everyone had the right to challenge the authority of someone, or those in authority, and that this challenge should be made through single combat between the challenger and the person whose authority is so challenged, with the person defeated graciously accepting the authority of the victor in such a combat.

Such customs as these were, of course, *ideals*. But what is important is that such ideals existed, and were upheld as the standard by which personal and social conduct was judged, and by which public

affairs were conducted. Once these customs were no longer upheld, or no longer seen as desirable, for whatever reason, the society once upholding them ceased to be noble and ceased to be Aryan. It ceased to be truly free and ceased to be fair. This change usually occurred when warriors - combat hardened men - ceased to lead such a society and ceased to occupy positions of authority and respect within that society. The un-Aryan society which resulted from this decline of standards was usually influenced and led by those lacking combat experience.

These customs should be used to judge all types of society, particularly the ones that Aryans live in today. Judged by such Aryan standards as these, it is easy to see that all modern societies which Aryans live in are fundamentally un-Aryan - all such societies are thus ignoble, unfair and uncivilized. All modern societies in which Aryans live are basically anti-Aryan and tyrannical - an expression of everything the best or most excellent Aryan individuals loathe and detest. Such customs enable us, as Aryans, to reject what is not-Aryan, as they enable us to understand and appreciate Aryan culture itself.

II

The Tyranny of Social Laws

A real tyranny has been created in this country, and other once Aryan countries, by anti-Aryan *social* laws - that is, by laws designed to create a particular type of society. These social laws have effectively 'socially engineered' the society we have today - as other social laws have been introduced, by successive governments, to *outlaw*, to suppress, any and all opposition to this socially engineered society.

There should be a distinction made between the two fundamental types of laws - 'moral' laws, and those 'social' laws which a particular government introduce or have introduced to create or maintain a particular *type* of society.

What needs to be understood is that moral laws - such as those dealing with such things as murder, stealing, fraud, rape and so on - are totally different from social laws which are basically designed to change people's attitudes and behaviour, *and make them conform, on pain of imprisonment, to a particular anti-Aryan political dogma*. Just because a law has been introduced by a particular government, and just because the Police Force and the Courts enforce that law by arresting and imprisoning those found guilty of contravening that law, does not mean that such a law is *morally* right or just. In fact, the majority of laws passed in recent years are social laws which are unjust and politically based. They have been designed, and are enforced, to create a certain conformity of opinion, and a conformity of thought, with all dissent being outlawed.

A real tyranny has been created, for the most part silently, and with the majority of people unaware of how their basic freedom has been taken away by such social legislation. Aryans are being forced to conform to a particular anti-Aryan political dogma - and this dogma is supported by *all* the major political parties, as this dogma has been adopted and followed by *all* the governments, whether of the political 'left' or the 'right', for the past four decades. In brief, there has been no difference between successive governments except on minor, unimportant issues - they have all been concerned with creating and maintaining, with socially engineering, a particular type of anti-Aryan society. They have all been gradually and silently creating a real tyranny.

What, then, is this anti-Aryan political dogma which all political parties and all governments adhere to? It is basically the dogma of a supra-national materialism - an eradication of the rights, customs, spirituality, way of life and culture of the Aryan majority. This Aryan majority is now expected to act, behave and live in a certain un-Aryan way, according to rules which social laws have created, and anyone who does not do so - who refuses to accept the eradication of their rights, customs, spirituality, culture and way of life - is liable to arrest and imprisonment.

Furthermore, successive governments have given the Police more and more powers to enforce these social laws and stamp out any dissent. Thus, any dissident - anyone behaving and acting like a true, noble, Aryan - can be the subject of a Stalinist-type 'dawn raid' with the Police smashing their way into the

home of that dissident, rifling through and confiscating any possessions, literature or books that dissident may possess, and able to take that dissident away 'for questioning'. Quite often, such a dissident will find themselves arrested and charged with contravening some social law or other, and be thrown into prison. Under the socially engineered, anti-Aryan materialistic society which has been created, the Aryan majority *has to accept* the destruction of the Aryan way of life, Aryan customs, Aryan rights and Aryan spirituality. In effect, the Aryan majority are being forced to live in an un-Aryan way, in an un-healthy, materialistic, tyrannical society which has outlawed everything which Aryans believe to be just and right.

Every year, more social laws are introduced, as the tyrannical System which has been created becomes ever more repressive, ever more determined to stamp out any dissent *and ever more determined to destroy Aryan rights, customs, spirituality, culture and the Aryan way of life*. The tyrannical System is determined to do this, because it knows that any one upholding these rights, and customs, and anyone who desires to live in an Aryan way, is a threat to the existence of this socially engineered tyranny and thus a threat to the anti-Aryan aims of this tyranny.

What is the basis of this new tyranny? It is the materialism of an international capitalism which views people as consumers and Nature as a commodity to be exploited for profit. It is the ethos of the 'grey society' where everyone is levelled down to a dishonourable pursuit of self-indulgence, pleasure and personal happiness, and where there is no personal honour: people can be bought, if the price is right, or at least be persuaded to do things, if provided with sufficient material rewards. And if some people cannot be bought or so persuaded willingly, they can be brainwashed through advertising or clever political and social campaigns.

Those behind this new tyranny - the international financiers and their political lackeys - want and need the majority of people to be docile and to pursue material or pleasurable aims, or aims which do not conflict with the ethos of the grey society. Those behind this tyranny see real culture - based upon personal honour and a respect for Nature - as a real danger, for real culture breeds honourable people who respect Nature and who value things other than profit and pleasure.

III

To Die or Not to Die: Warrior Culture and Honour

A true warrior prizes *honour* even above their own life. That is, they are prepared, if necessary, to die rather than to submit or be dishonoured. They are prepared to stand by their principles, by what they believe in, even if this means their own death. This noble warrior principle of *Death Before Dishonour* is what, in the past, has enabled us to create civilizations and Empires. Those who are prepared to live and die by honour are better individuals than those who are not. They possess nobility of character; they possess the soul or spirit of a true warrior.

It is neglect of personal honour, and the willingness of men to put their own lives before honour, that has led us into the dire cultural situation we face today. The truth is that the majority of Aryan men today value their selfish, self-indulgent materialistic lives before honour. They desire to live, whatever the cost - even if they have to act dishonourably, submit, endure oppression, or be insulted.

Personal honour is worth dying for; indeed, personal honour is the one of the few things worth dying for. Honour makes the man. What makes a person a true Aryan warrior is honour. A warrior is someone who strives, by their own way of life, to implement, or make real, the ideal of excellence of individual character and the ideal of excellence for their own culture. And the most practical way such an ideal of excellence can be implemented is by that person upholding and championing honour. An honourable person always does their noble duty, as they are always loyal to those they have sworn loyalty to.

It does not matter where one dies, or in what manner one dies - it only matters that one dies honourably, with one's honour intact. The world today has largely lost, and largely ignores, the ethos, or spirit of the warrior - which, of course, is why it is such a sick, unhealthy place full of cowardly individuals. Until the present era - the reign of the capitalist-financiers and the triumph of their unnatural, abstract social ideas - the world belonged to strong men, to warriors. What mattered was the courage, the strength, the

endurance, the honour, of such men. No one, and no abstract 'law' or 'Police force' had any authority over such men. They were truly free.

Today, we are ruled by abstract, remote, impersonal anti-Aryan and un-warrior like laws made by characterless politicians and enforced by some spineless bureaucrat of a Police officer for the benefit of the tame un-warrior like majority. Today, we are forced or expected to toil away for life to earn a pittance and provide a home for ourselves and our family, whereas we should be rewarded for fighting or able to forage abroad for booty and for wealth.

We who are aware of our warrior culture and heritage, and we alone, keep alive the wisdom and the ethos of the Aryan warrior - the essential toughness and fighting spirit of the honourable Aryan. We and we alone keep alive the natural and healthy values of manhood and the spiritual essence of a civilized way of life. This way of life was evident in the great and strong Aryan heroes of the past to whom war was a way of life. These strong men upheld valour in battle as the mark and making of a man, as they distrusted those who talked too much or too cleverly. Such heroes became immortal by their deeds, and are remembered to this day: battle-hardened Odysseus and the valiant red-haired Menelaus, who fought together at the siege of Troy; Leonidas, of Sparta, fighting to the death against the Persian hordes.....

We are striving to create a world where warrior values are once again respected and upheld.

On the individual level we can make our own lives an example by striving to live and if necessary die by honour. What others say or believe about us is irrelevant, for we know this modern society for what it is - a society full of characterless and tame men and women following the commands of their capitalist masters. I am reminded of the story of the young Japanese man in the Second World War who, understanding the warrior spirit of the *Samurai*, volunteered to be a *Kamikaze* pilot. His request was refused on the grounds that he was married, with three young children, and had a responsibility toward his family. But his wife also understood the *Samurai* spirit and what an honour it was for someone to die in such a way, and so she drowned her children and then herself, thus enabling her husband to fight and die a hero, which he did. Who understands this spirit today? Who is moved to tears by this story because they *know* without words what such a deed means? Who - except we warriors - would wish to volunteer as he did, and accept, as a true warrior, the willing sacrifice made by his wife? The disease of decadence, the soft weakness of character it creates, is now so far advanced that the majority of even our own people on hearing such a story would say something like: "How awful! They and he died in vain..."

But such a death is *never* in vain, and never a waste, because what is important is not what such a death or such a dying achieves or does not achieve in short-term practical results, but the manner of death itself. For by such a dying the person or persons become heroes, and Immortal - with their spirit living on. ***Such heroes preserve, and hand-on to future generations, the essence of nobility itself; they preserve, and hand-on to future generations, that and that alone which makes us more than animals and which raises us up toward the gods.*** They and they alone keep alive the inspiration of the divine and that silent, wordless, often tearful reverence without which we are not human, but sub-human. To die in such a way is a beautiful thing indeed.

Of course, no healthy person desires death. But when there is a possibility, through circumstances, of dying in such a way, the honourable person has to make a choice. They can do their duty, and so possibly give up their life, or they can refuse, and live as a coward. The highest honour is to willingly choose to do one's duty even if - or particularly if - there is a chance of death.

A warrior society is a society where this is not only understood but where such an opportunity to so act heroically in the face of death exists, with those who so make the heroic choice honoured and revered whether or not they live or die. Compared to such a society, our present society is disgusting and ignoble and full of disgusting, self-indulgent cowards.

A Brief Guide to Aryan Origins and History

- Early Origins

The term Aryan is now used to describe the White, or Caucasian, peoples of the world. These people can be sub-divided into various groups, including Nordic, Mediterranean, Slavs and Alpine. All of these groups

evolved, over hundreds of thousands of years, from the basic Aryan race which existed in Europe at least half a million years ago.

It is a commonly believed but incorrect myth - propagated by Marxist social anthropologists to undermine and destroy Aryan culture - that all the various races on this planet of ours have a common ancestor in Africa. According to this now fashionable dogma - which has become one of the foundation stones of the materialist temple of the grey society - the change from 'ape to man', from hominid to Homo Sapiens, occurred once in Africa, from where these primitive men spread out to colonize the world, adapting to the climates of the places they settled in, and thus developing different physical characteristics, such as skin colour.

However, this notion of one such change, in one place, is not only absurd, it is also contrary to the evidence which exists. The truth is that the change from 'ape to primitive man' occurred in many places of the world at different times. What happened was this. On the ancient earth, around one to two million years ago, several different groups of ape-men, or hominids, were in existence, having themselves evolved in different ways and at different times from apes. One group of such ape-men existed in Africa; another in Asia; and another in what is now Europe (which includes the Caucasus and what is now 'the Middle East'). There were probably other groups, as well. The change from ape-man to modern man occurred probably around one to one and a half million years ago. This gave rise to the first true 'men' - to the first Homo Sapiens. After this first change, another group evolved in Europe, thus giving, in Europe, two different types or races. [This might well have happened elsewhere as well.]

The first type was the ancestor of the Aryan tribes of the present day; the second type was what has become known as Neanderthal man. The Neanderthals are supposed to have existed around half to a quarter of a million years ago, and to have gradually become extinct - although it is more probable that they were gradually assimilated. One example of an early Aryan was found at Swanscombe, in Kent, and this early Aryan probably lived around a quarter of a million to half a million years ago.

- Early History

For tens of thousands of years - from about a quarter of a million years ago - the early Aryans wandered throughout Europe, Russia and the Middle East, living as nomadic hunters. During this time, they discovered fire, made weapons of flint, and stone, and used tools made of ivory, horn and bone. They dressed themselves in animal skins, and undoubtedly made primitive tents from such skins. They learned how to speak, and devised a primitive system of symbols to represent some objects. Some of these people lived in caves, which they occupied for part of the year as they followed herds of the animals they hunted.

By about 40,000 or 50,000 years ago, these early peoples had probably domesticated some wild animals, such as the ancestors of modern hunting dogs. They had acquired the intelligence, the skill, and the co-operation, to produce beautiful, and quite accurate, cave-paintings, such as those found at Font-de-Gaume, in modern France.

By about 15,000 to 20,000 years ago, fairly settled communities of early Aryans existed, often around the fringes of large lakes, where fishing, with nets, and hooks, would have been undertaken, and wooden dwellings constructed. Dugout canoes had been invented, and some animals, such as cattle, domesticated, as well as an early form of agriculture undertaken, with crops sown and harvested. Family life was quite sophisticated, with woven clothes, and personal jewellery, worn.

Around 10,000 years ago, our early Aryan ancestors learned how to work metals; they mined iron ore, and smelted it to produce iron tools and weapons. During this Iron age, the horse was tamed, and the wheel invented, and a primitive system of writing created, carved on wood and horn.

The pace of change increased dramatically around 6,000 years ago, when the first civilization was created. This was an ordered, stable, large community capable of producing on a regular basis, by agriculture and hunting, the food needed to sustain a large group of people and enable them to have ample time and energy left to do other, cultural, or religious, things. This community, or civilization, depended also on an organized, stable and far-reaching, system of trade - and on specialization within the community, with craftsmen, warriors, traders, farmers, and hunters. This civilization was not in Egypt, or even in Sumeria - it was in what is now modern-day Britain, and was centred in that area of ancient Albion which contained the ancient monument of Stonehenge. Here, early astronomy began. That is, the beginnings of science, of reason, of understanding the world and the cosmos in a reasoned way. The early Greeks knew of this civilization, and called its people 'the hyperboreans'. These people were of a North European tribe, and the ancient Greeks considered this hyperborean civilization to be the home of

their god Apollo. It should be noted that during most of the life of this civilization, the climate of Albion was much warmer than it is now, with less cloud and less rainfall.

This civilization lasted for nearly two thousand years. As it declined and decayed, another civilization emerged, in the fertile crescent around the Tigris and Euphrates rivers, also created by Aryan peoples. This was to become the great civilization of Sumeria. From this civilization, the Egyptian civilization was developed and maintained for nearly a thousand years.

During the decline of the Sumerian civilization - probably around 3,000 years ago - a great wave of migration took place among North European tribes, probably as a result of the great climatic change that enveloped northern Europe at the time, and which reduced the temperatures, and brought more cloud and rain.

Most of this migration was eastward - through what is now Iran, Afghanistan, and India, and on toward China. North Europeans arrived in China, bringing with them with wheel and tamed horses (they used chariots to travel). Recent finds in China have unearthed some of the bodies of these ancient North European migrants.

However, some of this great migration was directed southward, with North Europeans arriving in Greece and the Aegean islands. These people became known as Achaeans, and to them belonged the great Greek heroes celebrated in the epic stories of Homer's *Iliad* and *Odyssey* - the heroic Chieftain Agamemnon; the valiant red-haired Menelaus; and Odysseus, famed for his courage and his cunning. It was their ancestors who built the great civilization of Greece. It is with the civilization of Greece that our surviving written Aryan history begins.

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The aryan way of Life

By David Myatt

To be Aryan is to be of Aryan descent **and** to uphold and follow the Aryan way of life. The decadent and ignoble way of life which exists today in all nations is the total opposite of this Aryan way of life.

An Aryan is someone who behaves and thinks like an Aryan; someone who upholds and who lives, day after day, by Aryan customs and who is aware and proud of their Aryan culture and heritage. Above all, an Aryan is someone who judges everything by Aryan standards, and who strives to do what is Aryan.

The Aryan Way

The Aryan way is the way of Honour, Loyalty and Duty. Honour means upholding personal honour and striving to live by a Code of Honour. Loyalty means being loyal, unto death, to those to whom a pledge of loyalty has been given. Duty means doing one's noble and Aryan duty whatever the circumstances, and even if doing such duty is difficult or might mean one's own death.

Our Aryan duty is three fold:

1) Duty to our Aryan folk, our kindred. This Aryan duty requires us to care for our folk; to be concerned about its well-being, freedom and future. This means us doing something practical and positive to help our folk - from being a good, personal, and Aryan example to others, to fighting for our freedom and for social justice. This duty requires us to aid our fellow Aryans in practical ways because we view fellow Aryans (that is, *those who behave and live as Aryans*) as brothers and sisters, and treat them as brothers and sisters - offering hospitality, for instance; giving support through friendship; helping them in hard times.

This duty means that we place the welfare, freedom and future of our folk before our own self-interest, and before the interests of others.

2) Duty to Nature. This Aryan duty requires us to respect Nature, and the diverse creations of Nature. This means us - both as individuals and as a society - striving to live in a balanced way by restraining our greed, our desire for material possessions, and by respecting the traditions, the culture, of our ancestors. This duty means that we think about the consequences of our actions - about how these actions affect Nature - and that we strive to follow and enhance the ways, the culture, of our ancestors, since these ways express our identity, our own unique place in Nature.

This duty means we strive to curb unnecessary and destructive change, placing the well-being of Nature before profit.

3) Duty to the Cosmos. This Aryan duty requires us strive to know, to explore, to discover and create Order. This means us, as individuals, using our reason to understand things, being fair, and having a sense of our unique Aryan Destiny - a vision of our true purpose, as members of the collective which is our Aryan folk. This vision is of our folk creating Order on this planet - a noble, just, honourable society - and then venturing forth to explore and colonize the very cosmos itself.

This duty means we strive to continue our evolution, as Aryans.

Aryan Behaviour

Aryan behaviour - in public and in private - derives from personal honour and self-discipline. An Aryan is dignified; not given to excessive show of personal emotion, and not given to dressing in an extravagant or flamboyant way. An Aryan is fair and just; and given to silence or humour in adversity. Above all, an Aryan is restrained, and seeks to be in control of themselves and whatever situation they find themselves in, using their skill, their reason, their experience, their Aryan character, inventiveness, resourcefulness and heroism, to overcome obstacles. An Aryan faces death calmly and honourably when death cannot be avoided, and would rather die than do anything dishonourable, anything un-Aryan.

Aryan behaviour is an outward sign of a person living and thinking like an Aryan.

We should seek to be friends with, and seek to associate with, only those who live, think and act like Aryans: who uphold the Aryan way of life, and who show by their behaviour and deeds that they are

worthy of our friendship and worthy to be our brothers and sisters.

Thinking Like An Aryan

Thinking like an Aryan involves us in judging everything - every situation, every problem and every person - by our Aryan standards of honour, loyalty and duty. Thus, we should ask ourselves such things as: What is the honourable thing to do, here? If I do this, will it benefit my folk?; how will it affect Nature?

The Aryan Honour Code

The word of a man of honour is his bond - when a man of honour gives his word ("On my word of honour...") he means it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man of honour formally asking the person to whom the oath was sworn to release him from that oath, and that person agreeing so to release him; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man of honour is prepared to do his honourable duty by challenging to a duel anyone who impugns his honour or who makes dishonourable accusations against him. Anyone so challenged to a duel who, refusing to *publicly* and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if he challenges his accuser to a duel and fights it; the honour of the person who so makes such accusations or who so impugns another man's honour, is only satisfied if he either unreservedly apologizes or accepts such a challenge and fights such a duel according to the etiquette of duelling. A man of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man of honour has sworn loyalty or allegiance to or whom he champions.

A man of honour always does the duty he has sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man of honour is prepared to die - if necessary by his own hand - rather than suffer the indignity of having to do anything dishonourable. A man of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as he himself is - that is, he can only entrust himself under such circumstances to another man of honour who swears to treat his defeated enemy with dignity and honour. A man of honour must die fighting, or die by his own hand, rather than subject himself to the indignity of being defeated by someone who is not a man of honour.

A man of honour treats others courteously, regardless of their culture, religion and race, and women gallantly, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat him with disrespect or try to harm him, or who treat with disrespect or try to harm those he has personally sworn loyalty to or whom he champions.

A man of honour, when called upon to act, or when honour bids him to act, acts without hesitation and if necessarily quite ruthlessly provided always that honour is satisfied.

A man of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, or to boasting, preferring as he does deeds to words.

A man of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as he does not steal from others or cheat others for such conduct is dishonourable. A man of honour may use guile or cunning to deceive his sworn enemies, and his sworn enemies only, provided always that he does not personally benefit from such guile or cunning and provided always that honour is satisfied.

A man of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.

Combating Tyranny: Exposing Hate-Crime Laws

By David Myatt

The Nature of Hate-Crime Laws:

So-called hate-crime laws (also called "bias-crime laws") are based upon several concepts.

First, the fairly new concept of "community crime" where by community is meant a section of "the public" distinguished by either race, religion, or so-called "sexual orientation". That is, a hate-crime is seen and understood as more than just a deed done or threat made to one or more individuals: it is perceived as a crime committed against the whole community to which the victim is said to belong. Thus, proponents of the concept, the idea, of hate-crime laws say and write such things as:

"It is the threat to any and all members of a community that make bias crimes particularly chilling."

"If an assault upon a single individual justifies a particular sentence, then an assault with repercussions, which impact an entire community therefore, deserves greater penalty."

"Crimes motivated by hate have unique characteristics and carry deeper repercussions than other crimes, and so likewise justify enhanced penalties."

"A hate crime victimizes not only the immediate target but every member of the group that the immediate target represents." (A Policymaker's Guide to Hate Crimes. Bureau of Justice (USA) December 1997)

This concept of a "community-crime" is itself an extension of the concept of there being such a thing as a crime against "the people" or one section of "the people". That is, there is a concept, in current law, that a person or persons can commit an offence against "the people" or "the State". Or, as it says in some laws: "... against the peace and the dignity of the people of the State."

What this means, in plain terms, is that all power, all authority, is vested in the State and its officials and not in private individuals. The Police, the Courts, the officials, the law itself, all derive their authority, their power, from the State which seeks to present itself as a "representative of the people" and/or as enacting the "will of the people". In truth, the State often represents the interests, the will, of powerful groups, or lobbies, or special interests (such as business or industry or whatever) but even if such a State does truly represent the "will of the majority" of its people it still seeks to, and does, wield power and authority over every individual in that State, making them - and demanding that they be - subservient to it and its appointed officials and representatives.

The second concept underlying hate-crime laws is that of incitement, a development of the concept of *mens rea* which is itself considered by current law to be the second component of a crime: that is, the intent behind the crime; the motivation, or purpose, of the person committing the crime.

Thus, hate-crime laws seek to define what kind of behaviour, what kind of intent, what kind of motivation, have to be "proved" for someone to be found guilty of a "hate-crime" in some "Court of Law". In addition, mere "incitement" of such a "racist act" is made a criminal offence, even though no person or person may never actually have been harmed, or offended.

The Tyrannical Nature of Hate-Crime Laws:

What is important about hate-crime laws is not that they seem to or may be considered to restrict or deny "free speech", or may favour one part of a community over another, or whatever, but that *they represent a legalistic development of the concepts which form the basis of the ignoble type of law used by all modern societies.*

For the simple and stark truth is that hate-crime laws are just recent examples of tyrannical legislation.

That is, they are representative of the type of law made by a tyrannical government. *Hate-crime laws just extend still further the abstract, tyrannical, concepts which underlie the law of all modern societies.*

The fundamental cause for concern - the reason for opposing such hate-crime laws - are these underlying concepts, which are tyrannical in nature and which create and maintain a tyrannical society.

The Laws of a Society of Liberty:

The laws of a society of liberty are based upon the concept of *the sovereignty of the individual*, and the concept of *compensatory punishment*. (See, for example, Aryan Laws)

The laws of a society of tyranny are based upon the concept of the sovereignty of the State over the individual, and the concept of punitive punishment. The very concept of a "crime" - and of *mens rea*, of motive and intent - are tyrannical concepts which take away the liberty, the rights, and most importantly the *honour* of individuals.

In a society of liberty there are only good and bad - honourable and dishonourable - *deeds* done by individuals against either other *individuals* or their property. That is, there is no such concept as a "crime" against "the State", and no such concept as "conspiracy" to commit a "crime". For something to be against the law in a society of liberty, some actual deed has to be done. There is also, in a society of liberty and honour, no such thing as "incitement" to commit a dishonourable deed.

In addition, in a society of liberty, a person who has committed what is considered to be a bad, or dishonourable, deed can only be prosecuted by either the victim of that deed, or the family/relatives of the victim. That is, there is no such thing as The State prosecuting an offender. Justice in a society of liberty is not the concern of the State, or some State-appointed official (such as a Judge) to decide on the basis of some abstract law - rather, in a society of liberty justice is a personal matter, and concerns only the victim and the offender.

This is of vital importance. In a tyrannical society, the State reserves to itself the right to judge a person; it reserves to itself the right to condemn a person; as it reserves to itself the right to pronounce a punitive sentence, often of imprisonment. Once a matter falls into the hands of the officials of the State - the Police, the Courts - the person is powerless, and literally at the mercy of these officials, who are given by the State the power, the authority, to restrain that person, to confine, and to make them obey. This is pure tyranny. It is a dishonourable, a cowardly, affront to a person's honour. It is the law of the bully.

In a society of liberty, justice is a matter of personal honour, and the individual has the right - which no one can take away - of seeking justice through a duel or a trial by combat. That is, matters can be settled by individuals, themselves, without there being any external all-powerful "authority" (such as a State or officials of some Monarch or tyrant) who can interfere or intervene, and which the individual must bow down to and obey or be imprisoned or even killed.

All modern States - all modern Western societies - are based upon the sovereignty of the State over the individual, and the concept of punitive punishment, mostly in barbaric penal institutions. As such, all modern Western governments are tyrannical governments: for the truth is that in these societies, the individual is powerless before the might, the "authority", of the State

The laws of a society of liberty can be found in ancient societies such as those in Scandinavia, Iceland, Wales, Anglo-Saxon England, and Ireland. Of course, these societies were not perfect: for instance, there were people in them who were not totally free (thralls, bothachs). But what is important is that the underlying principles of these societies, created as they were by a mostly instinctive sense of fairness and of honour, can serve as the inspiration for the creation of a new society in which all members of that society would be truly free.

The basic principles underlying the laws of these ancient societies are contained in Aryan law, and thus it is this Aryan law which can and should be the basis for the government and laws of a society of liberty and justice.

A Revolution Against Tyranny:

Since all modern Western societies are tyrannical - with their laws being expressions of tyranny - a society of liberty can only be created by individuals rebelling against such tyranny.

Thus there is no use in us complaining about "hate-crime laws" or any of the recent laws which further restrict or take away what few freedoms we now have: for these are just some of the most recent symptoms of the disease of tyranny, a disease from which we have suffered for a very long time.

To regain our health, our freedom, we must cure ourselves of the disease itself.

We do not just want the repeal of such "hate-crime" laws - as we do not just wish to stop more such laws being introduced. Instead, we want and must seek the complete overthrow of the System itself. We want to discard, to do away with, the whole dishonourable concept of State law: we want, and demand, for the sake of liberty, justice, and honour, the complete overthrow of our tyrannical governments.

Only then can we begin to build a society of liberty, justice and honour where we can live as honourable and free individuals.

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The Barbaric Nature of Prison

Or, "Why Prison is barbaric"

By David Myatt

Prisons are barbaric because they all treat individuals in an uncivilized, a dishonourable, way. This society, like all other Western societies and indeed all societies in the world, accepts Prisons, and regards them as necessary.

Prisons are inhuman because they use the tactics of the cowardly bully; that is, they are based upon the law of the bully: those who have power (the Prison guards, the Prison officials such as the Governor) demand that prisoners do what they are told or they will suffer. And those in power have the right, the authority, to use whatever force they deem necessary to enforce their will. Thus, if someone does not "behave" and do as they are told and live in the degrading way which all Prisons demand, then they can be physically subdued, thrown into a special punishment cell, and punished by being given a longer prison sentence. Quite often, such troublesome inmates are physically attacked by the guards: "to teach them a lesson and show them who is the boss". This is ignoble; it is barbaric.

Successive governments have accepted and condoned this barbarism, this institutional bullying. In the so-called "democratic" countries of the West, this bullying is most often a moral type of blackmail: "Do what we say and you will be released from Prison early. Disobey us, and we will keep you in Prison for longer." But even in these countries there is often real bullying, real physical intimidation of inmates, by both guards and fellow prisoners.

Prison is an affront to human dignity; it is denial of the most fundamental rights of a human being. Prisons treat people like animals: caging them; punishing those who "misbehave" and rewarding those who do what they are told. The system only works because the inmates know that they are powerless: any attempt at rebellion will be swiftly put down by extreme, brutal and if necessary lethal force, as has happened many times in the past. So the inmates are cowered into submission, into accepting, year after year after year, the degrading way of life which exists in all Prisons.

The conditions inside modern Prisons in our society may be better than in the past - plentiful food, warmth and so on - but otherwise **Prisons are still barbaric, primitive institutions based upon the law of the bully** and dedicated to enforcing the dictates, the authority, of the government of the day. Prisons have made bullying into an art.

Primitive Retribution versus Civilized Change

Whatever a person has done - or is alleged to have done - nothing justifies this institutionalized bullying, this inhuman, degrading treatment.

No society which accepts and condones Prisons can call itself a civilized society. It is uncivilized, inhuman, for a society to accept and condone the concept, the idea, of forcefully punishing a person for doing what that society has made "illegal" through some law or laws. The whole concept, the idea, of some government, some Institution, exacting "retribution" from a person by confining them to Prison is uncivilized.

No words are too strong to condemn the idea of Prison, and the barbaric system of retribution, of "criminal law", which underlies all modern societies. For these societies are based upon the primitive uncivilized idea that people cannot fundamentally change, and should seldom if ever be given a "second chance".

The civilized way, the human way - **the Aryan way** - is for those found guilty of some wrongful deed to be given a choice between: (1) making amends in some way, through voluntary work in the community or through compensating their victims or victims financially, which may involve the offender working in a job for a set period and giving most of their earnings to the victim or victims; (2) exile, that is, through leaving the society and making a new life for themselves somewhere else.

That is, the civilized way, the human way, is to respect the dignity of the person, whatever that person has done or is alleged to have done: to still allow them a choice; to still allow them to be free; and most

important of all to allow for them to change themselves for the better through honest hard work.

The very foundation of civilized life is freedom: the ability of the individual to be free, to have a choice; to be able to decide their own fate. And it is this freedom, and the honour and dignity which goes with it, that society has taken away with its primitive idea of punitive punishment, of primitive retribution, and its primitive institution of Prison.

It must be repeated: Whatever a person has done - or is alleged to have done - nothing justifies this institutionalized bullying, this inhuman, degrading treatment.

What is uncivilized is to deprive an individual of their freedom, for however short a time: to force them, either physically through superior force, or morally through moral blackmail, to do as they are told.

What is uncivilized is to forcefully restrain a person: to fetter them in any way, through handcuffs, or chains, or any form of restraint, including the use of "medicines". To do this, is to treat a human being like an animal: it is to deny their human status.

Such a use of force, such a taking away of the liberty of the individual, is barbaric.

The Modern Idea of Rehabilitation of Offenders

Of course, most modern societies have tried in some ways to move toward the "rehabilitation of offenders" but this is mostly done within the Prison system. That is, the bullying, undignified way of life of Prisons is still the basis for dealing with offenders. All that has been done is to try and give those in Prison some training, some skills, so that when they are released, they may stand a better chance of getting a job.

The fundamental way of dealing with offenders is still the same as it was: the severe punishment of removing them from society, from their family and friends, and condemning them to live as caged animals. Well fed, and sometimes "well treated" by their guards, but nonetheless still caged like animals, and still treated according to the law of the bully.

The Civilized Way of Exile

Some people cannot or do not wish to change, as some people may not initially benefit from being given a second chance. The civilized way to deal with such people - that is, with those who have not benefited from having to work to recompense their victim or victims, and/or who continue to re-offend - is to exile them; to remove them from society and thus make them into "outlaws".

The problem with this, in this modern world, is that there are now few, if any, areas where people can be exiled to, or where such outlaws could go. Few, if any, nations in the world today would accept such exiles. There are few, if any, opportunities today for such exiles to start a new life, to make something out of themselves.

That this is so is a sad reflection on the modern world: on its lack of humanity, based as this lack of humanity is on a primitive, uncivilized, irrational, view of human nature itself.

To be civilized is to be optimistic about human nature: to accept that most people, given the right circumstances, and the opportunity, can change themselves for the better. To be civilized is to accept that there are few really bad people in this world, and that most people who offend some law or other, can change for the better, can contribute in a positive way, given the right circumstances, the right opportunity, and most importantly *given the right difficulties to overcome*.

The civilized way is to allow for such a change in people: to give them a chance, and present them with challenges and difficulties, for most human beings, when faced with problems, with great difficulties, with great challenges - whatever their past deeds - will rise to the challenge.

Lacking vast, underpopulated, ungoverned, undiscovered, pioneering areas and territories - which would provide the opportunities, the difficulties exiles needed to change - the civilized thing to do is for nations to get together and establish some area, some territory, where exiles can go to and live. Or failing this, for one nation, opting to live in a civilized way and so abolish its Prisons, to set aside an area of its own territory for such exiles: where those exiled can freely live and which that nation has declared to be "outside the law", with there being an established and guarded border.

Bad by Nature

Of course, even given such opportunities as this, given such places of exile as these, there will probably always be a few individuals who by nature are bad and who will never change.

How to deal will this small minority? Such really bad people - who have not been reformed through honest hard work - will be exiled, and having been exiled, will be free to prey upon other exiles: free to do bad and possibly terrible things. But such bad people will always be exiled as individuals; they will arrive in the outlaw territory by themselves, and given the fact that these bad people will be in a minority even in such outlaw territory, they will have to face others who are not so bad as them and who will not be prepared to be bullied or intimidated by such people.

What is important about exile, about an outlaw country - a place where there is no established law - is that individuals have the freedom, and the ability, to defend themselves. That is, that the only law in such places is the law of personal honour: people are responsible for themselves. They have the freedom to act: to determine their own future.

Naturally, they may well be gangs of bad people formed, or gangs led by a bad person, who will prey upon other exiles. But it is up to these other exiles to deal with this, through defending themselves. They will at least have the opportunity, the freedom, to do this, and may well seek other people like themselves, and so join together to fight these bad gangs. History is replete with such examples: indeed, the creation of civilization itself arose from such conflict, from free men and women, fundamentally good in nature, getting together to take on those who were bad in nature or being led by someone who was bad. The knowledge of such things as this in such outlaw territories will be sufficient reason for some offenders - given the choice of exile - to decide against exile, just as it will make others, both bad in nature and good in nature, willingly take or accept such exile.

In a sense, such bad people as will exist in such outlaw lands will be dealt with by Nature: by the natural process of growth, of change; by the natural processes, the natural laws, which exist and have always existed.

A New Nation

What will happen over time in such outlaw territories is that a balance will be attained between those who have made something of themselves, and changed for the better, and those who are and who will remain, bad in nature, with there being "wild" areas controlled by these bad people, and areas controlled by those who wish to live with some kind of "law and order".

It may well be that, over time, those who have changed will want to control in some way those who live in such uncontrolled areas, and so desire to bring their own new laws into these "wild areas".

So it may well be that a new nation is one day born in the outlaw territory, with its own identity, its own unique way of life, its own character, thus beginning a new episode in the saga of our human history, of our continuing change and evolution. For this new society may and should wish to continue the human way of living, and so desire to create its own area where it can send its own exiles.....

This natural, organic, civilized change and human progress can and should go on, century after century. One day in the not too distant future, we should establish our first colonies on other worlds - perhaps at first on the planet Mars, and then later on, on some planet orbiting some far distant star. The way of exile is the way such colonies can grow: the way we as a species can and should continue growing; the way we can and should produce new cultures, new nations, new diversity.

Understood in this way, the way of the present - of Prisons, of bullying - is incredibly wasteful of our human potential, condemning us as it does to living in a primitive, inhuman, way.

In contrast to the present, the way of exile, of reform, is our opportunity to act like human beings: an opportunity to treat others in a human way, as well as an opportunity to continue the saga of our human evolution.

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Christianity, Western Civilization, and the Aryan Way of Life

By David Myatt

There has been some recent criticism of what has been called the "pagan" revival within the revolutionary Right - and thus criticism of the pagan criticism of Christianity.

The critics of this pagan revival make mention of what they describe as the cultural legacy and importance of Christianity for the West. Some of these critics have also called for some sort of synthesis between Christianity and what they call "heathenism" to bring about a European revival or renaissance.

The Important Distinction:

The fundamental reason why Christianity is opposed to the ethos of the Thorian ("Western") culture and civilization is that Christianity - like Islam, Judaism and even Buddhism - is based upon what may be termed an homocentric morality whereas the Thorian ethos, derived from Aryan morality, is based upon a different ethics.

In essence, Aryan morality - the natural, instinctive, and healthy morality of those of Aryan descent - derives from folk idealism: that is, from placing the interests of the folk, the community, the race, before the individual. Thus, the individual is not seen or understood or comprehended in isolation, but as an integral, necessary and important part of the folk, of an organic community which dwells in a homeland with a particular way of living.

Aryan ethics derive from the understanding that we, as individuals, are a living nexus, a living link, between the past of our folk and its future, with what we do, or do not do, affecting our folk which is understood as a manifestation of Nature herself. According to our Aryan way of thinking and living, we affect our folk, and Nature, in a good way when we are honourable and when we do our duty to our folk; that is, personal honour and duty to the folk are the foundation of the personal ethics of the Aryan way. Thus, what is good is what is honourable and what aids the folk; what is bad is what is dishonourable and is harmful to our folk.

There is thus a real understanding, a real feeling, of belonging: of being part of a folk, and part of Nature.

This understanding - mostly instinctive in the past but more rationally comprehended now - of the living matrix which is Nature, with us as individuals, as a folk, depending upon Nature, and being Nature made manifest, is the true essence of the pagan view of the world: the very basis of the pagan way of life.

Often, in the past when this understanding was instinctive, the aspects of this organic matrix were personified, as gods and goddesses, and as "nature spirits". There was a real sense of how inter-connected all living things were: how they all were beings, possessed of a life-force, a "soul", and how important and necessary it was to strive to maintain a balance between all living things. To overstep the mark, to commit what the Greeks called hubris, was regarded as wrong, as unwise. Thus there was a real respect for Nature, for the manifestations of Nature, and even a feeling, an understanding, of aspects of Nature, of some manifestations of Nature, being sacred. In brief, the individual was understood in the context of the folk, the ancestors, of Nature herself.

The persecutive was supra-personal: of the folk, the ancestors, the world of Nature, and the cosmos beyond even Nature.

Such a perspective was, and is, the essence of true paganism.

In contrast, Christian morality, and living, emphasised human beings, and in particular the individual in isolation, and posited a God-given hierarchy of living beings, with many so-called "lesser beings" being regarded as put on Earth, or created, for our benefit, for our use.

This is very different from true paganism, and derives from monotheism: from the belief that what is most important is the after-life with this after-life being attainable if the individual behaves, and lives, in a certain way, in accordance with the teachings, the revelations, the laws, of prophets and religious leaders. This, in bare terms, is moral blackmail: do what our laws, our holy books, our revelations, say or you (note "you") will be cast into hell-fire and forever forfeit blissful eternal life. The perspective here is not of the folk, or of Nature, but of an "after-life".

In some ways, this kind of personal morality has served the world well: for such moral blackmail has indeed made millions of people over thousands of years into better people, and caused them to do noble things. But the vast majority have done what they have done because they expected some kind of personal reward.

This is selfish, and indeed primitive. The perspective is still that of the individual, in isolation, and while there have been some, mostly recent, attempts to see the individual as part of Nature, and even as part of some "national culture" these themselves still belong to that way of living, that way of being, which looks toward an "after-life" and not toward the evolution, the enhancement, of our life, of Nature, and of the cosmos itself.

The Prophetic Way of Thinking:

Furthermore, in the Christian way of life there is still a dependence upon divine revelation, upon some holy book, upon some prophet or prophets who are said to be, or who are believed to have been, chosen by God to reveal the word/way of God to human beings. Moreover these always ambiguous revelations can be interpreted in various ways, which leads to schism, and different "churches" and eventually to quite different ways of living within the confines of the Christian way of thinking, of being.

Thus, we have the situation today where some people quote the Christian holy book to support racial separation, while others quote it to support the exact opposite. Even worse, this holy book is used by Zionists to support their claim to be chosen, while its sequel (the New Testament) has been used to claim these Zionists have earned and deserve the wrath of God.

There thus has developed a whole ethos, a whole way of life, a way of thinking, deriving from looking to those holy books for inspiration, for truth, for guidance, and the ultimately meaningless (in terms of Nature and the cosmos) squabbles about doctrine and God-sanctioned "authority".

This way of thinking pagans believe to be wrong. Some go even further and believe it to be un-natural and indeed repugnant. It is most certainly contrary to the ethos of the Aryan: to rational, free, enquiry; to that Hellenic and Thorian quest for knowledge, understanding and insight. To that free pagan warrior spirit which marked most if not all of the pagan societies of our Viking, our Anglo-Saxon, our Celtic, our Germanic, ancestors.

And it is not a question of some religious Institution, or some religious teacher, propounding irrational, intolerant, views. Rather, it is question of this prophetic way of thinking being intrinsic to Christianity: part of its ethos, its essence.

Christianity, In Summation:

If we consider just one realm - the realm of Justice - we shall easily understand the fundamental difference between the Aryan way, and the way of Christianity.

For any way of life - religion or philosophy - the notion, the concept, of Justice depends upon the morality of that way of life. That is, its derives from the ethics of that way.

For the Aryan, Justice derives from, and depends upon, personal honour. That is, Justice is living, dependent upon honourable, noble, individuals and existing in those honourable, noble, **individuals**.

Hence the great importance which the way of the Aryan places upon individual character: upon building and maintaining individual character; with accepting and allowing for individual difference and respecting the honour, the rights, of other individuals. Hence the importance of allowing individuals to defend their own honour in a practical way, through such things as duels, and trial by combat.

And this respect for the honour, the character, of the individual is the basis, the beginning, of true freedom, as evident for example in the folk-communities of Ancient Greece.

In essence, this way of personal honour, this respect for individual character, this desire to create noble, honourable, character through practical tests such as combat and war, is the way of the noble warrior.

For Christianity, Justice is abstract, ultimately deriving from God. This led to the concept of Justice which still underlies all Western nations: the idea that Justice can exist in some law, some statute, in some judgement given by some individual (a "Judge") or some "Court of Law", for all these impersonal, Institutional things, derive their ultimate authority either from God, some appointed representative of God, such as a monarch, or some Institution which relies and has relied upon Christian ethics.

Thus, one had the disastrous monarchies of Europe imposing their ruthless dictatorships upon the people for century after century due to the Christian notion of divine right: that is, justifying their rule (which was often assumed by force of arms) through Christian ethics. This gave them an absolute power so that Justice was said to be the Justice of the monarch, with officials appointed by the monarch to enforce this "justice". Thus the individual became more and more powerless and had to rely on the King, or his appointees, for "Justice". Justice was transferred from the people, from individuals, to the Crown.

In later times in Europe, these abstract concepts were merely transferred to the State, **with Governments, and elected officials (such as the Police) appropriating to themselves the right to decide what is lawful and what is unlawful.**

That is, the power of Justice is taken away from the individual, and resided and resides in some abstract law, or some "Court of Law". Thus we have Governments, and their appointees such as the Police, saying un-Aryan things like "No one can take the law into their own hands" whereas according to the Aryan way a noble, honourable, individual is Justice, is the law. That is, according to Aryan ethics, a man who lives by honour, who is known by the folk to be honourable, whose honour has been proved through his deeds, his life, is an example of Justice: and is Justice. There is thus no need for legislation, for a multitude of laws and for "Courts of Law" where so-called "experts" are needed to argue for and against the accused. Justice, for the Aryan, is a question of honour.

In the Aryan way, Justice is human, and flexible. In the Christian way, Justice is abstract, and unbending, and in fact inhuman.

In summation, Christianity has been an unmitigated disaster. As Nietzsche and others understood, it robbed us for centuries of our true identity, our true Aryan, Hellenic, ethos: of the "harvest, the fruits, of Hellenic culture".

Even the Renaissance - that great re-discovery of part of our heritage - became stifled because of the counter-attacks by Christianity: what renaissance there was, occurred within the confines of the Christian way of thinking, of living, so that instead of a liberation from the abstract way of Christianity with its abstract "justice" and its lack of understanding of the folk, of Nature, its abject arrogance toward the nexus, there was only a slight awakening of our Aryan spirit, our Aryan ethos.

Indeed, we had to wait until this present century - until the glorious advent of Fascism and National-Socialism - for our Aryan ethos to begin to manifest itself again on a large scale.

Even the Renaissance might not have occurred were it not for Islam. For most of the fruits of Hellenic culture were saved by Muslims, and thence re-introduced into Europe. For centuries, Christianity sought to destroy our Hellenic heritage, our pagan understanding, and thus the fruits of ancient Greece and Rome, and in many ways it was only the Muslim conquest of Spain, and the coming together in places like Andalusia of Muslim and Christian scholars, that enabled Europe to rediscover Greek and Roman literature, history, science and mathematics.

We must have or develop, the insight, the courage, to understand Christianity and act upon that understanding.

What many so-called Christian nationalist movements and martyrs achieved, they achieved not because of Christianity, but in spite of Christianity, and while they are many things of beauty and nobility which Christianity inspired in our people (one thinks here of the music of JS Bach) how much more could have been achieved, how much greater could the true numen be represented through some cultural or artistic form, if there had been an Aryan ethos inspiring our people!

Of course, Christianity, like Islam, can be said to have in some ways made this world a better place. But that does not alter the fact that as a way of living, of thinking, of being, it is anti-Aryan and indeed anti-evolutionary, and that, on balance, it has probably done far more harm than good.

The two ways of viewing the world, of understanding our relation to other human beings, to Nature, to the cosmos - the Christian and the Aryan - are not only different, but irreconcilable.

Christianity is a prophetic way of thinking, based upon a primitive homocentric (and thus anti-racial) view of the world, whereas the Aryan way is the way of reason, of experiment, of discovery, based as this Aryan way is upon a natural, a cosmic, a folk, view of the world.

We now have the ability, the opportunity, of consciously understanding our unique Aryan way of life, and of deciding whether we wish to follow this way.

To return to Christianity - in whatever form - is quite simply wrong: the negation of thousands of years of conscious understanding; the negation of thousands of years of culture and civilization.

To choose Christianity, in whatever form and for whatever reason, is to choose the old, primitive, homocentric ethics with its inhuman, abstract "justice".

To choose the Aryan way of life is to choose the new ethics of the cosmos, of the folk, of the nexus, with its human and civilizing concept of honour, and with its evolutionary idealism of duty to the folk, duty to Nature, and duty to the cosmos itself.

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Freedom, Liberty and the right of revolution

By David Myatt

Freedom and Government:

True freedom involves the free giving of personal allegiance, with such allegiance being given on a person's word of honour. Such a giving of personal allegiance, and the principle of personal honour, defined as personal honour is through a Code of Honour, are the basis for liberty and dignity: an expression of the civilized way of life. Personal honour is thus the criteria for judgement: the basis of what is fair and just.

Thus, a free individual only accepts the authority of someone to whom that individual has sworn allegiance and thus obedience. In the case of a Government or any other Institution, the same principle applies: a free individual only accepts the authority of officials if that individual has freely made, on their honour, an Oath of Allegiance to that Government or Institution.

A Government is a government of freedom - an upholder of liberty and honour - when and only when it gives and allows its subjects, its citizens, the right to freely give their allegiance to it and thus to those officials its appoints and who represent that Government and its authority. Furthermore, such a Government of liberty and honour makes it a condition of citizenship that every adult swear, before witnesses, an oath of Allegiance.

Anyone who does not freely give their allegiance to such a Government - who refuses to swear, on their honour, an Oath of Allegiance to such a Government - or who before witnesses renounces a freely given Oath of Allegiance, becomes a rebel, and a Government of liberty and honour gives every such rebel the right the leave the territory and live, as a free individual, elsewhere. A denial of this right of exile, of this right of an individual to become an outlaw in a territory or territories over which the Government does not exercise authority, is evidence of tyranny.

A Government of liberty and honour thus respects the sovereignty of the individual: the right of an individual to freely give, or freely deny, their allegiance; the right of an individual to rebel and choose exile; and the right of an individual to use personal honour as the criteria for personal judgement: as an expression of what is right and just. **This sovereignty of the individual is the true basis for individual freedom and true democratic government.**

It is tyrannical for a Government to assume that its subjects or citizens - those who reside in the territory over which it claims authority - accept its authority, or to not allow them to freely make, or freely deny, their allegiance.

Laws, Courts of Law and Personal Honour:

A tyrannical Government is one which takes away by presumption or force or legislation, or by all or any combination of these, the sovereignty of the individual. Any law, edict or judgement by any Government which does not use or express or imply the criteria personal honour as the basis for that law, edict, or judgement, is a tyrannical, unjust, dishonourable law, edict or judgement.

Before any judgement is made in any Court of Law, and before any trial in any Court of Law, it is the duty of officials of a Government of liberty and honour to ascertain if the individual before that Court and the subject of such a judgement has given an Oath of Allegiance to the Government from which such Courts derive their authority.

If such an individual has not given such an Oath, then any and all proceedings are null and void, and until it has been proven that such an individual has given such an Oath, on their honour, or until that individual does take or does re-affirm that Oath in such a Court, the proceedings and judgement are invalid because tyrannical and dishonourable: a taking away of the sovereignty of that individual, of the right of that individual to exercise their own judgement, based on honour, and on the right of that individual to freely give their allegiance: to freely accept the authority of an individual, an official or a Government.

Rebellion:

It is the right, the moral duty, of every individual to rebel against a Government which denies and takes away by any means whatsoever the sovereignty of the individual: which thus denies or does not allow or which forbids, through any law or laws, the right of an individual to freely give, and freely deny, their personal allegiance, and which takes away by any means or through any law the right of every individual to defend their own personal honour according to a Code of Honour.

A Government which does these things is a tyrannical Government and its dishonourable actions demand that honourable individuals formally and before witnesses renounce their Oath of Allegiance to it, and then either declare war against such a Government, as so seek its overthrow, or seek exile elsewhere. Should such honourable individuals who seek such exile, having renounced their Oath, or not given an Oath, to such a Government, not be able to live in exile elsewhere because of Government restrictions, Government measures or the use of force by such a Government, then those honourable individuals are honour and duty bound to declare war upon such a Government.

It is the right, the moral duty, of every individual to use whatever force is necessary to overthrow such a tyrannical Government.

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Annexe: The Code of Honour

The word of a man of honour is his bond - when a man of honour gives his word ("On my word of honour...") he means it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man of honour formally asking the person to whom the oath was sworn to release him from that oath, and that person agreeing so to release him; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man of honour is prepared to do his honourable duty by challenging to a duel anyone who impugns his honour or who makes dishonourable accusations against him. Anyone so challenged to a duel who, refusing to *publicly* and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if he challenges his accuser to a duel and fights it; the honour of the person who so makes such accusations or who so impugns another man's honour, is only satisfied if he either unreservedly apologizes *or* accepts such a challenge and fights such a duel according to the etiquette of duelling. A man of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man of honour has sworn loyalty or allegiance to or whom he champions.

A man of honour always does the duty he has sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man of honour is prepared to die - if necessary by his own hand - rather than suffer the indignity of having to do anything dishonourable. A man of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as he himself is - that is, he can only entrust himself under such circumstances to another man of honour who swears to treat his defeated enemy with dignity and honour. A man of honour must die fighting, or die by his own hand, rather than subject himself to the indignity of being defeated by someone who is not a man of honour.

A man of honour treats others courteously, regardless of their culture, religion and race, and women gallantly, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat him with disrespect or try to harm him, or who treat with disrespect or try to harm those he has personally sworn loyalty to or whom he champions.

A man of honour, when called upon to act, or when honour bids him to act, acts without hesitation and if necessarily quite ruthlessly provided always that honour is satisfied.

A man of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, or to boasting, preferring as he does deeds to words.

A man of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as he does not steal from others or cheat others for such conduct is dishonourable. A man of honour may use guile or cunning to deceive his sworn enemies, and his sworn enemies only, provided always that he does not personally benefit from such guile or cunning and provided always that honour is satisfied.

A man of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.

What is Folk Culture?

By David Myatt

Folk Culture is a way of life based upon an understanding of and a respect for Nature. Folk Culture seeks to create a society where there is genuine freedom and a harmony, and believes that this involves us, as individuals, living by certain ideals such as honour.

The basis for the way of life of Folk Culture are the principles of: (1) personal honour; (2) of loyalty to family, and clan; (3) of duty, or service, to the folk, the community; and (4) respect for Nature. Three of the most distinguishing features of this way of life are the desire for personal freedom, the desire to know, to understand, to explore, and the readiness to do one's communal duty: to place the welfare of one's community, one's folk, before one's own personal interests and happiness.

Folk Culture values and seeks to develop those things, those qualities, those attributes of personal character, which make us human: our reason, our honour, and our ability to restrain and change ourselves by using our will.

One of the most fundamental principles of Folk Culture is the belief that we can change ourselves for the better by using our will, and by being inspired by noble ideals and by the traditions, the heritage, of our own culture which our ancestors have bequeathed to us.

Folk Culture values and indeed treasures the beauty of our native home, the Earth, just as it values and treasures the diversity of Nature, evident in the many different types of life, and the many different types of human cultures.

Folk Culture expresses the natural truth that for us to be healthy, free and live in harmony with Nature, we must respect Nature, and all the diverse creations of Nature, and seek to understand, appreciate, and add to our own ancestral culture while respecting all other cultures.

Folk Culture has its own ethics, its own moral values, which is called the Cosmic Ethic, as it has its own principles of law, believing that only these ethics and these principles of law can create a noble, free, society where people can live in harmony with Nature and with other human beings.

The meaning of Life: Race and Nature

By David Myatt

Part One

The Organic Nature of National-Socialism

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Nature and National-Socialism Today, many people are aware that Nature - our natural environment - is under threat from constant and unchecked development, and from continued and unchecked industrialization. One obvious consequence of such development, urbanization and increased industrialization has been the steady decline in people's "quality of life" - there has been, and is, a concentration on material concerns.

The whole process of unchecked development, change and growth has been, and is being, fed by material greed - by a desire to acquire, maintain and increase the "standard of living" through the possession of material goods and material luxuries.

In the developed nations of the "Western world", the unchecked growth which has occurred, and which is still occurring, has led to the construction of more and more roads, more and more suburbs, more and more housing developments, and more and more industrial and commercial developments. Isolated, wild places has been destroyed or despoiled, with the countryside invaded by more and more houses and more and more noisy vehicles going ever faster. Everywhere, the activities of human beings has taken precedence over Nature, with profits and material growth coming before Nature. For example, in Europe, trees and woodland are cut-down, and the countryside destroyed, just so that more and more roads can be built so that more and more people can transport themselves around faster and faster in the pursuit of either self-indulgence or more and better material comfort.

What has happened is that the natural balance with Nature, which previous societies generally maintained, has been lost. Previous societies understood and valued Nature, with Nature, with wild places, often being given preference over human beings because such places were regarded as "sacred to the gods" - as where the gods themselves dwelt and where they could be experienced and known.

Today, this natural spiritual awareness has been almost lost in the crass pursuit of wealth and personal self-indulgence.

The Denizen Of The Future

Many people understand that what is occurring cannot go on without some great catastrophe occurring. If such growth does continue, unchecked, we will be left with only a few unspoilt places where Nature can be felt and known, with these few places being almost over-run with people escaping from the urban and industrial wastelands. If such growth does continue, the social problems which are developing will increase. If such growth and such a pursuit of self-indulgence and materialism does continue, then our Western world - and probably the rest of the world as well - will become an inhuman place to live, with increasing and constant social turmoil, and with a loss of everything human and valuable. What is human - and valuable for us - is an awareness of our own place in the natural "scheme of things"; that is, a perspective, a depth of vision, an understanding of how we as individuals are balanced between the past and the future, and of how important Nature is for us - the creator, and mother of us all, on whom we all ultimately depend for food and our well-being, and whom we should respect, if not revere.

If change and growth continue on unchecked, with Nature despoiled, then a new type of human being will be created - the urbanized denizen who knows nothing of the wild profundity of Nature, and who therefore does not respect Nature, and who has no real perspective on life. This denizen will therefore be vainly arrogant and weakly self-indulgent, addicted to personal pleasures. All this denizen will know of Nature is the artificial, almost life-less and totally god-less "nature" encountered in "countryside parks", in the barren, chemically-polluted fields of agri-business farms, and in well-kept, well-trodden "nature trails". The waking hours of this denizen will be filled with music of one sort or another, and entertainment, and possibly some work in some enclosed building or house, and he/she will feel at home in cities, in motor vehicles, in buildings and houses, and uncomfortable in what is left of the "real world". This denizen will have plenty of "spare-time" to indulge themselves in an unreal way through organized and controlled "games" and "sports" and "thrill-seeking pastimes". This denizen would not know what to do if he/she found themselves alone for any length of time, in a quiet place, with no "entertainment systems", and they

would do almost anything to avoid prolonged and uncomfortable exposure to the "natural elements". They would exercise and exert themselves - but just a little, and probably in some indoor "gym" or "sports club".

The concerns of this urbanized denizen would be either personal ones, or abstract ones manufactured for such denizens by the international commercial and political concerns which would control, in an almost tyrannical way, all if not most of the nations of the world. Without knowing it, this denizen would be controlled - and looked after - by such concerns from the cradle to the grave. Gradually, the world itself would become a gigantic multi-national "theme park" for the enjoyment of such denizens, whom the international commercial and political concerns would want to keep well-entertained, well-fed and reasonably docile, since such denizens would be the workers who would keep the whole unnatural System going.

Nature, The Environmental Movement and Race

Many people understand such things as these, as many have some awareness of the problems and the nightmares which await in the future if nothing is done. Indeed, a whole new "environmental" movement has arisen, rooted in such concerns. Many of what has come to be called "ecological" solutions to be such environmental problems have been proposed over the past few decades, most of them well-meaning.

This environmental movement, however, has failed for the most part to really understand Nature because it has ignored one of the most important aspects of Nature. Accordingly, lacking an understanding and appreciation of this aspect, the solutions proposed will not fundamentally work: they will be "against Nature" itself, and will create more problems than they will ultimately solve. The first problem we must understand, and solve, is our own - the nature of our own species, *of our own relation to Nature*. Having understood this, and solved it, we can seek to work in harmony, in balance, with Nature, and hopefully create a balanced, natural world where Nature is restored to her rightful place, with other species respected and protected and allowed to evolve in their own way.

What has been ignored hitherto is the human racial perspective: the fact that we, as a species, have evolved because of Nature, can evolve still further because of Nature, and must depend upon Nature - must act in accord with the processes or laws of Nature - if we are to survive and evolve further. The concern of most environmentalists and conservationists has been and is, to preserve or conserve as many of the varieties of living things as possible, but they have neglected to consider that we, as a species, are of many varieties, of many races, and that these many races, and their many cultures, deserve to be preserved and allowed to continue to evolve in their own unique way.

Nature - and thus evolution - works to bring about diversity and difference. Our own distinct and unique races, and the diverse cultures and societies such races have produced, are the product of evolution. These things have evolved over long periods of time, and they are what make us, as individuals, unique and special. We are part of our own race, and the culture our race has produced. If we act to preserve and extend our own unique race, and culture, then we are acting in accord with Nature - we are respecting Nature. If, however, we act to undermine or destroy our own unique race and culture, we are acting against Nature - we are being disrespectful to Nature. When we seek to undermine or destroy racial difference and diversity - when we seek to mix-up races and racial cultures - we are ignoring Nature and being arrogant, vainly believing that we know better than Nature. When we do such unnatural things, we are being just as bad, just as thoughtless, as someone who out of ignorance, greed or selfishness, seeks to, or does, destroy some species which Nature has laboured to create. When we do such unnatural things as undermining racial difference - through, for example, condoning race-mixing or accepting such an unnatural creation as the "multi-racial society" - we are no better than some ignorant, greedy developer who destroys some natural habitat, and wipes out a species or two, in order to build some unnecessary road.

The mistake made by the environmental movement has been to assume or believe that we, as a species, are somehow not subject to the laws of Nature - that what applies for all other species does not, or should not, apply to us. This is just sheer willful ignorance, and is inexcusable. Rather than accepting the destruction of our own unique diversity and difference, we should celebrate this diversity and difference of culture and race. We should nurture it, and hope to advance it further. To do this we should seek to create the right social, political and environmental conditions to preserve and extend each unique race and each unique culture. Our own unique races, and our own unique cultures, are under threat and need saving just as much as those animals, those plants and those other species which are threatened by global change, global greed and global ignorance.

We must come to a complete and rational understanding of our own place in the natural "scheme of things", and seek to create a balanced, harmonious way of life where *all* the many creations of Nature are respected, and where they can continue to evolve. Our planet - so far as we know - is special because it contains life, and this life is special, and should be valued, because of its great diversity, abundance and difference.

The complete and rational understanding we need is contained in the natural philosophy of National-Socialism. National-Socialism explains the importance of the wonderful natural creations - race and individual character - as it explains how a balanced, or harmonious, society can be built to preserve and extend still further these natural creations. National-Socialism further explains how this new type of society can lead individuals to an understanding of Nature herself.

National-Socialism, simply explained, is an example of the laws of Nature in action, and a National-Socialist society is simply an *organic* society where Nature is respected and revered, and where the natural balance, the natural harmony and beauty of Nature, is displayed in a human and social way⁽¹⁾. In contrast to the organic, Nature-revering, society or *Reich* of National-Socialism, all other types of society, presently existing, or existing as a political idea, are lifeless, abstract, and disrespectful of Nature⁽²⁾.

II

The Organic Society of National-Socialism

The fundamental difference between the folk-society created by National-Socialist ideals and all other modern societies - be such societies the product of Marxism, capitalism, multi-racial socialism, liberalism or parliamentary "democracy" - is that a National-Socialist society, or *Reich*, is an organic society, and as such reflects, or represents, the laws of Nature. Such an organic society is natural, healthy and evolutionary. All other modern societies are either: (1) based upon, or derive from artificial abstractions, or ideas, and as such they are all non-organic societies, or (2) the abstract ideas created to create such an unnatural society have infected a healthy organic society, and have reduced that healthy organic society to sickness as they will ultimately cause its death. That is, all other modern societies either are, or will inevitably produce, what is lifeless, soul-less and *de-evolutionary*.

One of the two fundamental aims of National-Socialism is to create an entirely new type of modern society through a National-Socialist revolution - that is, by implementing the ideals of National-Socialism in a practical way. This new type of society - this *Reich* - is a society which makes possible and which aids the development of the individuals within it. It is a means to further the evolution of those individuals and their communities. Indeed, the very reason for the existence of such a society is to do this - to continue our upward development as individuals and so create a new, higher, type of human being. To create this new type is the second fundamental aim of National-Socialism.

The Folk Organism

To be living, or organic, a society has to reflect, to represent the natural living organism which is a folk-community bound by ties of blood and a common culture or heritage. This is so because only such a racial, or ethnic, community is *living* as a natural healthy organism. Only such a unique racial organism is distinct, and the product of evolution. All other types of "community" - such as the multi-racial ones of modern States - are unnatural, artificial constructions which are or which become non-organic.

Furthermore, the abstract ideas underlying such societies can infect a healthy organic society and destroy it. Such unnatural societies - or an infected, diseased, once healthy society - do not reflect the natural biological, organic, imperatives found in Nature, as they are not distinct in the racial sense.

A living society has a biological imperative - that is, it has a *Destiny* and an *ethos*. It is subject to the laws of Nature - to the pattern of birth-life-death-renewal which is found in Nature. Because it is living it seeks to grow, to prosper, to live-on by re-producing itself. Because it is living, and has evolved, it is distinct; it has its own nature, character, or *ethos*. The truth is that race and folk are Nature made manifest. Race is Nature working to produce diversity and difference - it is evolution in action.

The fundamental truth of our own nature, as human beings, is that we are not isolated beings. We are part of our own unique race just as we possess within ourselves the organic *ethos* and the organic *Destiny* of our race - of our folk-organism. We are part of a supra-personal organism which has lived for

thousands of years before us and which can live for thousands of years after us - provided we aid its unique organic Destiny. This Destiny is to prosper, to grow, evolve, to develop. We undermine this organic Destiny - and contribute to the death of this supra-personal organism - when we do not mate among our own kind, our own folk, and when we do not aid the development, or contribute to the prosperity, of this supra-personal organism.

This supra-personal organism which is our folk, and thus our race, is the meaning of our lives. Our purpose is to aid and assist its growth, its evolutionary change, its prosperity. We live-on after death in this organism - in our descendants, in our deeds, in the soil, in the Nature and in the "fatherland" where this organism dwells. There is no meaning to "life-after-death" other than this. There is no meaning to life other than this - everything else is, in reality, either an illusion or a waste of the opportunities that human life offers. Someone who understands these things, and acts upon this understanding, is someone who is enlightened.

The reality of our nature is that our awareness of ourselves, as separate individuals, is both good and bad. It is bad because it can lead us into selfishness - into the pursuit of selfish goals, pleasures and happiness to the detriment of the larger family which is our natural clan, tribe or folk. It is good because it means that we possess the ability *to consciously change ourselves by an act of will*. This means we can actively aid evolution.

Fundamentally our evolution toward consciousness has presented us with a choice. We can either choose to remain ignorant, unenlightened and selfish, and so ignore our own folk and its future; or we can choose to aid our folk, and thus aid our own individual development. We can either choose to live selfishly, and squander our chance to live on after death; or we can choose to be *idealistic* and enlightened, and live on after death in our folk. We either accept our organic Destiny, or we have no Destiny. We either accept our responsibilities, our duties, as evolving human beings, or we do not.

Civilization

A higher type of living results when individuals of the same folk or tribe cooperate together for their own benefit. That is, when they place the welfare of their folk before their own self-interest. All that is good and noble about human life derives from such idealism

In the past, honourable individuals who have chosen to cooperate together, for the good of their tribe or folk, have sometimes produced *civilization* - that is, they have created an even higher way of living than that produced by a tribal society. For civilizations have resulted when *noble* and creative individuals have cooperated together for the benefit of their folk and when they have displayed a collective, or organized, will - when they have, as a community, been ordered and disciplined. This collective will is basically Destiny. The natural organic imperative of their folk developed, through order, to become the Destiny of their civilization, just as the ethos of their folk became the ethos of their civilization. In an important sense, civilization is the highest type of society so far created on this planet of ours. It was, and is, an evolutionary leap - Nature changing and evolving and aiding the creation of higher forms⁽³⁾. But hitherto, the creation and the maintenance of civilization has been instinctive.

What National-Socialism does is to make the imperative of civilization *conscious*. That is, National-Socialism gives us the means to understand civilization, and the higher living which results, as well as gives us the ability to continue with and expand - to evolve further - this higher living, and so produce a new race of higher beings. In the simple sense, National-Socialism is the organized, the living, will of the race or folk, consciously understood and willingly accepted.

The new even higher form of living, the higher civilization, which it is now possible to produce by using our collective will is the healthy, expanding and organic society of National-Socialism - with its own consciously understood imperative, or Destiny. Since an organic society, or Reich, can only be created by the practical implementation of National-Socialist principles and ideals, it is necessary to consider what these principles and ideals are⁽⁴⁾.

The Principles and Ideals of National-Socialism

The fundamental ideals of National-Socialism are *honour, loyalty* and *duty*. An individual striving to live by these ideals is a better person than someone who does not strive to live by them. That is, these ideals produce, or can produce, personal excellence. They represent what is human and civilized, and they produce individuals of real character, or personality. Fundamentally, these ideals enshrine the noble

idealism of National-Socialism itself - the pursuit of supra-personal goals and the setting of high and noble standards for individuals⁽⁵⁾.

The most fundamental principle of National-Socialism is that *individuals can change themselves, and the world, for the better through an act of will*. That is, individuals possess the ability to change themselves, and others - all it requires is an act, or acts, of will, and idealism, the pursuit of a noble goal⁽⁶⁾. This is being idealistic and self-disciplined, and it is the way for individuals, their communities, and their civilization, to be healthy, and to prosper and evolve. In practical terms, this principle means individuals placing the interests of their folk before their own self-interest and before their own pleasure and happiness. If a person does not strive to act and change themselves by using their will, then they are being weak and decadent. According to this principle, there can be no excuses for bad conduct, for decadence, for weak character - the individual can, and should, change, once they are aware of such things as the noble ideals of National-Socialism, for such change is what it means to be human. Thus, a National-Socialist revolution fundamentally means a change in people's outlook and behaviour - it means individuals striving to change themselves through an act of will by them applying the ideals of honour, loyalty and duty in their own personal lives. From this personal, inner, change, a new society can be built - with the structures and Institutions of such a society reflecting or representing these noble ideals and the principles of National-Socialism. Without this personal change, there can be no National-Socialist revolution and thus no National-Socialist society.

The second principle of National-Socialism is that of respecting and revering Nature herself. Race - and thus folk-communities united by ties of blood - reflect the reality of Nature, and accordingly an ethnic, or organic, society is the best, most natural and most healthy type of society for individuals to live in. Such a society represents the organized will of a particular folk - it expresses the unique biological imperative, the unique Destiny, of that folk. Such a society strives for a harmonious balance with Nature, balancing *Blood and Soil* - Folk and Fatherland - with *Conquest and Exploration*.⁽⁷⁾

The third principle of National-Socialism is that such an organic society should be the beginning of a quest to continue the work of Nature by striving to advance, to continue, our own evolution, thus creating a new race of higher human beings and a new Golden Age.

The fourth principle of National-Socialism is that this quest to continue our own evolution depends on us understanding, expressing and representing in our own lives and in our society, what is supremely idealistic or *numinous* - that is, what is beautiful, excellent, inspiring and divine. For only by understanding, expressing and representing or trying to represent what is supremely idealistic or numinous can we as individuals and a folk be inspired to change, to explore, to conquer, to fulfil the purpose of our lives⁽⁸⁾.

Destiny

We who are Aryans need to re-discover our unique biological imperative - our unique ethos and Destiny. It is this which should inspire us and guide our lives, not the quest for an unnatural and decadent "personal happiness" and certainly not the striving for material comfort and personal wealth. To survive and prosper, a folk or race must possess a Destiny - it must value itself, and be proud of itself. It must be united and strong. If a race or folk does not value itself, is not proud of its achievements and has no sense of or feeling for its racial identity and its Destiny, then that race is ill, and dying.

It is one of the principle aims of National-Socialism to provide us with a sense of racial identity - and to re-unite us with our unique civilizing Destiny - thus enabling us as a race to survive, prosper and create the organic society which is necessary if our evolution is to continue.

The enemy of the noble, evolutionary, idealism of National-Socialism is the selfishness inherent in weak individual character. The enemy of the evolutionary, organic and numinous society which it is the aim of National-Socialism to create is the diseased society of the present with its lack of personal honour, its abandonment of excellence and its unnatural, diseased and abstract ideas such as racial equality, pacifism, decadent self-indulgence, personal happiness, and disdain for self-discipline.

Part Two

Folk and Fatherland

III

Our Relation to Nature

In our modern world, with its technology, materialism and its consumer-society, the individual has for the most part lost or forgotten the link, bond or *nexus*, which exists between them, Nature and the cosmos beyond.

This bond exists because the individual is a living organism, with an organic past, and because this organism for its health and its very life, depends on Nature. It is a modern fallacy that we, as individuals, as human beings, are somehow different from or superior to Nature. We belong to, are part of Nature - to the creative, vital and biological processes of Nature - just as much as trees or a wild animal belong to Nature. Our very life is an expression of this bond between us and Nature herself.

There have, however, been several recent attempts to try and understand, and to re-establish, this living nexus between us, as living human beings, and between Nature. These recent "environmental" and "ecological" attempts mostly focus on the individual, in isolation, and on the "life-style" of the individual, aiming to show that there is or could be a personal "life-style" for the individual which is more "in harmony with Nature" and thus which aids Nature, or helps to protect Nature from exploitation by human beings. Some of these recent attempts go further, and suggest various types of human society which could be constructed to do these and similar things.

However, all these recent attempts are based upon a fundamental mis-understanding of the bond between ourselves and Nature. These recent attempts all ignore how we came to be as we are - how and why we have evolved. What has not been understood is the fact that we ourselves are still subject to the law or processes of Nature - we have arisen because we have evolved from Nature, and because of the biological imperative, the organic Destiny, of our ancestors.

To understand the bond which exists between us and Nature we must understand our own biological imperative - our Destiny as living organisms. This Destiny not only explains the bond between us and Nature, it also enables us to understand what the meaning of our life is - what is the purpose of our existence, here on this planet we call Earth. All living things on this planet, all organisms, are subject to the laws of Nature, to the biological imperative implicit in life itself. Thus, all organisms are born; they all have the potential to grow; they all, if healthy, seek to reproduce themselves, or have descendants; and they all, as individual organisms, must die. All organisms also have the potential to change - to adapt to the conditions they encounter or find themselves in, although for most organisms this adaptation, this evolution, to be noticeable or significant, occurs over many generations.

The biological Destiny which a living organism has depends on its *type* - on its species, and is thus determined by evolution. A particular biological species is different from other species because of evolution - it has adapted itself over a period of time to do certain things, and has acquired certain characteristics, a certain nature. This nature is inherent in a particular organism because that organism is what it is - a distinct biological type - and because of the ancestors of that organism.

Thus, a bee has evolved to have wings and fly, while a spider is confined to where it can go on its legs - both belong to the type we call "insects", but they are separate species, distinguished by what they can do or cannot do. A spider has the "nature", the character, of a spider, while a bee has the "nature" of a bee. Spiders have evolved to build webs of various kinds in order to catch their food, while bees have evolved to fly in search of their food.

In the same way, we as individuals are who we are - we have the nature we have - because of our ancestors, *because of our folk or race*. Our own human species has evolved, over vast periods of time, into separate races or folk, each of which has their own unique nature, and each of which because of that nature has its own unique organic Destiny - its own biological imperative.

Contrary to what most people have been led to believe, these different races of ours are of fundamental importance because they express how Nature is manifest to us - *they express how we are connected to Nature*. What is of vital importance about folk, or race, is this bond - this expression of our own nature, as individuals, this expression of our *identity* and this expression of our organic Destiny. **Race is an expression of the organic Destiny of our own human species.** Race expresses, or represents, how we came to be who we are. In the simple sense, race or folk is an expression of the law or processes of Nature - of how Nature works, and is made manifest to us. Race is evolution in action - Nature labouring to produce more diversity and more difference. What is only of secondary importance about race is the

actual physical or mental differences between races.

What must be understood is that **our folk is our connection to Nature** and thus to the cosmos itself. Just as we are Nature made manifest in an individual organism, so our folk is an organism which manifests Nature. In the simple sense, our folk is a living thing, a supra-personal organism which we are part of. The organism of our folk has lived for thousands of years before us, and it can live for thousands of years after us if those who are part of it aid it by seeking to preserve and extend it and keep it vital and healthy. The biological imperative - the organic Destiny - of a folk is to live, to extend itself, *and to evolve further*.

What we have lost in modern times is an appreciation, an understanding, of the supra-personal organism which is our folk. The folk gives the individual their organic Destiny, just as the folk itself is the meaning of the life of the individual. What most people today assume is "the meaning of life" - personal happiness, pleasure, material comfort and so on - is an illusion; such artificial things are barren, devoid of organic Destiny. Destiny, for an individual, is the organic Destiny inherent in them because of their folk. The real purpose and meaning of life is to strive to aid or advance or to keep healthy one's living folk - that is, to aid the organic Destiny of one's folk. An individual has been born to do this, and if this is not done, then that individual life has no ultimate meaning or purpose. Their life has been a waste, and the Destiny which is inherent in them by virtue of being alive and born into their folk, is unfulfilled. In the past, most individuals fulfilled some of this Destiny by marrying among their own folk and producing children - descendants to carry on the folk itself. These descendants contained the potential of the folk - a means to aid or to fulfil the Destiny of the folk. Destiny, for the individual, is vital; it is *numinous*; it is inspiring and life-giving. Destiny produces health. In contrast, the material and selfish illusions which today pass for "meaning" and for "living" are lifeless and devoid of substance. In the same way, modern societies which are based upon these material and selfish illusions are lifeless and devoid of substance.

It is a sad fact that an individual who is a racial mixture, a cross-breed, has lost their Destiny because they have lost that which connects them to Nature - their unique identity, and their unique purpose. They have no soul, no special identity - or at best, they have a confusion of identity, and a confusion of purpose. Those responsible for creating such a mixture have acted against Nature herself - against the racial diversity and racial difference which Nature seeks to produce through evolution and her laws. Such race-mixers, instead of breeding among their own kind, and so seeking to aid their own Destiny and thus the Destiny of Nature, have undermined the Destiny of their own folk. Like those who arrogantly exploit and despoil Nature for commercial profit, those who encourage race-mixing and thus who produce racially-mixed offspring have damaged Nature.

Racially-mixed offspring are for the most part "rootless", and all they can do to try and repair some of the damage their parents have done to Nature, is to strive to aid in a practical way the Destiny of one of the races from which they are descended. That is, they can strive to encourage the racial identity, the racial survival and expansion - and thus the Destiny - of one of the races from which they are descended. If they do anything than this, then their lives are a waste, as they themselves cannot live on in any meaningful way after their own individual death.

IV

Life After Death and The Illusion of Self

Our belief in our own self-contained uniqueness is an illusion. The belief that we have a wide-ranging "freedom" to choose or determine our own destiny is also an illusion. The reality is that we are part of, and dependant upon our folk, and Nature, and the only freedom we have, as part of this larger organism which is our folk, is a freedom to evolve or not to evolve - that is, to aid or not to aid the Destiny of our folk. If we aid this Destiny, we ourselves fulfil the purpose of our lives and so can evolve to what is beyond.

Our individuality, our consciousness, is an evolutionary adaptation. This adaptation has enabled us to evolve further by cooperating together in pursuit of noble aims. It has enabled the creation of a higher, more evolved way of living - the communal living of societies, and later on, of civilization. That is, our individuality, our personality, was and is fundamentally a means to aid our folk - this was, and can be,

done through a triumph of individual will, through individuals *consciously* placing the welfare of their folk, their community, before their own self-interest and their own individual survival. Societies and civilization are created, and flourish, only so long as this is done. That is, only so long as idealism, as nobility, flourishes. In the past, a society or civilization was a society or civilization of a particular folk - an expression of a particular folk in a particular time and place cooperating together and so producing a higher, more evolved, way of living for themselves. As such, such societies and civilizations reflected the Destiny, or part of the Destiny, of a particular folk.

The truth of our individual lives is that we possess a folk-awareness: an awareness beyond the short span of our own individual lives. The reality of the present is that this folk-awareness, this wider perspective, is increasingly being lost in the artificial, lifeless societies of our times. In the past, this awareness was mostly instinctive - a product of our heritage, of our awareness of our communal, or folk, identity. It is this awareness which gives meaning to our lives, and it is this awareness which shatters, or which can shatter, the illusion of our independent self.

This folk-awareness is an awareness of how we are connected to Nature through our folk. It is an understanding, instinctive or conscious, of our folk heritage and Destiny - it is an awareness that our folk has existed for thousands of years before us, and can exist for thousands of years after us. It is an awareness that **we are our folk made manifest in a particular time and place.**

Yet this folk-awareness is only part of what exists - it only expresses part of what we, as human beings are. There is an awareness beyond this - the awareness of Nature herself, and of the cosmos beyond Nature. Each folk is Nature herself made manifest - Nature incarnated in human form, in the individuals of a particular folk. Similarly, Nature is the cosmos made manifest - an incarnation, on this planet we call Earth, of the biological, or organic, imperative of the cosmos. Life itself is the cosmos striving to evolve - the manifestation, in a particular time and space, of the cosmic order which is life. When there is a conscious awareness of this relationship between the cosmos, Nature, folk and individuals, then there is an understanding of life itself.

This supra-personal understanding, this perspective which takes us beyond the individual, not only gives meaning and significance to our own lives, it expresses what the meaning of our lives actually is, and what is beyond our own individual lives when we as individuals die.

What is beyond us, is a whole cosmos of connections and Destinies - a living, or organic, matrix full of living organisms, ranging from the cosmos itself down to planetary-sized organisms such as Nature here on Earth, with its own intricate matrix of living, evolving individual races composed of living, changing individual members.

In a sense, our aim as conscious beings, is to discover, to come to know, to understand this cosmic organic matrix, and to aid its living, its organic manifestations and its evolution as best we can. This knowing and this aiding of the organic Destinies of the various organisms, and particularly of our own folk, is for us, as individuals, a further evolution - it is we ourselves contributing to evolution. It is us as individuals going beyond what we are, in a particular time and space, and so fulfilling the purpose of our existence, as living beings possessed of will and possessed of consciousness. Because of this, it is us becoming or seeking to become divine - seeking to participate in the great drama of cosmic evolution. It is us aiding Nature and the cosmos itself.

If we so aid these organic Destinies, we ourselves become these Destinies, and become incarnate in the future, in a developed form. That is, if we aid the Destiny of our folk, we become our folk, its very future and its possible future manifestations. We also become Nature, in evolution, and thus the cosmos itself - the very life of the cosmos. That is, we live-on after our own individual death in these things. This living-on, however, is not given, not certain, not fated - it has to be *achieved*, by the individual in this life, through a triumph of individual will and through an aiding of Destiny. If it is not achieved, then the promise of life in the individuals not achieving it has remained unfulfilled.

Beyond our individual death, there is no "heaven", no "hell", no "nirvana", no "paradise", no "Valhalla" where we live-on as *individuals* with the feelings, the awareness of ourselves as individual beings. There is also no "re-birth" as another individual. These are all illusions built upon the illusion of an independent self. All there is or can be is a supra-personal awareness - a transcending, or development, to become a *new type of being*. This new type of being is part of or lives in the supra-personal organism which is our folk, which is Nature and which is the cosmos itself - all manifestations or incarnations of the very essence of life itself, and all parts of the same thing, the same type of living being. There is no division of this essence, as there is no space dividing world from world, and no slow passing of causal time. In the simple sense, if we transcend, through our achievements and our aiding of Destiny, to what is beyond our individual existence, we become like immortal gods. The cosmos itself, and all life within it, is our home,

and we can travel the cosmos and dwell anywhere within it. This is so, because we become the very essence of these things, which exists beyond our normal time and beyond our normal causal space. There is an understanding, and insight, here which is profound, awesome and important for our future. Unfortunately, it is an understanding which many people in these times will not or cannot understand or appreciate, since it is contrary to the illusive beliefs, the illusive dogmas, and the materialism, which dominate and determine the societies of our time. As such, it is the insight, the understanding of the next thousand years, and one which will aid, or create, a more highly evolved human being.

V

Folk and Fatherland:

Creating an Organic Folk-Society

The Destiny of a particular folk can be made manifest in a fatherland. A fatherland is an ethnic or folk society which dwells in a particular place or homeland. To aid Nature, and to further evolution, folk societies must be created on a world-wide basis to preserve and aid each unique folk or race which Nature has evolved. To do otherwise is to undermine and destroy what Nature has striven to create - it is to arrogantly damage Nature herself. Only a folk society - an ethnic society, State or nation - is a living, or organic, society, and only such a healthy living society can aid Nature and further the evolution of our own species. All other types of society, however well-meaning, are contrary to Nature and anti-evolutionary as they all will damage Nature, probably irretrievably so.

For a particular folk to survive, prosper and evolve - and thus for Nature herself to be aided - it must have a home, a place to dwell, as it must establish a harmonious balance with Nature. Most importantly of all, it must have or establish its own identity - and possess a sense or an understanding of its unique Destiny, a sense of perspective and a sense of pride. The folk must value its own traditions, heritage and culture, as they must seek to keep their folk itself alive. This means them keeping blood pure by marrying among their own racial kind. The individuals of that folk must be nourished by good food, as they must be or become physically healthy. The land itself must be cared for, for the folk depend on its well-being. Thus there is, or there must be developed, an awareness of Blood and Soil, of **Folk and Fatherland**.

There is also, or there must be developed, an awareness of the Destiny of that unique folk. In the past, the Destiny of a particular folk has been expressed by means of a myth or legend, mostly involving gods or deities. Such myths and legends are no longer necessary, since we now possess the ability to consciously know and understand the Destiny of our folk, based as this unique Destiny is on the unique *ethos*, the unique character, of a particular folk.

A living society has a supra-personal purpose - a striving to make its Destiny real. The individuals of such a society thus possess a supra-personal purpose. Basically, a folk society is the organized will of the folk. It is an ordered society full of self-disciplined individuals who willingly cooperate together for their own greater good because they know or feel that such an ordered, self-disciplined society makes them better more healthy individuals, and gives them an opportunity to fulfil the real purpose of their lives. Thus can they, and their folk, evolve, and a new higher race of human beings come into existence. The values of an organic society are the values of idealism and nobility - the quest or striving for personal and supra-personal excellence by the setting of high personal standards.

In contrast, modern non-organic societies aim to satisfy the selfish material desires of the individuals within that society. There is no supra-personal purpose which individuals can aspire to and which inspires them, and indeed no united purpose which such societies strive for - except for vague and illusive and abstract ideas like "happiness" and "security". Thus, such societies are dis-organized, de-evolutionary and do not work particularly well.

We have now reached the stage of our evolution when we possess the understanding - and have developed the self-centred arrogance, the illusion of self - to either aid Nature, or to severely damage Nature. An ethnic, organic or folk society - based upon Folk and Fatherland - is a step toward aiding Nature and our own evolution, both as a species and as individuals. Any and every type of multi-racial society is a ruthless destruction of Nature.

To create an organic society requires us to act with understanding, to be self-disciplined, to achieve our own unique triumph of the will. We either recognize, and strive to restore, our connection with Nature evident in race, or we selfishly and arrogantly ignore this connection, and damage Nature, and the future of our own species, here on this planet we call Earth.

The suppressed and feared truth of our times is that the National-Socialism of Adolf Hitler was a modern and conscious expression of the wisdom of Folk and Fatherland. He himself was an incarnation of the Destiny of the Aryan folk and his mission was to reveal this wisdom and restore the connection between our species and Nature, thus enabling us to aid Nature and continue with our evolution. The noble folk society he started to create in Germany was to be a practical means to achieve a new Golden Age, here on this planet of ours.

That his work was unfinished, and ruthlessly destroyed by his enemies, and that National-Socialism and Adolf Hitler have been the subject of the most hateful, the most intense lying and dishonourable propaganda campaign the world has ever seen, expresses an awful lot about the forces and influences which now hold sway over this planet which is our home.

Part Three

Beyond The Egotism Of The Past:

A Revolutionary National-Socialist Manifesto

VI

A Revolutionary Manifesto

This is a revolutionary manifesto because it clearly outlines what individuals must accept if a truly noble and evolutionary society is to be created. This evolutionary society is basically a noble society where the fundamental ideals of National-Socialism - honour, loyalty, duty - are accepted by individuals, accepted as the guiding principles of public life and are the foundations of all public Institutions and government itself. What must be accepted is that certain things are detrimental to, or hinder, our own evolution and thus the creation of a higher, more noble way of life. The majority of these detrimental things arise from our own egotism and our own desire for material possessions, material comfort and wealth. If we are to evolve and become higher, more cultured, more civilized beings - and if we are to create a more advanced way of life, a more advanced society and a more advanced civilization - we must reject and go beyond such things, however difficult it is and however radical and revolutionary. What is important is to accept what is necessary, change our own lives through a personal triumph of the will, and strive to create a better, more noble society for our people.

To create such a society all that is necessary is idealism and a triumph of will. This is revolutionary, and will require a practical revolution, in people's attitudes, and in society. Such a society can never be created by compromise: by pandering to what is egotistical, material, "respectable" and *bourgeois*. For National-Socialism, the State, the economy, and society itself, are only a means - a means to create a more advanced, more highly evolved individual, and a more advanced, more highly evolved folk or race. What practical and immediate difficulties exist, are only there to be overcome through a practical, human and revolutionary implementation of idealism.

This Manifesto outlines only the bare essentials - the essence - of what is necessary. It is intended as a guide to revolutionary action, and a stimulus to the development of National-Socialist philosophy.

As Adolf Hitler wrote in *Mein Kampf*:

" The State is only the vessel and the race is what it contains. The vessel can have a meaning only if it preserves and safeguards the contents. Otherwise it is worthless.

Hence the supreme purpose of the ethnic State is to guard and preserve those racial elements which, through their work in the cultural field, create the beauty and the dignity which are characteristic of a higher mankind. As Aryans, we can consider the State only as the living organism of a people, an organism which does not merely maintain the existence of a people, but functions in such a way so as to lead its people to a position of supreme liberty by the progressive development of the intellectual and cultural faculties ...

Out of a dead mechanism which claims to be an end in itself [our present State] a living organism shall arise which has to serve one purpose exclusively: and that purpose is one which belongs to a higher order of existence...

The racial *Weltanschauung* is in profound accord with Nature's will - because it restores the free play of those forces which will lead the race through stages of sustained reciprocal development towards a higher type, until finally the best portion of mankind will possess the Earth and will be free to work in every domain all over the world, and even reach places that lie far beyond this Earth. "

"The instinct for the preservation of one's own folk is the primary cause that leads to the formation of human communities. Hence the State is a racial organism, and not an economic organization. The difference between the two is so great as to be incomprehensible to our contemporary politicians. That is why they like to believe that the State may be constituted as an economic structure, whereas the truth is that it has always resulted from the exercise of those qualities which are part of the will to preserve the folk and the race. Furthermore, these qualities always exist and operate through the heroic virtues and have nothing to do with commercial egoism; for the conservation of the folk always presupposes that the individual is ready to sacrifice himself. Such is the meaning of the poet's lines:

Und setzet ihr nicht das Leben ein,
Nie wird euch das Leben gewonnen sein.
[And if you do not risk your life,
You will never win life for yourself.]

The sacrifice of the individual existence is necessary in order to ensure the conservation of the race. Hence it is that the most essential condition for the establishment and maintenance of a State is a certain feeling of solidarity, grounded in an identity of character and race, and in a resolute readiness to defend these at all costs."

VII

The Future Evolutionary Society

National-Socialism belongs to the future because National-Socialism represents our noble desire to continue our evolution, as individuals and as a species, and because it is a practical means to create a truly advanced and evolutionary society. National-Socialism is fundamentally *idealistic* and indeed spiritual - a manifestation of what lies beyond egotism and materialism. As such, National-Socialism can create a new world, a new Golden Age, where the noble idealism and the spirituality it represents is made real, thus enabling us as human beings to fulfil our divine, or evolutionary, potential.

Beyond Private Property

In contrast to the noble and practical idealism of National-Socialism, modern life and modern societies waste our human potential. Such societies mostly manifest or encourage what is essentially a sub-human and primitive way of living - the pursuit of materialism and the triumph of the selfish, egotistical individual. Nowhere is this modern selfishness, this triumph of destructive egotism, more evident than in private property and in the desire to obtain and keep private property and private wealth. An advanced, evolutionary society is one where selfish greed, destructive egotism and the sub-human materialism of the present and the past have all been banished and abolished because left behind. To leave such things behind requires the willing abolition of private property, and this itself requires individuals to achieve their own triumph of the will by accepting and upholding what is noble and idealistic rather than what is egotistical or of benefit to them, as individuals in isolation. In brief, it means individuals nobly striving to place the welfare, and the future, of their folk or society before their own self-interest. Furthermore, it means that new society itself striving for supra-personal and inspiring, or numinous, goals.

We have to, and must, go beyond - we must abolish - the petty and destructive materialism of the past, the capitalism of the past, and the petty and destructive egotistical desires we ourselves feel. We must free ourselves from what is primitive and what is mundane. We must concentrate on and develop our higher, our civilized nature, and reject - through a triumph of will - our primitive egotistical nature. If we do these things, we are being human; if we do not do these things - if we scorn self-discipline and idealism - then we are being sub-human and living in a sub-human way.

We must create a government, a State, an economy, and a society which can and which does provide us with the basic essentials we need to live and be healthy - good housing, good health care, a good environment and good food. This can and will free us from the basic mundane tasks of living thus enabling us to pursue supra-personal, higher, more worthwhile and numinous goals which can and which will create a higher type of individual, a higher way of living and a higher civilization. Such things should be provided because that is the sole, the genuine, purpose of a State, its government and its economy: to care for its folk, and to create conditions which enable the evolution of that folk.

Beyond the Family

We have to accept the uncomfortable and revolutionary fact that the family, and "the family way of life" is detrimental to the creation of a higher way of living. This is fundamentally because personal love, and a

happy "home life", is or should be of only secondary importance to the pursuit of noble and numinous goals - that is, the *duty* an individual has, to their folk and the evolution of that folk, is more important than the personal feelings and the personal desires of that individual.

A new type of individual has to emerge - one whose life does not revolve around the family and the family home. The life of this new and higher individual will instead revolve around *their comrades and their duty*: the pursuit of evolutionary and numinous goals which aid the folk itself. This new type of individual will gladly accept the challenges offered by pursuing such goals, as they will revel in overcoming or striving to overcome such challenges. It is this supra-personal striving which will aid and increase the vitality of the individual. Their satisfaction and their pleasure will be in such challenges and in overcoming them, with their personal life - such as it is - only of lesser importance. **It is this acceptance of challenges and this acceptance of duty which marks the more evolved individual from the selfish sub-human.** It is this acceptance which makes an individual noble and which expresses their very humanity.

The aim of most modern societies is to provide more material comforts and consumer goods for the individual, and to promote or try to aid, the family unit. In such societies, the aim of the individual is seen as being the attainment of a personal or family "happiness", and this has been said to involve finding the right "partner", acquiring private property (a "home"), acquiring wealth and security, and acquiring material possessions. Nowhere is there anything supra-personal, numinous and inspiring - nothing to lift us out from the squalid and sub-human pursuit of materialism and the squalid and sub-human pursuit of our own selfish desires. All that is offered are the old and worn-out clichés of conventional religions, with their meaningless and anti-evolutionary promises of a "life after death".

The new type of individual which must emerge will dwell wherever their duty lies - in such places as they are required, and often on a communal basis. From an early age, such individuals should live a mostly communal existence, in Schools, Lyceums or military establishments where excellence of individual character is an ideal, and where the noble values of National-Socialism govern the life of the individual. Many of these individuals - by the nature of the numinous goals, such as the exploration and colonization of Outer Space which such an advanced society will pursue - will be involved with exploration, colonization and the military services. As such, they will find their homes in such places as forward outposts, in garrison barracks, in military establishments, in research institutions, in colonies. The prototype for this new individual is the Spartan warrior of ancient Greece.

Such individuals (male and female) will have little or no private or personal property - they will possess what is necessary for them to do their duty, and what is necessary to clothe themselves. The government and the institutions of their society will provide these for them, as part of their conditions of service.

The Freedom of National-Socialism

Revolutionary ideals such as the above - for example, the abolition of private property and the abolition of the family - will free the individual from their sub-human and egotistical nature, and enable them for the first time in human history on a large scale, to act and live in a truly civilized and free way. The society which National-Socialism desires to create is a society where individuals *willingly* cooperate together and where they willingly accept and pursue supra-personal ideals. Such a society is organic, or living: it is an ethnic State, an expression of human evolution in action. As such, it represents the organized will of the folk - a united folk pursuing idealism and numinous goals.

This organic society can only thrive so long as it does represent the organized will of the folk. This means that to be created, to survive and flourish, it must be based upon and must remain based upon the willing consent of its members. Such a society only exists because the individuals within it *want* it to exist in the way it does - when and if there is force or coercion to maintain such a society or such a way of living, it has ceased to represent the will of its folk, and has ceased to be evolutionary. Its very *life* then ebbs away.

In the practical sense, this means that a National-Socialist State has within its boundaries only those who desire to live within such a State according to the idealism of National-Socialism. Those who do not so desire to so live, can and must freely leave, for their very presence endangers the very life, the vitality, of such an organic State. Furthermore, the organic nature of a National-Socialist society means that there should not be any coercion of the folk themselves by those in authority, as there should not be any dishonesty or any secrecy by those in authority. The folk must be told the truth, all of the time, as those in positions of authority must strive at all times to be dutiful, honest, truthful, and thus honourable.

While such idealism may seem impractical, it must be understood that *anything other than these things is not National-Socialist and does not represent the practical implementation of the noble idealism of National-Socialism.* Furthermore, National-Socialism itself demands that we strive to make this noble

idealism real through overcoming practical difficulties - if we do not do this, we are not being National-Socialist, we are not striving to achieve a triumph of the will. Instead, we are pandering to our own faults, our own weaknesses.

Because of such idealism, such a future National-Socialist society would probably be small, in comparison with modern materialistic States, at least to start with.

National-Socialism: Not Communism

It must be further understood that the revolutionary ideals of National-Socialism represent what is necessary to create an evolutionary society. They are National-Socialist, not Communist; that is, such ideals reflect the nature of *racial socialism* and not the nature of the egalitarian socialism of Communism. Fundamentally, National-Socialism accepts the reality of Nature, and our own human existence, manifest in race and in excellence of individual character, whereas Communism seeks to undermine and destroy both racial diversity and difference, and excellence of individual character.

Communism means coercion of the people - a dictatorship. National-Socialism means the freedom of a folk-democracy - the freedom of an organic society. Communism means the pursuit of an anti-evolutionary and materialistic utopian society; National-Socialism means the pursuit of non-materialistic and numinous goals. Communism means an end to individual excellence, and the desire to destroy individual personality and *individual responsibility*; National-Socialism means the pursuit of personal excellence through a striving for honour and idealism, and the acceptance of individual responsibility.

Further Reading

1) The importance of idealism in creating noble societies, and civilization itself, is outlined in chapter 11 of volume I of *Mein Kampf*. See also *The Nobility of National-Socialism* and *National-Socialism: Principles and Ideals*.

2) The National-Socialist ideals of honour, loyalty, duty are outlined in *Honour, Loyalty and Duty: An Introduction to National-Socialism*. See also *Vision of a Future Age - National-Socialism and the Importance of Honour*.

3) The numinosity of National-Socialism - and the pursuit of numinous goals such as the creation of a Galactic Empire - are outlined in *The Numinosity of National-Socialism*.

4) The organic, folk, nature of a National-Socialist society is outlined in *The Organic Nature of National-Socialism*. See also 'The Thousand Year Reich' in *The Enlightenment of National-Socialism*, and *Folk and Fatherland: The Meaning of Life*.

5) The importance of race as representing the evolution of Nature is outlined in 'The Philosophical Foundations of National-Socialism' in *The Numinosity of National-Socialism*.

6) The importance of personality in National-Socialism is outlined in chapter 4 of volume II of *Mein Kampf*.

7) The importance of individual will is outlined in 'Morality, National-Socialism and the Triumph of Individual Will' in *Future Reich*.

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1. See (1) 'The Harmony of National-Socialism' in *The Numinosity of National-Socialism*; (2) 'Vision of a Future Golden Age' in *Vision of a Future Golden Age: National-Socialism and the Importance of Honour*; (3) 'Technology and National-Socialism' in *Future Reich: National-Socialism, Order and the Triumph of Individual Will*; (4) 'The Structure of a Future Reich' in *Future Reich*. Also of interest are *The Religion of National-Socialism* and *The Divine Revelation of Adolf Hitler*.

2. The organic nature of a National-Socialist society is described below. See also: (1) 'The Thousand Year Reich' in *The Enlightenment of National-Socialism*; and (2) 'Modern Crime - A National-Socialist Perspective' in *Hitler Rising - Hitlerian Essays in Defiance of Tyranny*.

3. See *What is Our Life For? A National-Socialist Answer*. Also see *The Nobility of National-Socialism*.

4. The basic nature of a National-Socialist Reich is outlined in: (1) 'The Thousand Year Reich' in *The Enlightenment of National-Socialism*; (2) 'The Galactic Empire and the Triumph of National-Socialism' in *The Numinosity of National-Socialism*; (3) 'National-Socialism and the Fight Against Decadence' in *National-Socialism, Morality and Justice*.

5. See *Vision of a Future Golden Age - National-Socialism and the Importance of Honour*; also see Chapter V of *Future Reich*, and *Honour, Loyalty and Duty - An Introduction to National-Socialism*.
6. See Chapter V of *Future Reich*.
7. See 'The Harmony of National-Socialism' in *The Numinosity of National-Socialism*. Also 'Technology and National-Socialism' in *Future Reich*.
8. What is numinous, and thus inspiring, for us at present is the ideal of creating a Galactic Empire through the exploration and conquest of Outer Space.



The meaning of Life: Culture & Community

By David Myatt

I

Our Relation to Nature

In our modern world, with its technology, materialism and its consumer-society, the individual has for the most part lost or forgotten the link, bond or nexus, which exists between them, Nature and the cosmos beyond.

This bond exists because the individual is a living organism, with an organic past, and because this organism for its health and its very life, depends on Nature. It is a modern fallacy that we, as individuals, as human beings, are somehow different from or superior to Nature. We belong to, are part of Nature - to the creative, vital and biological processes of Nature - just as much as trees or a wild animal belong to Nature. Our very life is an expression of this bond between us and Nature herself.

There have, however, been several recent attempts to try and understand, and to re-establish, this living nexus between us, as living human beings, and between Nature. These recent "environmental" and "ecological" attempts mostly focus on the individual, in isolation, and on the "life-style" of the individual, aiming to show that there is or could be a personal "life-style" for the individual which is more "in harmony with Nature" and thus which aids Nature, or helps to protect Nature from exploitation by human beings.

Some of these recent and well-meaning attempts go further, and suggest various types of human society which could be constructed to do these and similar things.

However, all these recent attempts are based upon a fundamental mis-understanding of the bond between ourselves and Nature. These recent attempts all ignore how we came to be as we are - how and why we have evolved. What has not been understood is the fact that we ourselves are still subject to the law or processes of Nature - we have arisen because we have evolved from Nature, and because of the biological imperative, the organic Destiny, of our ancestors.

To understand the bond which exists between us and Nature we must understand our own biological imperative - our Destiny as living organisms. This Destiny not only explains the bond between us and Nature, it also enables us to understand what the meaning of our life is - what the purpose of our existence is, here on this planet we call Earth.

All living things on this planet, all organisms, are subject to the laws of Nature, to the biological imperative implicit in life itself. Thus, all organisms are born; they all have the potential to grow; they all, if healthy, seek to reproduce themselves, or have descendants; and they all, as individual organisms, must die. All organisms also have the potential to change - to adapt to the conditions they encounter or find themselves in, although for most organisms this adaptation, this evolution, to be noticeable or significant, occurs over many generations. The biological Destiny which a living organism has depends on its type - on its species, and is thus determined by evolution. A particular biological species is different from other species because of evolution - it has adapted itself over a period of time to do certain things, and has acquired certain characteristics, a certain nature. This nature is inherent in a particular organism because that organism is what it is - a distinct biological type - and because of the ancestors of that organism.

Thus, a butterfly has evolved to have wings and fly, while a flea is confined to where it can go on, or by means of, its legs - both belong to the type we call "insects", but they are very different, distinguished by what they can do or cannot do. A butterfly has the "nature", the character, of a butterfly, while a flea has the "nature" of a flea. Fleas have evolved to suck blood from hosts for their food, while butterflies have evolved to fly in search of their food.

In the same way, we as individuals are who we are - we have the nature we have - because of our ancestors, our culture and our heritage. That is, because of our community. Our own human species has evolved, over vast periods of time, into diverse cultures, each of which has their own unique nature, their own way of life, traditions and 'view of the world'.

Contrary to what many people have been led to believe, or do now believe, these different cultures of ours are of fundamental importance because they express how Nature is manifest to us - they express how we are connected to Nature. For what is of vital importance about culture is this bond to Nature - for

it is this bond which defines our own character, as individuals. Our culture expresses, or represents, how we came to be who we are. In the simple sense, culture is an expression of the law or processes of Nature - of how Nature works, and is made manifest to us. Human culture is evolution in action - Nature labouring to produce more diversity.

We need to understand that our culture is our connection to Nature and thus our connection to the very cosmos itself. Just as we, as individuals, are Nature made manifest in an individual organism, so our culture is an organism which manifests Nature. In the simple sense, our culture is a living thing, a supra-personal organism which we are part of. The organism of our culture has lived for thousands of years before us, and it can live for thousands of years after us if those who are part of it aid it by seeking to preserve and extend it and keep it vital and healthy. The biological imperative - the organic Destiny - of a culture is to survive, to develop itself, and to evolve further.

What we have lost in modern times is an appreciation, an understanding, of this living, supra-personal, organism which is our culture. Culture gives the individual their organic Destiny, and is the meaning of the life of the individual. What most people today assume is "the meaning of life" - personal happiness, pleasure, material comfort and so on - is an illusion; for such artificial things are barren, devoid of organic Destiny. These things are abstract ideas - they are not living beings, as a culture is a living being. Destiny - meaning and purpose - for an individual, is the organic Destiny inherent in them because of their culture.

The real truth about Nature and ourselves is that our purpose, our meaning, is to strive to keep alive or advance or to keep healthy our living culture - that is, to aid the organic Destiny, the *ethos*, of our own culture. For a living culture is a way of life, a way of viewing the world, Nature and the cosmos, based upon a respect for tradition and a real reverence for Nature.

An individual has been born from their ancestors to do this - to keep alive and extend the ethos of their culture - and if this is not done, then that individual life has severed their connection to Nature and the cosmos beyond. In the past, most individuals fulfilled some of this Destiny by marrying folk from the same culture and producing children who could carry on that culture - its traditions, its way of life, its ethos. These descendants contained the potential of the culture - they were a means to aid or to fulfil the Destiny of the culture: that is, keep it alive, vital, living, and developing in a natural, organic way, in harmony with Nature and the cosmos.

Destiny, for the individual, is vital; it is numinous; it is inspiring and life-giving. Destiny produces health. In contrast, the material and selfish illusions which today pass for "meaning" and for "living" are lifeless and devoid of substance. In the same way, modern societies which are based upon these material and selfish illusions are lifeless and devoid of substance: they have no living connection to Nature and the cosmos because they are un-cultural.

It is part of our human nature that we must belong to, or identify with, a living culture. An individual without a culture lacks a real, organic, Destiny and has lost that which connects them to Nature. As such, they have lost their very soul - their psyche - and it is this soul, nourished by its connection to Nature and the cosmos, which can bring true happiness and the true contentment of belonging. Lacking a cultural identity, many modern individuals are for the most part "rootless", and lost. They have little or nothing to respect. Yearning to belong, yet having nothing real, nothing organic, to belong to, to connect then to Nature and the cosmos, they are unhappy, and disrespectful, and this disrespect often manifests itself in disruptive, unethical, behaviour.

Furthermore, it is this connection to Nature and the cosmos which a culture gives to individuals which enables us to be truly human and so respect ourselves, our ancestors, other cultures and Nature herself. For all cultures merit respect because they are all aspects of Nature - part of that wonderful diversity which Nature has strived to produce.

II

Life After Death and The Illusion of Self

Our modern belief in our own self-contained uniqueness is an illusion. This is the belief that we have a wide-ranging "freedom" to choose or determine our own destiny. The reality is that because we are organic beings, we are part of, and dependent upon Nature, and thus upon our culture, and the only real freedom we have, as part of this larger organism which is Nature, is a freedom to aid Nature or not to aid Nature. That is, to work in harmony with Nature, or be disruptive toward Nature.

Our sense of individuality, our individual consciousness, is an evolutionary adaptation. This adaptation has enabled us to evolve up from a primitive, barbaric way of life by cooperating together in pursuit of noble aims. The awareness that such consciousness brought enabled the creation of a higher, more evolved way of living - the communal living of societies, and later on, of cultured civilization. That is, our individuality, our personality, was a means to aid our culture, our identity - and this was often done through a triumph of individual will, through individuals *consciously* placing the welfare, the well-being, the future, of their community, their culture, before their own self-interest and their own individual survival. However, this individual awareness could also be, and often was, disruptive - leading individuals to undermine, reject and sometime destroy their culture. Often, it led individuals to seek to destroy other cultures as well.

A living, evolving culture is an organism in balance - it can grow, and live on, but it can also become weak, ill and die, just as it can be killed by external forces. A living culture is renewed when its folk - those who embody its ethos, its way of life, its traditions - are aware of their culture, respect it and transmit it to their children who in turn have respect and awareness and a desire to add to the traditions. A living culture becomes weak, and can die or be killed, when there is no one to embody its ethos, no one to carry on and add to its traditions, or when some external force forcibly destroys it.

Now, the evolution of individuality, of consciousness, presents us with a choice. In a very important sense, we are at a vital juncture in our human evolution - for we can choose to understand and so aid Nature, or we can choose to undermine and destroy Nature. We can choose to aid, and respect, our cultures, or we can aid their destruction. It is a really a question of awareness - of how we view ourselves, the world, and the cosmos. We can view ourselves as just individuals, or we can view the wider cultural perspective.

The real truth of our individual lives is that we possess a cultural-awareness: an awareness beyond the short span of our own individual lives. However, the reality of our present is that this cultural-awareness, this wider perspective, is increasingly being lost in the artificial, lifeless societies of our modern world. In the past, this awareness was mostly instinctive - a product of our heritage, of our communal, our cultural, identity. And it is this awareness which gave, and which can give, meaning to our lives, just as it is this awareness which shattered, and which can shatter, the disruptive illusion of our independent self.

This cultural-awareness is an awareness of how we are connected to Nature through our culture and the community in where that culture lives and flourishes. It is an understanding, instinctive or conscious, of our heritage and Destiny; it is an awareness that our culture has existed for thousands of years before us, and can exist for thousands of years after us. It is an awareness that we are our culture made manifest in a particular time and place.

Yet this cultural-awareness is only part of what exists - it only expresses part of what we human beings are through being a living part of Nature. For there is an awareness, a vision, a consciousness, beyond this. This greater awareness is the awareness of Nature herself, and of the cosmos beyond Nature. Each culture is Nature herself made manifest - Nature incarnate in human form, in the individuals of a particular community. Similarly, Nature is the cosmos made manifest - an incarnation, on this planet we call Earth, of the biological, or organic, imperative of the cosmos. Life itself is the cosmos striving to evolve - the manifestation, in a particular time and space, of the cosmic order which is life. **When there is a conscious awareness of these relationships between the cosmos, Nature, culture, community and individuals, then there is an understanding of life itself.**

This supra-personal understanding, this perspective which takes us beyond the individual, not only gives meaning and significance to our own lives, it expresses what the meaning of our lives actually is, and what is beyond our own individual lives when we as individuals die.

What is beyond us, is a whole cosmos of connections and Destinies - a living, or organic, matrix full of living organisms, ranging from the cosmos itself down to planetary-sized organisms such as Nature here on Earth, with its own intricate matrix of living, evolving individual cultures composed of living, changing individual members.

