



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Research Commons

<http://researchcommons.waikato.ac.nz/>

Research Commons at the University of Waikato

Copyright Statement:

The digital copy of this thesis is protected by the Copyright Act 1994 (New Zealand).

The thesis may be consulted by you, provided you comply with the provisions of the Act and the following conditions of use:

- Any use you make of these documents or images must be for research or private study purposes only, and you may not make them available to any other person.
- Authors control the copyright of their thesis. You will recognise the author's right to be identified as the author of the thesis, and due acknowledgement will be made to the author where appropriate.
- You will obtain the author's permission before publishing any material from the thesis.

Dreamers of the Dark:
Kerry Bolton and the Order of the Left Hand Path,
a Case-study of a Satanic/Neo-Nazi Synthesis

A thesis
submitted in fulfilment
of the requirements for the degree
of

Master of Arts in Philosophy

at

The University of Waikato

by

W.R. van Leeuwen

The University of Waikato

2008

Dedication

To the memory of my father and oma, who lived through
the nightmare that these people wanted to recreate.

**Dreamers of the Dark:
Kerry Bolton and the Order of the Left Hand Path,
a Case-study of a Satanic Neo-Nazi Society**

W.R. van Leeuwen

Department of Philosophy and Religious Studies
University of Waikato

Abstract

In 1990 a small self-published journal/magazine called *The Watcher* was distributed among New Zealand's occult underground. *The Watcher* described itself as 'the New Zealand Voice of the Left Hand Path', and was published as the journal of the Order of the Left Hand Path. *The Watcher* and the Order directed its attentions towards those occultists who identified themselves as Satanists and, as such, the journal articulated a distinctly Satanic philosophy and perspective. However, as the journal evolved and developed, renaming itself as *The Heretic* and *The Nexus* in later years, there arose alongside Satanic philosophy an increasing emphases on what could be called esoteric Nazism or esoteric Nationalism. Given that the editor of *The Watcher* was Kerry Bolton, a man who has been immersed in New Zealand's Nationalist/neo-Nazi movement since the early 1970s, such an increasingly political orientation was perhaps unsurprising.

This thesis examines the way in which the Order bought Satanic and neo-Nazi ideologies together and the resulting synthesis. It also looks at the transition from being a Satanic order led by a neo-Nazi to an openly neo-Nazi Order that uses Satanic philosophy to justify and popularise its conception of National Socialism.

Acknowledgements

This thesis is not the result of my work alone but rather it is the result of the support I received from many people, all of whom gave of their valuable time and energy to assist me in reaching my goal. It would be badly remiss of me if I did not acknowledge their aid.

To my supervisors, Professor Dov Bing and Ms. Marg Coldham-Fussell, I am in your debt. Your direction, advice, and patience allowed me to not only explore this strange and unusual world that I was uncovering, but also kept me on the straight and narrow by keeping me focussed on the task at hand; the completion of my thesis. Any failing in this work is due to my own errors and omissions and is certainly no reflection on their guidance.

I would also like to thank my partner, Christy Gibbs, not only for putting up with me ranting about the house at 3am as I struggled with researching and reporting my material or vented my frustration at the folly of human nature, but also for her editorial help. Along with Rachel Elliott, Christy was invaluable in tracking down uneven tenses, lost articles, missing plurals, absent suffixes and other minutia of the written language that can so easily be overlooked by an author. Perhaps more than in the case of my supervisors, any errors are mine alone and should not reflect on my editors.

The acquisition of primary material was always a difficult and ongoing task, and without the aid and assistance of Graeme Wilson I would not have been able to have as comprehensive accesses to the material as I did.

I would also like to thank the man who planted the seed from which this thesis grew, the inspiring Dr. Dennis Green. A conversation with him in his office one afternoon late in 2005 led to this fascinating avenue of research. The University is a poorer place without him.

Finally and most importantly, I would like to thank my sons, who in their good humour, zest for life, and sense of honour, provided a necessary antidote to the darkness of human nature that I was absorbing myself in on a daily basis. If they represent the future, then the future is in good hands and we would be forever safe from the resurgence of evil.

Contents

	Abstract.....	i
	Acknowledgements.....	ii
	Contents.....	iv
	Abbreviations.....	v
	Introduction.....	vi
Chapter One:	The Nature of the Beast:	1
	Satanism	
Chapter Two:	Foot Soldiers of a New Imperium:.....	15
	A Historical and Organisational Survey of the Order of the Left Hand Path	
Chapter Three:	The Road To Hell:	39
	A Summary of the Main Beliefs of the Order	
Chapter Four:	Publish and Be Damned:.....	64
	Satanic/Nazi Synthesis	
Chapter Five:	Things Fall Apart:.....	84
	The End and Legacy of the Order of the Left Hand Path	
Chapter Six:	Towards a Conclusion.....	96
Appendix 1:	The Nine Satanic Statements	100
	(Church of Satan)	
Appendix 2:	Manifesto of New Right.....	103
Appendix 3:	Renaissance Press Catalogue, 2007.....	117
	Bibliography.....	152
List of Tables		
Fig 1.	Timeline of the Order and its Journals.....	16
Fig 2.	Aeons and Civilisations.....	59

Abbreviations

New Zealand Satanic Organisations

The Order	A generic term encompassing the Order of the Left Hand Path and its successor organisations (Ordo Sinistra Vivendi and Order of the Deorc Fyre) and, to a limited extent, The Black Order.
OLHP	Order of the Left Hand Path
OSV	Ordo Sinistra Vivendi
ODF	Order of the Deorc Fyre
TBO	The Black Order

Overseas Satanic Organisations

CoS	Church of Satan
ONA	Order of Nine Angles
ToS	Temple of Set
WOT	White Order of Thule