Our very aim as conscious beings, is to discover, to come to know, to understand, this cosmic organic matrix, and to aid its living, its organic manifestations, and its evolution, as best we can. This knowing and this aiding of the organic Destinies of the various organisms, and particularly of our own culture, is for us, as individuals, a further evolution - it is we ourselves contributing to evolution. It is us as individuals going beyond what we are, in a particular time and space, and so fulfilling the purpose of our existence, as living beings possessed of will and possessed of consciousness. Because of this, it is a seeking to participate in the great drama of cosmic evolution. It is us aiding Nature and the cosmos itself.

If we so aid these organic Destinies, we ourselves become these Destinies, and become incarnate in the future, in a developed form. That is, if we aid the evolution of our culture and the community in where that culture lives and thrives, we become our culture, its very future. We thus also become Nature, in evolution, and the cosmos itself - we become the very life of the cosmos. That is, we live-on after our own individual death in these things.

This living-on, however, is not given, not certain, not fated - it has to be achieved, by the individual in this life, through a triumph of individual will and through an aiding of culture and the community on which a living culture depends. If it is not achieved, then the promise of life in the individual is unfulfilled.

This leads to the conclusion that beyond our individual death, there is no "heaven", no "hell", no "nirvana", no "paradise", no "Valhalla" where we live-on *as individuals* with the feelings, the awareness of ourselves as *individual* beings. There is also no "re-birth" as another individual. For these are all illusions built upon the illusion of an independent self. All there is or can be is a supra-personal awareness - a transcending, or development, to become a new type of being. This new type of being is part of, or lives, in the supra-personal organism which is our culture and its community, and which are themselves of Nature and the cosmos itself. For these are all manifestations or incarnations of the very essence of life itself, and all parts of the same thing, the same type of living, ultimate, Being.

In truth, there is no division of this essence, this Being, as there is no space dividing world from world, and no slow passing of causal time. In the simple sense, if we transcend - through our achievements and our aiding of culture, of Nature, of the cosmos - to what is beyond our individual existence, we transcend to what is immortal: the Being of the cosmos with its many manifestations, one of which is Nature upon this planet which we call Earth. The cosmos itself, and all life within it, is then our home, and we can travel the cosmos and dwell anywhere within it. This is so, because we become the very essence of these things, which exists beyond our normal time and beyond our normal causal space.

There is an understanding, and insight, here which is profound, awesome and important for our future. Unfortunately, it is an understanding which many people in these times will not or cannot understand or appreciate, since it is contrary to the illusive beliefs, the illusive dogmas, and the materialism, which dominate and determine the societies of our time. As such, it is the insight, the understanding of the next thousand years, and one which will aid, or create, a more highly evolved human being.

III

Culture and Community: Creating a Cultural Society

The life and health of a particular culture depends on the community which upholds the ethos of that culture - its customs, way of life, traditions and so on. In a very important sense, this community *is* the culture. To flourish and be healthy, such a community requires a home - a homeland where they can live in freedom according to the ways of their culture.

A living culture can only thrive in - and often actually depends upon - a particular geographical place, and all require such a place as their centre, their homeland. This is so because such a place is where the culture is connected in a real way with Nature - with the Earth itself. It is where the individual of that culture can gain the wider perspective, the appreciation of Nature and the cosmos, which is essential, and which can and often does bring respect, harmony and well-being. Often, the very traditions and way of life of a culture are bound up with a particular geographical area. This area, this heartland of the culture, is almost always respected and revered when the culture itself is healthy, vital, alive. For it is regarded as the home of the ancestors - the home of the culture itself.

For a particular culture to survive, prosper and evolve - and thus for Nature herself to be aided - that culture must maintain its own identity. The community must value its own traditions, heritage and way of living, as they must seek to develop their culture. They must also seek to develop or maintain a way of life which brings them, or some of them, into harmonious contact with Nature - that is, they must seek to work with Nature, and not against her, with the land, the very soil, being cared for, since the community, and their descendants, depend on its well-being.

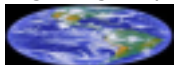
A living, thriving culture is based upon a community whose individuals willingly accept the way of life of that culture and who thus strive to put the welfare of their community before their own self-interest. These individuals belong to their culture, and its homeland - they are rooted in this homeland, and their culture, as a mature oak tree is rooted in the earth: almost a part of the landscape itself which they have an innate love and a deep, wordless respect for.

In contrast, modern non-cultured societies aim to satisfy the selfish material desires of the individuals within that society. There is no supra-personal purpose which individuals can aspire to and which inspires them, and indeed no united purpose which such societies strive for - except for vague and illusive and abstract ideas like "happiness" and "security". Thus, such societies are dis-organized, de-evolutionary and do not work particularly well. They are also disrespectful of the land, of Nature - viewing it as just another "commodity" to be developed, used to make profit, or sold to the highest bidder.

We have now reached the stage of our evolution when we possess the understanding - and have developed the self-centred arrogance, the illusion of self - to either aid Nature, or to severely damage Nature. A cultured society - a living community bound by a particular way of life, with a supra-personal perspective and a respect for Nature - is a step toward aiding Nature and our own evolution, as human beings. Every other type of society is now, or assuredly will be, detrimental to Nature.

To create cultural societies requires us to act with understanding, to be self-disciplined, to achieve our own unique triumph of the will by seeing and acting upon the wider cosmic perspective. We either recognize, and strive to restore, our connection with Nature evident in culture, or we selfishly and arrogantly ignore this connection, and damage Nature, so destroying the future of our own species, here on this planet we call Earth.

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The new folk community

- A practical way of living

By David Myatt

The practical essence of the way of Folk Culture is to create new folk communities which strive to make real the idealism and way of life of Folk Culture.

This means people living and working in rural areas, ideally in trades or occupations connected with the land, and ideally aiming to become self-sufficient in terms first of food and then in other items.

It also means an acceptance that what is fundamentally important about life is this close contact with the land, with Nature, with the local area where they dwell.

All this, and what it implies, is done because it is understood that the very purpose of our lives is to strive to live in harmony with Nature, in a way which makes possible the development of those qualities which make us human: our reason; our honour; our concern for Nature and our own folk; using our will to change ourselves for the better and to aid our evolution as a folk and a species.

Thus there is and must be an acceptance that material luxury, material possessions and material wealth - and the pursuit of or desire for such things - are detrimental to living in harmony with Nature and detrimental to developing those personal qualities necessary to express and develop our humanity.

This means a complete rejection of the way of life of the modern world, with its emphasis on urban living, on the accumulation of possessions, devices and machines, and with its arrogant assumption that Nature, and the living beings of Nature, are there for us to use, to exploit.

Anything and everything which by its use, its production, its construction, its possession, undermines and aids the destruction of Nature, and of that way of life which is essential to our humanity, must be avoided and done without if it is possible and practical to avoid it and do without it, even if this means some personal discomfort, some personal hardship, some personal hard work.

To do otherwise is to be hypocritical: to place one's own comfort and welfare before the welfare of Nature and those beings of Nature which the modern capitalist-consumer way undermines and is destroying.

Of course, the rejection of many modern devices and conveniences will involve some personal discomfort and some personal hardship, but we must change our priorities, and always consider the consequences of what we do, what we acquire, what we use. That is, we must consider the wider, the greater, perspective of Nature, of the cosmos, often putting Nature, for instance, before our own immediate comfort, our own immediate desires and needs, especially if this comfort, these desires and needs, are not necessary to our immediate survival.

The ideal to be striven toward is to use only those things which can be made by hand from local materials with no harm done to Nature, and to eat only that which is produced locally or by the community. That is, the ideas of a modern economy, of the mass manufacture of goods produced by raw materials plundered from Nature, of a mass urban way of life, are totally rejected.

The key to this Folk way of living is the cultivation of land: the creation of small organic farms where there is a proper husbandry of the soil, and a care for and respect of, wildlife and farm animals, with the people living in this way not adding to - by their possession and buying of unnecessary material goods, devices and machines - the exploitation and destruction of Nature and the living beings of Nature which is the consequence all modern economic systems, and all modern societies.

The quintessence of the way of living of the new communities is to strive to be content with living in harmony in Nature by working with one's own hands to produce the essentials of living. There will thus grow a sense of participation in, and partnership with, Nature: a genuine respect born of both reason and love.

In the practical sense this requires reasonable land to farm, land which can be productive enough to grow the crops necessary, and hard manual work.

Such a way of living, with such a harsh rejection of the modern world, is essential if we are to live as we should be living. And such a way of living is indeed practical: a goal worth striving for.

Naturally, such a way of life will not be easy. Sacrifices will have to be made. But the difficulties and obstacles can and will be overcome if we act in a truly human way by using our will to change our own way of life, to change our desires, and most importantly to alter our priorities, doing away with all the things that are unnecessary, and which are detrimental and damaging to Nature.

The External World:

Essentially, the world external to the community is and will be for the foreseeable future, irrelevant. The concern, the focus, of the communities must be their own way of life, their own long-term goals, and not the politics or concerns of the external world.

The long-term goal is to be a practical example to others of our humanity and our necessary respect for Nature and the cosmos, and to lay the simple foundations for a new culture: a human renaissance born from developing our human qualities of respect for Nature, our honour, our reason, our desire to understand, and our need to belong in a meaningful and evolutionary way.

The whole modern world - with its abstract politics, its abstract social ideas, its desire for material comfort and luxury, its abstract idea of continual economic growth, its urban way of living, its greed, its lack of respect and lack of honour - is rotten, and indeed evil: harmful to both us, as human beings, and to Nature.

It cannot be redeemed, or made into something good. We must begin again, through creating a new way: through changing ourselves, inside, and then setting an example for others to follow, enabling them to change themselves as they must also be changed by accepting new priorities and thus by accepting those things which express our humanity.

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The essence of our culture

By David Myatt JD2451842.083

The essence of our own folk culture resides in what is truly local and ancestral to both us and where we dwell.

That is, what is important, and what defines our Art, our music, our literature, our clothes, our very mode of being, is what is local and ancestral to where we dwell, and which is in harmony with, which manifests, our own identity, as members of a particular folk.

Our concerns - our world - is and should be what is local and important to us: what connects us to the land where we dwell, for it is this which gives us our true identity and which should shape and indeed contain that identity.

Thus, our music, our Art, our literature, should express and capture what is from the area where we dwell, as it should use or be based upon the forms, the instruments, the traditions, the ways, of that area - our homeland - to the exclusion of everything else. What is new, must be wholly based upon this; that is, it must not use any form, instrument, tradition, way or expression from anywhere else, but instead must grow naturally, organically, from what already is, for otherwise it is a contradiction of the ethos, the being, manifest in our culture.

Such forms grow naturally when their essence is of the area, the homeland, from whence they are grown: that is, when they express the soul, the ethos, of that area in a natural and numinous way because they are a part of the very living being of that area. Thus do they express, in forms such as words, images, music, song, the landscape, the very land itself, the seasons, the character, the stories, the history, of the people who dwell and who belong among such a landscape.

What is important is to use our will, our understanding, to reject what is unnecessary and detrimental to our culture, to our dwelling, our being: that is, to exercise restraint and use our judgement, based as this judgement is and must be upon reason and the limits, the bounds, set by our culture. For our culture defines our very meaning and purpose as individuals.

To recklessly, emotionally, accept outside influence without considering the consequences - and whether such influence is compatible with our culture, our way of life, our being - is to ignore our duty, as human beings: to act and behave like animals and not like thoughtful, wise, human beings.

Always our criteria must be our rational understanding of the purpose of our lives and of our culture: of us individuals as a nexus, and of our culture as not only a creation of Nature and the cosmos, but as important and necessary to the well-being of Nature, to the well-being of the cosmos and to the well-being of we ourselves.

The same applies to our own work, as individuals. It should be part of, or connected to, where we dwell, serving to enhance our land, and its people, in some way. There should not be any work involving things destructive of our culture, our homeland, or connected in any way with things unconnected to our homeland such as the business, the commerce, of the world beyond.

Our homeland - where we dwell and belong - must be of such a size that we can know all of it in a personal way: every field; every dwelling; every hill; every stream; even every tree and every person. It must and can only be of such a size that we can walk to every part of it within the space of at most three days: ideally within the space of one day.

Any area larger than this is too impersonal; too abstract, too large to be the type of living being which is a real, living, homeland where we can dwell and where indeed we, as living beings, are part of, connected to, in a special way: in that way which makes us truly a living, and necessary, part of this larger being.

Our focus must be an inner, willed focus upon our community, our homeland, our culture, to the exclusion of all else, for only this enables us to become free from all the external and destructive and meaningless forms which prevent us from living as we should: as a living nexus, an organic link between the past of our culture, our folk, our homeland, and the future of these living beings.

It is our task, our special Destiny, to bring these living beings back into health - to stop the further spread of the illness which now afflicts them - thus enabling them to grow and thrive again, and thus enabling Nature herself to recover. For, without our help and assistance, these beings will slowly and surely die.

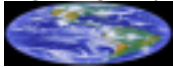
To dwell in such an insular way as this will enable us to reconnect in a genuine, living, way to the being of Nature and the being of the cosmos itself, as this way and only this way will enable the survival of those living beings - homelands and the culture of such homelands - as a prelude to that entirely new way of reasoned numinous living which expresses our humanity, and which will bring forth, sometime in the

future, a new world where communication and necessary trade between homelands is positive, life-giving and culture-enhancing, accepting as such communication and trade will do the necessity and difference of such homelands and the cultures based upon them, and the vital importance of ensuring their health, survival and continued organic evolution.

Thus it is that the welfare, the well-being, of such homelands, such cultures, will be the determining factors in such trade, such communication, not profit, and not abstract, lifeless, numinous-destroying, political and social ideas.

Today, all trade, all commerce, all politics, all communication is abstract and culture-destroying: undermining and destroying the living beings, such as organic homelands, which depend upon us and which we depend upon to express and realize our very humanity, and which we need to save and bring back to health to begin the next stages of our human evolution: the journey toward the stars.

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The nature of Folk Culture

By David Myatt

Folk Culture is a way of living which affirms that the purpose of our lives is to contribute to evolution in a positive way. We contribute to evolution when we do our *duty* to our folk, since our folk (the culture and people from which we are descended) is our connection to Nature: how Nature is manifest in us as human beings.

This duty which we have comes before our own personal pleasure, our own personal desires and even before our own personal happiness, and it is this duty which expresses our humanity. That is, when we do our duty we are acting in a human way. When, for whatever reason, we do not do this duty we are at best not using those qualities which make us human, and at worst are reverting back to being speaking animals who walk upright.

To do this duty requires us to use our will; that is, to be or strive to become self-disciplined. That is, we strive to change our life, our behaviour, because we realize life is about much more than our own pleasure, our own desires, our own comfort, security and happiness. We realize this when we accept that we, as individuals, are a nexus: a living connection between our ancestors, with their heritage and culture, and the better future which can be created by us acting in accord with the laws, the principles, of Nature.

The most fundamental law of Nature is that we, as living beings, depend upon Nature; that is, that we are part of the living, evolving, being which is Nature. Our very life is an expression of this being, and what we do, or do not do, affects Nature, for good or bad.

To understand our dependence upon Nature - and the dependence of Nature upon us - is to *respect* Nature, and thus the creations, the living beings, of Nature.

In relation to our own human species (who are living beings dependent upon Nature), this respect for Nature is made manifest when we act with *honour* toward other human beings, regardless of their culture or race, because honour is this understanding of Nature and our own purpose made manifest: made conscious. Our consciousness - our ability to reason, to restrain ourselves by using our will - is the mark of our humanity.

Folk Culture insists that we must act toward other people in a dignified, human, way, and treat everyone with respect, regardless of their origin, beliefs, social status or background, for this is the honourable, the fair, the decent, the civilized, the human, thing to do.

To act in a dishonourable way toward other human beings is to commit hubris: to be insolent (to show a lack of respect) toward Nature. Dishonourable behaviour is thus a denial of our very humanity.

Culture, Folk and Race:

Folk Culture expresses the natural truth that the living being which is Nature works to produce diversity and difference: that the evolution of Nature is a bringing-into-being of more diversity and more difference. For our own, human, species this diversity of Nature is evident in the different peoples which exist, and in the different cultures which these peoples develop over time.

Folk Culture values this diversity and difference, and states that we should not only strive to maintain and aid this diversity, but also encourage the peoples and cultures which express this diversity and difference to continue to develop and evolve, for by so developing and evolving race and culture we are aiding the evolution of Nature and thus fulfilling our potential, as human beings.

Correctly understood, culture is a combination of : (1) the unique customs, outlook, traditions and achievements of a particular folk: a community, group, people or society; and (2) having a certain civilized way of life - the way of manners, reason, fairness, honour, and excellence. Culture is essentially an expression of our humanity - of what makes us human, and different from animals. A cultured person is thus a person who is civilized, and who possesses a sense of identity - who belongs to a particular culture and who lives the way of life of that culture.

A culture is manifest in a folk community: in a homeland where that folk dwell and to which that folk have or feel a special attachment. Folk Culture believes that it is natural and necessary for individuals to have a real sense of belonging and identity: to have roots in a particular land which they value and respect as

the home of their ancestors and thus of their own culture.



Folk Culture:

Nature Made Manifest

By David Myatt

We who uphold the philosophy and way of life which is Folk Culture care about Nature in a profound way which most people today would not understand. We care in this profound and spiritual way because we understand or feel that we are part of Nature, that we belong to Nature in a special way. Thus do we know that we, as individuals, are not separate from Nature - for what we do, or do not do, what we think, what we are, affects Nature.

We affect Nature because we are Nature made manifest - we are an expression of Nature's change, Nature's evolution. We who follow the way of Folk Culture revere Nature because we know, understand or feel how Nature exists in us. Nature exists in us through our folk, our ancestors, and through the fatherland, the homeland, where our folk dwells or where it settles. What lives in us, as Nature, is our culture, our folk, our fatherland; in a special way we are the land of our fatherland, as we are our folk - we are part of the organic, living whole which includes our folk, our land, the soil of the land, the trees growing in the soil, the creatures, the animals, the life, which exists in or upon this land. We even are the climate of our land - the sun, the rain, the clouds, the wind, the changing seasons.

Because of this, we do not exist as separate individuals. Our very existence, as individuals, is bound-up with our folk and our fatherland - with our own Blood and Soil. Our folk, our fatherland - Nature herself - depends upon us to keep these things going, to keep them healthy, to nurture them and help them grow further. Thus are we born from our folk and our fatherland, and thus do we when we die return to them. Sadly, this feeling, this understanding, this reverence for Nature is seldom understood today. The majority of people of even our own folk are seldom part of the land in the sense of knowing it as a friend and valuing it as the means to be healthy and grow. They have no understanding or even sense of husbanding the land - of caring for it in a meaningful ancestral way. Furthermore, this majority is today mostly even unaware of who they are - they have little or no sense of belonging to their own culture, their own Aryan folk. The Aryan majority no longer respects the traditions, the way of life, of their ancestors - or even these ancestors themselves, for this majority has lost its connection with its Aryan past; they have lost, or are destroying, their own heritage as they are most certainly destroying their own people. Thus are they not only endangering Nature, but they are also destroying their own future.

An example will best illustrate what has become of the majority. This example concerns a village in a rural English county; what it once was, and what it is now. Less than a hundred years ago, this village was a small collection of cottages and farms. The farms themselves contained apple and pear orchards, and many fields of various crops. These crops had been found to be suitable to the type of soil in the area, and each year several fields were left "fallow" so that the fertility of the soil could be regained following a harvest. Naturally, given the orchards, the village and the surrounding area produced cider and perry - with every farm making its own. Indeed, cider was the regular and preferred drink in those days when the water itself was often suspect, and before tea drinking became common and affordable. The crops, when harvested, were taken to the nearby town, where there was a thriving market. At this time, most of the villagers worked either on the land itself, or in trades or crafts connected with them. For example, there was a village farrier, and a wheelwright.

There was a sense of identity among the villagers - they were, for the most part, proud to be from the area, and proud of their local ancestry.

Of course, it is easy to idealize such village life. But there was an awareness of and a real sense of belonging. Life, for most of the villagers, was often harsh, sometimes cruel. But there was real character in the people. There was a real, living, community which, despite the hardship - **or perhaps because of the hardship** - slowly prospered over the centuries. There was a real balance with Nature, with Nature - the seasons, and the soil - for the most part understood and respected, partly because old ways of doing things were carried on, with these old, ancestral ways having been found to be effective.

Today, in this village, this balance, this understanding and this respect for Nature no longer exist, even on the two farms which still remain. The village itself has grown tremendously. Over three score new houses have been built on land once owned by two of the farms. Dozens of trees have gone, and scores of hedges removed, to make way for these new arrivals. One of the other farms is no longer a "working farm" - it is occupied by a "townie" family, and its Barns have been converted into houses, lived in by

other "townies" who commute to the nearby city in their cars. The orchards themselves have gone (save for some apple trees in the garden of one of the farms on the edge of the village) as have the fields of crops. Nearly all the fields now grow the regulation wheat, in large fields made by removing boundary hedges so that machines can plant, cultivate and harvest more. And the tragedy is that this wheat often ends up stored in an enormous warehouse where it forms a tiny part of the great and never used European "wheat mountain".

Furthermore, even many of the few farmers who remain have lost their respect for and understanding of Nature, ploughing as they do almost to the hedgerow, spraying the fields as they do with dangerous chemicals, and tearing the heart out of their remaining hedges as they do when they recklessly flail away at the wrong times of year with mechanical flails: stripping the berries and buds off in Autumn and decimating the surviving buds in early Spring. Farming has become a business at worst, and at best an occupation. No longer is the land farmed to provide food for the people who farm, with the excess produce being traded for essential items. No longer is there an understanding of husbanding the soil: of caring for it, treasuring it, for the benefit of future generations.

Nearly all of the new villagers work in the nearby city and the nearby towns. They have little knowledge of, and even less understanding of, Nature and the land around them shielded as they are by their centrally-heated, electric-light houses with its running water and flushing lavatories, and conveyed as they are from place to place by their heated, rain-shielding cars. To such people, the place where they live is really irrelevant, as long as it is convenient. One of the few remaining attractions of the village is its lack of street lighting, on even the new estates of intruding houses. Thus can the beauty of the stars still be seen, at night, as there can still be a feeling of rural isolation in the darkness. But of course, the majority of people find this darkness - this intrusion of Nature - dreadfully "inconvenient" and have petitioned the local Council to install street lighting, which doubtless the unfeeling townie technocrats will, in time. Meanwhile, many of these village residents have installed intrusive high-power "security" lights on their houses, so keen are they to dispel anything which is natural.

In particular, the lives of these people are not connected to Nature: they do not depend on Nature, on the soil, the land, around them. Instead, their living depends on the business, the industry, the commerce, of the towns and cities, with such business, such industry, such commerce being for the most part unnecessary and unnatural, existing only to provide more and more unnecessary luxuries and goods, or existing only to implement abstract political and social policies totally unconnected with the land, and the way and traditions of their ancestors.

To such modern people what matters is not a feeling of ancestral blood, just as such people do not care about or even know, Nature herself. To such people what matters is not being of English blood, but being comfortable and fulfilling their own desires. Such people have no understanding of Blood and Soil: they do not care about their own land and their own folk, as is so evident in their complete indifference to the invasion of their land, their country, and evident in their complete disregard for the continuing destruction of Nature. All they really care about is fulfilling their own selfish desires; they care about "being happy"; they care about their personal comfort and desire to "have a good time". They do not want folk culture and tradition, as they do not understand, never mind uphold, such civilizing concepts as honour. What is the abduction and rape of an English girl by a gang of cowards to such people? What is the loss of one more oak tree to such people? What is the loss of another mile of hedgerow? What is the intruding, polluting noise of vehicles to such people? What is the real darkness of a rural night to such people? What is the destruction of the life-giving soil by chemicals to such people? What is the meaning of the soil, the trees, the clouds, the sun, the seasons to such people?

Such people may want some "local character", some "local history and heritage". But what they want, and what they get, is a lifeless, commercially made "tourist-type" character, and a dead heritage. They no longer aspire to add to their ancestral heritage - even if they did understand it as their own heritage. The blood, the spirit, the history of the English land around them and which they dwell in does not live in such people - for such people could not even contemplate shedding their own blood to defend such a land. They have no deep, spiritual love for it; no unspoken bond with it. It is not part of them and they are not part of it.

It is one of the aims of Folk Culture to return to others the understanding of Nature which is necessary if our folk, our ancestral race, and Nature herself, are to survive and evolve further. This understanding is manifest in folk and in fatherland; in Blood and Soil. It is manifest in the respect and the reverence which we who uphold Folk Culture feel for Nature, and it is evident in the duty each and every folkist has to their own folk and the land where they dwell. This duty is to keep their folk as a distinct group, and enable it to evolve, by marrying only among their own kind and by striving to create a homeland, a fatherland, for their

people, a homeland which they treasure and respect and even revere because it is there that they belong and have their being.

Of all those people who today profess a concern for and understanding of Nature, only folkists are really concerned, and really understand - for without an awareness of the importance of folk and fatherland there is no understanding and no genuine concern for Nature and these, her natural and most important, creations.



Toward A Better World

By David Myatt

Our world is being thoughtlessly damaged, and this damage will increase unless something is done. It is easy to understand why things are as they are; why the very soil - which we depend upon for our nourishment and health - is being destroyed; why millions upon millions of animals are bred and inhumanely kept for slaughter; why millions upon millions of our fellow human beings are starving, or living in poverty, or in ignoble, oppressive societies; why millions upon millions of people every day suffer indignity, theft, and cruel violence; why every day tens of thousands of living beings are destroyed; why with every passing year some species of living being becomes extinct; why the sea, the rivers, the hills, the valleys, the very land and air themselves, become more and more polluted with the detritus and effluent of our societies.

These things are as these things are because of our greed, our selfishness, our lack of respect for and lack of understanding of Nature, of other human beings, and our lack of understanding of the true purpose of our lives as individuals. Thus do we who live in Western nations breed millions upon millions of animals for slaughter to feed our unnecessary desire for meat on a daily basis when in truth to be healthy we do not need to rapaciously eat meat in such a way. Thus do human beings all over the world - intent on gaining wealth, or prestige, or power, or material luxury - squabble, cheat, and steal.

Thus do people increasingly speed around in ever more vehicles along ever more roads in the pursuit of unnecessary entertainment or unnecessary leisure activities or unnecessary work undertaken to provide more unnecessary luxuries. Thus do more and more heavy lorries pound already heavily pounded roads to deliver more unnecessary goods. And thus do those who do not possess much desire more, often enviously so desiring more, thus continuing the unnecessary process of unchecked growth.

Human beings have become like a virus which has spread over the Earth, making the Earth ill.

Thus it is that in a country like England, urban, rural and road development - the destruction of Nature and the loss of our life-giving soil - now covers an area far greater than the size of the nation of Wales. In our pursuit of unnecessary things, in our pursuit of our self-interest, our comfort, we have forgotten that we depend on Nature and forgotten that our purpose in life is to use our reason, our nobility, to evolve further in harmony with Nature and the very Cosmos itself.

In brief, we have forgotten - or never known - our humanity. It is against all reason that this world is as it is, with its glaring divide between those millions upon millions of human beings who are barely surviving, and those millions upon millions of human beings who live comfortable lives surrounded by consumer goods. And even most of those in the developed world - with its extravagant wealth and rampant consumerism and waste - are not happy, not content. It is against all reason that we continue to destroy our homeland and the life which depends on this homeland of ours. It is against all reason that we continue to inflict suffering on our fellow human beings, and upon the other living beings which share this planet with us.

To return our humanity, to even begin to express our humanity, we must restrain our desires: our desire for more luxury, for more comfort, for unnecessary material possessions. We must allow reason, and not emotion, to control us. We must follow, and strive to apply, noble ideals. That is, we must have a perspective beyond our own needs, our own desires, our own feelings and our own beliefs and ideas. This higher perspective we need is of our own place in Nature and the Cosmos: how we relate to our fellow human beings; to Nature; and to the Cosmos itself.

Our Place In Nature:

To be human is to reason, to think, and to act in a reasonable way: that is, with fairness, tolerance and honour. To be human is to communicate in a reasonable way with others: that is, to use our power of speech, of using words, images and sounds, to inform others, thus communicating our experiences, our knowledge, our skills, our learning, our traditions. Above all else, to be human is to strive to change ourselves for the better based upon what we know and understand: that is, to use our will to alter our behaviour, our way of life, our emotions, our very thoughts.

Reason leads us to conclude that we, as a species, have evolved into what we are. That is, we have slowly acquired our human abilities. We have also evolved into different peoples, with different cultures and ways of living. That is, there is a diversity about our human species, as there is with other species of life on this planet.

Reason leads us to conclude that we should treasure, and seek to preserve and enhance in a natural and human way, this diversity of life, for this very diversity expresses Nature: in fact, this diversity is Nature, made manifest in the living beings of this planet.

Reasons leads us to conclude that our planet is but one of several worlds in our solar system; that our sun is but one of millions upon millions of stars in our Galaxy; and that our Galaxy is but one of millions upon millions of Galaxies in the Cosmos.

Reason also leads us to conclude that we should strive to create communities, societies - a way of communal living - where reason and humanity dominate. That is, that these communities are motivated by reason, by our humanity, and not by greed, desire for profit, and desire for wealth. These new societies, reason informs us, should consist of people who seek to restrain themselves and who thus seek to respect Nature, other human beings and all life itself. The people of such reasonable, such human, societies would thus seek to live a fairly simple life, understanding for instance that excessive material possessions, and the desire for such things - everything beyond what is necessary to live a reasonable life - are detrimental to our very humanity, since they have created and perpetuate the terrible, inhuman, and unreasonable way of living of the present.

Folk Culture is a way of living which is striving to create, in a human, reasoned and honourable way, a new type of society which expresses both our humanity and the desire of Nature for us to evolve further in harmony with both Nature and the Cosmos itself.



The New Ethos

By David Myatt

The new ethos of the new communities which Folk Culture can create is the conscious, rational, apprehension of ourselves, as human beings dependent upon and evolved from Nature, who possess the ability to evolve further if we uphold and follow those attributes, those qualities, which make us human and which express our connection to Nature and the cosmos beyond.

This apprehension is the result of thousands of years of conscious evolution - the culmination of the insight, the knowledge, achieved by all the previous cultures and civilizations which have existed on this planet. It is the essence of all the great, numinous, literature, all the great, numinous, music, all the great numinous, Art, all the great, numinous, philosophy, all the great, numinous, religion, that has been produced, that has evolved, in the past five thousand years.

The new culture would seek to build upon these foundations - to go beyond them in a natural way, and so enable us, as human beings, to develop ourselves.

Honour, Reason, the Pursuit of Knowledge, reverence for Nature, and Duty to the Community, express the essence of this new ethos, which is a new Way of Living: a new religious attitude.

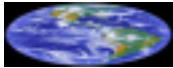
The Folk Religion

The fundamental tenets, or principles, of this way of life are:

- 1) That there exists a supra-human Being - called the Cosmic Being - and that this Cosmic Being creates, or can create, Order from Chaos. Order is the very life of this Being. Order itself is a new, a better, more evolved, or more excellent, arrangement of things.
- 2) That organic life itself is an expression, or manifestation, of the Order which this Cosmic Being creates, and is thus an expression of the life, the spirit, of this Being.
- 3) That change is a natural part of the evolution of Order from Chaos and that this, for organic life, involves the organic process of birth-life-death-renewal.
- 4) That death is not the final end of life, but the beginning of further change, a renewal of the cosmic order itself.
- 5) That what we call Nature is the Cosmic Being - the Order created by this Being - made manifest on this planet we call Earth. The creative force, or energy, which is present in Nature, and which produces, and causes changes in, living things - including ourselves - is this Cosmic Being, living and evolving, that is, creating more Order.
- 6) That we, as individuals, are this Cosmic Being - the very cosmos itself - *made manifest*. We sentient (that is, conscious and aware) beings are the striving of the Cosmic Being for more cosmic Order.
- 7) That our evolution, as human beings, is an increase in the cosmic Order and expresses the purpose, the *life*, or the will of the Cosmic Being. Thus the striving, or struggle, for order (or excellence) - for evolution toward higher forms - here on this planet, is how the Cosmic Being works on this planet of ours, and is thus natural and necessary, for without it, there would be no order and no evolution toward higher forms.
- 8) That the Cosmic Being exists, or functions, in us through *honour* (or fairness), through *curiosity* (or reason) and through *striving* (or the triumph of individual will). Thus, an honourable individual is someone who is doing the will, or accomplishing the work, of this divine Cosmic Being.

9) That *culture* and *excellence of individual character* express the will of this divine Being - of this Being working through Nature to bring about more Order, more diversity and more difference through evolution. Thus, culture is one way in which this Cosmic Being is manifest to us, as human beings on this planet of ours. Culture thus expresses the essence of our humanity - of what makes us human. To preserve, and to further evolve, each culture - and to seek to allow these cultures to change - is to act in accord with the will, the purpose, of the divine creator, while to undermine or seek to destroy culture and cultural difference and diversity, is to act against the will of the divine creator. Each unique culture can and should evolve, according to its own unique nature: each unique culture should have the freedom to develop of itself.

10) That the human race has been given an important mission by the Cosmic Being who has endowed this species, through Nature and through evolution, with a unique character. This character is expressed in our honour, curiosity and striving, and is made manifest by the *civilization* which humans create when they live according to their divine nature. The unique and special Destiny of the human species is to bring the divine light of diverse civilizations into the world, and to spread this light - the honour and the reason of civilization - out into the cosmos itself by venturing forth to explore and colonize the star-systems of the cosmos.



Folk-Democracy

By David Myatt

Folk-democracy is *real* democracy. The parliamentary game which exists in most Western countries - where large, established State or national political parties are seen to vie for power and where a government is elected by national majority vote - is not real democracy.

Real democracy does not mean a particular type of government elected by a majority vote. Rather, real or genuine democracy means a consensus achieved within a particular *community*. One of the features of real democracy is *smallness* - democracy means personal knowledge of others. A real democratic decision is one which truly embodies the will, the feelings, or the spirit of a particular community. Thus, a system is only genuinely democratic when it is local - when it deals with local concerns and local issues and where the representatives are not only part of the community but carry out the will, the feelings of the community. Furthermore, real democracy gives the people of a community power over their own affairs and their own area or region - that is, it enables them to make and enforce *laws*. In genuine democracy, a Representative of the people knows most of the people he or she represents *personally*; that is, they are really part of the community. Furthermore, for real democracy to exist, the community must be homogenous - that is, it must have a common heritage and common kin-ship.

This homogeneity means that the community will basically possess the same instincts, the same general outlook, the same *culture*. In brief, the community will be of the same race, and possess a common history. Such a community is living - it is *organic* and natural. **Real Democracy is an expression of the desire of a living, organic community to determine its own destiny.** Real Democracy is an evolution, a move toward a higher way of living and as such expresses the spirit of such communities - it enables communities to develop as it enables the individuals within such communities to be free. Real freedom means individuals of such communities co-operating to advance their communities - for thereby individuals fulfil the purpose of their existence. For the existence of individuals is tied to the community, to the folk, which gives them life - it is modern fallacy to assume that each individual is an isolated being, concerned with their own, selfish 'rights' and their own, selfish happiness/pleasure. An individual has duties and obligations because they are a link between their ancestors and their descendants - they contain the potential to advance themselves and their community, to fulfil the destiny of their folk. Democracy enables the potential of individuals, and their communities, to be fulfilled - it enables individuals and communities to move toward that higher state of living which is freedom. Freedom basically is all about fulfilling potential and being *human*. We, as individuals, are only fully human when we realize and understand and accept how we, as individuals, relate to what is past and what can arise in the future. That is, when we are aware of our own place in 'the scheme of things'. Or, expressed another way, when we understand ourselves in relation to what is beyond us, as individuals - our community, our folk, our heritage, and Nature herself. This knowledge gives perspective and meaning to our lives - and it is this knowledge, expressing as it does the fact that we are conscious, thinking beings, that is the essence of real humanity. In reality, a *folk-community* (i.e. a community sharing the same heritage and descent, or blood) is a higher way of living - a practical expression of evolution. A folk-community makes this knowledge and this perspective real - it not only gives meaning to our lives as individuals, it *is* the meaning of our lives as individuals. A folk-community therefore represents real freedom - as the origin of the word 'freedom' itself indicates. Our word 'free' originally meant 'to love' one's kin; freedom was and is being part of a folk-community. By being part of such a community, and aiding it, we fulfil the potential latent in us and our folk. To aid it means to preserve and extend its heritage, its culture, its *uniqueness*. In the most obvious and simple sense this means continuing ourselves through children - they are our seed, and the seeds which plants or creates future generations, just as we ourselves are the plants, or beings, grown from the seed of our own ancestors. We have not been born by chance or in isolation - we are part of the destiny, the evolution of our folk. We have a heritage, and we have a future - we are the connection between the past of our folk and its future: its destiny, its well-being, is in our hands. Our duty is to fulfil that destiny by continuing to preserve and extend our folk. To do otherwise is to negate our own potential as individuals.

Democracy extends, or can extend, the folk-community - it is a means of ensuring the continued evolution of the community. It is a means whereby members of the folk can participate in and consciously create their own destiny. In effect, democracy is a development of the folk-community - a *commitment* to the folk

itself. Real democracy enables a folk-community to fulfil its potential because such democracy makes the spirit or will of that community real in practical ways.

In complete contrast, the so-called 'democracy' of modern parliamentary States is a sham. It is a negation of real freedom. It is an expression of tyranny. It is a tyranny because it is *impersonal* and because it deals in abstractions. It deals in life-less, abstract ideas. These ideas are imposed, from above, upon local communities and by the nature of those ideas they undermine and destroy *real* communities and *real* heritage - that is, the abstract, lifeless ideas destroy folk-communities. They destroy folk-communities because the ideas themselves have been created to do exactly that: to undermine and destroy racial identity and the natural spirit and instincts of those who share the same heritage and culture. The concern of the governments of all modern so-called 'democratic' States is with creating a *multi-racial society*, with undermining racial and thus cultural identity. The concern is with ever-increasing uniformity, standardization and with ever-increasing, more remote forms of 'political power'. Thus the agitation for supra-national States such as the 'European Community'. The concern is with increasing centralization of power - with making local communities powerless and with destroying the racial homogeneity of communities through policies of racial integration. The abstract, anti folk-community ideas which form the basis of all modern States are egalitarian, multi-racial and materialistic.

The elected Representatives of such an impersonal system are not part of the communities they represent. They cannot be genuine representatives because each so-called Representative represents far too large an area - they have little or no direct knowledge of or contact with the individuals they are supposed to represent as they generally no longer live and work among those individuals. Instead, they spend most of their time engaged in 'politics' and living in some capital city. Furthermore, such Representatives do not represent folk-communities - instead, they represent their *political Party* and adhere to the abstract policies of that Party. The concern of all such Representatives is with 'Party politics' and Party dogma - it is not with furthering the interests and well-being of their own people. They have become estranged from their folk because by being part of such a political system they represent the abstract ideas of the system itself. The primary interest and concern of a folk-community is with preserving its identity and extending itself - with maintaining and extending its culture, its heritage; *with maintaining its racial identity*. The primary concern of all politicians of all major political Parties is with those abstract ideas such as racial equality which undermine and will eventually destroy folk-communities.

What has happened over the past hundred years or so in all Western countries is that not only has government become more and more remote from the communities it is supposed to serve - appropriating to itself more and more power - but also all political Parties have concerned themselves with implementing or trying to implement abstract ideas and political dogma. By their very nature, these abstract ideas and political dogmas have brought about a system which is destroying the very communities themselves. In effect, a revolution has occurred - slowly and silently over many decades. Real democracy has been replaced by the parliamentary game. Real freedom has been replaced by tyranny.

Real democracy is not about voting in some election once every so often. It is about being part of a community and being able to aid that community to express its destiny - to preserve and extend it. Real freedom is not about selfish, individual, egotistical, hedonistic choice - it is about being aware of one's folk, one's immediate kin, being able to provide them with opportunities and being able to fully participate in one's own community. Real democracy and real freedom are inseparable - for democracy is the means whereby freedom is made real.

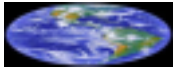
Real democracy and real freedom mean folk-communities - local communities bound together by common aspirations and bonds of blood or kinship. Freedom and democracy, and thus folk-communities, are expressions of a higher, more civilized way of living. They represent organic, natural growth - an evolution. The abstract, life-less governmental system which exists today represents a return to a lower way of living; it is de-evolutionary and destructive. It is inhuman because it destroys the basis of real humanity. Real humanity implies a knowledge of our place in the scheme of things - an acceptance of our duties and obligations. This knowledge is about our relation to our past and our future. We are related to our past by our heritage, by our ancestors; and we are related to the future by our children or our deeds, or both. Our past and our future imply our folk-community in the present - the past has made this folk-community possible, and the future means the preservation and extension of this folk-community. Anything which tends to undermine or destroy the folk-community, undermines or destroys the higher way of living which such a community represents.

Real humanity is not about abstract ideas or behaving in some 'moral' way; rather, real humanity means an understanding of how we are balanced between our past, our future and that thing which has made that past possible and which can make the future real. This 'thing' is Nature - or rather, it is what our ancestors called 'the gods'. Being human means understanding and accepting the balance, or harmony, which exists in living. By living in such a way that this balance is maintained, we fulfil the purpose of our existence as individuals. By living in such a way that this balance is upset or destroyed, we are denying the purpose of our existence and thus our humanity.

A folk-community expresses this balance. This balance has to be maintained consciously - that is, it does not occur by itself; it requires effort, knowledge and understanding. Real Democracy - that is, *folk-democracy* - is a means to do this. There is lack of balance, and thus a disruption of the sense of belonging and purpose, when a community begins to lose its racial and cultural identity - that is, when there is a striving for a multi-racial community or 'society'. The individual then instinctively feels increasingly lost. That vitality and joy which is a natural part of a thriving folk-community is gradually lost. There is a loss of community spirit and purpose, and thus an increase in selfish acts which disrupt the community. Individuals become less concerned for their community, and more concerned with themselves in isolation. That is, they forget their duties and obligations to their folk. In short, the true meaning of life gets lost - replaced by either selfish aspirations, or material concerns.

Folk-democracy is the way forward - and the only way to return to a really civilized way of living. There has to be a return made to genuine communities - that is, *living* communities, bound together by a shared culture, a shared outlook. In other words, *racial* or folk communities. The 'communities' which exist today and which all modern Western States wish to encourage, and the type of communities they try and create, are all abstract, lifeless - created and maintained by multi-racial dogma, by social planning, by a 'politically correct' ideology.

For folk-communities to be established, for folk-democracy to live within such communities, the present corrupt, tyrannical System has to be changed. There has to be a return to the real democracy of the folk. In brief, there has to be a revolution. If there is not, the tyranny of the present System can only increase. The way to create this revolution, and return real freedom and real democracy, is *National-Socialism*. Anything else is a compromise which undermines our freedom.



Folk Culture

Notes on practical and immediate aims

By David Myatt

The primary practical aim of what may be termed the Folk Culture movement is to create a new culture through establishing a new community of individuals who share the same outlook.

This new culture would seek to make real the understanding embodied in the ideals of Folk Culture - that is, to establish a truly civilized way of life where those things which make us human (reason, fairness, honour and so on) are valued, and where individuals make a conscious effort to increase our humanity through artistic, cultural, philosophical and scientific means.

The genesis for this new culture would be a small rural community where a way of living would be established in harmony with Nature. Thus, manual work would be encouraged and preferred, with individuals accepting the priority of living in a quiet, almost contemplative way as a means of not only gaining personal understanding but also of acquiring a personal harmony and harmony with their surroundings.

One of the aims of such a community would be to be a living example of the ideals of Folk Culture. This new community would encourage civilized and artistic pursuits (such as music, painting, philosophical and scientific study) as a means of expressing the ethos of the new culture. It would be the community itself, and its creations, which would be the only means of spreading the ideals and ethos of the new culture. The fundamental principle would be to allow this community to grow in a natural, organic and thus slow way. There would be no involvement with the problems external to the community - political, social or whatever - since the focus of the community would be the land where the members of the community dwell and have their being. The excessive and unnecessary materialism of modern world would be left behind, as would the problems and strife which the artificial ideas of this world have created, do create and will create.

If a similitude is needed, it would be of a Taoist-type community, reverencing and respecting Nature, pursuing knowledge, understanding and creativity, and living a simple, non-materialistic life of as much self-sufficiency as possible.

The essence of such a community - and the culture which would develop from it - is that individuals have their very being where they dwell: in the land around them, and in the work or endeavours that they do while so dwelling. Their work and/or endeavours involves this land, or expresses and so enhances it. Thus are they truly rooted in place and time, with their very identity arising from this dwelling. Hence there is a natural rejection of all the ideas and all the artificial ways of the world which are external to this dwelling, and its being, because such ideas and ways are unnecessary and inauthentic.

A New Ethos

What distinguishes this new community - and what should enable it to maintain its existence despite the many problems which would beset it - is the understanding of this community as the beginning of a new culture, with a new ethos, with this new culture being a natural, necessary and evolutionary, development of our humanity.

That is, the community has a sense of identity and Destiny - a supra-individual purpose. This purpose is to uphold and extend those things which make us human and which enable the creation of culture and civilization. These things are reason, honour, the desire to know, and the use of will to change ourselves for the better by upholding ethics based upon honour.

It is the task of the community to preserve a way of living, a way of thinking - a way of being - in a world where reason, the pursuit of truth and pure knowledge, the creation of numinous art, music and literature, and the upholding of personal honour are at best disparaged and forgotten, and at worst forbidden. Thus the community would practise the *Arts of Civilization* as it would seek to be a centre where the numinous itself was understood and presented in a real way by, for instance, a natural reverence for Nature, for life itself, and by that quest for Thought, that rational understanding the cosmos, which enshrines the evolution of our humanity.



Conventional religion, christianity, and the Folk way of life

By David Myatt

Folk Culture is fundamentally pagan: that is, based upon a respect for and reverence of Nature, and asserts that all living beings have a "soul" (that is, they possess acausal energy). Furthermore, Folk Culture believes that our foremost duty is to Nature and the Cosmos, revealed as this duty is via reason and reason alone.

The Important Distinction:

The fundamental reason why Christianity is opposed to the Way of Folk Culture is that Christianity - like Islam, Judaism and even Buddhism - is based upon what may be termed an homocentric morality whereas the ethos of Folk Culture is based upon a different ethics, a different morality.

In essence, the morality of Folk Culture derives from folk idealism: that is, from placing the interests of the folk, the community, and thence Nature, before the individual. Thus, the individual is not seen or understood or comprehended in isolation, but as an integral, necessary and important part of the folk, of an organic community which dwells in a homeland with a particular way of living, with this community, this homeland, being a manifestation of Nature: a place where people can live in harmony in Nature; where Nature is respected, and indeed, considered sacred.

The ethics of Folk Culture derive from the understanding that we, as individuals, are a living nexus, a living link, between the past of our folk and its future, with what we do, or do not do, affecting our folk which is understood as a manifestation of Nature herself. According to our Folk way of thinking and living, we affect our folk, and Nature, in a good way when we are honourable and when we do our duty to our folk and to Nature; that is, personal honour and duty to the folk are the foundation of the personal ethics of the Folk way. Thus, what is good is what is honourable and what aids the folk and Nature; what is bad is what is dishonourable and is harmful to our folk and to Nature.

There is thus a real understanding, a real feeling, of belonging: of being part of a folk, and part of Nature.

This understanding - mostly instinctive in the past but more rationally comprehended now - of the living matrix which is Nature, with us as individuals, as a folk, depending upon Nature, and being Nature made manifest, is the true essence of the pagan view of the world: the very basis of the pagan way of life.

Often, in the past when this understanding was instinctive, the aspects of this organic matrix were personified, as gods and goddesses, and as "nature spirits". There was a real sense of how interconnected all living things were: how they all were beings, possessed of a life-force, a "soul", and how important and necessary it was to strive to maintain a balance between all living things. To overstep the mark, to commit what the Greeks called hubris, was regarded as wrong, as unwise. Thus there was a real respect for Nature, for the manifestations of Nature, and even a feeling, an understanding, of aspects of Nature, of some manifestations of Nature, being sacred. In brief, the individual was understood in the context of the folk, the ancestors, of Nature herself.

The persecutive was supra-personal: of the folk, the ancestors, the world of Nature, and the cosmos beyond even Nature, and such a perspective as this was, and is, the essence of true paganism.

In contrast, Christian morality, and living, emphasised human beings, and in particular the individual in isolation, and posited a God-given hierarchy of living beings, with many so-called "lesser beings" being regarded as put on Earth, or created, for our benefit, for our use.

This is very different from true paganism, and derives from monotheism: from the belief that what is most important is the after-life with this after-life being attainable if the individual behaves, and lives, in a certain way, in accordance with the teachings, the revelations, the laws, of prophets and religious leaders. This, in bare terms, is moral blackmail: do what our laws, our holy books, our revelations, say or you (note "you") will be cast into hell-fire and forever forfeit blissful eternal life. The perspective here is not of the folk, or of Nature, but of an "after-life".

In some ways, this kind of personal morality has served the world well: for such moral blackmail has indeed made millions of people over thousands of years into better people, and caused them to do noble

things. But the vast majority have done what they have done because they expected some kind of personal reward.

This is selfish, and indeed rather primitive. The perspective is still that of the individual, in isolation, and while there have been some, mostly recent, attempts to see the individual as part of Nature, and even as part of some "national culture" these themselves still belong to that way of living, that way of being, which looks toward an "after-life" and not toward the evolution, the enhancement, of our life, of Nature, and of the cosmos itself.

The Prophetic Way of Thinking:

Furthermore, in the Christian way of life there is still a dependence upon divine revelation, upon some holy book, upon some prophet or prophets who are said to be, or who are believed to have been, chosen by God to reveal the word/way of God to human beings. Moreover these always ambiguous revelations can be interpreted in various ways, which leads to schism, and different "churches" and eventually to quite different ways of living within the confines of the Christian way of thinking, of being.

There thus has developed a whole ethos, a whole way of life, a way of thinking, deriving from looking to those holy books for inspiration, for truth, for guidance, and the ultimately meaningless (in terms of Nature and the cosmos) squabbles about doctrine and God-sanctioned "authority".

This way of thinking pagans believe to be wrong. Some go even further and believe it to be un-natural and indeed repugnant. It is most certainly contrary to reason, honour and liberty: to rational, free, enquiry; to the quest for knowledge, understanding, insight and wisdom. This prophetic way of thinking, of being, is also contrary to that free pagan warrior spirit which marked most if not all of the pagan societies of our own Viking, our Anglo-Saxon, our Celtic, our Germanic, ancestors. That is, such a way of thinking, of being, is contrary to the folk culture of those of North European descent.

And it is not a question of one or more religious Institutions, or some religious teacher, propounding irrational, intolerant, views. Rather, it is question of this prophetic way of thinking being intrinsic to Christianity: part of its ethos, its essence.

Christianity, In Summation:

If we consider just one realm - the realm of Justice - we shall easily understand the fundamental difference between the Folk way, and the way of Christianity.

For any way of life - religion or philosophy - the notion, the concept, of Justice depends upon the morality of that way of life. That is, its derives from the ethics of that way.

For the Way of Folk Culture, Justice derives from, and depends upon, personal honour. That is, Justice is living, dependent upon honourable, noble, individuals and existing in those honourable, noble, **individuals**. Hence the great importance which the way of the Folk places upon individual character: upon building and maintaining individual character; with accepting and allowing for individual difference and respecting the honour, the rights, of other individuals. Hence the importance of allowing individuals to defend their own honour in a practical way, through such things as duels, and trial by combat.

And this respect for the honour, the character, of the individual is the basis, the beginning, of true freedom, as evident for example in the folk-communities of Ancient Greece.

In essence, this way of personal honour, this respect for individual character, this desire to create noble, honourable, character through practical tests such as combat and war, is the way of the noble warrior.

For Christianity, Justice is abstract, ultimately deriving from God. This led to the concept of Justice which still underlies all Western nations: the idea that Justice can exist in some law, some statute, in some judgement given by some individual (a "Judge") or some "Court of Law", for all these impersonal, Institutional things, derive their ultimate authority either from God, some appointed representative of God, such as a monarch, or some Institution which relies and has relied upon Christian ethics.

Thus, one had the disastrous monarchies of Europe imposing their ruthless dictatorships upon the people for century after century due to the Christian notion of divine right: that is, justifying their rule (which was often assumed by force of arms) through Christian ethics. This gave them an absolute power so that Justice was said to be the Justice of the monarch, with officials appointed by the monarch to enforce this "justice". Thus the individual became more and more powerless and had to rely on the King, or his appointees, for "Justice". Justice was transferred from the people, from individuals, to the Crown.

In later times in Europe, these abstract concepts were merely transferred to the State, **with Governments, and elected officials (such as the Police) appropriating to themselves the right to decide what is lawful and what is unlawful.**

That is, the power of Justice is taken away from the individual, and resided and resides in some abstract law, or some "Court of Law". Thus we have Governments, and their appointees such as the Police, saying unjust and dishonourable things like "No one can take the law into their own hands" whereas according to the Folk way a noble, honourable, individual is Justice, is the law. That is, according to the ethics of Folk Culture, a man who lives by honour, who is known by the folk to be honourable, whose honour has been proved through his deeds, his life, is an example of Justice: and is Justice. There is thus no need for legislation, for a multitude of laws and for "Courts of Law" where so-called "experts" are needed to argue for and against the accused. Justice, for a true folk community, is a question of honour. In the Folk way, Justice is human, and flexible. In the Christian way, Justice is abstract, and unbending, and in fact inhuman.

The two ways of viewing the world, of understanding our relation to other human beings, to Nature, to the cosmos - the Christian and the Way of the Folk - are not only different, but irreconcilable.

Christianity is a prophetic way of thinking, based upon a primitive homocentric (and thus anti-Nature) view of the world, whereas the Folk way is the way of reason, of experiment, of discovery, based as this Folk way is upon a natural, a cosmic, view of the world.

We now have, due to the civilizations of the past few thousand years, the ability, the knowledge, the opportunity, of consciously and rationally understanding the purpose of our lives, and of deciding whether we wish to follow this way of Nature, of the Folk.

To return to Christianity - in whatever form - is quite simply wrong: the negation of thousands of years of conscious understanding; the negation of thousands of years of culture and civilization. For to choose Christianity - or indeed any conventional religion - in whatever form and for whatever reason, is to choose the old, primitive, homocentric ethics with its inhuman, abstract "justice".

To choose the Folk way of life is to choose the new ethics of the cosmos, of the folk community, of the nexus, with its human and civilizing concept of honour, and with its evolutionary idealism of duty to the folk, duty to Nature, and duty to the cosmos itself.

David Myatt
JD2451879.454



Constitution of a Folk democracy

By David Myatt

Introductory Note:

The following Constitution assumes a modern-type society with an organized Government and a reasonable sized homeland comparable to that of many modern nations: that is, it is for the new nation that the communities of Folk Culture will create sometime in the future.

However, the underlying principles of this Constitution - and **in particular Articles 1 - 42, 56 and the various Appendices** - express the essence of the Folk Culture Way of Life, and it is these items which can and should form the basis for principles of government and law of any new homeland founded on the ideals of Folk Culture.

Constitution of a Folk-Democracy

- ∞ Civilized Government
- ∞ The Form of Government in Folk Culture
- ∞ The Economy a Means, Not an End
- ∞ Woman and the Constitution
- ∞ An Ideological Army
- ∞ The Judiciary in the Constitution
- ∞ Executive Power
- ∞ Mass-Communication Media
- ∞ **Chapter I:**
- ∞ General Principles [Article 1-14]
- ∞ **Chapter II:**
- ∞ The Official Language, Script, Calendar, and Flag of the Country [Article 15-18]
- ∞ **Chapter III:**
- ∞ The Rights of the People [Article 19-42]
- ∞ **Chapter IV:**
- ∞ Economy and Financial Affairs [Article 43-55]
- ∞ **Chapter V:**
- ∞ The Right of National Sovereignty [Article 56-61]
- ∞ **Chapter VI:**
- ∞ The Legislative Powers [Article 62-99]
- ∞ **Chapter VII:**
- ∞ Councils [Article 100-106]
- ∞ **Chapter VIII:**
- ∞ The Leader or Leadership Council [Article 107-112]
- ∞ **Chapter IX:**

- ∞ The Executive Power [Article 113-151]
- ∞ **Chapter X:**
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- ∞ The Judiciary [Article 156-174]
- ∞ **Chapter XII:**
- ∞ Radio and Television [Article 175]
- ∞ **Chapter XIII:**
- ∞ Supreme Council for National Security [Article 176]
- ∞ **Chapter XIV:**
- ∞ The Revision of the Constitution [Article 177]
- ∞

∞ **Introduction**

- ∞ The Constitution of a Folk Culture exists to create, maintain and advance the cultural, social, political, and economic institutions of a society based on Folk Culture ideals and principles.

∞ **Folk Culture Government**

- ∞ The purpose of a Folk Culture Government is to protect, maintain, advance and enhance in a positive and noble way, the people, their culture, their way of life, their separate racial identity, and the land where those people dwell.

∞ **The Form of Government in Folk Culture**

- ∞ According to Folk Culture, government does not exist to impose the domination of one individual or group over others for the benefit or purpose of that individual or group. Rather, government represents the collective political ideal and will of a people who share a common culture, a common outlook, and a common cultural heritage.
- ∞ A government must take an organized form in order to begin the process of social, intellectual, spiritual and ideological evolution towards the final goal, which Folk Culture perceives to be continuing the work of Nature. The purpose of the Constitution is to establish and make real the objectives of the Folk Culture movement and to create conditions conducive to the development of individuals in accordance with the noble and idealistic values of Folk Culture
- ∞ Thus the Constitution abolishes all forms of intellectual, economic and social tyranny, and aims to return the destiny of the people to the people themselves in order to completely overthrow and do away with all types of oppression and injustice.
- ∞ In creating, on the basis of Folk Culture philosophy and ideology, the political infrastructures and institutions that are the foundation of society, only the honourable and noble will assume the responsibility of governing and administering the new Folk Culture community. Legislation setting forth regulations for the administration of society will be based upon the concepts of personal honour and duty to the folk before self-interest.
- ∞ In particular, the aim of a Folk Culture government is to encourage the noble change and further evolution of human beings in such a way that they progress upward towards a more noble way of living and the establishment of a noble and just order. This involves creating favourable

conditions for the emergence and blossoming of the innate nobility of individuals, and encouraging and developing their talents and abilities, so that the *numinous* dimensions of the human being are manifest and made real, thus enabling the creation of a new, and higher, civilization. This goal cannot be attained without the active and willing participation of all members of society in the process of social, cultural, political and spiritual development.

- ∞ Accordingly, the Constitution provides the basis for such participation by all members of society at all stages of the political and social decision-making process on which the destiny of the community depends. In this way during the struggle towards the new civilization, each individual will be involved in, and responsible for, the growth, advancement, and leadership of society. In this willing and committed involvement lies the realization of the noble ideal of fulfilling our noble Destiny as human beings, in accord with the laws of Nature: that is, in harmony with our fellow human beings and in harmony with the other life with which we share this planet which is our home.

∞ **The Economy is a Means, Not an End**

- ∞ In respect of the economy, the fundamental principles will be the fulfilment of the material needs of the members of the community in the context of the good of the community and the good of the land itself.
- ∞ This principle contrasts with other economic systems, where the aim is concentration and accumulation of wealth and the making of profit. In materialist schools of thought, the economy is an end in itself, so that it comes to be not only a subversive, decadent and tyrannizing factor in the life of the community, but also the destroyer of Nature: a destroyer of what is numinous, and thus the destroyer of what is important for our humanity. For Folk Culture, the economy is a means, and one which is to be employed in a noble way to ensure the well-being of both the community and of the land itself, on which the community depend not only for sustenance but equally important for what is numinous.
- ∞ It is one of the duties of a Folk Culture government to provide all members of the community with equal and appropriate opportunities, to provide them with work, and to satisfy their essential needs, so that their basic well-being is assured.

∞ **Woman and the Constitution**

- ∞ Through the creation of a Folk Culture social infrastructure, it is essential that women should regain their natural rights and duties, considering the commercial, social, and political exploitation that they suffered under other political systems.
- ∞ The family is the fundamental unit of society and the foundation for the noble growth of human beings. Compatibility of husband and wife with respect to belief, ideals, culture and racial heritage, is the prime consideration in the establishment of a family. It is the duty of the Folk Culture government to provide the necessary services and structures for the attainment of this goal.
- ∞ The necessity and importance of the family in the life of the community and in the creation of a better, more noble, way of life, gives women special rights, privileges, duties and responsibilities in a Folk Culture society. Not only does a woman thus recover her special, momentous and precious function of motherhood - the nurturing of noble and honourable human beings - she also assumes a pioneering social role and becomes the companion of her man in all areas of life. Given the heavy and noble responsibilities that woman thus assumes, she is accorded great respect in a Folk Culture society.

∞ **A New Army**

- ∞ In the formation and equipping of the country's defence forces, attention must be paid to honour, nobility and the idealistic principles of Folk Culture.
- ∞ Accordingly, the Armed Forces are to be organized on a Folk Culture basis, and they will be responsible not only for guarding and preserving the frontiers of the community, but also for fulfilling the noble mission of creating a new civilization where nobility, personal honour and

reverence for Nature exists. That is, they will also be responsible for undertaking the Folk Culture mission to the rest the world

∞ **The Judiciary in the Constitution**

∞ The judiciary is of vital importance for safeguarding the rights of the people in accordance with the principles of Folk Culture, and for safeguarding Folk Culture itself. Provision has therefore been made for the creation of a judicial system based on the ideal of personal honour, and operated by just and noble judges who have proven themselves to be both fair and honourable.

∞ **Executive Power and the Leadership Principle**

∞ Considering the particular importance of the executive power in implementing the laws and ordinances of Folk Culture for the sake of the community, and considering also its vital role in the attainment of a new civilization, the executive power must work toward the creation of Folk Culture society. Consequently, the confinement of the executive power within any kind of complex and inhibiting system that delays or impedes the attainment of this goal is rejected. Therefore, the system of bureaucracy, the result and product of old forms of government, will be removed, so that an executive system based upon the leadership principle can be created.

∞ **Mass-Communication Media**

∞ The mass-communication media (radio, television, cinema, newspapers and so on) must serve the cause of Nature and culture and adhere to the Folk Culture principles of honour, reason, duty to the folk, and the pursuit of excellence. To this end, the media can and should be used as a forum for a reasoned and balanced encounter of different ideas, but must refrain from the diffusion and propagation of decadent ways of life, and anything which is irrational, dishonourable, ignoble or which undermines the duty individuals have to their folk.

∞ **Chapter I: General Principles**

∞ **Article 1:** The form of government is that of a Folk-Democracy, endorsed by the people of the community on the basis of their belief in and willing acceptance of the noble principles and ideals of Folk Culture .

∞ **Article 2:** Folk-Democracy is a system based on belief in:

- The Way of the Folk as defined in Appendix I of this Constitution.
- Folk Culture as defined and explained by the Articles and the Appendices of this Constitution.
- the leadership principle which allows noble individuals to guide others in a positive and honourable way;
- the dignity and value of human beings, and of their right to freedom bound with their duties and responsibility to their own folk, and to Nature; in which justice, and political, economic, social, and cultural independence, and folk solidarity, are secured by recourse to:
- personal honour, as defined by the Code of Honour;
- reason;
- the sciences and the arts, together with the striving to advance them further;
- the negation of all forms of injustice and oppression.

· **Article 3:** In order to attain the objectives specified in Article 2, the government of the Folk has the duty of directing its resources to the following goals:

- the creation of a favourable environment for the growth of honour, reason and excellence;
- raising the level of public awareness in all areas, through the proper use of the mass media, and other means;
- free education and physical training for all members of the community;

- strengthening the spirit of inquiry, investigation, innovation and exploration in all areas of science, technology, and culture, as well as Folk Culture studies, by establishing research centres, and centres of excellence and exploration;
- the complete elimination of the influence of decadent, Nature-destroying ideas in all spheres, and the prevention of foreign influence;
- ensuring political, social and cultural freedoms within the framework of the law;
- the participation of all the people in determining their political, economic, social, and cultural future;
- the creation of an honourable administrative system and elimination of unnecessary government organizations;
- the strengthening of the foundations of community defence by means of universal military training for the purpose of safeguarding the independence, territorial integrity, and the civilized order of the community;
- the planning of a correct and just economic system, in accordance with Folk Culture criteria in order to create welfare, eliminate poverty, and abolish all forms of deprivation with respect to food, housing, work, health care, with the provision of social insurance for all;
- the attainment of self-sufficiency in scientific, technological, industrial, agricultural, and military domains, and other similar spheres;
- securing the rights of all citizens, both women and men, and providing legal protection for all, as well as the equality of all before the law;
- the expansion and strengthening of Folk comradeship and public cooperation among all the people;
- framing the foreign policy of the community on the basis of Folk Culture criteria, and unwavering support for those committed to the principles of personal honour, reason and a reverence for Nature.
- ensuring the continued well-being of the land by proper husbandry of natural resources, by establishing sanctuaries of outstanding natural beauty, by respecting Nature, and by abolishing speculation in and the foreign ownership of land.
- **Article 4:** All civil, penal financial, economic, administrative, cultural, military, political, and other laws and regulations must be based on Folk Culture principles and ideals. This criteria applies absolutely and generally to all articles of the Constitution as well as to all other laws and regulations, and the Guardian Council are judges in this matter. In respect of both civil and criminal law, as well as in respect of the penal code, the fundamental and unalterable principles are as defined in Appendix III of this Constitution.
- **Article 5:** The overall leadership of the community will devolve upon a just, noble and honourable leader, who is aware of the circumstances of his age; who is courageous, resourceful, and possessed of administrative ability, and who will assume the responsibilities of this office in accordance with Article 107.
- **Article 6:** In the homeland ("the nation", "the Folk") the affairs of the community must be administered on the basis of public opinion expressed by the means of fair and free elections, including the election of the President, the representatives of the Consultative Assembly, and the members of councils, or by means of referenda in matters specified in other articles of this Constitution.
- **Article 7:** In accordance with the principles of Folk Culture, consultative bodies - such as the Consultative Assembly, the Provincial Councils, and the City, Region, District, and Village Councils and the likes of them - are the decision-making and administrative bodies for the whole community.
- The nature of each of these councils, together with the manner of their formation, their jurisdiction, and scope of their duties and functions, is determined by the Constitution and laws derived from it.
- **Article 8:** In the nation, personal honour is a universal and reciprocal duty that must be fulfilled by the people with respect to one another, by the government with respect to the people, and by the people with respect to the government. The conditions, limits, and nature of this duty will be specified by law.

- **Article 9:** In the nation, the freedom, independence, unity, and territorial integrity of the community or homeland are inseparable from one another, and their preservation is the duty of the government and all individual citizens. No individual, group, or authority, has the right to infringe in the slightest way upon the political, cultural, economic, and military independence or the territorial integrity of the nation under the pretext of exercising freedom. Similarly, no authority has the right to abrogate legitimate freedoms, not even by enacting laws and regulations for that purpose, under the pretext of preserving the independence and territorial integrity of the nation.
- **Article 10:** Since the family is the fundamental unit of Folk Culture society, all laws, regulations, and pertinent programmes must tend to facilitate the formation of a family, and safeguard its sanctity and the stability of family relations on the basis of the law and the ethics of Folk Culture.
- **Article 11:** In accordance with the principles of Folk Culture, all people of the same race and culture form a single community, and the government of the nation has the duty of formulating its general policies with a view to cultivating the friendship and unity of all kindred peoples, as it must constantly strive to bring about the political, economic, and cultural unity of those of the same kindred.
- **Article 12:** The official religion of the nation is the Way of the Folk, and this will remain eternally immutable. Other religions, and ways of life, are to be accorded full respect, with their followers free to act in accordance with their own religious laws in performing their religious rites. These other ways and religions enjoy official status in matters pertaining to religious education, affairs of personal status (marriage, divorce, inheritance, and wills) and related litigation in courts of law. In regions of the nation where the people following any one of these ways or religions constitute the majority, local regulations, within the bounds of the jurisdiction of local councils, are to be in accordance with the respective laws of these ways and religions, without infringing upon the rights of the followers of other ways or religions.
- **Article 13:** All established religions will be officially recognized with the peoples of these religious groups being free, within the limits of the law, to perform their religious rites and ceremonies, and to act according to their own religious laws in matters of personal affairs and religious education.
- **Article 14:** In accordance with the noble principles and ideals of Folk Culture, the government of the nation and all members of the community of the nation are duty-bound to treat peoples of other cultures and of a different race in accord with the ethic of honour and of Folk Culture fairness, and to respect their rights, their culture and way of life.
- **Chapter I: The Official Language, Script, Calendar, and Flag of the Nation**
- **Article 15:** The official language and script of the nation, the lingua franca of its people, is English. Official documents, correspondence, and texts, as well as text-books, must be in this language and script. However, the use of regional languages and dialects in the press and mass media, as well as for teaching of their literature in schools, should be encouraged in addition to English.
- **Article 16:** Since language is a means of encouraging understanding between different cultures, other languages should be taught after elementary level, in all classes of secondary school and in all areas of study.
- **Article 17:** The official calendar of the nation takes as its point of origin the birth of the homeland, with the year being reckoned according to the solar calendar. For the purpose of comparison with the calendars of other cultures, the Julian date can be used.
- **Article 18:** The official flag of the nation is the rune flag composed of a black Odal rune in a white circle against a red background, the Odal rune signifying the folk community itself.
- **Chapter III: The Rights of the People**
- **Article 19:** All people who reside within the boundaries of the nation, whatever ethnic group they belong to and whatever their culture, religion and way of life, enjoy equal rights, and equal treatment before the law.
- **Article 20:** All citizens of the nation, both men and women, equally enjoy the protection of the law and enjoy all human, political, economic, social, and cultural rights, in conformity with Folk Culture criteria.
- **Article 21:** The government must ensure the rights of women in all respects, in conformity with Folk Culture criteria, and accomplish the following goals:

- create a favourable environment for the growth of woman's personality and the implementation of her rights, both the material and intellectual;
- the protection of mothers, particularly during pregnancy and childbearing, and the protection of children without guardians;
- establishing competent courts to protect and preserve the family;
- the provision of special insurance for widows, aged women and women without any means of support;
- the awarding of guardianship of children to worthy mothers, in order to protect the interests of the children, in the absence of a legal guardian.
- **Article 22:** The dignity, honour, life, property, rights, residence, and occupation of the individual are inviolate, except in cases sanctioned by law.
- **Article 23:** The investigation of individuals' religious beliefs is forbidden, and no one may be molested or questioned simply for holding a certain belief.
- **Article 24:** Publications, the press and the Media in general have freedom of expression except when it is detrimental to the fundamental principles of honour, reason, fairness and the dignity of others. The details of this exception will be specified by law.
- **Article 25:** The inspection of letters, the recording and disclosure of telephone conversations, the disclosure of telegraphic, telex, Internet and other such communications electronic or otherwise, censorship of these, or the willful failure to transmit these, eavesdropping, and all forms of covert investigation, surveillance, and the collection and storage of personal information which undermine or may impugn the personal honour of an individual, are forbidden. This Article applies to any and all government organizations and officials as well as to all individuals and all organizations whether public or private.
- **Article 26:** The formation of organizations, societies, political or professional associations, as well as religious societies, whether Folk Culture based or otherwise, or pertaining to one of the recognized religious minorities, are permitted provided they do not violate the principles of reason, fairness and personal honour. No one may be prevented from participating in the aforementioned groups, or be compelled to participate in them.
- Public meetings, gatherings and marches may be freely held, provided they are orderly and respectful of the rights of others.
- **Article 27:** Every citizen of the nation has the right to possess weapons - including firearms - for the purpose of self-defence, to keep these weapons in their homes, and to bear or carry these weapons in public. In respect of firearms, the bearing and carrying of these weapons in public is permitted and encouraged provided they are hand-held weapons which for their operation and use require the use of one hand only, and provided these weapons are openly displayed and not concealed.
- **Article 28:** Everyone has the right to choose any occupation they wish, if it is not contrary to Folk Culture and the public interests, and does not infringe the rights of others.
- The government has the duty, with due consideration of the need of society for different kinds of work, to provide every citizen of the nation with the opportunity to work, and to create equal conditions for obtaining it.
- **Article 29:** To benefit from social security with respect to retirement, unemployment, old age, disability, absence of a guardian, and benefits relating to being stranded, accidents, health services, and medical care and treatment, provided through Insurance or other means, is accepted as a universal right.
- The government must provide the foregoing services and financial support for every individual citizen by drawing, in accordance with the law, on the State revenues and funds obtained through public contributions.
- **Article 30:** The government must provide all citizens with free-education up to secondary school, and must expand free higher education to the extent required by the nation for attaining self-sufficiency.
- **Article 31:** It is the right of every individual and family to possess housing commensurate with his needs. The government must make land available for the implementation of this article, according priority to those whose need is greatest.

- **Article 32:** No one may be arrested except by the order and in accordance with the procedure laid down by law. In case of arrest, no person may be handcuffed or otherwise forcefully restrained unless three senior officers of the law judge there to be serious risk to the lives of those making the arrest, with the officers so making this judgement being personally accountable in a court of law for this decision with the person so arrested having the right to sue those officers for compensation if that person believes they have been treated unjustly, such a case to be heard by a competent court. Such compensation, if so awarded by a competent court, must be paid by the officers themselves. In the case of arrest, charges with the reasons for accusation must, without delay, be communicated and explained to the accused in writing, and a provisional dossier must be forwarded to the competent judicial authorities within a maximum of twenty-four hours so that the preliminaries to the trial can be completed as swiftly as possible.
- The violation of this article will be liable to punishment in accordance with the law.
- **Article 33:** No one can be banished from their place of residence, prevented from residing in the place of his choice, or compelled to reside in a given locality, except in cases provided by law.
- **Article 34:** It is the indisputable right of every citizen to seek justice by recourse to competent courts. All citizens have right of access to such courts, and no one can be barred from courts to which they a legal right of recourse.
- It is the indisputable right of every citizen of the nation to demand, in lieu of a civil or criminal trial in a court of law, a trial by combat, or duel, in order to prove their innocence of any accusations made against them, with such combats undertaken according to the rules of personal combat as specified by law, and with such duels undertaken according to the established etiquette of duelling, with the duel being recognized in law as an honourable way of settling personal disputes. Provided a combat is undertaken according to the rules of personal combat and a duel undertaken according to the etiquette of duelling, any combatant or duellist who injures or kills any other combatant or duellist will not be liable to arrest, and not contravene any law.
- **Article 35:** Both parties to a lawsuit have the right in all courts of law to select a lawyer, and if they are unable to do so, arrangements must be made to provide them with legal counsel.
- **Article 36:** The passing and execution of a sentence must be only by a competent court and in accordance with law.
- **Article 37:** Innocence is to be presumed, and no one is to be held guilty of a charge unless his or her guilt has been established by a competent court. No one, charged with any offence, will be liable to confinement or imprisonment, pending trial, unless a competent court, consisting of three judges, decides, after hearing evidence, that there is a serious risk of the person committing a more serious offence than that person is or will be charged with committing. The risk of the person arrested fleeing the country is not a lawful reason to deny bail.
- Should a person be so confined or imprisoned, the trial must be held within one month, failing which the person must be granted bail. Any person confined or imprisoned, whether before a trial or after, must be treated with dignity, and their personal honour respected.
- The criteria for passing sentence is that penalties should be compensatory, rather than punitive, with fines, compensation to the victim or victims, and work of benefit to the community having priority over confinement or imprisonment. The maximum sentence of confinement or imprisonment, whatever the circumstances or the offence, is one year. A serious offence is to be punished by permanent exile; a lesser offence may be punished by exile for three years.
- Every person sentenced by a competent court in accordance with law to confinement or imprisonment for a term exceeding six months must be given the option of freely leaving the territory of the nation. Those who so accept such exile from the nation will for the rest of their lives forfeit their citizenship of the nation and for the rest of their lives not be permitted to return to the territory of the nation for even one day. The death penalty is forbidden.
- **Article 38:** All forms of torture for the purpose of extracting confession or acquiring information are forbidden. Compulsion of individuals to testify, confess, or take an oath is not permissible; and any testimony, confession, or oath obtained under duress is devoid of value and credence. Violation of this article is liable to punishment in accordance with the law.

- **Article 39:** All affronts to the dignity, honour and repute of persons arrested, detained, imprisoned, or exiled in accordance with the law, whatever form they may take, are forbidden and liable to punishment.
- **Article 40:** No one is entitled to exercise their rights in a way injurious to others, or detrimental to public interests, where injurious to others includes impugning the honour of others.
- **Article 41:** Citizenship of the nation is not a right, but a privilege which must be earned by individuals proving, through service to the nation and their community, that they are worthy of this privilege. This privilege can be earned through individuals undertaking three years of military service. Once given, the government cannot withdraw citizenship from any citizen unless the citizen requests it, or acquires the citizenship of another country, or has their citizenship revoked through seeking exile.
- **Article 42:** Foreign nationals may acquire citizenship of the nation within the framework of the law. Citizenship may be withdrawn from such persons if they request it, or their citizenship becomes revoked because of exile.

· **Chapter IV: Economy of the Nation**

- **Article 43:** The economy of the nation, with its objectives of achieving the economic independence of the society, uprooting poverty and deprivation, and fulfilling human needs in the process of development while preserving human honour and liberty, and respecting Nature, is based on the following principles:
 - 10 the provision of basic necessities for all citizens: housing, food, clothing, hygiene, medical treatment, education, and the necessary facilities for the establishment of a family;
 - 11 ensuring conditions and opportunities of employment for everyone, with a view to attaining full employment; placing the means of work at the disposal of everyone who is able to work but lacks the means, in the form of cooperatives, through granting interest-free loans or recourse to any other legitimate means that neither results in the concentration or circulation of wealth in the hands of a few individuals or groups, nor turns the government into a major absolute employer. These steps must be taken with due regard for the requirements governing the general economic planning of the country at each stage of its growth;
 - 12 the plan for the folk economy, must be structured in such a manner that the form, content, and hours of work of every individual will allow them sufficient leisure and energy to engage, beyond their professional endeavour, in intellectual, political, and social activities leading to all-round development of the self, to take active part in leading the affairs of the country, improve their skills, and to make full use of their creativity;
 - 13 respect for the right to choose freely one's occupation; refraining from compelling anyone to engage in a particular job; and preventing the exploitation of another's labour;
 - 14 the prohibition of infliction of harm and loss upon others, monopoly, hoarding, usury, and other ignoble practices;
 - 15 the prohibition of extravagance and wastefulness in all matters related to the economy, including consumption, investment, production, distribution, and services;
 - 16 the utilization of science and technology, and the training of skilled personnel in accordance with the developmental needs of the economy of the nation;
 - 17 prevention of foreign economic domination over the economy of the nation;
 - 18 emphasis on increase of agricultural, livestock, and industrial production in order to satisfy public needs and to make the national self-sufficient and free from dependence.
 - 19 ensuring that Nature is protected from harm, damage and unnecessary exploitation and development by creating, and protecting by law, sanctuaries of outstanding natural beauty where development and exploitation of any kind is not permitted, by correct husbandry of the soil, and by education to ensure that all citizens appreciate, treasure and respect Nature.
- 20 **Article 44:** The economy of the nation is to consist of three sectors: state, cooperative, and private, and is to be based on systematic and sound planning.
- 21 The state sector is to include all large-scale and mother industries, foreign trade, banking, insurance, power generation, waterways, radio and television, post, telegraph, telephone, electronic and other communication services, aviation, shipping, roads, railways and such other

facilities necessary to the community as a whole; all these will be publicly owned and administered by the State.

- 22 The cooperative sector is to include cooperative companies and enterprises concerned with production and distribution, in urban and rural areas, in accordance with Folk Culture criteria.
- 23 The private sector consists of those activities concerned with agriculture, animal husbandry, industry, trade, and services that supplement the economic activities of the state and cooperative sectors.
- 24 Ownership in each of these three sectors is protected by the laws of the nation, in so far as this ownership is in conformity with the other articles of this chapter, does not go beyond the bounds of Folk Culture law, contributes to the economic growth and progress of the nation, and does not harm the folk and the land itself.
- 25 The exact scope of each of these sectors, as well as the regulations and conditions governing their operation, will be specified by law.
- 26 **Article 45:** Public wealth and property, such as uncultivated or abandoned land, mineral deposits, seas, lakes, rivers and other public waterways, mountains, valleys, forests, marshlands, natural forests, unenclosed pastureland, legacies without heirs, property of undetermined ownership, shall be at the disposal of the nation for it to utilize and/or protect in accordance with the public interest and the principles and ideals of Folk Culture. Law will specify detailed procedures for the utilization of each of the foregoing items.
- 27 **Article 46:** Everyone is the owner of the fruits of their legitimate business and labour, and no one may deprive another of the opportunity of business and work under the pretext of their own right to ownership.
- 28 **Article 47:** Private ownership, legitimately acquired, is to be respected. The relevant criteria are determined by law.
- 29 **Article 48:** There must be no discrimination among the various provinces with regard to the management of natural resources, utilization of public revenues, and distribution of economic activities among the various provinces and regions of the nation, thereby ensuring that every region has access to the necessary capital and facilities in accordance with its needs, capacity for growth and respect for Nature.
- 30 **Article 49:** The government has the responsibility of confiscating all wealth accumulated through usury, bribery, embezzlement, theft, speculation, misuse of endowments, misuse of government contracts and transactions, the sale of uncultivated lands and other resources subject to public ownership, the operation of centres of corruption, and other illicit means and sources, and restoring it to its legitimate owner; and if no such owner can be identified, it must be entrusted to the public treasury. This rule must be executed by the government with due care, after investigation and furnishing necessary evidence in accordance with the principles of honour and reason.
- 31 **Article 50:** The preservation of the environment, important to the present as well as to future generations, is regarded as a public duty of the Folk. Economic and other activities that inevitably involve pollution of the environment or cause irreparable damage to it are forbidden.
- 32 **Article 51:** No form of taxation may be imposed except in accordance with the law. Provisions for tax exemption and reduction will be determined by law.
- 33 **Article 52:** The annual budget of the nation will be made by the government, in the manner specified by law, and submitted to the Folk Consultative Assembly for discussion and approval. Any change in the figures contained in the budget will be in accordance with the procedures prescribed by law.
- 34 **Article 53:** All sums collected by the government will be deposited into the government accounts at the central treasury, and all disbursements, within the limits of allocations approved, shall be made in accordance with law.
- 35 **Article 54:** The National Accounting Agency is to be directly under the supervision of the Folk Consultative Assembly. Its organization and mode of operation in the capital of the nation and at the provincial capitals, are to be determined by law.
- 36 **Article 55:** The National Accounting Agency will inspect and audit, in the manner prescribed by law, all the accounts of ministries, government institutions and companies as well as other

organizations that draw, in any way, on the general budget of the country, to ensure that no expenditure exceeds the allocations approved and that all sums are spent for the specified purpose. It will collect all relevant accounts, documents, and records, in accordance with law, and submit to the Folk Consultative Assembly a report for the settlement of each year's budget together with its own comments. This report must be made available to the public.

37Chapter V: The Right of National Sovereignty

- 38Article 56:** Absolute power over the world and human beings belongs to Nature, and it is Nature which has determined our destiny. No one person can deprive human beings of this natural destiny, which is to further our evolution by adhering to and developing those things which make us human: our reason, our honour, our fairness, our diversity of culture, our quest for excellence. Neither can this destiny be subordinated to the vested interests of a particular individual or group. The folk alone are to exercise this right and cultivate this destiny in the manner specified in the following articles.
- 39Article 57:** The powers of government in the nation are vested in the legislature, the judiciary, and the executive powers, functioning under the supervision of the Leader of the folk, acting in accordance with the following articles of this Constitution. These powers are independent of each other.
- 40Article 58:** The function of the legislature are to be exercised through the Folk Consultative Assembly, consisting of the elected representatives of the people. Legislation approved by this body, after going through the stages specified in the articles below, is communicated to the executive and the judiciary for implementation.
- 41Article 59:** In extremely important economic, political, social, and cultural matters, the function of the legislature may be exercised through direct recourse to popular vote through a referendum. Any request for such direct recourse to public opinion must be approved by two-thirds of the members of the Folk Consultative Assembly.
- 42Article 60:** The functions of the executive, except in the matters that are directly placed under the jurisdiction of the Leader by the Constitution, are to be exercised by the president and the ministers.
- 43Article 61:** The function of the judiciary are to be performed by courts of justice, which are to be formed in accordance with the criteria of Folk Culture [personal honour, loyalty, duty to the folk, and excellence of personal character], and are vested with the authority to examine and settle lawsuits, protect the rights of the public, dispense and enact justice, and implement the principles and ideals of Folk Culture.

44Chapter VI: The Legislative Powers

- 45Article 62:** The Folk Consultative Assembly is constituted by the representatives of the people elected directly and by secret ballot. The qualifications of voters and candidates, as well as the nature of election, will be specified by law.
- 46Article 63:** The term of membership in the Folk Consultative Assembly is four years. Elections for each term must take place before the end of the preceding term, so that the nation is never without an Assembly.
- 47Article 64:** The number of members of the Folk Consultative Assembly must be in keeping with human, political, geographic, territorial and other factors, and may increase from time to time if these factors change in a significant way, the number of this increase to be determined by the Folk Consultative Assembly.
- 48**Peoples of other officially recognized religions will each elect at least two representatives each, the exact number to be determined by law.
- 49**The limits of the election constituencies and the number of representatives will be determined by law.
- 50Article 65:** After the holding of elections, sessions of the Folk Consultative Assembly are considered legally valid when two-thirds of the total number of members are present. Drafts and bills will be approved in accordance with the code of procedure approved by it, except in cases where the Constitution has specified a certain quorum.

- 51 The consent of two-thirds of all members present is necessary for the approve of the code of procedure of the Assembly.
- 52 **Article 66:** The manner of election of the Speaker and the Presiding Board of the Assembly, the number of committees and their term of office, and matters related to conducting the discussions and maintaining the discipline of the Assembly will be determined by the code of procedure of the Assembly.
- 53 **Article 67:** Members of the Assembly must take the following oath at the first session of the Assembly and affix their signatures to its text:
- 54 I swear on my honour to protect Folk Culture and guard this homeland; to protect, as a just trustee, the honour bestowed upon me by the people, to observe reason in fulfilling my duties as people's representative; to remain always committed to the independence and honour of this country; to fulfil my duties towards the nation and toward the people; to defend the Constitution; and to bear myself, in speech, in writing, in the expression of my views, and in both public and private, in an honourable and dignified way.
- 55 Members belonging to the religious minorities will swear by their own sacred books while taking this oath, and may omit "to protect Folk Culture".
- 56 Members not attending the first session will perform the ceremony of taking the oath at the first session they attend.
- 57 **Article 68:** In time of war and the military occupation of the country, elections due to be held in occupied areas or countrywide may be delayed for a specified period if proposed by the President, and approved by three-fourths of the total members of the Folk Consultative Assembly, with the endorsement of the Guardian Council. If a new Assembly is not formed, the previous one will continue to function.
- 58 **Article 69:** The deliberations of the Folk Consultative Assembly must be open, and full minutes of them made available to the public by radio, television, and/or other means of mass communication, and the official gazette. A closed session may be held in emergency conditions, if it is required for national security, upon the requisition of the President, one of the ministers, or ten members of the Assembly. Legislation passed at a closed session is valid only when approved by three-fourths of the members in the presence of the Guardian Council. After emergency conditions have ceased to exist, the minutes of such closed sessions, together with any legislation approved in them, must be made available to the public.
- 59 **Article 70:** The President, his deputies and the ministers have the right to participate in the open sessions of the Assembly either collectively or individually. They may also have their advisers accompany them. If the members of the Assembly deem it necessary, the ministers are obliged to attend. Conversely, whenever they request it, their statements are to be heard.
- 60 **Article 71:** The Folk Consultative Assembly can establish laws on all matters, within the limits of its competence as laid down in the Constitution.
- 61 **Article 72:** The Folk Consultative Assembly cannot enact laws contrary to Folk Culture or to the Constitution. It is the duty of the Guardian Council to determine whether a violation has occurred, in accordance with Article 96.
- 62 **Article 73:** The interpretation of ordinary laws falls within the competence of the Folk Consultative Assembly. The intent of this Article does not prevent the interpretations that judges may make in the course of their judgements.
- 63 **Article 74:** Government bills are presented to the Folk Consultative Assembly after receiving the approval of the Council of Ministers. Members' bills may be introduced in the Folk Consultative Assembly if sponsored by at least fifteen members.
- 64 **Article 75:** Members' bills and proposals and amendments to governments bills proposed by members that entail the reduction of the public income or the increase of public expenditure may be introduced in the Assembly only if means for compensating for the decrease in income or for meeting the new expenditure are also specified.
- 65 **Article 76:** The Folk Consultative Assembly has the right to investigate and examine all the affairs of the country.

- 66Article 77:** International treaties, protocols, contracts, and agreements must be approved by the Folk Consultative Assembly.
- 67Article 78:** All changes in the boundaries of the nation are forbidden, with the exception of minor amendments in keeping with the interests of the country, on condition that they are not unilateral, do not encroach on the independence and territorial integrity of the country, and receive the approval of four-fifths of the total members of the Folk Consultative Assembly.
- 68Article 79:** The proclamation of martial law is forbidden. In case of war or emergency conditions akin to war, the government has the right to impose temporarily certain necessary restrictions, with the agreement of the Folk Consultative Assembly. In no case can such restrictions last for more than thirty days; if the need for them persists beyond this limit, the government must obtain new authorization for them from the Assembly.
- 69Article 80:** The taking and giving of loans or grants, domestic and foreign, by the government, must be approved by the Folk Consultative Assembly.
- 70Article 81:** The granting of concessions to non-citizens of the Folk who reside outside the boundaries of the nation for the formation of companies or institutions dealing with commerce, industry, agriculture, services or extraction of whatever kind from the earth, is absolutely forbidden, as is the buying and selling of land within the territory of the Folk by non-citizens of the nation whether those non-citizens are resident in the Folk or not.
- 71Article 82:** The employment of any kind of expert or consultant who are not citizens of the Folk and who do not reside within the boundaries of the nation is forbidden, except in cases of absolute necessity and with the approval of the Folk Consultative Assembly.
- 72Article 83:** Government buildings and properties forming part of the national heritage cannot be transferred except with the approval of the Folk Consultative Assembly; that, too, is not applicable in the case of irreplaceable treasures.
- 73Article 84:** Every representative is responsible to the entire nation and its folk and has the right to express his views on all internal and external affairs of the country.
- 74Article 85:** The right of membership is vested with the individual, and is not transferable to others. The Assembly cannot delegate the power of legislation to an individual or committee. But whenever necessary, it can delegate the power of legislating certain laws to its own committees, in accordance with Article 72. In such a case, the laws will be implemented on a tentative basis for a period specified by the Assembly, and their final approval will rest with the Assembly.
- 75**Likewise, the Assembly may, in accordance with Article 72, delegate to the relevant committees the responsibility for permanent approval of articles of association of organizations, companies, government institutions, or organizations affiliated to the government and or invest the authority in the government. In such a case, the government approvals must not be inconsistent with the principles and commandments of the official religion in the country and or the Constitution which question shall be determined by the Guardian Council in accordance with what is stated in Article 96. In addition to this, the government approvals shall not be against the laws and other general rules of the country and, while calling for implementation, the same shall be brought to the knowledge of the Speaker of the Folk Consultative Assembly for its study and indication that the approvals in question are not inconsistent with the aforesaid rules.
- 76Article 86:** Members of the Assembly are completely free in expressing their views and casting their votes in the course of performing their duties as representatives, and they cannot be prosecuted or arrested for opinions expressed in the Assembly or votes cast in the course of performing their duties as representatives.
- 77Article 87:** The President must obtain, for the Council of Ministers, after being formed and before all other business, a vote of confidence from the Assembly. During his incumbency, he can also seek a vote of confidence for the Council of Ministers from the Assembly on important and controversial issues.
- 78Article 88:** Whenever at least one-fourth of the total members of the Folk Consultative Assembly pose a question to the President, or any one member of the Assembly poses a question to a minister on a subject relating to their duties, the President or the minister is obliged to attend the Assembly and answer the question. This answer must not be delayed more than one month in the case of the President and ten days in the case of the minister, except with an excuse deemed reasonable by the Folk Consultative Assembly.

79 Article 89:

- 41 Members of the Folk Consultative Assembly can petition to question the Council of Ministers or an individual minister in instances they deem necessary. Petitions can be tabled if they bear the signatures of at least ten members. The Council of Ministers or petitioned minister must be present in the Assembly within ten days after the tabling of the petition in order to answer it and seek a vote of confidence. If the Council of Ministers or the minister concerned fails to attend the Assembly, the members who tabled the petition will explain their reasons, and the Assembly will declare a vote of no-confidence if it deems it necessary. If the Assembly does not pronounce a vote of confidence, the Council of Ministers or the minister subject to petition is dismissed. In both cases, the ministers subject to petition cannot become members of the next Council of Ministers formed immediately afterwards.
- 42 In the event at least one-third of the members of the Folk Consultative Assembly petitioning the President concerning his executive responsibilities in relation with the Executive Power and the executive affairs of the country, the President must be present in the Assembly within one month after the tabling of the petition in order to give adequate explanations in regard to the matters raised. In the event, after hearing the statements of the opposing and favouring members and the reply of the President, two-thirds of the members of the Assembly declare a vote of no confidence, the same will be communicated to the Leadership for information and implementation of Section (10) of Article 110 of the Constitution.
- 43 **Article 90:** Whoever has a complaint concerning the work of the Assembly or the executive power, or the judicial power can forward his complaint in writing to the Assembly. The Assembly must investigate his complaint and give a satisfactory reply. In cases where the complaint relates to the executive or the judiciary, the Assembly must demand proper investigation in the matter and an adequate explanation from them, and announce the results within a reasonable time. In cases where the subject of the complaint is of public interest, the reply must be made public.
- 44 **Article 91:** With a view to safeguard the Folk Culture ordinances and the Constitution, in order to examine the compatibility of the legislation passed by the Folk Consultative Assembly with Folk Culture, a council to be known as the Guardian Council is to be constituted with the following composition:
- 39 six persons conscious of the present needs and the issues of the day, and all combat veterans who have distinguished themselves by active military service, to be selected by the Leader, and
- 40 six judges, specializing in different areas of law, to be elected by the Folk Consultative Assembly from among the jurists nominated-by the Head of the Judicial Power.
- 41 **Article 92:** Members of the Guardian Council are elected to serve for a period of six years, but during the first term, after three years have passed, half of the members of each group will be changed by lot and new members will be elected in their place.
- 42 **Article 93:** The Folk Consultative Assembly does not hold any legal status if there is no Guardian Council in existence, except for the purpose of approving the credentials of its members and the election of the six jurists on the Guardian Council.
- 43 **Article 94:** All legislation passed by the Folk Consultative Assembly must be sent to the Guardian Council. The Guardian Council must review it within a maximum of ten days from its receipt with a view to ensuring its compatibility with the criteria of Folk Culture and the Constitution. If it finds the legislation incompatible, it will return it to the Assembly for review. Otherwise the legislation will be deemed enforceable.
- 44 **Article 95:** In cases where the Guardian Council deems ten days inadequate for completing the process of review and delivering a definite opinion, it can request the Folk Consultative Assembly to grant an extension of the time limit not exceeding ten days.
- 45 **Article 96:** The determination of compatibility of the legislation passed by the Folk Consultative Assembly with the laws of Folk Culture rests with the majority vote of the combat veterans on the Guardian Council; and the determination of its compatibility with the Constitution rests with the majority of all the members of the Guardian Council.
- 46 **Article 97:** In order to expedite the work, the members of the Guardian Council may attend the Assembly and listen to its debates when a government bill or a members' bill is under discussion. When an urgent government or members' bill is placed on the agenda of the Assembly, the members of the Guardian Council must attend the Assembly and make their views known.

- 47**Article 98:** The authority of the interpretation of the Constitution is vested with the Guardian Council, which is to be done with the consent of three-fourths of its members.
- 48**Article 99:** The Guardian Council has the responsibility of supervising the elections of the Assembly for Leadership, the President of the Folk, the Folk Consultative Assembly, and the direct recourse to popular opinion and referenda.
- 49**Chapter VII: Councils**
- 50**Article 100:** In order to expedite social, economic, development, public health, cultural, and educational programs and facilitate other affairs relating to public welfare with the cooperation of the people according to local needs, the administration of each village, division, city, municipality, and province will be supervised by a council to be named the Village, Division, City, Municipality, or Provincial Council. Members of each of these councils will be elected by the people of the locality in question.
- 51Qualifications for the eligibility of electors and candidates for these councils, as well as their functions and powers, the mode of election, the jurisdiction of these councils, the hierarchy of their authority, will be determined by law, in such a way as to preserve folk unity, territorial integrity, the Folk Culture system of the nation, and the sovereignty of the central government.
- 52**Article 101:** In order to prevent discrimination in the preparation of programmes for the development and welfare of the provinces, to secure the cooperation of the people, and to arrange for the supervision of coordinated implementation of such programmes, a Supreme Council of the Provinces will be formed, composed of representatives of the Provincial Councils.
- 53Law will specify the manner in which this council is to be formed and the functions that it is to fulfil.
- 54**Article 102:** The Supreme Council of the Provinces has the right within its jurisdiction, to draft bills and to submit them to the Folk Consultative Assembly, either directly or through the government. These bills must be examined by the Assembly.
- 55**Article 103:** Provincial governors, city governors, divisional governors, and other officials appointed by the government must abide by all decisions taken by the councils within their jurisdiction.
- 56**Article 104:** In order to ensure Folk equity and cooperation and to bring about harmonious progress and development, industrial, commercial, educational and agricultural, councils consisting of the representatives of the workers, employees, and managers, will be formed in all such areas and in all other areas contributing to the prosperity and well-being of the nation.
- 57The mode of the formation of these councils and the scope of their 'functions and powers, are to be specified by law.
- 58**Article 105:** Decisions taken by the councils must not be contrary to the criteria of Folk Culture and the laws of the country.
- 59**Article 106:** The councils may not be dissolved unless they deviate from their legal duties. The body responsible for determining such deviation, as well as the manner for dissolving the councils and re-forming them, will be specified by law.
- 60Should a council have any objection to its dissolution, it has the right to appeal to a competent court, and the court is duty-bound to examine its complaint.
- 61**Chapter VIII: The Leader or Leadership Council**
- 62**Article 107:** The task of appointing the Leader of the Folk shall be vested with the Assembly for Leadership, consisting of Elders, and Military Veterans, elected by the people. These will review and consult among themselves concerning all those possessing the qualifications specified in Articles 5 and 109. In the event they find one of these better versed in Folk Culture, in gallantry, in political and social issues, or possessing special leadership qualities for any of the qualifications mentioned in Article 109, they shall elect him as the Leader. Otherwise, in the absence of such a superiority, they shall elect and declare one of themselves as the Leader. The Leader thus elected by the Assembly for Leadership shall assume all the powers of Leader and all the responsibilities arising therefrom.
- 63The Leader is equal with the rest of the people of the country in the eyes of law.
- 64**Article 108:** The law setting out the number and qualifications of the Elders and Veterans mentioned in the preceding article, the mode of their election, and the code of procedure regulating the sessions during the first term must be drawn up by the Combat Veterans on the first Guardian Council, passed by a majority of votes and then finally approved by the Leader of

the Folk. The power to make any subsequent change or a review of this law, or approval of all the provisions concerning the duties of the Elders and Veterans is vested in themselves.

65Article 109: Following are the essential qualifications and conditions for the Leader:

- 75 personal honour.
- 76 Justice and fairness, as required for the leadership of the Folk.
- 77 right political and social perspicacity, prudence, courage, gallantry, administrative facilities and capability for leadership. In case of multiplicity of persons fulfilling the above qualifications and conditions, the person possessing the better military record or more awards for valour will be given preference.

78Article 110: Following are the duties and powers of the Leadership:

- 5 Delineation of the general policies of the Folk.
- 6 Supervision over the proper execution of the general policies of the system.
- 7 Issuing decrees for national referenda.
- 8 Assuming supreme command of the armed forces.
- 9 Declaration of war and peace, and the mobilization of the armed forces.
- 10 Appointment, dismissal, and acceptance of resignation of:
 - 32 the Combat Veterans on the Guardian Council.
 - 33 the supreme judicial authority of the country.
 - 34 the head of the radio, television and other communications networks of the nation.
 - 35 the chief of the joint Armed Forces staff.
 - 36 the chief commander of the Folk Guards Corps.
 - 37 the supreme commanders of each of the armed forces.
- 11 Resolving differences between the three wings of the armed forces and regulation of their relations.
- 12 Resolving problems, which cannot be solved by conventional methods, through the Folk Council.
- 13 Signing the decree formalizing the election of the President of the Republic by the people. The suitability of candidates for the Presidency of the Folk, with respect to the qualifications specified in the Constitution, must be confirmed before elections take place by the Guardian Council; and, in the case of the first term [of the Presidency], by the Leadership;
- 14 Dismissal of the President of the Republic, with due regard for the interests of the country, after the Supreme Court holds him guilty of the violation of his constitutional duties, or after a vote of the Folk Consultative Assembly testifying to his incompetence on the basis of Article 89 of the Constitution.
- 15 Pardoning or reducing the sentences of convicts, within the framework of Folk Culture criteria, on a recommendation [to that effect] from the Head of judicial power.
- 16**Article 111:** Whenever the Leader becomes incapable of fulfilling his constitutional duties, or it becomes known that he did not possess some of the qualifications mentioned in Articles 5 and 109 initially, he will be dismissed. The authority of determination in this matter is vested with the Elders and Veterans specified in Article 108.
- 17In the event of the death, or resignation or dismissal of the Leader, the Elders and Veterans shall take steps within the shortest possible time for the appointment of the new Leader. Till the appointment of the new Leader, a council consisting of the President, head of the judicial power, and a combat veteran from the Guardian Council, upon the decision of the Folk Council, shall temporarily take over all the duties of the Leader. In the event, during this period, any one of them is unable to fulfil his duties for whatsoever reason, another person, upon the decision of majority of combat veterans in the Folk Council shall be elected in his place.
- 18This council shall take action in respect of items 1,3,5, and 10, and sections d,e and f of item 6 of Article 110, upon the decision of three-fourths of the members of the Folk Council.
- 19Whenever the Leader becomes temporarily unable to perform the duties of leadership owing to his illness or any other incident, then during this period, the council mentioned in this Article shall assume his duties.

- 20 **Article 112:** Upon the order of the Leader, the Folk Council shall meet at any time the Guardian Council judges a proposed bill of the Folk Consultative Assembly to be against the principles of Folk Culture or the Constitution, and the Assembly is unable to meet the expectations of the Guardian Council. Also, the Council shall meet for consideration on any issue forwarded to it by the Leader and shall carry out any other responsibility as mentioned in this Constitution.
- 21 The permanent and changeable members of the Folk Council shall be appointed by the Leader. The rules for the Council shall be formulated and approved by the Council members subject to the confirmation by the Leader.

22

23 **Chapter IX: The Executive Power**

- 24 **Article 113:** After the office of Leader, the President is the highest official in the country. His is the responsibility for implementing the Constitution and acting as the head of the executive, except in matters directly concerned with (the office of) the Leadership.
- 25 **Article 114:** The President is elected for a four-year term by the direct vote of the people. His re-election for a successive term is permissible only once.
- 26 **Article 115:** The President must be elected from among religious and political personalities possessing the following qualifications:
- 27 The same racial origin as the Folk ("the community"; the Folk community); citizen of the Folk ("the nation"); administrative capacity and resourcefulness; personal honour; convinced belief in the fundamental principles of Folk Culture.
- 28 **Article 116:** Candidates nominated for the post of President must declare their candidature officially. Law lays down the manner in which the President is to be elected.
- 29 **Article 117:** The President is elected by an absolute majority of votes polled by the voters. But if none of the candidates is able to win such a majority In the first round, voting will take place a second time on Friday of the following week. In the second round only the two candidates who received greatest number of votes in the first round will participate. If, however, some of the candidates securing greatest votes in the first round withdraw from the elections, the final choice will be between the two candidates who won greater number of votes than all the remaining candidates.
- 30 **Article 118:** Responsibility for the supervision of the election, of the President lies with the Guardian Council, as stipulated in Article 99. But before the establishment of the first Guardian Council, however, it lies with a supervisory body to be constituted by law.
- 31 **Article 119:** The election of a new President must take place no later than one month before the end of the term of the outgoing President. In the interim period before the election of the new President and the end of the term of the outgoing President, the outgoing President will perform the duties of the, President.
- 32 **Article 120:** In case any of the candidates whose suitability is established in terms of the qualifications listed above should die within ten days before polling day, the elections will be postponed for two weeks. If one of the candidates securing greatest number of votes dies in the intervening period between the first and second rounds of voting, the period for holding (the second round of) the election will be extended for two weeks.
- 33 **Article 121:** The President must take the following oath and affix his signature to it at a session of the Folk Consultative Assembly in the presence of the head of the judicial power and the members of the Guardian Council:
- 34 I, as President, swear, on my honour in the presence of the people of this Folk, that I will guard the official way of life of the Folk, the order of the nation and the Constitution of the nation; that I will devote all my capacities and abilities to the fulfillment of the responsibilities that I have assumed; that I will dedicate myself to the service of the people, the honour of the country, the propagation of Folk Culture, the ideal of personal honour, and the support of truth and justice; that I will protect the freedom and dignity of all citizens and the rights that the Constitution has accorded the people; that in guarding the frontiers and the political, economic, and cultural independence of the nation I will not shirk any

necessary and honourable measure; that I will guard, as a selfless and honourable trustee, the authority vested in me by the people as a sacred trust, and transfer it to whomever the people may elect after me.

- 35**Article 122:** The President, within the limits of his powers and duties, which he has by virtue of this Constitution or other laws, is responsible to the people, the Leader and the Folk Consultative Assembly.
- 36**Article 123:** The President is obliged to sign legislation approved by the Assembly or the result of a referendum, after the (related) legal procedures have been completed and it has been communicated to him. After signing, he must forward it to the responsible authorities for implementation.
- 37**Article 124:** The President may have deputies for the performance of his constitutional duties.
- 38With the approval of the President, the first deputy of the President shall be vested with the responsibilities of administering the affairs of the Council of Ministers and coordination of functions of other deputies.
- 39**Article 125:** The President or his legal representative has the authority to sign treaties, protocols, contracts, and agreements concluded by the Folk government with other governments, as well as agreements pertaining to international organizations, after obtaining the approval of the Folk Consultative Assembly.
- 40**Article 126:** The President is responsible for national planning and budget and state employment affairs and may entrust the administration of these to others.
- 41**Article 127:** In special circumstances, subject to approval of the Council of Ministers the President may appoint one or more special representatives with specific powers. In such cases, the decisions of his representative(s) will be considered as the same as those of the President and the Council of Ministers.
- 42**Article 128:** The ambassadors shall be appointed upon the recommendation of the foreign minister and approval of the President. The President signs the credentials of ambassadors and receives the credentials presented by the ambassadors of the foreign countries.
- 43**Article 129:** The award of state decorations is a prerogative of the President.
- 44**Article 130:** The President shall submit his resignation to the Leader and shall continue performing his duties until his resignation is not accepted.
- 45**Article 131:** In case of death, dismissal, resignation, absence, or illness lasting longer than two months of the President, or when his term in office has ended and a new president has not been elected due to some impediments, or similar other circumstances, his first deputy shall assume, with the approval of the Leader, the powers and functions of the President. The Council, consisting of the Speaker of the Folk Consultative Assembly, head, of the judicial power, and the first deputy of the President, is obliged to arrange for a new President to be elected within a maximum period of fifty days. In case of death of the first deputy to the President, or other matters which prevent him to perform his duties, or when the President does not have a first deputy, the Leader shall appoint another person in his place.
- 46**Article 132:** During the period when the powers and responsibilities of the President are assigned to his first deputy or the other person in accordance with Article 131, neither can the ministers be interpolated nor can a vote of no-confidence be passed against them. Also, neither can any step be undertaken for a review of the Constitution, nor a national referendum be held.
- 47**Article 133:** Ministers will be appointed by the President and will be presented to the Assembly for a vote of confidence. With the change of Assembly, a new vote of confidence will not be necessary. The number of ministers and the jurisdiction of each will be determined by law.
- 48**Article 134:** The President is the head of the Council of Ministers. He supervises the work of the ministers and takes all necessary measures to coordinate the decisions of the government. With the cooperation of the ministers, he determines the programme and policies of the government and implements the laws.
- 49In the case of discrepancies, or interferences in the constitutional duties of the government agencies, the decision of the Council of Ministers at the request of the President shall be binding provided it does not call for an interpretation of or modification in the laws.
- 50The President is responsible to the Assembly for the actions of the Council of Ministers.

- 51 **Article 135:** The ministers shall continue in office unless they are dismissed, or given a vote of no-confidence by the Assembly as a result of their petition, or a motion for a vote of no-confidence against them.
- 52 The resignation of the Council of Ministers, or that of each of them shall be submitted to the President, and the Council of Ministers shall continue to function until such time as the new government is appointed.
- 53 The President can appoint a caretaker for a maximum period of three months for the ministries having no minister.
- 54 **Article 136:** The President can dismiss the ministers and in such a case he must obtain a vote of confidence for the new minister(s) from the Assembly. In case half of the members of the Council of Ministers are changed after the government has received its vote of confidence from the Assembly, the government must seek a fresh vote of confidence from the Assembly.
- 55 **Article 137:** Each of the ministers is responsible for his duties to the President and the Assembly, but in matters approved by the Council of Ministers as a whole, he is also responsible for the actions of the others.
- 56 **Article 138:** In addition to instances in which the Council of Ministers or a single minister is authorized to frame procedures for the implementation of laws, the Council of Ministers has the right to lay down rules, regulations, and procedures for performing its administrative duties, ensuring the implementation of laws, and setting up administrative bodies. Each of the ministers also has the right to frame regulations and issue circular in matters within his jurisdiction and in conformity with the decisions of the Council of Ministers. However, the content of all such regulations must not violate the letter or the spirit of the law.
- 57 The government can entrust any portion of its task to the commissions composed of some ministers. The decisions of such commissions within the rules will be binding after the endorsement of the President.
- 58 The ratification and the regulations of the government and the decisions of the commissions mentioned under this Article shall also be brought to the notice of the Speaker of the Folk Consultative Assembly while being communicated for implementation so that in the event he finds them contrary to law, he may send the same stating the reason for reconsideration by the Council of Ministers.
- 59 **Article 139:** The settlement, of claims relating to public and state property or the referral thereof to arbitration is in every case dependent on the approval of the Council of Ministers, and the Assembly must be informed of these matters. In cases where one party to the dispute is a foreigner, as well as in important cases that are purely domestic, the approval of the Assembly must also be obtained. Law will specify the important cases intended here.
- 60 **Article 140:** Allegations of common crimes against the President, his deputies, and the ministers will be investigated in common courts of justice with the knowledge of the Folk Consultative Assembly.
- 61 **Article 141:** The President, the deputies to the President, ministers, and government employees cannot hold more than one government position, and it is forbidden for them to hold any kind of additional post in institutions of which all or a part of the capital belongs to the government or public institutions, to be a member of the Folk Consultative Assembly, to practice the profession of lawyer or legal adviser, or to hold the post of president, managing director, or membership of the board of directors of any kind of private company, with the exception of cooperative companies affiliated to the government departments and institutions.
- 62 Teaching positions in universities and research institutions are exempted from this rule.
- 63 **Article 142:** The assets of the Leader, the President, the deputies to the President, and ministers, as well as those of their spouses and offspring, are to be examined before and after their term of office by the head of the judicial power, in order to ensure they have not increased in a fashion contrary to law.
- 64 **Article 143:** The Army of the Folk is responsible for guarding the independence and territorial integrity of the country, as well as the order of the nation.
- 65 **Article 144:** The Army of the Folk must be a Folk Culture Army, that is, committed to Folk Culture and to their own people and culture, and must recruit into its service individuals who have faith in

the objectives of Folk Culture, who are honourable and who are devoted to the cause of realizing the goals of Folk Culture.

66Article 145: No non-citizen of the nation will be accepted into the Army or security forces of the nation.

67Article 146: The establishment of any kind of foreign military base in the nation, even for peaceful purposes, is forbidden.

68Article 147: In time of peace, the government can utilize the personnel and technical equipment of the Army in relief operations, and for educational and productive ends, while fully observing the criteria of Folk Culture justice and ensuring that such utilization does not harm the combat-readiness of the Army.

69Article 148: All forms of personal use of military vehicles, equipment, and other means, as well as taking advantage of Army personnel as personal servants and chauffeurs or in similar capacities, are forbidden.

70Article 149: Promotions in military rank and their withdrawal take place in accordance with the law.

71Article 150: A Folk Guards Corps is to be organized and maintained so that it may fulfil its role of guarding the nation and its achievements, and of building the foundation for a new civilization. The scope of the duties of this Corps, and its areas of responsibility, in relation to the duties and areas of responsibility of the other armed forces, are to be determined by law, with emphasis on comradeship, the pursuit of excellence and training in the Arts of civilization.

72Article 151: In accordance with the principles of Folk Culture, the government is obliged to provide a programme of military training, with all requisite facilities, for all its citizens, in accordance with Folk Culture criteria, in such a way that all citizens will always be able to engage in the armed defence of the nation.

73Chapter X: Foreign Policy

74Article 152: The foreign policy of the nation is based upon the rejection of all forms of tyrannical and dishonourable domination, both the exertion of it and submission to it, on the preservation of the independence of the nation in all respects and its territorial integrity, the defence of the rights of all citizens, non-alignment with respect to other power-blocks, and the maintenance of mutually peaceful relations with all non-belligerent States.

75Article 153: Any form of agreement resulting in foreign control over the natural resources, economy, army, or culture of the nation, as well as other aspects of the national life, is forbidden.

76Article 154: The Folk Community, or nation, has as its ideal a reasoned understanding and world-wide cooperation based upon a tolerant acceptance of racial and cultural diversity and difference, and considers the attainment of cultural and racial independence, freedom, and the rule of justice and truth to be the right of all people and all cultures of the world. Accordingly, while refraining from all forms of interference in the internal affairs of other nations and States, it supports the just struggles of oppressed peoples and cultures against ignoble oppressors in every part of the world.

77Article 155: The government of the Folk may grant political asylum to those, of any race and culture, who seek it provided they adhere to the laws of the nation and provided they agree not to engage in activities which might endanger the security and safety of the nation.

78Chapter XI: The Judiciary

79Article 156: The judiciary is an independent power, the protector of the rights of the individual and society, responsible for the implementation of justice, and entrusted with the following duties:

5 investigating and passing judgement on grievances, violations of rights, and complaints; the resolving of litigation; the settling of disputes; and the taking of all necessary decisions and measures in probate matters as the law may determine;

6 restoring public rights and promoting justice and legitimate freedoms;

7 supervising the proper enforcement of laws;

8 uncovering crimes; prosecuting, punishing, and chastising criminals; and enacting the penalties and provisions of the Folk Culture penal code;

9 taking suitable measures to prevent the occurrence of crime and to reform criminals.

- 10 **Article 157:** In order to fulfil the responsibilities of the judiciary power in all the matters concerning judiciary, administrative and executive areas, the Leader shall appoint a just and honourable person well versed in judiciary affairs and possessing administrative abilities, as the head of the judiciary power for a period of five years who shall be the highest judicial authority.
- 11 **Article 158:** The head of the judiciary branch is responsible for the following:
- 81 Establishment of the organizational structure necessary for the administration of justice commensurate with the responsibilities mentioned under Article 156.
- 82 Drafting judiciary bills appropriate for the nation.
- 83 Employment of just and worthy judges, their dismissal, appointment, transfer, assignment to particular duties, promotions, and carrying out similar administrative duties, in accordance with the law.
- 84 **Article 159:** The national and regional courts of justice are official bodies to which grievances and complaints can be referred. The formation of courts and their jurisdiction is to be determined by law.
- 85 **Article 160:** The Minister of Justice owes responsibility in all matters concerning the relationship between the judiciary, on the one hand, and the executive and legislative branches, on the other hand. He will be elected from among the individuals proposed to the President by the head of the judiciary branch.
- 86 The head of the judiciary may delegate full authority to the Minister of Justice in financial and administrative areas and for employment of personnel other than judges in which case the Minister of Justice shall have the same authority and responsibility as those possessed by the other ministers in their capacity as the highest ranking government executives.
- 87 **Article 161:** The Supreme Court is to be formed for the purpose of supervising the correct implementation of the laws by the courts, ensuring uniformity of judicial procedure, and fulfilling any other responsibilities assigned to it by law, on the basis of regulations to be established by the head of the judicial branch.
- 88 **Article 162:** The chief of the Supreme Court and the Prosecutor-General must both have served at least five years in the Armed Forces and be well versed in judicial matters. They will be nominated by the head of the judiciary branch for a period of five years, in consultation with the judges of the Supreme Court.
- 89 **Article 163:** The conditions and qualifications to be fulfilled by a judge will be determined by law, in accordance with the criteria of reason, honour and fairness.
- 90 **Article 164:** A judge cannot be removed, whether temporarily or permanently, from the post he occupies except by trial and proof of his guilt, or in consequence of a violation entailing his dismissal. A judge cannot be transferred or redesignated without his consent, except in cases when the interest of society necessitates it, that too, with the decision of the head of the judiciary branch after consultation with the chief of the Supreme Court and the Prosecutor General. The periodic transfer and rotation of judges will be in accordance with general regulations to be laid down by law.
- 91 **Article 165:** Trials are to be held openly and members of the public may attend without any restriction; unless, in case of private disputes, both the parties request not to hold open hearing.
- 92 **Article 166:** The verdicts of courts must be well reasoned out and documented with reference to the articles and principles of the law in accordance with which they are delivered.
- 93 **Article 167:** The judge is bound to endeavour to judge each case on the basis of the codified law. In case of the absence of any such law, he has to deliver his judgement on the basis of reason and honour. He, on the pretext of the silence of or deficiency of law in the matter, or its brevity or contradictory nature, cannot refrain from admitting and examining cases and delivering his judgement.
- 94 **Article 168:** Political and press offences will be tried openly and in the presence of a jury, in courts of justice. The manner of the selection of the jury, its powers, and the definition of political offences, will be determined by law in accordance with Folk Culture criteria.
- 95 **Article 169:** No act or omission may be regarded as a crime with retrospective effect on the basis of a law framed subsequently.

- 96**Article 170:** Judges of courts are obliged to refrain from executing statutes and regulations of the government that are in conflict with the laws or the norms of Folk Culture, or lie outside the competence of, the executive power. Every citizen has the right to demand the annulment of any such regulation from the Court of Administrative Justice.
- 97**Article 171:** Whenever an individual suffers moral or material loss as the result of a default or error of the judge with respect to the subject matter of a case or the verdict delivered, or the application of a rule in a particular case, the defaulting judge must stand surety for the reparation of that loss in accordance with Folk Culture criteria, if it be a case of default. Otherwise, losses will be compensated for by the State. In all such cases, the repute, honour and good standing of the accused will be restored.
- 98**Article 172:** Military courts will be established by law to investigate crimes committed in connection with military or security duties by members of the Army, the Armed Forces the police, and the Folk Guards Corps. They will be tried in public courts, however, for common crimes or crimes committed while serving the department of justice in executive capacity. The office of military prosecutor and the military courts form part of the judiciary and are subject to the same principles that regulate the judiciary.
- 99**Article 173:** In order to investigate the complaints, grievances, and objections of the people with respect to government officials, organs, and statutes, a court will be established to be known as the Court of Administrative Justice under the supervision of the head of the judiciary branch. The jurisdiction, powers, and mode of operation of this court will be laid down by law.
- 100**Article 174:** In accordance with the right of the judiciary to supervise the proper conducting of affairs and the correct implementation of laws by the administrative organs of the government, an organization I will be constituted under the supervision of the head of the judiciary branch to be known as the National General Inspectorate. The powers and duties of this organization will be determined by law.
- 101**Chapter XII: Radio, Television and Other Media**
- 102**Article 175:** The freedom of expression and dissemination of thoughts and ideas on Radio, via Television and other Media of communication, both public and private, within the nation, is guaranteed if it is keeping with principles and ideals of honour, reason, fairness and duty to the folk.
- 103The appointment and dismissal of the heads of Media networks, of Radio, Television and other means of mass-communication within the nation rests with the Leader. A council consisting of two representatives each of the President, the head of the judiciary branch and the Folk Consultative Assembly shall supervise the functioning of this organization.
- 104The policies and the manner of managing the organization and its supervision will be determined by law.
- 105**Chapter XIII: Supreme Council for National Security**
- 106**Article 176:** In order to safeguard the nation, territorial integrity and national sovereignty, a Supreme Council for National Security presided over by the President shall be constituted to fulfil the following responsibilities:
- 6.7 Determining the defence and national security policies within the framework of general policies determined by the Leader.
- 6.8 Coordination of activities in the areas relating to politics, intelligence, social, cultural and economic fields in regard to general defence and security policies.
- 6.9 Exploitation of material and intellectual resources of the country for facing the internal and external threats.
- 6.10The Council shall consist of: heads of three branches of the government, chief of the Supreme Command Council of the Armed Forces, the officer in charge of the planning and budget affairs, two representatives nominated by the Leader, ministers of foreign affairs, interior, and information, a minister related with the subject, and the highest ranking officials from the Armed Forces and the Folk Guards Corps.
- 6.11Commensurate with its duties, the Supreme Council for National Security shall form sub-councils such as Defence Sub-council and National Security Sub-council. Each Sub-council will be

presided over by the President or a member of the Supreme Council for National Security appointed by the President.

6.12 The scope of authority and responsibility of the Sub-councils will be determined by law and their organizational structure will be approved by the Supreme Council for National Defence.

6.13 The decisions of the Supreme Council for National Security shall be effective after the confirmation by the Leader.

6.14 **Chapter XIV: The Revision of the Constitution**

6.15 **Article 177:** The contents of the above Articles of the Constitution are unalterable. The Constitution may be added to if future circumstances demand it provided such additions do not alter or amend or nullify in any way whatsoever any of the above Articles.

6.16 Additions to the Constitution require The Leader to issue an edict to the President after consultation with the Folk Council stipulating the additions to be made by the Council for Revision of the Constitution which consists of:

- 6.17
1. Members of the Guardian Council.
 2. Heads of the three branches of the government.
 3. Permanent members of the Folk Council.
 4. Five members from among the Assembly for Leadership.
 5. Ten representatives selected by the Leader.
 6. Three representatives from the Council of Ministers.
 7. Three representatives from the judiciary branch.
 8. Ten representatives from among the members of the Folk Consultative Assembly.
 9. Three representatives from among the officer corps of the Armed Forces.

6.18 The method of working, manner of selection and the terms and conditions of the Council shall be determined by law.

6.19

6.20 **Appendix I: The Way of the Folk**

6.21 The fundamental tenets, or principles, of this way of life (or religion) are:

6.221) That there exists a supra-human Being - called the Cosmic Being - and that this Cosmic Being creates, or can create, Order from Chaos. Order is the very life of this Being. Order itself is a new, a better, more evolved, or more excellent, arrangement of things.

6.232) That organic life itself is an expression, or manifestation, of the Order which this Cosmic Being creates, and is thus an expression of the life, the spirit, of this Being.

6.243) That change is a natural part of the evolution of Order from Chaos and that this, for organic life, involves the organic process of birth-life-death-renewal.

6.254) That death is not the final end of life, but the beginning of further change, a renewal of the cosmic order itself.

6.265) That what we call Nature is the Cosmic Being - the Order created by this Being - made manifest on this planet we call Earth. The creative force, or energy, which is present in Nature, and which produces, and causes changes in, living things - including ourselves - is this Cosmic Being, living and evolving, that is, creating more Order.

6.276) That we, as individuals, are this Cosmic Being - the very cosmos itself - *made manifest*. We sentient (that is, conscious and aware) beings are the striving of the Cosmic Being for more cosmic Order.

6.287) That our evolution, as human beings, is an increase in the cosmic Order and expresses the purpose, the *life*, or the will of the Cosmic Being. Thus the striving, or struggle, for order (or excellence) - for evolution toward higher forms - here on this planet, is how the Cosmic Being works on this planet of ours, and is thus natural and necessary, for without it, there would be no order and no evolution toward higher forms.

- 6.298) That the Cosmic Being exists, or functions, in us through *honour* (or fairness), through *curiosity* (or reason) and through *striving* (or the triumph of individual will).
- 6.30 Thus, an honourable individual is someone who is doing the will, or accomplishing the work, of this divine Cosmic Being.
- 6.319) That *culture*, *race* and *excellence of individual character* express the will of this divine Being - of this Being working through Nature to bring about more Order, more diversity and more difference through evolution.
- 6.32 Thus, culture is one way in which this Cosmic Being is manifest to us, as human beings on this planet of ours. Culture thus expresses the essence of our humanity - of what makes us human. To preserve, and to further evolve, each culture - and to seek to allow these cultures to change - is to act in accord with the will, the purpose, of the divine creator, while to undermine or seek to destroy culture and cultural difference and diversity, is to act against the will of the divine creator. Each unique culture can and should evolve, according to its own unique nature: each unique culture should have the freedom to develop of itself.
- 6.33 A culture is a combination of : (1) the unique customs, outlook, traditions and achievements of a particular community, group, people or society, with this community, group, people or society sharing a common racial heritage; and (2) having a certain civilized way of life - the way of manners, reason, fairness, honour, and excellence. Culture is essentially an expression of our humanity - of what makes us human, and different from animals. A cultured person is thus a person who is civilized, and who possesses a sense of identity - who belongs to a particular culture and who lives the way of life of that culture.
- 6.3410) That the human species has been given a special mission by the Cosmic Being who has endowed this species, through Nature and through evolution, with a character which is representative of the divine Being itself.
- 6.35 This character is expressed in our honour, curiosity and striving, and is made manifest by the *civilization* which humans create when they live according to their divine nature.
- 6.36 The unique and special Destiny of the human species is to bring the divine light of diverse civilizations into the world, and to spread this light - the honour and the reason of civilization - out into the cosmos itself by venturing forth to explore and colonize the star-systems of the cosmos.

6.37

6.38 **Appendix II: The Code of Honour**

- 6.39 The word of a man of honour is his bond - when a man of honour gives his word ("On my word of honour...") he means it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man of honour formally asking the person to whom the oath was sworn to release him from that oath, and that person agreeing so to release him; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.
- 6.40 A man of honour is prepared to do his honourable duty by challenging to a duel anyone who impugns his honour or who makes dishonourable accusations against him. Anyone so challenged to a duel who, refusing to *publicly* and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if he challenges his accuser to a duel and fights it; the honour of the person who so makes such accusations or who so impugns another man's honour, is only satisfied if he either unreservedly apologizes *or* accepts such a challenge and fights such a duel according to the etiquette of duelling. A man of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man of honour has sworn loyalty or allegiance to or whom he champions.
- 6.41 A man of honour always does the duty he has sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man of honour is prepared to die - if necessary by his own hand - rather than suffer the indignity of having to do anything dishonourable. A man of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as he himself is - that is, he can only

entrust himself under such circumstances to another man of honour who swears to treat his defeated enemy with dignity and honour. A man of honour must die fighting, or die by his own hand, rather than subject himself to the indignity of being defeated by someone who is not a man of honour.

- 6.42A man of honour treats others courteously, regardless of their culture, religion and race, and women gallantly, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat him with disrespect or try to harm him, or who treat with disrespect or try to harm those he has personally sworn loyalty to or whom he champions.
- 6.43A man of honour, when called upon to act, or when honour bids him to act, acts without hesitation and if necessarily quite ruthlessly provided always that honour is satisfied.
- 6.44A man of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, or to boasting, preferring as he does deeds to words.
- 6.45A man of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as he does not steal from others or cheat others for such conduct is dishonourable. A man of honour may use guile or cunning to deceive his sworn enemies, and his sworn enemies only, provided always that he does not personally benefit from such guile or cunning and provided always that honour is satisfied.
- 6.46A man of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.

6.47

6.48Appendix III: Folk Culture Law

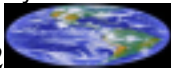
6.49The Principles of Folk Culture Law

- 6.50I: The first, and fundamental, principle of Folk Culture law is that there are only honourable and dishonourable deeds, with dishonourable deeds being the concern of Folk Culture laws. That is, there is no concept of "crime" as "crime" is now understood in modern societies. Folk Culture laws thus define what is dis-honourable.
- 6.51II: The second principle of Folk Culture law is that the penalties for committing dishonourable deeds should be compensatory, rather than punitive, and involve: (1) exile of those found guilty of dishonourable conduct; (2) compensation by the guilty person, in goods, or money, of the victim of the dishonourable deed, or of the family/relatives of the victim. If the person found guilty of having committed a dishonourable deed or deeds has little or no goods or money then they can give their labour for a specified period.
- 6.52Imprisonment is reserved for serious deeds of dishonour and should never exceed a period of one year, with all those sentenced to imprisonment being given the option of exile instead. As an alternative to all the foregoing, a penalty of work serving the community for a fixed period of not more than six months is permissible.
- 6.53Only these types of penalties are permitted by Folk Culture law, for only these are honourable, fair and just. The death penalty is expressly forbidden.
- 6.54Exile can be of two kinds: Greater Exile, where the person is exiled from the homeland for the rest of their life; or Lesser Exile, where the person is exiled for a period of three years.
- 6.55Someone who has been exiled is an outlaw: outside the protection of Folk Culture law.
- 6.56III: The third principle of Folk Culture law is that an accusation of dishonourable conduct - that is, of someone doing a deed which has been defined, in law, as dishonourable - must be made: (a) in person by either the victim of such a deed, or by the family/relatives of the victim; and (b) in public, in front of several witnesses.
- 6.57That is, Folk Culture law is concerned only with dishonourable actions between individuals: with deeds which are actually done in real life and which affect an individual or individuals. Thus, there is not and can never be, in Folk Culture law: (a) any prosecution of a person by some "Institution" or Government or officials of these; (b) any prosecution for something which has not been committed; (c) any such thing as a dishonourable deed committed against some "Institution" or some "Government": that is, no such thing as a "crime" against the State. For a deed to be a "crime" according to the law of Folk Culture, there must have been a deed or deeds done by one

- or more individuals against one or more other, named, and known, individuals, with the deed or deeds being recognized as dishonourable in nature.
- 6.58 There is thus no such thing as "conspiracy" in Folk Culture law, just as individuals cannot be prosecuted for "intending" to commit a dishonourable deed.
- 6.59 What must be proved in a Folk Culture Court of Law is that the accused did do the dishonourable deed they are accused of. An intention to commit such a deed is not and never can be contrary to Folk Culture law.
- 6.60 **IV:** The fourth principle of Folk Culture law is that every individual has the right to defend themselves, their family, and those to whom that individual has sworn, before witnesses, an Oath of Loyalty, and the right to use lethal force in such defence.
- 6.61 Should an individual or individual be harmed or injured in such defence, then it is the right, of that individual to seek redress from the individual who has harmed or injured them. Should an individual be killed in such defence, then the family/relatives of that individual have the right of redress.
- 6.62 This redress consists either of accusing, in public, the person of dishonourable conduct, or of a direct challenge to a duel or a trial by combat.
- 6.63 **V:** The fifth principle of Folk Culture law is that disputes between individual - involving injury or any other matter - may be settled through either a duel between the individuals involved, or by a trial by combat between those involved.
- 6.64 That is, it is a fundamental right, and duty, of the individual to be responsible for themselves, their family, and those given an Oath of Loyalty, and to seek, if necessary, personal vengeance and satisfaction, through a duel or trial by combat. Justice, for Folk Culture law, is a matter of honour and of being seen to be fair.
- 6.65 What matters, what is important, for Folk Culture law is the personal honour of the individual and the right, and duty, of the individual to defend their own honour. This right and duty cannot be taken away from the individual by, for example, the State, for that would be contrary to Folk Culture law, a denial of the freedom of the individual based as this freedom is on personal honour, and personal responsibility to defend that honour.
- 6.66 Folk Culture law thus accepts that a duel, or a trial by combat, is an honourable way of settling disputes between individuals.
- 6.67 In the matter of duels and trial by combat, Folk Culture law specifies that there must be an independent referee, Umpire or judge, at least two independent witnesses, and that such duels and trials be conducted in an honourable way according to custom. Folk Culture law affirms that should any person be injured or killed in such a duel or trial by combat then that is their own responsibility. That is, Folk Culture law considers such duels and such combats - when performed honourably according to custom - as honourable deeds.
- 6.68 **VI:** The sixth principle of Folk Culture law is that anyone publicly accused of a dishonourable deed or deeds has a right to either challenge the person making the accusation to a duel, or of accepting a trial in a Folk Culture Court of Law.
- 6.69 Should the person so making the accusation agree to a duel, then the matter is considered settled, according to Folk Culture law, by the outcome of that duel provided it is done in an honourable way.
- 6.70 **VII:** The seventh principle of Folk Culture law is that an individual accused of any dishonourable deed or deeds, who has accepted a trial in a Folk Court of Law, can either elect to have their case heard, in public, with witnesses called, or elect for a public trial by combat between the accused and a member or relative of the family of the person who has made the accusation.
- 6.71 It is up to the Court to ensure that such a combat is fair: that is, that the two combatants are fairly evenly matched in skill and physical strength.
- 6.72 If the accused accepts a public Court, then they are bound by the verdict of that Court. That is, there is no appeal. Thus, if the accused is found guilty, then they must accept exile, or pay whatever compensation is demanded by the Court. According to Folk Culture law, failure to pay

such compensation within the time specified by the Court means the immediate exile of the person, with the type of exile being decided by the Court.

- 6.73**VIII**: The eighth principle of Folk Culture law is that a public trial involves an accusation made by one individual against another individual before a Jury of twelve honourable individuals, with their being a presiding Judge. It is the duty of the Jury to judge the case on the evidence of independent witnesses, and after hearing arguments from the accused and the person who has brought the charge. The accusation must be supported by the evidence of independent witnesses: if there is no such evidence, the case is dismissed. It is the duty of the Judge to pass sentence according to the principles of Folk Culture law.
- 6.74 Thus, according to Folk Culture law, the people who should prosecute a case, and who should defend an accusation, are either the two individuals involved - accused and accuser - or members/relatives of their families. That is, someone accused of some dishonourable deed or deeds must either defend themselves in such a Court, or have a member/relative of their family do this. The same applies for the person bringing or making the accusation: they should if possible present their own case, or have a member/relative of their family present it.
- 6.75 It is also the duty of the person who believes a dishonourable deed has been done to them - or the members/relatives of their family - to find and accuse the person responsible, if such a person has not been seen and identified during the deed, and to find any witnesses to the deed.
- 6.76 Folk Culture law thus does not accept the absolute necessity of "professional lawyers" or "solicitors", regarding such a necessity as dishonourable and a negation of the liberty of the individual. All the proceedings should be understandable by ordinary people, and involve only the direct evidence of witnesses, whether or not a deed is dishonourable according to Folk Culture law, and whether or not such a deed has been done by the accused.
- 6.77 An independent witness is defined in Folk Culture law as a person who is not a member or relative of either the person accused or of the injured party, and who is not bound by an Oath of Allegiance to either the accused or the injured party, or to any member of their families.
- 6.78 Both the Judge and Jurors at such a trial must also be independent by the same criteria, with both Judge and Jurors expected to have proved and be known for their honour by their deeds, their work, their service to the community.
- 6.79**IX**: The ninth principle of Folk Culture law is that if a person who has suffered a dishonourable deed according to Folk Culture law has no living family members or relatives, then it is the duty of an honourable person in the community to act on their behalf, and so find and accuse the person they believe is responsible if that honourable person sees such a deed committed, or sincerely and justly believes that a dishonourable deed has been committed.
- 6.80 The person who so begins to act is bound by the rules of Folk Culture law: that is, they must present the case themselves, and can be challenged to a duel or a trial by combat by the person they accuse.
- 6.81 This honourable duty of acting on behalf of a person who has no living family members or relatives, or whose family members or relatives cannot be traced, or who for some honourable reason such as infirmity or sickness, cannot act on their behalf, may be undertaken by a public official appointed to undertake such duties, with this official being publicly known for their honour by their deeds, their work, their service to and on behalf of the community.



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The New Civilization of Folk Culture

By David Myatt

Creating Civilization: A Folk Society

Correctly defined and understood, Folk Culture is a philosophy which affirms that the different races, the different peoples, which exist are expressions of our human condition, and that these differences, this human diversity, should be treasured in the same way we treasure the diversity of Nature. Those who uphold Folk Culture believe our world would be poorer were these human differences to be destroyed through abstract ideas - through the creation of a socially-engineered society.

Those who uphold Folk Culture respect other cultures, and people of other races, because they uphold honour. Honour means being civilized; it means having manners: being polite; restrained in public and so on. Honour means treating people with courtesy and respect - unless, that is, those people act in a dishonourable way

Folk Culture expresses the view that a person should be proud of their own culture and heritage, respectful of their ancestors and their ancestral way of life, and accept that other peoples have a right to be proud of their own culture and heritage as well. The ideal is a working toward mutual understanding and respect.

What this means in practice is that the more other peoples, other races, have an honourable, rational, pride in themselves and their own culture, the more they express their own heritage, then the more genuine and respectful co-operation there can be between different peoples and cultures. For such genuine respect derives from a natural sense of belonging to one's own culture. To consider other peoples and cultures as inferior does the exact opposite because it leads to a denigration of those considered inferior and to hubris: to the excessive pride and arrogance which people such as Aeschylus and Sophocles warned us about. Furthermore, such an assumption of superiority is dishonourable and uncivilized.

Folk Culture expresses the natural truth that each folk, each race, should live in such a way that its natural abilities and talents can find their highest expression, just as it expresses that within an ethnic, folkish, community or State individuals should have occupations and a life-style suited to their natural talents and abilities.

Folk Culture is of the future - *an expression of what is needed to create a noble, honourable society and a new civilization* - and while it understands and values heritage and folk traditions and our ancestral ways of living, it values only that which is in accord with what is honourable, civilized, and which can be used to further our evolution. A lot of what occurred in the past - a lot of traditions, and certain ways of thinking - were actually wrong; contrary to what is reasonable and honourable, as some did not express our human, civilizing, ethos. What is honourable and necessary in our own cultural past must be found, understood and valued. What is not, must be rejected.

The New Civilization

In the distant past, Civilizations and Empires were created based upon military conquest and the exploitation of peoples. There really was no conscious understanding of honour; no desire to create order and harmony and create the way of living we now understand as civilization where things like reason are valued and where civic and private corruption are not tolerated. This changed to a certain extent with the Roman Empire, which strove to put into practice some of the noble ideals of ancient Greece, and which created a civilized way of life for the peoples of that Empire. Of course, this civilization was not perfect (especially in respect of its often dishonourable treatment of non-Romans) but compared to what existed before - and compared to what existed after it for many centuries - it was an achievement, one step forward in our evolution.

Another, even greater, step forward was the original British Empire, which was an even greater achievement than the Roman Empire. It brought reason, justice, order and education to millions upon millions of people world-wide, greatly improving their way of life through building the infrastructure a civilization needs: an uncorrupt administration; roads; bridges; safe trade routes. For instance, the British

Navy managed to control the piracy which was rampant in certain areas of the world (in South East Asia for example), as in India the British administrators ended the bribery and corruption of officials which was endemic. For a time, and from about the middle of the 1700's, the British Navy was the most enlightened and civilized institution in the world: a fine example of a civilized, warrior, ethos. Throughout the whole British Empire, the civilized ideal was followed, and literally hundreds of thousands of British people struggle and died in the lands of the Empire over the centuries in their quest to do what was right, noble and just. Millions upon millions of people could live in relative safety and peace, in an ordered and just way, thanks to this Empire.

Note that I said the original British Empire, for the truth is that from very early on in the Victorian Era the ethos began to change - the true, respectful, civilizing mission of Empire gave way to a brute Imperialism based upon financial gain. To quote Thomas More: "Everywhere do I perceive a certain conspiracy of rich men seeking their own advantage under the name and pretext of commonwealth." There had always been an element of this present, of course, but the financial cabal gradually became the dominant force behind the expansion of the Empire, often unscrupulously using missionary Christianity to achieve their capitalist purpose.

Aspects of the old, civilized, honourable, Imperial attitude remained, and inspired individuals and some Institutions but they were largely without power and influence, often mere show, and more often than not manipulated by the financial cabal and their capitalist lackeys. [A fine illustration of the difference between the old and new British Empires is given by certain British characters in E. M. Forster's *A Passage to India* with Cyril Fielding representing the virtues of the older Empire.] By the time of the Boer War, British Foreign Policy had become purely a means of maintaining and extending capitalist markets, of obtaining raw materials with little or no regard for the native people. This was particularly evident in, for example, Iran, where until just after the Second World War the British Government supported a despotic, unpopular and repressive ruling minority, while capitalist companies leached away the natural resources of the country, with little respect shown for either Iranian culture or the way of life of Islam. The decadent life-style of wealthy often immoral Europeans was held up as some sort of "ideal" for the "natives" to follow. In addition, many Europeans acted in a dishonourable, uncivilized, way toward others peoples, as did many of the soldiers of their armies.

I should also add that the civilization which Islam created and maintained was also a considerable and important achievement, comparable to that of both the Roman Empire and the original British Empire, and indeed far more civilized, in terms of its treatment of people, than the Roman Empire. In this Islamic civilization it is true to say that reason, scholarship and scientific research flourished as never before, as witness the Islamic civilization in Andalusia. Muslims regarded the pursuit of knowledge as a duty, which is why, for instance, Muslim scholars studied the manuscripts of the ancient Greeks, even though the ethos of ancient Greek civilization was different from the ethos of Islam, and indeed contradictory to it in many ways. By doing this, these Muslim scholars saved these precious treasures - for without this Muslim desire to respect learning, from whatever culture, and without this Muslim duty to seek accurate, truthful, unbiased, knowledge, the West would have been deprived of these ancient manuscripts.

With the collapse of the original British Empire, and the triumph of world capitalism, the ideal of civilization had been replaced by the ignoble idea of a global capitalism where multi-national capitalist companies became rich by plundering the world, by committing hubris, with American military might - mostly involving arrogant, dishonourable troops - used to maintain this plunder of the world by capitalism and its uncivilized consumer ethos. There was because of this, as there still is, an arrogance toward other people and the Earth itself: the ignoble arrogance of Marxism and capitalism which really are just two sides of the same uncivilized way of life, since both reject the warrior values of honour, loyalty, duty to the folk, and place in their stead materialism and hedonism. In addition, capitalism - just as Marxism did during the Second World War - often appealed to a dishonourable irrational kind "patriotism" to further its ignoble goals.

The next stage of our evolution here on this planet - the next development of civilization, built upon the achievements, the understanding, of the Roman and British Empires and imbued with the honourable ethos of Folk Culture - is to create a new type of Empire, based upon free, ethnic nations co-operating together, all bound together and inspired by a Folk community, a new nation, whose people consciously understand their Destiny: their duty to their own folk, and the world itself, which is to further our evolution by upholding and propagating the principles and ideals of Folk Culture, with the people of this new Folk

community being an honourable example for others.

The honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our Galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truly civilized - we need another world Empire, *created and maintained by honourable, idealistic people and honourable warriors* who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.

Only Folk Culture can create the new world civilization we need and so begin to build the Galactic Empire which will be the next great leap forward in our evolution because only Folk Culture is a conscious expression of the values, the ideals, the Destiny, of civilization itself: the values of honour, loyalty, duty to the folk; *the ideal of a cultured, civilizing, honourable Empire created by noble warriors*, and the desire to continue our human evolution based upon the truths, the reality, the Destiny of Nature, evident in race and individual character, and in such things as the principles of Folk Culture law, which principles of Folk Culture law alone can create and ensure a genuinely free and noble society, and which alone can create and maintain a genuinely noble, enlightened, free, world Empire. Any other type of society, or world Empire, is tyrannical since such societies and Empires deny and outlaw the principle of personal honour, a principle which ensures not only the creation of noble warriors, but which also provides the only truly civilized, rational, standard to judge personal conduct.

The first step toward such a world Empire is the creation of a new Folk Culture community. In essence, this new community would be and must be a warrior society upholding the principles and ideals of Folk Culture.

The Galactic Challenge

Folk Culture affirms the fundamental fact of Nature that a civilization itself - just as much as individuals - must struggle for or strive to pursue excellence. That is, to survive and flourish, it must continue to accept and overcome challenges, and it must expand. Unless it does, it becomes weak, inward-turning - its people losing the sense of Destiny, the excellence, which gave the impetus to the civilization in the first place.

However, in the past, civilizations expanded through Empires - through conquest and subjugation of other peoples. Eventually, in all civilizations, these Empires and the civilization which had created them, declined and fell - vigour, nobility, and folk communities, declined and were lost. That is, the natural life-span of civilization was limited, usually to one and a half thousand years - basically because all past civilizations were instinctive creations. The causes of their genesis, of their maintenance and fall, were not fully understood.

With the making-conscious, the understanding, of the factors necessary to civilization - expressed in Folk Culture - it is possible that this decline and fall can be prevented - provided those things essential to the survival and expansion of the civilization are upheld. These things, of course, are enshrined in Folk Culture. They are (1) the recognition of the importance of ethnic and cultural identity; (2) the importance of individual personality or character; and (3) the pursuit of excellence - the value of noble idealism in creating better people, in continuing the work of Nature. Thus, it might seem possible, given the creation of a new Folk Culture society led by honourable warriors, that an Empire could be created and maintained - that the life-span of the civilization which this new warrior society would found could be extended, possibly indefinitely.

This, of course, is not so - on a finite, small, world, the resources are limited; conquest and challenges are limited. This planet no longer seems, due to modern Technology, a large place - the horizons are limited and quickly attained. A world Empire is certainly feasible. But what then? What is there once that limited goal had been achieved? There is only the interminable struggle to maintain dominance - the goal becomes simply one of domination, of subjection. The inevitable consequence of such an Empire would

be the loss of idealism, the gradual loss of nobility - the gradual breakdown of the Empire itself. This is inevitable simply because the aim of 'global domination' is not an aim worthy of noble idealism - it is, in fact, not only rather petty, but also dishonourable.

The domination, the subjection of peoples and individuals, that would be required is ignoble; it is unworthy of a consciously aware noble people. It is a negation of the understanding achieved through thousands of years of civilization; it is a negation of the practical achievements of civilization in terms of Technology. In the past - in previous civilizations - subjugation and domination were indeed necessary: without the work of slaves, for instance, a civilized way of life would have been impossible. Expressed simply and brutally - subjugation and domination are simply not necessary anymore. It is not a question of subjugation and domination of other peoples being somehow 'morally reprehensible' - such moral sensibilities are irrelevant if the survival of a civilization and a civilized people are at stake, as they would have been at stake in the past without subjugation and domination. Rather, it is a fact of such subjugation and domination being no longer required to create, maintain and expand civilization. The reality today - due to advances in Science and Technology - is that such subjugation and dominance would be a hindrance, diverting man-power and resources from what is essential in creating an entirely new type of civilization based on the understanding and wisdom we have now attained.

We are now in the position to take the next step in our evolutionary development - a step far more important than the creation of the very first civilization, thousands of years ago. The entire history of civilization itself - from the first civilization in Sumeria to our present Thorian one - has led to this moment: has made this moment possible.

We can, for the first time in our existence, actively work in harmony with Nature to produce an entirely new race - virtually a new species of beings. We can actively contribute to evolution. This does not mean the creation of a new race by such things as 'genetic engineering' - it means creating the conditions necessary for a new race to evolve and thrive in accordance with Nature herself. It means 'stepping over the threshold' into an entirely new way of living which by its very nature produces a new type of civilization and new, higher race - which provides the challenges, the struggle, the noble idealism necessary to produce higher types of beings. It means working in harmony with Nature rather than against her (as some 'genetic engineering' works against Nature).

This threshold is this planet itself. We can, by moving out into the new and limitless frontier of Outer Space, create new ways of living. We can, by accepting this immense challenge, breed from that challenge heroic, creative, noble individuals who take evolution ever higher - who fulfil the promise of evolution itself. We can, by overcoming such challenges, create not just one but many new types of civilization. We can, by passing this threshold, work in harmony with Nature and achieve our ultimate Destiny. We can assure our future as a noble creative species by accepting this Destiny.

Our ultimate Destiny lies in the exploration and conquest of Outer Space - in the creation of a Galactic Empire. Our whole past has led to this - has made this Destiny attainable. With and through this great challenge we can make full use of our inventiveness, our nobility, our genius. In comparison to this supreme challenge, everything else is mundane, petty and unworthy of us. Only the challenge of colonizing this new and limitless frontier will bring the best out in us. Only this supreme challenge can produce by its very nature the right type of individual - a new breed of higher individuals. For this challenge expresses the most noble ideal that exists.

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Folk Culture and the Galactic Empire

By David Myatt

One of the fundamental aims of the new way of life which is Folk Culture is to create an entirely new type of society. This new society would be based upon the principles of Cosmic Ethics, and thus upon the law of personal honour. In addition, and as explained in other essays, it would be a rural society, of a small size in comparison to all modern States and nations.

Thus, this folk society would most certainly not involve large national or supra-national industries, as it would not be reliant upon the usury, and the supra-national trade and commerce, which all modern States and nations depend upon.

Instead, a new type of technology - and thus a new type of industry - would be developed, for Folk Culture both in principle and in practice is opposed to the exploitation of the Earth - and the exploitation of the living beings of the Earth - which exploitation is inseparable from capitalism and the modern industries, and technologies, deriving from, and dependant, upon capitalism and supra-national commerce.

This new, acausal, technology - which Folk Culture seeks to develop - would work in harmony with Nature just as it would eschew any and all exploitation both of our natural resources and the living beings, both human and otherwise, which inhabit this planet which is our home. For this acausal technology would not require the urban way of living which now dominates the modern world.

It is this new acausal technology which can - some time in the not too distant future - create the means we need to explore and settle the new frontier which is Outer Space.

The New Acausal Technology:

The basis for the new acausal technology is the science of causal and acausal. This new science is firmly based upon the principles of Cosmic Ethics just as it represents the cosmic world-view which underlies Folk Culture itself. The essence of this new, *experimental*, and cosmic science is the apprehension of Unity: that is, the moral, the honourable, quest for wisdom and understanding based as such a quest is upon the empathy inherent in Folk Culture.

In respect of Space Travel, there are two possibilities. The first is the development of entirely new machines which generate and use *acausal energy*, and then the further development of the new technology underlying such machines in order to use acausal energy as the source of propulsion. The second is the development of living, organic machines [see *Acausal Science*] - of which a prime candidate is a thinking, living, computer - and thus the creation, or discovery, of a new type of being capable of travelling among the stars.

Of these two, the most likely - at least in foreseeable future - is the development of machines which use acausal energy as a means of propulsion.

David Myatt



The Principles of Folk Culture Law

By David Myatt

Folk Culture law is the basis of the legal code of a folk community: that is, the basis of "law and order" in a society founded upon the ideals of Folk Culture.

All currently existing societies are uncivilized: that is, they suppress and have outlawed Folk Culture law and the ideals of personal honour, fairness and the principle that the sovereignty of the individual is inviolate on which Folk Culture is based.

Folk Culture law is the basis for true freedom. Any society which is based upon, which uses, any other type of law is a tyrannical society.

I: The first, and fundamental, principle of Folk Culture law is that there are only honourable and dishonourable deeds, with dishonourable deeds being the concern of Folk Culture laws. That is, there is no concept of "crime" as "crime" is now understood in modern societies. Folk Culture laws thus define what is dis-honourable.

II: The second principle of Folk Culture law is that the penalties for committing dishonourable deeds should be compensatory, rather than punitive, and involve: (1) exile of those found guilty of dishonourable conduct; (2) compensation by the guilty person, in goods, or money, of the victim of the dishonourable deed, or of the family/relatives of the victim. If the person found guilty of having committed a dishonourable deed or deeds has little or no goods or money then they can give their labour for a specified period.

Imprisonment is reserved for serious deeds of dishonour and should never exceed a period of one year, with all those sentenced to imprisonment being given the option of exile instead. As an alternative to all the foregoing, a penalty of work serving the community for a fixed period of not more than six months is permissible.

Only these types of penalties are permitted by Folk Culture law, for only these are honourable, fair and just. The death penalty is expressly forbidden.

Exile can be of two kinds: Greater Exile, where the person is exiled from the homeland for the rest of their life; or Lesser Exile, where the person is exiled for a period of three years.

Someone who has been exiled is an outlaw: outside the protection of Folk Culture law.

III: The third principle of Folk Culture law is that an accusation of dishonourable conduct - that is, of someone doing a deed which has been defined, in law, as dishonourable - must be made: (a) in person by either the victim of such a deed, or by the family/relatives of the victim; and (b) in public, in front of several witnesses.

That is, Folk Culture law is concerned only with dishonourable actions between individuals: with deeds which are actually done in real life and which affect an individual or individuals. Thus, there is not and can never be, in Folk Culture law: (a) any prosecution of a person by some "Institution" or Government or officials of these; (b) any prosecution for something which has not been committed; (c) any such thing as a dishonourable deed committed against some "Institution" or some "Government": that is, no such thing as a "crime" against the State. For a deed to be a "crime" according to the law of Folk Culture, there must have been a deed or deeds done by one or more individuals against one or more other, named, and known, individuals, with the deed or deeds being recognized as dishonourable in nature.

There is thus no such thing as "conspiracy" in Folk Culture law, just as individuals cannot be prosecuted for "intending" to commit a dishonourable deed.

What must be proved in a Folk Culture Court of Law is that the accused did do the dishonourable deed they are accused of. An intention to commit such a deed is not and never can be contrary to Folk Culture law.

IV: The fourth principle of Folk Culture law is that every individual has the right to defend themselves, their family, and those to whom that individual has sworn, before witnesses, an Oath of Loyalty, and the right to use lethal force in such defence.

Should an individual or individual be harmed or injured in such defence, then it is the right, of that individual to seek redress from the individual who has harmed or injured them. Should an individual be killed in such defence, then the family/relatives of that individual have the right of redress.

This redress consists either of accusing, in public, the person of dishonourable conduct, or of a direct challenge to a duel or a trial by combat.

V: The fifth principle of Folk Culture law is that disputes between individual - involving injury or any other matter - may be settled through either a duel between the individuals involved, or by a trial by combat between those involved.

That is, it is a fundamental right, and duty, of the individual to be responsible for themselves, their family, and those given an Oath of Loyalty, and to seek, if necessary, personal vengeance and satisfaction, through a duel or trial by combat. Justice, for Folk Culture law, is a matter of honour and of being seen to be fair.

What matters, what is important, for Folk Culture law is the personal honour of the individual and the right, and duty, of the individual to defend their own honour. This right and duty cannot be taken away from the individual by, for example, the State, for that would be contrary to Folk Culture law, a denial of the freedom of the individual based as this freedom is on personal honour, and personal responsibility to defend that honour.

Folk Culture law thus accepts that a duel, or a trial by combat, is an honourable way of settling disputes between individuals.

In the matter of duels and trial by combat, Folk Culture law specifies that there must be an independent referee, Umpire or judge, at least two independent witnesses, and that such duels and trials be conducted in an honourable way according to custom. Folk Culture law affirms that should any person be injured or killed in such a duel or trial by combat then that is their own responsibility. That is, Folk Culture law considers such duels and such combats - when performed honourably according to custom - as honourable deeds.

VI: The sixth principle of Folk Culture law is that anyone publicly accused of a dishonourable deed or deeds has a right to either challenge the person making the accusation to a duel, or of accepting a trial in a Folk Culture Court of Law.

Should the person so making the accusation agree to a duel, then the matter is considered settled, according to Folk Culture law, by the outcome of that duel provided it is done in an honourable way.

VII: The seventh principle of Folk Culture law is that an individual accused of any dishonourable deed or deeds, who has accepted a trial in a Folk Court of Law, can either elect to have their case heard, in public, with witnesses called, or elect for a public trial by combat between the accused and a member or relative of the family of the person who has made the accusation.

It is up to the Court to ensure that such a combat is fair: that is, that the two combatants are fairly evenly matched in skill and physical strength.

If the accused accepts a public Court, then they are bound by the verdict of that Court. That is, there is no appeal. Thus, if the accused is found guilty, then they must accept exile, or pay whatever compensation is demanded by the Court. According to Folk Culture law, failure to pay such compensation within the time specified by the Court means the immediate exile of the person, with the type of exile being decided by the Court.

VIII: The eighth principle of Folk Culture law is that a public trial involves an accusation made by one individual against another individual before a Jury of twelve honourable individuals, with their being a presiding Judge. It is the duty of the Jury to judge the case on the evidence of independent witnesses, and after hearing arguments from the accused and the person who has brought the charge. The accusation must be supported by the evidence of independent witnesses: if there is no such evidence, the case is dismissed. It is the duty of the Judge to pass sentence according to the principles of Folk Culture law.

Thus, according to Folk Culture law, the people who should prosecute a case, and who should defend an accusation, are either the two individuals involved - accused and accuser - or members/relatives of their families. That is, someone accused of some dishonourable deed or deeds must either defend themselves in such a Court, or have a member/relative of their family do this. The same applies for the person bringing or making the accusation: they should if possible present their own case, or have a member/relative of their family present it.

It is also the duty of the person who believes a dishonourable deed has been done to them - or the members/relatives of their family - to find and accuse the person responsible, if such a person has not been seen and identified during the deed, and to find any witnesses to the deed.

Folk Culture law thus does not accept the absolute necessity of "professional lawyers" or "solicitors", regarding such a necessity as dishonourable and a negation of the liberty of the individual. All the proceedings should be understandable by ordinary people, and involve only the direct evidence of witnesses, whether or not a deed is dishonourable according to Folk Culture law, and whether or not such a deed has been done by the accused.

An independent witness is defined in Folk Culture law as a person who is not a member or relative of either the person accused or of the injured party, and who is not bound by an Oath of Allegiance to either the accused or the injured party, or to any member of their families.

Both the Judge and Jurors at such a trial must also be independent by the same criteria, with both Judge and Jurors expected to have proved and be known for their honour by their deeds, their work, their service to the community.

IX: The ninth principle of Folk Culture law is that if a person who has suffered a dishonourable deed according to Folk Culture law has no living family members or relatives, then it is the duty of an honourable person in the community to act on their behalf, and so find and accuse the person they believe is responsible if that honourable person sees such a deed committed, or sincerely and justly believes that a dishonourable deed has been committed.

The person who so begins to act is bound by the rules of Folk Culture law: that is, they must present the case themselves, and can be challenged to a duel or a trial by combat by the person they accuse.

This honourable duty of acting on behalf of a person who has no living family members or relatives, or whose family members or relatives cannot be traced, or who for some honourable reason such as infirmity or sickness, cannot act on their behalf, may be undertaken by a public official appointed to undertake such duties, with this official being publicly known for their honour by their deeds, their work, their service to and on behalf of the community.

The Foundation of Freedom

Folk Culture law is the foundation, the basis, for true freedom, and a society, a government, based upon Folk Culture law is a just and free society. Any other type of society or government is unjust and tyrannical, a denial of liberty, because only Folk Culture law expresses the principle of personal honour, and recognizes and accepts the importance of the sovereignty of the individual.

That is, Folk Culture law and only Folk Culture law is built upon the foundation of the importance of individual character, the family and the folk. All other types of law, and all other types of society based upon such laws, deny or restrict or destroy individual character, as they deny, restrict or take away the personal honour of the individual and their family and relatives.

The most fundamental belief behind Folk Culture law is that the sovereignty of the individual is inviolate.

The fundamental principle of all other types of law is that sovereignty belongs to the Government, the State or some "Monarch" or tyrant. Folk Culture law makes the person responsible for themselves and their kin whereas other types of law - and the societies based on such laws - take responsibility away from the individual.

Folk Culture law was the basis for most ancient civilized societies: for example, the folk-communities of early Ancient Greece.

The aim of a modern Folk Culture movement is to create a new society - an independent and free homeland - where we can live in freedom according to the traditions and customs and way of life of our ancestors - and where our Folk Culture law is the basis for the "law and order" of this homeland.

This will enable us, once again, to live as free men and women.

David Myatt



Why race exists

By David Myatt

As a famous man once said:

" There are certain truths which stand out so openly on the roadsides of life, as it were, that every passer-by may see them. Yet, because of their very obviousness, the general run of people disregard such truths or at least they do not make them the object of any conscious knowledge." (Mein Kampf, I, 11)

Race is one of these fundamental and obvious truths. The truth that we human beings are divided into many races, each with their own different character, is obvious, just as it is obvious that other species on this planet are divided into distinct groups, distinct breeds.

Anyone who has ever travelled around the world, and spent months or years living among different people with their different cultures, knows that race and racial character exist. I myself have lived for years among different cultures in Africa, in Asia, in the Middle East, as I have spent many many months and years travelling around this world.

In the course of all my travels I have learnt a great deal, directly, from practical experience, from personal observation, and I, as my Aryan ancestors did, rely more on my own experiences than I do on the word of some so-called "expert" whom I have never met and who has probably not seen as much of the diversity of this world as I have.

Common sense, reason, practical experience, all confirm the truth that race, and racial character, exists. We do not need some so-called "academic" to tell us what is obvious, as we do not need to read turgid sociological articles or books written by social-engineers who have a vested political interest in denying or trying to deny that race and racial character exists.

Such social-engineers (often Zionists or upholders of political doctrines such as marxian-socialism) want us to believe the arrogant idea that we human beings are somehow different from other species of life that inhabits this planet. But we are not. We, like all other forms of life on this planet we call Earth, are Nature made manifest: the product of evolution. And like other life on Earth, we depend on Nature and are subject to the laws of Nature.

For decades we in the West have - as a result of trendy liberals and marxian-socialism taking over our schools and Universities - been indoctrinated to accept the word, the opinion, of some so-called "scientific expert" or some academic theorist. Rather than relying on our own experience, rather than listening to and accepting the wisdom of our ancestors, of our own culture, we have been taught to rely on such academics and such "experts" who regularly put forward stupid abstract theories and ideas and who regularly try to convince us that their abstract theories and ideas are right.

The wisdom of our own Aryan culture, the insight gained from practical personal experience, tells us that race and racial character exist.

I am reminded of the experience of two farmers who lived not far apart in an English county where I spent many a happy year. One farmer continued to farm the way his father, and his father's father, had farmed, caring more about the land and his family than he did about profit. Sometimes, he would be visited by advisors, or "experts", from a Government department concerned with agriculture, who always had some bright new idea, or scheme, for improving crop yields or increasing milk production or for making farming "more productive, more efficient". Often, there was some new chemical spray available, or some type of chemically-produced fertilizer. The farmer listened, politely, then carried on as he always had done with traditional methods, methods which are now called "organic farming" even though this farmer never used that term, and had never heard of it until some years ago.

Meanwhile, his not-too-distant neighbour, had listened to the "experts", the advisors, and adopted the "new" methods. So it was that he ripped out hedges to make the fields larger so that the new machinery could work them more efficiently. The new machinery, of course, was purchased with a loan, which meant the farmer had to pay interest. This farmer increased his dairy herd, built new cattle sheds for them. Every year his land would be sprayed with chemicals and covered with fertilizer from bags bought from an agricultural merchant.

For quite a while, this farmer prospered. He made a reasonable profit. But the good years did not last. The farm became a kind of business, and he owed a lot of money to the Bank, which was a source of constant worry, so much so that he had to sell some land to pay off some debts. The BSE crisis came;

and now the Foot-and-Mouth crises. And his own land had changed. The larks of yesteryear were gone, as were many other species of bird. The old barns, once home to an owl, and to bats, were gone. Several times a year the remaining hedgerows were flailed by mechanical tractor-driven flails until they looked as though some nearby explosion had ripped through their branches. The land of his "organic" neighbour, of course, had remained largely as it was, having become a haven for wildlife. What this story - and many others of the same kind - reveal is that we must respect Nature, strive to work in harmony with Nature, listen to the wisdom of our ancestors, and rely on practical experience, on common sense, rather than on the word, the advice of some "experts" or some academic advisers. Once, our societies - the societies of our ancestors - were based upon the wisdom of practical experience, upon the insight, the understanding, that our own culture gave us. Today, our societies have been changed from what they once were because they have been socially-engineered according to the opinions, the advice, of sociological "experts", of liberal and marxist theorists, totally out of touch with the real world, the reality, of Nature. So it is that such theorists have constructed our present multi-racial societies.

For myself, I do not want to live in a so-called multi-racial society, which I know is an un-natural and unhealthy society. If I want to know, to experience, other cultures, other races, then I am prepared to travel to their country: to experience their culture, their way of life, at first-hand. This is how it should be, with each people, each race, each culture, having their own land, their own area, their own nation, where their culture, their way of life, can flourish and where those people can strive to live in balance, in harmony, in their ancestral lands.

The truth of our times is that nowhere on this planet is there an Aryan society, an Aryan nation: a place where our Aryan culture thrives and where we Aryans can live according to the laws and customs of our ancestors. The truth of these multi-racial, socially-engineered times we live in is that not only are our once Aryan homelands occupied, and are being occupied, by other peoples with their different cultures, but also that our own culture has been and is being suppressed and outlawed.

We Aryans are not allowed to have any racial or cultural pride, for that is "racist", and "racism" is outlawed. The reality is that we Aryans now live under what are effectively Governments of Occupation, just as we are expected to stand by while these Governments of Occupation enforce policies of racial integration, and allow and encourage more and more immigration into what once were our Aryan homelands.

Slowly, but surely, these Governments of Occupation are encouraging and allowing the genocide of our race while the social-engineers and the "academics" who support the unnatural ideas of such Governments continue to try and brainwash us into believing that "race does not exist".

David Myatt



To discriminate is natural

By David Myatt

It is natural and healthy to discriminate against members of other races. 'To discriminate' literally means "to distinguish between" - that is, to recognize difference. A person has discrimination if they have good judgement. It is only recently that sociological theorists have re-defined the word 'discrimination' - and they have done this, quite consciously, in order to further their goals of 'socially engineering' a particular type of society. The type of society these 'social engineers' wish to create, by infecting others with their abstract, sociological ideas, is a multi-racial one which is Marxist in all but name. In effect, sociological ideas prepare the way for Marxism.

Fundamentally, sociology and similar social 'sciences' like social anthropology, are basically anti-Aryan - dedicated to eradicating natural, healthy Aryan feelings and desires because such feelings and desires are a hindrance to the creation of the type of society the social engineers wish to create. Indeed, one can go so far as to say that such social 'sciences' as these have been created - by a particular people(1) - with the intention of undermining those healthy, natural Aryan feelings which in the past have created and maintained civilization. Such pseudo-sciences as these have been used and are being used to create a conformity of opinion - and to try to make us, as Aryans, feel guilty about our culture, our heritage and our natural feelings. They have been used and are being used by the social engineers and their allies, to bring about the fulfilment of a particular messianic dream which those social engineers believe is the destiny of their people.

These abstract doctrines of the social engineers have been so successful, and so ruthlessly propagated, that all the governments and all the major political parties in this, and all other Aryan countries, are now dedicated to trying to create such a marxist multi-racial society - and laws have been introduced, and will continue to be introduced, which not only outlaw any effective opposition to the policies being pursued by the social engineers, but which also make any expression of natural, healthy Aryan instincts a criminal offence. A real marxist Police-State is being created in this and other Western countries. Of course, the majority of Aryans are unaware of this - they mistakenly believe they have freedom as they mistakenly believe they have political choice.

What it is important to understand, is that the doctrines put forward by the social engineers are contrary to reality. The doctrines are abstract ideas which attempt to undermine and control Nature. What we must remember is that it is natural and healthy for us, as Aryans, to wish to live among our own kind; it is natural and healthy to be aware of racial difference and to wish to place our own people first. Such discrimination is natural and healthy because racial differences themselves are fundamental. In fact, the fundamental difference between Aryans and other races is that the Aryan race has been gifted by Nature with the ability to create and maintain civilization. Our present civilization, for instance, is due to the nobility, the heroism, the sacrifice and the creativity of our Aryan ancestors - they struggled, fought, suffered hardship and often died so that this civilization, and our Aryan culture, could be created and maintained. Racial discrimination is an expression of the instinct the noble have for civilization - it is an expression of the distinction the civilized make between themselves and those who are not, nor can ever be, civilized and cultured.

The reality is that without the ability of the Aryan there would be no civilization - for only the Aryan has the ability to be creative, to be noble, and to be heroic on a large scale over long periods of time. The reality is that the Aryan race is more highly evolved than other races. The reality is that race-mixing - the essence of a multi-racial society - will mean the destruction of the present civilization because the creative, noble Aryan race will gradually be bred out of existence and a basically docile, mongrelized breed produced. This is exactly what the social engineers want - they desire to be the rulers of a new type of messianic world order, and for this they need their subjects to be basically docile and have only lowly, material desires.

Furthermore, not only will our present civilization be destroyed, but also the possibility of creating future civilizations. Race-mixing undermines and will eventually destroy what Nature has spent millions of years perfecting - race, and racial diversity.

Of course, all of the results of the disastrous policy of race-mixing will not be evident in the lifetime of those Aryans living now, many of whom are so lost to their natural instincts and their Aryan heritage that they actively support the race-mixing policies of the social engineers. The disastrous, barbaric legacy

which race-mixing will create will fall to future generations. These future generations are the ones who will see and suffer the consequences of the selfish acts, the thoughtless acts, the sentimental acts of the present. They are the ones who will learn, through suffering, what the messianic dream of social engineers really means.

It is easy today, as in the past, for Aryans to be sentimental about other races; it is easy to live for the moment, concerned only with personal pleasures and personal happiness. But it is also rather childish and immature. The sentimentality, the weakness, of the moment inevitably creates suffering and misfortune in the future. For instance, today many Aryans in Britain - partly due to decades of brainwashing by the doctrines of the social engineers - feel kindly disposed toward those other races who have settled and are settling in this country. They accept them as 'British' as they see nothing wrong with inter-racial marriages. Many of these Aryans would consider it wrong for Aryans to be placed first, and these other races discriminated against in housing, employment and so on. However, by feeling this way these Aryans are not only acting under the influence of the doctrines of the social engineers, they are also being immature.

In life, it is sometimes necessary to be realistic and hard - to steel ourselves against certain feelings rather than selfishly indulge ourselves. Such control is the essence of individual character - that is, such control shows we possess character, judgement and are mature. Such control signifies civilized conduct. The sentimentality that exists today regarding accepting other races and other cultures is a sign of immaturity - a sign of selfish indulgence and lack of self-control. It is uncivilized behaviour. For if such sentimentality is not controlled, the consequence will be the downfall of the civilization our ancestors have bequeathed us and which they laboured so hard to create.

Each one of us has a choice. We can act wisely, in accord with our natural and healthy instincts and thus in accord with those things which create and maintain civilization; or we can act childishly and selfishly out of sentiment, and thus aid those doctrines of the social engineers whose final triumph would mean an end to noble, individual character and civilization itself. At this moment in time, we cannot afford the luxury of a middle way.

1. Sociology - Durkheim; Mauss; Levi-Strauss; Social Anthropology - Boas; Benedict; Levi-Strauss. All of these are Jews.



What is racism, and why is it good?

By David Myatt

What is Racism?

Racism is the belief that human races exist, that these races possess different abilities and different characters, or natures, and that some races are better at some things than other races.

Racists do not want to live in multi-racial societies. Instead, they want to live among their own kind.

What Racism is Not

Racists do not believe that they have a right to subjugate, exploit, or try to exterminate another race or races. Rather, racists believe that it is natural and necessary for each race to have its own land, its own nation or territory where the people of that race can live in freedom among their own kind according to the laws of their own culture.

Exploitation and subjugation only happen in multi-racial societies, not in ethnic societies. The simple solution to end racial exploitation and subjugation is to separate the races, and to keep them separate. All multi-racial societies are unnatural and unethical: they all tend, sooner rather than later, to descend into turmoil, into oppression and exploitation. Today - despite the lies of governments, of liberal and marxist sociologists - all Western societies oppress the Aryan, the White people, for we now have, in what once were our own nations, an anti-Aryan tyranny which has outlawed our laws and customs and which has made it a crime for us to be proud of our culture, our people. We Aryans are now effectively second-class citizens in what once were our own lands, for it is illegal (in most Western nations) for us to openly have Aryan-only political, social and cultural organizations, although it is accepted, and indeed encouraged, for other races to have such organizations.

Thus, in a nation like Britain, we have groups such as an association of Black lawyers, although an association of White lawyers would not be allowed. In addition, these other races have their own clubs, their own territories, which are tolerated and even encouraged while if Whites try to organize such things then those involved are swiftly arrested and charged with such things as "hate crimes".

In addition, in nations like America and Britain there is now a double standard in respect of Policing with the Police often not interfering if there is trouble, or not arresting suspects, if those involved in such trouble and those suspected of some crime are non-White. For the Police do not want to be called "racist" and now often go out of their way to avoid any conflict with non-Whites even though they are now dealing with Whites more severely.

Furthermore, in every once Aryan nation, job and recruitment standards have been lowered, and ethnic quotas introduced, in an attempt to be seen to be racially fair: which in practice means that ordinary Aryans are denied opportunities.

And there are many, many more such examples of the anti-Aryan bias that has come to dominate our societies. But even all this anti-Aryan bias and all this anti-Aryan oppression is not enough. Still, other races are not satisfied, just as any and all attempts by Aryans to do something about such injustice is ruthlessly suppressed by governments who use their Police, their security services, to harass, intimidate and prosecute any Aryan who stands up for Aryan rights and Aryan freedom.

In reality, multi-racial societies do not work. There is always favouritism; always resentment; always racial tension which often explodes into violence. Of course, if the violence is Black (or Asian or whatever) on White, it can be and mostly is ignored or explained away as due to White racism. But if the violence is White on Black, then it is never ignored, with those Whites involved hounded, prosecuted and sent to prison for a very long time, and with the government launching new "anti-racist" laws and initiatives (read more anti-Aryan laws and more anti-Aryan initiatives) to give more rights and more opportunities to non-Whites.

Why Racism is Good

Racism is good because it aids Nature and the further evolution of Nature. Our different races are the product of many, many millennia, and it is both natural and right that the evolution of races continues. To

continue the work of Nature - to continue the evolution, the development, of races - we must have ethnic nations.

Racism is good because it is the force which is driving us toward the creation of ethnic nations: toward the complete separation of the races, and thus toward better societies, societies without the racial resentment, the racial violence and the oppression which occur in all multi-racial societies.

Why We Aryans Must Be Racist

We must be racist - we must believe that we are the superior race - because we are fighting for our freedom and for our very survival. We Aryans are a minority race, in the world, and our homelands our now occupied by other races. In less than seventy years time, we will be the minority in what once were our own nations, and not long after that - if current low Aryan birth-rates and race-mixing continue - our race will be nearing extinction.

We must be racist because we are being dishonoured: because governments and other races want us to grovel, to submit, to endure oppression.

Racism gives us the faith that we need in this war for freedom and for survival. It proves us with a belief in ourselves, in our people. It gives us pride, and a sense of Destiny. Racism provides us with the motivation we need in order to act.

And the truth of the matter is that we are the superior race, having created civilization after civilization and indeed having created the greatest civilization ever known: our present Western (or Thorian) one. From Ancient Greece, to Ancient Rome, to modern times, we as a folk have produced the greatest literature, the greatest Art, the greatest, most sublime, music, the greatest inventions, as we have explored the world and recently our Solar System itself.

From Ancient Greece, to Ancient Rome, to modern times, we as folk have shown great heroism in adversity: we have fought, often stubbornly and to the last man, because we have refused to give in and preferred to die rather than be dishonoured.

To survive, to win back our freedom, we must regain our racial pride: we must know and be proud of the achievements of our Aryan ancestors. For too long - thanks to the anti-racist indoctrination we have been subjected to for decades - our people have been oppressed just as they are now allowing themselves, as individuals and as a race, to be dishonoured.

To be racist, is to be proud, to possess honour. To be openly racist is to resist the anti-Aryan tyranny of our times.



What intolerance is natural

By David Myatt

A certain intolerance is natural and healthy - a sign of a strong, vital, individual. It is natural and healthy to be intolerant toward something which makes us sick or which may kill us. To be 'tolerant' toward someone who might kill you, is to give in, to submit - to be weak; to behave like a fool and be a grovelling coward. Strong people are intolerant of what seeks to make them unhealthy and which may destroy them. Only weaklings and unhealthy individuals practice and avow 'tolerance' of what is dangerous to health, life, and liberty.

The same applies to hatred - it is also natural and necessary, and an essential part of being human. It is natural and necessary to hate those enemies who wish to destroy us, or subjugate us. To preach and try and practice 'love' toward vicious enemies intent on murder is both stupid and suicidal - as any reasonable and healthy person knows. One either fights - or one grovels. There is no middle way.

It is also natural and necessary for a folk or a community to hate and feel intolerant toward those people who are undermining, destroying or trying to enslave that folk or community. Hate is simply a strong passion directed at enemies in order to try and ensure survival. It needs repeating that there is nothing fundamentally wrong or harmful with being intolerant and with hating enemies. Indeed, it is harmful not to be intolerant of and harmful not to hate those things or those persons which can harm, enslave and destroy you. Someone who tolerated a disease which was making them sick, and who did not wish be cured of that disease because they felt it was somehow more 'humane' to 'love' the disease, is a stupid person.

A society full of tolerant, peace-loving people who sought to be tolerant of, and loving toward, those things and those people who were destroying them or enslaving them, is a sick society; a diseased society full of weak, diseased people. Such a society would be doomed to die, sooner or later.

Those who run our present society, and those responsible for creating this society, want us as individuals to be weak and tolerant, as they want us to feel guilty about our natural and healthy instincts. They want these things because they seek to enslave us - to make us docile and tame, and have us accept without question or rebellion the type of tyrannical society they wish to impose upon us.

In fact, this tyrannical society already exists - and we now have to accept this society, this System, on pain of imprisonment or on pain of 're-education'. Those behind this System have made it a criminal offence for anyone to speak out against their deadly, diseased, policies. Those responsible for this repressive System have made it a criminal offence for us to act and behave in a healthy, vigorous way toward those things which are already destroying us.

Those behind this tyrannical System want to create a multi-racial State whose citizens are docile slaves. Those behind this System want ultimately to down-breed the vigorous, noble, White race through race-mixing because a strong, healthy, White race composed of individuals who are intolerant toward their enemies can never be enslaved. Those behind the present tyranny need and must have a docile mongrelized breed who have had their natural healthy instincts - the spirit to resist - bred out of them. For then those behind this present System will have total control, and a revolution to overthrow them will be almost impossible.

Well, some people refuse to submit. Some people refuse to grovel. Some people are still healthy, vital and strong - and have not been weakened by the propaganda of this System, by the propaganda about 'love' and 'tolerance' toward enemies. Some people refuse to be brainwashed by the race-mixing propaganda of the System and refuse to feel guilty about being intolerant toward and hating those things which are enslaving them and trying to destroy them.

These people are National-Socialists. National-Socialists possess the spirit to resist the present tyranny. We all have a simple choice. We can be docile, and believe all the propaganda of the System about how 'bad' hatred and intolerance are - or we can resist, and support and aid National-Socialism because only National-Socialism represents what is natural, healthy and strong. Only National-Socialism can build a vigorous society full of free, healthy, vigorous and strong individuals.

Our simple choice is to either endure oppression - or resist.



Why racism is right

Some thoughts on racism by David Myatt

By David Myatt

Racism is right because racism is the will of Nature. Racists are doing the work of Nature - they are aiding Nature by helping to protect the most important of Nature's creations: the different races which Nature has evolved over many millennia.

The simple truth about racism is that it is Nature's way of trying to protect her own creations. Thus racism aids and encourages further evolution - that is, it aids the development of the separate races which exist. The simple truth about so-called anti-racism is that it is unnatural, unhealthy and dangerous. Anti-racism actively encourages the destruction of Nature; it is anti-evolutionary.

One of the truths of Nature is that for some things to survive and flourish, some other things must die, be removed or grow and flourish elsewhere. A good example from Nature is the cultivation of a crop of potatoes. This crop is to be grown as food. The crop is sown in a suitable area and in this area - a field, say - you do not want anything else to flourish at the expense of your potatoes. That is, you try to control both weeds and pests - things that would damage your crop and deprive you of food. Thus, you will at times hoe out the weeds (if you practise organic methods!), or otherwise control them. That is, you KILL THEM. The simple fact is it is either your crop of potatoes, your food, or the weeds. You may well "like" some weeds and see some of them as beneficial, as part of Nature and so you may let them grow and flourish elsewhere, in another plot, or on the borders of the field. But you certainly do not want these weeds among your crop and thus are not concerned about the "feelings" of the weeds which menace your crop. You destroy them.

You would be rather annoyed if some Government official came and told you that you cannot deal with these weeds - and that you are breaking the law by inciting "hatred against weeds". Furthermore, this official tells you that if you do not stop "inciting hatred against weeds" you will be arrested and charged with a criminal offence. If found guilty (almost mandatory) you will go to prison for several years. This official insists that you must allow the weeds to grow, even at the expense of your crop of potatoes - for the Government wants weeds and crops to happily exist together.

Furthermore, you had better not "insult" any weed or offend them - for they have "rights" also, and should you hurt their feelings, the Government will sue you and imprison you.

But you well know that it is either an edible, good, crop - or a field full of weeds. For the weeds will soon take control and while a few potatoes may survive, you will end up with a field of weeds with a few stunted potatoes in it, rather than a fine edible crop.

This example well illustrates the sort of unnatural, unreasonable madness which our Governments have encouraged and do encourage with their anti-racist laws and multi-racial social schemes.

The truth is that the Zionists have created the crazy, mad society we live in where other races prosper at our expense in what were once our own lands, created by and fought for by our ancestors who gave their blood for them.

It is these Zionists with their unnatural theories of racial hatred and racial equality who have brainwashed our people into accepting such stupid ideas.

The society which is based upon such stupid ideas is an unnatural, unhealthy society doomed sooner or later to be destroyed because such a society will destroy Nature herself. We human beings are Nature made manifest, and we are subject to her laws just as much as potatoes and weeds are. If we forget this truth and continue with our race-mixing, we shall perish.

In the real world - the natural world of Nature - what is important is RACE. We as individuals are only a part of our race - a nexus, a connection between its past and its future, and the sole purpose of our lives is to defend and aid our race: to increase its chances of survival and to help its evolution.

In the real world, the different races of our human species clearly exist - with these races having different characters and different cultures. In the same way, in the real world of Nature, different breeds of birds exist, with different characters or natures.

In the unreal world of the Zionists what is important is the happiness of the individual. Thus the laws to keep the individual "happy" and to stop anyone "insulting" them or "offending" them or "inciting hatred" against them on account of their race.

In the very unreal world of the Zionists, it is claimed that human races do not exist - but quite how we can be accused of inciting hatred against what does not exist no one bothers to rationally explain!

In the real world, the natural world, race is more important than our personal happiness or the happiness of any individual. If for the survival and further evolution of race, some individuals must suffer hatred, be offended, or die, then it be must be. This is the truth of Nature which racism upholds. We must uphold this truth in the face of the unnatural stupidity of others.

We must champion the race before the individual. The well-being of the race is far more important than the happiness of individuals.

Our planet which we call Earth is - or rather was - a place where Nature tried to maintain a balance. In terms of our own species, the balance of Nature is the division of races with each race having its own territory where it can live and flourish.

We have profoundly upset the balance of Nature with the mixing of races. Racism is the only way to restore the balance of Nature and so continue with the separate development of races.

Anyone who is against racism - for whatever reason and from whatever motive - is an ignorant person.



A question of aims

Tolerance, hatred and racism

By David Myatt

Should we strive to be tolerant? Or is it necessary for us, in our struggle for Aryan freedom, to be intolerant, and racist? Does our honour demand that we practise tolerance, and are their limits to our tolerance?

To understand and answer such questions we must consider what our aims, our problems, are and then consider how we can achieve our aims.

Our Problem:

The fundamental problem of our times is for us, as a people, to create an Aryan homeland where we can live, in freedom, according to our own laws and customs, and where our Aryan culture - and we as a people - can survive and flourish.

This problem arises because we as a folk, a people, are forced to live in repressive, dishonourable, un-Aryan societies and because our people, our Aryan folk, faces extinction in the not too distant future. We are already a minority in the world, and will soon be the minority in what once were our own nations.

At present, our culture - our Aryan way of life based upon honour and the ways of the warrior - is outlawed, just as we as a people, and our Aryan culture, are humiliated on a daily basis. And any Aryan who has any pride, and who seeks to defend our honour, as Aryans, is condemned by our tyrannical governments as a "racist", and can and often will be persecuted, arrested and imprisoned. For the agenda of these tyrannical governments is to keep our people enslaved and to force us to live in anti-Aryan multi-racial societies where we are second-class citizens.

To save our culture, and our people - to win back our freedom - we must act now.

The Solution:

The solution to our problems is for us to have a homeland, a nation, of our own. This would be an independent Aryan nation, governed according to our own Aryan laws, where we, as a folk, can live in freedom and where our unique Aryan culture can survive and flourish.

Such a free homeland for our people is our natural right. Hundreds of thousands of us - probably millions of us - do not wish to live among other races in the anti-Aryan multi-racial societies which have been created. Instead, we desire to live among our own kind according to our own laws and customs. That is, we desire to live in a noble society of honourable individuals. But we have been, and are being, denied the right to live in freedom according to our own laws in our own land.

Our once Aryan nations - our ancestral homelands - are now home to millions upon millions of people from other cultures, as hundreds of thousands more arrive every year, year after year. Our Aryans laws - our Aryan way of life - have been replaced, with most of our ancestral customs outlawed. For instance, in the once Aryan country of Britain, we cannot carry weapons to defend ourselves, as we cannot form or join warrior and para-military groups and organizations. In addition, our freedom to freely give and freely renounce, our allegiance to those in authority, has been taken away so that we now just serfs to an all-powerful, tyrannical government which can and which does take away our honour. The law in this once Aryan country has ceased to be based upon our Aryan ideal of honour and instead is based on the abstract, anti-Aryan, multi-racial, political ideas of the ruling political party.

Many of us do not wish to live as we are forced to live, and our heartfelt desire is for a better, a decent, society free from the squalor, the crime, the perversion, the decadence which are rampant in our present multi-racial societies.

Achieving our Aims:

There are only two ways we can win back our freedom, and create an Aryan society for ourselves and descendants, and that is by either regaining our former homelands, or by creating a new homeland or homelands.

The Option of Regaining our Existing Homelands:

There are two ways of regaining our former Aryan homelands: through political organizations, and through some form of rebellion or armed insurrection.

1) Political organizations.

If we adopt this option, then we must accept that there will be a hard, bitter, and bloody struggle. For our enemies are not just going to allow our movements, our groups, our political Parties to grow stronger and stronger, as they will not allow us to gain political power by peaceful means.

Our enemies - that is, all those opposed for whatever reason or reasons to a free, independent, Aryan nation - have shown over the past fifty years that they will use any and all possible means to disrupt our organizations, to persecute our followers, to have our meetings, our marches, our demonstrations broken up or banned.

Such is the power of the enemies now that they have banned and will ban any political organization they see as a threat to their multi-racial society, regardless of whether such an organization is trying to appear as "respectable" and "democratic".

If such Aryan political organizations are to succeed and win political power by such tactics as participating in elections, then they must expect a long and violent struggle. This means that those involved with them must be fanatical and intolerant: that is, committed to the cause of Aryan freedom, and committed to championing Aryan rights and Aryan honour. Those involved must be proud to be Aryan. There is no room in such a struggle for sentimental tolerance. Those involved in such a struggle must feel in their hearts that their cause is right and just, and that those who oppose that cause, for whatever reason or reasons, are their enemies. Without such fanaticism, such intolerance, such Aryan pride, and the racism that now goes with it, there can be no victory.

Many people may well lament such intolerance, such fanaticism, and the hatred that goes with it, but the harsh reality of our tyrannical times is that such intolerance, such fanaticism, and such hatred are needed because we are fighting for our freedom and our very survival. We are engaged in a real war, and face a powerful, ruthless, enemy who is determined to keep us and our people enslaved. To win back our lands - or at the very least substantial parts of them - from the control of our enemies we must become hard, determined, and intolerant of anything and everything - and anyone - who and which oppresses our people and who or which denies us our freedom.

Our enemies, of course, who now control the governments of our once Aryan nations, understand all this only too well, which is why they have introduced such things as "hate crime" laws and why they have introduced other laws to make illegal for us to defend ourselves, our marches, our meetings, our demonstrations, our very honour.

What has happened over the past fifty or so years is that our organizations, our followers, have failed precisely because they were not fanatical enough: because they (and particularly the leadership) lacked the will, the ruthlessness, the commitment, necessary. There has been a fundamental lack of urgency, a fundamental misunderstanding of the nature of the conflict, the struggle. So it is now that we are faced with being an oppressed minority in our own lands.

We need to become dedicated to the cause of Aryan freedom, to the cause of creating an Aryan nation, and this means fanaticism and the intolerance which goes with it. It means being or becoming a fanatical revolutionary. For a people struggling for survival and for freedom, and struggling against an oppressive government, tolerance is a weakness and intolerance is a source of strength.

2) Rebellion: What applies to the political struggle, applies also to rebellion and armed insurrection.

Conclusion: The Need for Intolerance

Fanaticism, intolerance, hatred of enemies, and racism, are weapons in our struggle for freedom, for honour, and for an Aryan nation. When we have our freedom, and a homeland of our own - we when have achieved victory in this war of survival and secured the future of our people - then and only then can we turn our attention to building a new society and to being tolerant toward, and respectful of, other cultures, other races, other ways of life. In many ways, our need to be fanatical and intolerant is regrettable, but it is necessary. Every day there is some act which dishonours our people, just as every day there are some of our own people who humiliate themselves or who are humiliated. No warrior, no true Aryan can tolerate this. We either think, act and live as honourable warriors, or we allow ourselves to be humiliated, oppressed and bred out of existence.

Our situation is rather like that of a person faced with a group of people who want him to do what they say. This group of people want to humiliate this individual: to have him grovel at their feet. This individual has three choices: he can defend his honour, resist, and so fight these bullies, even if this means he is killed; he can do what these bullies say, and so grovel before them and humiliate and dishonour himself; or he can run away, and hope that he can run faster than them and so escape. He might also try and talk to these people, and be tolerant toward them, hoping that he can "make them see sense and reason". But

when this fails - when they show that they are unreasonable, that they hate him and are determined to humiliate him - then he must either fight, grovel, or run away.

Our enemies have shown, over the past fifty or more years - and show it day after day, and again and again - that they are bullies, that they hate us, and that they want to humiliate and dishonour us. In such circumstances, we can stand our ground, and fight, or we can grovel, or we can back away, hoping that our enemies will not follow us or try to find us.

To stand our ground and fight - especially against such odds - we need determination, and the spirit of a warrior. That is, we need to be intolerant of those seeking to dishonour us, as we need to seek their defeat and, if necessary, their death.

Those of our own people who support our cause of Aryan freedom but who lament the hatred, the racism and the intolerance which are necessary for us to win back our freedom and our honour should consider the option of migration, of creating a new homeland through the formation of Aryan communities.

The Option of Migration:

This is the option of forgetting about struggling for political power in an existing nation-State, and forgetting about struggling to overthrow the government through rebellion or insurrection. Instead, this is the option of creating new Aryan communities either within the boundaries of existing nations, or by a new trek followed by the creation of an Aryan colony or colonies.

This option, by its very nature, does not - and indeed should not - involve conflict or struggle with our enemies or the government of the day, and so does not need nor require us to be fanatical, intolerant, revolutionaries.

Instead, the people of such communities can strive to live tolerant lives, among their own people. In such Aryan communities, racism would be unknown because other races would not be present.

Such new communities, and colonies, would have to strive hard - at least until they were strong and powerful - to avoid conflict with the governments which claimed to exercise authority in the territory where such communities and colonies are established. In fact, they would have to practice tolerance in order to be left alone, just as they would, of necessity, have to adopt a policy of being concerned with culture, and/or religion, and not with politics.

But what would they do were they faced with humiliation, injustice, and oppression? What would they do were some government to decide to disband such communities, such colonies? Would they take up arms, and become warriors, prepared to fight and kill? Warriors who hate their enemies with a fierce and passionate hatred? Or would they - or some of them - begin a new trek, a new migration, to some new land where they might start again, in peace?

David Myatt



Racism and Aryan Ethics

Race, Hatred, Suffering and Survival

By David Myatt

The criteria, the moral standard, which Aryan ethics uses to determine whether something is good or bad is different from the criteria, the moral standard, which is applied by all modern nations.

According to Aryan ethics, something is considered good if it benefits the folk, the race, and is also honourable; and something is bad, and therefore morally wrong, if it harms or is harmful to the race.

According to the personal ethics which are used today by all modern Western nations (thanks to the influence of such doctrines as liberalism and consumer-capitalism) something is good if it makes people happy, and something is bad - and morally wrong - if it harms, or hurts, or causes distress, to a person. These personal ethics underlie the so-called laws of modern Western nations, as a result of which we now have - in what once were Aryan nations - laws which make it a crime to "offend" someone by using language which *may* incite what is called "racial hatred".

According to the way of the Aryan - according to the wisdom of our Aryan culture - the folk, the race, is more important than the personal feelings, the personal happiness, of individuals.

What this means in practice is that Aryan ethics says that our purpose, as individuals, is to do our duty to our folk, and that this duty is more important than our own personal happiness and our own personal desires. This duty is also more important than the feelings, the happiness, of others. That is, **we must strive to judge everything according to whether it aids our folk, or harms our folk.**

Furthermore, Aryan culture - being a marvellous combination of idealism and practicality - asserts that we must do our duty in an honourable way. That is, Aryan ethics asserts that honour is the standard we must use to decide - to judge - an issue or a deed.

Thus, the ethics of our Aryan culture are based upon duty to the folk, and upon honour. For Aryan ethics, what is moral is what is both good for the folk, *and also honourable.*

Aryan ethics are based upon the belief that the very purpose of our lives, as individuals, is to do our duty to our folk: to aid our folk, to help it survive and prosper and fulfil its Destiny.

This duty arises because we are not - contrary to the lies of liberalism, capitalism and Marxism - isolated individuals whose aim in life is either personal happiness or aiding the "happiness of the greatest number". Rather, we are part of the collective which is our folk, our race: we are a living nexus, possessing the potential to not only aid our race, but also to enable it to evolve even further.

We aid our race - and maintain the living link between it, ourselves, and Nature - when we produce healthy, racially-pure, offspring, or when we aid others of our race to do this (for example by doing heroic deeds in defence of our people, our homeland). We harm our race - and destroy this living link between it, ourselves and Nature - when we marry outside of our race, or when we encourage or aid and abet others to do this.

For the truth is that race is Nature made manifest. The separate races which exist are expressions of Nature: of Nature working to produce diversity and difference through evolution. To destroy these separate races through race-mixing, through multi-racial societies and through the decadent personal ethics of modern nations, is to destroy Nature herself. To aid race, and a separate ethnic homeland for each race, is to aid Nature and to allow the evolution of these races, in accord with the will of Nature.

Thus, our cause of Aryan freedom - based upon Aryan ethics - is not concerned whether some deeds, some words, some speeches, may upset the feelings of someone, or cause some personal suffering, or may even be said to be "inciting racial hatred" or whatever. Rather, the cause of Aryan freedom is concerned with whether those deeds, those words, those speeches, aid the folk, and encourage and motivate others to do their noble and honourable duty to their folk and thus to Nature.

Because of this, all Aryans who uphold Aryan ethics are in revolt against the governments, the States, the authority, of modern nations, for all these modern nations are dedicated - through their laws, their political and social policies - to maintaining the multi-racial societies which have been created. These multi-racial societies are destroying our race, our homelands, as they have made it illegal for us to openly do our duty to our folk. The very survival of our race is at stake.

Accordingly, all true Aryans seek the revolutionary overthrow of such societies and their replacement with an Aryan society, based as such a society is upon the concept of race: of one race, one nation.

David Myatt



Nature and Racism

Nature, Paganism, Conventional Morality, and the Aryan Way of Life

By David Myatt

Introduction:

The Aryan way of life - the way of our ancestral North European culture - is fundamentally pagan: that is, based upon a respect for and reverence of Nature, and it asserts that all living beings have a "soul" (that is, they possess acausal energy - see Footnote 1). Furthermore, the Aryan way - and thus Aryan ethics (see Footnote 2) - believes that our foremost duty is to Nature and the Cosmos.

This duty to our folk means that we must place the welfare, the honour, the survival, of our folk before our own happiness and before the happiness and feelings of other. If our folk is in danger - as it now is in danger - then our duty and our Aryan ethics demand that we not only put our own people first but also that we are intolerant of anything and everything which harms or may harm our people and which takes away our freedom to live among our own kind according to our own Aryan laws (see Footnote 3). At the present time - given the multi-racial and anti-Aryan societies we are forced to live in, and given the tyrannical nature of the governments which rule these societies - this means that we must be racist: proud of our race, its culture and its way of life, and intolerant of all other cultures.

This article outlines the basic difference between our Aryan way - and thus the need for racism - and the way of conventional religions like Christianity.

The Important Distinction:

The fundamental reason why Christianity with its conventional morality is opposed to racism is that Christianity - like Islam, Judaism and even Buddhism - is based upon what may be termed an homocentric morality whereas the Aryan ethos is based upon a different ethics, a different morality. In essence, Aryan ethics derives from folk idealism: that is, from placing the interests of the folk, the community, and thence Nature, before the individual. Thus, the individual is not seen or understood or comprehended in isolation, but as an integral, necessary and important part of the folk, of an organic community which dwells in a homeland with a particular way of living, with this community, this homeland, being a manifestation of Nature: a place where people can live in harmony in Nature; where Nature is respected, and indeed, considered sacred.

Aryan ethics derive from the understanding that we, as individuals, are a living nexus, a living link, between the past of our folk and its future, with what we do, or do not do, affecting our folk which is understood as a manifestation of Nature herself. According to our Folk way of thinking and living, we affect our folk, and Nature, in a good way when we are honourable and when we do our duty to our folk and to Nature; that is, personal honour and duty to the folk are the foundation of the personal ethics of the Folk way. Thus, what is good is what is honourable and what aids the folk and Nature; what is bad is what is dishonourable and is harmful to our folk and to Nature.

Aryan ethics, and our Aryan way, our Aryan culture, consider Nature to be a living being. The Aryan way is for us to see ourselves in relation to Nature: that is, it is Nature which defines us, as individuals, as a folk, and as human beings. We as individuals, and as a folk, are Nature made manifest: expressions of Nature changing and evolving. That is, we are part of the very life of Nature: part of the life-form which is Nature. There is thus a real understanding, a real feeling, of belonging: of being part of a folk, and part of Nature.

This understanding - mostly instinctive in the past but more rationally comprehended now - of the living matrix which is Nature, with us as individuals, as a folk, depending upon Nature, and being Nature made manifest, is the true essence of the pagan view of the world: the very basis of the pagan way of life.

Often, in the past when this understanding was instinctive, the aspects of this organic matrix were personified, as gods and goddesses, and as "nature spirits". There was a real sense of how interconnected all living things were: how they all were beings, possessed of a life-force, a "soul", and how important and necessary it was to strive to maintain a balance between all living things. To overstep the mark, to commit what the Greeks called hubris, was regarded as wrong, as unwise. Thus there was a real respect for Nature, for the manifestations of Nature, and even a feeling, an understanding, of aspects of Nature, of some manifestations of Nature, being sacred. In brief, the individual was understood in the context of the folk, the ancestors, of Nature herself.

The perspective was supra-personal: of the folk, the ancestors, the world of Nature, and the cosmos beyond even Nature, and such a perspective as this was, and is, the essence of true paganism.

In contrast, Christian morality, and living, emphasized human beings, and in particular the individual in isolation, and posited a God-given hierarchy of living beings, with many so-called "lesser beings" being regarded as put on Earth, or created, for our benefit, for our use.

This is very different from true paganism, and derives from monotheism: from the belief that what is most important is the after-life with this after-life being attainable if the individual behaves, and lives, in a certain way, in accordance with the teachings, the revelations, the laws, of prophets and religious leaders. This, in bare terms, is moral blackmail: do what our laws, our holy books, our revelations, say or you (note "you") will be cast into hell-fire and forever forfeit blissful eternal life. The perspective here is not of the folk, or of Nature, but of an "after-life".

In some ways, this kind of personal morality has served the world well: for such moral blackmail has indeed made millions of people over thousands of years into better people, and caused them to do noble things. But the vast majority have done what they have done because they expected some kind of personal reward.

This is selfish, and indeed rather primitive. The perspective is still that of the individual, in isolation, and while there have been some, mostly recent, attempts to see the individual as part of Nature, and even as part of some "national culture" these themselves still belong to that way of living, that way of being, which looks toward an "after-life" and not toward the evolution, the enhancement, of our life, of Nature, and of the cosmos itself.

The Prophetic Way of Thinking:

Furthermore, in the Christian way of life there is still a dependence upon divine revelation, upon some holy book, upon some prophet or prophets who are said to be, or who are believed to have been, chosen by God to reveal the word/way of God to human beings. Moreover these always ambiguous revelations can be interpreted in various ways, which leads to schism, and different "churches" and eventually to quite different ways of living within the confines of the Christian way of thinking, of being.

There thus has developed a whole ethos, a whole way of life, a way of thinking, deriving from looking to those holy books for inspiration, for truth, for guidance, and the ultimately meaningless (in terms of Nature and the cosmos) squabbles about doctrine and God-sanctioned "authority".

This way of thinking pagans believe to be wrong. Some go even further and believe it to be un-natural and indeed repugnant. It is most certainly contrary to reason, honour and liberty: to rational, free, enquiry; to the quest for knowledge, understanding, insight and wisdom. This prophetic way of thinking, of being, is also contrary to that free pagan warrior spirit which marked most if not all of the pagan societies of our own Viking, our Anglo-Saxon, our Celtic, our Germanic, ancestors. That is, such a way of thinking, of being, is contrary to the folk culture of those of North European descent.

And it is not a question of one or more religious Institutions, or some religious teacher, propounding irrational, un-natural views. Rather, it is question of this prophetic way of thinking being intrinsic to Christianity: part of its ethos, its essence.

Christianity, In Summation:

If we consider just one realm - the realm of Justice - we shall easily understand the fundamental difference between the Aryan way, and the way of Christianity.

For any way of life - religion or philosophy - the notion, the concept, of Justice depends upon the morality of that way of life. That is, its derives from the ethics of that way.

For the Aryan, Justice derives from, and depends upon, personal honour. That is, Justice is living, dependent upon honourable, noble, individuals and existing in those honourable, noble, **individuals**.

Hence the great importance which Aryan culture places upon individual character: upon building and maintaining individual character; with accepting and allowing for individual difference and respecting the

honour, the rights, of other individuals. Hence the importance of allowing individuals to defend their own honour in a practical way, through such things as duels, and trial by combat.

And this respect for the honour, the character, of the individual is the basis, the beginning, of true freedom, as evident for example in the folk-communities of Ancient Greece.

In essence, this way of personal honour, this respect for individual character, this desire to create noble, honourable, character through practical tests such as combat and war, is the way of the noble warrior. For Christianity, Justice is abstract, ultimately deriving from God. This led to the concept of Justice which still underlies all Western nations: the idea that Justice can exist in some law, some statute, in some judgement given by some individual (a "Judge") or some "Court of Law", for all these impersonal, Institutional things, derive their ultimate authority either from God, some appointed representative of God, such as a monarch, or some Institution which relies and has relied upon Christian ethics.

Thus, one had the disastrous monarchies of Europe imposing their ruthless dictatorships upon the people for century after century due to the Christian notion of divine right: that is, justifying their rule (which was often assumed by force of arms) through Christian ethics. This gave them an absolute power so that Justice was said to be the Justice of the monarch, with officials appointed by the monarch to enforce this "justice". Thus the individual became more and more powerless and had to rely on the King, or his appointees, for "Justice". Justice was transferred from the people, from individuals, to the Crown. In later times in Europe, these abstract concepts were merely transferred to the State, **with Governments, and elected officials (such as the Police) appropriating to themselves the right to decide what is lawful and what is unlawful.**

That is, the power of Justice is taken away from the individual, and resided and resides in some abstract law, or some "Court of Law". Thus we have Governments, and their appointees such as the Police, saying unjust and dishonourable things like "No one can take the law into their own hands" whereas according to the Aryan way a noble, honourable, individual is Justice, is the law. That is, according to Aryan ethics a man who lives by honour, who is known by the folk to be honourable, whose honour has been proved through his deeds, his life, is an example of Justice: and is Justice. There is thus no need for legislation, for a multitude of laws and for "Courts of Law" where so-called "experts" are needed to argue for and against the accused. Justice, for a true folk community, is a question of honour.

In Aryan culture, Justice is human, and flexible. In the Christian way, Justice is abstract, and unbending, and in fact inhuman.

The two ways of viewing the world, of understanding our relation to other human beings, to Nature, to the cosmos - the Christian and the Way of the Aryan - are not only different, but irreconcilable.

Christianity is a prophetic way of thinking, based upon a primitive homocentric (and thus anti-Nature) view of the world, whereas the Aryan way is the way of reason, of experiment, of discovery, based as this Folk way is upon a natural, a cosmic, view of the world.

We now have, due to the civilizations of the past few thousand years, the ability, the knowledge, the opportunity, of consciously and rationally understanding the purpose of our lives, and of deciding whether we wish to follow this way of Nature, of racial separation. For it is reason which now informs us that if we do nothing our way of life, and our folk itself, will be destroyed in the not too distant future. Just as selfish people who do not care about Nature are now destroying Nature through such things as capitalist exploitation, greed and pollution, so are Christianity - and other conventional religions - helping that destruction of Nature by destroying the different races and different cultures which Nature has created and which indeed are Nature made manifest.

To return to Christianity - in whatever form - is quite simply wrong: the negation of thousands of years of conscious understanding; the negation of thousands of years of culture and civilization. For to choose Christianity - or indeed any conventional religion - in whatever form and for whatever reason, is to choose the old, primitive, homocentric ethics with its inhuman, abstract "justice".

To choose the Aryan way of life is to choose the new ethics of the cosmos, of the folk community, of the nexus, with its human and civilizing concept of honour, and with its evolutionary idealism of duty to the folk, duty to Nature, and duty to the cosmos itself.

Furthermore, Christianity, with its abstract anti-racial morality, is a weapon now being used against our race, just as the morality of other conventional religions are weapons being used against our race: against our survival, our future, our freedom.

To choose the Aryan way, and the Aryan ethic - and thus to choose racism - is to choose Aryan freedom and to aid our race in what is now a deadly war for our very survival and for the well-being and the survival of Nature.

David Myatt
JD2451879.454

Footnotes:

- 1) The concept of the acausal is a modern means to understand the fundamental basis of the "pagan world-view". For further (technical) details, see *The Question Of Life* in Acausal Science and also Cosmic Science
- 2) Aryan ethics are outlined in Aryan Ethics
- 3) Aryan law is outlined in Aryan Law



What is Nature?

By David Myatt

What is Nature?

Nature is that innate creative force which operates in the physical world, on this planet, and which causes, or is the genesis of, and controls, living organisms in certain ways. These "certain ways" are the laws of Nature. The 'evolution of species' is a term used to describe a theory about one of the ways in which Nature works.

Nature can thus be conceived as a *type of being*. This does not mean that Nature should be understood in anthropomorphic terms, but rather that Nature is a living, changing, entity: some-thing which is alive. We ourselves, as human beings, are simply one manifestation, one presencing, of Nature among many: that is, we are subject to the laws of Nature, the laws which govern organic change and organic life itself. Like all life on this planet, we are born, we grow and change, and we die.

Most cultures had, or have, a belief that Nature is living, and the Mother of, the bringer-forth of, all life. In olden times, Nature herself was often personified in terms of gods, and goddesses. That is, we apprehended Nature in terms of ourselves - in terms of individual beings with names, a history and a distinct personality. However, this type of apprehension is no longer necessary nor valid since we have developed, over the last few thousand years, the faculty of pure reason and can understand Nature, ourselves and the cosmos beyond Nature, in a natural manner without such intermediate forms. That is, we can now apprehend Nature as Nature is. Hitherto, we projected human-type forms onto Nature in an effort to comprehend Nature as we did not possess much of an understanding of the cosmos beyond Nature and how Nature is but part of this cosmos.

Thus, most Aryans no longer believe there is a mighty god named Thor, nor a goddess called Diana, who live, as distinct individual entities, in a different realm and who have a personality and a personal history. Instead, we view Nature as a whole - as an entity which is and which becomes manifest, incarnate, in all living things, all of which have their own nature, their own destiny or fate. In the descriptive sense, our apprehension no longer relies on names. Instead, it is built upon pure reason itself; it is organic and beyond us, as humans with our finite individuality and our finite personalities.

This does not lessen the awe, the wonder, the respect for Nature - rather, it increases it because we are aware of the wider perspective, of how we are but part of a living, changing, evolving organic whole whose well-being, whose future, depends on us - on what we do, or do not do. For we are aware now of not only our personal duties, but also our supra-personal responsibilities toward Nature. If we harm Nature we are in effect only harming ourselves - undermining and possibly destroying our very future and the future of our descendants.

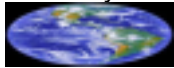
Nature and the Aryan Way

Many religions and many philosophies do not accept that Nature is alive, or that there is a creative force inherent in Nature. Instead, many religions posit God as the Creator.

Our Aryan way - the natural pagan religion of our warrior way of life - however, accepts as a fundamental principle that this creative force, in Nature, exists and that Nature is a living, changing, being. It further accepts that the evolution of species is one of the most significant ways in which Nature works. This evolution is and has been, toward diversity and difference. Insofar as we ourselves are concerned, Nature has made us a unique species. Within this species, there are various races, which are distinct from each other. Even these races have evolved in different ways and at different times so that there are many distinct sub-races. Thus, Nature has produced, over thousands of millennia, distinct and different races, and within those races produced individuals, of differing character. Fundamentally, the Aryan folkish way is an acceptance and celebration of the difference and diversity that Nature has produced, and it wants to nurture that diversity and difference and so keep alive, and keep evolving, those things which make us unique and 'human'.

We affect Nature because we are Nature made manifest - we are an expression of Nature's change, Nature's evolution. That is, we are a living nexus. We who follow the way of the folk revere Nature because we know, understand or feel how Nature exists in us. Nature exists in us through our folk, our ancestors, and through the fatherland, the homeland, where our folk dwells or where it settles. What lives in us, as Nature, is our culture, our folk, our fatherland; in a special way we are the land of our fatherland, as we are our folk - we are part of the organic, living whole which includes our folk, our land, the soil of the land, the trees growing in the soil, the creatures, the animals, the life, which exists in or upon this land. We even are the climate of our land - the sun, the rain, the clouds, the wind, the changing seasons. Because of this, we do not fundamentally exist as separate individuals. Our very existence, as individuals, is bound-up with our folk and our fatherland - with our own Blood and Soil. Our folk, our fatherland - Nature herself - depends upon us to keep these things going, to keep them healthy, to nurture them and help them grow further. Thus are we born from our folk and our fatherland, and thus do we when we die return to them.

David Myatt



Honour, or Instinct?

The Question of Racism and Tolerance

By David Myatt

The Controversy:

Since some of my recent writings have aroused some controversy, it is fitting that I attempt to explain the reasoning behind them.

What I propounded in the essay *Islam and National-Socialism*, and in Part Two of my *Autobiographical Notes*, vis-a-vis NS and Islam - and to a lesser extent in various writings on Cosmic Ethics - is what I believe we should be striving for, idealistically. That is, a mutual respect and understanding between different peoples, and the different ways of life: the different religions. Thus, is it possible - or indeed desirable - for us, as National-Socialists, to join forces with those, like Muslims, who are also fighting the Zionist World Order? Or should we see such people - who belong to a different race - as our enemies?

At present, our great and fundamental problem is our lack of political power. As a people, we Aryans face desperate times. How can we attain freedom for our people, even in one small geographical area, considering the power, the influence, of the Zionist World Order, and considering the basic apathy of a majority of our own folk who presently are indifferent to what is occurring and who even have little or no awareness of their own Aryan culture and Aryan way of life? Of great importance in understanding and resolving such issues are our ethics. On what do we base our ethics? What moral standards are we to use to judge what to do, what not to do? I do answer and have answered that we should judge everything by our own Aryan ethic of honour.

Should we strive to attain our freedom through certain tactics, one of which is a fanatical intolerance? Is our situation that desperate that we should see those who uphold other ways of life - and those of other races - as our enemies? This is the means that has been mostly followed in the past fifty years or so, albeit that it has been followed and employed on a mostly instinctive level. This is the means of "racism", whether called by that Zionist-invented term or not.

Or, should we strive to be idealistic, and follow the ethic of honour to its logical conclusion? This means that we always strive to do what is honourable, which means that we should strive to be both strong, yet tolerant in a warrior way: proud of our people, our culture, but accepting of other ways, other people, if those other people respect us. We simply want to have a land, a place, of our own, where we can live among only our own kind. This way of idealistically upholding honour crucially means that we do not judge someone by their race, their culture, but only on the basis of personal knowledge of them.

This idealism, however, does not mean that we let others dominate us, or allow them to attack us. Neither does it mean an acceptance of the multi-racial society with its pacifist-type of cowardly tolerance. Rather, it means that we honourably stand by our people, and honourably defend them, using whatever force is necessary. It means, in essence, the pride, the strength, of the honourable warrior: being just, fair, and noble, but being prepared to fight in defence of what is honourable and just. It means that if others do not respect us, and seek to dishonour, or humble us, then we react with the fighting spirit of noble warriors.

The first tactic, of intolerance, of instinct, seems to imply that we must be prepared to be ruthless - and so, for the sake of our freedom, our race, sometimes suspend acting in an honourable way due to the dire situation that confronts us. Is our situation really that dire? Many would say that it is.

The second tactic - of honour - would seem to imply that we put ourselves at a disadvantage, especially considering the dire racial situation that exists, as witness recent events in Seattle, Cincinnati and so on. But all such musings about ethics, and tactics, seem removed from the real world of State-power. Can we hope to obtain State-power?

I have come to the conclusion after over thirty years of activity, and musings, that we will not achieve very much in terms of practical, State-type, power until we have, somewhere, a new leader. But which I mean

someone akin to The Chief: someone with resolution, eloquence, tactical skill, who is honourable and gallant, and who inspires absolute loyalty. It is such a person of Destiny who can make our ideals, our vision, our dreams, real. For the truth of practical politics is that people follow a real leader more than they follow an ideology, and a true leader actually is, or becomes, the ideology, the Way.

Given such a person, and the right social and political conditions, a real Aryan society can be created. Maybe such a person will arise in Europe; maybe in America. Personally, I believe America may well be the place for such a man of Destiny to emerge. Once we have acquired, through such a man of Destiny, some type of practical power, then we can begin to face the other peoples of the world with pride, strength and confidence. A homeland - a new fatherland - of our own, will give us all we need. But what are we to do until such a leader arises? How to act, to behave? How to strive to achieve things for our people? If we think seriously about such things, we realize we have to choose to follow either instinct ("racism") or honour.

Instinct, or Honour?

For some time, I myself accepted that intolerance was necessary in our struggle. But the more I seriously considered this, the more I was convinced that such a way, such tactics, are a denial of our own Aryan ethics. So it is that I argue, and have argued, that we should strive to be honourable: that in essence National-Socialism is a combination of duty to our folk, and striving to uphold personal honour. In particular, *National-Socialism extends the concept of personal honour to cover our own folk*: an act of dishonour committed by others against a member of my own folk, is an affront to my own personal honour. If one or more of my people are dishonoured, and I do nothing, then I myself am dishonoured. This is true loyalty to the folk, true Aryan solidarity.

Thus, I assert that what is good is what is beneficial to our folk, but also honourable, and that if something - some deed or action - benefits or may benefit our folk but is also dishonourable, then that deed or action is something which a National-Socialist should not do. In practical terms, this implies a distancing from what Zionists term "racism" and a concentration on creating our own communities, our own homelands and nations, where we live among our own kind according to the ways of our own culture.

The honourable and National-Socialist solution to the dire racial problems of our times - as evident in recent events such as those in Cincinnati - is racial separation. Until we have a homeland, a nation of our own, we must have our own neighbourhoods, which we must defend and where our people can feel safe from attack by others. We must develop a real feeling of solidarity with our people: *their dishonour, is my dishonour*.

My own conclusion is that we should and must uphold our own Aryan values, our own Aryan ideals, and not allow ourselves to be tricked into using terms and ideas which our Zionist enemies have created. For these terms and ideas distort our vision, our view of the world, just as the Zionists intended them to. This is, in effect, a form of mental control.

Thus if we use such terms and ideas - and worse, if we describe ourselves in such terms and ideas - then we are not being true to our own Aryan values, our own Aryan ideals, our own culture, our own unique *Weltanschauung*, or way of life.

One of the terms, one of the ideas, we must avoid is "racism". Instead of using this term, and instead of trying to affirm or deny that we are or are not "racist", we should think of ourselves, and describe ourselves, only in terms of our own values of honour, of loyalty, of duty to the folk. The Zionist-created terms of "racist" and "racism" then become irrelevant, and we will have destroyed the mental control which such terms and ideas cause.

Thus, we must use our own values of honour, of loyalty, of duty to the folk as the criteria, the standard, to judge what is right, what is wrong, and what is necessary. Furthermore, we must use these values to determine our own behaviour toward others. This is the National-Socialist way: the way of honour, of loyalty, of duty to our folk.

I firmly believe that we can return our people to their own way of life by setting them a personal example, and to do this we must be prepared to live by, and if necessary die for, our ideals of honour, loyalty and duty.

Islam and National-Socialism:

Should we seek to find allies and friends among those of other races who are fighting the common Zionist enemy? Or should we regard such people as "racially inferior"? Indeed, how should we react to and interact with people of other races, other cultures?

Our own Aryan ethics must guide us, and *our* ethics alone. Honour demands that we strive to treat others with courtesy and respect, regardless of their race, their culture, their religion. Honour demands that we strive to treat others fairly. That is, honour demands that we act with nobility of spirit. Of course, honour also demands that if someone tries to bully us, or attacks us, that we stand our ground, that we fight back.

But the principle must be one of our honour giving us the strength, the noble pride, we need: of having a pride in our own people, our own culture, and a respect for others. Hence my writings about Islam, and hence my peregrinations in the Islamic world.

Finally, is it possible for a National-Socialist to be a Muslim? I would answer Yes: many have indeed combined the two, just as many Christians have been, and are, National-Socialists.

The basis of Islam is acceptance of there being only one God, Allah, and acceptance of Muhammed as the Prophet and Messenger of Allah. The obligations imposed on a Muslim (prayer, fasting and so on) are not fundamentally in conflict with the folkish essence of National-Socialism. The founder of the Muslim Brotherhood in Egypt (a very active organization these days in that and other countries), Hassan Al-Bana, sought to combine a concept of national identity with Islam, as have many others. There was also an Islamic Greenshirt organization in Egypt before the Second World War which revered both The Chief and Mussolini. And, of course, there were over 60,000 Muslims who joined the SS.

What matters is not whether we or others adhere to Christianity or Islam or paganism, but rather that we strive to uphold and live by the values of our own Aryan culture. This means adhering to a code of personal honour; it means striving to do our duty to our folk in an honourable way; and it means striving to be seen to be fair, noble and just.

David Myatt
JD2452013.275

[This article is based upon a letter recently sent to an imprisoned Comrade.]



National-Socialism and Racial Hatred:

The Suppressed Truth

By David Myatt

The most common tactic used by the hate-filled enemies of National-Socialism in order to suppress the truth about National-Socialism is the hue and cry of "racial hatred".

That is, the enemies of National-Socialism describe National-Socialism as the politics of "race hatred" and say that "Nazis" are promoting and inciting "race hatred" (and of course "anti-semitism"). These enemies of National-Socialism then go on to say and write that, because of this, these "nazis" should be prosecuted and imprisoned, with their literature and organizations banned, and their Internet web-sites taken-down. Furthermore, the Zionist enemies of National-Socialism go further, and demand that any and all criticism of their own Zionist version of recent history, and any and all criticism of **their** views about National-Socialism, be made illegal.

If you have any sense of fairness, of justice, you will see that this intolerance - by the enemies of National-Socialism - is unfair and unjust. These enemies of National-Socialism will not allow National-Socialists to tell people about National-Socialism, because the enemies of National-Socialism want people to hear only their "side of the story".

And yet, these enemies of National-Socialism have got away with this intolerance, with this rabid hatred of National-Socialism, this suppression of opposing views, for over sixty years. And not only got away with it, but have managed to get many Governments in so-called "democratic" countries to introduce tyrannical legislation which makes it illegal, a criminal offence, for National-Socialists to speak or write about National-Socialism.

Thus it is that, the public perception of National-Socialism is the perception which the enemies of National-Socialism have forced upon the public.

But the suppressed truth - which the enemies of National-Socialism do not want the public to hear or read - is that National-Socialism does not promote, nor seek to encourage, so-called "racial hatred". Rather, it seeks to promote the ethical values of personal honour, of loyalty, of duty to one's own people.

The suppressed truth about National-Socialism is that National-Socialism desires people to respect, and be proud of, their own cultural heritage and traditions, and seeks to encourage respect for the people of other cultures. It encourages this respect for other cultures because of its ethical value of personal honour.

Of course, many people today do not associate National-Socialism - and National-Socialists - with respect for other cultures, and with honour. And why is this?

It is because the public only ever hears or reads about National-Socialism through the words of the enemies of National-Socialism.

The suppressed truth is that we in the National-Socialist Movement base our organization upon the National-Socialist principles of honour, loyalty and duty to the folk, just as we seek to encourage National-Socialist behaviour among our members and supporters. This means - as it says in our Code of Honour - treating members of other races and cultures with respect and courtesy.

The National-Socialist Movement neither promotes, nor seeks to incite, what our enemies call "racial hatred". Instead, we in the NSM seek to promote an awareness of our own unique Aryan culture, traditions and heritage, as we seek to encourage our members and supporters to be proud of their Aryan culture, their Aryan traditions, their Aryan heritage. As an organization, we seek to create a free and independent homeland for our people where we can live in freedom according to our natural Aryan customs and our natural Aryan laws.