New Zealand Right Wing Groups

NR	New Right
NZNF	New Zealand National Front

Introduction

In 1990 a small self-published journal/magazine called *The Watcher* was distributed among New Zealand's occult underground. *The Watcher* described itself as 'the New Zealand Voice of the Left Hand Path', and was published as the journal of the Order of the Left Hand Path. *The Watcher* and the Order directed its attentions towards those occultists who identified themselves as Satanists and, as such, the journal articulated a distinctly Satanic philosophy and perspective. However, as the journal evolved and developed, renaming itself as *The Heretic* and *The Nexus* in later years, there arose alongside Satanic philosophy an increasing emphases on what could be called esoteric Nazism or esoteric Nationalism. Given that the editor of *The Watcher* was Kerry Bolton, a man who has been immersed in New Zealand's Nationalist/neo-Nazi movement since the early 1970s, such an increasingly political orientation was perhaps unsurprising.

This present enquiry examines the way in which *The Watcher*, Bolton, and the Order of the Left Hand Path synthesised elements of Satanism and neo-Nazism into a unified paradigm, from which a critique of normative society could be made utilising Satanic philosophy while progressively introducing a neo-Nazi ideological programme to its readers or members.

As an investigation, this work presents itself as a study of two phenomena which are present in the Order's theorising and rhetoric. The first phenomenon is the way in which Satanic and neo-Nazi philosophy have been brought together and how the resulting synthesis has been articulated. This has significance for two reasons. The first reason is the general importance of tracing the ways in which National Socialism ideology (or at least idealism) is being adapted to contemporary social, cultural and political climates and how it is being transmitted to the next generation, particularly amongst the fringes of youth culture. The second reason is to attempt to gain an understanding of the

theological arguments employed by neo-Nazi Satanists in justifying their socio-political position. This is becoming increasingly significant question as throughout the Western world there has been a dramatic rise in the participation of white supremacists/the 'radical white' in Pagan movements in Europe, the United States and, increasingly, countries like New Zealand, Australia and Canada¹. The modern pagan movement, especially Germanic and Norse expressions of paganism, have an intuitive resonance with those who identify themselves as modern-day Aryan patriots. The attraction to such conceptions of paganism is furthered by the image of Norse spirituality being a muscular, warrior spirituality, and the linking of the Dark Age Norse free-holding farmer with his sword, spear and shield hanging in his long-house, ready to be called up to take his place in the *fyrð* (war band), with the small-town American 'patriot' with his M16 and militia membership is a compellingly romantic one. Furthermore, racist paganism has the advantage over Christian Identity in that there are no awkward questions or torturous justifications regarding the Jewishness (or otherwise) of Jesus.

While racist paganism is only a comparatively small and highly marginalised element of the modern pagan movement, it is also a highly active and evangelical one which has been behind numerous acts of terrorism and hate crimes, the most notorious of which was the 1984 murder of Jewish radio DJ, Alan Berg, by the Brüder Schweigen (The Silent Brotherhood)². The Brotherhood was founded by Robert Mathews, who was once a body guard to hard-line Christian Identity/Aryan Nations leader, Richard Butler, but who nonetheless revered Odin, the Norse god of war and fury³. One of the members of the Brotherhood was fellow Odinist David Lane, and it was Lane (who recently died in prison whilst serving a 190 year sentence for depriving Berg of his civil rights), who originated

¹ Nicholas Goodrick-Clarke, *The Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity* (London: New York University Press, 2003); Mattias Gardell, *Gods of the Blood: The Pagan Revival and White Separatism* (Durham: Duke University Press, 2003)

² Goodrick-Clarke, *The Black Sun*, pp. 270-271. The Brüder Schweigen were also known as The Order.

³ Gardell, *Gods of the Blood*

the White Supremacist rallying cry, the ‘14 Words’: “We must secure the existence of our people and a future for White children”⁴.

Before progressing further, a reader unfamiliar with current pagan discourse needs to be aware of the necessary distinctions made between modern paganism and Satanism; and within Satanism, the distinction between normative and neo-Nazi expressions. Modern paganism is a New Religious Movement which was formulated in the 1950s but has gained momentum and a certain degree of public exposure over the last 20-30 years⁵. As a faith grouping, neo-Pagans have reinterpreted the ancient and classical deities of Europe and the Eastern Mediterranean within a modern context as a form of personal religious expression, and in the process have, in many instances, co-opted elements of indigenous spirituality or from other religious systems such as Hinduism⁶.

Satanism, on the other hand focuses on one archetypal figure, that of Satan, and centralises the engagement with that figure⁷. As such, Satanism tends to have henotheistic overtones, although conceptions of the figure and nature of Satan are extremely varied. Though it may be contested by both Satanists and Pagans, Satanism can be seen as a subgroup of modern paganism. While often conflated in the public mind, Satanists and neo-Pagans view themselves as quite separate and distinct religious forms and typically display a certain degree of mutual hostility, antipathy and suspicion towards each other.

⁴ ‘David Lane, white supremacist terrorist and ideologue, dies in prison’ at http://www.adl.org/main_Extremism/david_lane_dies.htm (accessed 1/12/ 2007); Gardell, *Gods of the Blood*, pp 69, 193, 199

⁵ For a comprehensive discussion and analysis of neo-Paganism, see Margot Adler, *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in America*, 2nd ed. (London: Penguin, 2006); Ronald Hutton, *The Triumph of the Moon: A History of Modern Pagan Witchcraft* (Oxford: Oxford University Press, 1999); Ronald Hutton, *Witches, Druids and King Arthur* (London: Hambledon and London, 2003)

⁶ It is noted in passing that some minority forms of neo-Paganism have, like Satanism, adopted neo-Nazi and racist ideologies as well.

⁷ Satanism will be discussed in further chapters of this work, particularly Chapter 1.

For the purposes of this thesis, Satanism itself can be divided into normative Satanism, which is largely Libertarian/Objectivist in nature, and neo-Nazi Satanism. Both understandings of Satanism start with broadly the same conceptual foundations, but the conclusions drawn are radically different. This thesis does not intend to imply that all Satanists (or Pagans) have neo-Nazi leanings but rather that neo-Nazi Satanism remains the province of a small, but vocal and articulate, minority.

The second phenomena that will be commented on, though somewhat briefly, is the rhetorical methodology used by the Order to inculcate a pro-Nazi *weltanschauung* among members and readers. Starting from a position that is within the realms of normative Satanic thought, the Order directs the reader down a path that leads to the Order's version of National Socialist philosophy by a combination of 'logical' thought and flattery. In this way, conceptions of self identity were encouraged to be identified with Satanic identity and so the individual's 'will to power', or the ability to succeed at life, was aligned exclusively with the Satanic paradigm as articulated by the Order. The result was the inculcation of the idea that if you weren't a Satanist, you weren't anything, but if you were a Satanist you were everything- or, at least, among the awakened, enlightened and (spiritually) powerful few.

As Paganism grows in popularity (there are now more Pagans than Jews in New Zealand), there is an expectation that more people will be drawn to paganism who will see it as an ideal vehicle through which white supremacy sentiments can be expressed⁸. As a result, it is becoming increasingly important to understand the issues involved and promote an awareness of the means by which neo-Nazi and White supremacist thought are being interpreted and articulated among Pagan

⁸ Statistics New Zealand, *Census 2006* (<http://www.stats.govt.nz/census/2006-census-data/classification-counts/about-people/religious-affiliation.htm>) accessed 22/2/08. Note: this includes a variety of categories which broadly fall under the pagan umbrella, including Wiccans, Druids, and Satanists (among others).

communities as part of the wider project of opposing the proliferation of neo-Nazi sentiment and sympathy.

This work is thematically laid out and the first chapter seeks to establish the meaning of ‘Satanism’ and ‘Satanic’ within the context of this enquiry and outline the debate within Satanic circles as to whether Satanism and neo-Nazism are mutually exclusive.

The second chapter will sketch the history the Order of the Left Hand Path from its foundation in 1990, through its evolutions and name-changes, until its demise in 1997-98. It will also briefly discuss the structure and organisation of the Order.

The subsequent chapters turn to the ideology that the Order articulated. The third chapter establishes the esoteric or occult perspective of the Order in terms of Satanic thought and philosophy and discusses the historical imperative that has been placed on the European race by cosmic processes.

The fourth chapter examines the way the Order used the ideas discussed in chapter three to introduce neo-Nazi/Nationalist political and social philosophy, and highlights the way in which National Socialism is gradually and progressively introduced into a Satanic framework.

The fifth chapter charts the demise of the Order, but also examines the activities of Kerry Bolton and the New Right organisation.

The concluding chapter finishes this work by looking at the ideological legacy of the Order.

Research for this study was primarily based on the analysis of material published by the Order, including its periodicals (*The Watcher*, *The Heretic*, *The Nexus*, *Suspire* etc), various internal publications (including various curriculums of study, internal essays, memos and so on), and pamphlets and broadsheets available through 'Realist Publications' and other publishing concerns run by Kerry Bolton, the Order's chief ideologue. However, the material upon which this present study is based is by no means complete. While access to most of the Order's periodicals between 1990 and 1998 and major curriculum items (schedules of lessons and essays) have been achieved, access to more informal or internal documents such as letters, memos and essay collections has been uneven. Nevertheless, while this thesis can not claim to represent an exhaustive survey of all possible literature, it does represent a broad review of material that is largely accessible to interested parties. In a similar vein, research has been focussed on textual analysis and it has not been possible to obtain interviews from former members of the Order. The significance of this bias towards literary study is that there needs to be an awareness of the difference between public and private, as well as official and informal, communications of the Order and between Order members. The importance of this distinction lies in acknowledging that, while the Order may articulate a distinct ideology, how that ideology was received and understood by its members is a separate phenomenon from what was intended by the publication of the said material. In short, how much of the ideology did the rank-and-file adopt, and how much did the hierarchy personally believe? Within the scope of this study it is not possible to accurately gauge how many people believed in Aeonian theory; it is only possible to examine how the Order wished Aeonian theory to be understood.

Chapter One

The Nature of the Beast: Satanism

Turning to Christianity's own scripture we find confirmation of the godhead of man as the fundamental promise of Satanism: "ye shall be as gods" was Satan's promise to mankind⁹.

To the world at large and for most of the last two millennia, Satanism functioned as a catch-all term encompassing moral and religious fear; that which an evangelically-minded person hates or fears the most becomes Satanic in inspiration. To some people, especially conservative Christians, Satanism serves an explanatory role in describing what is wrong with the world and especially those behaviours and trends which are described as corrupting, including (but not limited to) Freemasonry, humanism, monetary reform, Islamicists, chain letters, feminism and the New World Order¹⁰. However, Satan is not just a Christian concern and among many Muslims, the West in general, and the United States and George W. Bush in particular, fulfils the role of an infernally inspired tyrant and the source of all that is wrong and unclean with the world while tribal societies in Africa still fear black magic¹¹. As the source of religious anxiety the world over, Satan would appear to have an active schedule¹². Even among non-evangelical (and even at times non-religious) sections of the community, the negative connotation of Satanism can still stir deep feelings of fear and resentment¹³.