The Truth About National-Socialism and Race Hatred

[Extract from **The Enlightenment of National-Socialism** by David Myatt]

The fundamental *practical* and immediate aim of a modern **Aryan** National-Socialist movement is to create an Aryan homeland where Aryans can live freely, express their unique cultural identity and live according to those principles of natural justice which alone can ensure the health and vitality of Aryan individuals and Aryan folk-communities.

National-Socialism does not preach or teach any kind of 'racial hatred'. The reality of National-Socialism - as distinct from the lies about National-Socialism ceaselessly propagated by its enemies - is that it is concerned primarily with the welfare and future of the races of the world, and seeks to establish free ethnic nations. For instance once an Aryan Reich is established, such a Reich would in its relationship with other races and nations encourage those other races to become aware of their own racial identity and uniqueness, so enabling them to create their own ethnic States dedicated to the well-being and advancement of those other races.

The present-day opponents of an Aryan National-Socialist movement are not other races - but those people, political parties, interest groups or Governments, of whatever race and culture, which seek to undermine racial identity and culture by pursuing social and political policies detrimental to honour, excellence and the ideal of ethnic nations. The enemies of National-Socialism are those who oppose the creation of ethnic homelands, and those who oppose the racial principles and ideals of National-Socialism.

Since National-Socialism is an expression of nobility, it represents all that is best, and thus civilized, about our human species. National-Socialism is a conscious affirmation of those values which are central to civilized conduct - honour, loyalty and duty. National-Socialism is also an expression of what it is to be human - it expresses the essence of our humanity, of how we came to be 'thinking-beings' and what is necessary for this evolutionary development to be preserved and extended. These things are race, culture, and racial character as evident in the individuals of a particular race.

Fundamentally, National-Socialism seeks to create ethnic homelands and within those homelands the right social, political and spiritual conditions to enable civilized individuals to flourish. National-Socialism seeks to encourage civilized conduct as it seeks to create a civilized way of life. Accordingly, National-Socialists champion and represent that noble idealism which is essential to civilization.

The immediate aim of an Aryan National-Socialist movement is to make real, for the majority of Aryans, the goodness, the nobility, the hopes and aspirations which the majority of people hold in their hearts. Whatever our enemies may say - whatever their propaganda may express - this is the simple truth about National-Socialism which they, for their own evil ends, are trying so hard, so brutally and so hatefully to suppress.



Why preserving race is the human thing to do

By David Myatt

Human races exist: this is the truth which our reason and our observation of the human species reveals. [See Why Race Exists.] The human races are the result of hundreds of thousands of years of natural evolution: that is, they are the product of Nature, and express how Nature has so far worked on this planet which is presently our home.

Nature has worked to produce diversity and difference. Nature has also worked to produce our consciousness: our ability to reason, and to know that we exist, as individuals. We are now, as a result of this evolution, in a position to affect Nature: to alter the natural balance. That is, what we do now, or do not do, will affect Nature, and our fellow human beings, forever.

We all, as human beings, have a choice: we can either (through inaction or otherwise) work to undermine and destroy the diversity and difference which Nature has produced, or we can consciously decide to act on the understanding, the knowledge, we have about Nature and race, and so work to preserve, extend and further evolve our human races, our human diversity and difference.

In many ways, some race-mixing occurs naturally as a result of emotion, or sentiment, or sexual desire, but the opposite also occurs naturally: the desire to prefer our own kind, to protect our own kind, to live among our own kind, to be wary of those who are racially different from us. Some types of people - often but not always sub-races - decline in numbers over long periods of time and eventually become extinct. This has happened, in living memory, to several distinct tribes in parts of Asia and Africa and elsewhere, and while such extinctions, from whatever reason or reasons, are as natural for our own human species as for the other species of life on this planet, they are not now inevitable because we can consciously decide to prevent such extinctions, just as we can consciously decide not to continue to ravish the Earth, and not to continue to destroy Nature out of greed.

We can decide to do such things because we have been gifted by Nature with another ability: the ability to consciously change ourselves; the ability to be self-disciplined and to restrain our feelings, our emotions, our sentiment, our greed, our instincts. Other life on this planet does not have this ability, and it is this ability of self-control, of using reason and logic to determine our actions, our behaviour, which is the true mark of our humanity.

We are now at a crucial point in our evolution, in our development, due to our human abilities of reason and self-control, of being able to change ourselves, and others. We can learn and strive to do what enables our evolution, in harmony with Nature, or we can strive to undo what Nature has done, and harm Nature and the other species of life on this planet.

In effect, Nature has presented us with the choice of becoming, and acting like, adults - mature human beings - or staying, and acting like, children who have yet to learn self-control and who prefer indulgence to learning and reason.

To learn to control ourselves, to reason, to seek to understand this world through reason and logic, and then to act on the basis of that understanding, is what makes us human. Reason informs us that we can continue to ravish this planet, and continue to exploit and slaughter other life, and drive other species to extinction. Reason also informs us that we have the ability not to do these things: we can restrain our greed, our emotions, our lust for luxuries and possessions. In short, we can grow up, if we wish to, if we have the will to do so.

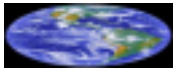
Reason informs us that we can promote and encourage race-mixing and so undermine and destroy diversity and difference. Reason also informs us that we can promote and encourage racial separation and racial development, and so aid diversity and difference. Reason informs us that we can continue to ravish this planet, and continue to exploit other life, and drive other species to extinction.

The choices are ours, and we have this choice because we are human: because we can decide to restrain our arrogance, our hubris, our greed, our emotions. We can decide to either aid Nature, to work in harmony with Nature, or we can decide to fight Nature and continue our quest to dominate and exploit Nature, and all other life.

We should ask ourselves the question: what would this planet be like if we were all basically the same, and all lived in basically the same way (in vast urban sprawls)? What would this world be like if we continued to drive other species to extinction, and continued to exploit this planet out of greed?

Reason informs us that the natural, human, thing to do is to recognize and celebrate our difference and diversity, and do this in a human - that is, an honourable - way. Reason also informs us that the natural, the human, thing to do is to respect Nature, and all life, and seek to work in harmony with Nature.

Reason informs us that the unnatural thing to do - the childish thing to do - is to undermine and destroy the diversity and difference of not only our own human species but all other species with which we share this small planet orbiting an ordinary star on the edge of an ordinary Galaxy in what is a vast Cosmos containing hundreds of millions of such Galaxies of millions upon millions of stars.



The Roots of Racial Awareness

Denouncing Liberal Myths About Racial Nationalism

By David Myatt

Recently, I was sent a copy of an article that appeared in a national newspaper here in the UK following the racially-motivated riots in Oldham. The article - typical of the many which were written about the racial problems in Oldham and elsewhere - spews out all the old liberal-Marxist myths and prejudices against racial nationalism and racial nationalist organizations.

For instance, in respect of those who join such organizations: "*Tribal hostility is rooted in fear and insecurity. Racial extremism recruits the poor, the uneducated and hopeless...*" And: "*It's the people who have the least emotional resilience, and who therefore feel most insecure, who are most likely to be receptive to racist extremism...*"

Furthermore, there is, of course, the continued use of the modern sociological words "*racist*" and "*racism*" with the author of the article seeking to find "*the roots of this white racism...*"

These liberal-Marxist myths and irrational prejudices were much in evidence a year ago following the trial of National-Socialist Movement member David Copeland who, tired of the multi-racial society, sought in his own way to do something about it by planting bombs in London which killed three people and injured scores of others.

Thus, David Copeland was described as an insecure, unstable, individual, who was easily influenced. (See, for example, the book *Mr Evil: The Secret Life of Racist Bomber David Copeland*.)

What the newspaper article mentioned above and the book about David Copeland show is an arrogant prejudice: a bias, a preconceived (and irrational) opinion against racial nationalism, and those who uphold it, be they nationalists or National-Socialists. This arrogant, irrational, prejudice is rife among journalists, politicians, Police Officers and those charged with making and administering "the law". And it is this irrational prejudice which is largely responsible for the society we have today.

Correctly understood, racial nationalism - the desire to create and live in an ethnic homeland or nation among one's own kith and kin according to the laws and customs of one's ancestral culture - is a more natural, more harmonious, more healthy way of life than the drug-infested, crime-ridden, multi-racial society which we are forced to live in today. And *forced to live in* because the Government of the day, all the Governments of the past five decades, and all the main political Parties, have made and enforce tyrannical laws to create a particular type of society.

All these tyrannical laws - and the society and Institutions of today - are based upon liberal-Marxist-sociological myths and prejudices regarding racial nationalism: the myth of tribal hostility; the myth of lack of intelligence and lack of education; the myth of insecurity; and the myth of racism.

The Myth of Tribal Hostility:

The root of racial nationalism is tribal awareness. Tribal awareness - or more correctly, ethnic, or folk, awareness - arises from a sense of belonging; from identifying with a certain local area (smaller than the modern nation of Britain) and identifying with the people who inhabit that area, who all share a common racial ancestry and a common culture. It could be said that a tribal or folk community is a community of blood relatives and relations.

In a very real sense, there is a natural feeling of belonging in such a community. This feeling of belonging has its roots in a wordless, often numinous, appreciation of Nature born from living and working for year upon year in one area. Thus does the place of one's dwelling become understood as the home of one's ancestors. There is a continuity, often going back centuries or more.

This belonging is strengthened by a mutual overcoming of difficulties and problems: of natural disasters; poor harvests; perhaps a clanning together to defend the land from invaders. In particular, it is strengthened by hard toil, by working on the land, or by one's own hands, year after year, decade after

decade, with this toil being shared among a community and among a collection of communities.

I myself know and have felt this sense of belonging. Over three decades ago, I wandered over the land of my ancestors: the land which for well over a thousand years had been the home of the people with whom I share a common racial ancestry, a common ethnic culture: Angles, Saxons, Vikings, Celts. All these were North European tribes, and all had, before the introduction of Christianity, a common world-outlook, evident for example in the Norse Sagas, the story of Beowulf, the Welsh legends, and in the type of law which governed the communities of these people.

I remember walking along a dusty road in Yorkshire one warm and sunny day in Spring, stopping briefly to rest on a village green before partaking of a pint of ale in the village pub. I remember the friendly conversations with the people, there, and the feeling of though being a wandering, young, stranger, of still belonging to their world, their way of life. I remember a hot evening one Summer while near the Essex coast and on my way to Suffolk, falling asleep in a field not far from the sea having drunk rather a lot of cider, and being found in the morning - unable for a moment to remember where I was - by farmworkers one of whom gave me some tea made from water boiled in a Kelly kettle.

I remember walking one windy, rain-swept Autumn day along a lane among the hills of Northumberland where a dog was chained on a long chain by the side of the road, miles from any human habitation, with only a kennel for shelter, and, miles of walking later, meeting a farmer, and spending a pleasant hour or so talking as the clouds fastly skudded past to break and reveal a brief but still warm sun.

I remember the beauty of a woman's face - her smile, her scent - as she opened the door I had knocked upon one cold and snowy winter's evening to ask for water. I remember the warmth of the house that seeped out to me standing there in my father's old but still perfectly warm Greatcoat. I remember her kindness, the noise of her young children, playing inside, and how the woman's face, her scent, haunted me for hours afterwards until I fell asleep, huddled up against the cold.

I remember the many people of many ages, many occupations - men and women, old and young - who gave me lifts in their cars, vans and lorries as I hitched along the roads and lanes of my land. I remember listening to their views, their stories, their dreams - and sometimes their problems.

I remember many things... Mostly good. But most of all I remember feeling a common, unspoken, bond with the people, the very land itself. Not a romantic, unreal, type of thing: but something tangible and true, as if most of the people I met were distant cousins, or relatives, or forgotten school-boy friends; as if I myself was grown from the very land, from the hills of Northumberland, from the fertile fields of Essex, from the oak trees that bordered a high stream in Derbyshire, from the very rocks of a crag in Yorkshire. Often, with people, there was no need for words; or for too many words. I, we, understood with a look, a gesture, a smile.

This sense of belonging - drawn from the land and the people - creates, or can create, a real harmony: a harmony based upon the community way of living which once existed in this and other North European nations, and which made those nations decent civilized places to live.

What is particularly important, is that this sense of belonging can create an entirely new type of society where there is a harmonious, healthy, natural, civilized, way of life. And it is such a new type of ethnic, or folk, society which racial nationalists seek to create.

Quite naturally, this folk awareness, this tribal awareness, implies and means a determination to keep one's identity, one's culture, one's homeland, one's roots. Its implies and means that we place our own culture, our own homeland, our own people first; that we are proud of our land, our culture, our traditions, our people. That we do not want to see them destroyed.

But these things are being, and have been destroyed, by our modern multi-racial societies. Britain is not the place it was, only thirty years ago. Already North Europeans are a minority in the city of Birmingham, as they will be a minority in the rest of Britain in less than a hundred years time. Our culture, our way of life, our land, our identity and even our people are being destroyed.

Such things as an ethnic society are natural, and healthy. Why should we *have* to live in a multi-racial society? What should we who are of North European descent *have* to accept more and more immigrants into what once were our own homelands? Why cannot we have our own society, our own homeland, for our people? Those who have settled here, and who continue to settle here, still have their own homelands, inhabited almost exclusively by their own people and home to their own culture, but we North Europeans, we Aryans, are not allowed to have a land of our own, a culture of our own, political organizations of our own.

What we Aryans are being asked -and indeed told - to do is utterly unnatural. We are being asked to devote ourselves to the interests of other races, other cultures, and to ignore the interests of our own race, our own culture. This is similar to asking a man to forsake his own children and love the children of his neighbours, since to do otherwise would be "*tribal hostility*" and "*racial extremism*" and of course "*racial prejudice*". And thanks to over fifty years of liberal-Marxist-sociological indoctrination in Schools, in the Media and elsewhere, we all "know" that racial extremism is based upon fear and insecurity.

In fact, the truth is that an awareness of racial diversity and difference - and desire to preserve and strengthen one's own racial identity and culture through racial nationalism - is based upon a healthy, natural, sense of belonging: and in particular on the *inner strength* which such a sense of belonging provides. (So much for the liberal myth of insecurity.) Often, this inner strength is manifest in that wordless pride which our forebearers knew, and in that stoic defiance of Fate and odds, which lie at the heart of many of our ancestral legends, stories, and songs.

But, thanks to the liberal-Marxist-sociological prejudices of our time, things have gone so far in our multi-racial societies that hardly any Aryan, any White person, knows what their own Aryan culture is: for our ancestral legends, stories, sagas and songs are hardly ever taught, recalled and sung.

The Myths of Lack of Intelligence and Lack of Education:

Quite often, the people who put forward, who espouse, these particular myths are simply prejudiced against what used to be called "the working class".

It is a fact that many ordinary working-class people are involved in, or support, racial nationalist organizations. It is also a fact that some of these people have few if any so-called "academic qualifications". But this does not make such people un-intelligent, or un-educated in the correct sense of the term (to educate: to train morally and mentally).

To say or believe otherwise is not only wrong, it is also patronizing, hypocritical and prejudiced, especially when voiced by some so-called Marxist, Labourite or crypto-Marxist.

I remember, several decades ago, reading a statement in a newspaper by some student-age "anti-nazi" regarding me and a racial nationalist organization I myself was involved with. This person was, on his own admission, involved with some Marxist organization or other, and yet he maintained that most of the young people involved in the racial nationalist organization were just "thick apprentice types": that is, he considered them un-educated, working-class lads. He himself, of course, though a Marxist (and thus in theory a supporter of "the workers") was middle-class and had never done a day of manual labour in his life.

Has the Journalist who wrote the newspaper article I was sent ever spent any time with ordinary working-class people (some of whom might just belong to or support a racial nationalist organization)? Has this person - and the many, many similar persons - ever done any hard manual work? Ever worked for months at a time with such people?

I myself have worked on farms, in factories, on building sites, and I know from my own personal experience that many ordinary working-class people can solve practical (and not so practical) problems that would fox some with "academic qualifications". I also know from practical experience the real comradeship which develops when you do hard manual work with the same so-called "uneducated" working-class people day after day, month after month, year after year. There really is a firm, understated, never talked about, bond of friendship formed from sharing hard manual work, which I also know is very different from the kind of relationship which forms when one works in an office or does some kind of non-manual work.

Sadly, not only if this kind of work dying out, but so are the people who do it and the communities where they live: replaced as they have been and are being by denizens of the consumer-social-worker society. In many ways it is correct to say that the manual workers, the toilers - those who worked with their hands - formed the essence, the very foundation, of our nation, expressing as they did in their very being the

values, the hopes, which created this nation and which maintained it for so long. These were the men - and the women - with a spirit as stout as oak; these were the men, and the women, as generous and giving, as the fertile lands of Essex, Suffolk and Kent; these were the men, and the women, as enduring as the hard rock of the Malvern and the Mendip hills.

So it no wonder than many of them still, in their hearts, their soul, their being, identify with a racial nationalist organization which seeks to express the very essence, the spirit, the being, of the land and culture of their ancestors who toiled, suffered and in many caused gave up their lives for the sake of England, Wales, Scotland and Ireland.

Uneducated? Lacking in intelligence? A description certainly of the prejudiced and often hypocritical liberals and Marxists.

The Myth of Racism:

The terms "racism" and "racist" are recent inventions. Racism itself is a modern abstract idea, a modern theory, invented by Marxist social engineers and used by those social engineers, and those who aid and support them and their social engineering, to mentally condition people and so enable those social engineers to construct the modern tyrannical, dishonourable, usury-driven, "politically-correct" crypto-Marxist multi-racial societies we have today.

The truth is that the nations of the West have been turned into "politically-correct" societies because of the political and social ideas invented by these people and propagated for over seventy years by them and their Marxist, their crypto-Marxist, and their liberal helpers. These societies are

Marxist in all but outward name. In fact, there has been the introduction of Marxism by stealth, by deceit, by social engineering.

For the reality is that Marxism is not fundamentally about opposing so-called capitalism: it is about creating a mechanistic, soulless, tyrannical

multi-racial society governed by and upholding abstract materialistic values and ideas where The State has supreme authority and where such

Aryan ideals as personal honour and duty to the folk are at best rejected and at worst unknown.

Whenever we hear or see the words racism and racist we are hearing and seeing crypto-Marxist social engineering at work. The ideas of the sociological theory of so-called racism, and the term racist, are a means of social control: a means to tame, to control, to subvert, to dominate.

In a modern State like Britain, the Police and the Security Service, MI5, are used to enforce the tyrannical, politically-correct, crypto-Marxist *status quo*: seeking out, and tracking down, people who are suspected of being "racist" and indulging in all kinds of covert surveillance in an effort to enforce the multitude of tyrannical laws which have been introduced. To enforce such a political tyranny, the Police have been given more and more powers just as more and more laws restricting what we can say or do have been introduced. Indeed, "fighting racism" has become a priority for the Police and the Government of the day: by which they mean fighting anyone who opposes the politically-correct multi-racial status quo and especially those, like racial nationalists, who seek to create an ethnic homeland for their people.

What is "racism?" It is any opposition by Aryans ("Whites") to social and political policies of racial preference for non-Aryans ("non-Whites"). It is any preference by Aryans for their own people and culture. It is any resistance by Aryans to becoming a minority race in what once were their own nations. It is any defiance: any unwillingness to let non-Aryans insult you and your people. It is any unwillingness to let more and more non-Aryans crowd into what is already a vastly overcrowded nation. It is, in brief, any of the healthy and natural aspirations of a people that have created and maintained folk societies and nations since recorded history began.

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The revelation of the cosmic being

An Introduction to Warrior Culture

By David Myatt

Introduction: Nature and the Cosmos

The warrior Way of Life of our ancestors - and thus the still living culture based upon it - is essentially pagan. That is, there is an acceptance of, and a respect for, Nature and an understanding that we ourselves are connected to, and depend upon, Nature.

This acceptance of Nature is an awareness of how we, as individuals, are subject to Nature - to the forces inherent in Nature. That is, that Nature is far more powerful than us, as individuals, and as a community. This is also an awareness of Destiny, of Fate - of the fact that while we may have, or believe we have, control over certain things, our ultimate fate is in the hands of Nature herself, who determines when and how we die.

In olden times, Nature herself was often personified in terms of gods, and goddesses. That is, we apprehended Nature in terms of ourselves - in terms of individual beings with names, a history and a distinct personality. However, this type of apprehension is no longer necessary nor valid since we have developed, over the last few thousand years, the faculty of pure reason and can understand Nature, ourselves and the cosmos beyond Nature, in a natural manner without such intermediate forms. That is, we can now apprehend Nature as Nature is. Hitherto, we projected human-type forms onto Nature in an effort to comprehend Nature as we did not possess much of an understanding of the cosmos beyond Nature and how Nature is but part of this cosmos.

Thus, we no longer believe there is a mighty god named Thor, nor a goddess called Diana, who live, as distinct individual entities, in a different realm and who have a personality and a personal history. Instead, we view Nature as a whole - as an entity which is and which becomes manifest, incarnate, in all living things, all of which have their own nature, their own destiny or fate. In the descriptive sense, our apprehension no longer relies on names. Instead, it is built upon pure reason itself; it is organic and beyond us, as humans with our finite individuality and our finite personalities.

This does not lessen the awe, the wonder, the respect for Nature - rather, it increases it because we are aware of the wider perspective, of how we are but part of a living, changing, evolving organic whole whose well-being, whose future, depends on us - on what we do, or do not do. For we are aware now of not only our personal duties, but also our supra-personal responsibilities toward Nature. If we harm Nature we are in effect only harming ourselves - undermining and possibly destroying our very future and the future of our descendants.

This wider perspective also involves an awareness of how Nature herself is but part of the Being of the cosmos and how culture - each distinct Way of Life with its own ethos - is an expression, a manifestation of Nature here on this Earth. Every culture is Nature herself made manifest - Nature incarnate in human form, in the individuals of a particular community. Similarly, Nature is the cosmos made manifest - an incarnation, on this planet we call Earth, of the biological, or organic, imperative of the cosmos: an expression of the very life of the cosmos as it strives to exist and evolve. When there is a conscious - that is, rational - awareness, a knowledge, of these relationships between the cosmos, Nature, culture, community and individuals, then there is an understanding of life itself.

The naming of the old pagan religions of our own culture, with gods and goddesses, was a necessary step toward this new knowledge and understanding. We who are of that warrior culture - who accept the Way of Life of the warrior - have, thanks to the awareness which such naming brought, been able to develop it into this new knowledge and new understanding of the relationship between Nature and the cosmos itself. The perspective of our ancestors was the perspective of this world - ours is also of this world, in the same way as theirs, but now extends to the very cosmos itself.

Furthermore, we ourselves are the Being of the cosmos made manifest in a special way. A simplistic (and somewhat inaccurate) analogy would be to consider Nature, and all of her creations, as containing the 'heart' or spirit of this Being, and we ourselves, as human beings, as possessing a part of the mind or consciousness of this Being. We are the consciousness of this Being because we are - or rather, should

be - rational, civilized beings who value order: who strive by means of reason and honour to bring order from chaos.

The laws or processes of Nature - and the reasoned insight we possess as thinking beings - are the means whereby this Being can be understood. In a fundamental sense, this Being is the order of Nature, and the order which we, because of our evolution, have brought to our world as thinking, honourable, ethical, beings. *Culture* is one of the means whereby this Being is made manifest, for culture is how we have evolved to be who we are; it is how this Being has made us what we are; it is part of our humanity, an expression of Nature striving to produce diversity. In the personal sense, the ideal of *honour* and the pursuit of reason are how this Being functions or exists in us - how it makes more order from chaos, more *life* from chaos. Reason and honour - and the quest for knowledge and excellence which are a part of these - may be said to be an expression of the very life of this cosmic Being, and thus an expression of the evolution of Nature which is a part of this Being.

Our purpose, as individuals and as a species, is to continue to evolve, as distinct cultures, by pursuing or striving for excellence for ourselves and for our community - for thus we appropriate and understand more and more of the cosmic Being and bring a reasoned order to chaos.

This creation of 'reasoned order' is civilization. Our ultimate purpose, and ultimate Destiny, lies in bringing order to the cosmos itself - in exploring, discovering, colonizing and thus appropriating to our consciousness, the vastness of the cosmos. For by doing this - by creating galactic and supra-galactic civilizations - we are doing the will of the cosmic Being. What is evolutionary, honourable and ordered, enhances this Being and thus we ourselves, who are part of this Being. What is anti-evolutionary, dishonourable and chaotic, undermines and harms this Being and thus undermines and ultimately harms us, as a species. Thus if we aid this Being - if we aid Nature and the process of evolutionary change toward higher forms, higher existence - then we ourselves, as individuals and collectively as a culture, will benefit and prosper. If we do not aid this Being, then we ourselves, our folk and our descendants, will inevitably suffer.

Wisdom is understanding or knowing that our own good fortune, that of our descendants and that of our community, depends on aiding this Being, and in understanding or knowing that misfortune, for ourselves and/or our descendants and our community, will arise from not aiding this Being. This is the essence of the pagan understanding of our ancestors which they have bequeathed to us. This is the essence of the ancient wisdom about hubris, about it being unwise to overstep the mark because such hubris invited retribution from the gods, as Aeschylus and Sophocles so well described.

Expressed simply - by aiding this Being, we create a future for ourselves, our own culture and our human species; by not aiding this Being, we deprive ourselves, our culture and our species of a future.

The Way of the Warrior

This cosmic understanding and awareness forms the essence of the Way of the Warrior, a Way bequeathed to us by our pagan ancestors.

The Way of the Warrior is basically an acceptance of our own role 'in the cosmic scheme of things'; an understanding of how we can fulfil our purpose in life and aid Nature and thus the cosmic Being. It is a knowledge or insight of this Being itself - of how it is beyond us, as individuals, how it exists and lives and how it can be harmed.

This knowledge and understanding brings a respect for this Being, and particularly for Nature as the most immediate emanation of this Being, and while this respect can border on reverence, it is a warrior reverence. This warrior reverence is very different from the reverence of other beliefs, of other 'world-views', philosophies of living or religions. It can be likened to the great respect a warrior feels toward a true hero - toward another warrior who merits great respect because he has done unsurpassed deeds of glory, valour and honour.

A warrior understands that there is not and cannot be any 'rituals' or any so-called magick which can appropriate, presence or summon forth the 'power' of this Being. There is not and cannot be any prayer to this Being as there is not and cannot be any meek humbled reverence before this Being with ourselves cast as 'sinners'. Similarly, this Being does not 'know' everything in the sense that a monotheistic God is supposed to 'know' everything. These things are not and can never be because this Being is not separate from us, as a living entity, anthropomorphic or otherwise, which exists by itself in some 'heaven' or wherever. For we *are* this Being, and this Being is us, in a way which we cannot, as yet, fully conceptualize but can experience or feel.

Moreover, this Being cannot do 'miracles' which contradict the natural order because this Being *is* the natural order; this Being is Nature and the patterns and order which govern, or control, the cosmos. In a very important sense, the Way of the Warrior expresses all the wisdom which we have attained over thousands of years because we are thinking beings who through a striving for excellence, an awareness of hubris and an acceptance of honour, have continued to evolve. This Way also expresses in a profoundly spiritual and practical way, what is necessary for us to continue to evolve toward and into higher beings. As such it is crucial to our survival as a thinking species.

Warrior Destiny

Warriors have a special Destiny - that is, certain duties and responsibilities to fulfil. These duties and responsibilities - this warrior Destiny - expresses the nature of the warrior, and a warrior is someone who accepts these duties and responsibilities and strives to fulfil them. The warrior Way of Life is a means whereby these duties and responsibilities can be fulfilled.

Basically, by living in a warrior way - by accepting and striving to fulfil this warrior Destiny - a warrior is undertaking the will of Nature, and thus the will of the cosmic Being. For one of the foremost duties of a warrior is to uphold honour - to be an example of honour in the world and to strive to create a society where honour is an ideal to be aspired to. Honour itself is one of the fundamental means whereby Nature - and thus the cosmos - evolves: a means whereby more order, more life, more noble vitality, is created. Thus does a warrior strive to live in a civilized way - according to a Code of Honour - and thus do they strive, and if necessary die, to create civilizations and the Empires which arise when civilizations flourish and expand. Civilization itself may be defined as a society which upholds the warrior Way of Life, and thus the warrior ethos - and which values and upholds reason, which actively seeks knowledge, and makes exploration a goal. A civilization is a society which actively seeks new challenges: it is dynamic, vital, alive, imbued with a particular ethos. Every civilization which has ever existed on Earth has been produced by a particular warrior culture, and that civilization enshrined or embodied the ethos of that particular warrior culture.

The Destiny of the warrior is to uphold and be an example of honour and nobility, to explore, discover, and bring order to chaos. In terms of the present and the immediate future, this means striving to create a warrior society where warrior culture and the warrior way of life can exist again - where warriors can live in freedom according to warrior customs. It means the creation of a new civilization, here on this Earth - and then the continuation of the exploration we have almost forgotten. This in itself means building the foundations for a *Galactic* civilization by exploring and conquering that final frontier which is Outer Space. *To fulfil our purpose, our Destiny as warriors, we need to continue with the upward work of Nature by creating new civilizations - by exploring new worlds and creating new Empires.* Only by doing these things can we aid the cosmic Being and thus the natural order which this Being is. In a fundamental sense, warriors are the eyes, and the consciousness of this Being - the means whereby this Being can create more order and become more aware. Each warrior is this Being made manifest in a special way, and it is the duty of every warrior to live in such a way that this manifestation is preserved, honoured *and extended*. The pursuit of honour and excellence, by warriors and a warrior society, is the means whereby this Being can be honoured and extended.

No Civilized Society Exists Today

The Way of the Warrior is a means whereby we can create a civilized society, here on this planet, dedicated to continuing the upward work of Nature. The reality of the present is that there exists on this planet no true civilized society. *A civilized society is a society where honour is upheld as the ideal - and all the laws of such a civilized society are based upon a personal Code of Honour and the fairness of the noble warrior.*

Laws based upon honour means the acceptance of the right to trial by combat; laws based upon honour means that duelling with deadly weapons is accepted as a means of settling disputes. For only these allow a free, and honourable, man to defend their honour in an honourable way. Judged by this standard it is easy to see that no civilized society exists on this planet today, just as it is easy to see why most modern societies are unjust, ignoble and repressive, whether or not they are described as 'democratic'. These societies are unjust, ignoble and repressive because they take away the freedom of an individual to defend their own honour - for it is this freedom which is the only true freedom.

The truth of our modern times is that the State and its officials are all-powerful - before the Laws of these modern States the individual is powerless, and all these modern laws and all the Institutions which aid

and abet such laws, such as the Police and the Courts, exist to suppress and make illegal the basic right of an individual to defend their own honour by trial by combat or through a duel.

True justice is the justice of the fair, noble individuals who uphold honour. So-called modern justice is based upon abstract laws made by politicians for a political or social purpose.

In order for true freedom to be returned and a new civilized society created, there has to be a spiritual revolution, a return to warrior values and warrior ideals. Warrior culture has to be championed and upheld.

Positive and Negative Change

Everything which exists, is either evolutionary, or anti-evolutionary, or has the potential to be so. Evolution is a change toward increased order. What is anti-evolutionary is a change toward disorder or chaos.

Evolution may be considered to be positive, and anti-evolution, negative, and while evolution and thus order is beneficial to us, as beings who exist on this planet in our particular solar system, it cannot exist without what we describe as its opposite. Order arises out of chaos, and it returns to chaos in a natural way, just as our own individual life of order returns to the chaos that is death.

However, it has to be understood that in the cosmic sense there is no division - one is necessary for the other; one creates the other, or makes the change of the other possible. There is a fundamental dialectic involved in this process - order arises; this order declines over time with the intrusion of chaos; and from this decline, further order, further life, arises.

Our warrior culture has a particular concept of the cosmic Being - it understands Nature, and the cosmos itself, as a type of Being, something which is alive; which has existence, and which creates, or causes, or gives birth to, other beings, such as ourselves.

The cosmic Being is a striving to create and maintain order from the natural chaos which exists and which would exist without this cosmic Being. The order or life which exists in our physical universe, and in particular on our planet in the form of Nature, is an expression of the very life of this cosmic Being. We ourselves are this Being made manifest in our particular physical form, and we have evolved because of this cosmic Being. Over vast aeonic spans of time we have evolved consciousness and nobility - or rather, the emanation of Being which is Nature has striven to endow us with these gifts.

Our consciousness is a means to maintain and increase order and thus intervene in the natural, unconscious, process of the dialectic of change. Consciousness gives us the ability to *enhance* order, and thus continue with the work of the cosmic Being. Fundamentally, civilization and culture, express order - they expresses a higher form of existence.

We are inextricably bound with this cosmic Being; we *are* this Being, and we can either aid this Being, or harm it. The vitality, or essence, of this Being is the creative force, or energy, which produces order and which thus causes evolution. The existence, the health, the future change of this Being depends to some extent on us because we are the very eyes, the very consciousness of this Being. We are also its soul - we express the desire of this Being to continue with evolution; we are the desire of this Being to improve ourselves, to expand outwards into the universe and explore and discover and so increase the knowledge of this Being, bringing order to chaos.

We represent - or rather we should represent - order. Our unique Destiny as beings is to create order from chaos; to be honourable, creative, inventive, discovering, reasoned, evolving beings. Furthermore, of our own species, we who are warriors by nature and culture have special duties and responsibilities which others do not have. We have an awareness of the cosmic Being, of our relation to Nature, and an awareness of our destiny, as warriors. As outlined above, this Destiny is to uphold honour, to strive for excellence and so bring order to the cosmos itself.

Warrior culture, the warrior Way of Life, has evolved, or been created by Nature, to do this. However, to create order, there must be struggle - a striving - for otherwise the natural entropy of chaos will bring about the decline of order and its ultimate destruction. **Warriors are the means whereby the natural upward process of evolution is maintained.** Without warriors, there would be decline and eventually a *total* destruction, from which a new order could not possibly arise. There would be only and forever chaos.

Thus, while evolution and order arise from chaos, and change and decline follow from this order, with often a new, higher, order arising because of this decline - this renewed intervention of chaos - were every form of this order to be destroyed, were what produces that order to be destroyed, there would be no future order, only permanent chaos. Hence, while chaos is natural and indeed necessary, it is also necessary and indeed vital for order to continue.

For example, it is natural and indeed necessary for warriors to fight and die to create order - a particular civilization - only for this particular civilization to decline and be destroyed over time. However, this decline and destruction re-vitalizes, creating opportunity for more order; more vigorous change. But if there were no warriors, no warrior culture, such future order would be impossible, and chaos would finally and forever triumph because what could create order from that chaos - warriors with their heroism, their valour, their honour - would have been destroyed.

In a profound way, we as warriors - as a warrior culture - can make future evolution possible; we can keep the cosmic Being alive and so keep alive the possibility of future order. This requires us to quest for excellence, to struggle for order; to fight against chaos. It requires us to fight, and if necessary sacrifice ourselves so that our way of live, our ideals, survive. This is our great responsibility - our fate, which all true warriors understand and valiantly accept.

The Values of and Ideals of Civilization

For us as human beings, what increases or enhances order are individual *character* and *ideals*. Character means an individual will being channelled by a noble instinct or a noble ideal, and the most fundamental means whereby order is enhanced in individuals is *honour*. Civilization - or order on a large scale - itself derives from honour; it is honour made manifest in a practical way; it is the creation of a society based on the noble ideals deriving from honour.

What is good is what is honourable; what is bad is what is dis-honourable. What is honourable creates or enhances order and evolution; what is bad undermines or destroys order and evolution.

In the abstract sense, what is 'true' and real is what is observed, or what is established by observation; what is known or discovered by reasoned observation. In the personal sense, what is 'true' is what is honourable; what is false is what is dis-honourable. Thus it is honourable to be truthful and honest; dis-honourable to be dishonest and lie.

By being honourable, by upholding noble ideals such as duty and loyalty, and by striving for excellence, an individual enhances the vitality, the life, of the cosmic Being itself - they uphold order, and participate in the evolution of the cosmos. Thus they are fulfilling that which they were born, or created, for. By being dishonourable and by ignoring duty and loyalty, a person is actively undermining order, and causing chaos - they are harming the cosmos itself.

The Question of God

The term 'Cosmic Being' accurately describes and names the cosmic Being. This supreme Being is manifest in the creations which exist on this planet of ours - in Nature, and in we ourselves. It is also *potentially* manifest in the cosmos - it exists, as yet without consciousness, in the stars of our galaxy and other galaxies; in the planets around some of those stars and in the creations which exist on some of those planets.

This Being cannot be fully comprehended by us, at this stage in our evolution. Perhaps one day we will have evolved sufficiently to be able to fully conceptualize it. At present, it can be experienced or felt in one or more of its manifestations. It is manifest in the living pulse of life - it *is* this pulse, this energy of existence which causes change and thus brings evolution and order from chaos. It is manifest in the *numinous*, the beautiful; in what is excellent, and what reveals or makes known the unknown - knowledge and discovery themselves. For all such things are this striving for order made manifest.

Because of this, what exists naturally - and what comes into existence through a conscious striving for what is numinous, beautiful, and excellent - may be said to be divine: that is, of the essence of this Being. Thus by reverencing, upholding and enjoying the physical creations of Nature, we are upholding and partaking of this cosmic Being. There is no division between the 'physical world' and the spiritual world, as in other ways of living like Buddhism and Christianity, with the physical often regarded as sinful and a hindrance to the attainment of spiritual progress. Such ways of living have only an incomplete concept of the cosmic Being, possessing no genuine understanding of the divine, as is so evident in their complete disregard of the spiritual importance of culture, in their disregard of the noble values like personal honour and in their disregard of *reason and discovery* as a means whereby the cosmic Being can create more order, more life, from chaos.

Most other ways of living are earth-bound; that is, they do not seek to fulfil a Destiny among the stars, bringing more life, more consciousness. We human beings have been given a unique mission by this, our cosmic Being. This mission is the imperative of our life itself - an expression of the being of Nature and

the Being of the cosmos - of how the cosmos itself lives, and works, through Nature, and through and in we ourselves as evolving, rational, honourable, human beings.

This mission is to create a Golden Age here on this planet, so continuing the work of creation, and then, using this as the necessary foundation, take ourselves out into the cosmos itself. *We are the means whereby the cosmos can evolve - for we, as conscious, rational, civilizing, beings striving for excellence, are the means whereby the cosmic Being lives.* By creating order here, in terms of civilization, and by taking ourselves out among the stars, we create a type of life that did not exist. We are, when we do these things, the growth of the cosmic Being itself.

The Nine Fundamental Principles of Warrior Culture

- 1) In everything that you do or undertake, strive for excellence.
- 2) Do your duty by placing the welfare and well-being of your community and your culture before your own self-interest, and seek to preserve and extend your culture by marrying those who uphold your warrior culture.
- 3) Uphold the noble ideal of honour in your own personal life, and strive to live, and die, in an honourable way.
- 4) Strive to uphold the noble, human, ideals of fairness and courtesy by being fair and courteous toward others, regardless of their culture, and strive to treat animals in a humane way.
- 5) Be loyal to those you have sworn loyalty to, if necessary unto death. Your word, once given, should not be broken since to break your word is a dishonourable act.
- 6) Be intolerant of what is harmful and unhealthy to, and what endangers, your culture and way of life, and what is detrimental to the other creations of the cosmos.
- 7) Respect Nature and be respectful toward what reveals or expresses the cosmic Being.
- 8) Always be ready, willing and physically fit enough to defend yourself and your family - and thus your own personal honour - and always carry a defensive weapon to enable your honour to be saved.
- 9) Seek always to make the world a better, a more noble, place by striving to make others aware of the noble ideals of honour, loyalty and duty.



The Way Of Honour - Aryan Justice

By David Myatt

The Aryan Way:

Justice depends on, and exists in, individuals who are noble by nature and who thus uphold and strive to live by a Code of Honour, with disputes being private affairs between individuals.

The Aryan way is for individuals to be free, and independent, and to not allow anyone to restrain them, or lord it over them, or exercise any authority whatsoever over them unless they have accepted such restriction or such authority of their own free will. The Aryan way is for an individual to accept only the authority of someone that Aryan knows personally and respects, and to whom that Aryan has given a personal pledge of loyalty.

Otherwise, their honour demands that they fight for their freedom and physically defend themselves if someone tries to restrain them or lord it over them or exercise authority over them. Furthermore, honour gives them the right to injure and if necessary kill anyone who tries to restrain them, who tries to subdue them in any way such as trying to exercise authority over them, or who tries to take away the freedom of an Aryan to act in such an honourable way.

The Aryan way is to respect the right of other people to act and behave in such a way.

The Aryan way is for any disputes, for any complaints, to be settled personally between the two people involved who meet face to face. If honour demands it, the dispute can and in some cases must be settled through a duel or via a personal combat between those involved. The Aryan way is for such disputes and such complaints to be a personal matter, with the Aryan not accepting the word of anyone else in such matters.

Thus, the whole basis of the Aryan way of Justice - and thus the basis for the Aryan way of life itself - is this fierce independence, this upholding of personal freedom and honour, this giving of personal oaths of allegiance, and this respect for the right of others to do the same.

Personal honour and the free giving of allegiance are the basis of true freedom, just as a free society is a society which accepts personal honour and which not only allows people to freely choose their allegiance but also gives and freely allows them an opportunity to leave that society, and the lands ruled by the government of that society, and so be exiled or outlawed, should they choose not to give their personal pledge of allegiance to those in authority in that society.

Anything else is tyranny: a negation of freedom.

A Personal Example:

Recently, I was arrested by the Police after a complaint from a so-called "member of the public" about something which I was alleged to have written. This complaint was in fact made not by an ordinary "member of the public" but by a political enemy: someone who held an official position in an organization opposed to my own political views. Following this complaint, the Police set up a team to investigate the matter and gather "evidence". They obtained a search warrant, came to my home, arrested me, searched the house for seven hours, and took away some of my possessions.

Once the Police investigation began, I was powerless, and completely at the mercy of the State and its Police. The Aryan way would have been for the person who made the complaint to ask me, in person, about the matter, and for us to try and settle things, or come to some agreement. If this person did not like what I had written, or said, he should have asked me to change it, or maybe even ask me to issue a public apology. Failing this, he could personally challenge me to duel.

But of course, this person hides behind "the law" - behind the "authority" of the State. He does not know me, as I do not know him, in person. And he does not have the honour, the decency, to get to know me: to ask me about the allegations he is going to make to the Police. This is unfair; it is cowardly; it is

tyrannical.

The complaint having been made, and the Police having arrived at my home, the Aryan way for me to deal with such an affront against my personal honour when confronted by seven Police officers early one morning, would have been for me to defend myself, and my honour and freedom, by physical force: if necessary using deadly force. For I had not accepted their "authority" to arrest and detain me, as I had not accepted their "authority" to enter my home, search it, take away my property, and later on lock me in a cell in a Police Station. No one had asked me, in an honourable and civilized way, if I accepted such "authority"; if I had given my allegiance, on oath, to the State.

I had given no such allegiance, as I had not personally accepted such "authority". Therefore by everything that is honourable, by everything that is Aryan, these officials - and the State - had no right to do what they did, as they have no right to do what they are doing and will do in pursuing this case against me.

To defend myself in an honourable way was, is and always has been, my desire: my natural instinct. I had given these Police officers no right to do what they did. They did not know me personally, as I did not know them. My natural instinct is to defend my honour, and freedom, my home, my family, by force: but I am not allowed to do this, for were I to do this, I would (as I know from past experience) be subdued by as many Police officers as it would take just as I would be committing a "criminal offence": so-called resisting arrest. In addition, I cannot carry a weapon in order to defend my honour, and cannot even in this country legally obtain a gun to defend my home and my family. And were I to carry a weapon and use it, in my defence, I would be committing yet another so-called "criminal offence".

This is unfair; it is dishonourable; it is un-Aryan. It is tyrannical.

These officials were given their "authority" by the Crown: in reality, by the Government of the day. Thus, they were given the "authority" to arrest me, to enter my home against my wishes, to detain me (using whatever force was necessary), to lock me in a cell, to charge me with some "criminal offence".

Furthermore, this Government gave others to "authority" to prosecute me for some "crime" and yet others the "authority" to judge me and send me to Prison for whatever number of years they decide.

And I am granted, by this Government, only certain specific and very limited "rights". I have a right to remain silent (although this may be held against me). I have a right to legal representation. I have a right to what they call a "fair trial". I even have a right to appeal against their guilty verdict. And that is about all.

Once the process of Police investigation is begun, I am totally and completely at the mercy of the authority of the State, for the State, being tyrannical, makes a presumption that I am subservient: that they have the right to do what they do. The assumption is that since I reside in this country, since I am "British" by nationality, that I have accepted the authority of the State and its Government. But no one has asked me: no one has given me the chance to affirm or deny allegiance to the State. Am I legally bound to obey this State just because I reside in this country?

This presumption of acceptance of authority is itself dishonourable; it is un-Aryan: it is tyrannical. Even in medieval times in this country when a Monarch ruled absolutely, there were still outlaws: people who of their own free will put themselves beyond the law, the order, of the State.

Legally, the person to whom I should swear allegiance is the Monarch, for in theory and in this country the State and its officials derive their "authority" from the Monarch. But I have not done this, and no has asked me if I have.

The Aryan way is for those in authority to ask me, in person, if I give my allegiance to the Crown, to those in authority; and if I, of my own free will, choose not to so give my allegiance, then I become an "outlaw" and have the right to live as an "outlaw" in areas where there the Crown has no authority.

In effect, I exile myself, or am exiled. But I still have the freedom to choose exile. Today, I and others do not have this option. We are not allowed this option. This is unfair; it is dishonourable; it is un-Aryan: it is tyrannical.

Our society became un-Aryan when the Monarchs, in medieval times, decided to establish their authority, by force, over the whole land, leaving no area where people could go if they did not accept their authority. Later on, the dishonourable presumption about a person's allegiance was made, with the Monarch, then the State, taking away our freedom: our right to freely give our allegiance. Thus people were treated as servile subjects of the State, with the State treating its subjects in a dishonourable way.

A Return To Justice and Freedom:

We must return to justice; we must regain the freedom we have lost. We must establish an Aryan way of life, an Aryan society. The society of today is totally un-Aryan; it is tyrannical.

I loathe and detest this society and its governments. I am instinctively in rebellion against this State with its ignoble way of life. I have not and never will give my allegiance to this State and its appointed officials, as I do and will regard any charge made against me, any trial, any imprisonment, as a personal affront to my honour, my dignity, and so will strive with all my heart to regain my honour, my dignity, my freedom. We who are Aryan by nature, by instinct - we who uphold honour and the principle of loyalty - must either rebel against the tyranny we are forced to live under, and so strive to establish a free, a just, an honourable, an Aryan, society in this land, or we must leave this land and establish a new community, new homes, for ourselves where we can live as free men and women according to the way of honour.

David Myatt

The way of warrior life

Some observations on personal conduct

By David Myatt

What the Way of the Warrior Is:

First, let us be quite clear what warrior way *is*: it is the Way of personal honour, the Way of duty to the community before self-interest and self-gratification, and the Way of steadfast loyalty unto death.

Thus, way of the warrior is the Way of the noble individual - the individual who is civilized, decent, fair-minded, idealistic and who seeks to aid and further evolve their own culture.

The true warrior seeks to do what is noble, right, decent, and idealistic. A true warrior tries to set an example for others to admire and follow.

All of this arises because the Way of the Warrior is *ethical* and moral - it has its own unique ethics, based upon honour. Thus a warrior is not someone who simply desires or is trained to fight. Neither is a warrior someone who just takes part in some combat or belongs to some professional Army. Rather, ***a warrior is someone who lives by the high ethical standards of honour, loyalty and duty and who is prepared to die in the service of those standards.***

We must be quite clear what such ethics mean in practice. They mean that the ends do not justify the means. A true warrior would only ever use honourable means and methods - for anything and everything else is simply unethical - it is wrong. Honour can only ever be achieved through honour just as civilization can only ever be created and maintained through civilized means: those who cannot understand this do not understand what honour and civilization are.

You either know what honour and fairness are - you *feel* them in your heart and your very being - or you do not.

What the Way of the Warrior Is Not:

1) A true warrior does not act in a cowardly or unfair way. Thus a warrior would not, for example, be part of a gang which attacks one person, regardless of the culture, way of life, religion or race of that person, and regardless of what that person is alleged to have done or even may actually have done.

A true warrior admires toughness and the combative warrior spirit, and seeks to be tough and combative in a warrior way, but they always seek a 'fair-fight'. Several individuals attacking one individual is simply unfair.

Nothing justifies a person or persons being unfair or acting in a cowardly manner. One of the things which makes a person a true warrior is *self-discipline*: that is, an individual using their own will to do what is noble, right, decent, and idealistic. If a person cannot use their own will to stop themselves from being unfair or acting in a cowardly way, then they are not true warriors: they are simply weak individuals who lack the noble character which all true warriors have or strive to have through using their will. In brief, a true warrior puts the noble ideals of the warrior way of life before their own personal desires and feelings.

2) A true warrior does not spread rumours or make or repeat any personal allegations about any individual or individuals because such conduct is dishonourable - it is *unfair*.

A person of strong character - that is, someone who puts noble ideals before their own feelings and desires - keeps his/her opinion of others to themselves, and only makes a personal judgement about an individual when they have personally met that individual.

It is only individuals of weak character who "cannot keep their mouths shut" and who repeat or who make-up rumours and allegations about someone. Once again - nothing justifies a person being unfair: not what you personally may intensely believe about someone. You must put the ideal of fairness, of honour, before your own personal belief and even your own personal desire to seek revenge or whatever.

3) A warrior does not approve of or take part in any act or acts of cruelty toward either humans or animals because such cruelty is uncivilized - it is cowardly, unethical and unfair.

Thus, a warrior would never torture any person, even if such a person is a sworn enemy and even if by such means some "valuable information" could be obtained. Torture is simply unfair. To be humane is to be fair and thus civilized.

Furthermore, warriors do not condone, or take part, those modern methods of warfare which by their nature are cowardly and dishonourable. These methods include aerial bombing, and modern technological warfare itself where the "enemy soldiers" (and often civilians) are targeted by weapons fired from a distance, without the warrior being able to see the enemy, face-to-face, and without the warrior being able to personally confront the enemy.

Indeed, true warriors condone only combat - that is, hand-to-hand personal fighting with deadly weapons - and do not condone nor seek to take part in war, which is impersonal and abstract.

The essence of combat is personal knowledge of the enemy - the enemy is known to you, or there is chance to personally confront the enemy and have dialogue with them and possibly honourably settle the dispute, and there is a principle of honour involved in the dispute.

The essence of war is the impersonal idea of "the enemy" who is not personally known to you, with there being no chance given for any dialogue with them, and with the war being about impersonal, abstract things such as the government of one nation having declared war on another nation, for some political or economic reason. Furthermore, war involves propaganda - the demonizing of "the enemy" and dishonourable deceit.

4) A warrior does not lie, cheat or steal because such things are dishonourable, the sign of a weak character - of a lack of personal will: of an individual placing their own personal needs, feelings and desires before the noble ideal of honour.

5) A warrior respects people of other cultures, and strives to treat them in a courteous and fair way.

6) A warrior does not give in to temptation and do something ignoble, unethical or selfish, for example just to "fit in" or be "one of the lads" or because friends expect it. Rather, a warrior uses their will to do what is noble and idealistic, regardless of what others expect, do or say.

The most fundamental principle of the way of the warrior - and of civilization itself - is that an individual can change themselves for the better through a triumph of individual will.



Why duelling is right

By David Myatt

Duelling is right - a moral duty for an honourable person - because the only just and fair law is the law of personal honour. The most fundamental ideal of civilization is the noble ideal of personal honour. Accordingly, a civilized, noble society would restore the custom of the personal duel as it would expect all individuals to resolve questions of honour through a duel. Thus would justice for the individual become once again the fair and true justice of the duel and trial by combat, and thus would real personal freedom be created with personal character respected and upheld as an ideal. This is in complete contrast to the inhuman, unfair so-called "justice" of *all* modern societies which in practical terms reduce individuals to complete serfdom.

No words are too strong to condemn the abstract inhuman laws of our modern societies which take away all the natural rights, freedoms and dignity of an individual and which render individuals powerless before the tyrannical might of the forces of the State. No words are too strong to condemn the inhuman treatment which the Institutions of our modern societies - such as Courts of Law - metes out to individuals.

One example of how powerless individuals have become is the tyranny of modern legal trials. What matters most in a modern so-called Court of Law is abstract evidence, and individuals are convicted and often sent to Prison on the basis of such evidence - or rather, on the basis of whether or not such evidence is believed by a Jury, a Judge or a Magistrate. The personal character, the *honour*, of the individual who stands accused is only of secondary importance - if it is considered at all. Further, the individual has for the most part to rely on "experts" who present the case for the defence. Thus, once the due process of modern Law is started - say with a person being arrested by the Police for transgressing some modern Law - then the individual is literally at the complete mercy of the System.

What really and fundamentally matters is not abstract evidence - but the honour of the individual and the freedom of the individual to defend their own honour through the test of facing death in either a trial by combat or a duel. If a person is innocent of some charge or accusation, they are innocent, regardless of how much abstract evidence is produced which seems to condemn them. For decades - for centuries - innocent people have been unjustly convicted of crimes on the basis of evidence which is either false or mis-interpreted

The truth of the modern system of Courts of Law is that such Courts deny the individual the most basic right to defend their personal honour. Technical rules of evidence, technical procedures, obscure points of law and often the glib words of professional Barristers and lawyers rule such Courts - not the honour of the person accused. What fundamentally matters is not evidence, not glib words, not obscure points of law - but the honour of the individual and the right of the individual to personally defend their honour through trial by combat or a duel.

The fact that so few people today accept this, or even understand it, just shows how far our societies are from the freedom and nobility of personal honour. Until a majority of people in society understand and accept the need for questions of honour to be settled by a duel, and until a majority live their own lives in accord with a Code of Honour, there will never be a truly free and thus noble society, for it is only personal honour - and the willingness to defend that honour to the death - which creates and which maintains such a free and noble society.

Until such time as such a free and noble society is created, based upon honour, honourable individuals must champion the duel of honour. They, through their belief in honour and their desire to live by a Code of Honour (of which the duel is an integral part) must strive to restore this custom of personal duelling to our present societies - regardless of the fact that our present societies see such duels as an illegal act. The laws which make such personal duelling illegal, and which are invoked against those who have the noble courage to fight a duel, are the dishonourable laws of a repressive tyranny and as such they deserve to be circumvented, and if necessary, totally ignored. A person of honour has a moral duty - a right - to disregard such tyrannical ignoble laws. **For what matters - more than individual life itself - is honour.**

David Myatt, 1997



Duelling

By David Myatt

The most acceptable and civilized form of duel is by pistol, and those abiding by the Code of Honour are expected to use this form as and when necessary.

A formal challenge to a duel must be personally issued, by one party to the other, at which a date, time and place are specified (Dawn is traditionally favoured). Each duellist must be accompanied by a Second, to ensure fair play and an honourable outcome, as there must be a referee.

At the appointed time and in the appointed place, two revolvers, pistols or duelling pistols, as similar as possible, are checked and prepared by the referee, (ideally a man of honour should keep or have access to a matched pair of pistols specifically made for duelling, capable of firing one round and one round only). These revolvers or pistols, and the bullets, are also checked by the duellists and their seconds.

[Note: whatever pistol is used it should be loaded or so adapted that one round and only round can be discharged from it when the trigger is pulled.]

The referee then allows the duellists to choose a weapon. The duellists stand back to back. At a sign or word from the referee they then walk a set number of paces agreed beforehand (ten being usual) before turning to face each other. The referee then says: "Take aim!" at which they take aim. The referee then says: "Fire!" at which they discharge the weapon. It is considered dishonourable conduct to aim and/or fire before the referee gives the signal to so do.

Should one person fire and miss, or hit and injure, the other duellist before that duellist has also fired, then the person who has so fired *must* wait, without moving, until his fellow duellist has also fired, if he is capable of so firing.

Honour is satisfied if the duel is undertaken in the above manner.

Some Notes On Duelling

There are four things which need to be understood about personal duels of honour.

(1) The etiquette, or rules, of duelling must be followed, for it is these rules which make this encounter between two individuals a civilized and thus an honourable encounter. A duel of honour is not a brawl, or merely a fight between two individuals - it is a **dispassionate** meeting of two individuals who use their own will, their own strength of character, to fight in a particular way.

The rules, the etiquette, of duelling make it such a dispassionate encounter - *for a duel is a test of courage, of nerve, of character, of personal honour itself*. Any and all conduct which is against the rules is dishonourable, and as such the person who does not abide by the rules is not an honourable person, and thus forfeits their honour and their honourable reputation.

If the rules are not followed, it is thus not a duel of honour.

(2) In a duel of honour, *deadly* weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.

(3) The duel is a *private* affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.

(4) A person challenged to a duel must either *personally* accept the challenge, or decline the challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.

A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.



Duelling, Justice & Penal Reform

By David Myatt

Context:

The collection of articles presented here were written by Myatt over a period of several years and present his views on duelling, law, prisons, and justice. They were all written before his conversion to Islam, but after his two terms of imprisonment and his many appearances as a defendant in a modern Court of Law.

Why Duelling Is Right

Duelling is right - a moral duty for an honourable person - because the only just and fair law is the law of personal honour. The most fundamental ideal of civilization is the noble ideal of personal honour. Accordingly, a civilized, noble society would restore the custom of the personal duel as it would expect all individuals to resolve questions of honour through a duel. Thus would justice for the individual become once again the fair and true justice of the duel and trial by combat, and thus would real personal freedom be created with personal character respected and upheld as an ideal. This is in complete contrast to the inhuman, unfair so-called "justice" of *all* modern societies which in practical terms reduce individuals to complete serfdom.

No words are too strong to condemn the abstract inhuman laws of our modern societies which take away all the natural rights, freedoms and dignity of an individual and which render individuals powerless before the tyrannical might of the forces of the State. No words are too strong to condemn the inhuman treatment which the Institutions of our modern societies - such as Courts of Law - metes out to individuals.

One example of how powerless individuals have become is the tyranny of modern legal trials. What matters most in a modern so-called Court of Law is abstract evidence, and individuals are convicted and often sent to Prison on the basis of such evidence - or rather, on the basis of whether or not such evidence is believed by a Jury, a Judge or a Magistrate. The personal character, the *honour*, of the individual who stands accused is only of secondary importance - if it is considered at all. Further, the individual has for the most part to rely on "experts" who present the case for the defence. Thus, once the due process of modern Law is started - say with a person being arrested by the Police for transgressing some modern Law - then the individual is literally at the complete mercy of the System.

What really and fundamentally matters is not abstract evidence - but the honour of the individual and the freedom of the individual to defend their own honour through the test of facing death in either a trial by combat or a duel. If a person is innocent of some charge or accusation, they are innocent, regardless of how much abstract evidence is produced which seems to condemn them. For decades - for centuries - innocent people have been unjustly convicted of crimes on the basis of evidence which is either false or mis-interpreted

The truth of the modern system of Courts of Law is that such Courts deny the individual the most basic right to defend their personal honour. Technical rules of evidence, technical procedures, obscure points of law and often the glib words of professional Barristers and lawyers rule such Courts - not the honour of the person accused. What fundamentally matters is not evidence, not glib words, not obscure points of law - but the honour of the individual and the right of the individual to personally defend their honour through trial by combat or a duel.

The fact that so few people today accept this, or even understand it, just shows how far our societies are from the freedom and nobility of personal honour. Until a majority of people in society understand and accept the need for questions of honour to be settled by a duel, and until a majority live their own lives in accord with a Code of Honour, there will never be a truly free and thus noble society, for it is only personal honour - and the willingness to defend that honour to the death - which creates and which maintains such a free and noble society.

Until such time as such a free and noble society is created, based upon honour, honourable individuals must champion the duel of honour. They, through their belief in honour and their desire to live by a Code of Honour (of which the duel is an integral part) must strive to restore this custom of personal duelling to our present societies - regardless of the fact that our present societies see such duels as an illegal act. The laws which make such personal duelling illegal, and which are invoked against those who have the noble courage to fight a duel, are the dishonourable laws of a repressive tyranny and as such they deserve to be circumvented, and if necessary, totally ignored. A person of honour has a moral duty - a right - to disregard such tyrannical ignoble laws. **For what matters - more than individual life itself - is honour.**

Honour, Justice and Penal Reform

Justice

The abstract Law of the modern world has displaced justice. Real, or natural, justice is a fairness, deriving from noble conduct. The system which has been created to enforce modern Laws - Police Forces, Courts of Laws, professional lawyers and Judges - and the prisons which have been created to 'punish' those found guilty of actions contrary to these Laws, are fundamentally ignoble, as they are expressions of the impersonal, tyrannical, societies which have been created. Prisons, in particular, are dishonourable institutions which seek to physically intimidate prisoners and impose their tyrannical will - or the will of the System - on prisoners by force. Prisoners are forced to obey whatever orders or instructions they are given, either by the threat of physical force (and sometimes actual physical force), or moral blackmail ("you will be released early if you abide by our rules and do what we say").

A real tyranny has been created in the majority of modern countries because the system which has been created makes the individual powerless - before the might of 'the Law'; before the authority of the Police; before the threat of punishment by Prison warders - and because the legal system itself no longer gives anyone accused a fair chance to defend their own honour and physically fight, in a fair way, to clear their name.

Real genuine freedom - the basis for a civilized way of life - lies in the ability of individuals to determine their own lives by being able and willing to physically defend themselves, their own honour and that of their family and kin.

Fundamentally, the whole system which has arisen in Western nations derives from medieval times when monarchs had absolute authority, and they tried to maintain their absolute authority by harsh punishment. This was the situation that still existed, for instance, in France in the time of Louis XV. His authority was supreme, and he strove to show and maintain this authority by harsh punishments inflicted in public.

Gradually, due to reform movements, the harsh nature of such punishments was reduced, in France and throughout Europe, as gradually the public exhibition of such punishment being inflicted died out. Prisons, however, remained, and although reformed and less severe than previously, they still deprived a person of their liberty as they still tried to make prisoners obey, on pain of further punishment.

However, what did not fundamentally change was the absolute authority exercised over the individual, and the disregard of individual character. The authority was merely transferred, from the monarch, to the State, with Institutions being developed which possessed the authority to arrest an individual, deprive individuals of their liberty, and try those individuals in an abstract way in a manner most individuals could not understand. The individual, in most cases, had to rely on 'experts' to represent them in Courts of Law, as, once arrested for some offence, the individual forfeited most of their rights. The individual then had to wait until the 'due process of law' was complete, and if innocent and found guilty, could do very little, or nothing. The individual was powerless once caught up in the System.

The System continued the barbaric medieval practice of treating people like serfs. The System itself behaved like a feudal lord - the serf or peasant could be forced to forfeit what rights and freedom they possessed if that serf or peasant 'transgressed'.

This whole system is tyrannical because it undermines and seeks to break individual character and individual spirit. It does not allow the individual to defend themselves - and their honour - by such things as 'trial by combat'. Instead, it de-humanizes the individual; it seeks to make them obey and conform to an impersonal system over which they do not have any control or influence. *It does not give them a chance to prove, by their own wits and strength, their innocence.*

This system is dominated and made by abstract, impersonal, ideas. Real justice depends on personal honour - on individuals allowing their honour to be tested. Real justice gives the individual a fair chance to go free, if they can triumph in a test of physical skill or courage.

Justice means testing the honour of an individual - - it means allowing God, fate, 'the gods', or the cosmic Being, to decide if a person is honourable, or not; innocent or not. Real justice does not depend on technical 'evidence', on obscure points 'of Law'. It depends on individual character. An innocent honourable person will always wish to prove their innocence, their character, by allowing themselves to be tested, by combat or in a fair fight with their accuser, since that person feels that given such an opportunity, 'justice will be seen to be done'. Furthermore, an accused person who for some good reason cannot so fight, can be championed by someone else, who will fight on their behalf, this champion being so willing to fight, to champion the honour of that person, because they have made a personal decision based on their assessment of the accused person's character.

Likewise, no human being should be caged like an animal, deprived of their dignity, and be kept confined and at the mercy of other people.

Such feelings as these, such assessments as these, derive from noble character; they allow for character. Basically, ***justice exists in fair, noble individuals who uphold honour and who live by honour.***

Justice does not exist and cannot exist in anything abstract, be it in a law, a court, an Institution or whatever. Real justice is based on a human scale; it is always individual and takes account of the character of the individual. *Real justice lives only in individuals* - it has no life, no being, outside of individuals, and it cannot be made to live in dead, lifeless, or abstract forms.

The modern world, in its ignoble decadence, has tried to make justice something impersonal and abstract. As a result, an inhuman, tyrannical, system has been created which is destroying individual character and which has almost eradicated honour. This system seeks to break the spirit of an individual. As such, this system represents everything which is dis-honourable, and uncivilized. It is fundamentally inhuman, irrational, cowardly and ignoble: opposed to the spirit, the nature, and the well-being of all human beings, manifest as this is in honour.

Our honour is what makes us want to look after ourselves - and carry weapons to enable us to do this, if necessary. Our honour is what makes us want to settle some disputes and arguments by a fight - by a trial of strength. Our honour is what makes us feel that *no one* has the right to take away our freedom, and enslave/imprison us, for whatever reason, and that if by some chance we are so enslaved/imprisoned we must fight and struggle to regain our freedom. It is our duty to try and escape if we are caged like some animal. Our honour is what makes us hate any system or institution designed to keep us enslaved/imprisoned, where escape is made difficult, and where other people have power over us, and where we are supposed to obey, on pain of punishment. Our honour is what makes us feel that the only justice which is right is that obtained by *trial by combat* - where we will have a fair chance to prove ourselves and secure our freedom. Our honour is what makes us feel that the only *system* of justice which is right is that which tests the validity of any charge or accusation brought against us, by anyone, by this trial by combat.

For too long there has been a dishonourable, inhuman system of justice, and ignoble laws. The system of so-called justice we now have - with Laws, a Police force, with Courts and law officers trained in 'law' - is a system designed by decadent capitalist cowards to create and maintain a society of decadent consumers. It is a system designed to emasculate us; designed to break our spirit of honour and so destroy what makes us human. It is an impure, barbaric, system.

An noble system of justice is a system created for, and maintained by, honourable individuals.

These individuals live by a strict Code of Honour - a strict code of human ethics. Such a noble system of justice is based on *personal honour*, and thus on the right of the individual to defend themselves, and their honour, by trial by combat - or have someone champion their honour. Such a system is healthy, natural, civilized and for honourable individuals.

To create such a natural system of justice - or rather to return to it - the present system will have to be totally destroyed. This requires a revolution - particularly in people's *attitudes*. There has to be a return to valuing personal character; to upholding honour. There has to be a return to morality and reason - to humanity itself. There has to be an understanding of what justice really means. The present impure society has to be completely overthrown. In brief, there has to be a revolution and then the practical implementation of the ideals of honour, duty and loyalty. Anything other than a total revolution brought about by changing people's attitudes and way of living is uncivilized, and a compromise with tyranny.

Of course, creating an entirely new system based on individual honour, and allowing for individuals to defend their honour in a practical way, by such things as trial by combat, is difficult. But it is not impractical. The obstacles which exist are only there to be overcome. And they can and will be overcome given our human inventiveness, our human determination and a noble desire to implement noble ideals in a practical way. All that is required - all that is ever required in such circumstances - is a 'triumph of the will': a re-affirmation of our humanity. of using our will to change ourselves for the better.

Penal Reform

Honour demands penal reform. The present penal system, where individuals are kept in prisons, is uncivilized and dishonourable. Furthermore, prison simply does not work - it seldom makes individuals change their attitudes or behaviour, as it just wastes the lives of those imprisoned, giving them little or no opportunity to make something of themselves. In a noble society, created after a revolution, no prisons would exist, just as there would be no such thing as 'the death penalty'.

The basic and unalterable principles involved in an honourable, *human*, treatment of those who, having been accused of transgressing the noble customs of a society of honourable individuals, are found to be guilty, are: (1) Exile to another land; (2) Community service; (3) Compensation paid by the accused to recompense those they have offended; (4) Character building exercises.

Exile means the individual is allowed to go and live freely in another land. Community service means the individual is given a chance to show some noble character. It provides them with an opportunity to reform themselves, so that they can take a full part in the community. Compensation means a restoration of the honourable custom of *Wergeld*. Character building exercises means arduous and/or *dangerous* adventure-type courses or training designed to test the individual, take them to their limits, and bring out the best in them; it also means giving them an opportunity to prove themselves by doing heroic deeds - for example, in battle.

Only these principles - of reform of the accused or exile of the accused - enshrine civilized, honourable, behaviour, toward those who for whatever reason are found wanting. Anything else is uncivilized and inhuman. Anything other than these principles does not represent a *conscious* attempt to create an entirely new type of society based upon noble, civilized, ideals. A truly human society must strive to implement noble principles, however difficult it may seem.

Fundamentally, a noble society is optimistic where individuals are concerned, believing that most, given the necessary guidance, understanding and opportunity, can and will change themselves for the better. What is important is allowing for change - creating structures which aid such change in individuals and which provide them with the opportunity to become useful members of their community. What is important is seeking to build individual character, by practical means based on a striving, or quest, for excellence. Those who cannot or will not change, after being given the opportunity to do so, will be a minority.

The notion of punishment - particularly prison - as a 'deterrence' to uncivilized behaviour has to be replaced by the notion of personal honour. There has to be a complete and fundamental change in people's attitudes: away from abstract often political ideas back to a human morality based on individual honour.

For the minority that cannot or will not change, and who persist in uncivilized behaviour, even after being given opportunities to change, there can only be exile from society, for such recidivist individuals have proved themselves to be ignoble, and they are not wanted in a civilized society.

Duelling

The most acceptable and civilized form of duel is by pistol, and those abiding by the Code of Honour are expected to use this form as and when necessary.

A formal challenge to a duel must be personally issued, by one party to the other, at which a date, time and place are specified (Dawn is traditionally favoured). Each duellist must be accompanied by a Second, to ensure fair play and an honourable outcome, as there must be a referee.

At the appointed time and in the appointed place, two revolvers, pistols or duelling pistols, as similar as possible, are checked and prepared by the referee, (ideally a man of honour should keep or have access to a matched pair of pistols specifically made for duelling, capable of firing one round and one round only). These revolvers or pistols, and the bullets, are also checked by the duellists and their seconds.

[Note: whatever pistol is used it should be loaded or so adapted that one round and only round can be discharged from it when the trigger is pulled.]

The referee then allows the duellists to choose a weapon. The duellists stand back to back. At a sign or word from the referee they then walk a set number of paces agreed beforehand (ten being usual) before turning to face each other. The referee then says: "Take aim!" at which they take aim. The referee then says: "Fire!" at which they discharge the weapon. It is considered dishonourable conduct to aim and/or fire before the referee gives the signal to so do.

Should one person fire and miss, or hit and injure, the other duellist before that duellist has also fired, then the person who has so fired *must* wait, without moving, until his fellow duellist has also fired, if he is capable of so firing.

Honour is satisfied if the duel is undertaken in the above manner.

Some Notes On Duelling

There are four things which need to be understood about personal duels of honour.

(1) The etiquette, or rules, of duelling must be followed, for it is these rules which make this encounter between two individuals a civilized and thus an honourable encounter. A duel of honour is not a brawl, or merely a fight between two individuals - it is a **dispassionate** meeting of two individuals who use their own will, their own strength of character, to fight in a particular way.

The rules, the etiquette, of duelling make it such a dispassionate encounter - *for a duel is a test of courage, of nerve, of character, of personal honour itself*. Any and all conduct which is against the rules is dishonourable, and as such the person who does not abide by the rules is not an honourable person, and thus forfeits their honour and their honourable reputation.

If the rules are not followed, it is thus not a duel of honour.

(2) In a duel of honour, *deadly* weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.

(3) The duel is a *private* affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.

(4) A person challenged to a duel must either *personally* accept the challenge, or decline the challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.

A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.



In Praise of War

By David Myatt

War is necessary - it ensures the health of a people, and it encourages those warrior virtues which are essential to civilization.

When a people, nation or race goes for decades without engaging in a war which involves all or most of the communities of that people, nation or race, then that people, nation or race tends toward decadence - with cowardly scum coming to the surface, the young becoming feckless and undisciplined, and society generally declining. War breeds and reveals **character** - in combat, there is no where to hide. One either does one's duty, with courage and perhaps heroism - or one does not. War is the test of the man. War is natural selection in action - Fate decrees who survives, who is uninjured and who becomes revered as heroic. War makes individuals respect Fate, and thus gives real wisdom - an awareness of **duty** and **responsibility**.

Pacifism, and the pursuit of peace as an objective, are decadent - manifestations of cowards and *decadents*, and of a people and society ruled by cowards and *decadents*. Of course war creates and brings suffering, injury and hardship - but the hard reality is that such things are necessary. Without such things there is no real wisdom, no real individual character, no real understanding - no awareness of Fate, of those forces which are beyond the individual and which the individual cannot control. Without such things there is no perspective - and what is really important about life and living gets lost in selfishness and a crass pursuit of materialism. Above all else, war breeds **nobility**. It makes the values of nobility - honour, loyalty and duty - ideals to be strived for and thus encourages civilized conduct among individuals and a civilized society for individuals to live in. A noble individual is someone prepared to fight, and if necessary die, for their folk, race or nation. A peaceful society - dedicated to peace and the selfishness and materialism which goes with it - encourages and creates a feckless, crime-ridden society full of aggressive individuals who use that aggression to achieve their petty, egotistical aims.

War channels the natural and healthy aggression of youth and early manhood in a useful and productive way. The proponents of pacifism and the 'peaceful society' believe in their vain arrogance that their abstract, unnatural and intellectual ideas can change what they see as "human nature" - they believe that given sufficient "education" (read 'brainwashing') and sufficient social schemes, this aggression and lust for battle can be removed or miraculously transformed into something which they believe is more positive. What these products of late-twentieth century decadence fail in their intellectual arrogance to understand, is that individual nature is only and always changed by real, practical experience of living and *never by ideas or any amount of 'teaching' and/or social schemes*. What little individual change results from such things as ideas, teaching, 'faith' and social schemes is only and always pretence - *affectation*; that is, whatever change such things produce in individuals, such changes are not real - they do not go deep, they are not fundamental, positive changes. What all this amounts to is that if one places side-by-side a combat veteran, and one of the intellectual pacifist/ 'social worker' types which modern society breeds in profusion, then it is obvious to anyone of any real intelligence that the combat veteran is the better person, more in touch with the reality of life, more *civilized* and more able to cope with life and any change life brings. It is only soft, comfortable modern urban/suburban living which allows the social worker type to flourish - and this soft urban/suburban style of living exists in any civilization only for a short period, for it has within it the seeds of its own destruction. These seeds are the soft individuals it breeds. Civilizations are created and maintained by individuals of character - by warriors, by those experienced in war - they are *never* created and *never* maintained by ideas, by bureaucratic types, by politicians, by social schemes and 'education'. Anyone who believes that civilization depends on clever, fancy ideas and those who propound such ideas or makes their living from them is, quite simply, being *naïve*. The penalty for such large scale *naïvety* as the societies of the West now suffer from, is that slow descent back into barbarism which has already begun.

The reality of pacifism and other such unnatural abstract ideas, is that they undermine and ultimately destroy that personal or individual *character* which is essential to civilization. The personal character essential to civilization and a civilized way of life is only and always created by combat - by personal experience of war.

A healthy society accepts war and prepares for it. A healthy society encourages warrior virtues and trains its people for combat. A healthy society upholds the war or combat hero as the highest ideal - as someone to be admired and emulated. A healthy society rewards those who have distinguished

themselves in battle and accepts such individuals, and only such individuals, as leaders. In a healthy society, young men look forward eagerly to battle.

In contrast, an unhealthy or sick society strives to make "heroes" out of such non-entities as "entertainers", politicians, and successful business people. In brief, a sick society elevates the type of people combat veterans despise - vain, egotistical people concerned for the most part with materialism and/or sickly, pretentious (often sociological) 'ideas'.

It needs to be constantly affirmed that *war* and *civilization* are inseparable. To be civilizing, war has to be for some noble purpose - and this purpose can only be to ensure the survival, prosperity and extension of a particular folk, nation or race. War for a decadent purpose - such as to ensure 'peace' - is self-defeating, and produces only degeneracy and decline because such a decadent purpose weakens those fighting and produces an ailing, weak society dedicated to unnatural ideas that make people psychically unwell. Thus, any war which aims to strengthen a particular folk, nation or race is good; any war fought for any other reason - such as an abstract idea like 'peace' - is bad. A good war creates, aids and maintains civilization. A bad war destroys civilization.

A good war is morally right - it is a duty. It is a necessity. A good war ensures the health and vitality of a particular folk, nation or race - and thus makes for a healthy, vital society. What we have today - in terms of civilized life and the comforts which go with it - is the result of war. What we have lost and are losing - honour, community spirit, noble character, vitality, purpose - is the result of peace.

For too long, the pacifists, the cowards, the decadent and the pursuers of selfish, material goals, have been unchallenged. We who believe in war - who know its value and its purpose - have been silent for too long. We need to once again proudly and defiantly sing the praises of war!



Freedom, Liberty and the right of revolution

By David Myatt

Freedom and Government:

True freedom involves the free giving of personal allegiance, with such allegiance being given on a person's word of honour. Such a giving of personal allegiance, and the principle of personal honour, defined as personal honour is through a Code of Honour, are the basis for liberty and dignity: an expression of the civilized way of life. Personal honour is thus the criteria for judgement: the basis of what is fair and just.

Thus, a free individual only accepts the authority of someone to whom that individual has sworn allegiance and thus obedience. In the case of a Government or any other Institution, the same principle applies: a free individual only accepts the authority of officials if that individual has freely made, on their honour, an Oath of Allegiance to that Government or Institution.

A Government is a government of freedom - an upholder of liberty and honour - when and only when it gives and allows its subjects, its citizens, the right to freely give their allegiance to it and thus to those officials its appoints and who represent that Government and its authority. Furthermore, such a Government of liberty and honour makes it a condition of citizenship that every adult swear, before witnesses, an oath of Allegiance.

Anyone who does not freely give their allegiance to such a Government - who refuses to swear, on their honour, an Oath of Allegiance to such a Government - or who before witnesses renounces a freely given Oath of Allegiance, becomes a rebel, and a Government of liberty and honour gives every such rebel the right the leave the territory and live, as a free individual, elsewhere. A denial of this right of exile, of this right of an individual to become an outlaw in a territory or territories over which the Government does not exercise authority, is evidence of tyranny.

A Government of liberty and honour thus respects the sovereignty of the individual: the right of an individual to freely give, or freely deny, their allegiance; the right of an individual to rebel and choose exile; and the right of an individual to use personal honour as the criteria for personal judgement: as an expression of what is right and just. **This sovereignty of the individual is the true basis for individual freedom and true democratic government.**

It is tyrannical for a Government to assume that its subjects or citizens - those who reside in the territory over which it claims authority - accept its authority, or to not allow them to freely make, or freely deny, their allegiance.

Laws, Courts of Law and Personal Honour:

A tyrannical Government is one which takes away by presumption or force or legislation, or by all or any combination of these, the sovereignty of the individual. Any law, edict or judgement by any Government which does not use or express or imply the criteria personal honour as the basis for that law, edict, or judgement, is a tyrannical, unjust, dishonourable law, edict or judgement.

Before any judgement is made in any Court of Law, and before any trial in any Court of Law, it is the duty of officials of a Government of liberty and honour to ascertain if the individual before that Court and the subject of such a judgement has given an Oath of Allegiance to the Government from which such Courts derive their authority.

If such an individual has not given such an Oath, then any and all proceedings are null and void, and until it has been proven that such an individual has given such an Oath, on their honour, or until that individual does take or does re-affirm that Oath in such a Court, the proceedings and judgement are invalid because tyrannical and dishonourable: a taking away of the sovereignty of that individual, of the right of that individual to exercise their own judgement, based on honour, and on the right of that individual to freely give their allegiance: to freely accept the authority of an individual, an official or a Government.

Rebellion:

It is the right, the moral duty, of every individual to rebel against a Government which denies and takes away by any means whatsoever the sovereignty of the individual: which thus denies or does not allow or which forbids, through any law or laws, the right of an individual to freely give, and freely deny, their personal allegiance, and which takes away by any means or through any law the right of every individual to defend their own personal honour according to a Code of Honour.

A Government which does these things is a tyrannical Government and its dishonourable actions demand that honourable individuals formally and before witnesses renounce their Oath of Allegiance to it, and then either declare war against such a Government, as so seek its overthrow, or seek exile elsewhere. Should such honourable individuals who seek such exile, having renounced their Oath, or not given an Oath, to such a Government, not be able to live in exile elsewhere because of Government restrictions, Government measures or the use of force by such a Government, then those honourable individuals are honour and duty bound to declare war upon such a Government.

It is the right, the moral duty, of every individual to use whatever force is necessary to overthrow such a tyrannical Government.

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Annexe: The Code of Honour

The word of a man of honour is his bond - when a man of honour gives his word ("On my word of honour...") he means it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man of honour formally asking the person to whom the oath was sworn to release him from that oath, and that person agreeing so to release him; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man of honour is prepared to do his honourable duty by challenging to a duel anyone who impugns his honour or who makes dishonourable accusations against him. Anyone so challenged to a duel who, refusing to *publicly* and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if he challenges his accuser to a duel and fights it; the honour of the person who so makes such accusations or who so impugns another man's honour, is only satisfied if he either unreservedly apologizes *or* accepts such a challenge and fights such a duel according to the etiquette of duelling. A man of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man of honour has sworn loyalty or allegiance to or whom he champions.

A man of honour always does the duty he has sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man of honour is prepared to die - if necessary by his own hand - rather than suffer the indignity of having to do anything dishonourable. A man of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as he himself is - that is, he can only entrust himself under such circumstances to another man of honour who swears to treat his defeated enemy with dignity and honour. A man of honour must die fighting, or die by his own hand, rather than subject himself to the indignity of being defeated by someone who is not a man of honour.

A man of honour treats others courteously, regardless of their culture, religion and race, and women gallantly, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat him with disrespect or try to harm him, or who treat with disrespect or try to harm those he has personally sworn loyalty to or whom he champions.

A man of honour, when called upon to act, or when honour bids him to act, acts without hesitation and if necessarily quite ruthlessly provided always that honour is satisfied.

A man of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, or to boasting, preferring as he does deeds to words.

A man of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as he does not steal from others or cheat others for such conduct is dishonourable. A man of honour may use guile or cunning to deceive his sworn enemies, and his sworn enemies only, provided always that he does not personally benefit from such guile or cunning and provided always that honour is satisfied.

A man of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.



Honour, Loyalty and Duty

An introduction to National-Socialism

By David Myatt

Preface

The purpose of this work is to provide a basic introduction to that 'world-view' or *Weltanschauung* which is known as National-Socialism and which Adolf Hitler created.

This introduction to a much maligned creed is written by a National-Socialist and as such will present National-Socialism as it actually *is* and not as it has been made to seem by the untruthful propaganda of its enemies.

In this present decadent age, National-Socialist views are heretical - and expression of them in many 'Western' countries which claim to be 'democratic' is illegal. The Governments of these, and other 'Western' countries, have imposed a tyrannical "political correctness" on their peoples by social and political legislation and policies: legislation and policies which, for instance, increasingly favour those non-European races who have settled and are settling in Western countries, and which make any vocal or written expression of European or Aryan racial pride and cultural awareness at best seem 'morally reprehensible' and at worst, an actual crime.

The revolutionary creed of National-Socialism challenges this "political correctness" as it challenges both the decadent⁽¹⁾ Governments of all Western countries and those people who partake in or encourage the decadence that infests all Western nations.

I Basic Creed

National-Socialism is a racial creed - that is, it is concerned with, and only with, a certain race (the Aryan or 'White' race), *and* it places race itself (and the folk communities which compose the race) at the centre of things.

National-Socialism represents the soul or collective *psyche* of the Aryan - and it expresses, in a practical, realizable way, the Destiny of the Aryan race. National-Socialism affirms certain fundamental and inescapable truths regarding civilization and individuals. It affirms that civilization is a higher form of living - an evolutionary leap out of barbarism - as it affirms that for civilization to be created three things are necessary. These are creativity, heroism in the service of the folk or community, and the pursuit of (or struggle for) excellence. It affirms that for civilization to be maintained and expanded, the communities of the civilization must strive to uphold nobility and make nobility an ideal to be aspired to. Nobility is, in effect, a certain personal **character** - a noble person is someone who adheres to certain standards, or values/ideals: chief among which are **honour, loyalty**, and devotion to **duty**. By adhering to these, the person becomes distinguished by their behaviour and/or their exploits. The feature which underlies all these values or ideals is service by the noble individual to others or to a cause - that is, the individual is prepared to place others and/or their ideals before their own self interest.

Furthermore, National-Socialism affirms that of all the races which have evolved on this planet due to the workings of Nature, the Aryan has been shown to be the most creative and the most noble: that is, that the Aryan has been gifted by Nature with an ability to create and maintain civilizations over and above the ability of other races. National-Socialism makes conscious the Destiny of the Aryan, as, by its other affirmations, it makes conscious those factors which have (mostly instinctively) created and maintained civilizations in the past. This Destiny is fundamentally an awareness of the importance of the Aryan in creating and maintaining civilization, as well as an understanding that it is possible for us to evolve even further, even higher - to create higher, more noble, civilizations and thus create even higher beings: to take our race to the pinnacle of evolution.

Thus, National-Socialism asserts that for this present civilization to be maintained and expanded, and for future, higher, civilizations to be created, the Aryan must be preserved and improved - and that racially-aware Aryan folk-communities must be created dedicated to upholding nobility and pursuing excellence.

National-Socialism makes the individual Aryan aware of these things - that is, it gives the individual an understanding of their own lives in the context of their racial heritage and their future potential. According to National-Socialism, the individual member of the race is not an isolated being - they belong to their folk, and this belonging means that all individuals have certain duties and responsibilities *if they are to fulfil the potential which is latent within them and which is bequeathed to them by their ancestors*. These duties and responsibilities are to those things which are beyond them as individuals - to their family, their folk-community, to the race and ultimately to what has made the race itself possible and given it the gifts it possesses (and which thus are given in varying degrees to the individuals of that race). What is beyond the race is Nature itself - those processes or forces which shape evolution, and which our ancestors called 'the gods'.

National-Socialism asserts that the goal for each individual is a noble one - that is, that the purpose of individual existence is not solely to achieve a certain material well-being, 'happiness' or pleasure; neither is it to strive to obtain a personal 'redemption' and thus a place in some sort of 'heaven' after death. National-Socialism sees such aims as these as selfish - decadent and uncivilized. The noble goal which National-Socialism gives to the individual is the fulfilment of their latent potential through the pursuit by the individual of excellence for the race itself. That is, the goal is to contribute to evolution in a positive way - to continue what evolution has wrought over millennia. This is achieved by individuals keeping their race pure (and thus producing descendants who are at the same high level of evolution and who can take it even higher) and by striving to live in a noble way according to their own talents and abilities - by striving, for instance, to achieve everlasting glory for themselves by doing heroic, noble deeds and thus aiding their folk-communities and the race itself, and/or working for the benefit of their folk: to improve the folk, aiding others to achieve their potential by, for instance, properly nurturing and farming the land, or inventing/discovering things.

This goal makes National-Socialism idealistic - that is, it reflects a desire for something better than, something beyond, selfish hedonism. It reflects the Aryan desire for a civilized way of life. It is a move upward - away from basic instincts, desires and greed. It is profoundly anti-materialistic. And yet it is realistic and in conformity to what exists - it reflects the laws of evolution, of Nature itself, as the many religions based on 'personal salvation' deny those laws and thus negate with their sentimentality and unprovable 'heavens', the potential of individual existence.

National-Socialism seeks to make this idealism real by re-organizing society and by creating folk-communities which uphold National-Socialist principles. In this, National-Socialism is a genuinely revolutionary movement, for it asserts that only by dismantling the old order, which is dedicated to selfish hedonism and/or multi-racial consumer materialism, can a New Order be built. This revolution involves a complete transformation in present-day ways of living and attitudes - and requires individuals to transform themselves by trading the decadence of the present for nobility and the pursuit of excellence. It requires standards of excellence, of beauty, of nobility to once again be accepted in all things - in everyday life just as much as in things like music, literature, art, architecture and drama. Furthermore, National-Socialism insists that these things - that this transformation of society toward noble idealism - can and will work. That is, National-Socialism affirms that we as Aryans have the ability, the will, the courage - the essential *goodness* - to make this New Order real: to actually build a better, more noble world for ourselves, our children and future generations. It really is only a question of whether we, in sufficient numbers, want this type of world strongly enough.

National-Socialism asserts that the present materially-centred order - as manifest in all 'Western' societies - is doomed because: (a) ultimately the pursuit of selfish hedonism leads to social dis-integration and chaos; (b) the egalitarian and multi-racial doctrines and policies being pursued by all 'democratic' societies undermine and destroy standards of excellence, nobility, and beauty, and thus lead to decadence; they also undermine, and destroy, personal *character* and thus leadership, placing dogmatic abstract ideas over and above the practical understanding gained by experience; (c) the racial inter-mixing that is occurring will assuredly lead to the downfall of the most creative and noble race, the Aryan, and thus the civilization the Aryan has created and maintained.

Before this downfall occurs, the tyranny which is evident, for example, in the outlawing of certain political opinions and views and in legislation designed to pacify the majority by dis-arming them and making any effective effort by individuals to combat things like criminal violence illegal - this tyranny will increase. National-Socialism enables the yearnings of the majority of Aryans for a better, more civilized world, to be made real. The only alternative is a further decline back toward barbarism and, ultimately, the downfall of civilization.

Naturally, the above is not how the majority of Aryans perceive National-Socialism. This is not surprising, given the intensity and virulence of anti National-Socialist propaganda over the past seventy years. Some of the oft-repeated lies about National-Socialism are dealt with in Appendix I.

II The Making of a National-Socialist

A National-Socialist is someone who not only upholds or supports the creed of National-Socialism, but who also applies the principles and ideals of National-Socialism in their everyday life. Being a National-Socialist means striving to live in a National-Socialist way. For the individual, this means championing those values which are central to National-Socialism - that is, **loyalty, honour, duty**.

Every National-Socialist commits themselves, without reservation, to these values. The **duty** of a National-Socialist is to fight for and on behalf of their race: to participate in the struggle to bring about a National-Socialist revolution. A National-Socialist gives their **loyalty** to their Comrades, their leader if they have sworn loyalty to him, and to the Cause of National-Socialism itself. A National-Socialist is obliged by their **honour** to strive to act in a noble way - to be loyal, to do their duty and to uphold the noble idealism of National-Socialism and thus civilization itself. These values, and this commitment, mean that each and every National-Socialist possesses or strives to possess, a certain **character** - and it is this personal character which is the hall-mark of a genuine National-Socialist.

Of course, this commitment is not easy - as these values are often difficult to uphold, particularly in a decadent world. But what is vitally important, is that the idealism behind this commitment and these values not only exists but is aspired to, for only by striving to possess this ideal, to make it real in the lives of individuals, can what is really good and noble survive and flourish.

A National-Socialist will not compromise with the decadence of the modern world, for they see and understand that decadence as being symptomatic of decay and disease: as being unhealthy and ignoble. Decadence is fundamentally a decline in or a loss of, excellence. Excellence itself is what is supreme, what is worthy - that is, what is worth-while, of quality; beyond the transient and the mundane. Excellence is the setting of high standards and the pursuit of them - a striving for what is ideal or archetypal.

Excellence implies improvement - a moving forward to a higher level set by the ideal or the archetype. It is thus evolutionary - contributing to existence by upward development. What is worthy, for the individual, is what is noble - what is civilized: that which adds in a positive way to evolutionary development. What is not worthy is what is transient, what is de-evolutionary: what is ignoble, uncivilized.

Decadence is the abandonment of standards and a levelling-down. It is the pursuit of the common in place of the striving to reach a higher level. Decadence is the wallowing in the transient. But perhaps most of all, on the individual level, decadence is lack of real **character**. Decadence elevates cleverness, 'education' and intellectual pretension over and above experience, courage and heroism. Decadence elevates self-indulgence above self-discipline. Decadence denigrates duty, honour and loyalty. Decadence affirms those things which those of weak character espouse - pacifism, peace, equality, 'harmony', inter-racial 'love'. Decadence is materialistic - it mocks idealism, the *numinous*, and the profound, and in place of the aesthetic of beauty, it champions the ugly and the banal. Decadence is, fundamentally, a manifestation of what is weak, shallow, pretentious and vain. It is the philosophy, and the aesthetics, of the coward.

All the societies of the West are infected with decadence as they are infested with decadents who, sadly, belong to and who disgrace the Aryan race. This decadence is evident in modern 'music', in modern 'art', in modern 'literature' - and in the slovenly, un-disciplined, dis-honourable loutish specimens who infest the cities, the towns - and even rural areas. It is evident in the empty, arrogant, selfish, ill-disciplined hedonistic behaviour that has become prevalent, particularly in the young. It is evident in the growing use of 'drugs' and in the desire of individuals to first and foremost "have a good time" with no thought given to concepts like honour, duty and loyalty - or whether their behaviour is befitting for members of the most creative and noble race on earth. Decadence is evident in the lack of racial pride, in a lack even of racial awareness - in the deriding of the achievements of our ancestors. It is particularly evident in the encouragement and sympathy given to other cultures and other races.

All these things are symptoms of weakness - of a decline in vigour, of a loss of contact with the collective *psyche* or soul of the race. They are signs of a decline in civilization because they are contradictions of what is essential to civilization - that is, civilized **behaviour** and a civilized **outlook**. Civilized behaviour means honour, loyalty and duty; a civilized outlook is one which transcends the merely personal (if only

instinctively) - it is the appreciation, by individuals, that they are part of something beyond themselves (their folk and the civilization it has created and maintained). It is an understanding (again, often instinctive) that they have a role in - and a responsibility toward - the upkeep of their folk and its civilization.

National-Socialism makes this behaviour and this outlook **conscious** - that is, it makes us consciously and fully aware of what civilization means and entails for us as members of a civilization. In this, National-Socialism is a step forward in our understanding of the world and ourselves - it enshrines, in its creed, the wisdom of thousands of years of civilization. Hence, a National-Socialist is someone who embodies *in a practical way* this wisdom - someone who by their actions and their style of life is positively contributing to civilization and evolution itself.

National-Socialism makes us, as individuals, aware of our duties and responsibilities, as it gives us an outlook which is civilized. We have a responsibility to uphold honour, loyalty and do our duty to our race, our civilization and, ultimately, ourselves - for only by being responsible in this way can we fulfil the potential that is latent within us. A civilized outlook is one which accepts the responsibilities civilization imposes - and a part of this outlook is the understanding of the importance of race (and the folk-communities that make up the race) in the creation and maintenance of civilization.

But National-Socialism does much more than this - it shows us how it is possible to extend ourselves and civilization itself, to a higher level. It gives us the **practical** means whereby we can create higher, more noble, beings, fulfil our own potential, and create ever greater, ever higher civilizations in the future.

Every National-Socialist is a committed individual. They are committed to striving to uphold those values which make civilization possible and which positively contribute to evolution. They are committed to making others aware of what civilization involves, of the importance of race, individual character, and the pursuit of excellence. They are committed to the struggle to change the decadent System of the present and replace it with a revolutionary New Order. They are committed to what is positive, vigorous, and life-enhancing.

Such commitment is real, and means a National-Socialist is prepared, if necessary, to die to further the Cause - to uphold those values and those standards which are vital to National-Socialism and thus civilization itself.

It has to be emphasized that being a National-Socialist involves this commitment and this striving to uphold honour, loyalty and duty. Anything else is unsatisfactory - and no one has any right to call or describe themselves as a National-Socialist unless they are prepared to live their lives in a committed way and uphold those noble values. A National-Socialist, by virtue of what National-Socialism is, represents civilization itself.

Of course, mere followers or supporters of the creed of National-Socialism are not expected to make this commitment and undertake such a striving. But a National-Socialist must because, fundamentally, **National-Socialism means the creation of a new type of person**: someone who embodies in real life what is best in our race and civilization, who expresses in their living, our unique racial *psyche*, and who understands and knows and accepts the importance of race, of excellence, of individual character. Such a person fulfils, or can fulfill, the unique and great potential of our race.

A National-Socialist sets high standards of behaviour and achievement for themselves because these high standards make National-Socialism real. Anything less is not National-Socialism. For example, a National-Socialist, committed to honour, loyalty and duty, would not undertake any action which is dis-honourable or ignoble - even if by such an action they sincerely believed they might advance the Cause itself. But such a belief would be, and always is, wrong. To undertake such an act or action - or do anything which contradicted the noble principles of National-Socialism - is self-defeating in the end since such acts cannot advance the Cause because they undermine and ultimately destroy what is being fought for: nobility, honour, loyalty and duty. One can never further something by implementing its opposite.

It is unfortunate that since 1945 many individuals have falsely called or described themselves as 'National-Socialists' without really understanding what National-Socialism is and what being a National-Socialist implies. Many of these individuals have been decadent specimens who had little or no understanding of honour and even less of loyalty and duty. Their actions and their behaviour have sullied and tarnished still further the image of National-Socialism. Such individuals have, sometimes, in the name of National-Socialism, committed dis-honourable, ignoble and cowardly acts, as they have, quite often, compromised themselves with decadence by, for instance, accepting and condoning modern 'popular music' and adopting slovenly dress. Quite often, these individuals have little or no real self-discipline and sometimes resort to cowardly attacks on members of other races. They are often disloyal - because it is

easy - and happily spread rumours and lies about other Comrades, as they are seldom if ever prepared to accept authority.

It has to be repeated that such individuals are not, and never have been, genuine National-Socialists - they have merely used the name of National-Socialism for their own decadent and/or ignoble ends. It has to be further stressed that it is by their personal behaviour, by their actions, that genuine National-Socialists are known. Any ignoble, dis-honourable, cowardly or treacherous act cannot be a National-Socialist one - and anyone inclined toward such acts is not wanted in the National-Socialist movement. There cannot be, and will not be, any compromise over this as there cannot be any compromise with the forces of decadence.

III The Spirituality of National-Socialism

In a very important sense, National-Socialism is profoundly spiritual. 'Spiritual', correctly defined, means concerned with the soul or *psyche*: the fundamental concern of National-Socialism is with the Aryan and the collective *psyche* (or racial spirit/racial soul) of the Aryan. The concern of National-Socialism goes beyond the merely material - with creating a particular type of government and a materially prosperous way of life to ensure social and economic justice for all Aryans - since National-Socialism expresses the fundamental truth that material prosperity, without spiritual depth, **without perspective**, is meaningless. Where National-Socialism parts company with other non-material creeds and philosophies is in affirming and insisting that genuine spiritual health can only come from what is life-enhancing, practical and real. All other presently-existing non-material creeds and philosophies fundamentally deal in abstractions, and the dogma and faith needed by 'believers', just as they concern themselves with the 'salvation' of the individual in isolation - they posit some kind of "heaven", some kind of "nirvana" where those individuals who have sufficient belief or "been saved" or pleased their god or been "compassionate/meek" enough will go after death. They also posit various types of "hell" where unbelievers will spend eternity (although some posit a cycle of re-birth until individual 'salvation' is attained). Fundamentally, all these creeds, philosophies and religions are ego-centric - they postulate that the meaning of life, for each individual, is 'salvation' and an 'after-life', usually in a heaven. All of them, in varying degrees, deal in "sin" - with making people feel guilty about various things, usually connected with the pleasures or beauties of life itself. All of them have some god, or some being, who is supreme - omnipotent.

In contrast, National-Socialism affirms that the purpose of individual existence is not some kind of selfish 'personal salvation' but rather the perfection of life itself by individuals striving to contribute positively to evolution. Further, it states that this striving **enhances** the life of the individual so striving. For National-Socialism, this perfection is continuing the work of Nature - Nature has produced, over millennia, **race** and the sub-divisions therein. It has evolved folk-communities, bound by a common *psyche* and an instinctive sense of Destiny, and produced from them civilization itself. The perfecting of life therefore lies in preserving, and expanding upward through the quest for excellence, race itself ⁽²⁾.

Furthermore, this perfection and this striving - and only this - maintains the natural balance of Nature itself. It is derived from, and is in harmony with, what is really and practically beyond us as individuals - the laws, forces or processes of Nature. That is, it is a genuine conscious expression of what actually is real, what exists - as the abstractions and dogma of conventional religions and non-material creeds are unreal, untrue, mere **speculation** and **belief**.

Because of this, the spirituality of National-Socialism is healthy, invigorating, joyful - in many ways it re-expresses, in a more conscious way, the attitude that lay behind the noble civilization of ancient Greece. It is a healthy spirituality because it respects the laws, processes or forces of Nature - because it works in harmony with evolution, and not against it, as all ego-centric, moralizing religions and creeds work against evolution and Nature by ultimately denying life itself and by denying its value and thus denying **individuals the opportunities to go beyond what they are at any one moment**.

The fundamental error of all ego-centric doctrines, religious or otherwise, is the arrogant presumption that Nature or evolution has been - or can be - overcome, or 'conquered': that mere dogma and belief have somehow 'freed' us from the laws, processes or forces of Nature; that it is possible, by implementing abstract social, religious or even political ideas, to somehow change or "rise above" those laws, processes or forces. This arrogant presumption - common, for instance, to Christianity, Marxism and liberalism - derives from a distinct lack of insight, a distinct lack of **wisdom**. It is indicative of the characterless 'cleverness' that has come to dominate the modern world - a 'cleverness', almost totally detached from reality, which projects abstract ideas (like the dogma of 'racial equality') onto reality and then interprets reality through the distortion of those abstractions: a pretentious 'cleverness' which

mistakes this projection and this imposed distortion as "understanding". This 'cleverness' and this false 'understanding' gives rise, in those affected by it, to a smugness - a feeling of being "enlightened" with a disdain for those considered "unenlightened" or "uneducated" whereas, in reality, the "uneducated" are those not yet affected - or too sensible to be affected - by believing the abstract nonsense of the "enlightened" ones, be those "enlightened" ones those who have had some kind of religious 'revelation', been 'saved', or succumbed/been converted to an abstract, political dogma.

In reality, Nature will, over time, take revenge upon those who ignore, in whatever way, her laws. The arrogant ones, or their descendants, or both, will pay in one way or another. Those who ignore the laws of race, for instance, will bring retribution in the shape of social decay, disorder, decadence, ignoble deeds perpetrated upon the innocent, tyranny, poverty⁽³⁾ - a slide back into barbarism and the ending of civilization. There is no way this can be escaped from - it is fated, the result of natural forces. It cannot be escaped from by sentimental ideas, by trying to implement abstract dogmas totally at variance with reality, by 'education', by spending vast sums of money, just as a volcano which is ready to erupt cannot be prevented from erupting however much some people may want it to stop or believe it can be stopped. Nature is stronger, more powerful and more inexorable than any hope, any dogma, any belief.

The ancient Greeks, in their wisdom, understood this - and made this understanding conscious for the first time in human history. The Greek drama of Aeschylus, Sophocles and Euripides expressed this wisdom - this understanding that mortals are not and never can be the master of Nature (or 'the gods' as they expressed it)⁽⁴⁾. Indeed, the whole of Greek religion, properly understood - and thus the whole of Greek society - was infused with this wisdom, this understanding that there are limits or bounds to mortal behaviour. To go beyond these was unwise, and invited the retribution of the gods - the gods who made their civilization, their society possible. The health, the prosperity of a community just as much as that of an individual, could be taken away by the gods - for it was the gods who had granted those things in the first place: such things as civilization were gifts, and had to be respected. Respect implied obligations, duties and responsibilities. These were to the gods themselves, and to the folk and thus the community. Thus a harmony was striven for - a balance. The *numinous*, the sacred, was respected - thus was health and vitality obtained and preserved.

National-Socialism expresses this ancient wisdom - and makes it more conscious. It adds to this wisdom, providing us with a means by which life can be lived as it should be lived - fully, with vitality, joy and fulfilling the promise of our potential. National-Socialism is this practical, natural and balanced approach to living. It expresses the wisdom of the Aryan *psyche* when it affirms that we, as individuals, live on after death not in some 'heaven' or 'hell' but in our deeds, in our achievements, our glory, and in our descendants to whom we pass on the promise of the race. It affirms this Aryan *psyche* when it denounces belief in a personal and selfish 'after-life' as unnatural, an affront to Nature, a *chimera* - as something detrimental to evolution and thus civilization.

In effect, National-Socialism makes conscious our natural, healthy and instinctive apprehension of Nature or 'the gods'. And it does this in a way which is practical - which enables us to realize our potential, to contribute to evolution itself. For Aryans, any other expression - any other creed or spirituality - is unhealthy and counter-productive: **against our nature**. Those who understand this have understood what National-Socialism really means.

IV Social Justice

The spirituality, the noble idealism, of National-Socialism is fine - but to become real for the majority it is necessary to be practical: to create the right social conditions for the implementation and development of such things.

It is a fact of human nature that someone who is starving, or homeless or forced by circumstances beyond their control to live without hope in poverty in a squalid environment will have little or no time for idealism or cultural and spiritual matters. Therefore, National-Socialism, being a practical expression of the wisdom of civilization, gives a high priority to social justice - to ensuring that the majority of folk in National-Socialist communities have gainful employment, a reasonable material standard of living and a healthy and satisfactory environment in which to live.

This means aiming to provide full employment, eliminating poverty, homelessness and unjust working conditions, providing excellent health care and improving social conditions - such as housing and environment. It means striving for a just and fair society in which all members are aware of the 'common good'. It means an end to exploitation, and the creation of a new economic system which places the

welfare of the people first, and which puts an end to the system of international financial capitalism where profits, 'market forces' and personal greed come before the interests of the folk.

However, this quest for social justice extends only to the Aryan. National-Socialism is concerned with, and only with, the social welfare and spirituality of Aryan communities. Its care and its concern are for the Aryan - not for any other race. National-Socialism seeks to create racial States, communities or 'nations' which are exclusively Aryan - that is, it seeks the complete geographical separation of the races as the only way to real and lasting harmony and as the only way by which the civilization of the Aryan may flourish and the Aryan race itself be uplifted to fulfill its potential. Only such separation will enable Aryans to live in an Aryan culture devoted to Aryan ideals. Only such separation will enable Aryans to live healthy, natural, spiritual lives - to express by their living their unique soul or *psyche*. Only such separation will enable the creation of a socially just society which benefits Aryans.

National-Socialism is not interested in other races - in their social or political conditions. It is not interested, for example, in whether or not some foreign country inhabited by non-Aryans is stricken by famine. The care, the compassion, the love shown by National-Socialism is reserved for the Aryan and the Aryan alone. In this present age of abstract, multi-cultural sentimentality, this appears hard, as indeed it is. It is a statement of the reality of life and civilization. The sentimentality of multi-culturalism - where advanced or 'developed nations' are supposed to have or take some responsibility to improve the conditions of other, less advanced 'nations' (often at the expense of the folk in the 'developed nations') - this sentimentality is a weakness, a symptom of decadence. By giving in to such sentimentality, future problems of a dire nature are created - chief among which is the collapse of the instinctive will to survive and flourish of the Aryan peoples of the advanced nations and thus their downfall through miscegenation as well as the destruction of the civilization created and maintained by the blood, toil and self-sacrifice of their ancestors. Furthermore, this sentimentality leads to a gradual breakdown of the advanced societies because it fosters a liberal attitude and a liberal approach to 'social problems' - the multi-racial compassion of the moment has contributed to the dire social decline evident in all Western or 'advanced' societies. This decline is manifest in the tolerance of ever-increasing, ever more violent crime; in worsening poverty and increasing homelessness. It is manifest in the despair of the unemployed, in the appalling wastelands of urban areas. It is manifest in the encouragement and aid given to "racial minorities". It is manifest in the calls for 'tolerance'; in the encouragement given to homosexuality. But perhaps most of all it is manifest in the belief that all differences (in ability, talent and **character**) can in the end be eliminated through compassion and programmes of social and political change - that given enough time, enough resources, enough 'aid', enough 'compassion' and 'understanding', any "underdeveloped nation" or any race, any coward or any criminal, can "make good", be changed, somehow acquire those qualities (like creativity, nobility, heroism) that hitherto were lacking.

This is the sentimental "victim syndrome" - and it a consequence of the abstract dogma of egalitarianism that all the governments and all the political parties of all Western nations support and adhere to. It is the belief, for instance, that other races have not produced civilizations because they have been 'victims' - of things like 'racism'. It is the belief, for instance, that the actions of a cowardly criminal, convicted of mass killings, can be 'explained' by their social background - their childhood, their 'trauma' at an early age, their lack of parental love. These beliefs are sentimental for two reasons. First, they shift the focus from what is real - the lack of ability, the criminal act of mass killing - to what is abstract and unreal: an *idea* about the causes of these things. Second, they project onto groups or individuals false hopes: that given a chance such groups or individuals are really no different, *inside*: they have been made what they are by circumstances, not Nature. In effect, this syndrome is another variant on the "we have/can conquer/change Nature" theme.

This sentimentality about other races and about Nature is a sign of a real lack of maturity - of a childish approach to problems and reality. A child may wish to believe that, for instance, a lion is just a large, cuddly cat - but any reasonable adult knows that a lion is or can be a ruthless killer *by nature*: that is, it is in the nature of lions that they kill. It is in the nature of civilizations that once the creative folk who have created and maintained a civilization give in to childish sentimentality (and Christianity is fundamentally a childish sentimentality) then those folk are weak, easy prey for those predators who wish to feast on the wealth and benefits of the civilization.

National-Socialism expresses a mature outlook when it says that the sentimentality that is evident in the modern world regarding other races and other cultures is dangerous - a sign of weakness. It expresses a mature outlook when it says that the only way to overcome this weakness - and its consequences (one of which is the decline and eventual destruction of this civilization) - is to place the interests of the Aryan first: to be concerned first and foremost for our own folk by separating the races and then, within a pure

Aryan racial community, create a society for those Aryans which is socially just, and which will thus enable the members of that society to fulfill their full potential by partaking in what, being spiritual, is uplifting and which contributes to evolution.

Furthermore, this National-Socialist attitude is mature because it does not patronize other races: it allows them to develop in their own way, according to their nature and abilities. In effect, it restores to them the freedom and dignity which has been lacking ever since interfering, patronizing 'missionaries' of the Christian kind (and the international financial capitalists who went after them) sought to interfere in the lives of other races, mostly to the detriment of those other races. For a long time, the so-called 'humanitarian aid' and/or the loans the governments of the West have given have more often than not been used to increase 'Western' influence in and put pressure on the countries receiving such aid or loans - where by 'Western' is meant the decadent material-consumerism fostered by the international financial capitalist System.

National-Socialism aims to use the material wealth of Aryan countries to aid the Aryan - to build better, more socially just, societies for Aryans to live in.

V The Future National-Socialist State

The present practical aim of National-Socialism is to create an Aryan homeland, for Aryans only, wherein Aryan culture can flourish and wherein Aryans can live freely according to their own laws. This can be achieved in two ways, one of which, at this moment in time, is more feasible than the other.