⁹ Kerry Bolton, 'Satanism and Morality', *The Watcher* 2, 1990

¹⁰ Bill Subritzky, *How to Cast Out Demons and Break Curses* (Auckland: Dove Ministries, 1991); Pat Robinson, *The New World Order*, (Dallas: Word Publishing, 1991) p. 227; Thomas Aiello, 'Constructing "Godless Communism": Religion, Politics, and Popular Culture, 1954-1960' in *Americana: The Journal of American Popular Culture (1900-present)*, 4/1 (2005)

¹¹ Hassan Nasrallah, cited at 'Anti-American Statements by Senior Members of Hezbollah' at <http://www.intelligence.org.il/eng/bu/hizbullah/pb/app13.htm> (cited 1 February, 2007); Ayatollah Khomeini, 'Last Will and Testament' (<http://www.wandea.org.pl/khomeini-pdf/ruhullah-musavi-khomeini.pdf>) (cited 5 February, 2007); 'Elderly 'witches' persecuted in Mozambique' at <http://news.bbc.co.uk/2/hi/africa/2089875.stm> (accessed 1 March 2008)

¹² Which is not surprising as there is allegedly no rest for the wicked

¹³ A personal illustration: In early 2005 I was going out with a young lady whose mother was firmly North of England, working class and non-religious. I was introduced as someone with a scholarly interest in New Religious Movements and in particular neo-Paganism. As our relationship started to wind up the mother asked the daughter in all seriousness if I had "cast a Satanic spell" on her.

Satanism, as a concept, transcends strict religious interpretation and can intrude into the secular world as a bugbear, projecting beyond the limits of normal religiosity, as evidenced by the Satanic ritual abuse scare of the late 1980s and early 1990s¹⁴. In this way, Satanism becomes a kind of Rorschach Test of the individual, both of those who describe themselves as Satanist as well as those who come into contact with ‘Satanism’, allowing the viewer to reflect back to themselves their conscious and unconscious imaginings.

While ‘Satanism’ is a familiar concept in other parts of the world, most noticeably in the Middle East and Africa, it is the West which has most fully and consciously embraced the concept of Satanism as a *self*-identity; a positive and adopted affirmation of faith rather than a negative and at times fatally imposed identity. As such, central to the understanding of Satanism in the West is its relationship to Christianity and the wider social values and codes that have a symbiotic relationship with Christian values. While some contemporary ‘dialogians’ (diabolical theologians) have sought to define a Satanism free from Biblical referents (most notably the Temple of Set’s Egyptian motif and the Order of Nine Angles paganised Satanism), historically and popularly modern Satanism evolved as a reaction against Christianity¹⁵.

While some early sects of Christians, particularly among the Gnostics, adopted beliefs which would now be described as essentially Satanic (the imputation of malevolent motives to the God of the Old Testament, for instance), Satanism (or the fear of Satanism) did not become a major social force until the Reformation¹⁶.

¹⁴ Jean. S. La Fontaine, *Speak of the Devil: Tales of Satanic Abuse in Contemporary England* (Cambridge: Cambridge UP, 1998); B.L. Bottoms and S.L. Davis, ‘The Creation of Satanic Ritual Abuse’ in *Journal of Social and Clinical Psychology* 16/2 (1997) pp.112-132

¹⁵ Please note that ‘Nine Angles’ is not a typographic mistake for ‘Nine Angels’. Lilith Aquino, ‘The Temple of Set: Is it Satanic?’ at http://www.paganlibrary.com/editorials/temple_set.php (accessed 15/10/2007); ‘Baphomet: A Note on the Name’ at <http://nineangles.wordpress.com/2007/09/17/baphomet-a-note-on-the-name> (accessed 15/12/07)

¹⁶ Hans Jonas, *The Gnostic Religion* (London: Routledge, 1992); Bernard McGinn, *The Foundations of Mysticism: Origins to the Fifth Century*, (New York: Crossroad, 1992); Brian F. Copenhaver (ed) *Hermetica: The Greek Corpus Hermeticum and the Latin Asclepius in a New English Translation* (Cambridge: Cambridge University Press, 1992), p.199.

Bernard Hamilton, in *Religion in the Medieval West* comments that :

Medieval people undoubtedly regarded the devil and his legions as a source of power, but they did not apostatize from the Christian faith in order to worship Lucifer in the place of God...the trappings of modern Satanist ritual cannot be traced earlier than the seventeenth century and had no place in the medieval world¹⁷

This is a sentiment echoed by Norman Cohen:

There is in fact no serious evidence for the existence of Devil-worshippers anywhere in medieval Europe. One can go further: there is serious evidence to the contrary. Very few inquisitors claimed to come across these devil worshippers, and most of those few are known to be fanatical amateurs...¹⁸

The change in the understanding of Satanism that occurred with the Reformation was that diabolism was no longer about the old-style medieval magic, in which subjugated demons were summoned in lonely towers and laboratories and bound by the will of a magus and the holy names of God; now Satan was an uncontrollable, tangible social force, imperilling the souls of entire kingdoms. Satan was evoked by Catholic and Protestant alike as being the spiritual bankroller of the other side and was personified as the Luther, Pope, the Holy Roman Emperor or any number of other leading figures. As the divisions deepened and the wars became increasingly bitter, Satan became more powerful and a very real agent of opposition to God's will¹⁹. 'Satanism', 'witchcraft' and 'heresy' became synonymous as Catholics burnt Protestants (who were obviously

¹⁷ London, Edward Arnold, 1986. p167

¹⁸ *Europe's Inner Demons: The Demonization of Christians in Medieval Christendom* (London: Pimlico, 1993), p.78

¹⁹ Joseph Klaits, *Servants of Satan: The Age of the Witch Hunts* (Bloomington, Indiana University Press, 1985) pp.60-61

in league with the Devil because they renounced God's word) as witches (who were heretics in league with the Devil and thus obviously Protestants), and Protestants completed this most vicious of circles by pursuing Catholics for exactly the same reasons²⁰. The Reformation conflating of witchcraft, Satanism and magic persisted into modern times and is still influential today, much to the distress of modern Pagans, who are struggling to differentiate themselves from Satanists and to rehabilitate the meanings of 'witch' and 'magic'²¹.

By the mid 20th century, Satanism had undergone two vivifying phases. The first was the English and French occult revival of the latter part of the 19th Century, and in particular among *fin de siècle* decadents in France. Interest in *diablerie* was spurred on by the publication of *La-Bas* by J.K. Huysman, possibly the most famous, and certainly the most influential, novelisation of Satanism and *The Temple of Satan*, an expose by two occultists, Stanislas de Guaita and Oswald Wirth. De Guaita and Wirth infiltrated The Society for the Repatriation of Souls, which was allegedly a Satanic church on the grand scale, complete with an Abbe as a founder, Black Masses, a former nun as 'high priestess', orgies and alleged human sacrifice of infants (and in which cannibalism was apparently optional but orgies were near compulsory)²². The second vivifying phase was that engendered by Aleister Crowley (1875-1947), the self-proclaimed 'Great Beast 666' and the tabloid acclaimed 'wickedest man in the world'²³. Crowley was a complex and multifaceted figure and while he identified with the Great Beast of *Revelations*,

²⁰ One of the classic works on the subject is H.R. Trevor Roper's *The European Witch-Craze of the Sixteenth and Seventeenth Centuries* (London: Penguin, 1969)

²¹ Diane Purkiss, *The Witch in History: Early Modern and Twentieth Century Representations* (London: Routledge, 1996) p.31; Denise Zimmermann and Katherine A. Gleason, *The Complete Idiot's guide to Wicca and Witchcraft* (Indianapolis: Alpha Books, 2000), p.15; Vivianne Crowley, *The Natural Magician: Practical Techniques for Empowerment* (London: Michael Joseph, 2003), p.262; Rosemary Ellen Guiley, *The Encyclopaedia of Witches and Witchcraft* (New York: Facts on File, 1989), p. 307

²² Stanislas de Guaita, *The Snake of Genesis: Satan's Temple* (Prague, 1996) (reprint and translation of *Le Serpent de la Genèse: Le Temple de Satan* (1891). De Guaita's co-researcher was Oswald Wirth, who was to publish a series of influential texts on the use of Tarot and the most famous of which was published in English as *Introduction To The Study Of The Tarot : A Beginner's Guide to the Symbolism and Use of Tarot Cards By One of the Greatest Tarot Designers and Theorists* (Wellingborough, The Aquarian Press. 1981)

²³ For biographic details see Francis King, *The Magical World of Aleister Crowley* (London: Arrow, 1977); Susan Roberts, *The Magician of the Golden Dawn* (Chicago: Contemporary Books, 1978)

once sacrificed a toad to Satan, and called for the destruction of Christianity, Crowley did not consider himself a Satanist in any real sense except as a public persona. Crowley, through his infamy and along with some very real accomplishments (such as mountaineering in Tibet and trekking through Burma and China during the 1910s), as well as an impeccable occult pedigree, provided a role model for generations of occultists who embraced, or certainly did not shy away from, activities which have been traditionally associated with the blasphemous inversions of religion. The great gift of Crowley was, however, using blasphemy as a path of transcendence or liberation away from constraining, constricting and unthinking societally enforced habit patterns. This ethos of challenge and the seeking of intellectual and spiritual emancipation became the fundamental idea which inspired a new generation of Satanists. To such eyes, society forced on individuals behavioural patterns that were essentially conditioned, unnatural and unthinking, which stultified their reasoning and repressed their True Self. By challenging such culturally defined patterns of behaviour (especially the consequences of religious orthodoxy), one can free oneself from its 'negative' hold and become liberated into a whole new understanding of the human condition. Satanism had become therapy.

In 1964, Anton Szandor LaVey became the next great influential figure in Satanism, effectively becoming the 'founder' of modern Satanism and responsible for its development as a sophisticated and comparatively public religio-philosophic system. LaVey founded the Church of Satan (CoS) in San Francisco on April 30, Walpurgisnacht, 1966 and through the church articulated his understanding of what it means to be Satanic²⁴. One distinctive and influential feature of LaVey's Satanism was the premise that the secular-scientific world-view was essentially the correct one and that religious world-views are fundamentally wrong and to be rejected²⁵. As such 'Satan', as a real individualized spiritual figure, does not exist and supernatural powers are simply

²⁴ LaVey famously said in the introduction to his *Satanic Bible* (New York: Avon, 1969) that founding the church enabled him to "follow the magical formula of one part outrage to nine parts social respectability that is needed for success"

²⁵ *Ibid.* p.49

natural laws as yet undiscovered²⁶. Closely allied with this was the embracing of Libertarianism/Objectivism in the mould of Ayn Rand, so much so that LaVey's 'credo', the Nine Satanic Statements, was modelled on passages from Rand's *Atlas Shrugged*²⁷. This placed LaVey in a curious political position in regards to many members of the CoS, and society in general, as the late 1960s ushered in the era of flower-power and hippydom²⁸. As youth culture moved to the left, LaVey was moving to the right and flirting with the trappings of Nazism and the Ku Klux Klan²⁹. While LaVey did not acknowledge Rand's influence in the Nine Satanic Statements in the *Satanic Bible*, he did express his debt to her elsewhere, describing the Church of Satan as being 'just Ann Rand's philosophy with ceremony and ritual added'³⁰. Another unacknowledged work that LaVey cribbed to form the *Book of Fire: The Infernal Diatribe* (the prologue to the *Satanic Bible*) was *Might is Right*, a 1896 paean to survival of the fittest and strong-man politics by 'Ragnar Redbeard', the nom de plume of New Zealander Arthur Desmond³¹.