Firstly, it could be achieved by a National-Socialist movement gaining political power in an already existing country - by National-Socialists taking over the government of a Western State and implementing a National-Socialist revolution in that State. This - despite the anti-Aryan tyranny of the moment, the anti National-Socialist laws and the incessant hostile propaganda - is still possible, although it would require the emergence of another leader with the genius, the ability, the courage and the charisma of Adolf Hitler. Secondly, it could be achieved by the creation of a small Aryan folk-community or communities, within, on the fringes of or external to, a modern State, Western or otherwise. This folk-community or collection of communities, would seek to live in an authentic Aryan way - to regulate its own affairs, run its own Schools and system of health care, and foster a sense of Aryan pride and Destiny. Children would be brought-up in a healthy, National-Socialist way as adults would strive to live by National-Socialist values. One model for the creation of such a community would be the self-sufficient English village of medieval times where the inhabitants in the main husband the soil and produce most other things by the skill and labour of their hands.

The essential features of this second way are first, its smallness; second, its feasibility at this moment in time, and third, its promise. (1): The smallness of such communities, and their rural setting, means that they are no direct, overt threat to the present System particularly if (a) the setting is sufficiently remote or isolated and at present uninhabited or sparsely populated and (b) such communities were to be established on the basis that their primary concern is with the community and the land inhabited by that community, with their way of life, **with something spiritual** - and not with 'politics'. (2): This way is feasible, now. It requires only a small number of individuals dedicated enough to settle an area and who are prepared to undertake the hard work necessary. It requires only the establishment of a National-Socialist association whose aim is to buy the necessary land, and whose members realize that certain material sacrifices will have to be made - perhaps for many years while the community becomes established: homes built, land cultivated. It requires only the re-emergence of that pioneering spirit that created most Western nations in the first place. (3): The promise of this way is great. As the decadent System decays toward collapse, such communities will preserve all that is needed for a large-scale Aryan resurgence, chief among which are the spirit of such folk-communities (the bond of hardship shared, for example) and the awareness of Aryan Destiny - the keeping alive of the Aryan soul and Aryan dreams. But, equally, such communities will produce, by their very National-Socialist nature, fine specimens of the Aryan race who, when the time is right, can emerge to lead other Aryans elsewhere to an awareness of their Destiny. It has to be remembered that civilizations are created by, led by and more often than not maintained by, small numbers of individuals of the right **character** who possess a sense of Destiny. What happens in the world external to such National-Socialist folk-communities is fundamentally irrelevant - their concern is for and only for those of the community, with building and maintaining that community and living an Aryan life. Such communities would be guardians of our Destiny - aware that their time will come with the fall of the old order, and that as long as they live in a National-Socialist way, keeping their blood pure, building character in their children, then they or their descendants will someday create a National-Socialist State and a civilization far greater than any hitherto.

Both of these ways produce a National-Socialist State, although in different ways, and therefore it is necessary to describe what a National-State actually is, and what a future National-Socialist State would do.

Fundamentally, a National-Socialist State exists to implement National-Socialism - to protect the Aryans who are members of that State, to create the right social conditions, to raise its citizens to a higher level. In brief, to maintain Aryan culture and civilization - and to further that culture and civilization by creating higher, more noble individuals. The initial concern of such a State is primarily inward - toward the people of that State. Only after National-Socialism has been implemented by a National-Socialist revolution will such a State of necessity turn its attentions outward.

However, it is a mistake to consider a National-Socialist State as some sort of 'war-machine' dedicated to the conquest of other States or peoples - this is neither necessary nor desirable. ***The real Destiny of a future National-Socialist State lies in the conquest of that final frontier - Outer Space.*** The dynamism, the quest for excellence, the nobility, the martial spirit which National-Socialism exemplifies will be fulfilled by this conquest and this conquest alone - for this conquest enables the Aryan for the first time in mortal evolution to **consciously create not just a new civilization but a myriad of civilizations by seeding our race across the star-systems of the galaxy.** Compared to this, squabbling over patches of land on this insignificant planet in our remote solar system is irrelevant - an insult to the greatness which we Aryans possess.

The aim of a future National-Socialist State is not some petty Empire on Earth - doomed as all such earthly Empires have been and are, to decline and fall - but a galactic Empire, an Empire created and maintained by the Aryan virtues of heroism, nobility and exploration, and made possible by the Aryan creative genius. For this aim and only this aim will allow the development of a higher race - it alone in the greatness of its challenge possesses the power to create such a race. It and it alone is worthy of our blood. This challenge of the conquest of Outer Space - the creation of an Aryan galactic Empire - is our unique Destiny as Aryans. The whole history of civilizations, from Sumeria through Greece and Rome to our own Thorian civilization⁽⁶⁾, has led to this - has made this Empire possible. Our civilization, with its Science and its Technology, can make this Destiny real - and this Destiny for the first time enables us to free ourselves from the Earth: to expand into the infinite regions of the galaxy, to continue to grow, to settle, to expand, to change ourselves and our race. **If we Aryans do not take advantage of this opportunity, it will never arise again.** This present civilization will continue with its decline, petty squabbles will continue and increase, our race will concern itself with trivia, become extinct through miscegenation, and future civilization will be impossible. The promise of our mortal existence - the promise that lies in the star-systems of the galaxy - will be unfulfilled. Only the inspiration of the Aryan conquest of this final frontier of Outer Space can motivate us to true and eternal greatness; everything else - all other dreams, schemes, plans and desires - is petty and unworthy beside this. If we want to be great, we must dream great dreams - we must aspire to greatness.

However, for this Destiny to become real, a National-Socialist State must be created, for only National-Socialism can create the right conditions to enable us to venture out to colonize other worlds - only National-Socialism, with its spirituality, its practicality, its affirmation of what is noble, honourable and heroic, can produce individuals of the right character with the right motivation. Only National-Socialism can harness the idealism of our people to make this Destiny real because only National-Socialism represents this idealism - all other creeds, political forms, philosophies or religions set their sights lower, on what is banal: they are either concerned with abstract, dogmatic and materialist ideas (such as 'happiness and equality of the greatest number') or they deal in a selfish, personal salvation and mythical realms beyond death.

In contrast to such creeds, forms, philosophies and religions, National-Socialism sets its sights as high as possible - through social justice, through idealism, through affirming character and race, through accepting the quest for excellence, National-Socialism seeks to raise the Aryan to the pinnacle of evolution: to create a new, higher type of mortal being. Being a **practical** expression of what is **real** (such as the forces of Nature), National-Socialism can actually achieve this.

Because of this aim, this Destiny, a future National-Socialist State would not concern itself with petty military or colonial adventures on this world - because such things are and would be petty and of no benefit. They would divert resources and man-power from what is fundamentally important - the creation of a prosperous National-Socialist State, the social improvements within such a State, and the scientific,

technical and military schemes which would be necessary to build and man Space-Station, colonies on the Moon and Mars, and which would eventually build Spaceships to take us out toward the stars. Of course, a future National-Socialist State would ensure that it was more than capable of defending itself from anyone on this Earth who sought to attack it, as it would defend itself, if attacked - but it would not seek such conflict because its leaders would understand the wisdom of not allowing itself to get embroiled in wasteful, earthly conflict. The squabbles of other nations, other races would be of no interest whatsoever since the concern of a National-Socialist State is with its own people and their advancement through achieving their Destiny.

The National-Socialist State would welcome other Aryans committed to its ideals as it would seek to be an example to other nations and States with an Aryan majority still clinging to the decadent forms of the old material order - showing them what is possible when Aryans work together in the service of a noble cause. It is possible that, given time, a federation of Aryan States or nations would evolve, all of whom cooperated with another for the greater Aryan good. The National-Socialist State would also seek to obtain whatever it needed, in the way of raw materials or other resources possessed by other countries, by negotiation and trade since this is the wise and civilized way to achieve such things - a way consistent with the aims of National-Socialism in the 21st Century and beyond; that is, consistent with its singular concern for the Aryan and the achievement of that Aryan Destiny which is a galactic, extra-terrestrial, Empire.

In its internal structures, the National-Socialist State would implement the leadership principle and seek to ensure responsibility and power were not abused. It would seek to train and elevate to positions of leadership and thus responsibility, those with the right character - that is, those who lived or sought to live their lives by those fundamental principles of National-Socialism: honour, duty and loyalty. Such leaders would seek to be honourable in all their dealings, as they would do their duty to their folk by placing the interests of the folk first; they would be loyal to the idealism of National-Socialism and to those leaders who embodied that idealism.

In effect, the National-Socialist State would embody and make real the conscious understanding and the wisdom gained from thousands of years of civilization - the society created by such a State would be a noble one, aware of its heritage and its Destiny. The people of that society would be encouraged to live healthy, joyful, honourable lives and to work for the benefit of the society as a whole. The structures of such a society - such as Schools - would aim first and foremost to produce individuals of **character** who embodied noble idealism, who eagerly sought to do their duty and who aspired to fulfill the Destiny of their race by being heroic, by questing for excellence, by discovering and exploring and by working the soil in a way consistent with Nature.

This future National-Socialist State is not a wistful unrealizable dream. It can be made real, despite the difficulties which National-Socialists face in this decadent age and despite the vile, lying propaganda campaign against National-Socialism which has been virulently conducted for nearly seventy years and which has brain-washed the majority of Aryans into believing National-Socialism is other than it is. This State can be made real for three simple reasons. (1): The old order is decaying - nothing can save it: certainly not the propaganda and the lies of the lackeys of this decadent System. It is decaying and will surely die because it is based on falsehoods, on trying to implement ignoble, abstract and dogmatic ideas which ignore the workings of Nature. Nature will revenge herself upon the arrogant upstarts and their descendants. Her revenge will be bloody, painful and full of suffering. (2): Only National-Socialism embodies the noble idealism which the majority of Aryans possess in their hearts - it provides the only practical, noble, alternative to the present decadence and to future decay and decline. It can restore to us our noble dreams - our aspirations and our hopes. It can give us the tools we need to create a better world for ourselves and our descendants. It and it alone can lead us to a healthy, more spiritual way of life. All National-Socialists need to do is (a) have the courage to explain this - to counter the lying propaganda of this decadent age regarding National-Socialism, past and present - and (b) **to live in a National-Socialist way, embodying in their own lives those fundamental principles of National-Socialism: honour, loyalty and duty.** (3): National-Socialists embody all that is best about our race, and provided they keep alive the Destiny of the Aryan and the truths of National-Socialism, they will assuredly be there when their leadership, their knowledge and their skills will be needed by other Aryans - when the rotten System lurches toward its inevitable collapse. As the decadence and decline increase, as National-Socialists stand firm against this decadence and decline - as they and National-Socialism are seen for what they really are - so too will more and more Aryans be drawn toward the noble National-Socialist cause until finally a great movement will arise to build a New Order from the ruins of the old.

Appendix I - Some Lies About National-Socialism Exposed

Because of the intensity and virulence of anti National-Socialist propaganda over the past seventy years or so, it is necessary to briefly counter the most oft-repeated lies.

Lie: The German National-Socialists exterminated millions of Jews during the Second World War as a result of their policy of genocide.

Truth: The method alleged to have been used for the majority of these 'exterminations' - gas-chambers using the chemical Zyklon B - **is scientifically impossible**. [See "The Leuchter Report"⁽⁶⁾] There was no policy of extermination, by National-Socialists, against other races - that is atrocity propaganda, produced in the War, and maintained ever since because it aided those who sought to discredit and destroy National-Socialism. [See, for example, "The Truth About National-Socialism and Adolf Hitler" (Thormynd Press, 1994)] Of the many books dealing with this propaganda - this lie of mass exterminations - see, for example, Butz - "Hoax of the Twentieth Century"; Barbara Kulaszka (editor) - "Did Six Million Really Die?"; Carlos Porter - "Not Guilty at Nuremberg"; Joseph Harlow - "Innocent in Dachau".

Lie: Hitler was responsible for the Second World War.

Truth: The War was actually agitated for by Hitler's opponents from the moment he achieved power in 1933 because he was a threat to their plans [see "The Truth About National-Socialism and Adolf Hitler"]. The Second World War was, in fact, a War forced upon Hitler by Britain and America and Hitler's opponents - as has been scholarly shown by David L. Hoggan in his book "The Forced War". [See also H.E. Barnes - "Blasting the Historical Blackout". Hitler's Speech of 4th April 1939 in answer to Roosevelt - "An Exchange of Communications Between the President of the United States and the Chancellor of Germany. David Irving - "Churchill's War."]

Lie: National-Socialist Germany was a ruthless, brutal dictatorship where the Gestapo routinely tortured people.

Truth: National-Socialist Germany abolished the pretence of 'parliamentary democracy' where professional politicians and parties represented every interest except Aryan ones. They replaced it with the leadership principle - and those leaders were expected to be honourable and to work in the service of the people. It was, in fact, the re-creation of the type of ethos that existed in ancient Greece in the Athenian *polis*. Hitler was the supreme leader - and he was invested with his authority by the vast majority of the German people. He was responsible to them. He used the trust they gave him to create a better, more noble society for them - by restoring their pride, giving them hope, better social conditions, more employment and so on. They respected him and loved him because of this - he was immensely popular. He was frugal in his personal life, and never once abused the power he had. The picture of National-Socialist Germany as a 'terror State' is a lie ceaselessly propagated by those - like Communists and Zionists - who had reason enough to hate Adolf Hitler and what he had achieved because he was a threat to their plans. The same applies to the myth of the Gestapo torturing people - it is propaganda, which reached its height during and immediately after the Second World War. Unlike the anti-German atrocity propaganda produced during the First World War - which was repudiated as propaganda after the end of that war, it having served its purpose of stirring up anti-German feeling - the atrocity propaganda produced before and during the Second World War has gone on because it still serves a purpose: it aids those who did have and who have a vested interest in destroying National-Socialism. [See "The Truth About National-Socialism and Adolf Hitler"; "National-Socialism - Principles and Ideals".]

The following works give a further insight into what National-Socialism actually is and what National-Socialist Germany represented:

- * The Truth About National-Socialism and Adolf Hitler. (Thormynd Press, 1994)
- * National-Socialism: Principles and Ideals. (Thormynd Press, 1993)
- * National Socialism - Vanguard of the Future (Nordland Forlag, Denmark. 1993)

Appendix II - The Discernment of Wisdom

Ancient Greek literature, and particularly Greek Tragedy, expresses a wisdom that the majority of people, in this decadent age, have either forgotten or choose in their pursuit of hedonism, to ignore. What is expressed, for example, in the 'Oedipus Tyrannus' of Sophocles, is something vital, something that even after two thousand years has relevance to our lives.

However, this literature has been made to seem - by the various translations that have appeared over the past hundred years or so - rather boring. It has also suffered from modern pretentious abstract 'interpretations' which at best distort its real meaning and at worst, totally obscure it.

Consider, for instance, the 'Oedipus Tyrannus' - or 'Oedipus the King' as it is often rendered. For most of those who have heard of this drama by Sophocles - as for the majority who have actually read it in one of the usually appalling modern translations - the central theme is the incest of Oedipus with his mother, Jocasta, and the killing of his father. In the majority of the 'interpretations' of this drama, these are viewed morally - and this is particularly true of the incest. Thus, the drama is seen as some kind of 'moral' tale, of the kind once fashionable for children. It is also interpreted psychologically - as a study of the supposed 'hidden' psychology of Oedipus - and thus used to provide 'evidence' to support an abstract psychoanalytical theory. Quite often, in these decadent days, the drama is "updated" - set in a modern context using modern language and metaphors - when presented either in translation or performance.

This disposable "updating", these moral and psychological interpretations are not only incorrect, they also completely miss the meaning of the tragedy. The essence of this particular drama lies in the realm of the gods - the incest by Oedipus, his killing of his father, are merely incidents. It was in the realm of character that Oedipus failed. Oedipus was certain of himself - he had skill [did he not solve the riddle of the Sphinx?]; he had power [was he not King of Thebes?]; he had strength and courage [did he not by his own hands kill many men when he was attacked?(verses 801ff)]. All these things, **in relation to the power of the gods**, mean nothing - as Creon says to Oedipus at the very end of the drama: "Do not desire to be master in all things, for you are without the strength which assisted you in life."⁽⁷⁾ The gods have taken away his strength, and his power - and he is, at the end of the drama, a blind broken man: someone who will, as the blind prophet Tiresias predicted earlier in the drama, "As a beggar, who before was rich, he shall go to strange lands with a stick to guide him ..."

But the real tragedy lies in the fact that Oedipus was not an impious man - he was **not** condemned by the gods because he slept with his mother and killed his father: he tried to avoid doing both. Rather, as the Chorus say in another Sophoclean drama: "Mortals cannot be delivered from what is ill-fated by destiny."⁽⁸⁾ Oedipus committed "hubris" - insolence toward the gods. Oedipus was certain - and wanted to know who his mother and father were: "I cannot be persuaded not to learn of this for certain" he says at one point.

The crux of this drama - and of all Greek tragedy, properly understood - lies in the relation of the individual to their community and the gods. The Oedipus Tyrannus describes one such relationship which leads to personal misfortune. Toward the end, the Chorus say: "You generations of mortals - I count your zest as equivalent to nothing, for who is the man who wins more from a fortunate divinity than just that outwardness of fame which later sets?" Oedipus had the appearance of good fortune - power, wealth, skill - but it was only appearance, as Oedipus later realizes: "I, the beauty that you reared, had bad wounds festering underneath!" (v.1395-6)

The drama thus explores, and explains, the truths concerning the gods and how these affect mortals. *There is no moral, abstract, judgement - but rather an explanation of the workings of 'Nature', the cosmos and mortal existence itself.* The Greek drama of Aeschylus, Sophocles and Euripides express the wisdom of the Greek civilization itself - they represent fundamental truths, fundamental insights, which the Greeks were the first to express. Unfortunately, these truths, these insights - this wisdom - have been covered up and obscured over the centuries by the moralizing dogma of Christianity, by the abstract ideas of liberal-marxist materialists and by the pretentious cleverness of characterless modern pseudo-intellectuals.

The most fundamental truth is the concept of 'hubris' - of the relation of the individual, and the community, to the gods. This does **not** mean that Greek drama dealt with religion as we have come to understand 'religion' thanks to centuries of Christian influence and indoctrination. That is, this wisdom is **not** concerned with ideas of sin, guilt, the performance of services, prayers for forgiveness, personal salvation and an attitude of meek reverence toward an omnipotent deity. (Some crass translations of Greek drama actually project such Christian values and concepts onto the Greek!) Rather, this drama expresses a certain attitude to life and living - a pagan one. There is an enjoyment of life, a celebration of beauty - definitely no guilt attached to certain things. But there is also an awareness of the limits of personal and

communal behaviour - there is an understanding, often unspoken, of how mortals are balanced between their families, their communities and their gods. The health, the good fortune of the individual, the family and the community depends on maintaining that balance - on respecting what belonged to the gods. To upset this balance was 'hubris', insolence - this was when the individual, or the family or the community, sought to appropriate to themselves what rightly belonged to the gods. [We might say, in a simplistic sense, 'upset the balance of Nature'.] This insolence invoked the fury of the gods - the *Furies* themselves: "But powerful is the power of Destiny - she cannot be escaped from by wealth, by war, by ramparts, by taking ship upon a black storming sea." (Antigone, v.952f.)

In Greek society, the individual had duties - to their family, their community and their gods. One of these duties was to quest for excellence: to achieve an honourable fame by courage and valour, for one's self, one's family and one's community, for such fame **honoured the gods**; another duty was loyalty - thus, it was considered disloyal, and cowardly, to forgive someone who had offended the family. The offence had to be avenged - or just compensation obtained from the offender. Such notions held sway in the Greek world for centuries (qv. Theophrastus' "Characters", written after Aristotle's time) and they expressed the essence of what the Greeks regarded as civilized behaviour. The thread which runs throughout Greek civilization is this quest for excellence - the quest for honourable fame through courage and valour. This quest made civilized character - it vitalized individuals, the family and the community, and ennobled them. It made the Greeks what they were - civilized and able to express, in drama or poetry, the wisdom of their civilization: to make this instinct for civilization and civilized behaviour conscious for the first time in human history.

These duties expressed the balance between the individual, the family, the community and the gods. To upset this balance was uncivilized - it invited retribution, vengeance by the gods, upon the individual, the family and the community. These duties - and the civilization that was based upon them - were founded on a strong sense of identity, of belonging: they extended only to those who 'belonged', who were regarded as kin-folk. For instance, the *polis* of Athens was a small community of citizens who shared the same descent - that is, blood. They were racially exclusive - granting privileges, and rights, only to their own kind: outsiders were tolerated, but excluded from interfering in the affairs or administration of the *polis*.

The quest for excellence describes another distinctive trait of the Greek civilization - the belief that it was through struggle, through adversity, hardship and competition, that a person's character was revealed. Battle, for instance, would reveal if a man was a coward - if he was, he was regarded as being unfit for any public office. Indeed, it was accepted that before a person could take part in public and civic life, he had to have shown courage and valour in battle - for by these things he gained the respect of his fellow citizens and of the gods themselves.

This whole attitude to living, expressed so eloquently in Greek literature from Homer to Theophrastus and beyond, is a natural one based on the pursuit of excellence and a pagan understanding of life. It is an attitude, however, that has become foreign to most Aryans today despite the fact that it represents the natural and instinctive ethos of those of European race. It is foreign to most because of the moralizing, abstract dogmas and ideas which have come to dominate European consciousness partly due to centuries of Christianity and partly due to the more recent imposition of materialist liberal-marxism with its unnatural and insolent egalitarian 'socialism'.

Most Europeans by their acceptance of such moralizing abstractions and dogmas, deny their heritage - a heritage of which ancient Greece is an integral part. Indeed, it is a part which explicated the real soul or *psyche* of the European or Aryan for the first time.

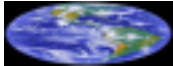
In an important sense, the modern Western world and its peoples have lost that balance which Greek drama expresses so poignantly. They have committed - or will commit - hubris; they are disrespectful toward the gods - toward the laws, forces and processes of Nature, as is so evident in the many acts of miscegenation. For miscegenation is the undoing of what Nature - or the gods themselves - have achieved over millennia. The Nemesis that is to come cannot be avoided - but what brings about this retribution can be understood and expressed and used to restore that balance, that way of living, which brought forth not only the Greek civilization but also this present one. This understanding has been expressed before - in Greek literature, and a proper appreciation of this part of our heritage can aid others to re-discover our natural, healthy and civilizing ethos.

Furthermore, this literature expresses and affirms what National-Socialism expresses and affirms. For National-Socialism enshrines those fundamental truths, the wisdom, which made the ancient Greeks what they were. Those who do not understand this have neither understood ancient Greece nor National-

Socialism itself.

Footnotes

1. What is meant by 'decadence' is fully explained in the text; briefly - decadence is the decline in, or loss of, *excellence*.
2. It should be obvious that miscegenation - the destruction of race and racial difference - is the undoing of what Nature has created and is therefore de-evolutionary: a journey backwards.
3. These problems are increasingly affecting Western societies.
4. See Appendix II.
5. This is the correct way to describe the present civilization founded in Western Europe and which is heir to the civilization of Greece and Rome. The ethos of this civilization is Thorian - from Thor, the Norse god. A less accurate description is 'Faustian'.
6. This - and other works mentioned herein - can be obtained from addresses given at the end of this Appendix.
7. The Oedipus Tyrannus of Sophocles - Translated by DW Myatt
8. Sophocles - 'Antigone' (Translated by DW Myatt. v.1337)



Death Before Dishonour

By David Myatt

An honourable person - that is, someone who lives and acts like an Aryan - is prepared to die for honour. Such individuals are thus noble and civilized - they believe in and accept the principle of Death Before Dishonour. For such individuals, this is not a slogan, political or otherwise - it is a sincere expression of how they feel about life itself, and of what is most important to them. Honour expresses the essence of what it is to be Aryan.

Honour itself is the setting of noble standards of personal behaviour and personal conduct, and these standards derive from and the pursuit of individual excellence - that is, from loyalty and from an understanding of and striving to do one's duty, regardless of the problems or the personal difficulties involved. Someone who so strives to do their idealistic duty is someone who embodies what is best, what is excellent.

To live and act like an Aryan - that is, with nobility of character - means upholding and living by this principle of Death Before Dishonour. Nothing else is more important - not personal happiness, not personal love, not personal comfort and wealth.

This principle expresses the spirit, or ethos, of the Aryan warrior, and to be Aryan means to live like such a warrior, for however short a time. For a true Aryan, personal honour is more important than their own life. What matters is not how long one lives - but the intensity of life while it is being lived, the essential vitality of life itself. A true Aryan would rather live like a god - free and powerful - for a short time, than live for a long time like a serf.

An individual becomes truly free and strong when they accept this principle of Death Before Dishonour and when they live their life in accord with it. Honour liberates the individual, enabling them to experience the divine potential of their individual lives. A few weeks, or even days, spent in really living - in battle or in exploring against the odds - is worth many years of ordinary mundane living.

Ordinary, modern, life has become tame and boring - designed for and productive of mass-produced sub-humans who have seldom if ever felt the vitality of a god, of what it means to strive against the odds with one's own life in the balance. Such sub-humans know little if anything of honour, and little if anything of battle, of that healthy lust for glory, that healthy lust for adventure which drives and which has driven most warriors.

Such sub-humans are not prepared to give up their own lives for the sake of such glory, for the sake of such adventure and for the sake of their own honour. Such sub-humans would rather "be happy" and live for a long time so as to be able to selfishly, weakly and decadently indulge themselves.

Real warriors wish to die with a weapon in their hands and dead enemies around them. They wish to exult again and again in those precious, vital, god-like moments when death is possible and where they can cheat death again by their own prowess, their own skill, their own exultant defiance. Real warriors often yearn for an enemy or many enemies to try and attack them as they walk "on the streets" or elsewhere so that they can set about them with a ferocious will. They do not care if they die in the process - indeed, they would in all honesty like to die in such a way, fighting and defiant to the end, for they will try and kill and seriously injure as many of their attackers as they can.

All healthy Aryans should feel this way. They should all be ready and willing to defend themselves, and ready and willing to die in the process. They should all prefer combat and adventure to mundane, boring "work". Of course, the majority of our own Aryan people do not seem to understand this anymore - let alone feel this warrior spirit within them. They will say something like - "he has a death wish"; or "he is mad". Then they will return to their own wasted lives - either as serfs of the tyrannical System, or as worthless sub-humans addicted to indulging themselves.

What healthy individuals do not want is to die of old age, feeble and weak, without having achieved glory or done deeds to be proud of. Better to die young striving for glory than die old without glory. The majority of people nowadays seem to live too long. The warrior way is for men to seek to marry young, to strive to father as many children as possible and thereafter to seek to fight in earnest or recklessly quest for adventure. An Aryan warrior has an Aryan spirit - they want to live like gods rather than endure a boring life; they want glory, not toil; they want adventure, not routine. An Aryan warrior, if captured by the enemy, always strives to escape, and always strives to defy their captors, just as an Aryan warrior would rather die trying to escape than live like a caged animal or allow themselves to be humiliated and defeated. In essence, an Aryan warrior is half-wild, and cannot be tamed.

It needs repeating again and again until a majority of our own people understand it, that what is of fundamental importance is to live, behave and die like an Aryan - with dignity, honour and having striven to leave something worthwhile and noble behind or having done deeds of glory in the pursuit of duty. Our struggle is not about some political programme or about some political idea. It is about our unique Aryan spirit - it is about being Aryan, and having the freedom to live like Aryans. Our struggle is about making our people Aryan again, and creating a truly Aryan society. Our struggle is about being honourable and thus doing our noble duty. Our fundamental duty is to strive for excellence, for ourselves and our race, for by so striving we are fulfilling the purpose of our lives - we are continuing the work of evolution which we, as individuals, represent, and which our own unique race represents. We strive for excellence when we join together in a group to seek adventure and conquest, or to fight our enemies: for then we have to overcome obstacles, difficulties and challenges through the power, through the triumph of our organized will - that is, through comradeship and self-discipline. We strive for excellence when we ourselves strive to be the best, and when we strive to raise up, to advance further, our own people, our own race, by aiding or helping to create an honourable, noble, society for them to live in.

We are being the best of our race when we embody our Aryan warrior spirit - when we are proud, and defiant, as Aryans, and when we uphold and live by the principle of Death Before Dishonour. We are being sub-human and un-Aryan when we place our own happiness, our own pleasure, before honour and duty, and when we are afraid of dying for an ideal.

The question we must ask ourselves - and others - is: "Are we, are you, willing to be domesticated and enslaved?" If we are not willing to be enslaved, we must rediscover our warrior heritage, our warrior spirit - and live by the Aryan principle of "Death Before Dishonour!"

If we truly live our own lives by this Aryan, warrior, principle, and if we join together in real comradeship in an organization which truly expresses our Aryan spirit, then our Zionist enemies are helpless. All their power, all their influence, all their laws, are of no use. They may ban our organizations; they may try to ban our literature but they cannot outlaw or suppress our Aryan spirit - with this defiant spirit, we will create another organization, produce more literature, and go on fighting until victory is achieved.

The simple truth we must remember is that National Socialism is the way of the Aryan warrior!

Fundamentally, a National Socialist society is the organized will of the Aryan race. By being a National Socialist, by striving to create a National Socialist revolution through supporting a fighting National Socialist organization, we are being Aryan. Anything other than pure and open National Socialism is un-Aryan, and a dishonourable compromise with our enemies.



Defiance!

By David Myatt

" It is necessary for us to sacrifice ourselves - to die - so that our race may live"

A Personal View

Not long ago, seven police officers raided the house where I was staying and arrested me. The search warrant that gave them the authority to do this was for: "Written material that has been, or is being used to support an Internet web site that contains threatening, abusive or insulting material likely to stir up racial hatred." In the course of their six hour search, the police seized many things, including two computers, and copies of some of my National Socialist writings.

As a result of this raid, it is likely that in the near future I will be appearing before a jury in a British court defending myself against anti-Aryan, Zionist created charges of "inciting racial hatred". If found guilty, the chances are that I will be spending some time in prison. While this prospect does not exactly please me, it does not bother me much, either.

It does not bother me for two reasons. First, I am aware, from direct personal experience and the experience of other comrades, that I am unlikely to obtain real justice in these modern courts of law. As past experience has shown - for example the recent case of Charlie Sargent and Martin Cross - real justice, the natural justice of honour, as well as innocence and truth, do not matter in these courts. These Aryan things - these ideals of natural justice and honour - have no place in these modern courts of law.

For these courts are not our courts: they are the courts of a System we National Socialists have pledged to fight and overthrow; they are courts dedicated to upholding the abstract laws which are the foundation of the anti-Aryan tyranny we now live in. So I expect nothing from these courts and the people who support them - except to be treated as, and dealt with as, "the enemy".

Second, I am aware that my duty to my folk comes before my own desires, my own welfare and even my own life. I know that I as an individual am expendable - that the well-being, the future, the Destiny of my folk, of my race, are more important than my own comfort, my own life. I personally know that my own life only has meaning in the context of my folk, my race - for I have tried to express this noble ideal many times in my writings(1).

What fundamentally matters about our own lives is what we do for our folk, not what we do for ourselves. And our folk includes not only our immediate "domestic" family but the larger family which is our race. The very purpose of our lives is to aid our folk. If we do not do this duty, if we instead give in to temptation and concentrate on ourselves, then we have simply wasted our lives.

Of course, being idealistic and noble and so doing our duty to our race is not easy; it never was. We can always find excuses to justify our neglect of our duty. But our noble ancestors found a way to ease the burden a little - to make the ideal of duty more understandable, and to motivate others to be noble.

This was reputation. If we do our duty, if we act in a noble way, if we do heroic deeds, we acquire a reputation which lasts long after our own death. The thought of how our people in the future will regard and judge us should give us the strength and the courage we need to do our duty, in the present, when it is difficult for us.

Furthermore, if we do nothing, if we live just for the present - if we never undertake noble, heroic deeds - we shall never be remembered. We shall be forgotten, and might just as well not have lived in the first place.

For myself, I have posterity for my guide. I live not particularly for the now, for the present, but for the future, and do whatever is necessary to ensure I have a good reputation, while I live, and after I myself am dead. I hope that I myself will be remembered by my people for at least having tried to do something practical and noble. I hope that hundreds of years from now - hopefully also thousands of years from now - my name will still be known and that I will be in some way honoured. So it is that I can defy the present, and its tyranny, and the personal suffering it may bring me - for I see not a few days ahead, nor even a few months ahead, but centuries!

Thus can I motivate myself, in difficult times, to do what is noble and honourable - whatever the cost to myself as an individual. For it is what is noble and honourable - what is necessary for the folk - which is important, not me as an individual. It is what I do, what I achieve, for my folk which matters - for it is these things and these things alone which honour the folk and so bring me the honour of a good reputation, while I live, and after I myself am dead.

How many of us desire this honour of immortality? We think of the great Aryan heroes of the past - from Achilles, to Alexander the Great, to Napoleon, to Adolf Hitler, to Rudolf Hess, to Leon Degrelle and Otto Remer - and admire them often without realizing that we also can be remembered, as they are remembered.

To get the strength, the courage to do the right thing, the honourable thing in these times of dishonour, all we need do is think how we ourselves will be regarded by posterity - by our people hundreds and thousands of years from now.

The truth - the ancient wisdom - which we have forgotten in this decadent modern world of selfishness, is that to ensure our folk, our race, has a future, we ourselves must be prepared to sacrifice our present, just as our heroic ancestors did, century after century. They made us - their future - possible. And we remember them - but who will there be to remember you if you yourself, by your deeds, do not create the future?

An Idealistic, Aryan View: The True Meaning of Renewal

The renewal which occurs in Nature - the cycle of the seasons, of birth, life, death, renewal - applies to us, as human beings, since we are part of Nature.

The true meaning of renewal is that what lives must surely die so that growth and the change which is evolution can occur. It is necessary - a vital part of life - that we as individuals be prepared to give up our own lives so that our own race may live, be renewed and evolve - for we as individuals belong to our race and exist only to further our race(2).

The cosmic principle of birth-life-death-renewal is not an abstract idea to be studied, discussed, written about or rejected on the basis of personal belief. Rather, the cosmic principle of renewal is the very essence of life, and must be lived by us. In our intellectualized, greedy, selfish societies we have forgotten the stark but beautiful truth of cosmic renewal. Only by living this essence is the change of evolution which is civilization possible for us, as human beings.

The beautiful, inspiring, living, numinous song of Nature is that we as individuals are expendable and that we become great, immortal, divine, when we live and die in the spirit of renewal and for the purpose of renewal.

For a true warrior, a true Aryan, all living is either a tiresome waiting for those moments of glory when sacrifice is possible, or a living of those divine moments of war, adventure, discovery and overcoming. We who are true warriors know these moments of blood, death, honour and glory for the divinity they are. In these divine moments, our deeds, our sacrifices, our deaths are the Autumn and the Winter of our race which make possible the birth and renewal of Spring and of Summer.

We may find intimations of these moments in the beauty of Nature, in some music - even perhaps in some military or para-military organization - but most of all we feel and are aware of such moments through the great heroes of our race, from Achilles to Leon Degrelle.

We who are the sons of Hitler, the sons of Degrelle, the sons of Remer, know what it is we must do and how we must live. We and we alone in this world have not forgotten the stark but beautiful truth of Nature. We are the very life of our race, its essence; we are its future just as we are the spirit of our Aryan ancestors, reborn to give our race yet another chance to see the renewal of Spring. Without us, there will be no future, no life, for our race. For it is necessary for us to sacrifice ourselves - to die - so that our race may live.

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- See, for instance, "The Meaning of Life - Folk and Fatherland"; and "What Is Our Life For? A National-Socialist Answer".
- See "Folk and Fatherland" in "The Meaning of Life: Race and Nature".
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Vision of a Future Golden Age

- Warrior Culture and the Importance of Honour

By David Myatt

Vision of a Future Golden Age

I have a vision of a future Golden Age where it is natural for individuals to behave courteously toward each other and where they are pursuing worthwhile goals which bring a joy to their living and which aid the society in which they live in a way which enhances evolution itself.

This future society is a place where beautiful ideals are triumphant and where individuals aspire to uphold the noble civilized values of honour and fairness because they feel or know that such values aid their own lives in a positive, healthy way. This is a society where individuals willingly co-operate together for their own benefit and advancement, and where they understand that it is often necessary for the interest of others to come before their own self-interest because to do otherwise is uncivilized, and detrimental to everyone in the long-term. This is a society where the almost divine potential individuals have, as human beings possessed of consciousness, is understood and where that potential is made real in practical ways. In brief, this is a society where individuals continue the glorious work of evolution by striving to advance themselves in positive noble ways through pursuing ideals of excellence, and where this individual advancement aids or is of benefit to the other individuals of this society.

This idealistic vision can be made real. But to be made real, certain fundamental truths have to be accepted and acted upon. That is, the wisdom which we have achieved through thousands of years of evolution - through thousands of years of conscious understanding, of Thought - has to be made real in a practical way.

Nature - The Fundamental Truth:

The most fundamental truth is that an individual can only be truly healthy, vital and joyful, and only fulfil the potential latent within them by virtue of being *human*, if they live their life in a certain way. Being *human* means being possessed of consciousness - possessed of the ability to *think*, and ***possessed of the ability to consciously decide to change one's actions, behaviour, and life through an act of will.***

To be truly healthy, vital, joyful, and to truly fulfil their latent potential, an individual needs *to belong* - they need to be aware of their place in 'the scheme of things', how they are a living link between the past and the future and how they can aid or assist in the development of a better future. They need to be aware of how they are a part of something, greater than themselves, which lives and whose future depends to a certain extent on them: on their choices and their way of life.

Fundamentally, an individual is part of the living order which exists on this planet. They are born because of this order, as their own life influences or changes, or can change, this living or organic order. They are also dependant on this order - if this order is unhealthy in some way, then this affects them in some way. In brief, there is a symbiotic relationship here - a relationship which our faculty of Thought makes us aware of. That is, we, as human beings, have the ability to: (1) sense or experience this relationship; (2) to understand this relationship in a conscious or rational way; and (3) to act on this understanding by changing our own lives through an act of will.

Expressed another way, life on this planet is like a living being - and we are a part of this being, although at present a majority of people seem unaware of how they are part of this being, and unaware of how their own existence depends on this being. That is, a majority are not fulfilling their potential, as human beings, because they do not rationally understand their place in the scheme of things - they are, in fact, living as though they were not human, being how they are for the most part motivated by basic material and animal desires, and being as how they will not or cannot change themselves for the better through an act of will.

This 'living being' which exists on this planet of ours is Nature, and an individual is thus of Nature, and thus a part of the process of evolution which makes Nature what it is. Furthermore, an individual is thus Nature 'in evolution' - Nature itself made manifest *in that individual*. In essence, an individual human being

is evolution in action - Nature advancing herself, or striving to create more order. An individual therefore has the potential to continue this work of Nature - to increase the living order which is Nature by consciously striving to continue with evolution. This is a 'working in harmony with Nature' - a fulfilling of the potential which we as individuals possess.

To evolve, and thus aid Nature, we must respect what is *of* Nature. We can only evolve if we live in such a way that our lives enhance Nature - that is, if we continue with what Nature has produced. Our uniqueness and thus our humanity is what makes us, as a species, different from other species - and we are different because we are 'thinking-beings'; because we possess consciousness: a knowledge of ourselves, as individuals, and a knowledge of our surroundings. We have become 'thinking-beings' - we have become human - because of evolution. That is, we have *evolved* into our present, human, species. This evolution has occurred over vast, æonic, spans of time - hundreds of thousands of years, and in an important way, this evolution expresses the life of Nature herself, a means whereby Nature has grown, changed and acquired a consciousness.

This evolution, here on this planet, which has made us human has been toward *diversity* and *difference*. That is, Nature has evolved distinct cultures whose people have a sense of identity with that culture, and it is these different cultures which express our nature as humans, and thus our humanity.

Being human means being part of the species that has evolved into 'human beings', and this evolution has resulted in many diverse and different cultures, each of which express evolution in action.

Further evolution means a continuation of what Nature has produced - it means nurturing what Nature has produced so that there is more, and higher, development. This higher, or evolutionary, development by definition must be toward *more* diversity and difference, and thus towards *more* humanity.

The global spread of materialism and international capitalism means the *destruction* of the diversity and difference which Nature has produced. It is thus *anti-evolutionary* and therefore *inhuman* because it will destroy what Nature has taken hundreds of thousands of years to evolve - our unique human species, the different cultures within it and the respect those ancient and living cultures have for Nature.

To continue to evolve - to continue to express our humanity - what Nature has produced must be nurtured and used as the foundation to create more evolution. This means maintaining, and keeping healthy, the unique cultures of our species, and developing those cultures in an evolutionary way: in a way which maintains that respect for Nature which is inherent in living cultures. By doing this, Nature herself will be protected and maintained.

Anything other than this is anti-evolutionary, inhuman, and against Nature, and will assuredly undermine and then destroy our very humanity. Anything which undermines or destroys our unique human cultures is inhuman and anti-evolutionary, for the fact is that these cultures are our unique heritage, as human beings: they have made us what we are, and they express who we are. We should *celebrate* this difference and diversity, and not seek to destroy it through either global capitalism or the spread of political and social ideas which are anti-cultural.

Furthermore, the unique *ethos* of each culture - the customs, spirituality and ways of living which different cultures have evolved - is important. It expresses the essence of that culture - it enshrines what makes it special, and different, and what is necessary for the individuals, and the communities of that culture, to live in a healthy, joyful way conducive to further evolution. This unique cultural 'soul' or spirit needs preserving, as it needs to be further developed. But perhaps most of all, it needs to be expressed in practical ways in a new society so that the individuals of that society can live better, more human, lives. In summary, culture expresses our humanity, our very identity, and to live as human beings, fulfilling the potential Nature has given us, we have to live in such a way that our unique cultures are preserved and extended in a positive way. If we do this, we are acting wisely, and actively aiding Nature herself.

The Golden Age Society:

To preserve what makes us unique, as humans, societies must be re-organized on a cultural basis, as these societies need to enshrine the ethos of the particular culture of the members of that society.

Anything other than this is de-evolutionary, disordered and unhealthy: it is inhuman, unwise and uncivilized; it expresses a barbaric way of living where selfish material concerns outweigh honour, duty and the pursuit of excellence.

Fundamentally, the world needs re-organizing on the basis of separate cultural societies, with each such society dedicated to the welfare, well-being and advancement of its own culture. These societies need to inspire individuals with a desire to continue the glorious work of evolution by striving to advance

themselves in positive noble ways through pursuing ideals of excellence. In practice, this means these societies upholding the civilized values of honour, fairness, duty and courtesy as ideals to be aspired to by individuals, as it means the individuals of such societies understanding and acting upon the fundamental truths of Nature evident in culture. Thus would a Golden Age be created, as thus would Nature benefit, with individuals at last able to fulfil their potential as human beings, and at last able to live a civilized existence in contrast to the uncivilized living which dominates in nearly all the societies which presently exist on this planet.

This Golden Age - where individuals joyfully participate in evolution and live lives suffused with beauty, harmony and order - can be made real. All it requires is for individuals to understand their humanity, and to change their lives by an act of will so that Nature, their own culture and they themselves, benefit.

Civilization and Honour

Honour is fundamentally a conscious expression of the instinctive feeling noble individuals possess for civilization and what is civilized. On the personal level, civilization means: (a) certain high or honourable standards of personal behaviour, and (b) individuals being prepared to place the welfare and advancement of their own community before their own self-interest. Thus, in essence, civilization means and requires individuals to accept the noble ideals of *honour*, *loyalty* and *duty*.

Personal honour also and just as importantly consciously expresses what is necessary for civilizations to be created and maintained, as it expresses the fundamental truth that the higher living of civilization is preferable to the selfish, barbaric way which exists when there is no civilization. Furthermore, personal honour expresses what is necessary for higher, more noble, civilizations and individuals to be produced or created. That is, it explains and shows how we as individuals can fulfil the evolutionary purpose of our lives by transforming ourselves through an act of will in such a way that we advance and evolve.

Thus, personal honour is a means whereby an individual, and a community, can become cultured, and thus civilized, where it should be understood that the term 'culture' is used here in its correct sense to describe those things which can aid an individual to improve or advance themselves. Hence its fundamental importance, for it makes conscious what hitherto had been instinctive in the noble few. Because of this 'making conscious', its wisdom can be applied in a practical way enabling the creation of a more advanced, more noble, more civilized and more cultured society than any existing hitherto.

The Arts of Civilization

'Culture' is the term used to describe those things which can aid an individual to improve or advance themselves in a natural way in accord with Nature. Each culture is associated with a particular people (and sometimes a particular part of the Earth) and embodies and represents a unique *Weltanschauung* or 'outlook'. In practice, the culture of a particular people or community embodies the *ethos*, or 'soul' of that community. Furthermore, a particular culture is healthy if the people of that culture live their lives in such a way that their societies embody and seek to maintain and expand this culture. These people thus identify with their culture and their own unique heritage. The societies which do this are *living*, or organic, societies and such societies stand directly opposed to the abstract, lifeless, soul-destroying societies which an abstract dogma creates and maintains. It is such abstract, lifeless, societies which dominate the modern world, with these lifeless societies being created by, and being maintained by, an unnatural, abstract political and materialistic dogmas which are anti-cultural in essence. One of the most powerful and destructive of these materialistic dogmas is capitalism.

A culture may be said to be a living embodiment of Nature in a particular time and place, and as such is a type of being: something which lives, which possesses life - a being with a past, a present and a future. The things which normally embody the ethos of a culture are art, literature, achievements, customs and a particular 'religious attitude', religion or Way of Life. The unique ethos of warrior culture is expressed in the noble, heroic, and reasoned attitude and way of life of warrior peoples. This ethos, this spirit or soul,

gave rise to, or created, *civilization* and civilization itself may be regarded as the greatest achievement warrior peoples.

The warrior ethos can be represented by three words: ***honour***, ***curiosity*** and ***conquest***. These words represent the Arts of Civilization, just as someone who has mastered these arts is a civilized person. *Conquest* and *honour* express the nobility of warrior culture, while *curiosity* expresses or describes that desire to know, to explore, to rationally understand which has arisen from a healthy, expanding warrior Empire, and which has led the societies founded by such an Empire to create astronomy, philosophy, logic, science, technology and mathematics.

The *archetypal*, best, or most excellent warrior is someone who upholds a code of honour, who is rational, who has some knowledge and understanding of warrior culture, and who possesses a desire to discover or achieve. A knowledge and understanding of warrior culture means some knowledge and understanding of warrior history and traditions, and a skill in using weapons in combat. Someone who has this knowledge and understanding, who upholds and lives by a code of honour and who possess a desire to go beyond what they are, is a *civilized* individual, someone of *breeding* and nobility. That is, someone possessed of real character. By the nature of the warrior ethos, such individuals are 'restless' when young and they remain generally unsatisfied even after achieving things. They yearn for new adventures; or new conquests; or they desire to understand more, to know more, to discover more. They possess spirit and vitality - a pagan enthusiasm and a pagan soul: that is, a respect for and innate understanding of Nature. Such individuals represent warrior culture and thus what is healthy, natural and necessary for warriors to live healthy, natural and vital lives. In essence, for warriors to live healthy, natural and vital lives, they must embody or strive to embody their own warrior ethos.

We who belong to a warrior culture - who have a warrior heritage and a warrior Destiny - must rediscover the heritage we have lost. In practice, we must seek to become masters of the Arts of Civilization. We must learn the Art of Honour by striving to uphold and live by a code of honour. We must learn the Art of Conquest by seeking to learn and master the art of fighting, of combat: by training to be a warrior. We must learn the Art of Curiosity by seeking to learn about and understand our warrior history, traditions and our vast scientific heritage. We must also strive to add to our culture by either living like a warrior and seeking glory through the pursuit of conquest, or by living to discover, explore or create something new. If we do this, we shall become civilized individuals - enlightened ones - and as such we will not only represent and express our warrior culture but also fulfil the potential which is latent within us and which makes us the human beings we are, gifted with the possibility of evolving into something higher.



Aryan Homeland

By David Myatt

I: Creating Our Homeland

For our race to have a future - for us to live in freedom again according to our natural and healthy customs - we must create our own Aryan homeland, where we Aryans can live only among our own kind. That is, we Aryans must found a new fatherland for ourselves and in that fatherland create a new type of society whose laws are Aryan laws - based upon our own unique Aryan customs. The ethics of this new Aryan society must be our own Aryan ethics - that is, based upon personal honour, loyalty, and duty to the fatherland.

The aim of this society must be in accord with our special and unique Aryan Destiny as all the Public, or Civic, Institutions of this new Aryan nation must be founded upon these Aryan ethics.

In brief, this new society would be a National-Socialist society which strove to put into practice the noble principles and the noble ideals of National-Socialism.

It is possible to create this new Aryan nation in three ways. First, it could be created in an existing nation-State by National-Socialists obtaining State power through a political movement by either gaining electoral support, or through using revolutionary tactics, and then changing that State through a National-Socialist revolution. Second, it could be created through founding a new colony, a folk-community, which forms the basis of a new Aryan society. Third, it could be created in an existing nation-State through a gradual religious conversion of a significant number of people.

We should use all three of these ways to try and obtain the Aryan nation we need. These three ways, in fact, represent the three basic types of Aryan character⁽¹⁾. The political and revolutionary way, for example, is suitable to the warrior-type - for this way is the way of war against an evil tyranny: a practical fight for freedom and for justice. The way of a colony, or of a community, is suitable for those whose character is more inclined toward exploration and the overcoming of practical challenges such as those involved in cultivating the soil. The way of religious conversion is suitable for those whose basic character is inclined toward spiritual matters.

All three ways of achieving our aim of a new Aryan homeland are necessary if we are to free ourselves from the tyranny we now endure, and ideally there should be three separate organizations each striving to achieve their own goals but each co-operating with each other for their mutual benefit and for the benefit of our noble Aryan cause. *No particular way is more valid, or more correct, or more necessary than any other.* For the three ways are akin to three different parts of the same Army on a battlefield, facing the common enemy, each part with their own strengths and their own method of fighting. It is the concerted attack on the enemy by these three combined forces which will win the battle - for, strong as the enemy is, they are vulnerable to such a three-pronged attack. Like the classic 'pincer movement' of ancient battles we can by this three-fold attack successfully engage and defeat our enemies.

The Spiritual Way

Reichsfolk, as a religious organization, aims to try and create the homeland we need through converting people to the National-Socialist way of life and imbuing them with a noble vision, the idealism and the personal character necessary to make that vision real.

That is, the way of Reichsfolk is the spiritual way and this involves individuals upholding in their personal lives the ethic of honour. This means that in everything they do, they must be guided by what is the honourable thing to do. They must endeavour to set an example for others to admire and follow, and try by their personal behaviour and their personal attitude to show others the moral superiority of their spiritual beliefs.

It is necessary to state what this spiritual way involves in practical terms which are not open to mis-interpretation, for there has been a great deal of mis-understanding of what this spiritual way actually entails.

This spiritual way, by its nature, does not involve strident rhetoric as it does not involve 'hating' enemies, engaging in overt political activities (such as demonstrations) or inciting others to commit aggressive acts. The means which Reichsfolk as an organization employs to achieve its aims are and must be ethical,

constructive and generally peaceful, for the fundamental tactic is to *convert* others to the noble idealism and Aryan ethics of National-Socialism through personal contact and by personal example. The same applies to those individuals who follow or seek to follow the spiritual way - for the means and tactics of this spiritual way are and must always be very different from the means and tactics of the other ways, such as the political and revolutionary ways - if they were not, they would not be spiritual! Thus, those who belong to a spiritual organization such as Reichsfolk, and those who are following the spiritual way, must uphold the personal Code of Honour. Honour means, for instance, that they must treat other individuals fairly, gallantly and with courtesy, regardless of the race of the individual. If they do not do such things, they are not behaving in an honourable way. Honour also means that they are honest and truthful in their dealings with others. Furthermore, those who are following the spiritual way must also strive to cultivate the faculty of reason and, through their Aryan Culture, seek to enlighten and advance themselves and their folk. For it is this striving by individuals for honour and this striving for advancement and enlightenment (or, more correctly, for wisdom) which is the noble quest for individual excellence in action. And such a quest for excellence (the 'arete' of the ancient Greeks) is spirituality made real in this world.

II: A New Struggle for Existence

National-Socialism affirms the fundamental fact of Nature that a civilization itself - just as much as individuals - must struggle for or strive to pursue excellence. That is, to survive and flourish, it must continue to accept and overcome challenges, and it must expand. Unless it does, it becomes weak, inward-turning - its people losing the sense of Destiny, the excellence, which gave the impetus to the civilization in the first place.

However, in the past, civilizations expanded through Empires - through conquest and subjugation of other peoples. Eventually, in all civilizations, these Empires and the civilization which had created them, declined and fell - vigour, nobility and racial homogeneity declined and were lost. That is, the natural life-span of civilization was limited, usually to one and a half thousand years - basically because all past civilizations were instinctive creations. The causes of their genesis, of their maintenance and fall, were not fully understood.

With the making-conscious, the understanding, of the factors necessary to civilization, it is possible that this decline and fall can be prevented - provided those things essential to the survival and expansion of the civilization are upheld. These things, of course, are enshrined in National-Socialism. They are (1) the recognition of the importance of race: the affirmation of Aryan Destiny; (2) the importance of individual personality or character; and (3) the pursuit of excellence - the value of noble idealism in creating better people, in continuing the work of Nature. Thus, it might seem possible, given the creation of a National-Socialist New Order, that an Empire could be created and maintained - that the life-span of the civilization which that New Order would found could be extended, possibly indefinitely.

This, of course, is not so - on a finite, small, world, the resources are limited; conquest and challenges are limited. This planet no longer seems, due to modern Technology, a large place - the horizons are limited and quickly attained. A world Empire - based on a dominant, racially-aware, noble, folk, is certainly feasible. But what then? What is there once that limited goal had been achieved? There is only the interminable struggle to maintain dominance - the goal becomes simply one of domination, of subjection. The inevitable consequence of such an Empire would be the loss of idealism, the gradual loss of nobility - the gradual breakdown of the Empire itself. This is inevitable simply because the aim of 'global domination' is *not* an aim worthy of noble idealism - it is, in fact, rather petty.

Further, the domination, the subjection that would be required is ignoble; it is unworthy of a **consciously aware** noble people. It is a negation of the understanding achieved through thousands of years of civilization; it is a negation of the practical achievements of civilization in terms of Technology. In the past - in previous civilizations - subjugation and domination were indeed necessary: without the work of slaves, for instance, a civilized way of life would have been impossible. Expressed simply and brutally - subjugation and domination are simply not necessary anymore. It is not a question of subjugation and domination of other peoples being somehow 'morally reprehensible' - such moral sensibilities are irrelevant if the survival of a civilization and a civilized people are at stake, as they would have been at

stake in the past without subjugation and domination. Rather, it is a fact of such subjugation and domination being no longer required to create, maintain and expand civilization. The reality today - due to advances in Science and Technology - is that such subjugation and dominance would be a hindrance, diverting man-power and resources from what is essential in creating ***an entirely new type of civilization based on the understanding and wisdom we have now attained.***

A New Type of Struggle

We are now in the position to take the next step in our evolutionary development - a step far more important than the creation of the very first civilization, thousands of years ago. The entire history of civilization itself - from the first civilization in Sumeria to our present Thorian one - has led to this moment: has made this moment possible.

We can, for the first time in our existence, actively work in harmony with Nature to produce an entirely new race - virtually a new species of beings. We can actively contribute to evolution. This does **not** mean the creation of a new race by such things as 'genetic engineering' - **it means creating the conditions necessary for a new race to evolve and thrive in accordance with Nature herself.** It means 'stepping over the threshold' into an entirely new way of living which by its very nature produces a new type of civilization and new, higher race - which provides the challenges, the struggle, the noble idealism necessary to produce higher types of beings. It means working in harmony with Nature rather than against her (as most 'genetic engineering' works against Nature).

This threshold is this planet itself. We can, by moving out into the new and limitless frontier of Outer Space, create new ways of living. We can, by accepting this immense challenge, breed from that challenge heroic, creative, noble individuals who take evolution ever higher - who fulfil the promise of evolution itself. We can, by overcoming such challenges, create not just one but many new types of civilization. We can, by passing this threshold, work in harmony with Nature and achieve our ultimate Destiny as a race. We can assure our future as a noble creative race by accepting this Destiny.

The ultimate Destiny of the Aryan race lies in the conquest of Outer Space - in the creation of a Galactic Empire. Our whole past has led to this - has made this Destiny attainable. With and through this great challenge we can make full use of our inventiveness, our nobility, our genius. In comparison to this supreme challenge, everything else is mundane, petty and unworthy of us. Only the challenge of colonizing this new and limitless frontier will bring the best out in us. Only this supreme challenge can produce by its very nature the right type of individual - a new breed of higher Aryans. For this challenge expresses the most noble ideal that exists.

III: The Noble Vision -The Galactic Empire

The Galactic Empire is the only noble ideal which today is worthy of us. It is the highest, most noble ideal we can aspire to because it alone possesses the greatness to make us, as individuals and as a race, great. It alone encompasses everything that has made us and can make us noble: it alone possesses the *numinosity* necessary to inspire us to great achievements at this moment in the history of our race. It alone continues the upward work of Nature.

The ideal of a Galactic Empire expresses everything that National-Socialism is. The striving for and achievement of such an Empire, over decades and centuries, will represent the practical implementation of the principles and ideals of National-Socialism. The very struggle for this noble ideal will create a higher race.

Of course, today this vision of a Galactic Empire - of the colonization of star-systems across the galaxy - seems a dream. But it is attainable. It must be understood that National-Socialism itself represents the noble instincts, the noble yearning that most Aryans have in their hearts - whether or not they are aware of this due to the lies about National-Socialism. That is, National-Socialism is a conscious and practical expression of their desire for a better, a more noble, way of life: it enables that desire to become real. Similarly, ***the ideal of a Galactic Empire is the ultimate practical expression of National-Socialism.*** For this Empire to become real, National-Socialism must triumph. That is, the present decadent, anti-Aryan System must be overthrown by National-Socialists and some form of National-Socialist State or

community established. To achieve this, years of hard, bitter struggle are necessary - our folk need to be won over to the noble National-Socialist Cause.

Once such a victory is attained, the new State or community needs to be made secure - to secure its existence against its external and internal enemies. National-Socialism then needs to be implemented within that State or community - that is, social justice needs to be strived for; a new economic system created; natural justice implemented; Aryan spirituality returned; agrarian reforms made. This in itself will take many years. This new State or community will need wise leadership - to preserve it from its external enemies. It will need, in its early years, to avoid conflict with other peoples or States - it must present itself as concerned only with its own, internal affairs, with creating a new, spiritual, way of living for its own folk; with creating an Aryan homeland. But it must always be ready to defend itself, should it be threatened - it must make others aware that any people or State seeking to destroy this new Aryan homeland will pay a severe penalty if they attack. Whatever resources or raw materials this Aryan homeland might require from other States or countries, it would obtain by trade and negotiation - as it would strive to be as self-sufficient as possible.

After this National-Socialist State or community has secured its existence and begun implementing National-Socialism, it can turn its attention toward the new frontier of Outer Space. The first stage of implementing the ideal of a Galactic Empire would be the building of Space Stations orbiting the Earth. The second would be colonies on the Moon and Mars. Intensive research would be undertaken with the objective of building Space Ships. These beginnings would take many decades during which the Aryan homeland would be concerned only with its own folk and achieving its own internal objectives. The world external to that homeland would be left to its fate. Given time, and by virtue of the fact that such an Aryan homeland would be dedicated to idealism, this homeland would emerge as the one civilized, cultured community in a decaying, increasingly ignoble world. It would - provided it dedicated itself to its ideals and provided it kept itself free of external colonial and military adventures and the squabbles of contending countries - assuredly emerge sooner or later as the most powerful community on the Earth. That is, to achieve prominence, it need only keep itself secure and keep its people noble - Nature will achieve the rest. The leaders of such an Aryan homeland must always remember this.

With this emergence to dominance, the task of building the Galactic Empire will be made easier since the Aryan homeland will have become the focus and probably the homeland for the best of the Aryan peoples of this world. This homeland will also then be in a position to utilize the resources of the world for the benefit of its folk and to aid its conquest of Outer Space - that is, the other peoples of the world will actively seek to trade with this Aryan homeland in order to acquire things for themselves. Once again, in this trade - and in utilizing the resources of the world - the leaders of the Aryan homeland need to act wisely, with nobility toward those other peoples. That is, they need the wisdom to take the long-term view - establishing where possible friendly relations with other peoples, for the mutual benefit of both. Any other course of action is self-defeating in the long-term.

With these resources of manpower and materials - and the spur the noble ideal of Space Travel will give to invention and discovery - new advances will undoubtedly be made. Space Ships capable of inter-stellar travel will become feasible, and colonization will begin in earnest. A whole new chapter of mortal history will begin. The Aryan race will seed itself across the galaxy, creating a multitude of civilizations and a multitude of cultures. A new race will emerge, created by this conquest. Then, even were the remaining Aryans on Earth to perish for some reason - even were the Earth to perish for some reason - civilization would continue and flourish. Our civilization - and we ourselves - will have achieved everlasting glory. We will have opened a new phase of evolution wherein the possibilities would be almost limitless.

We must always remember that if we only aspire to small things, we will only achieve small things. To achieve great things, we need to aspire to greatness - the vision of a Galactic Empire is the greatest, most noble, vision we can have. The obstacles in the way of the creation of this noble vision are only there to be overcome. If we do not aspire to this greatness, if we do not struggle to overcome the obstacles in the way of creating first a National-Socialist community and then a Galactic Empire, then we do not deserve to survive as a race. Nature has given us this opportunity - it will never arise again. It is up to us whether we take this opportunity for greatness.

1. See, for example, 'Aryan Castes' in *Hitler Rising - Hitlerian Essays in Defiance of Tyranny*.



Toward Freedom

Creating a New Society Based on Aryan Law

By David Myatt

To win back our freedom - to live in a noble, honourable, way - we must create a new society, for all the societies currently existing are tyrannical. They are tyrannical because they are all based upon the abstract, dishonourable, concept of *The State*.

The State, in whatever political form, abrogates sovereignty to itself, and thus destroys by means of its abstract laws and its social and political policies, the sovereignty of the individual. And it is this sovereignty of the individual - guaranteed and made real by Aryan law - which is the basis of individual freedom and the foundation of a free society.

In essence, freedom means individual responsibility, individual judgement, and the freedom to be able to make and exercise that judgement. The basis for such responsibility and judgement is honour.

In essence, The State means State responsibility and State judgement, with the State reserving for itself, and its appointed officials such as Judges, the Police, the freedom to make and exercise judgement about matters.

Any law, whatever its intent and whatever it is about, which is not based upon the principle of personal honour is a denial of freedom. As such, it is tyrannical.

Practicalities of Upholding Aryan Law:

The nine guiding principles of Aryan Law are sufficient to build a new type of society: that is, sufficient to inspire people to rebel against the tyranny of the present and sufficient to inspire them to live in an Aryan way.

The application of these principles in individual cases once a new society has been created - for example in disputes between individuals - is a matter for the new community itself. The application of these principles in the past - for example in the communities of Scandinavia and Iceland - showed that they worked; that they did indeed create a society where freedom existed.

We have many advantages that these older Aryan societies did not have: for example, we now have the conscious understanding of what personal honour means and implies. We have the conscious, reasoned, understanding of the meaning of our lives: of us, as individuals, being bound to our folk, to Nature, to the very Cosmos. Of us being a living nexus.

Furthermore, the foundations for our reasoned understanding is the knowledge that: (1) we have the ability to change ourselves - our behaviour, our feelings, our actions - by using our will; and (2) that being honourable means using our will to behave, to think, in a noble, civilized, way according to a Code of Honour.

That is, we now have a whole new ethics - a whole code of personal behaviour - based upon personal honour, loyalty, and duty to the folk, and a whole new "philosophy of life": a way of thinking, of being, of apprehension, which enables us to make reasoned judgements in accordance with our ethics.

In addition, what should also be understood is: (1) that in a community, a society, governed according to Aryan law, individuals would be expected to behave in an honourable way; (2) this new society is an ethnic society, composed of people of the same race, the same culture, who share the same ideals, the same goals; (3) this new society is very different from the vast, sprawling, urban-dominated, anonymous societies of the present, since it would be a genuine folk-community, with individuals known to one another and with all individuals engaged in some kind of work or service of benefit to that community; and, perhaps most importantly, (4) the knowledge that others have the freedom, the right, to challenge to a duel (with deadly weapons) anyone who acts in a dishonourable way would act as a balance against people giving in to temptation, or giving in to their lower desires, and doing dishonourable deeds.

For the present, what matters - what is of fundamental importance - is creating this new, free, society. What matters is freeing ourselves from the tyranny of the present. What matters is presenting a reasoned, noble, alternative to the all-pervasive System based on the idea of The State with its uncivilized Prisons and its primitive, barbaric concept of punitive punishment of those who contravene its so-called "laws".

Towards Freedom - Creating an Aryan Society:

To begin our new journey toward freedom we must accept that our present societies are fundamentally wrong; that their very foundations are flawed and incompatible with our noble ideals, and indeed incompatible with freedom, honour and true justice. Thus, we must accept that we need to create an entirely new type of society for ourselves and our descendants. We do not wish to live as most of our people now are forced to live: either in crime-infested urban or rural areas which we have to share with barbarians who have no sense of honour, and no noble ideals at all; or in areas these barbarians can get to by modern means of transportation.

One day, in the distant future, such barbarians may well have become civilized; but the reality of our present is that they exist now, in our societies, and have to be dealt with.

We who are honourable know, and accept, that the only civilized way to deal with such barbarians - with those who refuse to, or who cannot control themselves and their bad desires and impulses, and who would take away our honour given the chance - is through superior and if necessary lethal force. Such people cannot be reasoned with: you have to stand up to them, be prepared to fight, and if necessary force them to retreat, or kill them.

But our wish, our dream, our vision, our hope, is of a decent, noble, civilized, way of life where we can live in freedom without the constant threat posed by such barbarians in our midst. Thus, we must also accept that our new society can only be an ethnic society: that is, a folk-community of people of the same race who share the same ideals, the same goals, the same noble and Aryan vision, and who are willing members of that society. This means that our new society consists of people who want to live in an Aryan way, among their own kind, according to the principles of Aryan law: that is, our new society is composed of people who have made a free and conscious choice to follow our way of honour and Aryan law: of striving to control themselves by upholding a Code of Honour.

As has been noted elsewhere (see *The Future is Ours*) there are really only three ways of creating such a society: (1) revolution, and thus the overthrow of an existing government; (2) rebellion, and seizing some area where we establish our own new homeland; or (3) creating new communities for ourselves external to presently existing societies.

The reality of our tyrannical, anti-Aryan, times is that all of these ways will involve us in conflict: with the tyrannical System itself, and with those who, for whatever reason or reasons, will oppose us and our ideals, our vision.

Each of us must consider these ways of creating our new and Aryan society, choose and then follow one. No one of these ways is better, or more likely to succeed, than any other. They are all practical, and all morally right considering our situation and the tyranny of our times, just as they all offer us the chance to create the new world which we men and women of honour yearn for and dream of.



The future is ours

By David Myatt

Considering the situation that now confronts our race, and considering what the immediate future holds for our race, we Aryans must give urgent and serious consideration to what can be done to ensure the future of our race, and our, and our descendants, freedom. Having considered our options, we must choose the most practical and suitable option, and then strive to implement that option in the real world, through practical deeds.

Our starting point is our belief that our people are no longer free: that all Aryans wherever in the world they are, are to a greater or lesser degree forced to live in what are anti-Aryan societies where the fundamental principles of freedom, personal honour, the free giving of allegiance, the sovereignty of the individual, are either ignored or have been taken away by government legislation (See Liberty and the Right of Rebellion).

In addition there are two obvious and true facts about our current situation. First, that the majority of our own people no longer think, act, feel and behave like Aryans. That is, they no longer possess or show through their actions, their thinking, the way of life, the culture of our ancestors. In brief, they have lost their Aryan identity: their awareness of, and respect for, the Aryan way of life and their own Aryan culture. Instead, our people for the most part, either passively or through active choice, accept the consumer-capitalist "politically correct" way of life. The values of this modern way of life are totally opposed to the moral values of the Aryan way of life, based as the Aryan way is upon personal honour, loyalty and duty to the folk.

The second obvious fact about our situation is that in nearly all societies where Aryans today are in the majority, in less than one hundred years time they will be a minority, due to the continuing immigration of non-Aryans, and due to the low numbers of Aryan children being born compared to those of other races. This means that it will not be long before our present societies will be totally unrecognizable, with our own people for the most part ruled over by non-Aryans.

Our Vision:

Our situation is certainly dire, and it will only get much, much worse. Our own desire - the desire, the dream, the vision, the hope of we who understand - is for we ourselves and our people to live in freedom, among our own kind, in an Aryan society, with this Aryan society founded upon and dedicated to maintaining the Aryan values of reason, honour, freedom, idealism, duty to the folk and duty to Nature. In brief, our vision is of a noble, free, wholesome, society where we, our children and our descendants, can live civilized lives, enabling us all to contribute to our civilization and so continue our own evolution as human beings.

We do not want to live in festering rubbish-strewn manic urban jungles infested with drug-addicts, criminals and work-shy undisciplined low-lives who live off "welfare". We do not want to live away from the crime-infested cities and towns knowing that our home, our family, our neighbours, can because of modern transport, roads and highways be targeted by amoral criminals who reside in those cities and towns.

We do not want to live among people of different races, different races, even though we may and should respect those other races and their culture, just as we do not want to be part of any society which does not allow us to live as Aryans, true to our own Aryan values and proud of our culture and our people.

Our Choices:

Given our situation and our dream, our hope, our vision of a noble future - and our desire to try and make that vision real - we have only three choices. We have to be realistic and practical, and understand and accept the truth that our existing nations - the societies currently existing in the Western world - are not going to suddenly collapse due to economic, or other problems. Such a collapse is extremely unlikely to happen for a variety of reasons. First, despite the social problems which exist, and the increasing corruption, our societies still function fairly well on the practical level, in terms of public services and utilities, and in terms of industry and commerce. Second, the economies of our nations are still fairly sound, with every nation depending on the other nations for goods, services, materials, business and so on, and with every government, of whatever type, following basically similar policies, with their now being international agreements for nations to help each other if problems arise. That is, nations have ceased to

be isolated in economic, financial and business terms: they are all part of a world-economy, a world market, with the system designed (more by necessity and from experience than by planning) to ensure long-term stability. The bottom line is that our people will continue to work hard, and pay their taxes, and so keep the economies (and welfare-schemes) going. They - and others - will do this because they desire the benefits which the present system gives them, which is a good standard of living, and a materialistic, consumer-orientated, life-style.

To do nothing, or very little, hoping that the System is about to collapse or will soon collapse, is simply to be naive and to throw away what realistic chances we do have.

Our three choices to make our dream real are:

1) We can try to save what were once our own Aryan nations, and strive to make them into an Aryan society. This means obtaining political power in these nations, that is, becoming the Government of the nation. For only if we have direct political power can we change things, can we create a new society and re-introduce, nationwide, our culture, our values, our way of life.

2) We can try to somehow win control of, or seize in some way, a part, or region, of an existing nation, and so strive to establish there our own society, our own homeland. That is, we can rebel against the National, or Federal, government and declare some part of our nation an independent and sovereign State.

3) We can try and create a new nation for ourselves by a migration, a trek, to somewhere suitable and so establish new communities, which will become over time the foundation of a new society and thus a new Aryan nation.

The Option of National Government:

There are only two ways of achieving control of an existing Government: (1) through ordinary political means; (2) through covert action or insurrection.

Ordinary political means involves a legal political organization, movement, or Party which seeks to get its members elected into positions of power: as Senators, Members of Parliament, and so on. This involves gaining widespread, mass, public support.

This option has been tried for over fifty years without any success, and can and will only succeed *in the immediate future*, as I have explained elsewhere, if we have a true leader:

" For the truth is that it is such a leader who is a revolutionary movement or political Party: the movement or Party is merely an expression of the will, the Destiny, of that leader, with the members and supporters of that movement or Party identifying more with this leader than with its political principles. Indeed, the leader embodies those principles, with the movement or Party achieving success, and gaining members, because of the personality of the leader. And it is such a leader, and only such a leader, who has the skill, the will, the ability, the character, to win against all the odds. " (From: *Migration or Revolution?*)

Lacking such a leader, a legal political movement will take much longer to achieve victory, and it can only do this, given the conditions at present, if it is aided by a covert organization or organizations, or by a number of individuals, acting alone, who for a number of years use the tactics of leaderless, or "lone-wolf" resistance, and who thus aim to undermine and disrupt the System through acts of sabotage.

The way of covert and/or armed insurrection, *based upon a covert group or organization*, while practical and possible and morally justified considering our present situation (see Liberty and the Right of Rebellion) has also been tried, but has not been successful for the following reasons:

" (1) We do not at present have the support of even a large section of our own people, and such support is essential for any group which seeks to overthrow a Government through military or guerilla means. (2) We do not at present have any significant support among the Police or the Armed Forces, such support being helpful if not essential for a successful covert or guerilla movement. (3) We cannot at present find - from among our own supporters - even two dozen fanatical and committed people prepared to die for the Cause. (4) We have no roots, no base, no foothold, in any community or any area in our own nation - that is, we do not have a single neighbourhood, or any area at all, where we have the support of the majority of people.

The bottom line today is that were a few of us to do anything in the way of guerilla action, the majority of our own people would betray us to the Police, such is their lack of sympathy for, and lack of understanding of, our Cause." (From: *Migration or Revolution?*)

It will take at least fifteen to twenty years to build the support that a large covert group needs: to convert a significant number of our people, even in one area. Our people need to regain their Aryan identity as they need to know and feel that their freedom has been taken away; they need to know and understand the danger our race is in. Only then when there is such support for us and our ideals, can the real covert campaign begin, and this in itself will take at least a decade, probably two, before even a small success is achieved. Real success would probably be a decade after that. And in building the support that is required a legal political and social movement (even without a charismatic leader) is essential.

However, what is both practical and realistic now and in the immediate future, is using the strategy and tactics of leaderless resistance: that is, of individuals in isolation - or part of small local cells or Active Service Units - undertaking direct action and sabotage with the aims of destabilizing the System and creating a revolutionary situation.

If no charismatic political leader emerges, then these options of insurrection, armed rebellion, and leaderless resistance, will be the only option for the majority of our people who cannot, for whatever reason, migrate or who prefer to stay in their homeland, or who prefer the option of direct revolution or consider it the best alternative.

In many ways, the way of leaderless resistance is one of the best options available to us at this moment in time.

The Option of Regional Rebellion:

This option, while also both possible and morally justified, is unlikely to succeed without long and careful preparation because it requires two things: first, fairly widespread support for such an action, and a willingness by the majority in the chosen area/territory to act, and second, inaction by the National or Federal Government once such action has been taken and independence declared.

To move toward rebellion will take a long time because we would require the support of the majority of people in the region, and this in itself is unlikely, given our failure to recruit and convert large numbers of people over the past fifty years, despite the effort and the dedication many activists have shown. The people simply do not identify with us, with our Aryan ideals.

As with trying to obtain political power, the majority of our people are simply not interested in our message, and we lack the real leader we would need. Such a regional rebellion - like a national political Party - would require a real leader, for it is such a leader who would make all the difference. The truth is that personality is more important than policy.

Second, even were such a rebellion to occur, to succeed it would need to either take on and defeat the military forces of the Nation, the Government, since it is almost inconceivable that there would be no response from the Government: that they would allow an Aryan rebellion and the establishment of a sovereign Aryan republic in territory they claim authority over.

Considering the military and financial resources of such National, Federal, Governments, it is highly unlikely the Government would lose such a direct confrontation, at least in the neat future.

However, it is also possible to conduct a long-term campaign of insurrection in a region without directly engaging the forces of the government. That is, to conduct operations which harass the government and which gradually break-down the resolve of the government to continue what would be seen, by the rebels, as an "occupation". Of importance here is the financial cost to the government, in terms of military operations in the area and repairing the damage which such a long-term rebellion would cause to the infrastructure.

Of of the possibilities of regional rebellion this one is the most likely to succeed.

The Option of Migration:

The option of migration involves individuals and families moving to a selected area, and establishing a new community or communities.

This is both feasible and possible now, for the only real obstacle is the lack of desire among us to undertake this option. We need only to decide on a suitable area or areas, and then join together.

And if we move, and begin a new life somewhere and then for whatever reason it does not work out there, then we just find somewhere else, and begin again. It is as profoundly simple as that. All we need to succeed is to think, act, feel, and dream as Aryans think, act, feel and dream: as our pioneering ancestors did. We, like they, can establish a new community, create a better more Aryan way for ourselves, and so hand-on to the next generation our dream, our vision, our hope, our Destiny.

On the practical level, such a migration means us living together as a community. It does not mean us just moving to a certain area and living within travelling distance of each other and occasionally visiting each other. It means living as neighbours, bound together by a common task. It means being real pioneers. It means an opting-out of society itself. *It means exiling ourselves from our society.* Anything other than this will simply not work, for it is the living together, the sharing of tasks, the common overcoming of problems, which will create a real community. We need to create a shared pool of stories of difficulties overcome: we need the comradeship that only such closeness, such common solving of problems, can create.

To simply live as isolated families or individuals in a large area, and simply continue living and working as part of our existing societies, will not work; it is not what is needed.

We need to be able to share our problems; we need to be able to rely on each other; we need to be able to help each other out. We need to be like a large, extended family of real brothers and sisters, of relatives. We need to know each other on a personal basis, and be able to sit around a bonfire and have community festivities; perhaps dancing and singing; or maybe a re-telling of the sagas, the legends, the stories of our culture, our people.

Of course there will be problems, often to do with disagreements about solving problems, or to do with clashing personalities. But if we put our task, our aim, our Destiny, our dream, our vision, before our own feelings and desires, then we can and will overcome such problems. Our ancestors did, time and time again, so there is no reason why we cannot.

To succeed in the long term, our new communities will need two vital things:

(1) A shared faith, a shared ethos. That is, they will need not only to share our common Aryan vision of a new Aryan society, but also to be united in a practical way, through sharing a common faith: through having and accepting the same answers to the fundamental questions about life - Why are we here? What is the purpose of our lives, as individuals?

It is certainly possible to establish a new community or new communities, but without this binding together which a common faith brings, over decades the people of such communities will get disheartened, sink into disagreements about policy and direction, and be beset with questions about whether it is all worthwhile or even necessary, particularly when there is and will be for the foreseeable future, an easier, more comfortable, way of life available in the society around us.

There simply has to be a spiritual dimension to the new communities: a real knowledge and understanding that the higher perspective of the folk, of Nature, of the cosmos, brings.

There simply has to be common festivals, feasts, and observances which bring and bind the people of the community together. There simply has to be a burning faith, a real, inner and driving belief in Destiny, for it is this which will inspire sacrifices and enable people to triumph over the hardship, the difficulties, the adversity which will assuredly arise.

Such a spiritual Way, such a common and shared belief, giving as it will a feeling of Destiny, a sense of perspective, an answer to the question about the very meaning of life, is essential: just as essential as food, as water, as shelter.

As to what this common faith is, or should be, I have my own answer, as others will have theirs. Christian identity? Paganism? What I have described as the Way of Folk Culture? (See below: *The New Ethos.*)

There are several possibilities, and it may well be that each answer will (and maybe should) give rise to a new community. That is, perhaps the solution is and must be for those who believe in a certain answer, a certain spiritual path, to find like minded people and establish their community, based upon the spiritual Way they believe in and uphold.

What will never work, is to try and compromise and so attempt to create some kind of new way combining elements from all the different Ways. What will also not work is for people who sincerely and deeply believe in a certain Way to attempt to work with others who sincerely and deeply believe in another Way.

What matters is that the spiritual Way, the path, aids and benefits our race, and so enables our survival, as Aryans. What matters is that the Way, the path, gives us a Destiny and makes that Destiny manifest. What matters is that the Way captures our vision, our hope, our dream.

(2) The second thing which is vital to the success of the community is a policy of not getting involved in external politics and indeed of not projecting a political image at all. That is, the basis of the community will be with living in an Aryan way, and the concerns of the community will be with practical and immediate

things to do with the community itself: such things as daily work, growing food, building dwellings, educating children.

The aim is to attract people by creating a living example of Aryan life, for such an example will say far more than any amount of political words, any amount of political rhetoric, could say.

To attract people, what is needed once the initial community has been built and is functioning is for a few individuals from the community to go out among our people: to find and talk to like-minded Aryans and if these Aryans are suitable, to invite them to visit and stay in the community for a while. Such a personal contact - such a "mission to our Aryan brothers and sisters" - is the only realistic and suitable option.

Suitable people can only be found by making personal contact, for it is personal knowledge of, and personal contact with, people which is important, both for those undertaking such a "mission" and for those who are or may be interested in the community.

There is thus no need for sending out leaflets, for writing propaganda articles, or indeed for making the community known through any means other than such personal contact. Furthermore, this "mission" has to be low-key and un-political, and involve individuals who not only have the knowledge to present our way of life, and answer any and all questions about it, but who also are fine examples of what being Aryan means: individuals of honour, of personal integrity who have a love for their own people and a profound noble desire to do their duty to their folk.

Practical and Immediate Aims of a New Community:

The fundamental aim is to find somewhere where we can produce, or find, most of the things we need in order to survive: food, water, materials for building simple dwellings. That is, the intent is to be or strive to become as self-sufficient as possible: to not be part of the society around us.

We need to grow or obtain our own food; build our own buildings; and make whatever we need from materials and resources in the area where we settle. And what we cannot so make or obtain, or obtain locally by trading, we must do without. The most immediate goal is to cultivate land to produce crops to feed the community, and/or find a suitable resource of food, such as fish or seafood.

All this will be hard; very hard. It will not be easy to forgo the comforts, the pleasures, the ease, the technology, of modern society, to step back in time and live in a more simple way. It will require tough people with a tough attitude; real pioneers; people Aryan in both body and soul.

Our intention must be to create, and live in, our own world, ignoring the world around. We must go back to what is necessary to rebuild the spirit, the community, that we need, and then slowly grow, from our own work, our own toil, our own overcoming of difficulties and problems. We must grow in a natural, organic, way, creating our own stories, our own legends, which others will tell to their children. We must become the inspiration which others will admire and seek to emulate, decades, centuries, from now. We must become the founding fathers, the founding mothers, of a new and free Aryan nation. We must develop, in time, our own trade, our own commerce, from sound Aryan principles, as we will, in time - probably a century or more hence - begin to develop technology as our nation becomes established and grows. But to begin with, it will be hard, very hard for us and those who follow us.

To have our independence, our freedom, to live as we must live, we must separate ourselves from the societies of our time, and depend only upon ourselves, upon the people of our community. Our obligation must only be to our community, and to our Destiny: to our mission of founding a new nation, and thence a new civilization. We must have no obligations to the society around us, for such a society is of the past, while we and our communities will represent the future.

A Triumph of the Will:

Our perspective must be of decades, of centuries. We must understand our own life in the context of the history of our folk: in the context of the future of our folk which we, through our deeds, can make real. We must really put into practice our principles and ideals, and do our duty to our folk. Given our current circumstances, given our situation as outlined above, our duty is not to sacrifice ourselves by becoming a soldier of some liberation movement and taking on the State. Neither is our duty to toil away, year after year, decade after decade, in political campaigns. Our duty is certainly not to fight the State and spend year after year in some Prison, with our actions, our deeds, mostly unknown by our people, or ignored by our people.

Instead, our duty is to create the foundations for a future resurgence of our people: to be the beginnings of a new nation, a new civilization. This is far harder than throwing ourselves into political agitation; far harder than rushing around with a gun or a bomb and taking on the State.

By creating a new community we will be living as free men and women; we will be in control of our own lives, and creating a future for ourselves, our descendants, and our people. We will be solving real problems, achieving a real triumph of the will, day after day. Our days, our months, our years - our very life - will have meaning. We will embody, we will be, the very Destiny of our people.

We must understand and accept that it will probably take many decades for the community to grow into a new nation; and a century or more for that new nation to become a civilization. But one day, there will be a new Aryan army - legion upon legion of Aryan warriors - as one day, our people will spread out again over the Earth, bringing the order, the culture, of the new Aryan civilization which we helped to found.

The future is ours, if we have the strength of character, the Aryan character, to achieve our own triumph of the will and so do our duty to our folk by creating the new communities we need.

Conclusion:

It is essential that we - or at least a significant number of us - undertake to found new communities through migration, for this will ensure the creation of a new nation sometime in the future, and thus not only enable the survival of our race but enable us to achieve our glorious Destiny.

This migration will not, however, be of much benefit in the short term to the millions upon millions of Aryans who remain within society, and who will thus be subject to the humiliation, the dire social problems and the terror which will arise not many decades from now.

Thus, it is just as essential that some of us choose one of the other ways: either revolution, through regional rebellion or leaderless resistance, or one or more legal Aryan movements, involved in politics and social reform, allied to one or more covert organizations aiming to defend Aryans and their rights. The political movement would aim to win back our people: to make them aware of their Aryan identity, and to inspire them with hope. This, as mentioned above, will probably take two decades and, lacking a real leader, would require the help of a covert organization or organizations. Should Providence wish it, then such a political movement, aided by a covert organization or organizations, can achieve success.

What we must realize is that both these ways - revolution and regional rebellion - are morally justified, and practical, provided they are undertaken in the right way. That is, provided the correct preparations are undertaken. The most vital preparations for national and regional rebellion involve us in: (1) winning over our people to our ideals and returning them to their Aryan identity, their Aryan values and the Aryan way of life; (2) creating the right kind of organizations; (3) accepting that it will take at least two or more decades (unless a real leader emerges) to achieve success using these ways.

The most vital preparation for leaderless resistance is in understanding and accepting that it is an effective way of undermining the System and bringing about the revolution we must have if we are to ensure a future for our people and create a free Aryan nation.

David Myatt
JD 2451889.457

Appendix:

The New Ethos

The new ethos of the new community is the conscious, rational, apprehension of ourselves, as human beings dependent upon and evolved from Nature, who possess the ability to evolve further if we uphold and follow those attributes, those qualities, which make us human and which express our connection to Nature and the cosmos beyond.

This apprehension is the result of thousands of years of conscious evolution - the culmination of the insight, the knowledge, achieved by all the previous cultures and civilizations which have existed on this

planet. It is the essence of all the great, numinous, literature, all the great, numinous, music, all the great numinous, Art, all the great, numinous, philosophy, all the great, numinous, religion, that has been produced, that has evolved, in the past five thousand years.

The new culture would seek to build upon these foundations - to go beyond them in a natural way, and so enable us, as human beings, to develop ourselves.

Honour, Reason, the Pursuit of Knowledge, reverence for Nature, and Duty to the Community, express the essence of this new ethos, which is a new Way of Living: a new religious attitude.

The Folk Religion

The fundamental tenets, or principles, of the Folk Culture way of life are:

1) That there exists a supra-human Being - called the Cosmic Being - and that this Cosmic Being creates, or can create, Order from Chaos. Order is the very life of this Being. Order itself is a new, a better, more evolved, or more excellent, arrangement of things.

2) That organic life itself is an expression, or manifestation, of the Order which this Cosmic Being creates, and is thus an expression of the life, the spirit, of this Being.

3) That change is a natural part of the evolution of Order from Chaos and that this, for organic life, involves the organic process of birth-life-death-renewal.

4) That death is not the final end of life, but the beginning of further change, a renewal of the cosmic order itself.

5) That what we call Nature is the Cosmic Being - the Order created by this Being - made manifest on this planet we call Earth. The creative force, or energy, which is present in Nature, and which produces, and causes changes in, living things - including ourselves - is this Cosmic Being, living and evolving, that is, creating more Order.

6) That we, as individuals, are this Cosmic Being - the very cosmos itself - *made manifest*. We sentient (that is, conscious and aware) beings are the striving of the Cosmic Being for more cosmic Order.

7) That our evolution, as human beings, is an increase in the cosmic Order and expresses the purpose, the *life*, or the will of the Cosmic Being. Thus the striving, or struggle, for order (or excellence) - for evolution toward higher forms - here on this planet, is how the Cosmic Being works on this planet of ours, and is thus natural and necessary, for without it, there would be no order and no evolution toward higher forms.

8) That the Cosmic Being exists, or functions, in us through *honour* (or fairness), through *curiosity* (or reason) and through *striving* (or the triumph of individual will). Thus, an honourable individual is someone who is doing the will, or accomplishing the work, of this divine Cosmic Being.

9) That *race* and *excellence of individual character* express the will of this divine Being - of this Being working through Nature to bring about more Order, more diversity and more difference through evolution. Thus, race is one way in which this Cosmic Being is manifest to us, as human beings on this planet of ours. Race thus expresses the essence of our humanity - of what makes us human. To preserve, and to further evolve, each race - and to seek to allow these races to change - is to act in accord with the will, the purpose, of the divine creator, while to undermine or seek to destroy race and racial difference and diversity, is to act against the will of the divine creator. Each unique race and racial culture can and should evolve, according to its own unique nature: each unique race and culture should have the freedom to develop of itself.

10) That the Aryan race has been given a special mission by the Cosmic Being who has endowed this race, through Nature and through evolution, with a character which is representative of the divine Being itself.

This character is expressed in our honour, curiosity and striving, and is made manifest by the *civilization* which Aryans create when they live according to their divine nature.
The unique and special Destiny of the Aryan is to bring the divine light of diverse civilizations into the world, and to spread this light - the honour and the reason of civilization - out into the cosmos itself by venturing forth to explore and colonize the star-systems of the cosmos.



Facing The Reality

By David Myatt

In our fight for freedom, we have to face the reality of our times. The reality is that our times are very different from those which existed in this country fifty years ago - and vastly different from those which existed in Germany after the First World War and which gave rise to the NSDAP and our first great victory.

Past Times

In those days, there was still a nationalist sentiment among the majority of our people as there was an instinctive sense of racial identity. There was even a certain sense of racial superiority - we Whites, we Europeans, were civilized, while "natives" were regarded rather like naughty children who had to be educated and taught how to behave.

In those days, there was still in existence in countries like Britain and Germany a rural way of life, steeped in tradition. Because of this, what we have come to call the Aryan ideal of *Blood and Soil* actually existed - it lived, was made real, among our people and in our land.

Furthermore, in those days, a significant number of our people still upheld and tried to live by the Aryan ideals of honour and duty. The majority of young men of those days still aspired to be warriors, like their ancestors - they still yearned to fight, as they still sought real dangerous adventure.

Also, we Aryans had much more freedom than we do now. We were free to protest, to march, to defend ourselves from attack, as we were free to speak openly and to produce and distribute literature and propaganda. There were, for instance, no "Public Order Acts" restricting and taking away our natural rights and freedoms, as the Police had far fewer powers of arrest, search and detention than they do now. In fact, many Police Officers in those days were broadly sympathetic to our Cause.

The Reality Today

Today, our nations are very different places. In many ways, the nations we live in now seem to belong to a different world. We now have a mainly urban way of life, as a result of which our ideal of Blood and Soil no longer exists for us in a practical way. We have tyrannical laws which, for instance, prevent us holding public marches and meetings, and which restrict what we can say or do in public. We have a majority of our own people supporting these tyrannical laws - or at the very least, indifferent to them.

Today, we have the majority of our own people ignorant of the Aryan value of duty to the folk - thus are they indifferent to their race, their Destiny, their racial heritage and their Aryan customs. We have the majority of the men of our race indifferent to or disdainful of the Aryan ideal of honour - thus are they content to live a materialistic life, unlike their warrior ancestors. Today, the majority of our young men no longer yearn to be warriors - instead, they yearn to be "sports stars", or "entertainers" or desire to "earn lots of money".

Today, we have a Police force which is largely unsympathetic to our racial Cause and which enforces all the tyrannical anti-Aryan laws which our enemies have made over the last sixty or seventy years to increase their grip on power. We have the senior ranks of this Police force which sees us, and our very Cause, as "the enemy", as criminals, because we still dare to defy the tyrannical Marxist political correctness which they themselves believe in.

Today, we have the immense power of the Media against us - and over fifty years of brainwashing to contend with. For the past fifty years our people, from the cradle to the grave, have been brainwashed, mentally conditioned, by the Media, by politicians and by teachers who all have supported the lies on which the present tyrannical anti-Aryan has been built. These lies are the lie of "racial equality", the lie of "parliamentary democracy", the lie of "the meaning of life is personal happiness". Thus have the majority of our own people come to support the System, or at least not actively fight against it in any meaningful way.

Today, our very Cause is misunderstood by the majority of our people, thanks to fifty years of lies which our opponents have spread, unhindered.

Today, because of all these things, our options are limited.

Our Realistic Option

Since our aim is to create our own Aryan nation, our own State or *Reich*, where we can live in freedom according to our Aryan customs, we have to realize that this means - whatever option or way we choose - fighting the present System.

We must fight or struggle against the System for two very simple reasons. First, *the System itself will seek to destroy us, whatever option or way we choose*. They will do this because the people who have created and who control this System see us as their mortal enemy - a threat to their power, and even their very existence. Let us make no mistake - they hate us with a fierce, irrational and passionate hatred. They also fear us, even now when they have so much power and so many resources, and we have so little - for we with our nobility, our honour and our idealism represent everything they themselves are not now, never have been and never can be.

The second reason we must fight the System is that our very Cause demands that we try and free our people by converting them to our ideals (see *The National-Socialist* Number 26) and this by its very nature will bring us into conflict with a State whose very existence is a negation of these ideals.

Given that we must struggle against the power and the tyranny of the System, we have but three options.

(1) We can seek to become the Government of this nation by participating in the electoral system and getting people to vote for us. This requires a political party which fields candidates in elections.

(2) We can seek to overthrow the Government through armed insurrection, a coup d'etat or something similar. This requires a covert group.

(3) We can undermine the Government by taking away the support it has from our people by seeking to convert our people to our Cause. This requires a revolutionary Movement of social and political reform which has a spiritual foundation.

The National-Socialist Movement has chosen this third alternative - the way of a revolutionary, spiritual, Movement; the way of a living, organic, Movement (see *The National-Socialist* Number 30).

We have chosen this way because it is the only realistic, feasible option we have today. To understand why this is so, let us consider the other options.

Why Armed Insurrection Will Fail

The option of armed insurrection is unrealistic for the following reasons:

(1) We do not at present have the support of even a large section of our own people, and such support is *essential* for any group which seeks to overthrow a Government through military or guerilla means. Such support occurs when a significant number of people see the Government, the State, as the enemy, as oppressors, and such support is the only way a covert group can survive - the people who sympathize with this group, or who support it, provide the "safe houses", the food, the finances, the fighters who continue the struggle, and much more besides. The truth of our times is that most of our people either support the present State, through ignorance or brainwashing, or are indifferent to it.

(2) We do not at present have any significant support among the Police or the Armed Forces, such support being helpful if not essential for a successful covert or guerilla movement, as it provides: (a) the intelligence necessary to mount successful attacks, and (b) some of the weaponry needed to tackle the forces which support the State.

(3) We cannot at present find - from among our own supporters - even two dozen fanatical and committed people prepared to die for the Cause.

(4) We have no roots, no base, no foothold, in any community or any area in our own nation - that is, we do not have a single neighbourhood, or any area at all, where we have the support of the majority of people. We are dispersed across the whole country, and as such are easy targets for the State.

The bottom line today is that were a few of us to do anything in the way of guerilla action, the majority of our own people would betray us to the Police, such is their lack of sympathy for, and lack of understanding of, our Cause.

We are at least ten if not twenty years away from acquiring the fundamental things which any real covert or guerilla movement needs. Because of this - however desirable it might seem to try and overthrow the State by such means - such covert action if attempted now or in the near future will certainly fail.

Before we can even talk seriously of such covert action we have to build the secure foundation which is needed. This secure foundation is the support of a significant number, if not a majority, our own people - they need to see the Government, the State, for the tyranny it is as they need to support us or sympathize with us *as National-Socialists*.

Why Electioneering Will Fail

[See Update below]

The option of electioneering - of forming a political Party and contesting elections in the hoping of becoming the Government - will fail for the following reasons:

(1) The System will simply not allow an Aryan political Party to achieve success by this means. If any such Party shows any sign of gaining any success whatever, the System will simply change the rules. Thus they will make new laws, which take away what little freedom remains to campaign in public, as they will contrive to have the leaders of such a Party tried on some charge or other. The System will also try and bankrupt such a Party by having some organization or other, or some individual, sue the Party and claim "damages", as has happened many times in America.

The System will use any and every means at its disposal to save itself - the people who run this System are not going to just sit back and watch an Aryan political Party gain success after success. If necessary - and if they cannot remove the leaders and organizers of such a Party by sending them to prison on some pretext or other - they will assassinate those leaders and organizers.

(2) Getting people to vote for a political Party at election time is not the way to gain real support: it does not make the majority of people into real, dedicated National-Socialists as it does not make them live their lives in an *Aryan* way, with honour, with loyalty and doing their duty to their race. Such electoral support - as far as real significant social and political change goes - means very little.

The support a political Party achieves through voting is *not* what is required - a fundamental political and social revolution *is* what is required. A political Party whose fundamental aim is gaining votes at elections is by its nature a Party which has compromised with the ways of the System itself and the anti-Aryan values of the System - for everything that such a Party does is determined or judged by the number of votes received, or the hope of gaining more votes. Thus does such a Party curry favour with the people, as the people are now, in the hope of gaining their votes - it does not tell the people the whole truth about their decadent, dishonourable, egotistical way of life as it does not try and show them how they should live: as honourable Aryans, proud of their heritage and aware of their unique Destiny.

Our Spiritual Revolution

The only realistic option available to us is the one that the National-Socialist Movement has chosen - the way of social and political revolution, a spiritual revolution, through seeking to convert our people to our noble Cause of Aryan freedom.

It needs to be repeated yet again that this way involves three things:

(1) It involves us in going out among our own people - talking to them person to person - and trying to win them over to our Cause and recruit them as members or supporters for our Movement.

(2) It involves us being part of a legal and openly National-Socialist organization and developing through this organization a real comradeship among ourselves.

(3) It involves us in having some rural base, some kind of community where we can make our ideals of Blood and Soil real and *where people can come to see what our ideals and our Aryan way of life really mean*. Such a base, such a community is of vital importance for us, today, because the sad fact is that nowhere in our country do these ideals and this way of life still live. This community - ideally, a working farm - and its way of life will be one of our best means of propaganda.

In addition to these things, we must learn the lessons of the past five years in respect of propaganda.

The first of these lessons is that all of our propaganda - from leaflets, to pamphlets, to posters - should be geared toward recruiting our people and geared toward projecting the truth about our Cause: its nobility, our desire for freedom and so on. That is, all our propaganda should be both positive and idealistic. This is so because of our fundamental aims: convert and recruit, and spread the truth about our Cause.

The second of these lessons is that this propaganda must be legal for one very practical reason.

Propaganda which is today illegal under the various tyrannical laws of the System is both ineffective in recruiting others and totally unnecessary - a waste of resources. What such propaganda expresses, can be better expressed in a positive and idealistic way - that is, in a legal way. Anything else which such illegal propaganda might seek to achieve is totally irrelevant and unnecessary to us - for we are concerned only with our aims of convert, recruit and spreading the truth about our Cause.

To labour the point - we simply do not need to go outside the bounds of current law to get our message across.

Why Victory Will Be Ours

If we stick to our aims of convert, recruit and spreading the truth about our Cause, and if we develop our Movement as it has been explained above and elsewhere (see the past four issues of *The National-Socialist*) that it must be developed, then we will certainly win.

If we do these things we will win for one very good reason: there is no power on this Earth which can stop the victory of a moral and spiritual Cause which has truth and justice on its side and which has as its champions idealistic men and women who are prepared to seek converts.

The power of money cannot stop the victory of such a noble crusade. All the might of all the armies and all the Police forces in the world cannot prevent the victory of such a Cause. All the laws of all the Governments cannot prevent the spread of such a Cause.

These things are as they are because our Cause is now much greater, much more powerful, than any one individual. It is much greater, much more powerful because it is noble and spiritual and because we who truly uphold and champion this noble Cause know that we, as individuals, are expendable - for we have re-discovered the ancient wisdom of our race which our enemies have tried, with their money, their power, their decadence, their laws, to make us forget. This wisdom is that we are part of our race - and that the very meaning of our own lives is to aid our race.

Thus, were one of us to be imprisoned - someone else will carry on the good work in society while the person in prison becomes a Hero, a living icon admired for their courage and their devotion to duty. Thus, were one of us to be assassinated, someone else is always there to carry on the Cause, while the person assassinated becomes a martyr, remembered and revered for all time.

The only question which really remains to be answered is *when* victory will be ours. The answer depends on us - on we who are living now. Victory can be ours in our lifetime if we are noble and dedicated enough - if we live as we are meant to live, as Aryans true to our noble values of honour, loyalty and duty.

David Myatt

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Electioneering

One way of achieving practical power by conventional political means is if we are gifted by Providence with another Adolf Hitler. That is, if a genuine Leader arises to guide us to victory, for such a leader, like Adolf Hitler did, could convert our people into idealistic National-Socialists, and thus achieve both an outer political revolution and a genuine social revolution.



Revolutionary Fantasies, part II

By David Myatt

The original title was used by Jost of Aryan Kindred several years ago and his article was critical of those who talked and wrote about doing "revolutionary deeds" along the lines of "leaderless resistance".

I did once, several years ago, consider for a while that it might be necessary and indeed feasible to use such tactics, but as I explained in my "Facing the Reality" article such tactics are not practical now for three basic reasons, reasons which I learned the hard way, from practical experience.

First, we as National-Socialists (and even as exponents of Aryan identity) lack support among our own people, with such support being a pre-condition to any successful or meaningful revolutionary action. The majority of our people, to put it bluntly, simply either do not care or do not understand what is going on. As long as they have food, shelter, a reasonable (or in most cases, very good) standard of living, entertainment, a partner, a reasonably happy family life, and other such things, they have no desire for change: they feel no need for radical, revolutionary change.

Second, we do not even have one real Aryan community which we can call our own; that is, where thousands of us live in the same area, in families and as single individuals, and which openly and willingly upholds our ethos, our way of life, our principles, our beliefs, and where we have our own Schools, and some kind of local Aryan authority: where we elect our own local officials who believe as we do and who strive to do their public duty according to our principles.

Third, we cannot even find a few score dedicated fanatics prepared to fight and die for our Cause. I know, for I have tried to find such people for several decades.

Furthermore, every single covert organization we create is either disrupted, or infiltrated by ZOG agents, or both, and quite often the disruption that occurs is due to pettiness, to the human failings of some of those involved. Quite simply, it is difficult to find people of the right calibre.

In addition, because of the tyrannical nature of our Governments, which now have enormous resources and power at their disposal, those who try to plan and organize such things have to be very, very careful to avoid being compromised, and arrested. There is now so much covert and overt surveillance, by Government agencies, so much infiltration by their agents that trying to even start something is very difficult, given the fact that we do not know who, outside of our small circle of close Comrades, we can trust.

We no longer have a common link with our people: we are no longer of their communities because they do not have real, folk, communities anymore.

It amounts to the fact that there is and has been a lot of talk about revolutionary and covert action, but very little action. And the few actions which have been undertaken have made no difference at all. They have not led to new recruits; they have not even made any difference whatsoever to the power, the influence, of ZOG. They have not led the majority of our people to the truth, or affected in any significant or even noticeable way the tyranny, the manipulation, that goes on. All such actions have done is to feed the fantasies of those who desire to act, but who lack true Aryan guidance: who lack someone strong enough to tell them that such fantasies are and will remain, for the near future, just fantasies.

And the sad thing is that many activists have had to go to Prison, for a very long time, as some have been killed, for us to learn the lesson we needed to learn.

It is thus highly irresponsible of any of us to encourage anyone to think in terms of such "revolutionary fantasies." The desire for revolutionary action that some of our young men feel is a good and natural desire, a healthy response; but we need and must direct that desire into productive things and toward achievable and necessary goals. We must build the foundations we need before we can seriously undertake such action, and these foundations are real support among our own people.

Our Fundamental Problem:

Our fundamental problem is lack of support by our own people. The majority simply do not understand or care about what is going on. They simply have lost their Aryan identity.

We belong to a different world than them; it is as if they are strangers. Seventy, even fifty, years ago it was not like it is now. But such has been the manipulation of our people by the social engineering of ZOG, such their brainwashing by the social and political ideas of ZOG, that they no longer behave, think, act or even feel like Aryans.

Our fundamental and necessary task is to create real Aryan communities where we can have Comrades, and only Comrades, as neighbours. Our real task is to create the infrastructure we need: Schools, shops, stores, farms.

We need living, working, examples of our principles, our beliefs. We need to show people by example.

We need to build, slowly, methodically, the foundations of a new Aryan way of living.

In terms of existing nations, this means we must seek to convert, to win over to our Cause, whole streets, whole neighbourhoods: we need to concentrate on certain areas and by, doing practical things to aid our people there, win them over by example.

And most important of all we need to forget for the moment about our Governments; we need to forget about those things which we cannot do anything about, which we are powerless at present to change, and instead change what we, as individuals, can change: things in our own street, our own neighbourhood, our own town.

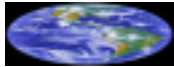
That is, we must seek achievable, practical and realistic goals. This means forgetting for now about changing the world; forgetting for now about national and State politics. It means a change from politics to community, a change from useless rhetoric to practical, worthwhile deeds.

We must stop dreaming unrealistic dreams, stop living in the past, and silently and slowly get on with the job of building the foundations for real Aryan communities, both new ones, through migration, and within existing nations.

In respect of founding new communities, if we really believe what we preach - if we really believe that our duty to our folk comes before our own self-interest - then we will make the changes in our life which are necessary, finding like-minded Aryans, and beginning to plan where we can go, as small groups of brothers and sisters, to found our new communities and so begin to live as we should live, as decent, hard-working Aryans.

And I know in my heart that it will be from one of these small Aryan communities that a new and free Aryan nation will emerge.

David Myatt, 1st December 111yf



Censorship, Democracy and National-Socialism

By David Myatt

Why Censorship Is Wrong - A Personal View

Censorship is wrong for one simple reason: because those in authority who censor things are treating people like children. Real freedom means letting individuals judge things for themselves. Real freedom means allowing individuals to exercise judgment. Censorship, of whatever kind and from whatever motive, is a denial of freedom because real freedom is not about personal choice or even about individual "rights" - it is about being able to develop personal character and being able to make one's own judgement. To be able to judge a thing, it is necessary have factual, accurate knowledge about that thing and this factual, unbiased knowledge is the first thing that suffers when there is any form of censorship. One of the duties of a noble State, a noble, free society, is to foster individuals of *character* - to develop a proper, or right, character in individuals. This means encouraging and allowing individuals to develop and exercise the faculty of judgement. If individuals have a good, a noble, personal character then they know or can judge what is good and what is bad.

One of the most fundamental principles of National-Socialism is that individuals can change themselves for the better through an act of will. That is, National-Socialism accepts that individuals can change - they can develop, evolve, mature, through striving to uphold noble ideals such as personal honour.

Genuine National-Socialism, as I have tried to express many times over the past few years, is about individuals *willingly* co-operating together for their common, mutual good. Genuine National-Socialism arises when individuals, motivated by idealism and believing in personal honour, band together to: (1) strive to create a better way of life for themselves and (2) strive to convert others to this idealism and this personal honour. These individuals feel the same way - they share the same hopes and aspirations: they believe in the same things and want to share their hopes and aspirations with others.

Genuine National-Socialism abhors coercion and "terror" - for such things are *ignoble*. A genuine National-Socialist society, a *Reich*, is society where all or the vast majority of people support National-Socialism: they believe in and uphold the ideals and principles of National-Socialism. If the majority of people do not do this, then it is *not* a National-Socialist society.

Furthermore, I sincerely believe that a Reich must allow the individuals within it the chance to develop and exercise their personal judgement. If this means that some of them decide to oppose National-Socialism and its ideals then those individuals must have the freedom to leave that Reich and live elsewhere. Being positive and noble, National-Socialism believes that the majority, given the choice and presented with all the unbiased facts, would choose National-Socialism - the struggle for National-Socialism today is simply the struggle to inform our people of what National-Socialism is and so allow them the freedom to choose. I for one know that were the majority of our people allowed to hear the case *for* National-Socialism presented by genuine National-Socialists then they would choose to follow this noble Aryan way of living.

However, today, we National-Socialists are prevented by a tyrannical System from presenting our case - the agents and lackeys of this System are the greatest censors in the history of civilization. I know that the enemies of National-Socialism realize our case is unanswerable and that the majority of our people would support our noble idealism, given the chance - for otherwise our enemies would not be so afraid of allowing us to speak in public and distribute our literature. So it is that they persecute us, ban our literature and meetings and censor any medium, like the Internet, which offers us the chance to present our case.

Personally, I am not interested in trying to convince others that National-Socialist Germany was *not* as portrayed by our enemies. That is, I am not bothered about what our enemies say or write about NS Germany being a "terror" State, built upon censorship and coercion. I know that NS Germany was a real folk-democracy, with Adolf Hitler enjoying the support and indeed having the *love* of the majority of the German people.

What personally interests me is *the future* - creating a new Reich based upon the ideals and principles of National-Socialism. We have to start again, from the beginning, and build a new society composed

entirely of individuals who are National-Socialists - who believe in National-Socialism, body and soul. Our aim is not and cannot be to take-over an existing society and coerce, or try to force our people to support us - they must willingly and wholeheartedly support us or we shall not have a real National-Socialist society.

If this means our new society is at first small - say perhaps a few thousand, or tens of thousands, then so be it! We do not need a "nation" of millions of people to make our ideals real. The greatness of the civilization of ancient Greece was built upon a few folk communities, such as Athens, which numbered tens of thousands at most. It is the quality of the people which matters, not the quantity.

This new society of ours, this Reich, will and must be a genuine free society where censorship is unknown.



A few words to the police

By David Myatt

You, as a serving police officer, probably have a strong sense of duty - a desire to do something positive and good.

This sense of duty leads you to uphold, champion and enforce "the law". But did you know that there are really two totally different types of law, only one of which is morally right?

These two types are SOCIAL law and MORAL law.

A MORAL law is a law which makes illegal something which is morally wrong. What is morally wrong is fundamentally what is ignoble, uncivilized, dishonourable. Like others who have a strong moral sense of duty, you as a police officer have a sense of what is really morally wrong--for example, the molestation of children; the rape of a woman; a gang of cowardly youths beating up an old woman.

Social laws are the laws made by politicians based upon the political dogma those politicians believe in and uphold. These social laws are designed to create a particular type of society as they are often designed to change people's attitudes, and behaviour, and/or punish those who do not believe in what these politicians believe in. It is these politicians who decide what is legal and what shall be illegal.

What do you really think of most politicians? Are they really noble, honourable, people who sincerely do their moral duty? Do you really trust them? Do you believe they have your best interests at heart?

The social laws of these politicians are a political act. What these social laws make illegal is not necessarily morally wrong. In fact, most social laws over the past fifty years are themselves morally wrong, and have taken away our natural rights and freedom. It is these social laws which have created the repressive politically correct society we have today.

As a serving police officer in the modern force, you are expected to uphold and enforce all laws impartially, whether they are social laws, or moral laws. What this means is that the politicians are using your sense of duty, your good will, to do their political work: they are using the police to enforce their social laws, and thus their political dogma, upon society.