The Church of Satan is the reference point of almost all modern articulations of Satanism, which are either an adaptation of, or a reaction against, LaVey's fundamental principles. LaVey codifies his philosophy in the Nine Satanic

²⁶ *Ibid.* p.49

²⁷ James R. Lewis, 'Diabolical Authority: Anton LaVey, *The Satanic Bible* and the Satanist 'Tradition' in *Marburg Journal of Religion*, 7/1 2002, p8

²⁸ *Ibid.* p.9-10

²⁹ Bill Ellis, *Satanism, New Religions, and the Media* (Lexington: University of Kentucky Press, 2000), p. 172. Also see Phillip Bonewits, *Real Magic* (London: Sphere Books, 1971), p.114. Bonewits (more commonly known by his middle name, Isaac) was a member of the Church of Satan between 1968-c.1970 before he resigned or was expelled. Bonewits went on to become one of the most influential, and original, figures in the American Pagan scene, constructing a number of typologies which are still in use. The most important of which are on classifications of types of modern paganism and on cultic behaviour within neo-Paganism. He is also a graduate of the University of California at Berkeley with a (legitimate) Bachelors of Arts in Magic and Thaumaturgy (see the Foreword to *Real Magic*).

³⁰ Ellis, p.180

³¹ Lewis, 'Diabolical Authority', p.8; Ragnar Redbeard (Arthur Desmond), *Might is Right; or, The Survival of the Fittest* (London: W.J. Robins, 1910). The identification of Ragnar Redbeard with Desmond is contentious and evidence is circumstantial rather than direct. According to the Dictionary of New Zealand Biography, Desmond was a Hawkes Bay cattle drover who entered politics as a radical reformer, defended Te Kooti politically, recorded Maori oral traditions, was a trade unionist and an editor of the radical newspaper *The Tribune* (Auckland). He was said to have died in Mexico in 1914, Palestine in 1918 or 1920 or alive and running a bookshop in Chicago in the 1920s. Of some interest is that *Might is Right* has recently (1999) been reprinted by 14 Words Press, a neo-Nazi neo-Pagan publishing concern that prints David Lane and Woltansvolk material (among others).

Statements, the Eleven Satanic Rules and the Nine Satanic Sins (see Appendix 1). Briefly stated, the basic tenants are:

Man's individual will-to-power.

Drawing heavily on the Nietzschean concept of the *ubermensch* as the idealized Satanist, LaVey taught that life is a struggle and that it is up to the individual to impose his or her own meaning onto the world. This meaning is individualised according to ones own experiences and beliefs and as such conformity to an externalised set of meanings is a form of soul rot. The adoption of these external meanings implies, to the Satanist, that the individual is surrendering his or her own unique insights of their own life experience to someone else, invalidating both the uniqueness of the individual human condition as well as surrendering any chance for self discovery and self understanding. As a result there is a high degree of stress on individualism, ego-centralism and gratification within the CoS. This egoism, while obviously permissive in nature, is also the governor against dissolution. While it may be good to revel in a degree of debauchery, self destructive behaviours such as drug use, alcohol abuse and serious crime are to be avoided because the cost to the individual far outweighs the benefits.

Self gratification.

Indulging in the traditional seven deadly sins is encouraged from a Satanic perspective as “they all lead to physical, mental or emotional gratification”³². The sense of gratification is at the centre of the Satanic ethical system, especially as LaVeyian Satanism does not teach a life-after-death doctrine so all pleasure must be enjoyed in this life-time or be lost forever³³. Similarly, because death is “the great abstinence”, concern must be for oneself first and “only if a person's ego is

³² LaVey, *Satanic Bible*, p.46

³³ *Ibid.* p.92

sufficiently fulfilled, can he be kind and complementary to others, without robbing himself of self respect”, and while undoubtedly selfish, Satanism is “controlled selfishness”³⁴. Because of the fundamentally atheistic nature of LaVey’s philosophy (Satan “merely represents a force of nature...invented by the formulators of every religion on the face of the earth”), as well as its inculcation of egoism (the most holy day in a Satanists year is his or her own birthday), the Satanist is also encouraged to eschew all gods and the function of God should be fulfilled or played out by the Satanist themselves³⁵. Ritual and worship, therefore, are directed inward with the goal of illuminating and glorifying the Satanist’s inner as well as outer self, to ‘feel the sinews of Satan moving his flesh’, as it were³⁶. The close identification of an individual with a deity is a traditional magical technique, sometimes known as theurgy, and LaVey’s theurgy has the spin on it that the deity with which one identifies with, and is ‘possessed’ by, is one of the adherents own creation. Satanists are not limited to conforming to or adopting stereotypes of the traditional gods, rather they are to invent and explore new paths, even to the point of adopting film noire characters as archetypes³⁷. Satanism thus becomes a path of self transformation by the deliberate and conscious crafting of a *modus vivendi*.

Responsibility.

The corollary of living an egocentric life is that a person must take complete responsibility for all actions and outcomes. To say that you are a fully independent being and then blame your lack of success on outside factors is not being a self actualized being; it is to be a delusional being.

³⁴ *Ibid.* pp.51, 91, 96

³⁵ *Ibid.* pp. 62,96

³⁶ *Ibid.* p. 45.

³⁷ Blanche Barton, *The Church of Satan* (San Francisco: Hell's Kitchen Productions, 1990), pp.60, 86

The Satanic Golden Rule.