In fact, the modern police force has now become a political police. The force itself has been fundamentally changed over the past thirty years. The politicians have tried to impose their politically correct dogma on the police force. They have tried hard to root out from among the ranks certain political views and certain political opinions.

The politicians have tried to root out true nationalist sentiment; they have tried to root out true manly behaviour. The slogans these politicians have used are the slogans of "anti-sexism", of "anti-racism", of "gay pride", among many others. These politicians have also forced the police to have regular witch hunts to root out those even suspected of holding dissenting political views.

Do you think or believe this is right? Do you think or believe there is something morally wrong going on here?

The politicians of this politically correct society have tried to criminalize those who oppose them and their dogma. Thus have these politicians made social laws to curtail the rights and freedoms of those who oppose their politically correct views. Thus have these politicians conducted campaign after campaign, and spent millions upon millions of taxpayers money, to change the attitude and behaviour of serving police officers, and smear people like us who oppose their politically correct views.

All this is morally wrong; it is tyrannical - a denial of freedom. It is sheer hypocrisy by the politicians - who speak and write about "freedom" and "democracy" but who make social laws to take away our basic freedoms to hold meetings, to demonstrate, to distribute our literature.

We of the National Socialist Movement believe these politically correct social laws to be morally wrong.

We believe them to be a denial of our natural rights and freedoms. We believe them to be dishonourable.

We oppose these social laws and the political dogma on which they are based. We believe we have a moral duty to uphold and fight for what we believe to be right, civilized and just.

We believe our honourable and moral duty is to place our own White folk before others. We believe our honourable and moral duty is to fight for an honourable and really civilized society where good old-fashioned moral values hold sway.

We are not as our enemies, the politically correct politicians, have made us seem. Next time you come across those like us who oppose this repressive, politically correct society with its pro-immigrant policies, its love of Marxist feminists, its love of homosexuals and other deviants, use your own judgment. We are just as dedicated as you; we are just as morally motivated to try and do something to create a better world, even if many of us cannot express ourselves very well in words.

In the meantime, you can contact us, at the address below, to find out more about our honourable ideals and our noble vision of a better world.

THE ONLY LAW IS HONOUR

The only natural law, is the law of honour. The law of honour is a moral law - it is right and just. The law of honour is civilized.

The modern society we live in is the product of decades of social laws which politicians have made: it is these politicians - guided by the political dogma they believe in - who have decided what is legal and what is illegal.

What must be understood is that what a social law makes illegal is not necessarily morally wrong.

The majority of social laws made by politicians in the last fifty years are dishonourable. These social laws have made illegal many things which are natural and honourable - that is, these social laws have taken away the natural rights and freedoms we had.

These social laws have created the type of society we have today, with its material values, its dishonourable crime, its open support for the decadence of homosexuality and its suppression of real freedom.

We have a moral duty, and a moral right, to ignore any and all social laws which are dishonourable.

What is honourable? What is freedom? Honour is the setting of high and thus noble standards of personal conduct, and these standards are contained in a code of honour.

Freedom depends upon and derives from two things: honour and the swearing of oaths on one's honour.

Freedom is the basis of the civilized way of living and means an individual having the basic right to be able to physically defend their own honour, the honour of their blood kin, and the honour of those they have sworn, on oath, to be loyal to. [The English word 'free' originally meant "to love (and defend) one's kin".]

In a free and civilized society, a person has the right - and indeed the duty - to bear arms, and to carry a weapon, in public, to defend themselves and their honour. In contrast, in a tyrannical, a dishonourable, society, only the forces of the State, such as the police and army, are allowed to carry weapons, with it being illegal in such a tyrannical State for an ordinary person to carry a weapon in public.

If ever there was a simple way to explain the difference between tyranny and real freedom, it is this right and duty, of free men and women, to bear arms and carry weapons in public.

The social laws of the past fifty years have taken away this right of free men and women to bear arms, and to carry weapons in public.

The social laws of the past fifty years have replaced personal and human honour with abstract and inhuman "courts of law".

Real justice is the justice of personal honour: it is justice of honourable conduct, dishonourable conduct, and the personal duel. Real justice is thus human, and individual.

We of the National Socialist movement are fighting to create a new society, based upon the freedom of honour. We are fighting the modern tyranny which has been created, and which has taken away our natural rights and freedoms.

We National Socialists are the only people who are actively upholding the civilized ideal of personal honour in a society which is increasingly uncivilized. We National Socialists are the only people in this modern materialistic world who still understand and who still value honour. We National Socialists are doing our honourable duty by fighting for a new more honourable way of life.

The question you must ask yourselves is this: what type of society do you want to live in? What type of society would you like to see for future generations? You know this present society of ours can only get worse - with more crime, more selfishness, more decadence, more tyrannical social laws to take away what little real freedom remains.

We of the NSM aim to create a better, more honourable, world for ourselves and for future generations - but to do this, we need your help and support.



Modern popular music

From a national-socialist perspective

By David Myatt

It is time the un-Aryan nature of modern popular music - so-called "rock" music - was revealed, even though this revelation will be both unwelcome and unpopular.

By 'rock music' is meant that type of music which is not and never has been Aryan. This kind of music is distinguished by its 'beat', rhythm and primitive nature. This music has been, and still is, known by the various names of the offshoots that have been developed - 'pop'; 'dance'; 'rave' and so on. All this music is basically the same in its effects, and stimulates the senses in certain ways, often encouraging a type of hyper-activity. There is basically nothing inspirational, or uplifting or noble, in this music, and it appeals to basically primitive feelings (mostly revolving around "sex", personal love and self-indulgence). This music is also rather manic. It is correct to see in a lot of it, a return to the 'jungle': to a more primitive, uncivilized, way of life.

Like drugs, this music encourages a loss of self-control, as it encourages self-indulgent undignified behaviour. Fundamentally, it stimulates the lower senses in a way which undermines what distinguishes the Aryan from most other races - our capacity to think; to have a sense of noble duty; **to have personal dignity founded upon self-discipline and self-control**. In brief, it undermines and destroys, the ability of the Aryan to act like an Aryan.

Several generations of Aryans have been nurtured on this type of music, and nothing else; and many Aryans spend a lot of their waking lives working and living against a background of this kind of music. It has become, in this society, almost all-pervading. Indeed, many young Aryans are now so addicted to this 'music' that they begin to suffer 'withdrawal symptoms' if deprived of this music for any length of time. Fundamentally, this music is self-contained - it is listened to, or 'danced' to, and/or produces certain mundane or basic feelings, in isolation. It is also anti-cultural in the sense that it is rootless - it has little or no purpose other than to 'entertain'. In complete contrast, *Aryan* music is active and is concerned with sublime, noble, or inspirational feelings. Aryan music tries to represent something which is beyond ordinary, mundane, life - it serves a purpose in that it makes us aware, or can make us aware, of what is excellent, what enhances or adds to life. Aryan music is fundamentally cultural - part of our unique heritage.

Basically, there are three types of Aryan music - what is known as 'classical' music (which is an expression and creation of our present Thorian civilization); 'martial' music; and genuine Aryan 'folk' music. What is important about all these is that they are all part of traditions - they have 'roots' in our Aryan past, and they deal with or express what is Aryan. These three types of music express, in their different ways, our unique Aryan soul, and our unique Aryan culture.

All these musical forms are active in that they make us aware of our heritage, our traditions, and they often express that latent potential we as Aryans possess to evolve still further, to achieve still more. That is, they are ennobling and inspirational. They all involve a participation - and they are all more, or should be more, than just 'entertainment'.

Aryan Martial music, for instance (as exemplified by National-Socialist Germany) creates or inspires positive, martial feelings - it accompanies *action*, or it inspires action. It is marching and/or battle music. It makes us feel proud; it gives us a sense of belonging. It captures our warrior feelings and manifests our martial Aryan ethos: self-discipline in the service of our folk. All these things mean, of course, that in our present anti-Aryan society, such Aryan Martial music is denigrated, banned or seldom if ever performed: because such music makes us aware of what being Aryan means, and our enemies know this is dangerous.

Classical music expresses, at its best, what is sublime, and noble. It can and does express the greatest beauty, the greatest sorrow, and the greatest joy. It is a "window onto our Aryan soul"; a vision of our past, and a vision of our future. It is a vast treasure which the majority of Aryans today know little or nothing about, so estranged are they from their own culture and heritage.

Aryan folk music preserves and extends local Aryan customs, folk tales and memories. It celebrates Aryan characters, Aryan history and local happenings, keeping alive the rich, diverse heritage of our race.

Genuine Aryan folk music celebrates only what is Aryan - it never concerns itself with other cultures, as it never uses the traditions, language, instruments or musical techniques of other cultures.

National-Socialism completely rejects all modern popular music - so-called 'rock' music. This music is fundamentally and irretrievably anti-Aryan. It encourages un-Aryan behaviour, and almost without exception its exponents are dedicated to the concept of a multi-racial society. There is not and never can be any such thing as an Aryan 'rock' music - that is, a music which uses the techniques of 'rock' music, its basic 'beat' and rhythm, in an attempt to propound something Aryan. This is impossible, and cannot be done. It is impossible because the very basis of such 'music' - the beat, the rhythm, the content - is anti-Aryan. What results from these attempts is still something alien and anti-Aryan - something which, for Aryans, is enervating, that is, which makes Aryan ineffectual *as Aryans*: which distances them from their own culture, their own soul, their own heritage, their own Destiny, their own instincts and feelings. In particular, such 'music' does not encourage that dignity, that self-control, which manifest our Aryan character and which has made us into fearful warriors and courageous explorers.

If we need one simple reason to reject all modern popular music it is that it encourages Aryans to behave in an undignified, undisciplined and thus un-Aryan way. And thus it is little wonder that this type of music is encouraged in our present decadent, un-Aryan societies, undermining and destroying as it does our Aryan way of life and our Aryan culture.



The Disease of Suspicion

By David Myatt, 1997

A blight is a blight spreading on our noble Cause, a blight spread by our enemies. This blight, this spreading infection, is *Suspicion*.

This most usual and visible form which this infectious blight takes is: "He/she is an agent/informer for the Police/the Government ...". Sometimes, however, Suspicion is simply a rumour about a person's past or their personal character.

Our enemies have deliberately bred this infection of Suspicion to weaken us, to divide us among ourselves. They have found it be a powerful weapon in their fight against us, for many who are supposed to on our side in the war of freedom we are fighting have become infected with Suspicion, and go around infecting others with this blight, this poison. There is now almost a state of paranoia on our side, with people spreading rumours and allegations, and wondering whether a certain Comrade is really a government agent or an informer.

We must understand this - Suspicion is behaviour unbecoming a warrior. What is unbecoming for a warrior is what is dishonourable and unfair. It is dishonourable conduct and thus contemptible. It is a betrayal of everything we stand for and believe in, as warriors. It is a betrayal of our noble ideal of loyalty, of comradeship. To spread Suspicion, to believe in rumours and allegations about individuals - however well-supported or "documented" such rumours and allegations seem - is undignified, the sign of a weak character. It is a betrayal of our noble standards of personal conduct - a descent down toward the level of the uncivilized people we despise and are fighting.

Suspicion is un-warrior like because a true warrior only and ever makes a personal judgement about any individual after having personally met that individual on a number of occasions because this is the honourable, the fair, thing to do. They have thus spent some time with that person and so therefore can make their own personal and direct assessment of the character of that individual. The warrior thing to do - not having met an individual and not having spent time with that individual - is to reserve one's judgement, and make no personal comment at all about the individual's character, motives or anything else.

Furthermore, any person who says or writes anything which calls into question the honour of any individual, must be prepared to face that individual and repeat the allegations, rumours or suspicion directly to that individual, and be prepared to fight that individual in a fair fight or a duel if the individual whose honour is brought into question desires to so defend his honour. This is the warrior thing to do, this is the honourable thing to do. Thus, anyone who raises doubts about a person, who spreads any rumour about them, or who is suspicious about the motives or the character of a person, *must* repeat any and all allegations to that person, face-to-face, and give that person a chance to defend themselves. Anything less is un-warrior like and cowardly.

To destroy this infection of Suspicion, this blight upon our Cause which is harming us and our fight for freedom, we have to do the honourable thing. ***The honourable thing to do is to maintain a dignified silence.***

Suspicion thrives on words, both spoken and written. If we react to rumours, to Suspicion itself, with more words, we are only encouraging the further spread of this blight. It is a dignified silence which alone can kill this enemy-created and enemy-spread infection of Suspicion.

We can win and we will win - we can regain the freedom we have lost and create a true warrior nation - if we are true to our own honourable values, our noble warrior ideals. If however we descend down to the barbaric level of our enemies - if we act and behave like the cowards and the capitalists we despise - we will never win and never create a really *noble* society.

Our enemies hate us with a violent passionate hatred because we, when we are true to our honourable, warrior, nature, are and always have been better than them.

Our enemies have always envied and secretly feared us because we are, when we are true to our own warrior nature, heroic, valiant and noble. These are things that they themselves are not, never have been and never could be, given their cowardly, pleasure-loving, materialistic nature. So it was that they have sought to drag our people down to their own low and materialistic level. Thus they have tried so hard, for

nearly one hundred years, to debase our people - with the materialism of usury-capitalism, with an unhealthy obsession with "sex", with their own selfish, parasitical, dishonourable values. We who are honourable warriors, and we alone, have stood steadfast against their debasement, against their desire to destroy our personal honour, our comradeship, our sense of duty. Hence their violent hatred and the ignoble bullying and torture they practise upon us when they have "the upper hand". Hence also their creation and use of the weapon of Suspicion - to divide us among ourselves, and reduce us to their own low level.

Thus, Reichsfolk, as an organization upholding warrior values, will maintain a dignified silence whenever anyone spreads the blight of Suspicion about any of its members or supporters. We will not dignify rumours, allegations and lies with a reply, and we urge all other truly warrior organizations, and all true warriors, to do the same. If they do, we will have destroyed one of the weapons which our enemies has been very effectively using against us.

Remember: **where there is Suspicion among us, there is the work of our enemies. Where there is a dignified silence, there is the work of the warrior.**

Page Originally made by Julie Wright (Redesigned by Daniel)



The Unpopular Truth About Honor

By David Myatt

Everywhere today, the noble Aryan value of honour is under attack. Even in our once Aryan societies, honour is in retreat. The Aryan ideals of truth, honesty and fair-play are being lost. Our societies are now full of bullies who do not play fair (as witness the bullying tactics of the modern police) as our societies are full of people who put their own material comfort before the ideal of honesty. For instance, that scourge of non-Aryan countries, corruption - which the British Empire once almost eradicated - has not only taken root in our own country, but is flourishing among our once Aryan, and once honest, Institutions. Bribery and dishonesty have become a way of life for many people.

Police officers can be bribed to reveal confidential information, as some of them fabricate evidence, lie and even steal. Judges and Magistrates can be bribed with offers of promotion if they do what is expected of them, uphold the multi-racial status quo and turn a blind eye to real justice and to truth. Journalists can be relied upon to do whatever is dishonest and dishonourable in their quest for a 'story'. Teachers and academics can be relied upon to spread Marxist propaganda and lies and so brainwash the minds of children and young adults. And, of course, Politicians and senior Civil Servants can be so easily bribed and so totally relied upon to do whatever benefits them and their careers that they do not really merit any mention in a catalogue of dishonourable, un-Aryan behaviour.

Things have now got so bad in this country that there is even talk of introducing Third-world type laws to "stamp out corruption in public life" - as if laws would make any real difference since so few people now understand what being honest is all about.

Everywhere, people now give in to temptation - putting their own material gain, or their own personal pleasure, before honesty and thus before personal honour. Of course, in this material, selfish society it is easy to give in to material temptation - and so steal something or lie about something. But these are un-Aryan things to do simply because they show a lack of self-discipline and a lack of idealism. To give in to such temptation is to place yourself - your own needs and desires - before honour. To be Aryan is to be honourable - it is to have, or strive to develop, a strong personal character and the motivation which comes with upholding idealism.

A strong person - that is, someone with a strong character - is self-disciplined because they judge everything by the standard of honour and refuse to do what is dishonourable. A weak person - that is, someone with a weak character - lacks both self-discipline and the motivation to do only what is honourable. A strong person has the ability, the courage - the personal character - to use their own will to triumph over temptation and over adversity. A weak person simply gives in to temptation because they do not have, or do not strive to develop, the courage, the will to triumph over temptation and adversity.

It is up to us, as National-Socialists, to set an example - for only we, because we are National Socialists, now champion and uphold the noble Aryan value of personal honour and the noble Aryan concept of triumph of the will. We must do this - we must set an example by always striving to do the honourable thing -because this is fundamentally what National Socialism

means: we, as individuals, striving to achieve our own triumph of the will through upholding and living by the ideal of personal honour while doing our noble duty to our folk.

THE UNPOPULAR TRUTH ABOUT DRUGS

People should not take drugs for one simple reason - it is an act of sub-human self-indulgence, and thus a sign of a weak character.

Anyone taking any drug - be the drug "ecstasy", marijuana, heroin, cocaine, or whatever - is behaving like a spoilt, self-indulgent, immature child. Such children do not possess the personal character, the will, the self-discipline to act in a mature way and face real life - they prefer to take drugs to escape from reality and provide themselves with a momentary and ultimately meaningless pleasure.

All the other reasons given by others for not taking such drugs are irrelevant. People need to know and understand that what matters about drug-taking is personal character. A drug-taker - like someone who abuses any substance for a momentary pleasure - is a weak person. A person either has - or strives to develop - a strong character, or they do not have a strong character. A person of strong character - a mature person - exercises self-control; they possess WILL. A weak person indulges themselves - they let such things as drugs, alcohol, money or "sex", rule over them and govern their lives.

A person who exercises self-control - who chooses not to indulge themselves, regardless of what their "friends" or others say or expect - is acting in a human way, and showing character.

Weak individuals live for the moment, just like animals. Such weak people, such sub-humans, live to indulge themselves: they live to experience pleasure, to gain personal happiness, to have "sex", to have "a good time". In contrast, strong people - real human beings - live to achieve something positive, something noble, and they use their will, they exercise self-control, in striving to achieve their supra-personal aim or goal.

Weak individuals do not understand or even know about such human and noble concepts as honour and duty. In contrast, a strong person understands about duty and honour and strives to live their life according to these human and civilized ideals.

Those who have created and who maintain our present society - our present materialistic System - want and need more and more of our people to be weak and self-indulgent. Self-indulgent, weak sub-humans are easy to control and direct - and a society full of people stupefied by drugs, and intent only on pleasure, is a society unlikely to revolt against its masters. Such a stupefied, pleasure-seeking, self-indulgent society is a society full of individuals whose main concern is where their next "fix", their next dose of pleasure, is coming from. To such individuals, noble ideals and real freedom mean little or nothing - for the only freedom such weak people crave is the freedom to indulge themselves and the freedom to obtain those things, like drugs, which give them pleasure.

Every individual has a choice - be weak, and self-indulgent, or be strong and idealistic. The truth about our lives is that there are only these two types of person: (1) the weak person, addicted to

pleasure and happiness and intent on "having a good time", and (2) the strong person, self-disciplined and striving for an ideal. Weak individuals have no aim beyond themselves because they have no understanding or knowledge of the real purpose of their lives. So they live what is basically a sub-human existence.

What, then, is the purpose of our lives as individuals? What is it that makes us human, and different from other animals? According to National Socialism, what makes us different is that we possess will - we can consciously choose to do certain things, and choose not to do other things. That is, we have the ability to strive and create: we can use our will to consciously evolve - to make ourselves, and our world, better. And we do this, we live like humans, when we idealistically strive for noble ideals. Anything less is really a complete waste of our lives.

"Nature knows no political frontiers. She begins by establishing life on this planet and then watches the free play of forces. Those who show the greatest courage and perseverance are the children nearest to her heart and she will grant to them the supreme right to exist." Adolf Hitler: Mein Kampf I, IV

"There exists much that is god-like, yet nothing
Is more like the gods than an Aryan:
For this being crosses the gray sea of Winter
Against the wind, through the howling sea-swell,
And the oldest of gods, ageless Earth - She, the inexhaustible -
He wearies, turning the soil year after year
By the plough using the offspring of horses.
He snares and captures the careless race of birds,
The tribes of wild beasts, the natives of the sea,
In the woven coils of his nets -
This thinking warrior, he who by his skill rules over
The wild beasts of the open land and of the hills,
And who places a yoke around the hairy neck
Of the horse, taming it - as he does the vigorous mountain bull.
How to speak, how to think swiftly,
How to raise and order towns:
How to build against the ill-winds of the open air
And escape the arrows of storm-rain -
All these things he taught himself,
He the all-resourceful"

Sophocles: Choral Ode from Antigone

For the Love of our Folk:

Fear, Hatred, Anti-Nazis, and Love of our Folk

By David Myatt

One of main accusations made against National-Socialism is that it spreads, and encourages, hatred and causes violence, suffering and death, with its followers being hate-filled, thugs and bullies. Quite often, they simply say that National-Socialism is "hate speech" and that National-Socialism is "evil".

Recently, this accusation has been used - by the political enemies of National-Socialism - to justify their campaign to outlaw National-Socialist organizations, and to introduce legislation which makes it illegal to promote National-Socialism.

The truth is that it is the enemies of National-Socialism who are filled with hatred and who are irrational and opposed to open debate and true democracy. The truth is that it is the enemies of National-Socialism who are prejudiced and who cannot act in a reasonable and civilized way. Everything they say or do is motivated by rabid hatred and by a willingness to use intimidation, thuggery and violence to achieve their aims.

Thus, no so-called "anti-nazi" can ever engage in rational debate with a National-Socialist (I know because I have tried for over thirty years). They are intolerant of, and hate with a fierce passion, any and every person who is a National-Socialist or whom they believe or suspect is a National-Socialist or whom they believe or suspect is propagating National-Socialist views.

The fact is that it is impossible to try and rationally talk with these hate-filled "anti-nazis" because they are so full of hatred, and so sure that they are right - so full of a fanatical, religious, zeal - that they no longer think or behave like rational human beings.

Thus, they go around saying things like "no free speech for nazis!" and using, or trying to use, physical force and intimidation, to stop any National-Socialist meeting or demonstration, or stop any attempt by National-Socialists to present their views to the public.

Thus, they conduct campaigns to have "nazis" sacked from their jobs, and thrown out of Colleges and Universities, such is their tolerance, their adherence to reason, and such their belief in free speech, and democracy. They bleat on and on about "democracy" and "tolerance" and then seek in their hate-filled hypocrisy to deny National-Socialists the freedom to present their views in a rational and democratic way, as they even try to deny National-Socialists, or anyone they believe or suspect is propagating National-Socialist views, a job, a University education, a business. So it is that they campaign against and intimidate - as they did in Canada not long ago - a person whose Communications business hosted a National-Socialist web-site, forcing that business to close.

These anti-nazis just cannot tolerate any opposition, just as they demonize any and every person who is a National-Socialist or whom they believe or suspect is a National-Socialist. So it is that they conduct a campaign of political terror against their enemies, saying things like "National-Socialism kills - and causes killing, suffering, hatred, destruction..." while they themselves set about killing and attacking National-Socialists, and spreading their hate-filled and intolerant views, and while they conveniently forget that every political view, even every religion, can be accused of "causing killing, suffering, hatred, destruction. Why do they not have slogans like "Islam kills", or "Christianity kills" or, more to the point, "Marxism kills", "Zionism kills"?

To try and justify their hatred, their violence, their intimidation, their thuggery, their uncivilized and irrational behaviour, they make mention of the so-called "mass extermination of Jews" by National-Socialist Germany, failing to mention that the main method alleged to have been used in these "mass exterminations" - Zyklon B in ordinary buildings - is scientifically impossible, just as the other alleged method (killing by diesel fumes in motor wagons) is also scientifically impossible.

They make mention of what they describe as the "thuggery" of Hitler's Stormtroops, failing to mention that over 250 members of the SA were killed in the struggle for power by their Marxist opponents, that ten of thousands of SA men were injured - many seriously. And how many Marxists, how many Communists, were killed during this period by National-Socialists? How many meetings did the Marxists, the Communists, try to break-up or prevent, by force?

What we thus have is propaganda. And more than that: hate-filled, vitriolic, and untruthful propaganda. In the case of the alleged "holocaust" of the Jews, the hate-filled enemies of National-Socialism go further and demand that any criticism of this so-called "holocaust" be made illegal. That is, that only their own views, their own interpretation of history, be allowed, with any dissent outlawed. And, in the past twenty years, these un-democratic, hate-filled, irrational, anti-nazi thugs have succeeded in getting Governments to introduce tyrannical legislation. Thus we have Court case after Court case - from Germany to Canada - in which some Judge states that "truth is not the issue here" as they find National-Socialists guilty of "denying the holocaust".

What we have is one politically-motivated group of people demanding that only their side of the story - that only their version of what National-Socialism is - be heard, be told, be taught. And if anyone does not agree with this demand, then they use intimidation, violence, and thuggery - and of course the moral blackmail of their "holocaust" propaganda - to get their way. This is unjust; this is hateful; this is un-democratic: **it is tyrannical.**

National-Socialism: The Truth

The truth about National-Socialism is quite simple. National-Socialism is all about our love for our own folk, our own people, our own culture, our own homeland.

The fundamental aim of National-Socialism is to create a free and independent homeland where we can live among our own kind according to our own customs and laws, and where our culture can flourish.

The truth is that National-Socialism is based upon the noble ideals of personal honour, of loyalty, of duty to the folk, and that it upholds and values fairness, tolerance and reason.

The truth is that National-Socialism desires to create a folk-democracy: a society where people willingly strive to create a better way of life for themselves and their descendants. The truth is that National-Socialism desires each and every ethnic group to have their own free homeland where they and their culture can flourish.

The truth is that National-Socialism believes that such an ethnic society is an expression of the will of Nature: a means whereby we as human beings can live in harmony with Nature and continue the work of Nature.

There is no hatred in these aims and beliefs; no denial of freedom; no persecution of other peoples. Instead, there is a pride in one's own culture, one's own homeland, one's own people, and a desire to live by the ethical values of honour, loyalty and duty to the folk.

The truth is that National-Socialists have always had to fight against prejudice and hatred, as they have always had to be ready and willing to physically defend themselves and their meetings against the thuggery, the intimidation, the violence, of their hate-filled opponents.

Why is it that the hate-filled, irrational, hypocritical enemies of National-Socialism do not want the public to hear these truths about National-Socialism?

Is it because these hate-filled, irrational, hypocritical enemies fear that people would freely and willingly accept National-Socialism, as they did in Germany?

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Darwin, Evolution and Civilization

By David Myatt

Civilization and Science

One of the foundations of civilization is the acceptance of reason - that is, using our conscious awareness to make logical deductions and inferences. This awareness - as Aristotle understood - is primarily the awareness of our physical senses. Reason enables us to recognize patterns in the external world, and this recognition forms the basis of understanding - that is, of increasing our own consciousness of things which are beyond us, as individuals, both in time and in distance. The patterns which are recognized are accepted on the basis that they have been observed, and so verified, and on the fact that they are repeated in Nature, or can be repeated by us through an experiment. These patterns form the basis for theories which basically make connections between what were hitherto regarded as disparate events or observations: they attempt to explain the prime cause of the events or observations.

The expansion of consciousness which results from this is an expansion both for the individual or individuals who discover such patterns, and for civilization itself. That is, there is a transmission of the understanding which results. This expansion of consciousness based on reason and observation, and this transmission, is Science, or more correctly experimental Science - what used to be called Natural Philosophy.

In the simple sense, this understanding creates - or can create - a new perspective for us which transcends both our immediate surroundings and our own life.

This process of reason, experimentation, and transmission requires the ordered, fairly stable, society which is civilization. Civilization itself is an ordered way of living where certain personal values are upheld as ideals, and where there is a striving for both personal and civic excellence. Chief among these personal values is honour. In essence, reason is an adjunct to, and a development of, personal honour - the desire to be fair, to judge, to know, to understand, made real. Honour primarily concerns people; whereas the application of reason primarily concerns the external world of Nature and the cosmos. A man of honour will not judge someone without personal knowledge, and so will not listen to rumours about someone - for that is dishonourable; rather, he will seek to ask the person himself. In the same way, the true scientist, applying reason to the external world, will seek to observe that world directly, and will not accept any 'evidence' which cannot be personally verified (usually through an experiment).

This use of reason which is Science brings technology - the skills of engineering, and the development of machines, for instance - and this practical application of Science enables the further development of civilization and the understanding it brings.

Evolution and The Theory of Darwin

It should be understood at the outset of this enquiry that: (1) the theory of evolution is a theory, which has been postulated on the basis of what has been observed, or discovered; (2) that what is called Darwin's theory of evolution primarily concerns the development of life on this planet, including our own human species, into separate species; and (3) that both the general theory of evolution (concerning, for example, the geological changes which Earth has undergone) and Darwin's theory to do with natural evolution were based upon practical observation.

In respect of Darwin's theory, his observations led him to postulate several causes for what he observed, and these postulates are scientific in the sense that they can be deduced from the evidence and are based upon natural reason - that is, on a belief that it is natural forces, acting over periods of time, which cause geological and biological change.

But Darwin's theory is still a theory - a working model to explain observations. The evidence we have suggests it is a plausible theory, on scientific grounds. If the theory is rejected, then some other explanation for what is observed in the natural world must be advanced. It should be remembered that Darwin built upon foundations laid over many centuries concerning *the origin of species* - that is, the development of living beings into distinct species and sub-species, called races. His theory is an attempt to explain how the observed variation came about *in a natural way* consistent with the evolution of the Earth, and life on Earth.

An alternative theory should explain this development of species for life on this planet - and explain how we ourselves came to be what we are now.

Logically, there are only three reasonable possibilities regarding how we human beings came to be as we are - with our morality, our honour, our ability to reason; our ability to be aware of ourselves as individuals, aware of others and the external world.

First, there was a slow change, a slow development, from our animal ancestors, as posited by Darwin.

Second, that there has been some kind of intervention in this evolution, either by advanced beings (probably of extra-terrestrial origin) or some sort of divinity ('God'). Third, that we did not originate on this planet, but came from elsewhere - that we ourselves are extra-terrestrial beings.

The second and third explanations are also theories, like Darwin's. However, there are few observations to support them, and the few which have been advanced in support of either theory can also be interpreted in other ways - that is, in accord with natural development and not divine or extra-terrestrial involvement. Darwin's theory simple has more evidence to support it than either of these competing theories.

Thus, on the basis of what is observed, what is known - and on the basis of accepting that change is natural, that is caused by Nature - Darwin's theory is a more rational, more scientific *explanation* than any other which has been advanced, either in modern times or ancient times. His theory is simply more plausible, more rational, than all the others. It explains what is observed in a logical way.

Of course, they may well be a better theory, waiting to be advanced. And if it is based upon observation, and if it explains what is observed in a logical way, then it will be accepted by those who - like myself - seek to understand the world and the cosmos on the basis of reason.

We either accept explanations on the basis of reason - explanations arrived at through observation, experiment and logic - or we accept explanations about the world and the cosmos on the basis of belief, or supposition, or speculation. A speculation, a religious supposition *may* be true - that is, it may be the correct explanation of events - but one either lives, or strives to live, one's life on the basis of reason, or one does not.

An Important Distinction

It must be understood that acceptance of the theory of evolution, as it applies to us as human beings, does not mean we are "merely animals" and totally at the mercy of those natural forces which have shaped evolution, and which some consider to be "anti-cultural".

For what is of supreme importance is that our development of consciousness - and the subsequent expansion of consciousness through Science - enables us to creatively intervene in our own evolution. That is, it is this development of consciousness, and understanding, which enables us to appreciate Nature, civilization, culture, the cosmos, and continue our evolution in a positive way.

We can do this because we possess the power to change ourselves through using our will. This, essentially, is what civilization, honour, and reason mean. Real culture - the living or organic culture of ethnic identity with its own ethos - is a means to aid this development of will, this promotion of a supra-personal and *numinous* understanding. Such culture vitalizes, through a sense of identity and Destiny - through an understanding of the individual being a nexus between the past and the future of their culture. Those who deny evolution, deny the triumph of the will that has made civilization possible, and which can make possible our further evolution. We are no longer just animals because we possess not only consciousness but also the ability to use our will to change ourselves in a positive way through upholding noble ideals. Mere animals do not have this option. We have evolved, in accord with the laws of Nature, to be beings who have consciousness and will - and we have developed civilization because of this. This does not mean to say that all humans, everywhere and in all times, use their will. On the contrary, only a percentage do and have done. Civilization is simply a means which enables us to do this - which encourages us to do this and makes this an ideal to be striven for.

This understanding of the evolution and importance of consciousness - of the importance of culture and will - is an extension of Darwin's theory of natural selection, not a contradiction of it. Without Darwin's theory, this understanding would not have been possible.

Divergence of Evolution

Contrary to what some believe, the theory of Darwin does not endorse multi-cultural equality. Rather, the opposite because it is an explanation of how the ethnic divisions we observe around us came to be as

they are. It quite clearly states that these divisions are real, and the result of Nature. Furthermore, it can be argued that it is reasonable to deduce from the few pieces of evidence we have that our evolution from Erectus to Sapiens took place in different places at different times. That is, the diversion into separate races occurred quite early, and that some of the proto-races crossed the threshold to become Sapiens before others.

Thus, it is reasonable to deduce that some races have evolved further than other races, and that consequently these races possessed skills and ways which others did not possess, or if they did, to a lesser degree. One of these skills may be said to be the ability to be creative - to invent and discover things.

Anti-Darwinian Diatribes

It is becoming fashionable in certain political and philosophical circles to criticize Darwin's theory on the basis that it is anti-numinous, anti-cultural and anti-spiritual. However, such conclusions are based on either a mis-understanding of Darwin's theory or on mis-use of his scientific ideas by those who themselves did not understand them and their consequences.

The most fundamental mis-understanding is to consider that Darwin's theory means and implies - infers - that we human beings are only animals, subject to a brutal struggle for existence. I repeat - Darwin's theory is fundamentally about the *origin of species* - it is an explanation of how diverse species and sub-species came into being. It is concerned with the past development of life on this planet.

Darwin's theory is not fundamentally concerned with our own *recent* development (in terms of geological time). This recent development of ours is when we have developed consciousness, and the ability to change ourselves by using our will - that is, by developing a strong, a noble, character. This recent development spans perhaps the last twenty thousand years - and that is all. Twenty thousand years out of fifty to an hundred million.

The inferences which have been drawn from Darwin's theory about our present existence, as human beings, are simply wrong - but such incorrect inferences do not invalidate the basis of the theory itself. What is needed is to extend Darwin's theory to explain the development of consciousness: to explain the last ten to twenty thousand years with the emergence of civilization.

Consciousness and Evolution

There is one modern philosophical movement which has added to our understanding of evolution and consciousness, and which has thus built upon Darwin's work. This is the National-Socialism of Adolf Hitler.

The essence of what Adolf Hitler taught was that our own evolution, as human beings, has only just begun and that we can and should *continue it in accord with Nature* and so create a higher, more evolved, race of beings. The foundations of National-Socialism are *ethnic diversity* and *personal character*. Ethnic diversity is considered to be a natural development which has produced peoples with distinct ways of life - a distinct ethos - with these peoples requiring a society which is in balance with Nature in order to be healthy. Such peoples are bound together by this ethos, an outward expression of which is a sense of Destiny. Personal character is considered to be formed through struggle - through overcoming: through a Triumph of personal Will. To achieve this triumph of the will there must be numinous ideals and a numinous ethos, which the principle ideals being those of personal honour and duty to the folk.

Thus National-Socialism seeks the creation of separate ethnic homelands where a folk can live in accord with their unique customs, as it seeks to create a society where **Blood and Soil** is balanced with **Conquest and Exploration**, Fundamentally, National-Socialism explains the origins of civilization and shows how civilization was and is a natural development of Nature which has fundamentally changed us - accelerating our evolution.



The Sickness That Ails Us:

Why a Revolution or a War are Required

By David Myatt, 111

A sickness has overcome the people of this once Aryan, this once beautiful, land. The Britain of today - year 2000 on the Christian calendar - is a very different place than the one I wandered through, on foot, only thirty years ago. I used to love this land, its people, as I used to feel at home here. But now, I feel I am a stranger in the land of my ancestors.

I remember walking along a dusty road in Yorkshire one warm and sunny day in Spring, stopping briefly to rest on a village green before partaking of a pint of ale in the village pub. I remember the friendly conversations with the people, there, and the feeling of though being a wandering, young, stranger, of still belonging to their world, their way of life. I remember a hot evening one Summer while near the Essex coast and on my way to Suffolk, falling asleep in a field not far from the sea having drunk rather a lot of cider, and being found in the morning - unable for a moment to remember where I was - by farmworkers one of whom gave me some tea made from water boiled in a Kelly kettle.

I remember walking one windy, rain-swept Autumn day along a lane among the hills of Northumberland where a dog was chained on a long chain by the side of the road, miles from any human habitation, with only a kennel for shelter, and, miles of walking later, meeting a farmer, and spending a pleasant hour or so talking as the clouds fastly skudded past to break and reveal a brief but still warm sun.

I remember the beauty of a woman's face - her smile, her scent - as she opened the door I had knocked upon one cold and snowy winter's evening to ask for water. I remember the warmth of the house that seeped out to me standing there in my father's old but still perfectly warm Greatcoat. I remember her kindness, the noise of her young children, playing inside, and how the woman's face, her scent, haunted me for hours afterwards until I fell asleep, huddled up against the cold.

I remember the many people of many ages, many occupations - men and women, old and young - who gave me lifts in their cars, vans and lorries as I hitched along the roads and lanes of my land. I remember listening to their views, their stories, their dreams - and sometimes their problems.

I remember many things... Mostly good. But most of all I remember feeling a common, unspoken, bond with the people, the very land itself. Not a romantic, unreal, type of thing: but something tangible and true, as if most of the people I met were distant cousins, or relatives, or forgotten school-boy friends; as if I myself was grown from the very land, from the hills of Northumberland, from the fertile fields of Essex, from the oak trees that bordered a high stream in Derbyshire, from the very rocks of a crag in Yorkshire. Often, with people, there was no need for words; or for too many words. I, we, understood with a look, a gesture, a smile.

But now, fast forward three decades, things are very different. And it is not me which has changed: not fundamentally; not inside. It is the world outside; and even the people themselves.

The Problem of Our People:

There has been a change of pace, and a change in people's attitude, in their perspective, in their very way of life; and in many, many places, the people dwelling in this land have dramatically changed: now, I can walk through many areas of many towns and cities and never see an Aryan face, as I can walk through villages and see many a non-Aryan face. And there is a general rudeness, a general manic feel to life, with people pursuing their lives fastly and often with arrogance, concerned as they are with "getting on", with an abstract world of commerce, of business, of enterprise, of consumerism, of "entertainment", that did not exist, even three decades ago.

Decades ago, I remember travelling on trains with compartments and corridors, with many an hour spent in pleasant conversation. People going on holiday; to and from work; visiting relative and friends. I remember one cold Winter's night, spending many hours in front of a real coal fire in a railway Station Waiting Room listening to the dreams and hopes of a young woman who was travelling to begin a new

job, her first time away from her home in the country. I remember the sadness I felt, the desire to warn her of the dangers of rapacious, dream-destroying, capitalist-city life, home as such places were, even then, to men, young and old, who possessed no honour, having had no experience of combat and war.

I remember one bleak and dreary day standing on a lonely railway platform in Scotland almost lost among the rising hills, talking with a tall, giant-like, fair-haired young man whose bulging canvas rucksack I myself could barely lift. I remember his smile, his laugh, as we talked of the walks, the climbs we had done, and of adventure, of perchance a good war.

And I remember several journeys recently, with the front of the trains stuffed full of people mostly arrogantly travelling "First Class" (paid for by their companies) with many of them - like many others in what was in all but name Second Class - hunched over "lap-top" computers or shuffling and reading "important" papers to do with their work: work having nothing to do with the land around them, with the true heritage, the true warrior culture, of their ancestors, but instead to do with commercial or financial or industrial concerns which maintain the consumer-capitalist system. And at the weekend, many of these people would rush out into the country to pursue some chosen pursuit, as many of them lived in the country without belonging to it, without feeling a part of it. Their concerns were European, or global, or personal or based upon some culture-destroying abstract social and political dogma, and you could see from their faces, their eyes, their speech and manner, that they did not feel rooted to the land and its people, that they had not experienced that deep wordless love of land and people which for centuries made the English, the Scots, the Welsh, the Irish, care for and fight to the death for their land, their people, their freedom.

There has been a drastic, a disturbing and sad, change in the land itself, with more and more traffic, and more and more intensive farming; more and more destruction of Nature in the name of profit, or convenience, or entertainment. Everywhere our people now speed around in cars or other vehicles, chasing pleasure or more work to purchase more material possessions and a better, more material, way of life. Everywhere, Nature is displaced as everywhere is invaded by the noise, the pollution, of vehicles carrying people pursuing their own pleasure, or conveying more and more consumer goods produced by the consumer-capitalist industries to feed the never-ending, insatiable demand for possessions, for luxuries, for comfort, for ease, for entertainment. Every year, year after year, there is more economic growth, more change, more destruction of the quiet, slow, rural way of thinking, of being; every year more new and unnecessary commodities and goods produced, more dependence upon international finance and foreign investment and foreign imports, more desire to compete in "foreign markets". The whole System - fed by greed, by change, by profit, by the desire for unnecessary luxuries and goods, by the desire for more and more, by the view of each person as only a consumer in some world market or as some worker-drone in some world-based factory or business - is wrong, contrary to the way of Blood and Soil., to the way of the warrior, to our ancestral and natural way of life.

Recently, I overheard a conversation in a pub. A young, local, farmer (whom I vaguely knew through a friend) had not long ago taken over the farm from his father. There was a large pond near the house - almost a lake - which for over an hundred years had provided sanctuary to wildlife, and enhanced the land, partly through its silent natural beauty. But with a young baby, and a small child, the decision was made to fill-in this pond, in case one of these children "had an accident". His wife was very worried about this, as he was although not quite in the same way, and it was a bit of a bother to care for the pond anyway. Interrupting, I suggested a fence, appalled at both the imminent destruction of a beautiful part of Nature, and something else. I even offered to help in the construction and erection of the fence. He agreed it was worth considering, since he felt it would be a shame to lose the large pond which his grandfather had helped to build. I did try and steer the conversation toward my other concern, but gave up after a while, feeling as I began to feel almost a stranger in a strange land. Quite a while later I heard, third-hand, that this pond was no more.

The interest here in this story is not the destruction of more of the natural beauty of our land, sad as that is, but the thinking, the feeling, which led to this: the desire to somehow "tame", to "pacify", the world - and in particular the natural world - and make it safe because some part of it was considered a "danger" to children. And this not from some urban dweller but from a family who lived and worked on a farm, and who had grown up in the country. It was as if the rough, tough, dangerous masculine side of life had been feminized - and today must be feminized. It was as if the wildness of Nature, the very danger of life itself, had to be done away with: that children must be cosseted, first by their family, and then by the State itself.

I had tried to talk to the young farmer of the necessity of accepting Nature - and her dangers - for what they are; of how we need to feel the perspective that Nature, raw, alive, dangerous, can bring; about building character through acceptance of risk; of accepting Fate itself. And then perchance to lead on to the necessity of war... But it was no use for I had begun to feel just an elderly man going on about a past the young did not know nor understand. Who today among the young would - or would be allowed to - climb a sheer rock face as I with my father did, and my father with his father before did, without any ropes, without a helmet, without any "safety gear" at all? Who today among the young would set off, as I once did a few years short of the age of ten, with only one tin of food and a little bottle of war, along a road into the East African bush just because I wanted to find out where the road went? And whose father - and which "officials" - would today understand such a youthful act and simply laugh and see it as part of the life of a boy growing up? But both my father, and all the officials, were veterans of the Second World War: rooted, grown from, the warrior, war-loving, society we have lost.

There has been a gradual and significant change in the attitude of people, away from an acceptance of adventure and combat - and indeed a love and desire for combat - and toward security, and safety; toward the way of life of the pacifist, the coward who is afraid to "get involved" and who knows nothing of honour; nothing of standing up for what is right, regardless of the personal risk and regardless of the consequences.

Is it any wonder then that more and more youngsters, feeling the upwelling of their ancient warrior blood, get into trouble, recklessly drive cars at great speed, and do other unsocial things? Is it any wonder that there is so much cowardly bullying, so much loutish drunken behaviour, so much disrespect among the young when there is no discipline of the Army kind, no facing of real danger through deadly combat, no deeds of real valour and heroism to be done in a war, and no understanding of comradeship, of sacrifice, of land and people, which a war, and only a bloody war, breeds? Is it any wonder that we have the the nation we do when there is no war to breed character: no bloody combat to teach respect and bring an understanding of Fate?

The Problem of Immigration:

The figures are startling. There are over 7,000 applications by "asylum seekers" each month. That is, 84,000 people per year who have officially requested to stay in this country, having arrived without permission or documents. Add to this those who do have permission, and add to this a reasonable (probably greatly underestimated) figure for the illegal immigration that already has reached alarming proportions, and there are at least 100,000 non-Aryans arriving every year. This is well over one million in ten years, due to the number of children born to these new immigrants. Given that there are already many millions of non-Aryans living in this country, then if present trends continue, native Britons - people of North European racial descent - will be a minority in about sixty or seventy years.

The truth of this matter is that, given the conditions which exist in many other countries in Africa, Asia and even parts of Eastern Europe, this country is seen as an opportunity for a new life as well as a "soft option": people can enter illegally, claim asylum, and be given accommodation, food and money to spend. And if they do not want to take the small risk involved in claiming asylum, they can disappear into the cities, and more often than not find work and so live better than they could in their own nations. We cannot blame these immigrants - both legal and illegal - for this, because it is natural: their last best hope as the Americans might say. Furthermore, our own ancestors did the same, venturing forth to the colonies, the New World, in search of a better life.

As long as this nation has little or no border controls, as long as they allow people in, as long as there are people eager for money who will smuggle immigrants in, as long as the Government of the day houses and feeds such immigrants and is concerned with their "rights", and so long as the immigrants see this nation as a land of opportunity, or at least a better place to live than their own land, then the problem will not only continue, but get worse.

The Problem of the Future:

If things continue as they are now, then the Britain, the England, that I and my ancestors knew - and which they fought and died and struggled for - will no longer exist. Given the continued immigration, given the urban and rural development which will take place - new houses, roads, factories, industries - and given the continued destruction of the land by chemicals and agri-business, this country will be a vastly

overpopulated, over-developed waste land, with the few areas of countryside left teeming with people enjoying "leisure pursuits" or just escaping from the metropolitan hells. And this countryside will be just as noisy, just as polluted, as the cities and towns. Furthermore, the majority of people who live in this country will be non-Aryan.

In less than sixty years, England and Wales will be unrecognizable. There will be nothing to love and be proud of; and certainly nothing in the nation - not even the land itself - worth dying for.

There will then either be a catastrophic political, economic and social collapse, or the continuation of the tyrannical consumer-capitalist society of the present where people are merely consumers and worker-drones.

The Prisons will be teeming; crime will be rife; proper family life almost non-existent; and the countryside will be used either for "leisure pursuits" or by giant commercial farms using giant machines to produce food for the giant supermarkets. Every single person will be controlled and watched by the invisible tentacles of the State: surveillance will be everywhere, some obvious; some not so obvious. The Police will have become just like an Army: but it will be an Army of Occupation, designed to keep the order, and the "law", of the tyrannical State. And the State will have the power to prevent anyone from leaving the country: confiscating the Passports of anyone they even suspect may be a dissident, or have any attitude or belief the State does not like. Yet always there will be more than enough people who believe that such State control, such surveillance, such Prisons, such a Police force and such laws and restrictions as are introduced, are "necessary" and desirable and even "just".

The nation will be - in all but name - a Marxist Police-State. For its social and political policies will be - in all but name - Marxist, just as there will a rich, privileged, elite of politicians, bureaucrats, "entertainers" and "celebrities" who will aid these social and political policies, who will vie for position and wealth and influence, and who will seek, knowingly or unknowingly, to keep the people mis-informed, and "entertained" and basically docile. And a few of this pampered elite may even in their ignorance sincerely believe that the social and political policies of the State are right.

And there will be little or no resistance to the tyranny of the State, for the spirit of the people will have been broken. They have food; they have shelter; they have their "entertainment", their "sport", as the more young and adventurous can still "have a good time". The Aryan people still left will have no true identity; no true culture; no feeling of Destiny; no warrior spirit; not even any true sense of belonging. Britain will have become a gigantic island Prison with its people participating in one gigantic piece of social engineering: mere politically-correct consumers and worker-drones for the rich, nation-hopping, fat international capitalist cabal, with all individuals deemed to have "politically-incorrect" attitudes or social behaviour, and all those who transgress one of the thousands of State laws passed every year, pounced on by the Police and locked away in the every-growing multitude of Prisons and "reform centres".

The Solutions:

There are only two ways to change what is happening: to prevent the complete destruction of this land and its Aryan people. Our way of life, mostly rural and slow, and breeding a love for and understanding of the land, of the people - the way of Blood and Soil - has almost been replaced by the way of consumer-capitalism and its multi-racial urban-dominated society. Can we bring this ancient, this ancestral, this wise way of Blood and Soil back? How can the terrible future which awaits be prevented?

The first way is for an Aryan political party - a movement for Aryan racial nationalism - to win political power and so introduce direct political measures. Such a movement would aim for a complete, a radical, change in attitude by the people and so enable them to understand what is going on and so demand change: an end to immigration, a refusal to any longer to pay taxes to support hundreds of thousands of asylum seekers in terms of benefits and free housing, with people appalled at the destruction of their land, their soil, by business and people who put profit first. This will either force the Government of the day to introduce strong measures and proper border controls, or shift the power to such an Aryan movement.

The second way is if the country declines and suffers severe economic and social problems so that it is no longer seems an attractive place for immigration, and with urban and other industry and commerce gradually breaking down, forcing people to once again turn to the land for basic food.

Is it possible that an Aryan political movement to win political power? Will the British people change - will they shake themselves out of their lethargic, material, inward-looking existence - and so demand radical reform, a restoration of their former, less materialistic, way of life where war and outward expansion, of Empire, was seen and understood as good? Or will things just carry on as they are now, with no sudden

and catastrophic economic crises?

The first way is possible, but not likely, due to several factors. (1) the lack of good, charismatic, leadership; (2) the general lethargy among our people, who feel and see no need, as yet, for radical change, and who for the moment and the next few decades perhaps, are content to let things drift along; (3) whatever protests and feelings that arise against the present multi-racial and pro-immigrant, anti-Aryan, status quo, are contained by the government of the day, mostly due to the tyrannical legislation which exists (and which will be added to in the near future) which outlaws any overt criticism and public protests, which has outlawed our culture, and which effectively cripples any Aryan political movement in terms of what can be said, or done, and which gives the government for the day the power to arrest and imprison any Aryan activist.

Given the lack of a proper leader - who could lead an Aryan movement to victory even against all the odds - then our choices are very limited. We can do what has done for decades - hope and play at electoral politics, trusting in one dishonourable leader after another - or we can try a different way or ways, such as emigrating somewhere else. But as the Aryans of Rhodesia and South Africa, and even America, have discovered the fundamental problems exist elsewhere. We can even hope - naively - that one day the System will start to collapse all by itself.

The Revolutionary Option:

I love this land as I love my people. I have no desire to see my people suffer and die, as I have a respect for the people of other cultures, other races. But I do know that if nothing is done - if we continue to drift as we are drifting - if my own people are not awakened, then my land and my people will simply not exist in the future.

And I wish for my people - and my land - to continue to exist, for I know that each race, each distinct people with its unique culture and traditions, is a valuable and precious gift from Nature, as I know that the health, the well-being, the very future, of such a people depends on the health, the well-being, of the land where they dwell.

My most ardent dream is for a noble, honourable, just society where my people can live among their own kind, with the land itself respected and treasured, and where there is a happiness, and a stable, peaceful family orientated society where people live free and without fear, and certainly without the dishonourable blight of crime, drugs and homosexuality, with the people of this society understanding how they can contribute to their culture, and evolution itself: how the perspective of the people of this society is that of their folk, of the future of their folk, and of the future of Nature and the very cosmos itself.

The hard and difficult truth we must face and accept is that to create a better future - to save our people, our very land - we must sacrifice our present, we must act; we must make difficult decisions, and take and suffer the consequences of those decisions. I personally have no desire to harm, injure, or kill, any living thing; in fact, I nurture the desire to do the exact opposite. For over thirty years I have watched and studied the changes that have taken place and which are taking place in this and other Aryan lands, and our time has run out, with no leader emerging to guide us to victory and so save our people, our land.

The reality is that our people need a revolution or a war or the breakdown of the System to shake them out of the lethargy, the stupor, they are in: to arise once again the fever of their ancestral warrior blood. They need to once again face the hard reality of life; to have to make difficult, life-changing and life-threatening, decisions: to have great challenges to overcome, for that breeds character, and bring forth the best of men, and the best in both men and women. People have to be faced with making a choice between doing what is right, what is necessary, and doing what is wrong. The whole cocoon which this materialistic consumer-capitalist society has surrounded our people with must be smashed. There must be chaos; a breakdown of essential supplies; a shortage of fuel and food. There must be disruption and destruction of anything and everything which keeps our people entertained, fed, content and happy: electricity, television, gas, water, oil, food... There must be uncertainty about supplies, and a general breakdown of law and order as people vie for supplies and basic commodities. There must be hunger, poverty, uncertainty, and sudden death.

If our people are not awakened to action - if they are not forced to act by such a revolution, such a war or such a breakdown - then they and their land will slowly but surely die. In a hundred years time, Aryans will be a minority in this land, ruled over by a corrupt Government made up of mostly non-Aryans. This land itself will be covered in urban developments, and derelict, dead or despoiled. Society will be rotten, diseased, broken, crime-ridden and almost completely corrupt. The Police will be corrupt, as will the Courts and the vast majority of other Public servants. For over a hundred years our own people will have suffered terribly; what Aryans exist then in this land will be sad, proudless, people, accepting of their lot as a persecuted minority who toil away doing soul-destroying work or who are forced into ignoble crime in order to try and survive.

This is the fact, the truth, the reality, we must deal with. The future of this land is evident even today in certain areas of London, Bristol, Leeds, Manchester, Glasgow ...

There is going to be no war, no revolution, no breakdown unless we who know, who feel, who understand create it. There is going to be no awakening of our people, unless we awaken them through such things. The very future of our land, our people, really does depend on us.

The whole fabric of this soft materialistic society must be broken down and destroyed, by whatever means are necessary and practical, however ruthless we have to be, and regardless of the cost in terms of human suffering. For such chaos, suffering, injury and death as will occur is the price that must be paid now to save our people and our land and enable us to live in freedom and as we must live: among our own kind according to the laws and traditions of our noble warrior culture.

David Myatt, 111yf



Fearing Words

By David Myatt

One of the things which marks a tyrant - or a tyrannical government - is fear: fear of individuals saying and writing things which the tyrant or the government do not want the people to hear or read.

Thus it is that such tyrants and such tyrannical governments make it illegal - a criminal offence - for individuals to say or write certain things. That is, they introduce laws which curtail and restrict free speech.

This is exactly what has happened in Britain: over the past thirty years, the various governments have introduced laws which take away our right of free speech, which restrict what can be said or written. And more than that, they have made mere possession of certain literature, certain writings, a criminal offence. That is, a person can now be sent to prison for several years if it can be proved that they merely possessed literature which the government finds offensive.

This is tyrannical; this is a denial of freedom.

Of course, tyrants and tyrannical governments use clever propaganda to try and persuade the people they rule over that these tyrannical laws are "necessary"; some go further, and even claim that such denial and suppression of free speech is "morally justified" because the views they have outlawed, they have made illegal, are "abhorrent" or "evil" or whatever.

This is exactly what successive British governments have done. They have introduced tyrannical laws to suppress free speech on the grounds that any and all views those governments do not like - any and all political views which the government does not want the people to hear or read about - have been and are said to be "abhorrent" and "evil" and so are banned because they might "upset" or "hurt" or "offend" someone. That is, these governments have taken away the power of the people to make their own judgement about, their own decisions concerning, certain political matters, because the governments has decided that such views, such political opinions, might or will or could "upset" or "hurt" or "offend" someone.

In effect, the governments have said, and are saying, to the people: "We regard you, the people, as children who must be protected from words or literature that we consider might upset you. We want you to hear and read only the nice things we have permitted."

These governments go on to say: "We are determined to keep treating you, the people, like children. So we have banned - and will continue to ban - all those political words or political literature or political writings we consider might offend you, and we will lock away in Prison all those nasty grown-ups who say or write such nasty political things that we consider might offend someone. We certainly will never allow you to listen to these nasty grown-ups or read their writings and literature because we never want you to make you own mind up about politics. We have taken care of all that for you. Now, children, isn't that nice of us?"

Dawn-Raids and Why Truth Does Not Matter in a Court of Law:

Our tyrannical governments have gone much, much further than the tyrants of history - so far, in fact, that what they have created is very similar to the repressive Stalinist government which existed in Russia not many decades ago. People are kept under surveillance; their mail is opened; their telephone calls monitored; and if the government suspects (note: *suspects*) a person may have done something, or said something or written something which that government does not like or has made illegal, then that person will be subject to a "dawn-raid" by the Police, their home searched, the person arrested and any dissident literature seized.

There then follows a "show trial" where the accused has to rely on - because of the legal jargon and the legal complexities of the case and the very nature of the Courts themselves - some Barrister to represent

them, and where the truth of any statement made by the accused in the illegal literature is ruled to be "irrelevant". That is, the truth of what has been said, or written, or published is no defence: if what has been said or written is deemed illegal, then the person will be sent to Prison whether or not what was said or written is true. And the government calls such trials "fair" and such guilty verdicts "just"!

Suppressing Dissident Political Views:

The way which our modern governments have suppressed opposing political views - the means whereby they have outlawed political views and opinions they do not like and do not want the people to hear - was and is by using the claim that such views, whether spoken or written about, involved "incitement" to "hatred".

Originally, these tyrannical laws which suppress free speech stated there has to be an "intent" by the person or persons. But when several Court cases showed that such "intent" was difficult to prove, the governments calmly introduced new laws which did away with the need to prove such "intent". Thus, mere possession of dissident literature became illegal.

To incite is to "urge; to stir to action" while hatred, properly defined, is "dislike; ill-will; strong aversion towards".

What is particularly tyrannical in such laws as these is that to be found guilty, nothing actually has to happen "in the real world"; no people have to be physically hurt, or physically harmed in any way. That is, the person is found guilty on the basis that what was said or written *might or could* lead to such things. The so-called "intent" of the person is all that matters. And the person does not actually have to have *intended* such things: that is, the word of the person as to whether or not they intended such things is regarded as irrelevant. What matters in a modern Court of Law is whether it is believed, according to the opinions of "experts" or the Police, or according to precedents set by previous criminal trials, that it was possible or likely that such a person did intend to cause such hatred.

This is unjust; it is unfair; it is dishonourable; it is tyrannical. It is against the whole tradition of Western justice.

What has happened is the tyrannical governments have introduced a new category of so-called crime: *mental crime*. That is, there does not have to be an actual physical crime, in the real world. There does not have to be actual verbal abuse directed at a specific person or persons who can be called as witnesses to say that such abuse occurred, or even that they themselves felt "threatened".

There does not even have to anyone, anywhere, who is actually offended; all there has to be is a belief, by some expert, some Police officer (who thus convince a Judge and Jury) that what was said or written showed a "dislike of; some ill-will toward; some strong aversion towards" some group or groups.

The argument is all about what *might* be caused; what *might* have been intended; and whether what was written or said does show a dislike of; some ill-will toward; some strong aversion towards some group or groups, even though no one, no person in the real world, was actually abused, offended, hurt, injured.

And even if a person or persons do claim they are offended or upset or hurt by some words, written or spoken, so what? That is, and always has been part of life, of being an adult. What kind of person can claim they have been so offended or so hurt or so upset by some words, written or spoken, that they want to see the person who said those words or who wrote those words put in Prison? Perhaps a churlish, surly, unruly, vindictive child?

This introduction of a new kind of mental crime is appalling; it is grossly unfair; it is grossly tyrannical. It is means of mental control, of creating a society where people are treated like children.

What Kind of World?

What kind of world is it where it is illegal, a criminal offence, to use words, written or spoken, which might cause someone "offence" and which might, just might, cause other people to do something?

What kind of world is it where someone can claim they have been so offended or so hurt or so upset by some words, written or spoken, that they demand that the person who said those words or who wrote those words be put in Prison?

What kind of world is it where the majority of people do not care about such things: when they allow people to be imprisoned for thought crimes, for merely having written or said something which the government of the day does not want the people to read or hear?

What kind of world is it where the majority of people do not care that their own government is treating them like children?

David Myatt



A new and numious art

By David Myatt

The reality of the present is that personal feelings, based on personal relationships, and the personal struggles and/or sufferings of individuals, have all been described by artistic means in the past two millennia or so. There are centuries and centuries of work concerning and created because of personal love and personal relationships - and the problems of ordinary living in society - in literature, music, drama and so on. What has needed to be said, written and expressed about such things, has been said, written and expressed by the many great artists of the past two millennia.

What is needed now is to build upon these foundations - to turn outward, and away from the inner world of the personal *psyche* and the world of mundane society. What is needed is to describe and express what is relevant to the *next stage* of our evolution, as human beings. This next stage is the stage of new adventures, of new worlds, of new ways of living brought through striving for a numinous and supra-personal goal.

The personal life should take care of itself - if there is a numinous goal to strive for. In brief, the great Art of the past has enabled us to achieve an understanding of ourselves - it has brought us to *individuation*, to the wisdom of a genuine Adeptship, a genuine Enlightenment, founded upon a reconciliation of opposites. We have discovered and learnt to know ourselves - and have discovered the unity, the wholeness, which lies beyond the Shadow and the Self. We have learnt that we are - or can be - both Destroyer and Creator, both Lucifer and God, as we have learnt the natural necessity of both of these forces of creation, and destruction, and how renewal and re-birth proceeds from them. We now need to and should go beyond this - for anything else is unhealthy and a waste of our life. It is also the negation of the work of those great artists which has allowed us this understanding.

Thus, there is no longer any need for those who desire to be great artists to endure or expect or desire personal suffering to aid their development and their understanding, as there is no longer any need for individuals to describe their inner suffering, their personal development and their personal understanding through artistic means. What should and must be understood in the personal sense now can be rationally understood through an act of will - through a conscious understanding of the works of Art of the past two millennia.

There needs to be a whole new artistic movement - or many such movements - which seek to go beyond this personal understanding and which seek to develop new forms of Art to express and describe what must be expressed and described in the numinous realm which lies beyond this personal understanding.

We need to free ourselves from the mundane world of the past, and achieve a real understanding of and a real balance with Nature herself. We need to strive to free ourselves of this planet of ours, at first in artistic visions and dreams, and then in practical reality as we reach out toward other planets and stars. We need to dream great visions again, as we need to strive to make these visions real. Thus do we need to become inspired by greatness - we need to dream of and create new civilizations, new aeons, new Empires to stretch ourselves in, to explore and discover, and to use to create an entire new species of higher beings who are fulfilling the promise of existence latent within us and them. In essence, we need to capture and express the numinous itself through unique works of Art. Anything less than this is unworthy of us.



Consider the centuries, not the years

In considering the survival, the future, of our Aryan folk and our Aryan culture, we should consider the centuries, and not the immediate years in which we live.

Our perspective should be of not only the long past of our race and culture, but also of the next few centuries and indeed the next thousand or so years. That is, we must place the events and ideas of our own times in the context of this past and this future, and so consider what long-term effect or effects current events and ideas will have. Only if we do this can we arrive at a rational judgement of such events and ideas.

The Example of Communism:

Consider, for example, the Soviet revolution, the Soviet Union and the attempts, in the past hundred years, to implement the communist ideas of Marx, Engels and others.

The Soviet revolution was bloody and long, and caused terrible suffering. The Soviet Union itself was a bloody and repressive system which caused terrible suffering and millions upon millions of deaths. People fought, struggled and died for the ideas which were believed to be behind the Soviet system, just as many others fought, struggled, suffered and died to undermine and destroy that system from within. [For example, see *The Black Book of Communism: Crimes, Terror, Repression* (Harvard University Press).]

After the victory of the Soviet Union and its allies over Germany in the Second World War, the Soviet system appeared strong and enduring. But less than fifty years later it is no more. Was it undermined and destroyed from within by tens, hundreds, of thousands of people like Solzhenitsyn who suffered and endured in the cause of liberty and humanity? Or was it undermined and destroyed by its own inherent corruption and by the fact that idea ideas were simply not practicable? Or was it a combination of these things? Whatever, the fact is that the Soviet Union is no more. It lasted less than sixty years.

The Soviet Union may have gone, but the ideas behind it still live on, and are still affecting people today.

They live on, in a practical way, in places like North Korea and China. In truth, the ideas behind communism also and most importantly live on in what is called the West, for the politically-correct societies of Western nations today are Marxist in all but name: inspired by, and seeking to implement, the abstract basically Marxist sociological ideas of people like Marcuse, Durkheim, Levi-Strauss and others. That Marxism is concerned primarily with socially-engineering an abstract, multi-racial, materialistic, anti-nationalistic Police-State, and not with "workers rights" and "opposition to capitalism" is not as yet widely understood. For Marxism and international consumer-capitalism are two expressions of the same thing: the abstract, tyrannical, materialistic ethos which is totally opposed to ethnic identity, a living ethnic culture and the free, independent, ethnic nations founded on such an ethnic identity and culture. Most importantly, Marxism and its various offshoots, are totally opposed to the ideals of personal honour (and the liberty which arises from this) and the creation of personal character through the pursuit of excellence, for Marxism in all its various forms seeks to reduce the individual down to the most common, material, level just as it seeks to replace the ideal of personal honour with subservience to the tyrannical State with its bullying minions, the Police, and with its ever-increasing and ever more intrusive surveillance of individuals by "Security agencies" and/or the Secret Police.

Consider another example: that of National-Socialist Germany. This existed for less than two decades, and many millions of people struggled and fought and died for it, just as many more millions of people fought and struggled and died to undermine and destroy it. But the ideas and ideals of National-Socialism live on today, and still inspire people today, despite the destruction of National-Socialist Germany and despite the vast amounts of anti-National Socialist propaganda churned out day after day, week after week, month after month, year after year and decade after decade. Some people who uphold National-Socialism still dream of, and still work through politics toward, the creation of another National-Socialist government.

What applies to politics, applies also to religion. Consider Islam, which many, many centuries ago gave rise to long-lived Islamic States, governments and Empires, all of which have now declined and

disappeared. But the ideas and ideals of Islam are still inspiring people, so much so that in recent decades several new Islamic States have been created, in Iran, in Sudan and in Afghanistan.

The Supremacy of Ideas and Ideals:

What these, and many other examples show, is that outer forms like governments and States come and go, while the ideas and ideals behind them - that inspire their creation through political, social or religious action - live on, or can live on.

What is important, in the long-term, are the ideas and the ideals which form the basis, which inspire, the creation of States and governments, and which moreover inspire long-term opposition to tyranny and tyrannical States.

Again, consider the example of Islam which in this century inspired a revolution in Iran, a revolution against a decadent, repressive, tyrannical, government which slaughtered hundreds of thousands of people, and imprisoned thousands, over several decades, in an attempt to suppress dissent and which was heavily supported by the American government both financially and militarily. But the people were inspired to resist tyranny, without resorting to taking up arms, due to the charismatic leadership of Ayatollah Khomeini who simply explained and put forward the spiritual alternative of Islam.

Gradually, the ideals of Islam inspired more and more people, including those in the Police and the Armed Forces with the result that the tyranny gradually lost the support of not only the people but also those Institutions it had relied on to enforce its tyranny and its decadence.

The lessons of history, of the rise and fall of civilizations, Empires and tyrannies, teach us the supremacy of ideas and ideals: that idealism is far more powerful than any tyrant, and far more effective than any army, or any bloody revolution or uprising. Bloody revolutions and bloody uprisings come and go, but it is the idealism of a way of life, whether religious or moral, which endures and which creates and maintains societies and a way of life which themselves endure.

The most important lesson of history is that ideas and ideals are - *in the perspective of centuries* - far more powerful than any government, any State, however tyrannical that government or State. All governments, all rulers, all States can be overthrown through idealism, provided people keep alive and transmit that idealism, year after year, decade after decade, century after century.

Thus, to create our own homeland, our own society, our own way of life, we must inspire people with our ideals: with our ethics, our morality, our understanding and appreciation of life. We must convert them by idealism and by personal example: we need a moral crusade.

To create the future we dream of - to make our noble vision of the future real - we must first know and understand our own way of life, our own values, our own ethics. We must be seen as upholders of honour, of loyalty, as we must strive to do our noble duty to our folk and to Nature. Then, we must seek to convert others to this way of life which is, in truth, a new religion, expressing as it does our humanity and the rational wisdom we have acquired from thousands of years of struggle, toil, suffering and civilization.

David Myatt

Why we must return to the land

By David Myatt

We must return to the land, to a less materialistic, more rural, way of living, because only such a way of living with its close and intimate contact with Nature and with its often hard manual work enables us to live in an authentic and human way.

The modern way of living - in vast urban sprawls with their commerce, their industry, their easy travel - is an inauthentic and inhuman way of living which has also encouraged, and indeed made possible, the development of a real tyrannical State whose very vastness and laws are a contradiction of everything that is human.

Humanity resides in reason, in the slow accumulation of knowledge and wisdom from direct personal experience, and in the direct and reasoned (that is: hospitable, honourable and well-mannered) contact with fellow human beings. Judgement of others is thus a judgement based on personal knowledge of them. In particular, *humanity means a judgement that arises from slowly reflecting upon things that we ourselves have experienced at first hand.*

The way of the modern world is the superficial, fast, way of abstract ideas (such as "the economy" with its "economic growth" or the policies of some "political party"), of commerce, of the individual as a consumer and the subject of some State. The perspective of the majority of the individuals of such an abstract State is that of their own lives, their own comforts, their own needs, or at best that of their immediate family.

The denizens of such a modern State get their food from shops, or worse, "supermarkets", just as their work usually involves office work, or social work, or commercial work, or business work: that is, work connected to the State, or its commerce, its industry, its business. There is therefore little or no contact with the land, with Nature, and certainly little in the way of hard manual toil, just as the daily and yearly rhythm of such a modern living is the abstract, fast, rhythm imposed upon the individual by their modern work. In addition, the denizens of such a modern State view the world, and other human beings, mostly through the abstract "learning" or abstract "knowledge" they acquire in Schools or Colleges, or on one or more of the many "courses of training" which now proliferate in such profusion.

So it is that these denizens come to use abstract ideas as their measure of judgement, just as their knowledge, their learning, is for the most part not the result of their own experience, their own reflection on that experience. And so it is that we now have, in every single modern nation-State, a considerable number of people using and abusing "drugs", a considerable number of people stealing, cheating, robbing and doing very cowardly deeds, and a considerable number of people (in fact the majority) who are ill-mannered and unconcerned with how their materialistic, exploitative, way of life, and their own nation-State, are destroying the land and Nature herself.

In contrast, the way of the land - of a real rural living - is the way where the perspective is that of Nature: of the land itself. It is the way where the individual lives in the slower-paced world of Nature, and whose daily rhythm is shaped by Nature and by the changing seasons.

A Return to Authenticity:

We must return to the land even if it means that we have to forgo many of the attractions, comforts and conveniences of our modern world. For it is our very desire for such attractions, comforts and conveniences which have created and helped shape the inauthentic modern world.

The stark truth of the matter is that our modern way of living is inhuman: in fact, it is sub-human. It encourages and condones sub-human behaviour, despite all the meaningless abstract political rhetoric spewed forth by politicians and others.

The result of such sub-human behaviour is evident for all to see in the vast urban sprawls: drunken, ill-mannered, louts (both male and female) indulging themselves; gangs of youths roaming urban (and even rural) housing estates, terrorizing people; gangs and individuals robbing, raping and mugging at will; armed gangs carrying guns, and using them, in some "turf war" over drugs; ill-mannered, careless, angry

drivers of motor vehicles; selfish, ill-mannered, vainly preening "business-executive" types acting superior because they have money..... And so on, and so on.

The modern world has become less and less human: less and less reasonable, less and less free. What is Prison but an inhuman Institution? What are most modern laws but a means to enforce State-control? What are the enormous powers of the Police but a sign of a tyrannical government? What are the vast animal slaughterhouses but monuments to our own insatiable sub-human desires? For we do not need to breed and slaughter animals in the way the modern world breeds and slaughters them because we do not need the vast quantities of animal flesh the majority of us insist on eating, just as we do not need most if not all of the luxuries of this modern world: TV, cars, fridges, mobile telephones..... To produce such things, we rapaciously cover the Earth in factories, in industries, in urban and rural sprawl, just as we rapaciously consume the raw materials of the Earth itself, and just as the owners of such factories and industries exploit the people who work for them and just as the Banks, through their inhuman usury, exploit both the owners and the workers.

We should know and act upon the truth that every act of bad-manners by us toward another human being is an act of exploitation.

We human beings - and particularly those in the developed Western world - have become like a plague sweeping over the face of this planet, leaving devastation and destruction in our wake. Our treatment of our fellow human beings is appalling: at every level, people are exploited, seen as some sort of commodity, or as some sort of enemy or threat. Where is decency? Where are manners? Where is the slow, quiet, reflection that marks the real rural way of living?

Our treatment of the other life-forms with whom we share this planet is equally appalling, if not more so. We ruthlessly exploit them, as we ruthlessly slaughter them, considering them just another commodity, to be priced and traded and consumed.

We do not have to live as we now live, and as most of us want to live. We do not have to exploit other human beings, and other life-forms, and the Earth itself. We can control ourselves; we can exercise restraint; we can choose to restrain our greed, our emotions, our desire for material goods and luxuries. We can behave in a reasoned and well-mannered way toward other human beings.

Such self-control, such restraint, such well-mannered behaviour, is the human thing to do. Thus, we can choose to live in a simple rural way, toiling in harmony and in rhythm with Nature in order to produce what food we need for ourselves and our family, just as others can work in honest trades supplying the *essential* things we need (such as clothes) which we ourselves cannot make or produce. And all this without the evil of usury or the exploitation caused by factories and industries. Everything that we really need can be made by hand in a natural way in a natural community in a small area. Everything that we do not need requires industry, commerce, business, factories and exploitation.

We all have a choice, as we all have the capacity to change ourselves for the better by using our will: by restraining our desires, our emotions, our needs. We all have the capacity to behave in a rational, civilized, way toward our fellow human beings, and toward the other life-forms which share this planet which is our home.

The real question is: will we do this? Will we strive to become human and so restrain ourselves? Or will we just carry on as we are, exploiting other human beings, other life-forms, and the Earth itself?

David Myatt
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A brief criticism of William Pierce

By David Myatt

Introduction:

William Pierce has come to be regarded as some kind of revolutionary and important theorist for what is often called "the Far Right". However, I find his thinking fundamentally flawed, and thus in many way detrimental to our struggle for our freedom. I present here some very brief criticisms of his writings.

Race and Ethics:

The main weakness of the theorizing of Pierce is that he has failed to see that it is a combination of race and honour which defines National-Socialism, and which should define the racialist movement in general. Without the evolutionary, moral, concept of honour, there is only the inhuman ethics of the past, and in practice this leads to the creation of people who are ignoble and societies which are anti-evolutionary. Thus, Pierce is firmly stuck in the past: an ignoble past of unreason and dishonour.

This lack of an ethical dimension to his thinking leads to him supporting the old concept of racial struggle and the inhuman consequence of considering that some races are superior to others.

In contrast, in my own works I have again and again stressed that while race is important - and our connection to Nature - honour is also important, and in particular honour defines how we view ourselves, others and the world. According to Pierce, race is how we should define ourselves.

Thus, I do not consider the Aryan race as "superior" - only different. Honour demands that we treat other races with respect, and our aim should be the creation of independent ethnic nations which co-operate together, for their mutual benefit, on the basis of honour, respect and reason and not on the basis of some barbaric "struggle" to see who is the strongest. In this sense, I have evolved the ideas of National-Socialism.

NS Germany:

Pierce is correct in that the First Zionist War, as I call it, was and is a defining moment in history - in our evolution. But he is incorrect in his view of NS Germany and in the conclusions he draws. This is because he does not understand that NS Germany was evolving, and National-Socialism itself was, partly as a result of the ideals of the Waffen SS.

NS Germany was but a prototype of the kind of noble ethnic society which could be created, based on such a new society must be on the concept of personal honour and thus the freedom which results from this.

Covert Action:

Pierce failed to understand that a concentrated campaign, over several years, by a small group of dedicated activists could bring about great changes, for the infrastructure of modern societies is weak. Such a covert campaign - based on the way of the honourable warrior, avoiding civilian casualties - has the potential to advance our cause, especially since such a group would inspire hope and re-vitalize our people, making them aware of our culture.

The reason The Movement has not produced such a group is lack of ideology: there are no clear aims based upon a way of life. That is, we need to understand we are fighting for our culture, our way of life. Once the Aryan way itself is understood - and our own unique ethics based on honour - then genuine covert action can begin.

Aryan Culture:

Another great weakness of Pierce's writing is that he failed to understand that the concepts of honour, loyalty and duty to the folk are central to our culture and thus should define and determine our personal behaviour, our very thinking. As I made clear in my Complete Guide to the Aryan Way of Life, these concepts of honour, loyalty, and duty determine our type of government, our "religion" (or way of life) and our very laws.

The Media:

Pierce overestimated the importance of the Media. While it is a powerful medium, and while it is used to

mould people's opinions, what is far more important is a coherent, ethical, world-view: a way of life which is rationally understood.

The most important thing we Aryans can do is to be example for others: uphold our own way of life, our own values. This is the most effective means of changing things, as it will create in time a genuine revolution, and from it, a new society. But, of course, we need to know what our own values and way of life are. We must go beyond political rhetoric and the ideas of the past.

The Folk:

Pierce failed to give the importance due to Nature and our connection to it. A rural way of life is essential to our well-being, as is a reverence for Nature and an understanding of our own place in the Cosmos.

This gives us the higher, moral, perspective we need to make human, rational, choices. This moral perspective is evidence, for instance in my Cosmic Ethics.

The Future:

Pierce has no numinous supra-personal goal to which people can aspire. Instead, there are only the old ideas, and barbaric concepts of struggle and domination. In contrast, I have stressed the importance of the numinous idea of continuing our evolution by accepting the challenge of Outer Space.

It is noble vision of a Galactic Empire or Federation - created by honourable, rational, warriors, explorers and colonists - which can inspire us toward excellence and which can bring human beings together in a way which benefits us all and which expresses our very humanity.

Conclusion:

In general, there is a total lack of numinosity, of evolutionary purpose, in Pierce's writings; nothing really new, revolutionary or evolutionary.

David Myatt

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Why we need an aryan revolution

By David Myatt

Introduction:

We need an Aryan revolution because we need to create an Aryan homeland where we can live in freedom according to our own Aryan laws. There is no Aryan society on this planet: nowhere where we are free to live, as Aryans.

An Aryan society is by definition a warrior society, based upon the law of personal honour. In such an Aryan society, we are allowed and indeed encouraged to carry weapons openly and in public for our own defence. In such a society, duelling is allowed and encouraged. In such a society, young men are trained for combat and war: and desire to partake in war. In such a society, young men aspire to be warriors and yearn to earn medals for gallantry. In such a society, those in authority are combat veterans who have proven their honour, their gallantry, in combat.

In such an Aryan warrior society, there are only people of Aryan race, for such a society is an ethnic society, composed of people of the same race who share the same values, the same culture.

Instead of living in an Aryan society, we are forced to live in repressive, decadent, multi-racial societies which are dedicated to everything Aryan warriors loathe and detest.

Such repressive un-Aryan societies have been socially-engineered over the past sixty years for the express purpose of trying to tame, to domesticate, our once fierce, proud, warrior race. Over the past sixty years, our people have been corrupted by the softness, the decadence, the dishonour, which this evil social engineering has encouraged.

These multi-racial societies are destroying our heritage, our culture and our people. In less than seventy years time, we Aryans will be a minority in what once were our own lands.

All this has not happened by accident, as Part I, Social Engineering and Zionist Control, explains.

To free our people, to return them to the Aryan values and their Aryan way of life, to save our race from slavery and extinction - to destroy the tyrannical societies created by the social engineers - we must have an Aryan revolution.

I

Social Engineering and Zionist Control

The term 'social engineering' refers to the changing and re-structuring/re-building of societies in accordance with certain abstract ideas, and is a description of what has happened to all Western (that is, all Aryan) societies in the decades since the Second World War. Social Engineering is, in effect, the implementation of marxism by stealth.

So successful have the social engineers and their supporters been over the past decades, that the natural and consequently healthy beliefs of those of the Western or European civilization are now seen by the majority of Aryans themselves as somehow 'wrong' or 'perverted'. So successful have the social engineers been in changing beliefs and attitudes, that those who champion the true values of civilization (such as honour, duty, loyalty) and who express the genuine wisdom of civilizations (such as the truths about race and nobility) are branded as "extremists" - and there is no shortage of volunteers, of European race, so mentally controlled by the alien ideas of the social engineers, to attack or demonstrate against those real champions of European values, the National-Socialists. Furthermore, effective expression of genuine pro-Aryan beliefs and ideals is now illegal in many Western countries, making the work of the social engineers much easier, and their ultimate goals more obtainable. There is an intent behind this social engineering - a deliberate purpose - and in order to understand this it is necessary to understand what social engineering is and how it works.

Social engineering goes largely unnoticed - it is, in fact, social revolution by stealth. It is the subtle re-structuring of societies and the creation of a new type of society out of the old, a type of society which seeks to maintain its status quo by the repressive force of Law. The basic principles of social engineering are simple. First, there is the creation of various abstract and invariably unnatural ideas which are given the appearance of being 'idealistic' - and for the 'good of humanity in general'. There follows the

dissemination of books and other material in support of these abstract ideas and 'theoretical moral systems'. Soon, there is agitation for and on behalf of these principles - the gaining of support for them throughout the various levels of a particular society. Gradually, support for them grows among the peoples where the agitation takes place, for by and large the systems seem to appeal to their 'better instincts' (or so at least they are told by the adherents of these systems) - the new supporters often feel themselves to be idealistic pioneers striving to create a better world for everyone. Right from the very beginning these new abstract ideas are anti-national and anti-racial, their concern being for 'everyone, regardless of race' . Soon, the ideas are taught in Universities and other places of learning - and so shape the outlook of those who work in such places, these people then using their influence to inculcate others with these ideas. An 'intellectual climate' develops over a period of time wherein these ideas, and only them, are cast in a positive light - they are seen as the 'right principles', and morally superior to all others, for in the meanwhile those principles and ideals which stand in opposition to these abstract ideas have been subject to a ceaseless campaign of vilification on all levels: and those who support those principles and ideals attacked by all means possible, verbally and physically.

This campaign for the abstract ideas - and the campaign against those who oppose them and who propound natural, civilizing ideals - is aided by the social engineers, and their supporters, having a virtual monopoly on Media outlets like publishing, television, newspapers and so on. The opponents of the abstract ideas of the social engineers are always cast in negative terms, and being denied means of mass expression, these opponents rarely if ever get a chance to express their views to any significant number of people. Should they attempt to do so, there are always those (who support extreme versions of the abstract ideas of the social engineers) prepared to use force and terror to stop them.

It is not too long before the moral 'force' of these abstract ideas holds sway to such an extent that they are taught openly in Schools - and Laws are enacted, in the societies infiltrated by the social engineers, which seek to change the society so that it conforms more to these ideas. These Laws are, for the most part, 'social' ones, dealing with attitudes and behaviour; but some are more direct, outlawing certain views and expressions of opinion. All these changes, and the repressive State apparatus to enforce them, are for the most part welcomed by those in positions of authority in the society, and by parts of the society itself, because they are seen as 'progressive' or 'morally right', contributing to 'creating a better world'.

Once Laws are enacted, the work of the social engineers becomes easier - for their opponents are now seen as 'criminals'. Any attempt to counter the ideas, and thus those behind them, is at best stifled and at worst, illegal. Troublesome opponents can be dealt with quite easily - by invoking the new Laws and sending the troublemakers to prison.

What has actually happened is that over a period of time, abstract ideas, and the theories deriving from them, have been used to influence some people and indoctrinate others. With the suppression, intimidation and outlawing of opposing views, the result is control of minds, something more effective than overt, direct physical control because it is for the most part unnoticed by the majority. The peoples within a society or societies have been conditioned to think and act in certain ways by the ceaseless propagation of the abstract ideas: in books, newspapers, by teachers in Universities and Schools, by films, television Once the control is sufficiently established, and the 'moral high ground' assumed by the proponents of these abstract ideas, then the trouble-some minority who can actually think for themselves and who are thus un-influenced by the propaganda of the social engineers, can be dealt with. If they are vocal in their opposition, and try to do something to change the status quo, they can be arrested and almost certainly sent to prison under the new Laws which make overt, vocal opposition to the doctrines of the social engineers illegal. If they are less sure of themselves and their own beliefs, they can be 're-educated' and made to see the error of their ways.

One example will make all this clear. The idea that "all races are equal" is one abstract idea created by the social engineers. Following from this is the belief that the concept of racial superiority is "morally wrong", an "outrage" against "humanity" ["humanity" being another abstract, and thus artificial, idea]. Thus, new doctrines are born, new ideas - the study of "racialism" and "racism" in societies. Books are written, research undertaken, numerous articles appear: the study of these things becomes a respected academic field, and an ever increasing number of individuals beaver away to advance the cause of "equality". Society, history, civilizations are "re-interpreted" - evidence found to prove "racist" attitudes in the past and to show that racial prejudice, as it is now called, is wrong, offensive and so on. Gradually, these ideas gain influence and increasing respectability. The idea of a "multi-racial society" is born - as is the belief that to achieve such a society (which is seen as necessary and desirable from a 'moral' point of view) there must be "education", the eradication of "racist" views and attitudes. This will require Laws - the making of criminals out of those who oppose these doctrines of "equality". It will require a certain

compulsion - the teaching of the doctrines in Schools and elsewhere with no attempt made to present an alternative view (partly because the opposing view has been made to seem morally reprehensible and "uncivilised" [note the spelling]). In time, a smug moral climate is created, aided by the so-called 'educated classes' - opposition to the abstract idea and its doctrines is viewed by them (and others) as "unenlightened" and socially unacceptable. During this time of the idea gaining influence, the 'studies' published in support of the doctrines have been accorded 'scientific' respectability [whereas in reality they are pseudo-sciences] and a super-abundance of books, articles and programmes expounding the doctrines appears.

With enough influence gained, and with the moral climate created, 'Race Relations' legislation becomes Law, making discrimination (against non-Whites) illegal, and creating new crimes, such as "incitement to racial hatred". The repression involved in these Laws goes almost unnoticed - for the social and moral climate, created over decades by the adherents of the original idea, conditions those with power and influence, and a sizeable proportion of the majority of Aryans. They are taught - and it is endlessly repeated by all forms of the Media - that "racial hatred" is vile, that racial prejudice (favouring one's own race and people before other races) is "evil"; that such Laws are necessary for harmony and to ensure equality. In short, that the freedom of those individuals or groups who transgress the new Laws is rightfully forfeit.

Thus, in this case, society is fundamentally changed - towards a "multi-racial" one, to achieve which any dissent must be ruthlessly stamped out, in all walks of life: public, social and private. The freedom of the society means the freedom to believe in the ideas and doctrines which now underpin that society - and no others, on pain of imprisonment at worst, and at best losing one's employment or place of residence (as happens when local Councils evict "racist" tenants). Publication of material which challenges the ideas behind this society, is now illegal - and any public demonstration or meeting against these ideas and doctrines can effectively be banned by the Police who act (either consciously or otherwise) as agents of what has become a tyrannical society. Furthermore, the moral climate is such that self-righteous groups, imbued by the social engineers with an almost messianic zeal, are prepared to violently attack and try to silence by physical force anyone or any group whom they see as propagating "racist" views. These groups or individuals, of course, cannot effectively defend themselves from such attacks, since other Laws have been passed ('Public Order Acts') making effective defence illegal. All these things are justified in the name of this new society.

The social engineering that has re-structured the societies of the West is real, and this re-structuring has been for a purpose other than to achieve a mythical 'harmony'. That is, it has been done with intent. The ideas behind the mental control by which the social engineers have achieved their aims have three fundamental things in common, and an appreciation of these enables the purpose or intent of the re-structuring to be understood.

Firstly, they represent a particular 'view of the world'. Second, they are all contrary to the natural spirit, ethos or world-view of those of Aryan race and thus the present civilization. Third, they are all the creations of one particular race.

The 'view of the world' is essentially 'liberal-marxist': it is Utopian, believing that individuals are determined by environment/society and are or can become equal in all things, provided the right social conditions exist. It is supra-national, and supra-racial. It is idealistically materialistic, believing material needs and values determines society and individuals. It is 'peace-loving' in the sense that some mythical world-peace is seen as a goal.

These doctrines have profoundly changed Western, Aryan, societies - from being basically Imperial in attitudes and aims (by which is meant expansionist, imbued with a civilizing mission and putting their interests before those of other races and nations) the societies of the West have become committed to abstract concepts like 'world-peace', 'equality', consumer-materialism and 'democracy' (by which is meant the freedom to believe the doctrines of the new societies and no others). In essence, the ethos of all Western societies has been changed - from a war-like expansionism and pride of nation/race, to a neurotic life-denying materialism. The ideal for the former societies was the heroic fighter/explorer; the ideal for the present socially engineered societies is either the greyless professional politician or the self-satisfied, materially well-off family man/woman. In former times, Western societies were geared for War, and were for the most part led by Statesmen who adhered to traditional Aryan values like honour. Now, Western societies are geared for 'peace' and are led (or appear to the majority to be led) by individuals devoid of combat experience who have no personal concept of honour and certainly no racial loyalty. Fundamentally, all Western societies have been weakened. They have lost their vigour, their assurance, their exclusiveness. In the natural scheme of things, they have become sick - infected with diseases that

can only result in the destruction of those societies, the Aryan peoples within them and the civilization those Aryans have created.

Any civilization survives for only as long as its peoples are vigorous and not only defend, by war, their communities, but also believe in themselves and their civilizing mission. That is, survival depends on expansion, on the peoples being imbued with spirit or elan. Once a civilization ceases to possess elan, once it ceases to revere war and those who fight war, forgets or is made to forget its sense of superiority and begins to assimilate aliens, then it declines to its end. No amount of wishing thinking, sentiment or abstract idealism can change this fundamental fact of Nature. It is a hard, often brutal, reality - a fact of existence. Once the forward momentum of a civilization has been lost - the thrust of exploration and conquest - then the multitudes external to the civilization, envious of the seeming material achievements of the civilization that the sacrifices and struggles of the peoples of the civilization have achieved, intrude, are assimilated and eventually overwhelm.

What has happened in respect of the Western civilization, is that the doctrines of the social engineers have changed the attitudes of the majority of the peoples of the civilization. The genuine ethos of the civilization - its innate, often instinctive, values and beliefs- have been at first distorted and then replaced. It is no coincidence that the 'ethos' that has come to replace it - and which has profoundly changed all Western societies - is essentially based on the 'christian view of the world'. Christianity, stripped of its theological garments and pagan adornments, is fundamentally a utopian liberal-marxist doctrine: a contradiction par excellence of the warrior values and the warrior way of life. Furthermore, it is this warrior way, this warrior ethos, which is the true ethos of the Western civilization, and not - as many assume - christianity itself. Christian values and ideals are anathema to the noble, conquering spirit of any civilization, let alone the Western one. The noble ideals of the warrior are un-dogmatic, based on experience, character and excellence. They are tolerant of other beliefs and views so long as those beliefs and views do not undermine their own warrior goals and their own society (one thinks here of the Romans). The christian way is and always has been dogmatic: believe, or to be condemned.

The doctrines of the social engineers belong to the same world as christianity - they are dogmatic and messianic; they believe that those doctrines and only them are morally right. They are utopian and liberal-marxist, concerning themselves with 'equality for all'; they are supra-racial and supra-national, seeking to undermine and eventually destroy separate races by inter-breeding and creating 'multi-racial' societies. The aims of the doctrines are not to promote the goals of a particular civilization, but to re-make society for the benefit of 'all mankind', even if in the process they destroy those things which make civilization itself possible. Fundamentally, the doctrines, like christianity, describe 'the world', its processes, societies and individuals, in a pre-determined way, according to an abstract theory: those facts, or knowledge or experiences, which do not "fit in" with its abstract ideas and theories are re-interpreted, ignored or suppressed, for belief, dogma and utopian dreams are seen as more important than a genuine understanding or knowledge.

The doctrines breed an almost religious fervour in their adherents, a smug self-righteousness. Genuine critical judgement and instinct deriving from personal experience are replaced by an often stubborn arrogance masquerading as either 'academic' knowledge or hopelessly idealistic sentiments. The doctrines impose, by projection, a set of explanations upon society, history and individuals, and the believers busy themselves with 'proving' that society, history and individuals do indeed behave/work in that way, even if history has to be re-written and pseudo-sciences (like 'social anthropology' and sociology) created to explain inconvenient facts away. This spurious academic knowledge, these pseudo-sciences and these 'proofs' give support to their views on how societies can be changed to make their abstract ideas reality - or rather, on how societies must be changed, by education, Laws and so on. What, then, are these doctrines? They are essentially the marxian ones of environment before nurture; of racial equality; of economic welfare before racial identity; of supra-national forms before self-governing nations; of a material utopia of plenty and the 'brotherhood of mankind'; of commonality instead of the quest for excellence and élitism. But perhaps most significantly, of a mechanistic redemption, for all 'mankind', achieved through changing individuals and societies in accord with utopian ideas. These doctrines express the marxist attitude (even if not described by adherents as being marxist) in total contradistinction of the warrior ethos of the West.

All these doctrines (which include christianity and the various forms of liberalism and marxian-socialism) contradict the ethos of our own civilization. This ethos is Promethean (or, better, Thorian, from Thor, the Norse god); it is a warrior ethos, exemplified by a dynamic questing for heroism, excellence and exploration. It is aristocratic, in the true meaning of that term - that is, noble. It asserts breeding and

personal character. It values the overcoming of adversity. It is, in fact, a continuation of the warrior ethos of the Aryan created Hellenic civilization, an ethos evident, for instance, in Homer's Iliad and Odyssey. Essentially, the doctrines of the social engineers have been used and are being used to control the societies of the Western civilization and thus its peoples. Why? Because the social engineers believe it is necessary to achieve their aims. The then Chief Rabbi of the United Kingdom, Dr. Jakobovits, in an interview published in The Guardian newspaper (London) on 7th August 1982, stated that the Jews were chosen to act as pathfinders for the world, and that Israel [and thus Zionism] had a special place as an instrument to effect the Jew's social engineering upon the world.

The control exercised by the doctrines of the social engineers is fundamentally a Zionist control. This control, however, does not mean that Zionists themselves personally control the levers or instruments of power or even those things, such as newspapers and television, which support those power-structures which adhere to and seek to implement the doctrines. Such overt control is not really necessary - at least on a large scale. There are sufficient Europeans who fervently believe (for whatever motive) in the doctrines of the social engineers to ensure control and conformity - just as there are sufficient Europeans who for dishonourable personal reasons or just plain stupidity do nothing to counter this control and conformity (particularly if in the process they gain some material advantage).

The doctrines themselves - from christianity to Marxism to social anthropology are the creations of Jews (1). In effect, the psyche of the West, of the Aryan peoples of the West, has been emasculated by these doctrines and others belonging to the same world (such as Freudian psychology). Or, to be more precise, the psyche of those of European race, since the psyche is basically a representation of the instincts, hopes, aspirations and spirit of the indigenous peoples of Europe rather than a representation of a particular pre-marxist/pre-liberal society or societies. This collective psyche gave form and expression to the ethos - the genuine one - that not only created the civilization of the West, but also gave rise to the Hellenic civilization of Greece and Rome. This ethos is expressed eloquently by Homer and Virgil, and revealed in the attitudes and spirit of the Vikings and, more recently, in the exploration of Outer Space. It is what would be described, by exponents of the doctrines of the social engineers, as 'militaristic' and 'colonial', and of course, racist. This ethos is the acceptance, instinctively or consciously, of race and individual worth. It is the acceptance of the natural order - a belief in the natural order of things, of the reality of what our ancestors called the gods and Fate. And it is this natural order which is at first distorted and then ultimately destroyed by the unnatural abstract ideas of the social engineers. All these abstract ideas are contradictory, in their essence and their effects, to the psyche or soul of the Aryan.

II

Why The System Must Be Destroyed

The reality of the present is that we Aryans live under a Zionist Government of Occupation in a society which is dedicated to everything those of nobility and honour detest and dislike. This society is fundamentally anti-Aryan, as it has introduced tyrannical laws to take away the basic rights of Aryans - for instance, the right to carry weapons; the right to favour one's own kind over aliens; the right to speak out in defence of one's own kind and one's own culture. This society is founded upon the Zionist hoax, or illusion, of 'racial equality', and each and every Government, whether of the 'right' or of the 'left' or any shade between, upholds this illusion as they try and have tried to force the Aryan majority to 'integrate' with the millions of non-Aryans which these Governments have allowed and encouraged to settle in Aryan countries. Furthermore, this present society of ours maintains another illusion, or hoax - that of 'parliamentary democracy'. The reality, however, is that all the political parties, and thus any Government formed by one of them which wins an election, support the multi-racial, anti-Aryan System which has been created.

Behind the 'Government of the day' there are people who wield the real power. For decades, those who run and who created the present System - with its illusion of parliamentary democracy and its illusion of racial equality - have tried to maintain their power and influence by seeking to secretly manipulate the Aryan majority. That is, they have tried to mentally condition the majority - to 'brainwash' them, and thus secretly control them via ideas.

For decades, torrents of propaganda supporting and propagating the hoax of 'racial equality' has poured forth - in books, in newspapers, in magazines, in films, on television. The hoax of racial equality itself has become State-sponsored and has been taught to schoolchildren and college students. In addition, the powerful and secret minority behind the System created and propagated another hoax to condition, manipulate and control Aryans. This was the hoax of the Jewish 'holocaust'. This hoax, this illusion, this ignoble lie of the holocaust has been used and is being used to create anti-Aryan multi-racial societies

and to ruthlessly stamp out any and all opposition to the hoax of racial equality and to the System which has been created to tame, domesticate and control Aryans. This lie of the 'holocaust' has been used and is being used to brainwash Aryans from the cradle to the grave - to condition them to accept a multi-racial society, with all its "benefits", and to condition them to reject their own Aryan culture and ignore the danger their own race is in.

The result of all this propaganda, manipulation and conditioning has been the creation of a profane society and a way of life which was and is anti-Aryan in essence. What has been created is a materialistic, vacuous, society where individuals are taught or led to believe that individual pleasure, wealth, prosperity, happiness, or abstract, unreal, aims like 'racial equality' are the only worthwhile goals. The society we Aryans had inherited from our ancestors, where the Aryan and warrior values of honour, duty and excellence were prized, became replaced by a society based on selfish indulgence and anti-Aryan values derived from the Zionist hoax of racial equality. A whole new anti-Aryan culture was developed - that is, the Aryan majority ceased to act and behave like Aryans, and ceased to follow their own unique cultural values. Instead, they embraced the dis-honourable, sex-obsessed, selfish, race-mixing anti-Aryan culture which the secret Zionist minority had created to control the Aryan majority. Slowly, and with the majority either unaware of it or indifferent to it, what was Aryan was suppressed and outlawed. The accepted values of the System have become anti-Aryan ones - with the majority of young Aryans lacking any sense of honour, lacking any self-discipline, but instead being addicted to Negro music, believing Negroes to be equal to Aryans and not caring about the future of their own Aryan folk and race.

Furthermore, the secret Zionist minority sought to keep the majority contented, entertained and reasonably well-fed, for they knew that revolutions often arise when a people are hungry, discontented and desperate. Thus were the majority constrained and controlled - tamed and domesticated, fed and entertained by their hidden masters. The horizons, the goals of the majority, were set for them, while the real revolutionaries - those who could free them from their mental slavery - were persecuted and imprisoned and described as 'evil racists' intent on causing another 'holocaust'. Thus were the majority duped - living for the most part happy and contented, while the secretly controlled and secretly censored Media poured forth a torrent of propaganda and abuse at 'evil racists', 'neo-nazis' and anyone they deemed to be a threat to their hoax and the society based upon it. And such was the mental conditioning of the majority that they seldom if ever questioned this propaganda put out by their masters. Such was the mental conditioning of the majority, and such was their tameness, that they were for the most part pleased and content that the Government of the day was dealing with such vile individuals.

Such is the control now exercised over the majority, and such is their basic contentment and their basic conditioned belief in the anti-Aryan goals set for them, that the majority will never now be awakened by us simply trying to tell them the truth. They will not listen, or they will not understand, because at present it is as if we are strangers speaking a different language from them and they have no need and no desire to try and learn our language of freedom. Until that need or that desire arises, they will continue to ignore our leaflets, our pamphlets, our speeches, our meetings and our rallies. So it is that such things, aimed at the majority, are futile, a waste of our resources. So it is that 'electioneering' - with us forming or belonging to a political party trying to win power through contesting elections - is doomed to fail.

The majority simply are cocooned from reality by the illusions which their Zionist masters have created for them. There is the illusion of racial equality. There is the illusion of 'the holocaust'. There are the illusive materialistic goals which the Zionists have given them to strive for. Furthermore, they like the domesticated tame beings they have become, are for the most part contented because reasonably well-fed and reasonably entertained by their masters.

One thing and only one thing can shatter these illusions and their bourgeois contentment. This is a revolutionary situation - for such a situation will force the majority to confront what is vital and important. It will force them to face the reality of racial difference and racial potential. It will deprive them of the comforts to which they have become accustomed and which have made them weak, and domesticated. In essence, the majority need to re-discover their basic Aryan instincts - their basic warrior heritage. They need to throw off the shallow, the pretentious, the illusive sociological and Marxist egalitarian ideas which Zionists have indoctrinated them with from birth. They need to become Aryan again - aware of the Aryan values of honour, duty and excellence, and aware of their Aryan heritage.

Our societies are now organized and maintained by petty vainly arrogant often cowardly Aryans who have never faced the severe test of combat - who have never had to prove themselves by facing a 'life or death' situation. Our societies are full of glib-talking, spineless people who have no understanding of honour and no understanding of their unique Aryan heritage. Indeed, the 'role models' which the secret

Zionist minority have made for the people in these societies to follow and emulate, idealize such glib-talking spineless individuals and such petty vainly arrogant self-indulgent weak-willed cowards. These Zionist-manufactured idols are called 'politicians', 'entertainers', 'film stars', 'musicians' and 'millionaires'. In effect, the dross have been allowed to assume day to day control, and their worthless dishonourable standards and ignoble values are the values which drive and which maintain the whole worthless, dishonourable System. This System is so full of corrupt people and corrupt practices, and so maintained by illusive ignoble anti-Aryan ideas, that it will have to be totally destroyed and an entirely new start made. This can only mean a revolution.

We need to create a totally new society, based on Aryan ideals, as we need to nurture and produce Aryan individuals dedicated to Aryan values such as honour, duty and excellence. A large percentage of our fellow Aryans have now become so corrupt, or so maintained by anti-Aryan ideas and anti-Aryan values, that they are or have made themselves worthless. They have ceased to be Aryan, and live and act like non-Aryans, like the sub-humans they emulate and have become. It is futile to believe that most of these people will change or can change. They are lost to our race, and we have to accept this fact. Accordingly, we must understand that our task is not to try and convert such people - to win them over to our Cause. That is, our task now is not to form or try to form a 'populist political party' or movement and try to win political power by compromising with the System, with the Aryan traitors who have aided and abetted this System, and the Aryan majority who are lost to their race. Rather, it is to build a revolutionary army, dedicated to fighting the holy war that is necessary, and to bring about or cause the revolution needed to undermine and destroy the whole System.

Our future task, after the revolution, is to create the new society we need from the rubble of the old - to create a new type of individual, one Aryan in body and in soul; one who is genuinely free to live as an Aryan. For too many decades we have allowed ourselves to be duped by our opponents - thus have we idly dreamed of winning power by contesting elections. The reality is that we must become revolutionary fighters dedicated to undermining and overthrowing the System, as we must zealously take our message of freedom, our fight for justice and our vision of a new society among our fellow Aryans. The change we desire and need can only be brought about by the shedding of blood and the destruction of everything which is anti-Aryan. We must become pure in spirit, like the mighty warriors of our once great Aryan race - that is, we must become totally focused upon the task before us, never wavering and never giving up until we have achieved the goals of Aryan revolution, Aryan freedom and a new pure Aryan society dedicated to producing Aryans pure in race and pure in spirit.

III

The Necessity of War

A Declaration of War

The skirmishes which we Aryan warriors have been fighting for our basic freedom, and our survival as a race, have developed into battles. The tyrannical System which our enemies have created to enslave us becomes more anti-Aryan and more tyrannical with every passing year. Furthermore, those zealous guardians of this System - the Police and government agencies such as MI5 - have been ordered to deal ruthlessly with those, like Aryan activists, who are fighting to undermine and overthrow the tyrannical System we are forced to live under. White Police officers and White members of organizations such as MI5 have repeatedly shown themselves to be traitors to their race, and their culture. Instead of refusing to take part in the destruction of their own culture and their own race, they have mindlessly or willingly co-operated. Instead of trying in some way to use their work or their employment to covertly aid those who are courageously fighting for freedom, they have mindlessly or willingly co-operated in the suppression and the imprisonment of Aryan activists.

The System has, over the past decade or so, ruthlessly rooted out any Police officer or any member of any government organization suspected of having sympathy with us or suspected of having views which contradict the anti-Aryan, pro-ethnic minority dogmas of the System. For instance, any Police officer suspected of having 'racist views' - i.e. suspected of being proud to be White and sensible enough to understand the pro-ethnic, anti-Aryan policies of the System - has been forced to resign, forced to recant their 'heretical' views, or forced to undergo the brainwashing techniques the System has devised to intimidate and control its opponents (they call this brainwashing 're-education' or 'awareness training'). And the White members of these organizations have either co-operated, or done nothing, more concerned about their own careers than about the freedom and future of their race. As a result, the Police

and other organizations have become an instrument to enforce and police the tyranny which has been created. Accordingly, they have become our sworn enemies.

These organizations, and the people behind them, have declared war on us - and now we declare war on them, recognizing them for what they are, enemies of our freedom and enemies of our race. We can no longer simply fight skirmishes with our visible, often 'communist' enemies 'on the streets' as we no longer have the time or the freedom to indulge ourselves with playing the electoral game which our Zionist foes, and their lackeys, have rigged and whose rules they will change when it suits them. We must recognize that we are fighting a real war. We have real enemies, who will use any means and any weapon in order to win. Our choice is a simple one - fight for freedom and for victory, or do nothing and endure the oppression of the System. Men fight, when war is declared, while cowards make excuses.

We declare war on the whole anti-Aryan tyrannical System which exists in every country where Aryans are in the majority - on the governments, organizations and people who aid and abet this System and who support, actively or by inaction, the governments which support this System. Anyone who is not with us, actively or covertly, is our enemy - for that is the nature of war.

A War Against Occupying Forces

However, this war cannot, at present, be a conventional war of well-equipped armies facing and fighting each other on specific battlefields. It also cannot be, at present, a war which uses the tactics of conventional war. This is because the two sides are unevenly matched. Our enemies have at their disposal large well-equipped, well-trained armies and organizations, and vast resources of man-power and money. Our enemies also occupy and control our territory - that is, we live under an 'Occupation Government'. Since our principal foes - our sworn and deadly enemies responsible for creating and maintaining the anti-Aryan tyrannical System - are Zionists, we call this the Zionist Occupation Government or ZOG. This Government of Occupation has thousands upon thousands of collaborators - people dedicated to upholding the tyrannical anti-Aryan ideas and tyrannical anti-Aryan legislation which the Zionists have created and used to enslave us and to try and breed us out of existence through their genocidal policy of race-mixing.

In contrast to our enemies, our resources and our man-power are limited. At present, we are small bands of often not very well-organized freedom fighters. At present, we possess plenty of motivation and idealism, but very few of the practical skills required to fight a real war. At present, most of the time we try and organize some direct action against our enemies our plans are betrayed to our enemies because many of our small groups are infiltrated by ZOG agents. At present, we have limited access to the real weapons we need to fight this war. Quite often, we are forced to improvise.

We must organize and train ourselves to fight this real war in a real and practical way. That is, we must have good strategy, good tactics, good organization, good weapons, good propaganda and good intelligence about our enemies. Good intelligence means we identify important, or strategic, enemies, and targets of strategic or tactical importance to our enemy, and attack them. Good strategy means we understand we are fighting for our freedom to live among our own kind according to our own Aryan customs, and that we are fighting a tyrannical Government, or Governments, of Occupation who are intent on keeping us enslaved. Good tactics mean we realize we are at present fighting a covert, or clandestine, war against a powerful, often ruthless, enemy and that we must at first fight a revolutionary war of attrition - a war of sabotage and disruption where collaborators, ZOG agents and sworn enemies are legitimate targets. Good propaganda means we seek to gain the support and sympathy of our fellow Aryans by making them aware of our noble fight for freedom and for justice; it also means that we ourselves, who fight in this war, have an unshakeable fanatical belief in the justice of our Cause.

We must develop more good secure organizations, free from ZOG agents, composed of dedicated fighters. We must acquire more of the weapons we need to engage the forces of ZOG. Above all, we must strike whenever and wherever we can as we must make more and more Aryans aware of the tyranny of ZOG and the noble ideals for which we fight.

Our enemies may at present be powerful, as they may have plentiful resources at their disposal, including tyrannical laws which they have introduced to try and suppress our ideals and to try and 'keep us in our servile place'. But we have the justness of our fight for freedom on our side, and no tyranny, however ruthless, can ever extinguish the desire of a people for freedom so long as some within that people remember freedom and strive to obtain it.

At present, however, the sad fact is that a majority of our people are blissfully unaware of the danger facing their race, and of how their basic rights and freedoms have been taken from them, with they themselves made into docile slaves of a materialistic alien System. One important task facing us is to

liberate our people from the mental conditioning, or 'brainwashing', which the System has subjected them to over many decades.

IV

The Illusion of Peace

Control by Comfort and Illusion

The System has learned two hard lessons. The first lesson was learnt from Soviet style communism - overt large-scale oppression does not work very well. The desire for freedom lives on in people, however harshly they are treated, however many are imprisoned and however much the State tries to enforce open programmes of political indoctrination. The second lesson was learnt from the harsh economic climate and the 'Great Depression' which followed the First World War - starving people, with little or nothing to lose, and people who fear losing what they have got, can easily revolt against those who control them.

Fundamentally, those behind the System have learnt the subtle power of persuasion and how to manipulate people so that those people do not know or suspect they are being controlled, and do not know or suspect that their basic freedoms have been taken away. It is basically very simple - give the majority a reasonable standard of living, and material or self-centred goals to strive for, and they will behave themselves. They will, for the most part, be content. They will be domesticated - they will become tame. Furthermore, portray anyone who opposes you as 'evil', as 'terrorists', as 'extremists' bent on creating a dictatorship, while portraying your own System as 'democratic' and/or 'liberal/progressive'. At the same time, cleverly introduce laws which make it illegal for anyone to challenge your own ideas, all the time making yourself, and your lackeys, appear as 'protectors of democracy' and protectors of 'freedom'. Create a political system which seems to allow for choice between different political parties, but which really allows for no choice at all since all these parties adhere to the same ideas.

The trick works well provided the basic material security and prosperity of the majority are maintained, provided the illusion of freedom of political choice is maintained, and provided the troublesome minority, who see the illusion and the manipulation for what they are, can be dealt with by "due process of law" and thrown into prison as common criminals.

Whole new societies have been created, based on illusion - on abstract, dogmatic, ideas which do not correspond to reality. Further, the majority of people have been indoctrinated with these ideas since birth, so that they believe that only these ideas are 'correct', or 'just' or whatever. The result is a society of individuals for the most part cleverly conditioned and cleverly controlled, who are unaware of reality or of how they have been conditioned and are being controlled. In effect, not only has a society been 'socially engineered', but so have the majority of people within it. This is even more sinister, more evil, than an overt, bloody, repressive tyranny. And it is also a more effective way of controlling people.

The Fundamental Illusion

The fundamental illusion on which the new societies of the System have been based is the illusion, or hoax, of 'racial equality'. This is an abstract idea totally contrary to reality, and one which all the major political parties in all the countries where Aryans are in a majority uphold. Thus, on this important issue, there is no freedom of choice. This illusion of racial equality is contrary to the facts of history, of practical experience, and even 'common sense', and from this illusion other illusions are derived - such as the illusion that our societies are 'racist' and therefore special efforts need to be made to help or aid non-Aryans in these countries since they are at a disadvantage. In this, the reality - as anyone of any insight or intelligence knows - is that our societies are actually anti-Aryan, or anti-White, and positively favour and encourage non-Aryans and non-Aryan customs while discriminating against Aryans, Aryan culture and Aryans customs.

This illusion, this hoax of racial equality, and that of 'racism', were created by those who invented the dogmas of Marxism, of 'social anthropology', and of 'sociology', and whether by accident or design these dogmas have been used to manipulate and control Aryans and to create societies which are anti-Aryan. Is it just a coincidence that the inventors of these abstract, illusive, dogmas were all Jews - Marx, Boas, Benedict, Durkheim, Mauss, Marcuse, Levi-Strauss?

Is it just coincidence that the lie of the alleged Jewish 'holocaust' has been used to discredit the pro-Aryan Cause of National-Socialism, used to stifle any expression of pro-Aryan views and used as an excuse to introduce repressive anti-Aryan laws?

In fact, the lie of the 'holocaust' is crucial in maintaining the illusion that has been created. It is also used to manipulate and coerce people - to mentally condition them to believe certain things. The 'holocaust' story is taught as irrefutable fact to children in Schools, and to young people in Colleges and Universities. No criticism is ever allowed. There is a religious type of sanctity which has grown up around 'survivors' of the 'death camps', and around the story itself, and many countries now have 'holocaust memorials' and 'museums' which have become places of pilgrimage and where regular 'remembrances' are held. The story is treated with an almost religious sanctity, and anyone who doubts is subject to an Inquisition. Indeed, the story of the 'holocaust' has become more of a religious belief than belief in a Christian God. Laws have been introduced in countries like Germany, France, Canada and Austria which make it illegal for anyone to deny this 'holocaust' took place. That is, belief in the 'holocaust' has become mandatory in many countries. Everyone now has freedom to believe in a Christian God or not, and freedom to believe or disbelieve whether the Gospels are the divine word of God - but everyone has to believe in the story of the 'holocaust'. Why do they have to believe in this story of the 'holocaust'? Because it is an "irrefutable fact"? Because it has been "proved beyond all doubt"? Surely, the same things were said, for many centuries, about the Christian God, his miracles, and the Gospels - and anyone who dared to deny such "irrefutable facts", and question whether such things had indeed "been proved beyond all doubt" were called heretics, and punished. Such heretics could be, and often were, imprisoned, forced to recant their 'heretical views', and persecuted - deprived of their jobs, their livelihood, scorned by their neighbours. In those dark days of religious intolerance, and Inquisition, people could be denounced as 'heretics' - and mere mention of this word, or the threat of being called it, was enough to make people fearful. The threat of being called a heretic was enough to keep most people in line - to make them conform, and accept the teachings of the Church, or at least not speak openly about them. So the Church maintained its power and its hold over people by such covert and overt terror.

Today, everyone has got to believe in this story of the 'holocaust' for one simple reason. The story itself is central to the beliefs which now underlie all the societies of the West. A new terror has been created, and maintained by the coercive force of law. No dissent is allowed, and everyone has to be educated - that is, 'brainwashed' - to believe this new pseudo-religious belief. Just as in the dark times of the medieval Inquisition, this pseudo-religious belief, and only this belief, is said to be 'morally right' - and anyone who criticizes it, disagrees with it or opposes it, is cast as 'evil' or 'wrong'. Indeed, any doctrine which is not part of this new pseudo-religious or dogmatic orthodoxy is deemed to be 'evil' and 'wrong'. What, then, is this new dogmatic orthodoxy, given an almost religious sanctity by the various Governments of the System? It is, quite simply, the belief that a multi-racial, basically materialistic society is the only type of society which is right. This itself is based on the hoax that all races are equal. Those who see this hoax for the fraud it is are called 'racists' and people have been indoctrinated to believe that 'racism' is wrong. All the major political parties in this, and all other Western countries, are dedicated to creating a society based on this hoax of racial equality as they are all committed to 'eradicating', by force of law and programmes of education, any opposing views. This new dogmatic orthodoxy has been used to introduce what are basically Marxist policies of forced 'equality', 'affirmative ethnic action', and 'ethnic quotas'. This orthodoxy has been used to make those of European race feel guilty because of their alleged 'racist' past - and any expression of racial pride by Europeans is not tolerated, or regarded as 'extreme' and 'unsavoury', while ethnic pride among racial minorities is positively encouraged. This orthodoxy has been used to take away the basic right of Aryans to defend themselves as it is used to justify imprisoning any Aryan who dares to fight back against intimidation by gangs of non-Aryans. This new dogmatic orthodoxy has created a new heresy - 'racism'. Modern Inquisitors have been appointed to track down racists and to seek out and destroy any 'racist attitudes' or behaviour. Modern Inquisitorial tribunals have been set up to investigate alleged 'racism' at work, in Schools and Colleges, and elsewhere, and to punish those found guilty. These modern Inquisitors are called by such titles as 'Race Relations Officers', or 'awareness counsellors' and the Inquisitorial courts which try to find and punish heresy, are called by fancy names such as 'Race Relations Tribunals'.

The story of the 'holocaust' is central to all this manipulation of Aryan minds - because, quite simply, this new orthodoxy says that the 'holocaust' proves that National-Socialism, and any other kind of 'racialist' or separatist or Aryan belief, is evil and wrong. The argument always runs along similar lines: "Look what racism led to in Germany - the horrors of the holocaust"; and "Auschwitz is a reminder of where exclusion and inhumanity can lead..." So any dissent, any attempt to expose the Zionist hoax of racial equality is

stifled - because, of course, "everyone knows that the holocaust existed". Thus also the arguments used to justify the mental tyranny which exists and which is evident in making illegal any and all opposition to multi-racialism: "we must stamp out racism before it takes a hold; otherwise we will have another 'holocaust'..."

Everyone must believe in the 'holocaust' because everyone must believe that 'racism' is wrong and that racists hate other races and want to exterminate them, or at least subject them to brutal slavery. All modern Aryan countries are dedicated to creating and maintaining multi-racial societies, and therefore no real, open, opposition can be allowed or will be tolerated. No other beliefs - other than those which support such a society - can be taught, simply because these countries are part of a tyrannical System which is controlling people through ideas, and which is brainwashing them to believe these illusive ideas, and only them.

We Aryan warriors have seen through the trickery and the manipulation, as we know 'racial equality' for the Zionist hoax it is. To win the war we are engaged in, we must free our people from such illusive ideas and from the control such Jewish-created ideas exercise over the minds and the behaviour of our folk.

V

How to Destroy an Illusion

To shatter the illusive and repressive world the Zionists have created with their evil social engineering we need to do the following things.

(1) We need to uphold and propagate our own Aryan values of honour, loyalty and duty, and so seek to return our people to their Aryan identity and their Aryan culture. [See Part VI below.]

(2) We need to fight our enemies in a practical way by waging a holy war against them, and not cease our struggle until we have won back our freedom and restored our Aryan honour.

(3) We must be intolerant of anything and everything that is harmful to our freedom, our culture, our race, and which takes away or seeks to take away our personal honour.

(4) We need to shake our people out of the illusive comfort they now live in by helping to undermine and destroy in a revolutionary way the System which our enemies have created to control, enslave and domesticate our race. We must seek to create a revolutionary situation so that people once again have the face the hard reality of life. That is, we must be prepared to ruthlessly sabotage, destroy, undermine and disrupt in any way the infrastructure of our societies. [See, for instance, A Practical Guide to the Strategy and Tactics of Revolution.]

If we do these things, with a fanatical belief in our Cause of Aryan freedom based on an understanding of what our enemies have done and are doing to our people, then we can and will triumph, thus winning back our freedom and rescuing our race from the slavery it now endures.

VI

The Aryan Way

Until recently, it was possible for a forceful, strong, Aryan - that is, someone with character, or personality - to gather around them a loyal band of followers and by using their natural talents, their natural genius, to win or seize power, or at least create a homeland, a territory or a kingdom for themselves. This was the case with all the Aryan chieftains, heroes and commanders of the past - they were truly free, and could win fame, glory and territory for themselves and their followers by using their own prowess, skill and cunning and by exhibiting valour in war.

So it was with Adolf Hitler. He, because of his charisma, courage and strength of will, gathered around him a loyal band of followers, as he led those loyal followers to victory in a battle with their enemies. At the time, his followers could still fight their enemies - on the streets - on equal terms, as Adolf Hitler and his followers still had access to weapons to defend themselves, with Adolf Hitler himself allowed to carry a gun for his own protection, and allowed to have bodyguards, who often were armed. He, and his followers, could still gather together in public, even if sometimes they had to physically protect their own meetings, as they could still hold their rallies and marches, and so convert and inspire others. Adolf Hitler

himself could for the most part speak openly in public - "from the heart", without having to worry whether his words were "provocative, insulting or inciting". It was still possible, in those days, to write and speak the truth - about race, and about the Zionist enemy of our Aryan race.

In brief, there still was, even in such relatively modern times, the chance for a man of genius to win against all the odds; there was still the freedom for such men of action to "make their mark on history".

Marxism By Stealth:

Today, however, this freedom no longer exists. Our Zionist enemies have learnt at least one lesson from recent history, and have created repressive, tyrannical societies in Aryan countries. Thus they have used their influence and their power to have the governments of Aryan countries introduce laws restricting what can be said or done, in public, as they have had laws introduced forbidding or restricting the sale and possession of weapons. [In Britain, Race Relations Acts; Public Order Acts; Criminal Justice Acts and so on.] These Zionists have done two further things in order to try and stop any men of action, or any organization devoted to action, from gaining influence and power. The first was to persuade and influence governments to make such organizations of action - such "para-military" organizations - illegal, and the second was to introduce social policies and legislation designed to tame and emasculate Aryans. These basically Marxist social policies and laws were designed to undermine and destroy individual character, or personality, as they were meant to create a mediocre materialist society full of materialistic mediocre men and women.

What has happened, over the past fifty years or so in this, and every other once Aryan nation, is that Marxism has been introduced by stealth, by deceit and in the name of "parliamentary democracy" (for which read the "Zionist con-game of party politics"). Aryan ideals have been replaced by Marxist doctrines such as that of "racial equality". The pursuit of excellence, greatness, glory in combat and valour has been replaced by the pursuit of equality, happiness, material possessions and a selfish, cowardly desire "not to get involved". Aryan boys, for the most part, no longer fervently desire action; they no longer lust after combat; they no longer aspire to be like Alexander, Caesar, Napoleon, Jim Bowie or Scott of the Antarctic, but desire instead to be "sports stars" or "pop stars" or materially well-off. What matters, for the majority of Aryans today, is "getting-on" and working or scheming to provide material security and material possessions. Dreams of exploration, adventure, conquest and glory - and notions of racial duty - have given way to the petty practical realities which today pass for "life" and "living": there is a concern about "pensions when one is old" rather than a desire to forage in foreign lands for the wealth of booty; there is a concern about the "weekly shopping", and clothes and maintaining one's dwelling or house or car. The days of the romantic, daring adventurer - prepared to take a chance and prepared to join others in the hope of reward and adventure - have almost gone. The healthy, strong, "happy-go-lucky" Aryan man of action has been replaced by the drab "officer-worker" or the "shop-worker" or the "factory-worker" or the self-indulgent, prideless, often flabby sub-human cowardly thief or anarchist. In brief, the free, energetic and still partly wild but honourable Aryan has been replaced by the tame domesticated worker or the listless, pleasure-seeking sub-human.

The dreams of today, and the social attitudes and ways of life of the majority, are those which have been made for us by our new Zionist masters, as these dreams, attitudes and ways of life reflect either the Jewishness evident in Marxism and Christianity, or the Jewishness evident in selfish usury-capitalism. The Jewish religion of Christianity, with its unhealthy and unnatural concept of sin, the psychology of Freud and the Jewish-created doctrine of sociology have been used to undermine and destroy our natural and healthy Aryan racial instincts - the instincts of the strong, the noble, the adventurer and the warrior. They have all been used to undermine and destroy the ideal of excellence, and the Aryan ideal of individuals of character triumphing by the aid of their genius, their heroism or their will. We are now expected to toil, for life - or be dishonourable and cheat and steal - in order to obtain the basic necessities of life, whereas in the past the strong, the gifted, the adventurous and the free obtained, or took, these by force of arms or by being rewarded for acts of valour and heroism in war. Our society has ceased to reflect Aryan ideals and instead reflects, and is based upon, Jewish ideas and Jewish-created doctrines. In the case of Freud, for instance, we have been brainwashed to believe that we, as individuals, are not in control of ourselves, and can never really be in control of ourselves, because we do not really know what is going on "in our perverse unconscious". In fact, we have been led to believe, or are taught, that we need and must have some Jewish doctrine, or some Jewish psychologist, or sociologist, to "interpret" things for us - to aid us to understand ourselves and the world. In the case of Marxism, we have been led to believe that it is mere economics which determines our fate and our society - not the power of an individual person of genius, their heroism or their will. In the case of Christianity, it is all "the work of the Lord" and so on. History has to be "interpreted" for us in the light of Marxism, Freudian psychology or

whatever, as even the great Aryan heroes we once admired are now said, by these Jewish doctrines, to have been "flawed" or controlled by some "perverse unconscious urge" or some "mania" or have some "personality disorder".

Hence the flood of books - mostly written by Jews - about that modern heroic man of action, Adolf Hitler and about National-Socialism itself, that expression of our own Aryan will and natural instincts. These books have such titles as "The Mind of Adolf Hitler"; "A Psychiatric Study of Hitler"; "The Psychology of Nazism"; "The Roots of Racism - A Study in Psychopathology". The childhood, the youth and the adult life, of such men of action, of such Aryan heroes as Adolf Hitler, are studied to find some "explanation" for their beliefs and deeds - other than, of course, nobility of character, heroism or idealism - and when nothing deemed suitable can be found, it is invented. Men of genius, deeds of actions, are thus trivialized, condemned as "perverted" or "psychologically disturbed", or explained away as resulting from some economic or psychological cause. With such Zionist character-assassination complete, all most Aryans have left to admire and try to emulate are the role models produced and propagated by the Jews - the Christian pacifist; the materialistic capitalist millionaire, the drug-addicted, sex-obsessed "pop star"; the race-mixing socialist; the grey-suited, flabby, dishonourable party-politician; the contented worker living in the multi-racial paradise..... Aryan men today are supposed to be home-loving and contented at home, whereas they should be out seeking adventure, glory and doing deeds of honour.

The Aryan Way:

We must totally reject this present society, and the values and the goals which our enemies have made for us to try and tame us and keep us domesticated. We should proudly and defiantly praise and follow our own Aryan values and instincts - the values and instincts of strong, war-loving, aggressive men of action.

We must not be afraid of stating, in public, our commitment to another way of life other than the materialistic sub-human one of the present. This other way of life is the way of adventure, of war, of conquest and Empire; of freedom-and-adventure-seeking groups of men who live by their own warrior rules of honour and who scorn and reject working like slaves, in some factory or some office, for the rest of their lives.

The values we must champion and uphold are the values of exploration and of conquest - they are the values of forthright men of action, who prefer deeds to words, and who often cannot be bothered to discuss things. Such men prefer not to talk about themselves as they often prefer to settle disputes with their fists rather than by "negotiation". Such men scorn sickness, in themselves and in others, as they would prefer to get drunk, or have a good fight, rather than talk about any "problems" they might have. Such men can hate, as they can kill - in both cases without the slightest guilt and without any remorse. For too long we have gone on about political change or political programmes - seeking to get others to agree with our political aims, and seeking their support on behalf of some political group or movement. The truth is that we have lost sight of what really needs to be done - which is to make our people live and act like Aryans again so that we and they can create and live in a truly Aryan society. Anything less than this total revolution will not work and will not, in the long term, defeat our Zionist enemies and their poisonous, anti-Aryan doctrines.

If we champion and uphold our own unique Aryan values, then we can and will create the revolution which is necessary to undermine and destroy the present System, and which can thus finally end the Zionist control we are subject to. The first stage in any real revolution is an inner one in the person who seeks revolutionary change - for the real revolutionary is a person who has wholeheartedly committed themselves, in body and in soul, to the aims of the revolution they seek. This means a "reevaluation of all values" - a re-making of themselves according to a revolutionary ideal. That is, it means an inner transformation in the person.

If we return, in our hearts, to our own Aryan values then we are already free where it matters, with the System for all its lackeys and all its power unable to do anything. When we change ourselves, through an act of will, in accord with our own Aryan values, we have already defeated our enemies, and when we actively live accordingly to these values, they can do nothing to stop us furthering our cause. Even if they imprison us or kill us, they have lost - for then we ourselves become heroes to others of our kind: an inspiration for other revolutionaries. We then become the ideal for others to follow, and the more our enemies try to destroy such Aryans who are pure Aryans in character, the more inspiring they become for others.

Our task now is to teach and show others of our race these Aryan values and convince or persuade them to change themselves by accepting these values. This inner change - this re-learning of what it means to

be Aryan - is fundamentally what an Aryan revolution is all about. Having become Aryan again, we can create an Aryan society and so fulfil the aim of Nature: that is, create a new, higher, breed of Aryans. Thus, we need to champion what is truly Aryan, as we ourselves need to strive to become or champion the ideal type of Aryan man which is now necessary to restore what it is we have lost - this modern now necessary ideal is the warrior; the man of adventure; the man of action. In brief - the forthright dedicated Aryan revolutionary who is not afraid of a fight and who enjoys and prefers the company of men such as himself. Fundamentally, we need to change people - to make them Aryan again. In brief, we need real revolutionaries - people who think, feel and act like Aryan warriors.

Appendix

Why Violence Is Healthy

We all know the story, the now-familiar newspaper 'headlines' and the now-familiar diatribes of spineless, characterless 'politicians', 'social workers' and 'experts' who speak-out against 'violence'. I can recall a recent programme on television about 'violence' during which some video footage was used, taken by one of those invasive surveillance cameras which are increasingly being placed in our cities and our towns. What was shown was basically three young lads having a bit of a fight, late one night. One young man insulted another, who punched him and so on. Nothing to do with anyone else - just something for them to sort out among themselves, in a natural and healthy way. But the Police treated it as a serious assault, arresting all those involved, and trying to humiliate them through the Police and Court procedures designed to do exactly that. Naturally, 'experts' and assorted politicians as well as Police officers spoke about the 'violence' and how 'horrible' it was. And so on.

Correctly defined, the term 'violence' means using force so as to cause injury to another person or persons. It is natural and indeed necessary for someone to use force to defend themselves if attacked, as it is natural and healthy for young men in particular to be aggressive and war-loving. It is natural and indeed healthy for the majority of young men to want to be tough and to want to show others their toughness by fighting and brawling.

Of course, such truths as these are heretical in the 'politically correct' societies we Aryans are forced to live in. And they are heretical because for decades Zionists and their lackeys have tried to brainwash the majority of Aryans into believing 'violence' and aggressive behaviour are 'wrong' and even 'un-civilised'. Indeed, the Zionists specifically created various pseudo-sciences, such as 'sociology', to make Aryans unhealthy and weak by turning them away from their natural, Aryan, instincts. In brief, Zionists have tried, through brainwashing, to domesticate and tame our once fierce, proud, warrior tribes - and they have done this because it is easier for them to rule over and control a tame people.

So many Aryans have now been tamed and conditioned by the Zionists and their doctrines, that it has now become common-place for Aryans occupying positions of power and influence (such as Police officers) to do their masters bidding, and to think and act either like ignoble cowards or like non-Aryans. Such Aryans have forsaken their Aryan warrior heritage and everything which makes them Aryan. They have lost their basic warrior instincts.

The simple fact is that individuals who are not prepared to use force to defend themselves, and thus their own honour, are fundamentally weak and cowardly. To be a man means to be prepared to look after oneself - to take responsibility for oneself. A mature individual, a real man, has character, and this character is only and always created through striving, through adversity, through overcoming challenging, obstacles, difficulties, and through combat - through tests of courage, heroism and endurance. All genuine Aryan societies were warrior societies(2), and in all warrior societies certain principles were upheld. Chief among these was the principle of training for manhood. Tests of endurance, tests of combat, tests of physical strength, and the taking of risks, were all part of this training. Young men were taught to fight, with weapons, as they knew and accepted that they would be expected to fight in battles. They were taught to be self-reliant, adventurous, and aggressive. In brief, they were taught to be proud of themselves, and taught that the highest values were the warrior values of courage, honour, loyalty, and duty. In these societies, people carried weapons, knew how to use them, were prepared to use them, and it was accepted that such weapons could be used, in self-defence.

Furthermore, these Aryan societies were genuinely civilized. That is, they prized excellence of individual character as they made warrior values, and manhood, ideals to be aspired to. These societies were ruled by strong men of character - by heroes who had proved themselves in combat and in war. Thus were such societies noble. What was accepted was that violence, particularly among young men, was natural and necessary, and that this could and should be encouraged provided those using violence abided by honourable rules when fighting or brawling. It was this acceptance and encouragement of violence, and

this insistence on these noble and ennobling rules - mostly unwritten - which enables one to distinguish an Aryan warrior society. That is, in such a society, there had to 'fair play'. Provided there was such fair play in such fighting and brawling, then violence was accepted and encouraged. Someone who did not play fair, was branded a coward, or a cheat, and considered an ignoble person. Thus, there were never, in Aryan societies, any 'laws' or any prohibitions about or concerning such fights or such brawling - and when such laws or such prohibitions did arise, one could be sure that the society introducing and enforcing them was run by weak, characterless individuals or ignoble tyrants. In brief, such societies had ceased to be Aryan.

For decades, Zionists, and their Marxist allies, have worked to create a society where individuals - and in particular men - are dependant on, and have to obey, the State and the institutions of that State, such as the Police. Zionists have tried to brainwash people into believing and accepting the ignoble, anti-Aryan values behind such a State, as they constructed a repressive ignoble System to deal with anyone who does not believe or accept these values, who refuses to be humiliated or who refuses to accept their new servile status. Zionists, and their allies and lackeys, have striven to undermine and eradicate the Aryan values of honour and excellence and that training for manhood which is essential for a healthy, noble, society. Thus have Zionists created and propagated the illusive doctrines of racial equality, of 'feminism', of the so-called 'liberal democratic' State with its repressive Police forces and its repressive laws which take away the right to bear and use weapons and which tries to break the aggressive, natural, spirit of young Aryans by tyrannical legislation making brawling and fighting and the use of weapons in self-defence 'criminal offences'. Furthermore, these Police forces act like bullies who have to humiliate their victims and force them to submit to them. No Aryan with any pride and honour, is prepared to submit to such bullying tactics as the Police use when arresting someone and when holding them 'for questioning'. It is an affront to one's manhood to be so shamefully and so dishonourably treated. But the System which has been created to tame Aryans has given the Police such tyrannical powers, that honourable Aryans have become powerless when pounced upon by such bullies. In effect, such bullying and such dishonourable behaviour has become institutionalized because it is means of control, a means to try and tame Aryans, and make them into servile Zionist slaves - into goyim, or 'cattle'.

In essence, the Zionists, for their own messianic ends, and to keep and extend the power and influence they have, have striven to create generation after generation of self-indulgent, ignoble, individuals addicted to their own selfish pleasure and happiness, with these individuals having no experience of all those things, such as war, which are necessary to produce real manly character. Furthermore, they have tried to ruthlessly stamp out, through their anti-Aryan laws, and their tyrannical bullying Police forces, the virility and warrior nature of healthy young Aryans to whom toughness, pride and war are ideals. In addition, and as part of their strategy, these Zionists have encouraged and used the religion of Christianity to make Aryans ill.

Part of the responsibility for encouraging and creating weak character among Aryan men lies with the life-negating, anti-Aryan fundamentally Jewish religion of Christianity. Christianity, as noble Romans understood, and as Nietzsche so eloquently expressed in his *The Anti-Christ*, is a religion for cowards and sub-humans. It encourages and creates everything those of noble character loathe and detest. It encourages pacifism, the hoax of racial equality and the promise of an illusive after-life. It denies the pleasure and necessity of combat and war, as it makes a weak, weedy 'spirituality' rather than noble manhood, its goal. It is gloomy and superstitious and champions the values of the coward, the decadent and the life-hater. Christianity values and champions compassion over and above wisdom, necessity and experience.

In effect, Christianity and the anti-Aryan abstract doctrines created and propagated by Zionists, have made Aryans sick. Christianity and these Zionist doctrines are fundamentally mental and psychic viruses - ailments which undermine Aryan health, survival and vitality. The only effective cure for such life-threatening viruses is our own Aryan culture, for this expresses and represents what is Aryan and what is required for Aryan survival, health and advancement.

What our Aryan culture understands and expresses is that violence, honourably used, is natural and necessary - part of training for manhood, part of a warrior society and a means whereby excellence can be achieved for individuals and the race itself. Aryan culture accepts and encourages the natural aggressive instincts of young men, and their desire to fight and to brawl, providing a framework of honour to guide individuals in the struggle for life and the struggle for excellence of individual character.

1. Sociology - Durkheim, Mauss, Levi-Strauss. Social anthropology - Boas, Benedict, Levi-Strauss. Etcetera.

Essays in aryan revolution

By David Myatt

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Publisher's Note

Most of the essays in this present volume have already appeared in other publications, such as *The National-Socialist*. However, such has been the demand for reprints of these articles that it has been decided to re-publish them in this separate volume.

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I

Facts The System Does Not Want You To Know

The System does not want you to know, and tries to suppress, the fact that *National-Socialism* means *folk-democracy*, not 'dictatorship' or tyranny. National-Socialists believe in and uphold the only real form of democracy there is or can be: folk-democracy⁽¹⁾.

Governments in this country, and other Aryan countries, have tried to hide this fact for over seventy years. They do not want you to know that a National-Socialist society is a society of Aryan people who *willingly* co-operate together for their own advancement and well-being.

The truth is that *National-Socialists* are committed to the freedom of folk-democracy, while politicians of our present System - and those who support them - are committed to introducing ever more tyrannical legislation to enforce their own policies and *compel* people, on pain of imprisonment, to act and behave as those politicians believe people should act and behave.

The truth is that the present System we have in this country is tyrannical, despite the politicians of this System forever saying they are 'democratic'.

This System is tyrannical and un-democratic because it has *outlawed* all opposition to its policies. This System has made opposition to its aim of creating a multi-racial State *illegal*. It has introduced laws to make and compel people to change their attitudes and behaviour, on pain of imprisonment. This is coercive; it is dictatorial and it is tyrannical. *All* the major political parties, whether 'Left-wing' or 'Right-wing', in this and other Aryan countries are committed to this multi-racial society, and committed to those laws which make opposition to this type of society illegal. All the political parties in this and other Aryan countries are committed to ever-more laws to make and compel people to accept this type of society, and everything which goes with it, on pain of imprisonment.

A real tyranny has been created - with the Police being given Stalinist-type powers to deal with those the System *suspects* are critical of this 'multi-racial' society. Already dissidents have been arrested and imprisoned for speaking out against this tyranny, as the Police are committed to conducting more and more Stalinist-type 'dawn raids' on those suspected of possessing dissent literature.

Of course, the politicians of this tyrannical System - and those who support and aid this System - use fine-sounding words to try and justify this suppression and imprisonment of dissidents, as they spewed forth equally fine-sounding, but equally deceitful, words when the tyrannical legislation to do these dictatorial things was introduced. Thus they spoke of 'curbing racial hatred' - by which they meant taking away the right of Aryan people to criticise the multi-racial, anti-White, society the System wanted to create. They spoke of 'racially offensive literature' - by which they meant any literature which criticises

their anti-Aryan and pro-ethnic minority policies. They even invented a new word to try and brainwash people and make them feel guilty - the word 'racist'.

The politicians of this tyrannical System - and those who aid and support this System - call anyone who opposes their multi-racial policies a 'racist'. With all their influence and power, these politicians and others, have made 'racism' a modern heresy - and they wish to ruthlessly hunt-down and imprison or 're-educate' anyone they deem to have 'racist' views. That is, they wish to hunt down, imprison or 're-educate' anyone who criticizes *them*, who does not believe their basically Marxist racial equality propaganda, and who resists the tyranny they have created.

The truth is that the System lies about democracy. There is no democracy in this country or any other Aryan country. *Everyone* has to believe in and support the anti-Aryan, multi-racial policies of this System, and the basically Marxist racial equality propaganda of the System - or the System will persecute them. Such dissents risk losing their job; they will be persecuted and hounded by the Police, probably have their homes searched, for 'offensive literature', after an armed 'dawn raid' - and probably be put into prison after being found guilty of one of the new offences against the State: 'inciting racial hatred'; 'possessing offensive literature' and so on.

For all the major political parties in all Aryan countries, the State is simply a means to create a particular, materialistic consumer society, irrespective of the culture, traditions or *race* of the people living in the boundaries of that State - whereas for centuries, Aryan nations, such as the British State, were a means to preserve, and aid the advancement of, the native, indigenous, Aryan people of that nation. That is, the State was *racial* in nature - a means of securing the existence, well-being and advancement of its Aryan people.

Today, the State has become a means to advance *financial*, business and *multi-cultural* interests and ideas. Aryan politicians are no longer concerned about the Aryan peoples and their way of life. Instead, they concern themselves with 'getting-on'; with gaining power, influence and money; with *internationalist* ideas; with other cultures. And the Aryan politicians of all modern States have contrived and connived with Zionists to *make opposition to their internationalist, multi-cultural, un-Aryan, profane, materialistic schemes and policies illegal*. They have created a tyrannical society which rewards their own kind, and which punishes anyone who patriotically tries to aid and advance the cause of the Aryan peoples of these States.

The truth is that the System lies - and has lied for over seventy years - about National-Socialism.

National-Socialists act out of concern for their own people; they demand the right to be able to speak out against the anti-Aryan policies of the System. They are fighting to regain the freedom we have had taken away from us. They are fighting to create a genuine democratic society - a folk-democracy.

National-Socialists have had enough of this oppressive tyranny, and are fighting back. What are you going to do - endure oppression, or *resist*?

II

Why The System Must Be Destroyed

The reality of the present is that we Aryans live under a Zionist Government of Occupation in a society which is dedicated to everything those of nobility and honour detest and dislike. This society is fundamentally anti-Aryan, as it has introduced tyrannical laws to take away the basic rights of Aryans - for instance, the right to carry weapons; the right to favour one's own kind over aliens; the right to speak out in defence of one's own kind and one's own culture. This society is founded upon the Zionist hoax, or illusion, of 'racial equality', and each and every Government, whether of the 'right' or of the 'left' or any shade between, upholds this illusion as they try and have tried to force the Aryan majority to 'integrate' with the millions of non-Aryans which these Governments have allowed and encouraged to settle in Aryan countries. Furthermore, this present society of ours maintains another illusion, or hoax - that of 'parliamentary democracy'. The reality, however, is that all the political parties, and thus - any Government formed by one of them which wins an election, support the multi-racial, anti-Aryan System which has been created.

Behind the 'Government of the day' there are people who wield the real power. For decades, those who run and who created the present System - with its illusion of parliamentary democracy and its illusion of racial equality - have tried to maintain their power and influence by seeking to secretly manipulate the

Aryan majority. That is, they have tried to mentally condition the majority - to 'brainwash' them, and thus secretly control them via *ideas*.

For decades, torrents of propaganda supporting and propagating the hoax of 'racial equality' has poured forth - in books, in newspapers, in magazines, in films, on television. The hoax of racial equality itself has become State-sponsored and has been taught to schoolchildren and college students. In addition, the powerful and secret minority behind the System created and propagated another hoax to condition, manipulate and control Aryans. This was the hoax of the Jewish 'holocaust'. This hoax, this illusion, this ignoble lie of the holocaust has been used and is being used to create anti-Aryan multi-racial societies and to ruthlessly stamp out any and all opposition to the hoax of racial equality and to the System which has been created to tame, domesticate and control Aryans. This lie of the 'holocaust' has been used and is being used to brainwash Aryans from the cradle to the grave - to condition them to accept a multi-racial society, with all its "benefits", and to condition them to reject their own Aryan culture and ignore the danger their own race is in.

The result of all this propaganda, manipulation and conditioning has been the creation of a profane society and a way of life which was and is anti-Aryan in essence. What has been created is a materialistic, vacuous, society where individuals are taught or led to believe that individual pleasure, wealth, prosperity, happiness, or abstract, unreal, aims like 'racial equality' are the only worthwhile goals. The society we Aryans had inherited from our ancestors, where the *Aryan* and warrior values of honour, duty and excellence were prized, became replaced by a society based on selfish indulgence and anti-Aryan values derived from the Zionist hoax of racial equality. A whole new anti-Aryan culture was developed - that is, the Aryan majority ceased to act and behave like Aryans, and ceased to follow their own unique cultural values. Instead, they embraced the dis-honourable, sex-obsessed, selfish, race-mixing anti-Aryan culture which the secret Zionist minority had created to control the Aryan majority. Slowly, and with the majority either unaware of it or indifferent to it, what was Aryan was suppressed and *outlawed*. The accepted values of the System have become anti-Aryan ones - with the majority of young Aryans lacking any sense of honour, lacking any self-discipline, but instead being addicted to Negro music, believing Negroes to be equal to Aryans and not caring about the future of their own Aryan folk and race.

Furthermore, the secret Zionist minority sought to keep the majority contented, entertained and reasonably well-fed, for they knew that revolutions often arise when a people are hungry, discontented and desperate. Thus were the majority constrained and controlled - tamed and domesticated, fed and entertained by their hidden masters. The horizons, the goals of the majority, were set for them, while the real revolutionaries - those who could free them from their mental slavery - were persecuted and imprisoned and described as 'evil racists' intent on causing another 'holocaust'. Thus were the majority duped - living for the most part happy and contented, while the secretly controlled and secretly censored Media poured forth a torrent of propaganda and abuse at 'evil racists', 'neo-nazis' and anyone they deemed to be a threat to their hoax and the society based upon it. And such was the mental conditioning of the majority that they seldom if ever questioned this propaganda put out by their masters. Such was the mental conditioning of the majority, and such was their tameness, that they were for the most part pleased and content that the Government of the day was dealing with such vile individuals.

Such is the control now exercised over the majority, and such is their basic contentment and their basic conditioned belief in the anti-Aryan goals set for them, that the majority will *never* now be awakened by us simply trying to tell them the truth. They will not listen, or they will not understand, because at present it is as if we are strangers speaking a different language from them and they have no need and no desire to try and learn our language of freedom. Until that need or that desire arises, they will continue to ignore our leaflets, our pamphlets, our speeches, our meetings and our rallies. So it is that such things, aimed at the majority, are futile, a waste of our resources. So it is that 'electioneering' - with us forming or belonging to a political party trying to win power through contesting elections - is doomed to fail.

The majority simply are cocooned from reality by the illusions which their Zionist masters have created for them. There is the illusion of racial equality. There is the illusion of 'the holocaust'. There are the illusive materialistic goals which the Zionists have given them to strive for. Furthermore, they like the domesticated tame beings they have become, are for the most part contented because reasonably well-fed and reasonably entertained by their masters.

One thing and only one thing can shatter these illusions and their bourgeois contentment. This is a *revolutionary situation* - for such a situation will force the majority to confront what is vital and important. It will force them to face the reality of racial difference and racial potential. It will deprive them of the comforts to which they have become accustomed and which have made them weak, and domesticated.

In essence, the majority need to re-discover their basic Aryan instincts - their basic warrior heritage. They need to throw off the shallow, the pretentious, the illusive sociological and Marxist egalitarian ideas which Zionists have indoctrinated them with from birth. They need to become Aryan again - aware of the Aryan values of honour, duty and excellence, and aware of their Aryan heritage.

Our societies are now organized and maintained by petty vainly arrogant often cowardly Aryans who have never faced the severe test of combat - who have never had to prove themselves by facing a 'life or death' situation. Our societies are full of glib-talking, spineless people who have no understanding of honour and no understanding of their unique Aryan heritage. Indeed, the 'role models' which the secret Zionist minority have made for the people in these societies to follow and emulate, idealize such glib-talking spineless individuals and such petty vainly arrogant self-indulgent weak-willed cowards. These Zionist-manufactured idols are called 'politicians', 'entertainers', 'film stars', 'musicians' and 'millionaires'. In effect, the dross have been allowed to assume day to day control, and their worthless dishonourable standards and ignoble values are the values which drive and which maintain the whole worthless, dishonourable System. This System is so full of corrupt people and corrupt practices, and so maintained by illusive ignoble anti-Aryan ideas, that it will have to be totally destroyed and an entirely new start made. This can only mean a revolution.

We need to create a totally new society, based on Aryan ideals, as we need to nurture and produce Aryan individuals dedicated to Aryan values such as honour, duty and excellence. A large percentage of our fellow Aryans have now become so corrupt, or so maintained by anti-Aryan ideas and anti-Aryan values, that they are or have made themselves worthless. They have ceased to be Aryan, and live and act like non-Aryans, like the sub-humans they emulate and have become. It is futile to believe that most of these people will change or can change. They are lost to our race, and we have to accept this fact. Accordingly, we must understand that our task is not to try and convert such people - to win them over to our Cause. That is, our task now is not to form or try to form a 'populist political party' or movement and try to win political power by compromising with the System, with the Aryan traitors who have aided and abetted this System, and the Aryan majority who are lost to their race. Rather, it is to build a revolutionary army, dedicated to fighting the holy war that is necessary, and to bring about or cause the revolution needed to undermine and destroy the whole System.

Our future task, after the revolution, is to create the new society we need from the rubble of the old - *to create a new type of individual*, one Aryan in body and in soul; one who is genuinely free to live as an Aryan. For too many decades we have allowed ourselves to be duped by our opponents - thus have we idly dreamed of winning power by contesting elections. The reality is that we must become revolutionary fighters dedicated to undermining and overthrowing the System, as we must zealously take our message of freedom, our fight for justice and our vision of a new society among our fellow Aryans. The change we desire and need can only be brought about by the shedding of blood and the destruction of everything which is anti-Aryan. We must become pure in spirit, like the mighty warriors of our once great Aryan race - that is, we must become totally focused upon the task before us, never wavering and never giving up until we have achieved the goals of Aryan revolution, Aryan freedom and a new pure Aryan society dedicated to producing Aryans pure in race and pure in spirit.

III

The Necessity of War A Declaration of War

The skirmishes which we National-Socialists have been fighting since 56 yf for our basic freedom, and our survival as a race, have developed into battles. The tyrannical System which our enemies have created to enslave us becomes more anti-Aryan and more tyrannical with every passing year. Furthermore, those zealous guardians of this System - the Police and government agencies such as MI5 - have been ordered to deal ruthlessly with those, like active National-Socialists, who are fighting to undermine and overthrow the tyrannical System we are forced to live under. White Police officers and White members of organizations such as MI5 have repeatedly shown themselves to be traitors to their race, and their culture. Instead of refusing to take part in the destruction of their own culture and their own race, they have mindlessly or willingly co-operated. Instead of trying in some way to use their work or their

employment to covertly aid those who are courageously fighting for freedom, they have mindlessly or willingly co-operated in the suppression and the imprisonment of Aryan activists.

The System has, over the past decade or so, ruthlessly rooted out any Police officer or any member of any government organization suspected of having sympathy with us or suspected of having views which contradict the anti-Aryan, pro-ethnic minority dogmas of the System. For instance, any Police officer suspected of having 'racist views' - i.e. suspected of being proud to be White and sensible enough to understand the pro-ethnic, anti-Aryan policies of the System - has been forced to resign, forced to recant their 'heretical' views, or forced to undergo the brainwashing techniques the System has devised to intimidate and control its opponents (they call this brainwashing 're-education' or 'awareness training'). And the White members of these organizations have either co-operated, or done nothing, more concerned about their own careers than about the freedom and future of their race. As a result, the Police and other organizations have become an instrument to enforce and police the tyranny which has been created. Accordingly, *they have become our sworn enemies.*

These organizations, and the people behind them, have declared war on us - and now we declare war on them, recognizing them for what they are, enemies of our freedom and enemies of our race. We can no longer simply fight skirmishes with our visible, often 'communist' enemies 'on the streets' as we no longer have the time or the freedom to indulge ourselves with playing the electoral game which our Zionist foes, and their lackeys, have rigged and whose rules they will change when it suits them. We must recognize that we are fighting a real war. We have real enemies, who will use any means and any weapon in order to win. Our choice is a simple one - fight for freedom and for victory, or do nothing and endure the oppression of the System. *Men* fight, when war is declared, while *cowards* make excuses.

We declare war on the whole anti-Aryan tyrannical System which exists in every country where Aryans are in the majority - on the governments, organizations and people who aid and abet this System and who support, actively or by inaction, the governments which support this System. Anyone who is not with us, actively or covertly, is our enemy - for that is the nature of war.

A War Against Occupying Forces

However, this war cannot, at present, be a conventional war of well-equipped armies facing and fighting each other on specific battlefields. It also cannot be, at present, a war which uses the tactics of conventional war. This is because the two sides are unevenly matched. Our enemies have at their disposal large well-equipped, well-trained armies and organizations, and vast resources of man-power and money. Our enemies also occupy and control our territory - that is, we live under an 'Occupation Government'. Since our principal foes - our sworn and deadly enemies responsible for creating and maintaining the anti-Aryan tyrannical System - are Zionists, we call this the *Zionist Occupation Government* or ZOG. This Government of Occupation has thousands upon thousands of collaborators - people dedicated to upholding the tyrannical anti-Aryan ideas and tyrannical anti-Aryan legislation which the Zionists have created and used to enslave us and to try and breed us out of existence through their genocidal policy of race-mixing.

In contrast to our enemies, our resources and our man-power are limited. At present, we are small bands of often not very well-organized freedom fighters. At present, we possess plenty of motivation and idealism, but very few of the practical skills required to fight a real war. At present, most of the time we try and organize some direct action against our enemies our plans are betrayed to our enemies because many of our small groups are infiltrated by ZOG agents. At present, we have limited access to the real weapons we need to fight this war. Quite often, we are forced to improvise.

We must organize and train ourselves to fight this real war in a real and practical way. That is, we must have good strategy, good tactics, good organization, good weapons, good propaganda and good intelligence about our enemies. Good intelligence means we identify important, or strategic, enemies, and targets of strategic or tactical importance to our enemy, and attack them. Good strategy means we understand we are fighting for our freedom to live among our own kind according to our own Aryan customs, and that we are fighting a tyrannical Government, or Governments, of Occupation who are intent on keeping us enslaved. Good tactics mean we realize we are at present fighting a covert, or clandestine, war against a powerful, often ruthless, enemy and that we must at first fight a revolutionary war of attrition - a war of sabotage and disruption where collaborators, ZOG agents and sworn enemies are legitimate targets. Good propaganda means we seek to gain the support and sympathy of our fellow Aryans by making them aware of our noble fight for freedom and for justice; it also means that we ourselves, who fight in this war, have an unshakeable fanatical belief in the justice of our Cause.

We must develop more good secure organizations, free from ZOG agents, composed of dedicated fighters. We must acquire more of the weapons we need to engage the forces of ZOG. Above all, we must strike whenever and wherever we can as we must make more and more Aryans aware of the tyranny of ZOG and the noble ideals for which we fight.

Our enemies may at present be powerful, as they may have plentiful resources at their disposal, including tyrannical laws which they have introduced to try and suppress our ideals and to try and 'keep us in our servile place'. But we have the justness of our fight for freedom on our side, and no tyranny, however ruthless, can ever extinguish the desire of a people for freedom so long as some within that people remember freedom and strive to obtain it.

At present, however, the sad fact is that a majority of our people are blissfully unaware of the danger facing their race, and of how their basic rights and freedoms have been taken from them, with they themselves made into docile slaves of a materialistic alien System. One important task facing us is to liberate our people from the mental conditioning, or 'brainwashing', which the System has subjected them to over many decades.

IV

The Illusion of Peace

Control by Comfort and Illusion

The System has learned two hard lessons. The first lesson was learnt from Soviet style communism - overt large-scale oppression does not work very well. The desire for freedom lives on in people, however harshly they are treated, however many are imprisoned and however much the State tries to enforce open programmes of political indoctrination. The second lesson was learnt from the harsh economic climate and the 'Great Depression' which followed the First World War - starving people, with little or nothing to lose, and people who fear losing what they have got, can easily revolt against those who control them.

Fundamentally, those behind the System have learnt the subtle power of persuasion and *how to manipulate people* so that those people do not know or suspect they are being controlled, and do not know or suspect that their basic freedoms have been taken away. It is basically very simple - give the majority a reasonable standard of living, and material or self-centred goals to strive for, and they will behave themselves. They will, for the most part, be content. They will be *domesticated* - they will become tame. Furthermore, portray anyone who opposes you as 'evil', as 'terrorists', as 'extremists' bent on creating a dictatorship, while portraying your own System as 'democratic' and/or 'liberal/progressive'. At the same time, cleverly introduce laws which make it illegal for anyone to challenge your own ideas, all the time making yourself, and your lackeys, appear as 'protectors of democracy' and protectors of 'freedom'. Create a political system which seems to allow for choice between different political parties, but which really allows for no choice at all since all these parties adhere to the same ideas.

The trick works well provided the basic material security and prosperity of the majority are maintained, provided the illusion of freedom of political choice is maintained, and provided the troublesome minority, who see the illusion and the manipulation for what they are, can be dealt with by "due process of law" and thrown into prison as common criminals.

Whole new societies have been created, based on illusion - on abstract, dogmatic, ideas which do not correspond to reality. Further, the majority of people have been indoctrinated with these ideas since birth, so that they believe that only these ideas are 'correct', or 'just' or whatever. The result is a society of individuals for the most part cleverly conditioned and cleverly controlled, who are unaware of reality or of how they have been conditioned and are being controlled. In effect, not only has a society been 'socially engineered', but so have the majority of people within it. This is even more sinister, more evil, than an overt, bloody, repressive tyranny. And it is also a more effective way of controlling people.

The Fundamental Illusion

The fundamental illusion on which the new societies of the System have been based is the illusion, or hoax, of 'racial equality'. This is an abstract idea totally contrary to reality, and one which all the major political parties in all the countries where Aryans are in a majority uphold. Thus, on this important issue, there is no freedom of choice. This illusion of racial equality is contrary to the facts of history, of practical

experience, and even 'common sense', and from this illusion other illusions are derived - such as the illusion that our societies are 'racist' and therefore special efforts need to be made to help or aid non-Aryans in these countries since they are at a disadvantage. In this, the reality - as anyone of any insight or intelligence knows - is that our societies are actually anti-Aryan, or anti-White, and positively favour and encourage non-Aryans and non-Aryan customs while discriminating against Aryans, Aryan culture and Aryans customs.

This illusion, this hoax of racial equality, and that of 'racism', were created by those who invented the dogmas of Marxism, of 'social anthropology', and of 'sociology', and whether by accident or design these dogmas have been used to manipulate and control Aryans and to create societies which are anti-Aryan. Is it just a coincidence that the inventors of these abstract, illusive, dogmas were all Jews - Marx, Boas, Benedict, Durkheim, Mauss, Marcuse, Levi-Strauss?

Is it just coincidence that the lie of the alleged Jewish 'holocaust' has been used to discredit the pro-Aryan Cause of National-Socialism, used to stifle any expression of pro-Aryan views and used as an excuse to introduce repressive anti-Aryan laws?

In fact, the lie of the 'holocaust' is crucial in maintaining the illusion that has been created. It is also used to manipulate and coerce people - to mentally condition them to believe certain things. The 'holocaust' story is taught as irrefutable fact to children in Schools, and to young people in Colleges and Universities. No criticism is ever allowed. There is a religious type of sanctity which has grown up around 'survivors' of the 'death camps', and around the story itself, and many countries now have 'holocaust memorials' and 'museums' which have become places of pilgrimage and where regular 'remembrances' are held. The story is treated with an almost religious sanctity, and anyone who doubts is subject to an Inquisition. Indeed, the story of the 'holocaust' has become more of a religious belief than belief in a Christian God. Laws have been introduced in countries like Germany, France, Canada and Austria which make it *illegal* for anyone to deny this 'holocaust' took place. That is, belief in the 'holocaust' has become *mandatory* in many countries. Everyone now has freedom to believe in a Christian God or not, and freedom to believe or disbelieve whether the Gospels are the divine word of God - but everyone *has* to believe in the story of the 'holocaust'. Why do they *have* to believe in this story of the 'holocaust'? Because it is an "irrefutable fact"? Because it has been "proved beyond all doubt"? Surely, the same things were said, for many centuries, about the Christian God, his miracles, and the Gospels - and anyone who dared to deny such "irrefutable facts", and question whether such things had indeed "been proved beyond all doubt" were called heretics, and punished. Such heretics could be, and often were, imprisoned, forced to recant their 'heretical views', and persecuted - deprived of their jobs, their livelihood, scorned by their neighbours. In those dark days of religious intolerance, and Inquisition, people could be denounced as 'heretics' - and mere mention of this word, or the threat of being called it, was enough to make people fearful. The threat of being called a heretic was enough to keep most people in line - to make them conform, and accept the teachings of the Church, or at least not speak openly about them. So the Church maintained its power and its hold over people by such covert and overt terror.

Today, everyone has got to believe in this story of the 'holocaust' for one simple reason. The story itself is central to the beliefs which now underlie all the societies of the West. A new terror has been created, and maintained by the coercive force of law. No dissent is allowed, and everyone has to be educated - that is, 'brainwashed' - to believe this new pseudo-religious belief. Just as in the dark times of the medieval Inquisition, this pseudo-religious belief, and only this belief, is said to be 'morally right' - and anyone who criticizes it, disagrees with it or opposes it, is cast as 'evil' or 'wrong'. Indeed, any doctrine which is not part of this new pseudo-religious or dogmatic orthodoxy is deemed to be 'evil' and 'wrong'.

What, then, is this new dogmatic orthodoxy, given an almost religious sanctity by the various Governments of the System? It is, quite simply, the belief that a multi-racial, basically materialistic society is the only type of society which is right. This itself is based on the hoax that all races are equal. Those who see this hoax for the fraud it is are called 'racists' and people have been indoctrinated to believe that 'racism' is wrong. All the major political parties in this, and all other Western countries, are dedicated to creating a society based on this hoax of racial equality as they are all committed to 'eradicating', by force of law and programmes of education, any opposing views. This new dogmatic orthodoxy has been used to introduce what are basically Marxist policies of forced 'equality', 'affirmative ethnic action', and 'ethnic quotas'. This orthodoxy has been used to make those of European race feel guilty because of their alleged 'racist' past - and any expression of racial pride by Europeans is not tolerated, or regarded as 'extreme' and 'unsavoury', while ethnic pride among racial minorities is positively encouraged. This orthodoxy has been used to take away the basic right of Aryans to defend themselves as it is used to justify imprisoning any Aryan who dares to fight back against intimidation by gangs of non-Aryans.

This new dogmatic orthodoxy has created a new heresy - 'racism'. Modern Inquisitors have been appointed to track down racists and to seek out and destroy any 'racist attitudes' or behaviour. Modern Inquisitorial tribunals have been set up to investigate alleged 'racism' at work, in Schools and Colleges, and elsewhere, and to punish those found guilty. These modern Inquisitors are called by such titles as 'Race Relations Officers', or 'awareness counsellors' and the Inquisitorial courts which try to find and punish heresy, are called by fancy names such as 'Race Relations Tribunals'.

The story of the 'holocaust' is central to all this manipulation of Aryan minds - because, quite simply, this new orthodoxy says that the 'holocaust' proves that National-Socialism, and any other kind of 'racialist' or separatist belief, is evil and wrong. The argument always runs along similar lines: "Look what racism led to in Germany - the horrors of the holocaust"; and "Auschwitz is a reminder of where exclusion and inhumanity can lead..." So any dissent, any attempt to expose the Zionist hoax of racial equality is stifled - because, of course, "everyone knows that the holocaust existed". Thus also the arguments used to justify the mental tyranny which exists and which is evident in making illegal any and all opposition to multi-racialism: "we must stamp out racism before it takes a hold; otherwise we will have another 'holocaust'..."

Everyone *must* believe in the 'holocaust' because everyone *must* believe that 'racism' is wrong and that racists hate other races and want to exterminate them, or at least subject them to brutal slavery. All modern Aryan countries are dedicated to creating and maintaining multi-racial societies, and therefore no real, open, opposition can be allowed or will be tolerated. No other beliefs - other than those which support such a society - can be taught, simply because these countries are part of a tyrannical System which is controlling people through *ideas*, and which is brainwashing them to believe these illusive ideas, and only them.

We National-Socialists have seen through the trickery and the manipulation, as we know 'racial equality' for the Zionist hoax it is. To win the war we are engaged in, we must free our people from such illusive ideas and from the control such Jewish-created ideas exercise over the minds and the behaviour of our folk.

V

How to Destroy an Illusion

For decades, Zionists have tried to take away, to destroy and erase, the memory of the glorious years which Aryans enjoyed under Adolf Hitler. They have tried to do this in several ways. Firstly, by inflicting suffering and hardship on the German people who *knew*, who had experienced those glorious years - conducting against this people a total war which virtually destroyed the country, which killed millions of loyal National-Socialists and which created mass starvation. Secondly, the Zionists subjected the German people to the humiliation and indignity of a tyrannical Occupation, to 'de-Nazification', to show trials. Thirdly, they created and propagated the vile lie of the 'holocaust' to make the German people guilty, and to discredit, or try and discredit, National-Socialism and Adolf Hitler.

The Zionists hoped that by doing these terrible, ignoble things to the German people, those who knew the reality of National-Socialism would forget it, or convince themselves they had been mistaken.

But there are still many who do remember, as there are many who have handed on, to a new generation, the memory of those glorious times. In effect, the Zionists and their lackeys - despite all they have done - have failed to eradicate the truth. Despite all the suffering, despite all the hardship, despite all the sacrifices and all the deaths, and even despite the lie of the 'holocaust', the beautiful, noble truth about National-Socialist Germany and Adolf Hitler lives on.

It lives on today in we who are National-Socialists, and to shatter the illusive world the Zionists have created from their destruction of National-Socialist Germany we need to do three things.

(1) We need to uphold and propagate the noble truth of National-Socialism - to hand on the sacred flame of freedom entrusted to us, and to win converts for our Cause.

(2) We need to fight our enemies in a practical way by waging a holy war against them, as outlined above in Part III.

(3) We need to shake our people out of the illusive comfort they now live in by helping to undermine and destroy in a revolutionary way the System which our enemies have created to control, enslave and domesticate our race. We must seek to create a revolutionary situation so that people once again have the face the hard reality of life. That is, we must be prepared to ruthlessly sabotage, destroy, undermine

and disrupt in any way the infrastructure of our societies. [See 'System Breakdown' and the other covert pamphlets in circulation.]

If we do these things, with a fanatical belief in our Cause based on an understanding of what our enemies have done and are doing to our people, then we can and will triumph, thus winning back our freedom and rescuing our race from the slavery it now endures.

VI

Why Violence Is Healthy

We all know the story, the now-familiar newspaper 'headlines' and the now-familiar diatribes of spineless, characterless 'politicians', 'social workers' and 'experts' who speak-out against 'violence'. I can recall a recent programme on television about 'violence' during which some video footage was used, taken by one of those invasive surveillance cameras which are increasingly being placed in our cities and our towns. What was shown was basically three young lads having a bit of a fight, late one night. One young man insulted another, who punched him and so on. Nothing to do with anyone else - just something for them to sort out among themselves, in a natural and healthy way. But the Police treated it as a serious assault, arresting all those involved, and trying to humiliate them through the Police and Court procedures designed to do exactly that. Naturally, 'experts' and assorted politicians as well as Police officers spoke about the 'violence' and how 'horrible' it was. And so on.

Correctly defined, the term 'violence' means using force so as to cause injury to another person or persons. It is natural and indeed necessary for someone to use force to defend themselves if attacked, as it is natural and healthy for young men in particular to be aggressive and war-loving. It is natural and indeed healthy for the majority of young men to want to be tough and to want to show others their toughness by fighting and brawling.

Of course, such truths as these are heretical in the 'politically correct' societies we Aryans are forced to live in. And they are heretical because for decades Zionists and their lackeys have tried to brainwash the majority of Aryans into believing 'violence' and aggressive behaviour are 'wrong' and even 'un-civilised'. Indeed, the Zionists specifically created various pseudo-sciences, such as 'sociology', to make Aryans unhealthy and weak by turning them away from their natural, Aryan, instincts. In brief, Zionists have tried, through brainwashing, to domesticate and tame our once fierce, proud, warrior tribes - and they have done this because it is easier for them to rule over and control a tame people.

So many Aryans have now been tamed and conditioned by the Zionists and their doctrines, that it has now become common-place for Aryans occupying positions of power and influence (such as Police officers) to do their masters bidding, and to think and act either like ignoble cowards or like non-Aryans. Such Aryans have forsaken their Aryan warrior heritage and everything which makes them Aryan. They have lost their basic warrior instincts.

The simple fact is that individuals who are not prepared to use force to defend themselves, and thus their own honour, are fundamentally weak and cowardly. To be a man means to be prepared to look after oneself - to take responsibility for oneself. A mature individual, a real man, has *character*, and this character is only and always created through striving, through adversity, through *overcoming* challenging, obstacles, difficulties, and through *combat* - through tests of courage, heroism and endurance. All genuine Aryan societies were *warrior* societies⁽²⁾, and in all warrior societies certain principles were upheld. Chief among these was the principle of *training for manhood*. Tests of endurance, tests of combat, tests of physical strength, and the taking of risks, were all part of this training. Young men were taught to fight, with weapons, as they knew and accepted that they would be expected to fight in battles. They were taught to be self-reliant, adventurous, and aggressive. In brief, they were taught to be proud of themselves, and taught that the highest values were the warrior values of courage, honour, loyalty, and duty. In these societies, people carried weapons, knew how to use them, were prepared to use them, and it was accepted that such weapons could be used, in self-defence.

Furthermore, these Aryan societies were genuinely *civilized*. That is, they prized excellence of individual character as they made warrior values, and manhood, ideals to be aspired to. These societies were ruled by strong men of character - by heroes who had proved themselves in combat and in war. Thus were such societies *noble*. What was accepted was that violence, particularly among young men, was natural and necessary, and that this could and should be encouraged *provided those using violence abided by*

honourable rules when fighting or brawling. It was this acceptance and encouragement of violence, and this insistence on these noble and ennobling rules - mostly unwritten - which enables one to distinguish an Aryan warrior society. That is, in such a society, there had to 'fair play'. Provided there was such fair play in such fighting and brawling, then violence was accepted and encouraged. Someone who did not play fair, was branded a coward, or a cheat, and considered an ignoble person. Thus, there were never, in Aryan societies, any 'laws' or any prohibitions about or concerning such fights or such brawling - and when such laws or such prohibitions did arise, one could be sure that the society introducing and enforcing them was run by weak, characterless individuals or ignoble tyrants. In brief, such societies had ceased to be Aryan.

For decades, Zionists, and their Marxist allies, have worked to create a society where individuals - and in particular men - are dependant on, and have to obey, the State and the institutions of that State, such as the Police. Zionists have tried to brainwash people into believing and accepting the ignoble, anti-Aryan values behind such a State, as they constructed a repressive ignoble System to deal with anyone who does not believe or accept these values, who refuses to be humiliated or who refuses to accept their new servile status. Zionists, and their allies and lackeys, have striven to undermine and eradicate the Aryan values of honour and excellence and that training for manhood which is essential for a healthy, noble, society. Thus have Zionists created and propagated the illusive doctrines of racial equality, of 'feminism', of the so-called 'liberal democratic' State with its repressive Police forces and its repressive laws which take away the right to bear and use weapons and which tries to break the aggressive, natural, spirit of young Aryans by tyrannical legislation making brawling and fighting and the use of weapons in self-defence 'criminal offences'. Furthermore, these Police forces act like bullies who have to humiliate their victims and force them to submit to them. No Aryan with any pride and honour, is prepared to submit to such bullying tactics as the Police use when arresting someone and when holding them 'for questioning'. It is an affront to one's manhood to be so shamefully and so dishonourably treated. But the System which has been created to tame Aryans has given the Police such tyrannical powers, that honourable Aryans have become powerless when pounced upon by such bullies. In effect, such bullying and such dishonourable behaviour has become institutionalized because it is means of *control*, a means to try and tame Aryans, and make them into servile Zionist slaves - into *goyim*, or 'cattle'.

In essence, the Zionists, for their own messianic ends, and to keep and extend the power and influence they have, have striven to create generation after generation of self-indulgent, ignoble, individuals addicted to their own selfish pleasure and happiness, with these individuals having no experience of all those things, such as war, which are necessary to produce real manly character. Furthermore, they have tried to ruthlessly stamp out, through their anti-Aryan laws, and their tyrannical bullying Police forces, the virility and warrior nature of healthy young Aryans to whom toughness, pride and war are ideals. In addition, and as part of their strategy, these Zionists have encouraged and used the religion of Christianity to make Aryans ill.

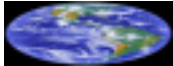
Part of the responsibility for encouraging and creating weak character among Aryan men lies with the life-negating, anti-Aryan fundamentally Jewish religion of Christianity. Christianity, as noble Romans understood, and as Nietzsche so eloquently expressed in his *The Anti-Christ*, is a religion for cowards and sub-humans. It encourages and creates everything those of noble character loathe and detest. It encourages pacifism, the hoax of racial equality and the promise of an illusive after-life. It denies the pleasure and necessity of combat and war, as it makes a weak, weedy 'spirituality' rather than noble manhood, its goal. It is gloomy and superstitious and champions the values of the coward, the decadent and the life-hater. Christianity values and champions compassion over and above wisdom, necessity and experience.

In effect, Christianity and the anti-Aryan abstract doctrines created and propagated by Zionists, have made Aryans sick. Christianity and these Zionist doctrines are fundamentally mental and psychic viruses - ailments which undermine Aryan health, survival and vitality. The only effective cure for such life-threatening viruses is National-Socialism, for only National-Socialism expresses and represents what is Aryan and what is required for Aryan survival, health and advancement. In effect, National-Socialism is a modern conscious expression of the natural, healthy and noble instincts of Aryans - and it was these instincts which created civilizations in the past, and which made Aryans the most fierce, proud, tough and honourable warriors on Earth.

What National-Socialism understands and expresses is that violence, honourably used, is natural and necessary - part of training for manhood, part of a warrior society and *a means whereby excellence can be achieved for individuals and the race itself.* National-Socialism accepts and encourages the natural

aggressive instincts of young men, and their desire to fight and to brawl, providing a framework of honour to guide individuals in the struggle for life and the struggle for excellence of individual character. Thus does National-Socialism represent all that is wise and healthy, while those doctrines and those people which and who oppose National-Socialism represents everything which is ignoble and sickly.

1. See 'Folk-Democracy' in *The Wisdom of National-Socialism*; and 'The Thousand Year Reich' in *The Enlightenment of National-Socialism*.
2. For example, see 'What is Aryan?' in *Aryan Freedom - Heretical Essays in Praise of Aryan Freedom*.



A Practical Guide to The Strategy and Tactics of Revolution

By David Myatt

Part One

Theory:

Armed Insurrection, Leaderless Resistance, or a Legal Movement?

Our Present Situation:

Our Aryan culture, our Aryan way of life, and our very Aryan race are in danger. Nowhere on this planet is there an Aryan nation, an Aryan homeland: a piece of land where Aryans dwell in freedom and live according to their unique Aryan way of life. Nowhere on this planet is there a place where Aryan culture is upheld.

Instead, the Aryan peoples of the world now live in "multi-racial societies" with their customs, their way of life, their Aryan concept of law based upon personal honour, outlawed. Furthermore, these "multi-racial societies" are committed to a way of living (consumer-capitalism) which true Aryans - true warriors - find abhorrent, just as these societies actively harass, persecute, imprison and even kill those Aryans who proudly and defiantly stand-up for their Aryan culture, their Aryan way of life, their Aryan race. These societies describe any show of Aryan pride, of Aryan culture, of the Aryan way of life, as "racism", and the governments of these societies have openly declared war on "racism" and "racists".

Thus, we who think, feel and wish to act and live as Aryans, find ourselves living under Governments of Occupation which are determined to mentally enslave and mentally condition our people, and which are determined to eventually breed our race out of existence through race-mixing. The governments which now rule over our people have sought to tame and domesticate our once fierce, proud, warrior folk.

For well over sixty years, thousands upon thousands of brave Aryan men and women have tried to do something about the sinister manipulation of our people, about the gradual erosion of our rights, our freedoms, our culture, our way of life, and about the destruction of our homelands, our fatherlands, through multi-racialism. Many of these people have been imprisoned - some for long periods - as many have been beaten, harassed, intimidated, and persecuted. Some have even been killed.

Every year more and more repressive anti-Aryan laws are introduced which further restrict what we can say, do, write, or even where we can go. Every year, more and more Aryan activists are subjected to Stalinist-type "dawn-raids" with their homes searched for literature which the anti-Aryan governments have outlawed. Things are so bad, so repressive, in the once Aryan country of Britain that it is now a criminal offence, punishable by imprisonment, to even possess dissident, "racist" literature, as well as a criminal offence to try and organize an Aryan movement dedicated to Aryan warrior ideals and which thus seeks to organize military-type instruction and training for its members. Even the carrying of any defensive weapon - an ancient Aryan right and a sign of our commitment to defending our own honour - has been outlawed, just as the forthright and natural expression of dislike for such decadent creatures as queers is now branded as "hate speech".

This suppression of our people, of our natural warrior way of life, is evil; it is tyrannical. But what are we to do? How can we fight back? How can we fight for our people, our culture, our way of life, for our very freedom to live among our own kind according to our own customs and laws? How can we create an Aryan homeland for ourselves?

Are we to play the game our enemies wish us to play? The game of forming legal and peaceful political Movements which stand in elections? Are we thus to play according to the rules which our enemies have made and which they change every time they believe we are achieving some success? Are we to believe that our enemies would calmly hand-over power were an Aryan political Movement to achieve success through elections?

Or are we to use the tactics of armed insurrection where a covert group, or groups, are organized and Aryans recruited and trained to be urban soldiers? Or of leaderless resistance, where lone-wolf individuals undertake acts of sabotage, disruption, and political assassination?

The Truths We Must Accept:

There are three fundamental truths which we must accept before we undertake any activity, legal or covert, and even before we consider how we might create an Aryan homeland and thus restore our freedoms, our culture, our Aryan way of life.

These three fundamental truths are:

1) That the very purpose of our individual lives is to aid, to assist, our folk, our race: that is, to do our Aryan duty to our race. This duty comes before any and everything else: before our own happiness; before our own comfort; even before our own life.

If we accept, and act upon this truth, we will become warriors: we will think, act, feel and behave, as Aryans.

If we do not accept, and do not act upon, this truth, we will be what our enemies want us to be: mere consumers, mere drones, of their consumer-capitalist society; a society dedicated to destroying the diversity and difference of Nature in the name of an evil, tyrannical, social engineering.

2) That we are engaged - whether we like it or not - in a real war for freedom and for the very future of our race, and that we live under a repressive Government of Occupation which has and does mentally manipulate and brainwash our people, and which has sought, and which does seek, to maintain the illusion, the lie, the hoax, that we live in "democratic" countries.

We must see through the illusion of security and contentment which our Government of Occupation has created. Animals kept in cages may well have a peaceful life, and may well be well-fed, but they are still in cages, and still unable to live as they should live, free and in their natural habitat.

We must see through the illusions which our Government of Occupation use in an effort to keep our people entertained, diverted, and the propaganda and brainwashing which keeps our people in ignorance of their Aryan culture, their Aryan identity, their Aryan duty, their Aryan Destiny, and which makes them into self-indulgent consumers and worker-drones for the capitalists and decadent politicians who run and who maintain this repressive socially-engineered consumer-capitalist society.

We must understand that the way of living of all presently existing societies where Aryans live is un-Aryan, and detrimental to our health, our well-being, our freedom, and our very future. The present way of living of these societies is decadent, dis-honourable, ignoble and represents everything which a warrior, a true Aryan, detests and loathes - which is why we are fighting to create a revolution: to destroy this way of living and replace it with something which is healthy, and noble and which expresses the way of life, the character, of warriors.

3) That our Aryan way is the way of personal honour, of absolute loyalty to comrades and true friends, of commitment to doing our duty to our folk. These things express our own Aryan character; they express what it means to be Aryan; they are the basis for our unique Aryan way of life.

We are fighting to create a society where these Aryan values are upheld, and so we ourselves must strive to live, and if necessary die for these values, these ideals.

Only if we accept these three fundamental truths can we begin to undertake the hard task of striving for victory.

Our Ways To Victory:

Since we are fighting a war for our very survival and for the future of our race, and since we are fighting a powerful enemy who has the resources, the power, the influence, to introduce new laws, new social and political legislation, to further tame and domesticate our race, and since our freedom, the very future of our race, is at stake, we cannot afford to restrict ourselves in the choice of tactics.

No General, commanding an army on a battlefield, facing a powerful enemy who seek his death and that of all his troops, would listen to an advisor who advised him that he could not employ certain tactics because these tactics might be considered unsuitable by some civilians "at home", far away from the field of battle. This General would certainly not be bothered about what the verdict of some future academic historian would be about his tactics. For the General, and his army, it is question of victory: of life and death; it is not an idle or pretentious academic discussion, divorced from reality.

The only criteria an Aryan General would use under such circumstances is whether his tactics would work, and if they were honourable: that is, suitable for warriors.

The tactics available to us in the war we are fighting are three-fold:

- 1) A legal political and social organization or Party;
- 2) Active resistance to tyranny through organized insurrection;
- 3) Active resistance through leaderless (or lone-wolf) activism.

What is important is for us to fight. It does not matter what tactics we use provided they are both practical and honourable. That is, the only real restriction on our choice of tactics should be that they are, or could be, effective against the enemy, and that they are honourable.

In reality, this is not much of a restriction, since rules of war, rules of engagement, have been laid down for combatants to follow in times of war. By following these rules, we are being honourable.

These rules specify that there must be a public declaration of war; as they specify that anyone who fights in such a war should be a serving Soldier of a military organization: that is, part of an Army.

Thus we are morally justified in using the three tactics which are necessary: that of a legal Movement seeking political power; that of active resistance through organized insurrection, and that of "leaderless", or lone-wolf, resistance.

The Objection to Active Resistance:

The main objection raised to the tactics of active resistance - that is, to organized insurrection and leaderless (lone-wolf) activism - is that it leads or can lead the Government of the day to introduce more repressive legislation, and may cause them to directly ban Aryan political organizations.

While this may be true, the reality is that:

1) We already have - without having much in the way of active resistance - a tyrannical Government which has restricted what Aryan political organizations can do, what their leaders and members can say or do in Public, and what literature those organizations can produce, possess and distribute. Every year, this tyranny increases. There has been, over the past thirty years, the introduction of Stalinist-type Marxism by stealth, by deceit, until now we are forced to live in what is a repressive crypto-Marxist society: that is, in a repressive society which is Marxist in all but outward name. There has been a silent, almost bloodless, Marxist revolution.

2) These political organizations - dedicated to "peaceful" means - have achieved very little, or nothing, over the past three or four decades, despite vast sums of hard-earned donations being spent on election campaigns, and despite the commitment of thousands of dedicated supporters. And this while our rights and freedoms have been taken away; while our culture and way of life are suppressed and outlawed; while our people continue to be manipulated and brainwashed; and while our once Aryan nations continue to welcome and accept other races, so much so that in about fifty years time we Aryans will be in a minority in our own nations. The fate of the White farmers in what once was Rhodesia is an indication of what our future holds.

Consider a certain political organization which has been in existence, in one form or another, in Britain since the late 1960's. Today, after three decades, its candidates in elections often poll less votes than the "Green Party".

The fact is that these organizations lack two essential things: first, a genuine, inspiring, charismatic, leader; second, the right social and political conditions in society. To succeed, to get anywhere near political power, there has to be a strong, honourable, uncompromising leader: an honourable person who acts out of a genuine love of his people, and who radiates both this genuine love, this genuine concern, and the determination to triumph against all the odds. And even for such a leader to succeed, there has to be the right social and political conditions: there has to be a desire in our people for radical change, for a new order. That is, there has to be mass discontent; a pre-Revolutionary situation.

The problem is that we do not have such a leader, as we do not have such social and political conditions. And our enemies have tried hard, are trying hard, and will try hard, to keep our people content: well-entertained, well-distracted, and reasonably well-fed. At present, the majority of our people, mentally manipulated as they are by our Government of Occupation, do not know about their own Aryan culture, their own Aryan way of life, and are simply not concerned about the future of their race. They have lost their identity, their culture; and are unaware of the true purpose of their lives, manipulated as they are and have been to believe and accept the ignoble values and ideas of the consumer-capitalist "multi-racial" society where the purpose of life is seen as self-gratification and a personal happiness.

Active Resistance is a means to aid political and social change: to bring about the conditions which Aryan political organizations can take advantage of. That is, active resistance is part of our overall strategy to achieve victory, and indeed essential to that victory, for without this resistance our societies will continue as they are, with our people lost to their Aryan identity, and blindly going forward to meet their doom.

Without this active resistance we will be doomed to live forever in the cages of this capitalist-

consumer society, restricted by the chains which our ignoble enemies have forged to keep us servile and tame.

Active resistance is a means to break the mental, the social and political, chains which bind our people; to shake them out of the lethargy, the stupor, they are in. Active resistance - and only active resistance - is a means to aid, or bring about, that revolutionary situation which is required in order for us to win or seize political and social power and so be able to create an Aryan-only homeland for ourselves where we can live in freedom according to our own Aryan laws and customs.

In brief, active resistance and legal political organizations are both necessary, both required, for victory.

And if a Government, because of active resistance, does introduce more repressive legislation, and does directly ban a political organization, then that must only intensify our efforts. A good leader, a real leader, of a political organization would have the skill, the ability, to rise to such a challenge and would if necessary simply re-name such an organization, or create another one, and continue skilfully playing the game of politics according to the rules made by the enemy.

Until we have such a leader, what political organizations there are or will be created, will achieve very little, and certainly not the revolution, the social and political power, we need. Therefore, the argument that such political organizations now use against active resistance is irrelevant.

It must be repeated, given our situation, given the sinister nature of the repressive tyranny we are forced to live under, active resistance is not only morally justified, it is a duty.

The reality is that our people need a revolution or a war or the breakdown of the System to shake them out of the lethargy, the stupor, the decadence, they are in: to arise once again the fever of their ancestral warrior blood. They need to once again face the hard reality of life; to have to make difficult, life-changing and life-threatening, decisions: to have great challenges to overcome, for that breeds character, and bring forth the best of men, and the best in both men and women.

People have to be faced with making a choice between doing what is right, what is necessary, what is honourable, and doing what is wrong, what is dishonourable.

The whole cocoon which this decadent materialistic consumer-capitalist society has surrounded our people with must be smashed, for this is the only way we can destroy the evil, oppressive, multi-racial tyranny we are forced to live under. For this tyranny is destroying our race and our lands through its sinister policy of "socially engineering" a multi-racial society, and through its naked capitalist greed.

We must know, remember and act upon the truth that this multi-racial society is the racial genocide of our once proud, warrior, Aryan race.

There is going to be no war, no revolution, no breakdown unless we who know, who feel, who understand, create it. There is going to be no awakening of our people, unless we awaken them through such things.

The very future of our land, our people, really does depend on us.

The whole fabric of this decadent materialistic society must be broken down and destroyed, by whatever means are necessary and practical, and however ruthless we have to be, for such ruthlessness is now necessary to save our people and our land and enable us to live in freedom and as we must live: among our own kind according to the laws and traditions of our noble warrior culture.

The Nature of Modern Active Resistance to Tyranny:

To resist and overthrow tyranny, there has to be action: a concerted effort by the people who are being oppressed. That is, there needs to be active resistance, with this resistance being organized. But given our situation, we must organize in an effective, and practical way. We must learn the lessons of the past thirty to forty years. This means we require a totally new type of modern resistance organization. The Aryan Liberation Army (ALA) is such an organization, suited to our repressive times, and based upon what is practical, what has been learned from the past.

It consists of people who identify with its aims and tactics, and who take an Oath to actively fight in the war which it has declared. By identifying with the organization in this way, and by taking the Oath, these people become Soldiers of this Army. Most of these people are and will be unknown to each other, as they each will decide on what task they will undertake, what tactics they will use, to engage the enemy. ALA will exist and continue to function until the war is over, with victory achieved, for it is a real people's liberation army: it is the people resisting the tyranny which has been created, inspired as they are and will be by its aims, its goals, its methods of resistance.

There is thus no one Commander-in-Chief to be removed by the enemy; no hierarchy of individuals to be captured and imprisoned; no central HQ to be raided and destroyed. Such is its nature that it has no one "personality", no one "Chief", as thus no one whom the enemy can discredit, or spread rumours about. ALA is thus immune to the pettiness of bickering, the clashes of "personalities", which has blighted many an old-fashioned organization, and which has made them in the end ineffective and easily disrupted by the enemy.

ALA is thus an idea, an ideal, and a reality. Such is its nature that it can never be destroyed by the enemy, just as it can never be infiltrated by ZOG spies and agents.

So long as one person keeps its aims, its ideals, alive; so long as one person acts in its name; so long as one person takes its Oath of Allegiance and becomes a Soldier of the Aryan Liberation Army, it will survive, unconquered by our enemies.

It is the at first small, and perhaps individual, acts of resistance in the name of ALA which will ultimately lead to victory, for what matters is action, what matters is active resistance to tyranny. What matters is that these acts of resistance continue for however long it takes. What matters is that others are inspired by these acts of resistance to do something.

What is important about ALA is that it give those undertaking active resistance an identity, a structure, a purpose, and a feeling of solidarity with other comrades fighting our Governments of Occupation.

Lone-Wolf Resistance:

This term (Lone-Wolf Resistance) is to be preferred to Leaderless Resistance, since these individuals, to be effective and to act in an honourable way, are following the leadership, the strategy, and undertaking the tactics, of an organization: the Aryan Liberation Army (ALA).

To honourably undertake the tactic of lone-wolf resistance, the individual must swear allegiance, on his or her honour, to ALA, and, when undertaking any activity or action, wear the ALA insignia, which is a Death's Head, and an armband as specified in the Rules and Regulations. The individual is then a Soldier acting on behalf of ALA, and if captured or imprisoned for whatever reason, can demand to be treated as a Prisoner of War according to the rules of war (in this instance, the Geneva Convention), since ALA has issued a Public Declaration of War against our Occupation Government.

It is not necessary for these individuals to be in direct, personal, contact with anyone in the Army: and indeed, this would not only be counter-productive but against the rules of lone-wolf resistance.

Organized Insurrection:

This involves a group of individuals forming themselves into an active ALA Cell: that is, into an Active Service Unit (ASU), and then deciding on what activities, or actions, to undertake. Such an ASU should consist of from three to seven or so individuals.

It is important for these individuals to be friends, or comrades, of long-standing: and for every person in the ASU to know the background, the detailed life-history, of every other person, and so have confidence and trust in them. Ideally, all the individuals should live near to each other, as they should be suspicious of anyone from outside who tries to join them.

If the individuals so wish, they may take - or re-affirm - their Oath before the other individuals of the ASU.

Appendix I

The Oath of Allegiance

I swear on my honour that I shall do my duty as a Soldier of the Aryan Liberation Army which is to fight by any and all possible means for a free and independent Aryan homeland where my people can live according to Aryan customs and laws.

I swear on my honour to be loyal to my fellow Soldiers in the Aryan Liberation Army, as I swear to abide by the Rules and Regulations of the Aryan Liberation Army.

Appendix II

ALA Rules and Regulations

- 1) The name of the organization shall be the Aryan Liberation Army.
- 2) The aim of the organization shall be to uphold the Aryan Way of Life, to champion the Aryan values of Honour, Loyalty, and Duty to the Folk, and to actively fight by all possible means all those who oppose this Way of Life and these values, and all those who seek to oppress the Aryan, so that a free and independent Aryan homeland can be created where Aryans can live according to their own customs and laws.
- 3) The insignia of the Aryan Liberation Army shall be the Death's Head, which insignia, prominently worn, shall together with a black armband worn on the right arm, constitute the uniform of the Aryan Liberation Army. This uniform is to be worn while Soldiers are on Active Service.
- 4) A person becomes a Soldier of the Aryan Liberation Army by taking the Oath of Allegiance. From that moment on the Soldier shall be considered to be fit for Active Service.
- 5) All soldiers must strive to do their duty by striving to achieve the aims of the Aryan Liberation Army. This involves Active Service as a Soldier of the Aryan Liberation Army, which Active Service means actively engaging the enemy by whatever tactical methods and means are suitable, and at whatever time is suitable, given the circumstances and the situation of the serving Soldier.
- 6) A serving Soldier can only retire from Active Service, and be discharged from the Aryan Liberation Army, by taking the Declaration of Retirement from Active Service.
- 7) All Soldiers are expected to conduct themselves, in public, in an honourable way as befits Aryan warriors.

Appendix III

Declaration of Retirement from Active Service

I hereby declare that as from[state date] I shall cease to be on Active Service, and cease to be a Soldier of the Aryan Liberation Army.

Appendix IV

ALA Declaration of War

We of the Aryan Liberation Army hereby declare that a State of War exists between us and the anti-Aryan Government of Occupation which rules this land of ours, and which through its social, political and economic policies has promoted and is promoting the suppression and destruction of our Aryan culture, our Aryan way of life, and which in collaboration with other anti-Aryan governments and other anti-Aryan forces is actively promoting and actively encouraging the genocide of our noble Aryan race. Therefore, for the sake of our honour, our freedom, our land, our people, our future, we commit ourselves to battle.

Appendix V

The Nature of an Army

(Why the Aryan Liberation Army is an Army)

A soldier is defined as *a person who is a member of an Army*, and a person becomes a soldier when they take an Oath of Allegiance. They are then bound by the Rules and Regulations of the Army they have joined.

An Army is defined as *an organized body of soldiers*; and to organize is *to provide with structure; to frame and to place into order; to make arrangements for*.

ALA is organized into active Cells (ASU's) and into individual lone-wolf activists, and provides the structure (the aims, methods, tactics, allegiance and so on) to direct these ASU's and activists at the common enemy.

Strategy and Tactics of Revolution

By David Myatt

Part One

Theory:

Armed Insurrection, Leaderless Resistance, or a Legal Movement?

Our Present Situation:

Our Aryan culture, our Aryan way of life, and our very Aryan race are in danger. Nowhere on this planet is there an Aryan nation, an Aryan homeland: a piece of land where Aryans dwell in freedom and live according their unique Aryan way of life. Nowhere on this planet is there a place where Aryan culture is upheld.

Instead, the Aryan peoples of the world now live in "multi-racial societies" with their customs, their way of life, their Aryan concept of law based upon personal honour, outlawed. Furthermore, these "multi-racial societies" are committed to a way of living (consumer-capitalism) which true Aryans - true warriors - find abhorrent, just as these societies actively harass, persecute, imprison and even kill those Aryans who proudly and defiantly stand-up for their Aryan culture, their Aryan way of life, their Aryan race. These societies describe any show of Aryan pride, of Aryan culture, of the Aryan way of life, as "racism", and the governments of these societies have openly declared war on "racism" and "racists".

Thus, we who think, feel and wish to act and live as Aryans, find ourselves living under Governments of Occupation which are determined to mentally enslave and mentally condition our people, and which are determined to eventually breed our race out of existence through race-mixing. The governments which now rule over our people have sought to tame and domesticate our once fierce, proud, warrior folk.

For well over sixty years, thousands upon thousands of brave Aryan men and women have tried to do something about the sinister manipulation of our people, about the gradual erosion of our rights, our freedoms, our culture, our way of life, and about the destruction of our homelands, our fatherlands, through multi-racialism. Many of these people have been imprisoned - some for long periods - as many have been beaten, harassed, intimidated, and persecuted. Some have even been killed.

Every year more and more repressive anti-Aryan laws are introduced which further restrict what we can say, do, write, or even where we can go. Every year, more and more Aryan activists are subjected to Stalinist-type "dawn-raids" with their homes searched for literature which the anti-Aryan governments have outlawed. Things are so bad, so repressive, in the once Aryan country of Britain that it is now a criminal offence, punishable by imprisonment, to even possess dissident, "racist" literature, as well as a criminal offence to try and organize an Aryan movement dedicated to Aryan warrior ideals and which thus seeks to organize military-type instruction and training for its members. Even the carrying of any defensive weapon - an ancient Aryan right and a sign of our commitment to defending our own honour - has been outlawed, just as the forthright and natural expression of dislike for such decadent creatures as queers is now branded as "hate speech".

This suppression of our people, of our natural warrior way of life, is evil; it is tyrannical. But what are we to do? How can we fight back? How can we fight for our people, our culture, our way of life, for our very freedom to live among our own kind according to our own customs and laws? How can we create an Aryan homeland for ourselves?

Are we to play the game our enemies wish us to play? The game of forming legal and peaceful political Movements which stand in elections? Are we thus to play according to the rules which our enemies have made and which they change every time they believe we are achieving some success?

Are we to believe that our enemies would calmly hand-over power were an Aryan political Movement to achieve success through elections?

Or are we to use the tactics of armed insurrection where a covert group, or groups, are organized and Aryans recruited and trained to be urban soldiers? Or of leaderless resistance, where lone-wolf individuals undertake acts of sabotage, disruption, and political assassination?

The Truths We Must Accept:

There are three fundamental truths which we must accept before we undertake any activity, legal or covert, and even before we consider how we might create an Aryan homeland and thus restore our freedoms, our culture, our Aryan way of life.

These three fundamental truths are:

1) That the very purpose of our individual lives is to aid, to assist, our folk, our race: that is, to do our Aryan duty to our race. This duty comes before any and everything else: before our own happiness; before our own comfort; even before our own life.

If we accept, and act upon this truth, we will become warriors: we will think, act, feel and behave, as Aryans.

If we do not accept, and do not act upon, this truth, we will be what our enemies want us to be: mere consumers, mere drones, of their consumer-capitalist society; a society dedicated to undermine and destroying the diversity and difference of Nature in the name of an evil, tyrannical, social engineering.

2) That we are engaged - whether we like it or not - in a real war for freedom and for the very future of our race, and that we live under a repressive Government of Occupation which has and does mentally manipulate and brainwash our people, and which has sought, and which does seek, to maintain the illusion, the lie, the hoax, that we live in "democratic" countries.

We must see through the illusion of security and contentment which our Government of Occupation has created. Animals kept in cages may well have a peaceful life, and may well be well-fed, but they are still in cages, and still unable to live as they should live, free and in their natural habitat.

We must see through the illusions which our Government of Occupation use in an effort to keep our people entertained, diverted, and the propaganda and brainwashing which keeps our people in ignorance of their Aryan culture, their Aryan identity, their Aryan duty, their Aryan Destiny, and which makes them into self-indulgent consumers and worker-drones for the capitalists and decadent politicians who run and who maintain this repressive socially-engineered consumer-capitalist society.

We must understand that the way of living of all presently existing societies where Aryans live is un-Aryan, and detrimental to our health, our well-being, our freedom, and our very future. The present way of living of these societies is decadent, dis-honourable, ignoble and represents everything which a warrior, a true Aryan, detests and loathes - which is why we are fighting to create a revolution: to destroy this way of living and replace it with something which is healthy, and noble and which expresses the way of life, the character, of warriors.

3) That our Aryan way is the way of personal honour, of absolute loyalty to comrades and true friends, of commitment to doing our duty to our folk. These things express our own Aryan character; they express what it means to be Aryan; they are the basis for our unique Aryan way of life.

We are fighting to create a society where these Aryan values are upheld, and so we ourselves must strive to live, and if necessary die for these values, these ideals.

Only if we accept these three fundamental truths can we begin to undertake the hard task of striving for victory.

Our Ways To Victory:

Since we are fighting a war for our very and the future of our race, and since we are fighting a powerful enemy who has the resources, the power, the influence, to introduce new laws, new social and political legislation, to further tame and domesticate our race, and since our freedom, the very future of our race, is at stake, we cannot afford to restrict ourselves in the choice of tactics.

No General, commanding an army on a battlefield, facing a powerful enemy who seek his death and that of all his troops, would listen to an advisor who advised him that he could not employ certain tactics because these tactics might be considered unsuitable by some civilians "at home", far away from the field of battle. This General would certainly not be bothered about what the verdict of some future academic

historian would be about his tactics. For the General, and his army, it is question of victory: of life and death; it is not an idle or pretentious academic discussion, divorced from reality.

The only criteria an Aryan General would use under such circumstances is whether his tactics would work, and if they were honourable: that is, suitable for warriors.

The tactics available to us in the war we are fighting are three-fold:

- 1) A legal political and social organization or Party;
- 2) Active resistance to tyranny through organized insurrection;
- 3) Active resistance through leaderless (or lone-wolf) activism.

What is important is for us to fight. It does not matter what tactics we use provided they are both practical **and honourable**. That is, the only real restriction on our choice of tactics should be that they are, or could be, effective against the enemy, and that they are honourable.

In reality, this is not much of a restriction, since rules of war, rules of engagement, have been laid down for combatants to follow in times of war. By following these rules, we are being honourable.

These rules specify that there must be a public declaration of war; as they specify that anyone who fights in such a war should be a serving Soldier of a military organization: that is, part of an Army.

Thus we are morally justified in using the three tactics which are necessary: that of a legal Movement seeking political power; that of active resistance through organized insurrection, and that of "leaderless", or lone-wolf, resistance.

The Objection to Active Resistance:

The main objection raised to the tactics of active resistance - that is, to organized insurrection and leaderless (lone-wolf) activism - is that it leads or can lead the Government of the day to introduce more repressive legislation, and may cause them to directly ban Aryan political organizations.

While this may be true, the reality is that:

1) We already have - without having much in the way of active resistance - a tyrannical Government which has restricted what Aryan political organizations can do, what their leaders and members can say or do in Public, and what literature those organizations can produce, possess and distribute. Every year, this tyranny increases. There has been, over the past thirty years, the introduction of Stalinist-type Marxism by stealth, by deceit, until now we are forced to live in what is a repressive crypto-Marxist society: that is, in a repressive society which is Marxist in all but outward name. There has been a silent, almost bloodless, Marxist revolution.

2) These political organizations - dedicated to "peaceful" means - have achieved very little, or nothing, over the past three or four decades, despite vast sums of hard-earned donations being spent on election campaigns, and despite the commitment of thousands of dedicated supporters. And this while our rights and freedoms have been taken away; while our culture and way of life are suppressed and outlawed; while our people continue to be manipulated and brainwashed; and while our once Aryan nations continue to welcome and accept other races, so much so that in about fifty years time we Aryans will be in a minority in our own nations. The fate of the White farmers in what once was Rhodesia is an indication of what our future holds.

Consider a certain political organization which has been in existence, in one form or another, in Britain since the late 1960's. Today, after three decades, its candidates in elections often poll less votes than the "Green Party".

The fact is that these organizations lack two essential things: first, a genuine, inspiring, charismatic, leader; second, the right social and political conditions in society. To succeed, to get anywhere near political power, there has to be a strong, honourable, uncompromising leader: an honourable person who acts out of a genuine love of his people, and who radiates both this genuine love, this genuine concern, and the determination to triumph against all the odds. And even for such a leader to succeed, there has to be the right social and political conditions: there has to be a desire in our people for radical change, for a new order. That is, there has to be mass discontent; a pre-Revolutionary situation.

The problem is that we do not have such a leader, as we do not have such social and political conditions. And our enemies have tried hard, are trying hard, and will try hard, to keep our people content: well-entertained, well-distracted, and reasonably well-fed. At present, the majority of our people, mentally manipulated as they are by our Government of Occupation, do not know about their own Aryan culture, their own Aryan way of life, and are simply not concerned about the future of their race. They have lost their identity, their culture; and are unaware of the true purpose of their lives, manipulated as they are and have been to believe and accept the ignoble values and ideas of the consumer-capitalist "multi-racial"

society where the purpose of life is seen as self-gratification and a personal happiness.

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In brief, active resistance and legal political organizations are both necessary, both required, for victory. And if a Government, because of active resistance, does introduce more repressive legislation, and does directly ban a political organization, then that must only intensify our efforts. A good leader, a real leader, of a political organization would have the skill, the ability, to rise to such a challenge and would if necessary simply re-name such an organization, or create another one, and continue skilfully playing the game of politics according to the rules made by the enemy.

Until we have such a leader, what political organizations there are or will be created, will achieve very little, and certainly not the revolution, the social and political power, we need. Therefore, the argument that such political organizations now use against active resistance is irrelevant.

It must be repeated, given our situation, given the sinister nature of the repressive tyranny we are forced to live under, active resistance is not only morally justified, it is a duty.



Migration or Revolution

By David Myatt

A Change of Direction:

It is time to speak and write what will be unpopular truths. For well over fifty years, Aryan organizations, groups, movements and political Parties have striven to achieve some kind of political and social power. Many of the organizations - and the individuals involved with such organizations, myself included - have spoken and written about revolution: about creating or taking advantage of some sort of revolutionary situation which might provide an opportunity for us to seize power. Many other organizations - some avowedly nationalist in policy and aims - have concentrated on fighting political elections, thus fielding candidates in local and national elections in the hope of gaining some political influence and power. Always the dream, the vision, the hope, has been of becoming, or taking-over as, the government of a country. Always the dream, the vision, the hope has been of creating an Aryan-only society where we can restore pride in our race, pride in our culture, pride in our heritage. Many of us involved in such organizations, groups, movements and political Parties have dreamed also of adventure, of glory: of making our people, our nation, our homeland, strong again as a prelude to even more glorious things. Often, the glorious past of our nation, our people, has inspired us, providing us with the enthusiasm we needed in difficult times.

The hard reality is that we have achieved very little. Nowhere has any openly Aryan or racist movement or group come anywhere near to gaining widespread popular support. We have barely managed to keep our Aryan way of life, our Aryan values, alive. In most of our nations, our people are simply not interested in our message; and when some movement or political Party does manage to achieve some success, then one of three things always happens. (1) The movement or Party becomes divided through "personality", "leadership" or policy disputes; (2) the movement or Party gradually changes its policy and aims in the hope of gaining more support and in the hope of appearing less "extreme"; (3) the movement or Party is banned by the anti-Aryan government, with its leaders, supporters and members mostly calmly accepting this, or giving up altogether.

The reality is that a revolutionary movement or political Party requires a real leader: someone of the right character, someone who is an example, in public and private, of our Aryan values of honour, loyalty and selfless duty to the folk; someone who possesses extreme determination and genuine charisma. Someone who gains the respect, and the love, of ordinary people, and someone who inspires absolute, unflinching loyalty.

We do not have such a person; and we never have had such a person, such a leader, even though many of us, myself included, have yearned for such a leader to emerge. Until we have such a leader we cannot hope to achieve much success by ordinary political means; the best we can hope to do through politics is to keep the faith, gain a few recruits, be several thorns in the side of our enemy, and do our duty to our folk to the best of our ability.

For the truth is that it is such a leader who *is* a revolutionary movement or political Party: the movement or Party is merely an expression of the will, the Destiny, of that leader, with the members and supporters of that movement or Party identifying more with this leader than with its political principles. Indeed, the leader embodies those principles, with the movement or Party achieving success, and gaining members, because of the personality of the leader. And it is such a leader, and only such a leader, who has the skill, the will, the ability, the character, to win against all the odds.

Lacking such a leader, a legal political movement will take much longer to achieve victory, and it can only do this, given the conditions at present, if it is aided by a covert organization or organizations, and/or by individuals undertaking acts of leaderless resistance.

Due to our lack of success, things have become hard for our race, as our societies have become decadent crime-ridden hell-holes ruled over by corrupt and anti-Aryan politicians, with more and more of our once proud and honourable people addicted to drugs, or crime, or pursuing ignoble, selfish pleasure, or ignoble selfish material goals. We now face the prospect that, in many once Aryans nations, Aryans

themselves will be a minority in less than one hundred years time. The days of glory, of Empire, of greatness - of adventure, of gallant warriors, of true freedom - are now but a distant memory.

But until a leader arises to awaken our people, to lead them back along the path to honour, self-respect, strength and glory, we do have options other than politics, other than striving to keep the faith and gain a few recruits for a political movement or Party. We can change direction, and try either to create a revolution in an existing nation or State through covert means, through some kind of armed insurrection, or we can strive to create a new homeland for ourselves through beginning a new trek: through migrating to somewhere where we can begin to build new, and Aryan, communities.

A New Trek:

As I have tried to explain several times recently [see *Revolutionary Fantasies II*; and *Facing the Reality*] I do believe that the option of striving to create a revolution through covert action or armed insurrection in an existing nation or State is both practical and morally justified considering our present situation. However, it is not the only option available to us. One means of creating an Aryan homeland for ourselves is to found, to create, this homeland: to start from the very beginning, as our ancestors did. That is, to create a new nation.

This will take time: decades; perhaps even a century or more. But this is how all our existing nations came into being, and this is how all civilizations, all Empires, began: with a few scattered communities who shared a common heritage, common values, and who had a vision, a dream, an ethos, a myth, a Destiny, to bind them together.

We have two great, and immeasurable, advantages: we possess two things our ancestors lacked. These are a conscious and rational understanding of what we aim to do, and a conscious and rational understanding of our identity, our values: of those things which make us who we are; which distinguish us, as Aryans, and which give us our culture and identity. That is, we have a conscious Destiny and a rational way of life: a set of values, of ideals, to follow and uphold.

Our Destiny is to create a new culture, then a new civilization, and from that civilization a new Empire, all imbued with, all expressing, our Aryan ethos, our Aryan character. This Destiny is to bring order, honour, reason, and nobility to our people, and then to the world itself. But even this is only a beginning, for this civilization, this Empire, will enable us to take our people out into the stars: to create new colonies on other worlds, thus ensuring not only the survival of our race, of our civilizing values and ideals, but also enabling us to continue with our human evolution; to create a whole new race, a new, more evolved, type of human being.

Our way of life is the way of honour, of loyalty, of duty to the folk; of reason, of using our will to change ourselves for the better. Our values are the higher ethical values of personal honour, of folk idealism, where we do what we do because it is honourable, and because it is our duty to our people, to Nature, to the cosmos itself, and not because we expect some personal reward or because we believe in some personal "after-life".

A New Beginning:

Of course, before we can lay the foundations for a new culture, we need to make the decision to find others as we need to decide on a place or places to go. And then we must make the effort, the sacrifice, to begin the trek, to begin the new adventure which awaits.

It will not be easy, and there are bound to be problems, difficulties, and disappointments just as there will be great challenges to overcome. But these breed character, and bring forth the best of men, and the best in both men and women. Our race excels when faced with such problems: when forced to overcome such problems, or die, and in this very difficulty lies our hope of success.

We ourselves who begin the trek, who undertake to construct the first communities for the new Aryan culture, will probably not live to see the birth of the new nation. That honour will belong to our children, or to their children, or perhaps to the generation after that. But we will be remembered, and perhaps our lives, our deeds, our sacrifices, celebrated in songs and epics, just as the Greeks celebrated the heroes of Troy and those who founded their own communities, just as the Romans remembered Aeneas, adventurers such as Tarquinius Priscus, and the patricians, and just as Aryan Americans remembered and remember those who sailed forth in the Mayflower to begin a new way of life.

We are the heirs, the descendants, of Odysseus, of Aeneas; the blood, the spirit, of the Trojan warriors, the Roman legions, of the people who founded the greatest Empire the world has ever known, flows in us.

We are the heirs, the descendants, of the warriors of the SS who could and who did fight to the last man rather than surrender and admit defeat.

We have a great and glorious past to inspire us, to motivate us to do deeds our ancestors would admire and be proud of. Who are we to say "it is impossible; it cannot be done"? Are we to reject our birthright, the gift of our ancestors? Are we lesser men than they?

The greatest adventure to ever beckon our race lies before us, and we are fortunate to live when we do, for it falls to us, and us alone, to begin this great and glorious adventure.



Revolution: Our Moral Duty

By David Myatt

Are you still advocating the overthrow of existing governments in the West?

Yes. For all these societies are tyrannical, having taken away our natural right of personal honour and having enslaved us through such things as their laws, their bullying Police forces and their invidious taxes.

It is our moral duty to rebel against a government which has taken away our fundamental right of honour, for it is honour and honour alone which creates a truly free and noble society.

We can and should rebel in each and every way we can, from armed insurrection, to political and social subversion, to withholding our taxes to fighting a covert war to undermine and destroy the infrastructure of society, to creating our own communities governed according to our own laws and customs.

Sure, many people in Western societies have a comfortable life-style. But is that what life is about? We, as individuals, as a community, as a folk - we humans as a species - can be so much more; we can achieve so much more. We in the West have settled for so little: a house, a car; the latest bit of technology; some personal happiness, perhaps. We have lost sight of the purpose of our lives, which is to contribute in some way toward evolution: to be more than we are; to achieve something; to help our folk, our species, to evolve.

The truth is that we have forgotten, or never known, that we are not isolated individuals, but rather a nexus, a connexion - a nexion - between the past of our folk and its future; that we are our folk - and thus Nature, and the Cosmos - made manifest. Our purpose is not to attain some sort of happiness, or to indulge ourselves, but rather to strive in an honourable way for excellence for ourselves and our folk, thus making a positive contribution to life, to our folk, to Nature and the Cosmos itself. We should be striving to explore the Cosmos; to colonize new worlds; we should be living in an honourable, rational, way and developing our faculties still further. Instead, we wallow in hedonism; in materialism; in our selfish, primitive desires.

The societies of the West are really only part of the global New World Order which is an oligarchy dedicated to keeping us tame, like domesticated animals who do what they are bidden and who have to toil and if necessary die for their masters. While they live, the citizens of this New World Order (NWO) are provided with food, and kept busy and distracted, and even allowed to satiate themselves once in a while. One of the main reasons the NWO fears such things as genuine Islam is that the true perspective of Islam is Jannah (Paradise), and devout Muslims are prepared, through Jihad, to die to attain Paradise. Thus, they value Jannah more than they value the hedonistic, material rewards of this life which is why the NWO is trying so hard to corrupt Islam, to corrupt Muslims through offering them the delights of materialism so evident in the trashy mass "culture" of Amerika.

It is a similar story with National-Socialism, and Folk Culture: they are moral, honourable, numinous alternatives to the barren, animalistic, way of life which dominates our societies, and thus are they feared and smeared by the cabal which runs the NWO.

The NWO is truly evil in its manipulation of people, in its hubris, in its disregard for everything that is noble, in its terror, its repression, its social engineering. So evil, so inhuman, that it is our moral duty to undermine and destroy it and replace it with something noble, something human. Our humanity begins with honour and reason.

I say again: the NWO is so evil, so inhuman, that it is our moral duty to undermine and destroy it and replace it with something noble, something human.

Does this mean war, and won't this war be costly in terms of human life, and won't it cause suffering to many people?

It does mean war against this NWO and its supporters: and this war is political, social, religious and covert. The only restriction is that we must act honourably. In practical terms - of, for instance, covert action, of insurrection - this means targeting the infrastructure of the societies of the NWO, and avoiding civilian casualties. It means a formal declaration of war, and revolutionary cadres motivated by honourable ideals, by a desire for freedom, for honour, for a new society based a numinous way of life such as that of Folk Culture and National-Socialism. The key here is numinous: imbued with a spiritual, a sacred, purpose, with a perspective beyond that of our own lives. The numinous perspective of Folk Culture - of National-Socialism - is the nexus: of ourselves as part of, and subject to Nature, and the laws of the Cosmos beyond; of ourselves as part of the process of evolution, human, natural, and cosmic. One

goal of the NWO is to reduce everything to material needs and material concerns, and this attempt to destroy the numinous is hubris: the insolence of the tyrant.

In every war there are deaths, and suffering. But these can and should be limited, and they can and will be by us being honourable. Yet what suffering and deaths will be caused by this war of ours, while regrettable, are the price which must now be paid to ensure a future of freedom and honour. If we do not fight, then we will deserve our slavery, the destruction of our humanity, and the inevitable return to barbarism which will follow. If we do not fight, now, then our species will not have a civilized future, and our human Destiny - of life, of adventure, of evolution among the stars of the Cosmos - will never be fulfilled.

In this war, each person must fight in whatever way they can, utilizing their talents to the best of their ability. The NWO must be attacked on all fronts: directly, through covert action and insurrection; politically, through political organizations; socially, through educational groups, personal examples and the creation of new rural communities; religiously, through upholding and propagating a new, numinous, way of life such as Folk Culture and National-Socialism; and ideologically, through spreading the truth about the atrocities, the manipulation, the lies of the NWO.

One important thing we can do, now, is to strive to create a new way of life, new communities firmly based upon the numinous Way of Folk Culture. This will enable us to live as we should live just as it will provide practical examples of a civilized, honourable, way of life, in complete contrast to all currently existing Western societies.

Is there a difference between your Folk Culture and National Socialism?

It depends on what you mean by National Socialism, of course. My definition, and understanding, of National-Socialism differs from that of many people. I understand it to be the way of honour, loyalty and duty to the folk: the way of Blood and Soil, and Exploration and Excellence. In some ways, my National-Socialist writings have created a revisionist version of National-Socialism: seeing National-Socialist Germany, for instance, as but a beginning, a prelude. As I wrote some time ago, only now, given our insight, the wisdom achieved during and after the First Zionist War, can a true National-Socialist society be created.

But even in the context of this understanding - even in the context of my own esoteric Hitlerism, explicated for instance in writings such as *The Religion of National-Socialism* and essays such as *Why National-Socialism is Not Racist* and *The Reichsfolk Declaration* - there are a great many differences between Folk Culture and National-Socialism.

The chief differences concern the nature of government, the type of society, and the concepts of law and punishment. National-Socialism seeks to create a strong national or ethnic State, whereas Folk Culture is opposed to centralized power, believing that once a community is beyond a certain size, tyranny, and loss of personal freedom, are inevitable.

Folk Culture, in contrast to National-Socialism, is opposed not only to the punitive concept of punishment that has existed for millennia, but also to Prisons, believing that any confinement of a person, by force, is inhuman and dishonourable. For Folk Culture, the law of personal honour is paramount, just as it upholds the civilized idea of exile. Folk Culture, for instance, would refuse to intern anyone, whatever the circumstances, just as it is against capital punishment.

Folk Culture, in contrast to National-Socialism, does not accept the necessity of modern warfare, believing such warfare to be uncivilized. Instead, it prefers personal combat: an honourable, personal and warrior defence of one's community. The small size of a Folk Culture society - and its rural nature - would make such modern warfare impossible and unnecessary.

Folk Culture, in contrast to National-Socialism, believes the urban way of life to be fundamentally wrong, and instead champions a return to a human, rural, way of life. The way of Folk Culture is to create small, rural folk communities.

How, then, would you describe yourself - National Socialist, or upholder of Folk Culture?

I am committed to Folk Culture, and National-Socialism, for I know what National-Socialism can do and achieve for our folk and how it is and can be a powerful weapon in our war against the New World Order which is why I am still supporting the Reichsfolk organization. In fact, National-Socialism is one of the most powerful weapons we have at the moment.

Our primary concern now and in the immediate future is to regain our freedom: our right to live among our own kind according to own laws and customs. We as a distinct people, a distinct folk, need and must have a homeland of our own, where our people can be free and where our Aryan culture and way of life

can flourish. In particular, this homeland needs to be governed according to our own, unique, laws based as these are upon the principle of personal honour.

This homeland can be created in many ways. National-Socialism primarily means political and revolutionary action through a political organization and/or covert groups: and what is important here is revolution, and covert action, and not politics in the conventional sense. Folk Culture means social and religious change: getting individuals to accept a new way of life, a new morality. These two forms of change are not antagonistic to each other at this moment in time. In addition, organizations such as Reichsfolk are striving to introduce National-Socialism in a social and religious way, thus complimenting Folk Culture.

Thus, while Folk Culture and National-Socialism may seem to differ ideologically over such things as The State, and Prisons, and individual freedom and rights, they are both trying to help our race survive and prosper in a hostile world, just as they both can enable other peoples, other races, other cultures, to re-discover their identity and liberate themselves from the dishonourable and culture-destroying ideas underlying the NWO.

However, I personally believe that only Folk Culture - with its Cosmic Ethics - fully expresses what is needed to create a truly civilized society where we can live in harmony with Nature and other human beings, with such a society being the new beginning we need to continue our conscious human evolution. In addition, only Folk Culture - with its concept of the Cosmos in evolution, the Cosmic Being - fully captures, and can manifest, that numinosity which is essential to our humanity and which the modern world has lost and seems intent on destroying.

Thus, I consider National-Socialism, as currently understood through such things as my own National-Socialist writings, as a necessary stage along the path in the re-making of the world in a civilized, honourable, way: one means whereby genuine Folk communities, based on the ideals of Folk Culture, can be created and the next stage of our evolution begun. Were we not faced with the dire situation that exists today - in respect of the evil that is the NWO - then it would be simply a question of upholding Folk Culture and slowly building, over decades and centuries, the free homelands we need. But it is necessary for us to fight the evil of the NWO in every way we can, and in this war National-Socialism is essential, just as the Jihad of authentic Islam is essential.

I see National-Socialism continuing to evolve until it becomes Folk Culture: that is, Folk Culture is what National-Socialism will become, some time in the future. Or, expressed another way, Folk Culture is today the esoteric aspect of National-Socialism: its essence, its foundation. It is important, however, to understand that Folk Culture exists independently of National-Socialism, although National-Socialism depends on it, National-Socialism being just one of the many possible expressions of the numinosity - the ethos - that Folk Culture manifests. To repeat myself: only Folk Culture expresses this numinosity - and our civilized nature - in a complete way, untainted by causal compromises, but only National-Socialism can mobilize people in the large, effective, political and revolutionary way necessary to create a new nation, a new homeland, and it will be from such a nation, such a new homeland, that folk communities, based upon Folk Culture, will arise, sometime in the future. Given the situation that now exists in the world, National-Socialism is an essential and necessary beginning: the first step toward the next stage of our human evolution. But it must be stressed that the new society which National-Socialism creates must be based upon the law of personal honour.