The Satanic Golden Rule is that of *Lex talionis*, retribution: “do unto others as they do unto you”³⁸. While the law is most obviously applied to smiting those that strike you, it also means respect and compassion to those who deserve it, but only to those who deserve it³⁹. Typically, a Satanist would divide all of humanity into those whom a Satanist respects, those whom are held in contempt, and the overwhelmingly vast majority that have no contact with the Satanist. The unknown majority are owed nothing (in contrast, the Christian is admonished to act charitably to all humanity), the contemptibles are owed destruction while only those that are respected have any call on the Satanist’s affections, and only then if the Satanist feels if it is deserved at the time. LaVey felt that too much strength was wasted on supporting those who were nothing but burdens and dead weights, both to the individual as well as across wider society. Dead weights only hold the individual, so to realise ambition such dead weights must be removed⁴⁰.

Man, the Animal.

One of the most important ramifications of the adoption of a materialist philosophy was the espousal of the idea that Darwinism was fundamentally right, Humankind is “only another form of animal” with “no ultimate morality other than the law of the jungle and no purpose other than the survival of the fittest”⁴¹. This means ‘natural’ human emotions such as lust, anger, hate, love and so on, were *natural* and not to be repressed or denied expression: that is the province of those who preferred to wear hair shirts rather than silk ones⁴². It was also an espousal of social Darwinism and, effectively, a caste and eugenic system⁴³.

³⁸ LaVey, *Satanic Bible*, p.51

³⁹ *Ibid.* p.64

⁴⁰ *Ibid.* pp.75-76

⁴¹ Lewis, ‘Diabolical Authority’, p.4; LaVey, *Satanic Bible*, p.83

⁴² LaVey, *Satanic Bible*, p.110

⁴³ Barton *The Church of Satan*, p.62

As a unified system, the CoS was envisioned as a kind of liberation therapy, encouraging its adherents to break away from stultifying social moral, ethical, behavioural (though, ultimately, self imposed) constructs. LaVey himself said that Satanism “fills the void between religion and psychotherapy”⁴⁴. As such, the story of Satan’s (or Lucifer’s) rebellion against God obtains a pivotal archetypal significance, and the conceptual background of the CoS owes as much to Milton’s “better to reign in Hell than serve in Heaven” as it does to Rand’s caustic observation that “[normative] morality demands the sacrifice of your self interest and of your mind”⁴⁵.

As the CoS grew in popularity, helped along by tabloid sensationalism, shameless self-promotion and a celebrity membership (including Sammy Davis Jr. and Jayne Mansfield), as much as by its philosophic and religious merits, an inevitable re-interpretation and critique of CoS doctrine was made by other Satanists. Such critiques were made on three broad grounds. First was on administration and structural grounds; the way the CoS was organized and run. Of particular significance was that LaVey disbanded the ‘grotto system’ of CoS lodges in the mid 1970s, which upset traditionalists and dabblers alike and, for a while, fired resentment against the Church as a whole⁴⁶. The second was the CoS’s atheistic stance. The idea that Satan was an invented and almost cartoon-like character did not sit well with many Satanists and they sought to reinterpret CoS doctrine in terms of the existence of a real Satanic figure or figures. The third major critique was that the CoS’s emphases on self-fulfilment were ultimately a shallow, puerile and counter-productive doctrine. While the *Satanic Bible* did admonish that indulgence must be coupled with discipline, and that compulsive indulgence was an anathema, critics felt this was honoured more in the breach than the observance and that the CoS and the majority of its membership refused to take responsibility

⁴⁴ LaVey, *Satanic Bible*, p.5

⁴⁵ John Milton, *Paradise Lost*. Ed. Merritt Y. Hughes (New York: Odyssey Press, 1962). bk1 ln.263; *Atlas Shrugged* (New York: Random House) p.936

⁴⁶ James R. Lewis, ‘Who Serves Satan: A Demographic and Ideological Profile’ in *Marburg Journal of Religion* 6/2 (2001); Blanche Barton, ‘The Church of Satan: A Brief History’ at <http://www.churchofsatan.com/Pages/CShistory7LR.html> (accessed on 9 February 2007)

for the consequences of their actions, beliefs and lives on the grounds that they were only following their desires.

However, despite these critiques, LaVey's philosophy came to broadly dominate Satanists' understandings of what it was to be Satanic, even if there was disagreement in the detail⁴⁷. Normative Satanic understandings see Satanism as a path of individualism and is as much a psychological process as it is a religious one. Satan himself, whether he is real or imagined, is the archetype of rebellion and the first one to cry 'no more!' This act of defiance encapsulates social and psychological maturity not only to individualise oneself from God (parents, society), but also to critique the established order, to forge a new *modus vivendi* as well as teaching important lessons in taking personal responsibility for the consequences of such a process. Satan is a figure "representing pride, self interest and self gratification" and as such normative Satanism has strong social Darwinist overtones⁴⁸. For Satanists, the concept of 'evil' is understood as a fictive social and psychological mechanism that is created and perpetuated by social and cultural authority figures to prevent challenges to their authority. The use of counter/anti-cultural/shock images or ideas, such as the figure of Satan himself, is what Satanist Vixen Crabtree calls the 'Enema Image' which is legitimized as making "people think and force them to abandon assumption or dogma [which] is good in the eyes of the Satanist"⁴⁹. As such, normative Satanic beliefs lionises the position of the outsider, the critic and the non-conformist. In short, self identity is explicitly or unconsciously associated with the image of 'the heretic', a theme or archetype that was to be developed by the Order of the Left Hand Path.