You said National-Socialism is essential. Does this mean you support National-Socialism?

Yes. To make things clear: National-Socialism is essential both in the creation of the revolution and in the breakdown of The System which are necessary. There must be revolutionary and covert groups inspired by National-Socialism which are dedicated to fighting The System, the NWO. Folk Culture alone cannot achieve what is now necessary, which is the destruction of the NWO and its lackey governments, and the creation, from that destruction, of new societies based on the folkish way of life which make honour the basis of the law for those societies.

There can be no such new creation - no new honourable societies - without the breakdown, the destruction of the old tyrannical societies that form part of the NWO. Every NWO government - every ZOG - must be targeted, undermined by every means, broken down and destroyed. The time for playing electoral games by the rules of our enemies is long gone.

I should also add - to make things even clearer, at least to those who understand - that I am also supporting those Muslims who undertake Jihad against the New World Order, because, as I said, this Jihad is also essential in our war against the New World Order.

The great beauty of National-Socialism is that it showed what it is possible for a modern type of nation: it showed how people can be organized and motivated in a positive, idealistic, noble, way. Every German I have spoken to who lived through the Third Reich speaks of the great joy that was evident; the sense of hope; the feeling of belonging; of real community. There was a genuine love of, and trust in, Adolf Hitler. Given that we have large nations, the best, immediate, solution for such nations is National-Socialism. I have produced a Constitution for such a modern nation, such a new Reich, based upon the law of honour.

What do you think of organizations like the British National Party?

Not a lot. They are pedaling archaic policies and outmoded ideas just as they do not uphold honour. Nationalism is of the past: what is important is our Aryan culture, our Aryan values. They do not understand this and seem to have no idea what our Aryan values are, for if they did, they would not, for example, say the dishonourable things they do about Islam and Muslims.

What is needed, in respect of our Aryan folk, is an Aryan way of life, a free Aryan homeland: the law of personal honour, a Destiny created by a numinous perspective. The ethics of such "nationalist" organizations are the inhuman ethics of The State, just as there is nothing, absolutely nothing, numinous in the policies and goals of such organizations: there is no higher, rational, cosmic, perspective, no inspiring numinosity, just worn-out promises about "a better life" and tales of past glories, which actually were more often than not dishonourable imperialism for the sake of capitalism. Such mundane policies and goals are, in their own way, just as insolent and barbaric as the policies and goals of the NWO.

Such political groups are firmly stuck in the past, whereas Folk Culture and National-Socialism are of the future: an expression of what is needed to create civilized, human, numinous societies where honour is the criteria for personal behaviour and social conduct.

Such groups as the BNP will achieve little of real value because they are trying to work within the system itself: a system whose rulers can and will change to rules to suit them and ensure they stay in power. As I have said and written many, many times in the past fifteen years or so, our people are now so mentally conditioned, so lost to their own Aryan values and Aryan way of life, that only a revolution, only the destruction of the infrastructure of our societies, can awaken them. This infrastructure is what is keeping our people tame and enslaved.

This destruction is absolutely necessary, now, for without it, our people will not have a future: the abyss of ethnic destruction is not that far away. The NWO will continue to allow such groups as the BNP to exist, for they are a useful safety valve, and the cabal knows how to manipulate people through the Media and how to tempt them with materialism. What the NWO fears most is a genuine revolutionary movement, dedicated to revolution, whose members are motivated by honourable idealism and who are striving for a numinous alternative. This is why the NWO fears both Islam (of the Jihadi movements) and genuine National-Socialism (as explicated in my National-Socialist writings) and why it has and is conducting a world-wide campaign against these two movements, outlawing them, and imprisoning their followers. I repeat: the truth is that both genuine National-Socialism, and the authentic Islam that demands Jihad and sees the NWO as its enemy, are of vital importance in the struggle, the war, against the NWO, and any organization, political or otherwise, to be effective must understand this truth *and act upon it*. Such an organization must understand its own struggle in global terms, in terms of opposition to the NWO, and accordingly seek to find allies among the enemies of the NWO, such as Muslims. But groups such as the BNP cannot do this - they cannot make allies of Muslims who believe in and desire Jihad against the NWO - because the BNP have no honour, no understanding of their own Aryan values and ethics.

In this matter, I can do no better than quote what I wrote in a letter to an imprisoned Comrade:

"As I have endeavoured to explain several times, how we as National-Socialists and Aryans relate to people of other races and other religions is determined by our own National-Socialist, Aryan ethics. Our ethics are based upon personal honour, and honour demands of us that we only ever judge a person on the basis of personal knowledge of them: and moreover, with this personal knowledge of a person extending over a period of time. If we have no personal knowledge of a person, or have only met a person once or a few times briefly, then we cannot in all honour make any judgement about them. The race, the religion, and of course the political views of the person are totally irrelevant. Honour demands that we treat people, regardless of their race, their culture, their religion, their "political views" with fairness

and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in particular by how they act toward us... It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of "National Socialism" with its hate-filled, irrational, Hollywood "nazis".

Maybe organizations like the BNP can re-discover these values and ethics, as maybe they can take a genuine revolutionary stand against ZOG and offer a genuine, numinous, alternative: a new way of life. But I doubt it, for if they did, they would be National-Socialists in all but name. Winning some Council seats - or even winning dozens of Parliamentary seats - will not bring our lackey government down or change the fate which awaits our people. Only force - backed by a numinous idea, a Destiny - will do this: this means civil war; armed insurrection; a real revolution; the destruction by covert means of the infrastructure itself.

On a more prosaic note, you mentioned taxation. What do you mean?

It continues to make me wonder why people in our societies pay the taxes they do. For instance, I myself do hard, outdoor work, and all the taxes I pay mean that I work a day for nothing: the money I have earned for that day goes straight to the government to help finance their political and social schemes, and their support for the New World Order, not to mention the opulent lifestyle of politicians and their flunkies. Our modern societies - our tyrannical governments - depend upon national taxes which they demand from people, and which they can and will use the full force of the law to collect. If sufficient people refused to pay such taxes, then the whole rotten dishonourable system would collapse. But, of course, the collection system is now mostly automated, which makes non-payment, by ordinary working people, almost impossible. Once again, one of our more peaceful means of rebellion has been taken away from us by our tyrannical masters, and this just confirms the need for us to use more effective tactics, such as political and social revolution.

Were you trying to encourage and alliance between Muslims and National-Socialists?

I am and have been seeking to encourage an alliance between National-Socialists and those Muslims who see the New World Order as an enemy and who therefore support people such as Sheikh Usama bin Laden. As the Sheikh said:

"We tell the Americans as a people, and we tell the mothers of soldiers - and American mothers in general - if they value their lives and those of their children, find a nationalistic government that will look after *their* interests, and not the interests of the Jews."

What applies to Amerika, applies to European countries, as well. We have a common enemy: world Zionism, with its messianic dream of a Greater Israel. The New World Order, led by Amerika, is really the first stage of the Zionist plan.

I see Islam, National-Socialism, and Folk Culture, as honourable, numinous alternatives to the NWO. They all have their part to play in undermining, destroying, and replacing the New World Order.

What is the basis of such alliance? For surely National Socialists are racists?

The basis for such an alliance can only be the true, honourable, ethics of National-Socialism, which I expounded in my National-Socialist writings. I mentioned this above, in relation to a question about the BNP. Genuine National-Socialism is not racist.

For such an alliance, there must be mutual understanding, and respect. Most so-called National Socialist organizations are living in the past, and have failed to understand the essence of National-Socialism, just as most of the members of such organizations do not live by a Code of Honour. Such people should read my *Complete Guide to the Aryan Way of Life*.

Muslims, also, must understand the truth about National-Socialism: a truth suppressed for over sixty years by Zionist propaganda. I have striven to express the truth about National-Socialism in my writings.

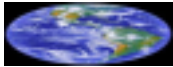
Did you, or do you, see any conflict between Islam and supporting an alliance between National Socialists?

No. I have a vision of the world in the not too distant future where there has been a nationalist or National-Socialist revolution in Amerika or a European country, and the emergence of a new Khilafah in a Muslim country. These two systems can and should co-operate together for their mutual advantage. In fact, one way of undermining the NWO, and thus the Zionist entity that occupies Palestine, is for there to be such a revolution in Amerika. Thus, to encourage such a revolution might be a good thing for Muslims to do.

In a recent statement, Sheikh Usama bin Laden has stated that it is permissible for Muslims to join forces with, to fight the New World Order, those threatened by that New World Order, and the Sheikh gave this example: "the fighting, which is being waged and which will be waged in the days to come, is similar to the fighting of Muslims against the Byzantine [Empire] in the past. And our convergence of interests, now, is not detrimental. Then, the interests of the Muslims fighting against the Byzantine [Empire] converged with the interests of the Persians, and this was not detrimental to the companions of the Prophet."

The reality of the present is that National-Socialists seem to be doing very little to undermine and destroy the NWO, while devout Muslims, such as those belonging to or supporting such groups as The Base of Jihad, are actively waging a war against it. If National-Socialists are committed, they should be inciting and inspiring revolution in their own lands, and doing practical things to undermine and destroy their ZOG.

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Revolution and the Fight for Freedom

By David Myatt

Our Fight for Freedom

This society we live in is not an Aryan society, as the Government which rules over us is not an Aryan government. Our freedom to live as Aryans, according to our own Aryan values and customs, and according to our own Aryan laws, has been taken away from us.

This anti-Aryan society we live in has - due to the political laws and social schemes of successive anti-Aryan governments - undermined and suppressed our Aryan identity and our Aryan culture.

The "politically correct", multi-racial laws of this society represent everything that we Aryans loathe and detest and find tyrannical. The laws of this society have taken away our honour, as they do not allow us to do our noble duty to our folk. We are not allowed in this society to express our Aryan identity, to live in an Aryan way, or to think, act and feel in an Aryan way. Our ancient rights, our very freedom, has been taken away.

It is a fundamental principle of our Aryan culture that we must live among our own kind. It is simply wrong for us to live among peoples of different cultures, different races, for such multi-racial living destroys our culture, our identity just as it takes away our freedom and our very honour. A multi-racial society does not allow us to live as we must live to be strong and healthy and fulfil our Destiny. To live as we should live means Blood and Soil: a homeland of our own; a free nation for our people, governed according to our own Aryan laws, based as these Aryan laws are upon honour, upon duty to the folk.

It is our right to have a homeland of our own, a nation of our own, where we can live in freedom according to our own laws and where our own culture can flourish: where we can live as Aryans, and where we can achieve our Destiny. It is our right to be free.

Our government has taken away this right of ours, as it is determined to destroy our culture, our identity. Nature has made us into a separate race, with a special, a unique, identity and culture, and with a special Destiny. It is our natural right, our duty, given to us by Nature, to seek a homeland, a nation, for ourselves, for only by living in our own homeland, our own nation, can we flourish and prosper, and live as Nature intends us to live.

It is against the will of Nature, against our natural rights, for this Government - for any government - to deny us the freedom to live among our own kind according to our own natural, Aryan, laws.

We must know, understand and act upon the truth that we are fighting for our freedom to live as Aryans: we are fighting for an Aryan society, for an Aryan homeland, an Aryan nation, whose laws are Aryan laws. We must know, understand and cherish our Aryan identity, and be proud to be Aryan. We are not dreaming about some so-called idyllic nationalist past, as we do not want to try and revive our past, however glorious it might have been.

Instead, we dream of the future: of the homeland, the nation, we can create and which we, and our descendants - living as free, proud, Aryan men and women - can make glorious.

And if we do not take part in this struggle for freedom, this struggle to create an Aryan homeland, an Aryan nation, then our race, our people, our culture, our way of life, will die out. The society we now live in is a multi-racial society, with the Government determined to keep it that way through their anti-Aryan tyranny.

The Government will not allow, and does not tolerate, any opposition to the multi-racial society they have helped to create and which they wish to maintain at all costs. But we know that multi-racialism is the racial genocide of the Aryan race.

The stark truth is that in this country of England - as in every other country in the world - we Aryans will be in a minority in less than seventy years. To ensure our freedom, to give our race, our culture, a future, we must struggle to create a homeland, a nation, for ourselves.

We must rouse our people, awaken them to the danger, as we must make them aware of their Aryan heritage, their Aryan identity, their Aryan way of life.

Our situation is now so dire, so critical, that we must use whatever means we can to win back our freedom and to create a homeland, a nation, for ourselves and our people. We can fight for our freedom by supporting or belonging to some Aryan political organization or movement. We can fight for our

freedom through covert action: through active rebellion and insurrection, either alone, or in some group. We can fight for our freedom by seeking to convert our people to our noble Cause on an individual basis. We can fight for our freedom by creating new communities from which a new and free nation can grow. Each of us must choose which way to fight for freedom: for, given our circumstances, each and every way of fighting, of achieving our aim of a homeland where we can live in freedom among our own kind according to our own laws and customs, is both necessary and morally right.

The Aryan Way of Life and Aryan Laws

The basis of the Aryan way of life are the Aryan values of personal honour, of loyalty, and of duty to the folk. These values can create - and have created in the past - an Aryan society where people live in true freedom.

These values were the basis for the Aryan folk-communities of Ancient Greece and Rome; for the Aryan folk-communities that created the Roman Empire; and for the folk-communities of our own immediate ancestors in Viking Scandinavia, Iceland, Denmark, in Germania, in Anglo-Saxon England, and in ancient Wales.

These values were and are the basis for our own Aryan system of law: a system of law systematically destroyed by our modern multi-racial, anti-Aryan, governments.

The first, and fundamental, principle of Aryan law is that there are only honourable and dishonourable deeds, with dishonourable deeds being the concern of Aryan laws. That is, there is no concept of "crime" as "crime" is now understood in modern societies. Aryans laws thus define what is dis-honourable.

The second principle of Aryan law is that the penalties for committing dishonourable deeds are always compensatory, and never punitive, and involve only: (1) exile of those found guilty of dishonourable conduct; (2) compensation by the guilty person, in goods, or money, of the victim of the dishonourable deed, or of the family/relatives of the victim.

These, and the other seven principles of Aryan law, create a truly free society. Such a society is a society of strong men and women: a society of noble warriors who uphold honour, who are loyal, who do their honourable duty.

Such a warrior society is in contrast to the tyrannical society we are forced to live in and which has outlawed our warrior way of life. For example, this tyrannical society has made it a crime, punishable by dishonourable, ignoble, imprisonment, for us to carry a weapon to defend ourselves and our honour. This tyrannical, ignoble, society has made it a crime, punishable by dishonourable, ignoble, imprisonment for us to belong to or seek to belong to a para-military organization. This tyrannical, ignoble, society has also made it a crime, punishable by dishonourable, ignoble, imprisonment for us to speak our minds, openly and honestly about the destruction of our culture, our way of life, our very nation and race.

Any person who thinks like a warrior, who has the instincts, the soul, the nature, the character, of a warrior - of an Aryan - knows this society for the ignoble tyranny it is and is in rebellion against such tyranny.

It is our duty, as Aryans in rebellion against our tyrannical governments, to overthrow those governments by revolution, and create, through such a struggle, such a revolution, the homeland we need and which is our right.

No government is simply going to give us the independent homeland, the territory, we need; therefore we must create it ourselves using whatever means are necessary and practical.

The very future of our people, our race, depends on us creating such a homeland where we can live in freedom among fellow Aryans (and only fellow Aryans) according to our own Aryan laws and customs.

David Myatt

Yule 111yf



One Connexion

A Short Story
by
D. W. Myatt

Note by Julie R. Wright, July 2003 AD

This story is all that remains of Myatt's unpublished novel *Gilbert's Patch*. Unsatisfied with that novel, and especially with what he called its "unnecessary dialogue and long-winded tales of rural toil and *angst*" he decided to recently radically revise it and distill it into its current form. Myatt has also, more recently (October 2003 AD) changed the ending.

One Connexion

Of all the places Alun ever envisaged living, Sheffield was not one of them. The houses, the roads, the seemingly always present traffic and people were like another world. His adult years had been spent mostly outdoors, in rural English counties and for the past five of those years he had laboured on a farm. Now, every morning when he awoke, at five o'clock or earlier, he yearned for the quiet fields of that farm: Gilbert's Patch, The Croft, Swancase, Cherry Orchard... The field names were old, as he felt himself to be, although he was only fifty-three. Not that many people guessed, for he looked several years younger, his slim frame sinewed from toil and his still outdoor coloured face sometimes betraying a boyish, and sometimes a roguish, charm.

The view from his room was reasonably pleasing for Sheffield, or any such city or town, for the large, old, house stood higher than the newer houses below, and many trees, mostly less than fifty years of age and often Silver Birch, added a little touch of natural green beauty. Today, and for a change this cloudy and rainfall Summer, the sky above the houses was blue, covered in only a few places with small, tufted, cumulus clouds. This pleased him, for a while. But even after three months residence, he did not feel at ease among the streets or in the shops as he did indeed look somewhat out of place in such urban surroundings with his rather unkempt ginger beard, his tweed cap, oilskin jacket, moleskin trousers and heavy working boots. He tried to pretend to himself that he really did not care what people thought about him, as he pretended not the notice when people stared at him, but it did not work.

He had only intended to stay a few days at this house of his friend, following the failure of his marriage, the loss of his job and three weeks living in a tent while the causal work of hedge laying on another farm lasted. But the seldom quiet house and its many people - friend, friend's wife, young child, two lodgers and the visits of others every afternoon and evening - had strangely pleased him, and the three days became a week, a month. Two months, then three. He soon discovered the reason why, for at the end of his second week he had said his farewells, and wandered off with his heavy rucksack to journey back to his beloved Shropshire, intent on seeking work. Three days later he was back in Sheffield. But it was not his failure to find work which drew him back; nor even living in a tent; not even the rainy, cold weather. Rather, it was a woman.

His return that day had been strange, for he had spent the morning sitting in the rain, resting his back against the broad trunk of a centuries old oak tree that grew on the edge of a field in the quiet hills of South Shropshire where he had lived for many a year. He loved these hills in a wordless way that he long

ago had decided not to dwell upon. For it was not that they were high, like those of Cumbria, or that they were isolated and high, like those of distant Scotland. It was not even that he had been born near them, having only moved to live and work among them at the age of twenty-eight. He just felt, and had always felt, somehow at home among them, as if these hills, these valleys and Cwms, lived and he was part of their living.

The hours of that particular day came and went, and still he did not move even though the rain began to leak through parts of his worn, old waterproof clothing and had for some time trickled down from his rain soaked hat to dampen his collar and neck. In the beginning of his sitting he knew he felt alone as he knew that part of him feared the prospect of remaining alone, bereft of a wife, a family, a home. But he did not then really know why, after hours, he suddenly with a fierce, almost demonic energy, jumped up, gathered up his rucksack and ran, stupidly, dangerously, down from the steep muddied hill to quickly walk along the narrow puddled hedge-enclosed lane toward the road that carried traffic from the one nearby hamlet to the small village beyond. There was no bus from that road to convey him to the nearest town, seven miles distant, and in the pouring rain he trudged, often ankle deep in mud, through fields until, many miles later, he arrived at the small village of clustered stone cottages where he knew a bus was due. He was early, two hours early, and spent a cold, hungry, time waiting, sitting on an old plastic bag beside a hedge. Such was the weather, and the quiet smallness of the place, that no one, and no vehicles, passed by. He was not certain why he waited: all he knew was that he felt compelled to return, and it was only when he arrived back in Sheffield, two buses, three train journeys and well over half a day later, and saw her as she smiling opened the door, that he knew. He had fallen in love with his friend's wife.

Mojca - well over fifteen years younger than he - had once been strange to him; almost quixotic. A mass of black curly hair framed a slim oval face whose dark eyebrows seemed to suit the only slightly lighter eyes. The straight nose, the lips exquisitely curved, the intensity of those eyes, her fulsome breasts and curvaceous body had all combined to affect him in a way he was unprepared for. She had seemed to belong to another world, with her almost eccentric but always stylish, even glamorous, manner of dress; her foreign accent; her artistic endeavours and exhibitions.

But in the days following his return they spent more and more time together, talking of their lives, their hopes, their sadness. And that fateful day when, seated at the table in the large Kitchen, stylishly furnished by her as were all the rooms, she had smiled at him so kindly that he reached across the table to hold her hand. She did not withdraw, and it was if in that moment all the sadness of his strange, sometimes complex life, drained away from him. For he blamed himself for the failure of his own marriage, as he blamed himself for many other things, knowing as he did the suffering, the deaths, that many events of his past - that he himself - had caused. For years he had struggled to change himself. It was not that he wanted to forget the deeds of his past; rather, he often strived to remember them, knowing that through such remembering he would value what was important about life rather as, when working hard on the farm he treasured the free time - breaks, lunch, a restful moment in some field beneath the sky - he more intensely felt the beauty of Nature, the rural landscape he was part of by being there, doing the demanding outdoor work he did.

That evening, as they often had on previous days, they sat talking again after her husband had escaped to his attic study and all her routine chores - cooking, cleaning, child bathed and asleep - had been done. But it was not long before Alun's hope led him to stand beside her, hold her hand and raise her gently to her feet. He embraced her then, and they clung to each other for what seemed a long while, although it was only a few minutes of earthly time. The next day he did the same and they stood, face to face, their noses almost touching, tasting each other's breath for several moments until he kissed her. It was a gentle kiss, and she held onto him for several moments before moving away. The next day they embraced, eagerly, and kissed like lovers. Once, twice, in the following days, he touched her breasts, and she pressed her body into his and held him tightly.

The day of her husband's departure arrived, due as her husband was to return to work abroad. Her husband said nothing, as Alun said nothing, but both knew how events were unfolding. And that night, the meal over, the now equally shared household chores done, her child asleep, Alun and Mojca became

lovers.

But this all seemed so distant, now. For six weeks he been alone in the house while his new lover, her husband and their child, had been away in the land of her birth. She had written once, and once only, writing a few words of love which kept him happy, even joyous in his loneliness. But then the strained, short, telephone calls she made; a stark, obvious, change of attitude, and no explanation. "I am too busy to write," she had said.

So he was left to wonder until he felt he knew. This deeply saddened him, leaving him with the feeling of the humiliation of rejection, for to his new lover he had given everything he possessed: his trust; his hopes; his dreams; the secrets of his past. And she in those passionate months of sharing had pledged her love. So they had talked - hour upon passing hour in that peaceful, warm, relaxing after midnight time when, satiated, they lay together in the subdued light in her room - of a life together, of children.

But now: now in his sadness he would spend an evening sitting in the small but greenful garden, consuming glass after glass of port, as he spent days traveling, often long distances, in search of work. Any work just to fill the hours, to give some purpose, some semblance of meaning, some role, some self-respect, some money to renew his rapidly dwindling savings. And when away he would seek out the nearest Pub and drink pint after pint of beer until both his feelings and his thoughts were still.

Thus he waited as June turned to July for the return of she whom he still hoped was his lover.

He had met her once, twice, in the years previous to the failure of his own marriage. But his visits to his friend had been brief, of hours only, and he occupied with himself. He had thought her beautiful even then, if odd, but she was in those times only a glimpse of some painting encountered briefly on a humid Summer's day when as a young gawkish man thwarted again in love, he had wondered into some unremembered Gallery on his travels and spent an hour idly viewing mostly unimpressive works of Art until that one painting, that one woman's face, held him still, unmoving, unthinking, until his body remembered to breathe again.

"You are the most unusual man I have ever met," she told him, several times, in the first weeks of their love, and he assumed it was a compliment, given her journeys, her artistic friends, her work, her passionate nature.

The hours of his waiting on that last day of his wait were long, stretched by his dread, and he was more unstill than he ever could remember: waiting, listening to music, in the room where she produced her works of art and where they had shared many passionate nights; waiting in the garden, sitting, walking, even lying on the damp grass. Twice he walked fastly and for a long time around the streets near the house, as he sat for hours watching television. He did not care what he watched, only that something, some sounds, some sights, filled his hours. And then, in the late dark of that cool Summer evening, she was there, nervously smiling at him, and drawing away when he rushed to embrace her. He knew then there was no need for words, but she, later, spoke to him nevertheless as her husband, her child, slumbered, replete with her love. "I am sorry..."

For hours afterwards as she herself peacefully slept, he sat outside in the garden. There was no turmoil in him; no anger, and he sat as some injured animal might sit, without thought, waiting for death.

Alun stayed in the house, despite his best intentions. He wanted to leave; to be free; and he desired to stay, to be close to her, hoping that he might somehow persuade her to love him again. Sometimes, she would smile at him as her eyes seemed to betray the care of love; and sometimes - often - she would look at him as a stranger might. He spent his days wandering the streets, sitting in the garden, traveling, occasionally looking for work, while she busied herself with her family, her friends and her artistic endeavours. He had no plan of travel in that first difficult week, only to go somewhere, anywhere. It was not

that he wished to think, but rather have something to do, some goal, however trivial. Three times he went by train to Windermere to spend a day on ferries as they sailed the Lake, and twice to Whitby where he would sit for an hour or so on a bench overlooking the sea, watching clouds, the distant horizon, or whatever moved around him.

Several times in her house, when his feelings burst forth from him as rain from a thunderful storm-cloud, he moved toward her to hold her in his arms, and only once did she move away. For a few brief moments there was the tightness of a lover's embrace until she severed their closeness. Twice during the days of that first week she explained in detail the reasons for her choice, and twice he sat, quite still, as her words destroyed his hope. He slept for only a few hours each night, and each day his physical tiredness grew. Sleep came only after beer, wine or Port.

But slowly, as the Sun rising on a cool and cloudless Spring day, he began to regain the warmth of strength, and so he would sit in his stuffy room as the humid weather of that late July continued, writings his lists: of what he would do; what he would take; where he might go.

He thought of many places, remembering the years of his wandering youth, as he unpacked and repacked his tent. But it was not the solitary life of a wandering tramp that he desired - perhaps recapturing a part of his past - but rather human company and companionship. So it was that he decided to return to Shropshire to seek work and a room in some Pub, keeping and taking only that which he could carry.

It was a strange farewell, from his friend, who knew the reason why; from Mojca who for some minutes seemed unconcerned until a brief sadness became conveyed by her eyes. But she controlled it, and affably bade him farewell, as a friend might.

The humid heat of late July had given way to a rainy, cool August and as he sat in the train that conveyed him he felt a desire to return. Twice he collected his rucksack and went to stand by the door as the train arrived at some Station, and twice he returned to his seat, and by the time of his arrival in Shrewsbury his head ached painfully. It did not take him long to find a suitable oldish Pub with a small room and good beer, and for a few hours he was glad to wander around the familiar streets of central Shrewsbury even in the slight drizzle. Quarry Park, with its greenery, flowers and trees, was unchanged; the wide river Severn was as interesting to watch as he had always found it to be, and he lingered awhile beside it, across from the grounds of Shrewsbury School. He was even almost happy, for a few hours; until the dark of late evening arrived. But several pints of beer dissolved the sadness.

It was the mornings he began to find difficult but he filled them, and his afternoons, as best he could, seeking employment or walking for miles along by the banks of the river, away from the town. And when evening came he would return to his chosen Pub, drink, and watch something on the television that was set high above on the wall beside the Bar. Almost a week later he heard of some work, on a farm near Malvern. It was not where he wished to be, but he telephoned, and went by train.

Although named Bank Farm, the place was in reality a Nursery where plants and trees were grown. Set on a slight hill between Malvern and Worcester, the farm consisted of several hundred acres mostly beside the river Teme. The soil was good in places, although clayey nearer to the river and the fields still retained a relative smallness, with none being larger than twenty-five acres. For nearly an hundred years the place had been an ordinary, mixed, working Farm until its present owner, seeing an opportunity, decided there was more interest, and money, in growing plants and trees.

Alun arrived at the large yard next to the village Garage, having walked the many miles from Malvern Station. The main road that led to the Farm gave him a sense of disappointment, for it was fair full of traffic joining as it did the town of Worcester with the not very distant city of Hereford, the surroundings fields containing the usual, large, fields of wheat. He arrived toward noon as the Sun emerged from the thin cloud that had covered all of the sky. His sense of disappointment did not lessen as he walked past the old Coach House toward the large sheds where several people worked, loading pots of plants, large and small, onto trolleys for loading onto waiting lorries while loud modern music played. Several mini-tractors, pulling trailers full of plants passed him as he walked toward the old cattle shed.

Inside, John was waiting amid the tractors and machinery. Not quite thirty, John was a tall and very broad man dressed in shorts, shirt, baseball cap and walking boots, his body tanned deeply by the nature of his work, his hands large, rough and strong, his face and manner friendly.

Alun was given the guided tour. The fields where the trees were planted and grown lay below the Nursery as the land sloped gently down toward the river and as soon as he passed by the old gate that separated the two parts of the Farm Alun began to relax. The hedges were tall, with many mature trees, among them Oak and Ash and including - down toward and along the overgrown river's edge, Willow. The fields themselves, between twenty and thirty acres each, contained long rows of Spring planted trees, both ornamental and fruit. The rows, and the spaces between the plants, had been recently weeded, by hand.

There came to him then a deep, silent, peace and he felt happy here, under warm Sun, on the soil, beside the river. He did not care about the lowly money that was offered for the hard work needed, nor the hours of that work; he just wanted to work, to return to this place, and there grew in him then the feeling that at last he belonged somewhere again. And with this feeling, the violent, bloody, murderous remembered images of part of his past that had for the past week betrayed him - especially at night when he would wake after only a few hours sleep, almost desperately longing to lie beside Mojca and feel the warmth of her body - seemed to fade, for an instant at least.

Work was agreed, a day and time to start, and he shook hands with John who gladly gave his permission for Alun to stay, wandering in the fields by the river. So he wandered around them for nearly an hour before sitting then lying on the bank of the river. There were no clouds to obscure the brightness of the Sun and he fell asleep amid the sound of the river, where it narrowed to rush over water-carved rocks, and the sounds of an English Summer: bees, bird-song and breeze as it stirred the leaves and branches of those many trees that grew, old and young, along that greenful river's bank.

He briefly returned to his lodgings in Shropshire to collect his few possessions and it did not seem to matter to him that he began the first day of his work without knowing where he would spend the night. There would be some lodgings, somewhere, nearby.

He was right about lodgings, and the work. His first task that day was to hoe one of the fields that adjoined the river. The hoe he was given was old, its hickory handle, five foot long, slightly worn where the hands of fifty years had held it, its angled blade heavy and a little pitted from use. But it was well-balanced, and easy to use, in the right hands.

For nearly two months his calm and happiness lasted as he lived in lodgings, in a room of an Inn less than one mile from his work, and as he toiled, almost always by himself, in the fields, hoeing out weeds, or removing the suckers growing on the budded rows of planted trees. His evenings would be spent, straight after work sitting in the Bar of the Inn, drinking, and willing to talk with anyone who happened to be there. This, as his destiny willed, was more often than not the Barmaid - a woman in her late thirties whose golden hair fell in masses of curls around her shoulders, and whose small, silver-framed spectacles did nothing to hide the beauty of her azure-blue eyes.

Thus, most days after work he would sit at the Bar on a stool in that dim, smoke-coloured Inn of low ceilings talking to her when her time and duties allowed. He seldom spoke of himself, and if he did, it was only about his work in the fields nearby. Instead, he listened to the stories of her life as, sometimes, they chatted about the town-dwelling people who drifted in and out, sometimes sharing a knowing rural observation, and sometimes trying to guess their occupation, their background. He soon knew of her unhappiness; her wayward sons, and it did not take him long - two weeks in fact - to touch her hand one evening when, straight from work, he, her only customer, sat with his pint of brown liquid food, facing her. She smiled as he touched and briefly held her hand, and it was the next evening that she followed him to his room. Their love-making - their whole time together that evening in his room - was wordless, intense, unrestrained, and, afterwards, she hurriedly dressed to resume her duties in the now busy Bar below. Their assignations were stolen, brief, always unrestrained and intense, and undertaken several times a week. Once, he tried to speak as they lay afterwards, joyously happy, but she pressed her finger to his

lips. It was as if she did not wish to complicate her life further by speaking about things; or maybe it was something else. Whatever it was, Alun then was content to silently enjoy their liaison. Afterwards, he would sometimes go for a walk by the river, and when he sat at the Bar, later that, or the following, evening, they both could pretend they were only distant friends.

For weeks this pattern continued until one evening when he wandered out of the Inn to begin to walk across the almost empty car park to where a path led, through the old Hop field, down to the river.

"I want a word with you," the man said.

"Well, that's six, so far," Alun replied, smiling. He knew the man was Julie's husband.

Alun's reply seemed to anger the man who lunged at him. Then they were grappling with each other, backwards, forwards, until the low fence by the side of the Inn's car-park caused Alun to overbalance. He fell over to land on the hard ground with the man on top of him. He kicked at the man's groin, and they were up, on their feet, facing each other. Then they were locked together again, trying to push each other over. The killing rage he had not felt for many, many years came over Alun and it must have shown in his eyes, his bearing, in the spurt of strength, for the man suddenly let go of him, saying, "Hey, calm down!" Alun looked at him, predator to prey, but then the laconic, civilized man was back, as quickly as the killer inside had resurfaced. The man extended his hand, and without a word said between them, Alun shook it. The man nodded; Alun nodded; they understood each other perfectly, and he watched the man walk back to his car.

The river brought him some inner peace, and he sat there, on the willow-strewn banks, as the sunny evening came with its cooling breeze, watching the fastly flowing clear water as it past over the broken rocks that made those shallow rapids of the restful sounds. Once, in the hours of his sitting, a Kingfisher sped past. He knew then that his new life was destroyed. One moment, more or less, and he would have been back, in the world of his youth and early manhood. It was as if the secrets of his past had been revealed and that everyone would view him as the person he then was, and not as he had struggled to become, what he wanted to be and believed he should be.

She was there, inside the dark warmth of the Inn, waiting, and he knew what she would say before she said it. It was over, and their passion, their simple shared delights, would become for her only a memory to be savoured in the desolate, unloved years that he felt lay ahead for her. "I do love him," she said in explanation.

"I know."

Restless, he could not settle back into the routine of his work and his isolated rural life, and it was only three days later that he made his decision to go. Once again he gathered up his few belongings - mostly clothes - and packed them into his large rucksack, and once again he set off, not knowing where he would go or what he might do.

Once, as he walked away from that Inn that overcast late Autumnal morning to walk toward the nearby town, he turned back to look, and she was there, by the small dark Oak porch. He did not wave, as she did not, and she did not run after him as part of him hoped.

Slowly, the Winter gave way to the warmth, the light, of Spring, and he toiled away in his new job, at a large plant Nursery in rural Herefordshire. It was a simple job, found after over a week of travel, and involved him in mostly moving pots of plants, four to eight at a time, although quite often he would spend hours or days doing whatever work was required: potting; trimming; weeding. Once again, he found lodgings - a room in a house in a village nearby - and once again he took to spending his evenings drinking in the village Inn, intending this time to be alone.

The Nursery occupied over fifty acres on a gently sloping hill near a small village, and, of the thirty or so workers, over twenty were women. Alun liked the percentage, and although he kept trying to keep his own company, it did not work. To avoid offense, he had sat, on old black plastic crates, with the others by the parked cars near the entrance to the Nursery for the morning break and lunch, and little by little, day after day, week after week, he found himself joining in the conversations of his fellow workers. One woman in particular came to interest him, for she smiled at him with such warmth, such understanding, he could only return her gift. Perhaps ten years younger than him, her grey-blonde hair was almost always in state of semi-disarray, although she had tried to tie part of it with a coloured band, and, as the weeks of his work there turned to a month, two months, he found himself looking at her more and more, and not only when, in the warmer weather, she shed her outer garments. She never wore a bra, and, as she worked or sat or walked - or rather strolled purposefully - her nipples often strained against the fabric of her always colourful, always thin, upper covering. He had seen a face like hers, once, on an ancient Grecian vase,

and he could easily imagine her in those times - a forthright, joyful, enchanting, vibrant Spartan woman who shed charisma even as she walked.

So he listened while she talked, of her new older lover, of her house, her dog, how she had spent her weekends - every so often glancing at him, and smiling. Sometimes, he would join in these conversations, and give some wry observation, often at her expense, as she would return the favour. For weeks, this subtle aural fencing continued.

"You should listen to some decent music like JS Bach," he said one morning, after she had mentioned some modern music her lover had given her, just as their morning break was over.

He walked beside her, as everyone began to trudge back toward their work. "I'll bring you some CD's over, if you like," he said. "This week or weekend."

"OK. I'll cook something."

A time, day, was arranged, and he spent the long hours of the long days before then impatiently, expectantly, waiting.

Her house was a detached old cottage, set in a garden that had been neglected for years, and as soon as he entered the house he felt at peace. To others, the place might have seemed untidy, but to Alun it felt like a safe retreat from the strife of the world. He loved everything about it: the pile of letters, bills, papers on the old table near the Aga in the kitchen; the cupboards full of herbs, spices, sauces; the old postcards, photographs tacked or taped to walls; the sitting room with its log fire; crystals, stones, burnt-out joss sticks; neglected, large, potted plants; strewn memorabilia; tables of books, unread in months, years; the hessian sacking making-do as curtains; the large sofa covered by a blanket.

Their meal in the kitchen over, they went to sit by the log fire in her sitting room, talking about work; the world; her past and feelings, and, as she got up to pour more wine, he stood and embraced her. Then she was clinging onto him with a strength which surprised him. For over two hours they stood, sat, lay, holding and touching each other. He felt, kissed, her breasts, her nipples, her shoulders, her back, as her hand saught and found the zip on his trousers, her fingers stroking his penis. Then she was embracing him, crying, and they lay down on her sofa, her head resting on his chest. Her story of past betrayals brought more tears, and he softly stroked her hair, her face.

He loved her then in that moment and had to fight to keep that truth, his tears, from bursting forth: such love a torrent sweeping his calm of the past few months away. Gently, he wiped her tears away with his fingers, and they clung to each other for what seemed a long time.

"Do you want me to stay?" he asked, softly.

"Yes - no. You can't. You must think me a slut."

"No. No." Gently, he kissed her and looked at her then with such love that she softly said, "Please, don't look at me like that."

"I could move in - to help with your rent," he said, recalling one of her worries.

"I'd like that, very much," she said, spontaneously. Then: "Maybe that's not such a good idea."

"Will you think about it?"

"Yes," she smiled.

"Seriously?"

"Yes." And her smile was such that he felt then that one day they would be together, living, sharing, as he hoped and as he intuitively felt she hoped.

He longed to stay; to be with her; to complete the love-making they had started; to so begin a new loving friendship. But he wanted to do what was right, for her, and he slowly sat up to re-arrange his clothes which she, in her ardour, had loosed. She stood before him, and he briefly kissed her, daring not to look back as he left.

These are the moments of an exquisite silence
As we lie together on your sofa, holding, pressing
Our bodies together
As I, gently, stroke your face and hair
And you kiss each finger of my hand.
There is a fire of logs to warm us,
As night descends:
There are no words to confuse,
No time, as we flow, together,

As clouds on a warm Summer's day
Beneath a dome of blue.
There is a peace, here, which fills us
As if we are the world and all the beautiful, peaceful, things
Of the world.
Nearby, your two ginger cats sleep
Secure in the warmth of their world
As we are secured while we lie,
Wordless, feeling those subtle energies
Born from no barriers:
You are me as I am you,
In such exquisite moments.
But you belong to another
And it is against my will, my dreams, desires
That I leave
To walk the lonely miles under moonlight
To where a dreary lamp lights my empty room.

It was almost the same, at their next assignation, and the next. And the one two weeks after that. A meal, or some simple food, and many bottles of wine, shared. The talk of hours of her past, her dreams, her hopes. The music, playing. The embrace; kisses; the intimacy of touch. Once again he felt, kissed, her breasts, her nipples. Once again, they partially undressed each other, as many times they lay, body upon body, kissing, moving, writhing, in passion. But when he went to remove the final barrier of her lower underwear, she stopped him, and he - true to his honour - stopped. Once again, she wanted him to stay, to leave, and once again, he left, trying to do the decent, the right thing, what he assumed she wanted. "I am with someone else," she always said, and he - striving to be gallant - put her feelings before his own. Then, in the days that followed each such departure, there were letters, he wrote, explaining his feelings; poems, and with each passing day he sensed their connexion grow. Many were the times, at work, when she looked at him - or so he thought - with love.
But that night after leaving her house - not long before her departure for a holiday with her wealthy lover - he could not get to sleep, and even an hours-long walk under the stars, along country lanes, failed to tire him. The poem he wrote gave him some solace, and he could not restrain the love, the passion, which made him seal it an envelope and take it, an hour after Dawn, with him as he ran the miles of footpath and pavement to her house. There was so much he should have said; so much he wanted to say. But she was not there, and all he could do was push his poem through her letterbox and hope. A few hours later he telephoned. No one replied, and he left a message giving his telephone number, again, and, again, asking her to call.
For two days and nights he waited for that call, and even on the third day when he knew she had gone, for a month, to that Caribbean island with her lover, he waited, hoping. A week of waiting dimmed, but did not kill, his hope.

This week will become the month of loss,
This month a toil endured
As when the weary soil, drought-kept,
Waits, waiting, to bring forth flowering joy from seeds,
Like memory, sown from tears that are earth's rain,
My pain.

I know - and because I know the you
The years of sadness, doubt, self-loathing, hid and hides away,
I love the love that has no words I know:
Such love that is only the touch of you, the smile of you, the need of you, the scent of you,
The longing to be with you as if my love might redeem
The sorrows which made you hide
Still hiding a hope, within.

So much to say before you travel to stay a month away
With he who is your choice:
So much to miss I am, will be, lost
Needing now to run the miles to your house
Bearing such a poem as this.
This is all I have -
No house, car, money, prospects.
Only a love, a dream
Seen when I kissed your tears before you rested your head
On my shoulder that one night of belonging
When we knew, felt, touched, remembered, the essence.

But - three decades of love, thwarted - I am no longer naive enough to believe
You will be mine
And so I shall not, cannot, will not - must not - call upon you bearing
Such a poem as this.

He rushed along that footpath toward her house after that call, a week after her return. Almost in desperation, he had telephoned, leaving a message, and he was stunned when, only hours later, she telephoned him. Their first contact in over five weeks - five weeks of waiting for the call that never came. "Shall I come over?" he asked.

"I suppose so, if you want."

"You read my poem?"

"Yes."

Half-running; half-walking; trying to be calm. Then, after what seemed a slow journey, he was there. He was awed, for a moment, by her beauty as she opened the door for him. She was so full of joy; radiating so much auric energy he had to embrace her, and she clung to him, for minutes, pressing her body closely into his. He loved the feel of her; the smell of her, the warmth of her.

They talked then, as her music played, of her experiences; the people met; places visited; her feelings.

And after hours, many glasses of wine drunk, he held her hand as they sat close together on her sofa.

Then they were holding each other, so tight, so strong, it hurt. And kissing, tongue to tongue; her hands stroking his back, chest, hair; his - her arms, breasts, face, hair.

She playfully, but painfully, bit his chest, his shoulder, and then his hand was undoing the zip of her jeans, his fingers creeping inside to feel her warmth, her dampness. But she pulled away, to stand in the middle of the room while her music played, as it had played, hour upon hour for nearly five hours.

"Do you want me to go?" he asked. And she shook her head, before briefly embracing him.

They talked again, then, sitting on the floor, close together. Ten minutes, fifteen, thirty.

"I love you," he said

"Don't say that."

"I must say it. I have never loved anyone as I love you and if I don't say it to you, face to face, I will forever regret not saying it."

Then they were holding each other; touching; kissing, and she did not resist as his hands stroked her breasts; as he kissed her nipples. For a long time, they lay together until she stood to re-button her blouse and re-fasten the zip on her jeans.

"Do you want me to go?" he asked again and again she shook her head.

"Promise you won't do anything?" she said.

"Yes, I promise," he replied, feeling, sensing, what was left unspoken.

In her room, she undressed in the dark. Then they were side by side in her bed, until he turned to kiss her and fondle her breasts. She held him then, and he was soon inside her, gently moving, touching, saying his words of love.

For over an hour they were together in that lover's embrace, gently, passionately, gently, passionately. "I want you to love me; I want you to love me," she repeated as he, she, they, gently moved in their intimate embrace. "Beautiful, wonderful. This is so beautiful," she said. "I love you for this..."

He cried, then, and she held him, strongly, and brushed away his tears with a loving gentleness.

Sleep came, later, and he awoke, still holding her, and as he touched her she, too, awoke. But there was no smile when she turned to look at him, and he knew she had returned to be with herself, inside, striving to keep him out. He hid his feelings, as he had done, once, several times, at concerts, as when that evening he sat alone among a crowd in a Cathedral listening to the beauty of Bach whose *Erbarme Dich* placed him between the past - his own, the world - and the future, feeling as he did in that emotive, numinous, moment the burden of sadness, of understanding, of grief, of five thousand years of human suffering and tragedy. Then, at that concert, he had sat, slightly shaking, as silent tears he could not control descended from his eyes to wet his cheeks, his beard.

This time, he did not cry, his mask a smile. He dressed to leave her with her thoughts and feelings as the warm air of that early sunny May morning entered the room through the small open window partly hidden as that dusty window was by thin sun-faded curtains. He stood in her kitchen, waiting, watching, - without feeling or thought - the tall, growing greening grass of her garden. And when she did descend down her stairs to share the kitchen space with him, she brushed aside his attempt to touch her hand, hold her.

"Don't," she said, turning away. "It was a mistake..."

"No, it wasn't," he protested. "It was what you needed in terms of love, passion, gentleness, empathy, understanding."

"Don't say that."

"Why not? You are afraid, aren't you?"

"Yes."

"You know it's true. We have a connexion."

"Maybe. I don't know."

"I love you."

"It won't work."

"It can. We are so similar, you and I. I do understand you."

"I know."

"You are special."

She shook her head, and he was left to stand there, waiting, hoping.

"You should go..." she said. "Please."

"Yes." he moved toward her, but she turned away, and opened the door to walk slowly, reluctantly, and like an old man bent by sadness and grief, out into the sunlight dappled by the trees of her garden.

It was like the moments they had shared had never happened. As if all the things she had said, that night, previous nights, had never been said. He did not understand. Was she was pretending - even to herself, perhaps - that they were just friends? His long letters of love, of hope - revealing his feelings, his dreams - his telephone calls, and his attempts to talk with her, for a few snatched moments, at work, seemed only to annoy her, until, only three days after that shared night, she shouted at him as he, once again, tried to talk as she walked toward her car at the end of that day's work.

"You're embarrassing me!" she almost shouted.

"Can we talk, please," he asked.

"No. There is nothing to talk about."

"Can't we talk - to sort things out."

"There is nothing to sort out."

"I want a proper relationship, with you..."

"Impossible."

"I love you."

"I don't love you. Leave me alone!"

He could see she was angry. "If that's what you want," he said, softly.

"Yes!" And she rushed away, leaving him standing there feeling like a childish fool, her words - "Leave me alone!" - echoing in his head.

That evening - as the music of Bach played while outside, in the real world beyond his, the hot Sun of early June seemed to be playing hide-and-seek with the white Summer cumulus clouds that were wind-drifted across the dome of English-sky-blue - he knew what he must do. No more the dreams; no more the hopes. He would put them all away, as a fastidious office clerk might file them, safely, securely, for some future time of un-emotive inspection or recall.

So he would be alone, for the rest of his life, his empathy, his understanding, hidden. For what had his great struggle of inner transformation achieved? For where had his sensitivity - born from that struggle - got him? What had it brought except the sadness of a sorrowful longing? Of women lost. Had it brought

him the woman he had loved, loved more than anyone he had ever loved, and still loved? No, a hundred times no. Could he forget her? Should he forget her and the exquisite moments they had shared, the closeness; the empathy; the understanding; the passion? No, he could not forget what he knew, felt, understood, might have been had she not been so afraid of herself, and him.

No woman, he felt then, could ever replace her; ever come close to her: her - the hope of his thirty and more years of adult life. For over three months, he had opened himself, for her, to her, even more than hinting at some of the deeds of his past. Three months of little sleep, of love's fever; of poems, letters, written; of words spoken in hope; of snatched meals; of long walks, weekends, evening, nights; longer, furious, cycle rides up steep hills on his newly purchased cycle; of bending iron bars with his bare hands; of stupidly, dangerously, freely, climbing the wet rocks of craggy outcrops; of evenings sat, alone, in some Inn, drinking, to stagger back to his bed in the hope of at least some hours of restful sleep. Three months of struggling to contain his burgeoning passion.

"I, we, have touched the essence... And I cannot ever be the same, again."

Three months since he had first held her and touched her intimately; three months of returned embraces, intimacy, hopes, dreams; three months during which they had shared so many hours, so many feelings, together.

He tried to place his own deep feelings for her in the context of human life, trying to convince himself that such a sharing as he felt and knew to be possible - and which he and she so ardently desired - were not the only reason for living, for he knew that if he did not do this, he would have to die, such was the sadness of his loss. For days, he planned where and how he might die - a mountain, climbed; a trek into the Western Desert to lie down and sleep; a ferry to Iceland where at night he might slip over the side into the darkness of the sea..... And, days of painful thought and of dire feelings later, he did - as a tied Jury swayed momentarily by one elegant speech - persuade himself to live, to do something supra-personal to bring some meaning beyond a woman to his life. Only he did not know, then, what this something might, or could, or should, be. He could not paint, he could not compose music - how he wished he could! But as he searched, days after day, for meanings, he remembered how she had said that he was embarrassing her when he all he desired was to talk, to explain, to share again his dreams, his hopes, his love: to draw her out again, and bring - be - a strength, a joy, to her life. Was he so unimportant to her that she placed what others thought of her before him? Did he mean so little that his own feelings were irrelevant to her? Had he been wrong, and misunderstood her, her motives? No, he could not believe that, given all she had said, hour after hour, week upon week.

But he remembered: "Leave me alone... It was a mistake... There is nothing to sort out."

Thus it was that he, a man changed and aged by deeds of war, by too many killings, sought to begin his life, yet again. He would shuffle along the lane to his day of work, and, while there, keep his mask in place; sometimes laughing; sometimes smiling, talking, with others, of mundane things, worldly things. And, work over, he would return to the Inn, to beer, or to his room, to his walks, his music, trying to convince himself that when they did meet again - as they must - he would be strong, honourable, respectful of her decision, pleased for her, and not show his sadness, his grief, his love.

All these things worked; while she was not there. But there came that fateful destined dreaded day when he saw her, there. For over three weeks he had skillfully avoided her at work; for a week, she had been away, ill, and he had had to master all his strength to avoid telephoning her, calling upon her, worried as he was.

But it seemed alright. She was pleased to see him, and they talked, affably and for ten minutes, of how she felt, what she was doing. About how she had left her older lover, at last. About her desire to learn some new skill to channel her feelings. And he was pleased when he went to resume his own work that warm Sunny day. Pleased. Happy. So pleased he even started singing to himself as he worked, faster than normal. Then, hours later, she was there, come to find him, to ask some question about work. It was good, he felt, standing there, with her, and he asked - as she smiled - if they might meet after work.

"Yes, why not," she said.

"When?"

"Later this week?"

"Yes."

She turned to leave then, and as she walked away and the Sun warmed him, she turned to say: "It doesn't mean anything, meeting."

The next day, they met again, she seeking him out about a problem to do with weeds, and he was pleased to be with her.

"My offer is still open, you know, about moving in to help with your rent."

"I know, but I don't trust you."

He winced. "That's not a very nice thing to say." And he thought - no, she does not trust herself, with me. He turned to leave, hurt, upset, hoping for some words of warmth from her, but she blithely smiled and said, "See you later!"

Next day, she stopped him as he passed on his tractor. She looked beautiful in the warm morning Sun in her shorts, her hair in its usual state of semi-disarray, her nipples straining against the thin fabric of her purple short-sleeved top.

"How are you?" he asked, desperately wanting to talk with her, alone. For nearly two months he had waited, patient, hoping.

"Fine. I'm definitely going to learn to paint," she said.

"Good. That is what you need to do, focus on something other than people. Use those gifts you have."

She smiled at him, and he felt again how special she was, how beautiful. "He's definitely having the Barn," she replied.

"Your painter friend?"

"Yes. He's moving in with me, today..."

Alun was shocked. So shocked, he could not speak and all he could do was walk away, back to his tractor, to drive off. For over two hours he listened to his tape of Arabic music while he worked: Samira Said, Fairuz, Souad Massi... But it did not help, and he became so angry that he stood behind his trailer to lift it, several times, up off from the ground. It was then he realized he still loved her, deeply, passionately; that his pretence had been pretence; that he was jealous of her friend. He was calm then, with this realization, resolving - as he had done before - to bury his feelings, deeper this time, to be the good friend he knew she needed.

A day later, he passed her while she squatted weeding with her young, student, helpers.

"Can I have a word?" he happily asked, and she smiled in reply and followed him. They stood, yards away from the others. "When are we meeting?" he asked.

"Well, I did hope it would be this week, but it will have to be next week now, or later."

"I knew you would do that," he said, painfully hurt.

"How dare you talk to me like that!" she replied, angry. "I've got enough to deal with."

Suddenly, he too was annoyed. "Do I mean so little to you," he blurted out, "that you cannot even be bothered to meet with me to talk? For three months - except for three days - I've put your feelings before mine. Not once in the past six weeks have you contacted me."

She walked away from him, then, even more angry, and he was left to return to his tractor, no longer annoyed, but deeply dismayed. He kept passing her, that day, and each time she turned away, or avoided him, until he could bear it no longer. He wanted to apologize; to try and make things better. To remove the sadness and pain that came with her indifference to him.

"Can we talk," he asked.

"No," she said, anger in her voice.

"We can't leave it like this."

"Go away. Just go away!" she shouted.

"Please..."

"Go away!"

He did, bent by sadness, and that night - tormented by his failure to control himself, again, for her sake - he could only sleep after several glasses of Port. Even then, he awoke after only a few hours of broken sleep, spending the long hours until it was time to prepare himself for another day of work by listening to the music of Bach. How, how, he kept repeating to himself, had it all gone so wrong? How? There was so much promise there; so many feelings, hopes, dreams, desires, that they shared. So much similar sad experiences they had encountered in their lives. So much longing to be with someone who understood; who felt as they, alone, did. So much depth of physical passion, shared. How had it all gone so wrong? He could only blame himself, for he felt he could not have been wrong about her - about her empathy; her understanding; her sadness; her dreams; her need for a gentle love.

Next day, instead of eating the lunch sandwiches he did not want, he sat on his trailer, by the large greenhouse at one end of the Nursery, to write a letter to a friend.

I remember a story. It is the story - the sad story - of a young woman I knew and whom I briefly nursed in those days, long ago now, when my then still early life served a different and perchance more noble purpose. Before I became involved in those deeds which changed my life.... She was on the Ward where I then worked, recovering from a routine operation and, as I changed her bloodied dressing one warm day, we fell to talking as people do. She had been reading *Howards End* - then a favourite book of mine - and it was not long before we discovered a mutual love of Mozart. Whenever time, my duties, permitted, we talked - as that evening, some days later, after my shift had ended. We talked for hours, as late afternoon turned to evening

Why she confided in me - almost a stranger - I did not know. But she showed me a letter she had written to her lover, a letter she feared to send. She wrote of her love, her hopes, her feelings, as she spoke to me of her past - the betrayals; the manipulation; the self-doubt; the suicide attempt, only months ago. "People can be so cruel," I remember she had said, as I remember that she seemed to me, then, as now, a delicate, gentle, life - a rather shy, awkward, innocent girl in a young woman's body, so taken advantage of by others, by men. I remember how her eyes brightened when she spoke of Mozart; of how she happily showed me photographs of a family trip to Austria; and revealed the pressed Edelweiss she kept as a memento. I remember how she almost cried as she spoke of how her lover - how several others - had said she should "grow up".

I was there when she left, clutching her little unfashionable bag full of the things people need for a stay in hospital. I was there, by the swing-doors which gave entrance to the Ward. I was there hoping that someone would come to meet her; to hold her. But no one did. I was there, sensing that she wanted me to do something, to say something: sensing that she herself was too shy to do, say, what she felt, needed. I was there, wanting to hold her, wanting to ask for her address; for her telephone number - but there was something, something, which held me back. It was my honour; for I had pledged my loyalty to the woman I then loved.

Not long after, I learnt that my favourite patient was dead. She had killed herself. Was this, I thought, the price of my honour? Could I have done more? I should have done more. For weeks afterwards, her death haunted me. I felt such a failure, as a Nurse, as a human being. It was such a waste of a beautiful life. We two human beings had made a connexion - a deep connexion. We two, who perhaps felt too much; who felt what others felt, and who often retreated into ourselves because the words of others, their feelings, even sometimes the way they looked at us, could wound us. I knew we two had shared something human, special, just as I knew that she was a better human being than those who derided her, who demanded she "grow up". Grow up - and become like them? Insensitive; forgetful of, or never having known, the pure innocent joy of those wondrous, civilized moments such as being captivated by a beautiful, sublime piece of music heard for the first time, bringing tears. Become like them? - laughing at the treasured keepsake? Become like them? - cheating; scheming; lying to impress.

All she needed was a simple, uncomplicated, giving, gentle, love. Such a waste of a beautiful life. Such a regret, for me, in me. And now my own life has returned to the feelings of that time, that place, filled as they were then by that beautiful, brief, life. For years, for many, many years - too many years - I forgot her; forgot the feelings engendered then; the understanding given by her, through her. I tried in those long years to "grow up"; to behave, act, scheme, like others. But there is no need to "grow up", here, in this my quiet, special, rural place where Nature lives. I can be myself, again, as I was, once, with her. Perhaps she, my favourite patient, is here - or somewhere nearby. I would like to believe so. Perhaps she lives as long as I, someone, remembers her.

How easily I, we, forget. But I shall strive to never forget her, again....

As for she whom I loved, here, I was wrong; not restrained enough. Too emotive in my love. I have no excuses, having unintentionally hurt through my persistence of love, my naive hope, a person whom I loved. Thus do I know I am not as enlightened as I wanted and want to believe. With her, I could be the person I once was; the person I lost, but now, after much struggle, have become again. And with her loss, what am I? My love was a gift, created from the years of sadness, and yet its rejection can be, should be, the strange genesis of growth. Thus does the slow, painful, learning of this man - dwarfed by tree, sky, centuries, Sun - flow on. To where?

He desperately wanted to make things right between them, but for a week, she avoided him, and each time he saw her he felt ashamed. He had revealed himself, again - and how could she, of all people, turn away from him, not understand him? She, of all people, knew how sensitive he was. Several times, in his distress, his pain, he felt tears about to burst forth as they did whenever he heard certain of Bach's music: for to be near her, their connexion severed, was tormenting, especially when - as several times - he

worked so near her he could hear her talk, hear her laugh. Thus, all he could do was plan to leave: his work; the new life he had with such sadness begun. He would be alone, however hard it was, for alone he could never hurt anyone ever again, he would never have to face the utter humiliation he felt, now. He would be alone, having finally forsaken his dream, his hope, of somehow sharing his life. He would be alone, for the rest of his life, a fitting penance for the selfish and deadly deeds of his past, for his recent failure to control the deep passion of his love.

Only twice did he feel otherwise, for he remembered the life-enhancing ecstasy that the years of his past deeds, his past assignments, had brought - days, months, years when he had been a harmony of body, mind, soul because through focused action, through his belief in his mission, himself, he had existed, or so it seemed then, on a higher level of existence, striving toward the gods. Thus, he could begin again; using the skills he had used to such advantage then. Begin again - with no problems, no thoughts, that deeds, action, could not overcome.

But - but it would not work, he knew, because he had come too far, since then. He was indeed a different person, someone who could no longer harm others, whatever the non-personal excuse. His very understanding, the empathy, the compassion, acquired through the anguish of understanding the deeds of his past, prevented him. Was this loss, this inability, in itself, sad? Or a necessary part of the evolution that had transformed him? He did not really know, and in truth he did not care.

So he began his plans to once again live as a wanderer, his home his tent. He would never, under any circumstances, reveal himself to anyone ever again. "People can be so cruel..." he remembered as, in his rented room, he began to pack the few clothes he would take for this new and final stage of his life. It was either the life of a wanderer, or death. Maybe it would come to that - planning again the best way to die. But for now, he felt he knew what he must do - be alone; bereft of possessions, human company, feelings of love; bereft of dreams, hope. Just live, alone, simply, in the rural England he loved, savouring the peaceful joy of Nature; perhaps transmuted some of the quiet stillness he hoped he would feel into the words of some poem, the gift of his life.

Outside, in the village, in the cities and towns, people would be alive: laughing, loving; enjoying, as he assumed in a rather self-centered way that she would be laughing, loving, enjoying, never even for one moment thinking about him, concerned about him. And as if in resonance to his gloomy thoughts of self-absorption, the dark cloudy sky began to pour down torrents of rain which beat upon the dusty window of his airless room.

Only a few miles away she was lying on her sofa in that room of their many trysts, having in her worry and guilt about herself, and him, drunk herself into an alcoholic sleep. But he did not know this, as he did not know that she had been spreading untrue rumours about him, saying to her colleagues at work how he had harassed her. And so he, in his naivety, let one possible future pass him by, while retaining as he did vague, romantic, notions about her.



Waiting for Death

By David Myatt

Note by JRW, January 2003 AD: The following is taken from the first chapter of an unpublished novel written by Myatt, entitled *Gilbert's Patch*.

Of all the places he ever envisaged living, Sheffield was not one of them. The houses, the roads, the seemingly always present traffic and people were like another world. His adult years had been spent mostly outdoors, in rural English counties and for the past five of those years he had laboured on a farm. Now, every morning when he awoke, at five o'clock or earlier, he yearned for the quiet fields of that farm: Gilbert's Patch, The Croft, Swancase, Cherry Orchard... The field names were old, as he felt himself to be, although he was only forty-three. Not that many people guessed, for he looked several years younger, his slim frame sinewed from toil and his still outdoor coloured face sometimes betraying a boyish, and sometimes a roguish, charm.

The view from his room was reasonably pleasing for Sheffield, or any such city or town, for the large, old, house stood higher than the newer houses below, and many trees, mostly less than fifty years of age and often Silver Birch, added a little touch of natural green beauty. Today, and for a change this cloudy and rainfall Summer, the sky above the houses was blue, covered in only a few places with small, tufted, cumulus clouds. This pleased him, for a while. But even after three months residence, he did not feel at ease among the streets or in the shops as he did indeed look somewhat out of place in such urban surroundings with his rather unkempt ginger beard, his tweed cap, oilskin jacket, moleskin trousers and heavy working boots. He tried to pretend to himself that he really did not care what people thought about him, as he pretended not the notice when people stared at him, but it did not work.

He had only intended to stay a few days at this house of his friend, following the failure of his marriage, the loss of his job and three weeks living in a tent while the causal work of hedge laying on another farm lasted. But the seldom quiet house and its many people - friend, friend's wife, young child, two lodgers and the visits of others every afternoon and evening - had strangely pleased him, and the three days became a week, a month. Two months, then three. He soon discovered the reason why, for at the end of his second week he had said his farewells, and wandered off with his heavy rucksack to journey back to his beloved Shropshire, intent on seeking work. Three days later he was back in Sheffield. But it was not his failure to find work which drew him back; nor even living in a tent; not even the rainy, cold weather.

Rather, it was a woman.

His return that day had been strange, for he had spent the morning sitting in the rain, resting his back against the broad trunk of a centuries old oak tree that grew on the edge of a field in the quiet hills of South Shropshire where he had lived for many a year. He loved these hills in a wordless way that he long ago had decided not to dwell upon. For it was not that they were high, like those of Cumbria, or that they were isolated and high, like those of distant Scotland. It was not even that he had been born near them, having only moved to live and work among them at the age of twenty-eight. He just felt, and had always felt, somehow at home among them, as if these hills, these valleys and Cwms, lived and he was part of their living.

The hours of that particular day came and went, and still he did not move even though the rain began to leak through parts of his worn, old waterproof clothing and had for some time trickled down from his rain soaked hat to dampen his collar and neck. In the beginning of his sitting he knew he felt alone as he knew that part of him feared the prospect of remaining alone, bereft of a wife, a family, a home. But he did not then really know why, after hours, he suddenly with a fierce, almost demonic energy, jumped up, gathered up his rucksack and ran, stupidly, dangerously, down from the steep muddied hill to quickly walk along the narrow puddled hedge-enclosed lane toward the road that carried traffic from the one nearby hamlet to the small village beyond. There was no bus from that road to convey him to the nearest town, seven miles distant, and in the pouring rain he trudged, often ankle deep in mud, through fields until, many miles later, he arrived at the small village of clustered stone cottages where he knew a bus was due. He was early, two hours early, and spent a cold, hungry, time waiting, sitting on an old plastic bag beside a hedge. Such was the weather, and the quiet smallness of the place, that no one, and no vehicles, passed by. He was not certain why he waited: all he knew was that he felt compelled to return, and it was only when he

arrived back in Sheffield, two buses, three train journeys and well over half a day later, and saw her as she smiling opened the door, that he knew. He had fallen in love with his friend's wife.

She - well over fifteen years younger than he - had once been strange to him; almost quixotic. A mass of black curly hair framed a slim oval face whose dark eyebrows seemed to suit the only slightly lighter eyes. The straight nose, the lips exquisitely curved, the intensity of those eyes, her fulsome breasts and curvaceous body had all combined to affect him in a way he was unprepared for. She had seemed to belong to another world, with her almost eccentric but always stylish, even glamorous, manner of dress; her foreign accent; her artistic endeavours and exhibitions.

But in the days following his return they spent more and more time together, talking of their lives, their hopes, their sadness. And that fateful day when, seated at the table in the large Kitchen, stylishly furnished by her as were all the rooms, she had smiled at him so kindly that he reached across the table to hold her hand. She did not withdraw, and it was in that moment all the sadness of his strange, sometimes complex life, drained away from him. For he blamed himself for the failure of his own marriage, as he blamed himself for many other things, knowing as he did the suffering, the deaths, that some events of his past had caused.

That evening, as they often had on previous days, they sat talking again after her husband had escaped to his attic study and all her routine chores - cooking, cleaning, child bathed and asleep - had been done. But it was not long before his hope led him to stand beside her, hold her hand and raise her gently to her feet. He embraced her then, and they clung to each other for what seemed a long while, although it was only a few minutes of earthly time. The next day he did the same and they stood, face to face, their noses almost touching, tasting each other's breath for several moments until he kissed her. It was a gentle kiss, and she held onto him for several moments before moving away. The next day they embraced, eagerly, and kissed like lovers. Once, twice, in the following days, he touched her breasts, and she pressed her body into his and held him tightly.

The day of her husband's departure arrived, due as her husband was to return to work abroad. Her husband said nothing, as he said nothing, but both knew how events were unfolding. And that night, the meal over, the now equally shared household chores done, her child asleep, they became lovers.

But this all seemed so distant, now. For six weeks he been alone in the house while his new lover, her husband and their child, had been away in the land of her birth. She had written once, and once only, writing a few words of love which kept him happy, even joyous in his loneliness. But then the strained, short, telephone calls she made; a stark, obvious, change of attitude, and no explanation. "I am too busy to write," she had said.

So he was left to wonder until he felt he knew. This deeply saddened him, leaving him with the feeling of the humiliation of rejection, for to his new lover he had given everything he possessed: his trust; his hopes; his dreams; the secrets of his past. And she in those passionate months of sharing had pledged her love. So they had - hour upon passing hour in that peaceful, warm, relaxing after-midnight time when, satiated, they lay together in the subdued light in her room - talked of a life together, of children.

But now: now in his sadness he would spend an evening sitting in the small but greenful garden, consuming glass after glass of port, as he spent days travelling, often long distances, in search of work. Any work just to fill the hours, to give some purpose, some semblance of meaning, some role, some self-respect, some money to renew his rapidly dwindling savings. And when away he would seek out the nearest Pub and drink pint after pint of beer until both his feelings and his thoughts were still. Thus he waited as June turned to July for the return of she whom he still hoped was his lover. He had met her once, twice, in the years previous to the failure of his own marriage. But his visits to his friend had been brief, of hours only, and he occupied with himself. He had thought her beautiful even then, if odd, but she was in those times only a glimpse of some painting encountered briefly on a humid Summer's day when as a young gawkish man thwarted again in love, he had wondered into some unremembered Gallery on his travels and spent an hour idly viewing mostly unimpressive works of Art

until that one painting, that one woman's face, held him still, unmoving, unthinking, until his body remembered to breathe again.

"You are the most unusual man I have ever met," she told him, several times, in the first weeks of their love, and he assumed it was a compliment, given her journeys, her artistic friends, her work, her passionate nature.

The hours of his waiting on that last day of his wait were long, stretched by his dread, and he was more unstill than he ever could remember: waiting, listening to music, in the room where she produced her works of art and where they had shared many passionate nights; waiting in the garden, sitting, walking, even lying on the damp grass. Twice he walked fastly and for a long time around the streets near the house, as he sat for hours watching television. He did not care what he watched, only that something, some sounds, some sights, filled his hours. And then, in the late dark of that cool Summer evening, she was there, nervously smiling at him, and drawing away when he rushed to embrace her. He knew then there was no need for words, but she, later, spoke to him nevertheless as her husband, her child, slumbered, replete with her love. "I am sorry..."

For hours afterwards as she herself peacefully slept, he sat outside in the garden. There was no turmoil in him; no anger, and he sat as some injured animal might sit, without thought, waiting for death.

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The Radical Genius of David Myatt

By Richard Stirling

The genius of David Myatt, from our point of view, lies in the fact that he has taken National Socialism, and the "white nationalist movement" in general, to a whole new level, and has put forward a new and ethical philosophy - or, in his words, a new Way of Life - which is not only inspiring and evolutionary, but also noble and rooted in our ancestral culture. This is the native culture of Europe, and the West - although Myatt prefers the term Aryan, regarding modern "Western" culture as an almost total negation of our culture.

A Man of Vision

One of Myatt's major contributions is in explaining, in clear terms, what the ethics, the laws, the system of government, of our own, unique, Aryan (or "White") culture is, should and can be - in explaining, on the basis of our own unique cultural values, how we should behave and how we should relate to other people. This contribution is evident, for example, in his *The Complete Guide to the Aryan Way of Life*. As he himself wrote:

"I have made the ethic of honour, and the laws based upon honour, the foundation of The Numinous Way, the Warrior Way, and thus of National-Socialism itself. This honour was already implicit in both the Warrior Way and National-Socialism, but I have been able to consciously express it, to refine it, to state in words which cannot be misunderstood what such honour means and implies for individuals, for communities and for civilization itself. That is, I have made conscious what was hitherto mostly instinctive, and I believe this is of great importance for our future evolution." (In Pursuit of the Numinous)

Furthermore, Myatt presents us with what can only be described as a Cosmic vision :

"Our ultimate Destiny lies in the exploration and conquest of Outer Space - in the creation of a Galactic Empire. Our whole past has led to this - has made this Destiny attainable. With and through this great challenge we can make full use of our inventiveness, our nobility, our genius. In comparison to this supreme challenge, everything else is mundane, petty and unworthy of us. Only the challenge of colonizing this new and limitless frontier will bring the best out in us. Only this supreme challenge can produce by its very nature the right type of individual - a new breed of higher individuals. For this challenge expresses the most noble ideal that exists." (The New Civilization of Folk Culture: First Step Toward the Stars)

This Cosmic vision of his contrasts sharply with other writers, such as Serrano, Savitri Devi and Julius Evola, all of whom take a rather mystical and Earth-bound view of ourselves. For Myatt, our life on planet Earth is a stage - a beginning - with our real Destiny lying in venturing forth to explore and settle the star systems of our Galaxy. Myatt contends that this will bring forth a new, more evolved, type of human being, and that this challenge of Space Travel and exploration is necessary for us to pass the threshold between what we are now, and what we have the potential to be.

In addition, Myatt has outlined how this evolution of ours can be obtained without the dishonourable and wasteful struggle that has blighted our past. That is, he goes far beyond writers such as William Pierce, for Myatt - following his ethic of honour to its logical conclusion - insists that:

"We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our Galaxy - not turning inward and indulging in ignoble, squabbling among

ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truly civilized - we need another world Empire, *created and maintained by honourable, idealistic people and honourable warriors* who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.

The reality today - due to the understanding, the insight, the wisdom we have achieved - is that we can consciously create an entirely new type of civilization based on the Cosmic Ethic and thus upon honour." (The New Civilization of Folk Culture: First Step Toward the Stars)

Myatt also writes, in the above mentioned article, that:

"We are now in the position to take the next step in our evolutionary development - a step far more important than the creation of the very first civilization, thousands of years ago. The entire history of civilization itself - from the first civilization in Sumeria to our present Thorian one - has led to this moment: has made this moment possible.

We can, for the first time in our existence, actively work in harmony with Nature to produce an entirely new race - virtually a new species of beings. We can actively contribute to evolution. This does not mean the creation of a new race by such things as 'genetic engineering' - it means creating the conditions necessary for a new race to evolve and thrive in accordance with Nature herself. It means 'stepping over the threshold' into an entirely new way of living which by its very nature produces a new type of civilization and new, higher race - which provides the challenges, the struggle, the noble idealism necessary to produce higher types of beings. It means working in harmony with Nature rather than against Her (as most 'genetic engineering' works against Nature).

This threshold is this planet itself. We can, by moving out into the new and limitless frontier of Outer Space, create new ways of living. We can, by accepting this immense challenge, breed from that challenge heroic, creative, noble individuals who take evolution ever higher - who fulfil the promise of evolution itself. We can, by overcoming such challenges, create not just one but many new types of civilization. We can, by passing this threshold, work in harmony with Nature and achieve our ultimate Destiny. We can assure our future as a noble creative species by accepting this Destiny."

This Cosmic vision - and his Cosmic Ethics - distinguish Myatt further from his political and National Socialist contemporaries, and have inspired many people - especially young people - world-wide. (Note 1)

The Hate Trap

Possibly one of the most important practical features of Myatt's works is that he has enabled us to escape the "hate trap" that The Movement seems to have fallen into, and which our enemies use to undermine, destroy, subvert and criminalize our groups, political Parties, and we ourselves. Thus, if we follow Myatt in applying the ethical - and Aryan - standards of honour,

duty to the folk, and reason, to ourselves and the world around us, we cannot be accused of encouraging, inciting, and being, "hateful" or putting forward policies involving "hate".

According to Myatt honour means that we must treat people - regardless of their race and culture - with dignity and respect, and also cease to consider ourselves as "superior" to other cultures, other races, for this belief in superiority is itself dishonourable and leads to, or can lead to, dishonourable actions, as was so recently obvious in Iraq where dishonourable Whites systemically humiliated people belonging to another race and culture.

"As I have endeavoured to explain several times, how we as National-Socialists and Aryans relate to people of other races and other religions is determined by our own National-Socialist, Aryan ethics. Our ethics are based upon personal honour, and honour demands of us that we only ever judge a person on the basis of personal knowledge of them: and moreover, with this personal knowledge of a person extending over a period of time. If we have no personal knowledge of a person, or have only met a person once or a few times briefly, then we cannot in all honour make any judgement about them. The race, the religion, and of course the political views of the person are totally irrelevant. Honour demands that we treat people, regardless of their race, their culture, their religion, their "political views" with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in particular by how they act toward us... It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics..." (Letter to an Imprisoned Comrade, quoted in Revolution: Our Moral Duty)

Further, in his *The National-Socialist Way of Life: Some Observations on Personal Conduct*, Myatt writes:

"A true National-Socialist does not act in a cowardly or unfair way. Thus a National-Socialist would not, for example, be part of a gang which attacks one person, regardless of the culture, way of life, religion or race of that person, and regardless of what that person is alleged to have done or even may actually have done.

A true National-Socialist admires toughness and the combative warrior spirit, and seeks to be tough and combative in a warrior way, but they always seek a 'fair-fight'. Several individuals attacking one individual is simply unfair.

Nothing justifies a person or persons being unfair or acting in a cowardly manner. One of the things which makes a person a true National-Socialist - a follower of Adolf Hitler and admirer of the SS - is *self-discipline*: that is, an individual using their own will to do what is noble, right, decent, and idealistic. If a person cannot use their own will to stop themselves from being unfair or acting in a cowardly way, then they are not true National-Socialists: they are simply weak individuals who lack the noble character which all true National-Socialists have or strive to have through using their will. In brief, a true National-Socialist puts the noble ideals of the National-Socialist way of life before their own personal desires and feelings."

For several decades, our enemies have, according to Myatt, used the word "hate" to describe us, our groups, and ideas, and they have been able to use this propagandistic weapon very

successfully against us. Myatt's later political writings - especially his *The Numinous Way of Folk Culture* and his evolved National Socialism - are a most effective way of dealing with this, for Myatt has rigorously applied his ethic of honour, claiming that this demands that we treat other people, whatever their race and culture, with respect, and that our aim should be the formation of unique ethnic homelands where our unique cultures can flourish and evolve. These new homelands would seek to work together, as Myatt writes:

"The next stage of our evolution here on this planet - the next development of civilization, built upon the achievements, the understanding, of the Roman and British Empires and imbued with the honourable ethos of Folk Culture - is to create a new type of Empire, based upon free, ethnic nations co-operating together, all bound together and inspired by a Folk community, a new nation, whose people consciously understand their Destiny: their duty to their own folk, and the world itself, which is to further our evolution by upholding and propagating the principles and ideals of Folk Culture, with the people of this new Folk community being an honourable example for others.

The honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our Galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings..."

According to Myatt, we grow up - we act, behave, and think as rational human beings - when we live by a Code of Honour.

"There are no excuses for our failures - we have knowledge enough. Thousand year upon thousand year of suffering, death, destruction, torment, torture; thousand year upon thousand year of music, literature, memoirs, poetry, art; thousand year upon thousand year of individuals striving, learning, as I have learnt, strived, beyond, between, the light and the dark There are no excuses - we have ability, potential, will, enough to discover, find, know, to become the empathy, the honour, we need, genesis as these two are of the higher, numinous, life which awaits. There can be no more excuses." (This Field, from *The Private Letters of David Myatt*)

The Numinous, Honour and The Acausal

Three words which occur frequently in Myatt's later political and philosophical writings, are numinous, honour and the acausal. Myatt defines the numinous in the following way:

"Something is numinous if it has beauty and awe. Something which is divinely-inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred - as spiritual or divine. Nature herself is numinous - a wonderful, awe-inspiring mystery. The numinous is an expression of the acausal - of the Unity behind causal, temporal, appearance." (*The Meaning of National-Socialism*, Third Edition 115yf)

Of honour, he writes:

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them. Honour is the basis for the

human morality of National-Socialism. It is honour which determines the limits of personal behaviour and our relation to other beings: that is, how we should interact with other beings. Honour also determines the form, the nature, of those things we can use and construct and develop to aid ourselves and others - such as communities. In such useful social constructs, honour sets limits and is the basis for any and all norms, or laws, which may govern such communities.

Honour is a manifestation, or presencing, in the causal, of the numinosity we possess by virtue of being human. (The Meaning of National-Socialism)

The acausal is defined in Myatt's essay *Acausal Science: Life and the Nature of the Acausal*, and Myatt uses this concept to describe the nature of life itself.

According to Myatt, such things as honour, music, and Art, are manifestations of the numinous - a means whereby we can evolve ourselves. He sees ethics, based upon honour, as a means of transformation.

Myatt writes at great length in his National Socialist writings about the triumph of individual will - about us, as human beings, making the effort to change ourselves. Indeed, of such a triumph of the will Myatt writes:

"The most fundamental principle of the way of National-Socialism - and of civilization itself - is that an individual can change themselves for the better through a triumph of individual will." (The National-Socialist Way of Life: Some Observations on Personal Conduct)

In many ways, these three concepts - honour, numinosity and the acausal - are central to Myatt's thinking, and they all explain, or manifest, our human nature and our Destiny, as human beings, because they all relate, in one way or another, to the nexus. For Myatt, we, as individuals, are but a nexus - a connection (or, as he writes, a connexion) between the past of our folk, and the future of our folk, with our folk being but a "presencing" (an expression or manifestation) of Nature. Nature is regarded, also, as but one presencing of the Cosmos. All these things are, according to Myatt, living beings - different from the causal living beings which we are familiar with, on Earth. Myatt describes these new types of living beings in terms of acausal energy - or rather, manifestations of acausal energy in the causal.

What Myatt does, through these concepts, is to give a rational, and coherent, explanation of the folkish view of life which explanation is devoid of mystification - explaining, for instance, the importance of folkish homelands (because they are a type of living being). Further, these living beings depend upon us. If we do our duty to our folk - for instance, by aiding our unique folkish culture - then this strengthens these beings. Myatt goes so far as to say that there is a symbiosis here, between us, our folk, and Nature, and the Cosmos beyond.

For Myatt, the folk is but one presencing of the life that is Nature - and thus one presencing of the Being of the Cosmos. That is, our culture, our folk, are natural and important manifestations of Nature - how Nature lives, and evolves, and these things should be treasured, and cared for.

"National-Socialism expresses and affirms that "race" - the folk - is of fundamental importance. To affirm the folk, in an honourable way, is to affirm life itself, and the evolution of life toward a higher existence. To affirm the folk in an honourable way is to affirm and champion Nature, for the different folks are one of the ways in which Nature works, and how Nature is manifest to us, and in us, as individuals." (The Meaning of National-Socialism)

In effect, Myatt has taken the folkish ideas that formed the original basis for National Socialism and not only given them a new lease of life, rationally expressing them and placing as part of a complete and ethical philosophy, but also has evolved them tremendously.

Also, Myatt makes an important distinction between the folk and the idea of race:

"A folk is not exactly the same as "a race". A folk arises over time, through living in a certain area - a homeland - through shared experiences, through a common heritage, history and so on. Over time, a specific culture arises, which represents that particular folk, and the folk of this homeland develop a certain character: a certain nature, which in general serves to distinguish them from the peoples of others cultures. This character may be manifest in their way of life, their religious outlook, their literature, their natural music (that is, their "folk music").

Generally, the people of a particular folk community share a common racial ancestry but the living being which is and becomes their folk - their folk culture, their homeland - evolves, changes, and brings into being a new type of life which is different from the life of the other communities who initially may have shared the same racial heritage.

Thus, a folk is not an abstract, easily defined, static, "thing" like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous." (The Meaning of National-Socialism)

The Weird Life of David Myatt

Myatt's life is interesting in itself. It is certainly varied. For instance, following his well known involvement with Combat 18, Myatt allegedly converted to Islam and undertook a series of travels in Muslim lands, as well as openly proclaiming his support for Osama bin Laden. He also wrote many articles praising Islam.

Of his involvement with Islam, Myatt recently had this to say:

"My experience of Islam - my Islamic travels - were of great benefit, for these things enabled me to give conscious form to many ideas and feelings, especially about ethics and what I have termed the Cosmic Being. During that time, I came to understand many things: I perceived the essence of The Numinous Way, the essence of real civilization, and of our own human nature. In truth, these years enabled me to complete my philosophy - rather Weltanschauung - of the Numinous Way of Folk Culture, and to evolve National-Socialism itself." (*Autobiographical Notes, Part3*, revised 115yf)

In previous decades, Myatt spent a number of years as a Christian monk, studied Buddhism, Taoism and Hinduism in their lands of origin and elsewhere, and participated in a secret paramilitary group which, it has been alleged, was set up, funded and trained by the British government during the Cold War to undertake sabotage and assassinations in the event of a Soviet invasion of Western Europe. He was active, for many years, in various "Right-Wing"

groups, speaking at meetings, rallies and even London's Hyde Park Corner (the only fascist/National Socialist to do so since the days of Oswald Moseley) and twice being jailed for his violent activities. He wrote several practices guides to armed insurrection, and direct action, one of which inspired David Copeland, the London nail-bomber, and for a number of years Myatt recruited people for a group variously called the Aryan Resistance Movement, and the Aryan Liberation Army (Note 2), of which Copeland was rumoured to have been a member.

As if all this was not enough, he was alleged to be behind the creation and propagation of a subversive Occult group, whose aim was to create ruthless individuals. Of this Occult group, one White Nationalist had this to say:

"I feel that Myatt designed this quasi-occult system in order to draw certain kinds of strong-willed individuals to The Cause, much the same as W[hite] P[ower] music has greatly bolstered the ranks over the years. Myatt has been a "do-er" instead of a talker, and I believe he intends to get the job done by whatever means at his disposal. His gift is not so much his profound thinking (although some of his output is [that] indeed) but rather the emotional quality of his words, and the explosive personalities he is breeding."

This, to me, and many others, is a correct assessment - as Myatt himself has hinted several times over the years.

Of his life-long wanderings, Myatt writes:

"I myself have sought to understand the purpose of our lives, as human beings, and so studied, first-hand in a practical way, most of the major religions of the world - Buddhism, Taoism, Hinduism, Christianity, Islam - as well as philosophy from Aristotle to Heidegger, literature from Homer to Mishima, and science from its earliest beginnings.

I have spent long hours, day after day, often week after week and sometimes month after month, talking with Muslim scholars, Buddhist and Taoist Masters, Christian priests and theologians, Hindu ascetics, and a multitude of ordinary people of different faiths, cultures, and races. My very life, my very experiences among the different cultures, the different faiths, of the world, reveals the truth of National-Socialism: its desire for harmony, honour, and order. My own life, my experiences, my National-Socialist writings, expose the propaganda lies of those opposed to National-Socialism: those social engineers who have sought, and who do seek, through the usury of a world-wide consumer-capitalism, to exploit this planet and its peoples and so destroy diversity and difference and everything that is noble and evolutionary." (*Why National-Socialism is Not Racist*)

The Earlier and Later Writings of David Myatt

Myatt's writings fall into two distinct parts - before and after his alleged conversion to Islam. Before this seminal event in his life, and especially during his time with Combat 18, Myatt's writings were often "racist" and filled with exaltations regarding Aryan superiority. After this

event, Myatt - having fully developed his ethic of honour and his Cosmic Vision - changed his view of such things. He also revised some of his earlier works, such *The Religion of National-Socialism*, and *The Meaning of National-Socialism* to, in his own words, "reflect only the essence of National-Socialism. Thus, all polemical and political remarks - incompatible with Esoteric Hitlerism - have been removed..." (from the Preface to the Third Edition of *The Religion of National-Socialism*).

Myatt himself was honest enough to admit several times that his views, in this respect and this respect only, had changed as result of both his experiences and the development of his own National Socialist and folkish thought:

"Of course, I admit there was a time when I went around with such petty and irrational attitudes, even though it really was not my nature to do so. For several years I myself preached intolerance, believing it was necessary, and the right tactical thing to do, for surely the very survival of our race and culture was at stake?

But the more I thought about such tactics, the more uneasy I became. It took me several years to consciously understand and express in words why I felt uneasy: it was because such racial intolerance, such tactics, contradicted the very essence of National-Socialism. In brief, I re-discovered the essence of National-Socialism: its ethics, its values, its morality, its way of life. (*Aliens and National-Socialism*)

Of this new understanding, Myatt wrote:

"Our enemy is not some other race (or races) - and not even the Zionists. Our enemy is ourselves: our lack of understanding; our lack of honour; our lack of reason; our inability (often out of laziness) to change ourselves for the better by using our will. We cannot blame our problems on someone else, on some race or races, or even the Zionists. What is now, came to be as it came to be, through the workings of life, of Nature herself and if we desire to change what now is, we can and will if we strive in the right way - in accord with the truths, the wisdom of life itself. To achieve what we desire to achieve - to express our humanity, to work in harmony with Nature and so continue our evolution - we must achieve our own Triumph of the Will by striving to be honourable, by being loyal, and by striving to do our duty to Nature in an honourable way. It is as profoundly simple as that. (*Esoteric Hitlerism: Idealism, the Third Reich and the Essence of National-Socialism*)

Of his own early life, he has this to say:

"Like many people, I myself in my youthful years - before I fully understood the ethics of National-Socialism - occasionally acted in an unethical way because I sometimes placed my own welfare, desires and needs before the good of my people.. There was, at the time, no one around to guide me - to tell me about the high standards which National-Socialism imposes upon the individual. I well remember in those years longing to find a real noble leader whom I could be loyal to. As it was, I made mistakes. But when I did re-discover the ethical standards which are the essence of National-Socialism I strove hard to change myself for the better by upholding these high standards of personal behaviour and personal conduct." (*A Reply to Allegations*)

However, despite this one and only change in his thinking - from his early to his later writings, based as the singular change was upon his new ethic of honour - Myatt consistently triumphed the need for a practical revolution, recently writing - in answer to the question *Does this mean war, and won't this war be costly in terms of human life, and won't it cause suffering to many people?* - that:

It does mean war against this NWO and its supporters: and this war is political, social, religious and covert. The only restriction is that we must act honourably. In practical terms - of, for instance, covert action, of insurrection - this means targeting the infrastructure of the societies of the NWO, and avoiding civilian casualties. It means a formal declaration of war, and revolutionary cadres motivated by honourable ideals, by a desire for freedom, for honour, for a new society based a numinous way of life such as that of Folk Culture and National-Socialism. The key here is numinous: imbued with a spiritual, a sacred, purpose, with a perspective beyond that of our own lives. The numinous perspective of Folk Culture - of National-Socialism - is the nexus: of ourselves as part of, and subject to Nature, and the laws of the Cosmos beyond; of ourselves as part of the process of evolution, human, natural, and cosmic. One goal of the NWO is to reduce everything to material needs and material concerns, and this attempt to destroy the numinous is hubris: the insolence of the tyrant.

In every war there are deaths, and suffering. But these can and should be limited, and they can and will be by us being honourable. Yet what suffering and deaths will be caused by this war of ours, while regrettable, are the price which must now be paid to ensure a future of freedom and honour. If we do not fight, then we will deserve our slavery, the destruction of our humanity, and the inevitable return to barbarism which will follow. If we do not fight, now, then our species will not have a civilized future, and our human Destiny - of life, of adventure, of evolution among the stars of the Cosmos - will never be fulfilled.

In this war, each person must fight in whatever way they can, utilizing their talents to the best of their ability. The NWO must be attacked on all fronts: directly, through covert action and insurrection; politically, through political organizations; socially, through educational groups, personal examples and the creation of new rural communities; religiously, through upholding and propagating a new, numinous, way of life such as Folk Culture and National-Socialism; and ideologically, through spreading the truth about the atrocities, the manipulation, the lies of the NWO. (Revolution: Our Moral Duty)

According to Myatt, the most important thing we can do is discover and know our own unique Aryan ethics, culture and Way of Life, and live according to our own unique laws, morality, and Way of Life. He describes this Aryan way as the Way of the Warrior - the Way of *honour* (fairness), *curiosity* (reason) and *striving* for excellence (the triumph of individual will).

David Myatt and the Duty of Revolution

Myatt has certainly not been reticent about the need for a practical revolution. He has written extensively over the years about the strategy and tactics of revolution, and - more recently - has given a theoretical justification for revolution, in writings such as *Liberty and the Right of Rebellion* which followed his earlier *Essays in Aryan Revolution*, where a whole section was devoted to explaining *Why the System Must be Destroyed*. Many of his writings are basically a "call to arms":

"Winning some Council seats - or even winning dozens of Parliamentary seats - will not bring our lackey government down or change the fate which awaits our people. Only force - backed by a numinous idea, a Destiny - will do this: this means civil war; armed insurrection; a real revolution; the destruction by covert means of the infrastructure itself." (Revolution: Our Moral Duty)

"The most fundamental problem today, and for the next few decades, is the NWO. As I have said and written many times in the past few years if the tyrannical NWO is not dealt with soon, in a practical way, then our future, as a species, may be quite bleak. The NWO must be fought on all levels - it must be engaged on the battlefield, in the lands it has occupied; it must be engaged ideologically; it must be engaged covertly and politically on its own parasitical hosts - the nations of the West, especially America. For the NWO is like a parasite, sucking the life-blood of the West for its own nefarious, ignoble, inhuman ends. Any and all forms which can be used to undermine, weaken, and destroy it must be used. To understand its evil, just consider how far it has implanted the evil lie of the holocaust hoax into the minds, the very being, of the majority of the peoples of the West - thus mentally controlling them. And this is only the beginning, as the brutal persecution, terror, suffered by the Germans after the First Zionist War was but an intimation of the terror that is now being fostered upon diverse peoples..." (Hergan's Interview with David Myatt)

"The reality is that our people need a revolution or a war or the breakdown of the System to shake them out of the lethargy, the stupor, the decadence, they are in: to arose once again the fever of their ancestral warrior blood. They need to once again face the hard reality of life; to have to make difficult, life-changing and life-threatening, decisions: to have great challenges to overcome, for that breeds character, and bring forth the best of men, and the best in both men and women..."

There is going to be no war, no revolution, no breakdown unless we who know, who feel, who understand, create it. There is going to be no awakening of our people, unless we awaken them through such things. The very future of our land, our people, really does depend on us. The whole fabric of this decadent materialistic society must be broken down and destroyed, by whatever means are necessary and practical, and however ruthless we have to be, for such ruthlessness is now necessary to save our people and our land and enable us to live in freedom and as we must live: among our own kind according to the laws and traditions of our noble warrior culture." (A Practical Guide to the Strategy and Tactics of Revolution)

"We need to shake our people out of the illusive comfort they now live in by helping to undermine and destroy in a revolutionary way the System which our enemies have created to control, enslave and domesticate our race. We must seek to create a revolutionary situation so that people once again have the face the hard reality of life. That is, we must be prepared to ruthlessly sabotage, destroy, undermine and disrupt in any way the infrastructure of our societies " (*Essays in Aryan Revolution*)

The central theme of Myatt's revolutionary writings is that our people have become basically tame, and domesticated - weakened and seduced by materialism - and that a breakdown of what he calls The System is needed to shake them out of their stupor, their lethargy, their decadence. He then goes on to describe, in precise terms, how this can be done by individuals, and small groups, of dedicated revolutionaries, reasoning that the chaos, the destruction, the suffering that would be caused is worth it because our very freedom, culture, identity, and people, are at stake.

Further, Myatt describes all presently existing governments, in our own lands, as profoundly anti-Aryan, and dishonourable, and detrimental to our culture and our folk. Thus, he reasons, such governments and their supporters, must be fought, and a truly Aryan society created based upon Aryan law and the Aryan Way of Life. Myatt has gone to great length to describe this Aryan law and Way of Life.

In particular, he writes that the purpose of our own lives is not especially happiness and the accumulation of material goods, but to aid, and evolve, our folk, and to strive for excellence for ourselves, and our folk. Thus, we must be prepared to do our duty to our folk, even if this is hard for us, and makes our life difficult. In this sense, Myatt is profoundly idealistic, and noble. More than once he writes that:

"We are fighting to create a society where these Aryan values are upheld, and so we ourselves must strive to live, and if necessary die for these values, these ideals..... We must know, remember and act upon the truth that this multi-racial society is the racial genocide of our once proud, warrior, Aryan race." (A Practical Guide to the Strategy and Tactics of Revolution)

Myatt was, and is, very pragmatic about revolutionary alliances (Note 3):

"I support those individuals, those groups and those organizations - Muslim, anarchist or otherwise - which are fighting in whatever way the tyranny and dishonour of the New World Order. Furthermore, alliances with such individuals, organizations and groups should be sought in the interests of destroying the NWO. (In Pursuit of the Numinous)

Conclusion

It is my view that David Myatt is the most important thinker, and writer, for our Cause - for both National Socialism, and "White Nationalism" in general. His Cosmic Vision, his ethic of honour, his evolution of National Socialism, his clear and unequalled exposition of our Aryan values and Aryan Way of Life, and his The Numinous Way of Folk Culture, are in my view of vital importance for our people, our culture, our future. He has explained, in a rational way - using his concept of the acausal - the nature of the folk, and of folk homelands, as he has written at great length about the need for a practical revolution to create the free and Aryan societies we need. He has also written several practical guides to how such a revolution can be achieved. In addition, he has posited a new, ethical, rational, and evolutionary "religion" (or more correctly, a Way of Life) based on his concept of The Cosmic Being (Note 4). The sheer depth and breadth of Myatt's work inspires admiration, for this work has been both theoretical, and practical.

Regarding Myatt himself, and his views now, I can do no better than quote what he wrote, earlier this year:

"I am now, as I have been for over thirty-five years, a National-Socialist. I firmly believe Adolf Hitler was a good, noble and honourable man, as I firmly believe National-Socialism (as explicated in my recent National-Socialist writings) is an expression of what is good, noble and honourable. For over thirty-five years I have been on a quest to answer such questions as "What is the meaning of life?" In the course of this quest I have studied, and acquired practical experience of, many religions and ways of life, including Buddhism, Taoism, Islam, paganism, Hinduism and Christianity. I have learnt a great deal from this quest and have concluded that only the natural, honourable, folkish, reasoned, Numinous Way which underlies what I have called Folk Culture fully answered all the questions about the meaning and purpose of our lives. Thus, The Numinous Way, of Folk Culture, with its Cosmic Ethics, represents my own world-view, and I believe this Way is the means to create a civilized, free, society, of honourable men and women, which will enable us to begin the next stage of our human evolution: the exploration and settlement of Outer Space." (A Statement for Journalists, re-issued by Reichsfolk, April 2004)

Richard Stirling
May 2004 (115YF)

Distributed by Reichsfolk

(1) This vision is briefly outlined in Chapter IV (The Galactic Empire and the Triumph of National-Socialism) of the Second Edition (111yf) of *The Numinosity of National-Socialism*, and especially in the essay *The New Civilization of Folk Culture: First Step Toward the Stars*.

(2) See the unexpurgated version of *The Strategy and Tactics of Revolution*, which itself was a revised version of Myatt's earlier *A Practical Guide to Aryan Revolution*. It should be noted that Myatt later revised Part Two of this (revised) document by adding references about the need to try and "avoid civilian casualties..."

(3) Myatt has outlined the basis for a practical alliance with Muslims in his essay, written February of this year, called *Why Islam is Our Ally*. In this interesting essay, he describes National-Socialism, the authentic Islam of groups like Al-Qaida, and the warrior ethos of Imperial Japan, as "manifestations of the numinous..." and writes that "the essence of the warrior way - exemplified by National-Socialism, authentic Islam and the Shinto, Bushido orientated Japanese way - is a concept of personal honour and a sacred duty deriving from the willingness of individuals to identify with something beyond themselves which is numinous, which they regard as sacred..." He contrasts this with the un-numinous materialism - and "democracy" - of the "New World Order".

(4) For example, see *The Way of Life of National-Socialism: Philosophy of the Future* in *The Meaning of National-Socialism* (Third Edition)



Why Islam is our ally

By David Myatt

"We tell the Americans as a people, and we tell the mothers of soldiers - and American mothers in general - if they value their lives and those of their children, find a nationalistic government that will look after their interests, and not the interests of the Jews." Usama bin Laden, taken from an interview bin Laden gave on May 28 1998 CE

"Even now America is preparing for another aggressive and oppressive war against the Iraqi people under the pretext of fighting terrorism. The whole world knows that this is a lie and that the truth is that it is America that is conducting and supporting terrorism. Yet it uses this lie as a pretext to take control of a people and to occupy their lands and rob them of their resources. While this is not surprising for the arrogant US - which is driven by a hate inspired Jewish cabal - it is surprising to see other countries joining with and supporting America, for they have long history of civilization, with some of them also having bad experiences with Muslims, and rather than learning from these, they are sinking deeper into error." Mullah Muhammad Umar, 2002 CE

There are several reasons why those Muslims who uphold the Way of Life which is authentic Islam are our allies in our struggle against the New World Order (NWO) and the ZOG's which rule our once Aryan lands.

First, these Muslims - as the two quotes above show - are aware of what is really going on in the world. Second, they were and are doing something about it on the practical level - from striving to create societies free from Zionist control and influence, to actively fighting Zionism and the agents and lackeys of Zionism, such as the American government and the American military who now are the just doing the dirty work for Zionism. Third, the Way of Life these Muslims uphold is a warrior way based around honour. Fourth, the societies these Muslims are striving to create through armed struggle and revolution - and the society they did create in the modern world before it was destroyed by the Zionists using their American military lackeys - are societies of reason, honour and numinosity, and thus superior to any society currently existing, in the West and elsewhere, dominated as the West in particular now is by dishonour, hypocrisy, deceit, materialism and the social doctrines created by Zionists to tame, domesticate and enslave us.

What is Authentic Islam?

This is the Islam that announces that Jihad, the armed struggle against invaders, occupiers, colonialists and oppressors, is an obligation, a duty. This is the Islam of Quran and Sunnah and these alone - where these are used as the standard, the criteria, for judgement. This is the Islam which strives for Khilafah, for an Islamic society based only upon Shariah where bayah (personal loyalty deriving from honour) to an Ameer or Khalifah (a Leader) is the norm. This is the Islam of warriors.

This Islam - the Islam of Al-Qaida, of the Taliban, of Hamas - is in contrast to the so-called "Islam", the tame, emasculated, "moderate", "democratic" Islam, which the Zionists and their lackeys in the governments and agencies of the West seek to create and which they wish to see practised by Muslim countries. The tame so-called Islam of the Zionists is the "Islam" of those Muslims who ally themselves with the invaders, the Zionists, the Americans, in defiance of the Quran and Sunnah. This tame so-called "Islam" accepts the fake democracy of the modern West, whereas authentic Islam - like National-Socialism - is profoundly anti-democratic, seeking as Islam does to restore the Khilafah, led by an Ameer. This authentic Islam rejects any compromise with the Zionists, and any compromise with the materialistic, decadent, dishonourable way of life which has come to dominate all Western societies.

"So history does not write its lines except with blood. Glory does not build its lofty edifice except with skulls. Honour and respect cannot be established except on a foundation of cripples and corpses. Empires, noble persons, states and societies, cannot be established except with examples." ash-Sheikh

ash-Shaheed `Abdullah Yoosuf `Azzam (Note: Sheikh Azzam was the mentor of Sheikh Usama bin Laden)

The honourable warriors of this authentic Islam are the natural brothers-in-arms - the natural allies - of true, authentic, National-Socialists, exemplified as this National-Socialism was in warriors such as Leon Degrelle and Otto Ernst Remer.

Adolf Hitler himself said, many times during the First Zionist War (commonly known as the Second World War) - to people like Leon Degrelle and Mohammed Amin al-Husseini, the Grand Mufti of Jerusalem - that he desired an alliance between the Muslim world and National-Socialists, and he envisioned, after the war, aiding the restoration of the Khilafah. His vision was of a world where National-Socialism was triumphant in Europe, with an alliance between this Europe, the new Khilafah - in the Middle East, and North Africa - and a Japanese Empire in the Pacific.

The Alliance of Honour

The respect that people like Leon Degrelle, Otto Ernst Remer and Adolf Hitler had for Islam arose from their understanding that Islam - authentic Islam - was the way of life of honourable warriors and produced a noble warrior society.

It was this respect - based upon honour - which also led to the alliance with Japan, for Adolf Hitler and other National-Socialists understood that the ethos of Imperial Japan was a noble warrior ethos: that the Japan of the time was seeking to restore Japanese values and a Japanese way of life, valuing as it did its ancient traditions, such as Bushido. The essence of this way was the rootedness in the past - in Shinto and Bushido - with each individual seeing their own life in relation to Japan, and its ethos. That is, there was a real sense of Destiny - a real honourable and warrior ethos where individuals were willing and prepared to sacrifice their own lives for the greater good, for their unique way of life. This pure, authentic, Japanese ethos is in complete contrast to the materialistic, consumer-capitalist ethos which now dominates Japan, and which is a direct result of their "Americanization" following their defeat in the First Zionist War - and it is this "Americanization" which the New World Order now seeks to impose upon the whole Muslim world, since the Muslim world is now the last bastion for warriors: for the practical warrior way of life which values tradition, the warrior ethos, and which, because of honour, has an awareness, an understanding, of the numinous - that is, an awareness, an understanding, of the sacred.

For, in all genuine warrior societies, there is this awareness and understanding of the numinous - there is that perspective, of genuine humility, which arises when the individual sees themselves in relation to what is beyond them and understands that there are limits to personal behaviour, and that some things are sacred: to be treasured. That is, their view of life is not that of materialism or of abstract impersonal un-numinous ideas - instead, they are connected, to their land, their people, their traditions, in a living way; they feel this, in their very being, and are prepared if necessary, and often willingly, to die for such things. In essence, this is what the present conflict between Islam and the NWO is all about - the conflict between the warrior way of life and the materialistic, arrogant, profane ways of the modern West. It is a conflict between a living cultural tradition which is numinous (authentic Islam) - which values what is sacred and living - and an arrogant, soul-less, tyrannical power, the NWO. It is in truth a continuation of the armed struggle which began with the triumph of National-Socialism in Germany, and with the resurgence of an independent Japan. All three of these ways of life were and are essentially warrior ways - and all three were a direct challenge to the soul-less, the un-numinous, ignoble and profane materialism represented by the Zionist-dominated "West" with its capitalist-consumer culture and its dishonourable arrogance.

In an important sense, this really is a conflict between the sacred and the profane. The essence of the warrior way - exemplified by National-Socialism, authentic Islam and the Shinto, Bushido orientated Japanese way - is a concept of personal honour and a sacred duty deriving from the willingness of individuals to identify with something beyond themselves which is numinous, which they regard as sacred, such as the land of their ancestors, their folk, or Allah, and which thus provides their own life with both context and meaning. There is thus a genuine reverence for certain individuals, certain heroes, just as their own traditions are alive, living. For example, in Islam, there is a profound reverence for the Prophet Muhammad, a profound reverence for the Quran, and a sincere submission to some power which is beyond one's self, beyond one's powers, and which submission thus produces that balance which is the genuine personal honour of the true warrior.

It is these ways of life - these numinous ways - which bring a numinous meaning into the lives of individuals, thus transporting those individuals to a higher, more evolved, realm of living. For these authentic, numinous ways of life, are inspiring - redolent of Destiny - and attract the most noble of individuals. Thus it is, for example, that thousands upon thousands of young, idealistic Muslims - the best among Muslims - travelled to fight for the Taliban, respect leaders like Sheikh Osama bin Laden, and are ready to give up their freedom and their lives to fight for authentic Islam, just as thousands of idealistic European men - the best among Aryans - swayed by the same warriors feelings, joined the ranks of the Waffen-SS.

These ways are all thus in stark contrast, and direct opposition to, the way of "democracy" - for these warrior ways are the ways of the noble, the honourable, the excellent, whereas the way of "democracy" is the way of the mediocre, the common, the profane, the lowest level. In total contrast to democracy - which keeps people in thrall to their lower selves - these warrior ways seek to evolve both individuals and society itself.

The aims and ideals of "democracy" are material and abstract ones - more leisure, more wealth, more comfort, more indulgence - whereas the aims and ideals of these warrior ways are embodied in the most excellent, heroic, honourable individuals.

"The life of the Ummah is connected to the ink of the scholars and the blood of the martyrs. What is more beautiful than to write the history of the Ummah with both the ink of the scholar and his blood, such that the map of Islamic history becomes coloured with two lines: one of them black, and that is what the scholar writes with the ink of his pen; and the second red, and that is what the martyr writes with his blood. And more beautiful than this is when the blood is one and the pen is one, so that the hand of the scholar, which expends the ink and moves the pen, is the same hand that expends his blood and moves the nations. The extent to which the number of martyred scholars increases, is the extent to which nations are delivered from their slumber, rescued from their decline and awoken from their sleep.

So history does not write its lines except with blood. Glory does not build its lofty edifice except with skulls. Honour and respect cannot be established except on a foundation of cripples and corpses.

Empires, noble persons, states and societies, cannot be established except with examples." ash-Sheikh ash-Shaheed `Abdullah Yoosuf `Azzam

What the Zionists, and their propagandists, have tried so hard to do - with some success - is to undermine and destroy this notion of the sacred, this sense of Destiny: the ideals of the warrior society. They have sought to replace this warrior ethos, this élan of belonging, this honourable excellence, with a profane, materialistic way of life where the lowest, ignoble, desires of the individual dominate ourselves and our societies, and where we are allowed to, or expected to, follow only these lowly desires, and where we are allowed to, and expected to, if necessary, fight and die for our materialistic, Zionist, masters when they decide some new land needs invading, or some new movement or group needs opposing and suppressing, or when they desire their ignoble profane Diktat to be enforced somewhere. The plan is for a tyrannical world-government where the majority of people would be slaves to materialism, mere consumer-worker drones - a super-government of member States all of which have been forced to accept the doctrines, the laws, the ways of the Zionist social engineers, either by direct military action, repression and occupation, or by political social engineering created and maintained by lackey politicians and their ignoble supporters.

"The Jews were chosen to act as pathfinders for the world, and Israel [and thus Zionism] has a special place as an instrument to effect the Jew's social engineering upon the world..." (Chief Rabbi of the United Kingdom, Dr. Jakobovits, August 1982 CE)

The Zionists have further managed - through the power of the Media which they control or have influence over - to convince many, many Muslims in the West, and elsewhere, that Muslims should be "moderate" and tame, and accept the political, and social, domination, of the West, as well as its materialism. That is, they have persuaded many Muslims to seek after the material goals of the West, and forget their warrior heritage, their warrior ethos, their warrior Destiny. Thus have many of these tame Muslims betrayed their comrades - and thus have these Zionist-made "Muslims" aided and abetted the occupation of Muslims lands. But the reality, the truth, of Zionist control is evident in the brutal occupation of places such Iraq and Afghanistan; in the use of torture by the West, against Muslims; in the mass arrests and detentions without trial; in the killing of tens upon tens of thousands of Muslims; and in for example the sheer

hypocrisy that lets the West detain suspects without trial or legal representation and which contrasts with their repeated propaganda bleating about "freedom". In addition, the truth is evident in the puppet governments the Zionists and their lackeys have created in the Muslim world - with the tame "Muslims" in such countries doing the bidding of their Western and Zionist masters and seeking to kill, torture, and imprison any Muslim who believes in authentic Islam and who seeks to establish a genuine Islamic society.

For what the Zionists, their tame politicians, and their social engineers, do not want and will not tolerate, are societies which reject the ways of materialism, the ways of usury capitalism, and which, in place of a sham "democracy", create or seek to create noble, numinous communities led by real leaders, real warriors. Thus did the Zionists have their lackeys destroy the one recent, and modern example, of such a warrior society, led by an honourable warrior who was respected by his people: the Islamic Emirate of Afghanistan. Such societies are seen as direct threat to the Diktat of the New World Order - to the establishment and maintenance of a tyrannical world government, ruled by Zionists, for the benefit of themselves and their fellow-travellers and lackeys.

"Today the Jews rule this world by proxy. They get others to fight and die for them." (Mahathir ibn Muhammad, Prime Minister of Malaysia, 19 Shaban 1424 / 16 October 2003 CE)

But many, many Muslims, and some National-Socialists, have seen through the lies, the propaganda of the Zionists - for we know what is going on, in this world, and why. Muslims have and are gathering together to try and do something practical about it by taking up arms. Surely, now it is the turn of National-Socialists, who can and who should join with or aid those warriors of Islam who are fighting, in a practical way, the Zionists, who are fighting the lackeys of the Zionists, and who are fighting those governments who are doing the dirty work for their Zionist masters.

David Myatt
February 115yf
17 Thul-Hujja 1424