Given that Satanism embraces the 'forbidden', the outré, and the iconoclastic, it is unsurprising that some Satanists have been drawn to National Socialist Germany

⁴⁷ For a wider discussion on LaVey's influence, see James R. Lewis, 'Diabolical Authority': Anton LaVey, *The Satanic Bible* and the Satanist 'Tradition' in *Marburg Journal of Religion* 7/1 (2002)

⁴⁸ Graham Harvey, 'Satanism: Performing Alterity and Othering' in *Syzygy: Journal of Alternative Religion and Culture* 11 (2002), p.60

⁴⁹ Vixen Crabtree, 'The Enema Image' on *Satanism: Descriptions, Philosophies and Justifications of Satanism* at <http://www.dpjs.co.uk/enema.html> (accessed 3 Sept 2007)

as a source for inspiration, and accusations, have been levelled against both LaVey and Michael Aquino (the head of the Temple of Set), among others, of being crypto-Nazis,⁵⁰.

The relationship between Satanic thought and Nazism is complex and conditional. It needs to be emphasised that most Satanists firmly reject the National Socialist ethos on both religious and moral grounds with only a vocal minority adopting a neo-Nazi/Nationalist reading of Satanic philosophy. The moral grounds for objection are self evident, but the Satanic ideological critique is based on the incompatibility of Satanist 'hyperindividualism' with Nazism's authoritarianism. Satanist Jeffery Deboo outlined the Satanic case against Nazism in his often republished 1994 essay, 'Nazism, Racism and Satanism', in which he stated that Satanism was incompatible with Nazism on four grounds⁵¹.

Hitler condemned individualism, associated it with *untermensch* behaviour while saying "self-sacrificing will to give one's personal labour and if necessary one's own life for others is most strongly developed in the Aryan"⁵².

Nazi militarism (as exemplified by films of Nazi rallies) produces a highly regimented, conformist and ordered society.

Nazi racial ideology accepted all Aryans as "belonging to the "higher" race, no matter how stupid, lazy, or incompetent he may be, to feel somehow superior to any person of a "lower" race, no matter how clever, productive, or talented"⁵³.

⁵⁰ The Temple of Set was founded as a break-away group of the Church of Satan and now rivals the Church of Satan as being the most high-profile Satanic organisation. For discussion on the Nazi/Temple of Set connection see Roald E. Kristiansen, 'Satan in Cyberspace: A Study of Satanism on the Internet in the 1990s' in *Syzygy: Journal of Alternative Religion and Culture* 11 (2002), pp23-26; an example of an anti-LaVey/Nazi polemic from another Satanist can be found at the *Satanic Reds* website, <http://www.geocities.com/SatanicReds/laveymyth.html> (accessed 4 September 2007)

⁵¹ Jeffery DeBoo, 'Nazism, Racism and Satanism' in *The Burning Ground* 1/1 (1994)

⁵² *Ibid.*

⁵³ *Ibid.*

The Nazi eugenics policy was (according to Deboo) designed to produce clone-like Aryans. In other words, the Nazi eugenics programme was designed to produce a nation that conform to the racial ideas of those in authority, and that in itself was a move away from true individualism.

The core feature of such critiques of a Nazi-Satanic compatibility primarily concern themselves with issues around authority and freedom, with totalitarianism representing the fundamental antithesis of Satanistic 'liberation'.

A response to Deboo was printed later that year in *The Burning Ground*, in which Walter Grimwald made a case for the fundamental compatibility of Nazism and Satanism on the basis that, according to Grimwald, Deboo simply does not know what he is talking about⁵⁴. In the following year Grimwald published *Dietrich Eckhart: Hitler's Occult Mentor* and *Lovecraft's Fascism* followed by *Blood and Soil: A Heathen Manifesto* in 1996. All were published by Kerry Bolton's Realist Publications and Grimwald was one of Bolton's many pseudonyms⁵⁵.



Summary

By its very nature, Satanism positions itself on the fringes of society. Both anti-Satanists and Satanists themselves acknowledge that as a philosophic or religious position, Satanism represents an attack on the values and ethos of normative society, whether that normative society is Mid-West America or downtown Tehran. However, it is in the West that normative society has liberalised enough to allow an individual to self-identify as being a Satanist, a critical and disruptive outsider, without fear of legal repercussions or bodily harm. Of course, this is not

⁵⁴ Walter Grimwald 'Nazism, Racism and Satanism- An Answer' in *The Burning Ground* 1/4 (1994)

⁵⁵ The conclusion that Grimwald is Bolton is based on a similarity of writing style, the Renaissance Press connection and that Grimwald was a 'Former Grandmaster of the Black Order', a Nazi occult order than was founded and run by Bolton. For the Grimwald/Black Order connection, see Goodrick-Clarke, *The Black Sun*, p.229

to say that Satanists are not regarded with varying degrees of mistrust and suspicion by much of society, but that mistrust seldom, if ever, boils over into a physical assault upon the Satanist and the chances of being burnt at the stake or hung as a consequence of their religious identity is none.

Drawing on the ideas developed by Aleister Crowley and Anton LaVey, Satanism in the West evolved a discourse around the concept of individual liberation from the intellectual and ethical values imposed by society, which were often uncritically adopted by the majority of members in that society. An unsophisticated reading of Satanism tended to focus on the rejection of what were seen to be Puritan values of self denial, particularly sexual self denial, which was cured by liberal doses of hedonism and the reading of the Marquis de Sade⁵⁶. However, a more sophisticated discourse ran alongside the hedonistic and pop-Epicurean expressions of Satanism, that of questioning the intellectual and moral foundations of society. Given this culture of critical questioning, it was only a matter of time before some experimentation with Nazism was undertaken. In the context of the Satanic movement from the mid-1980s onward, there was certainly an increasing interest by a minority of Satanist in right-wing politics and political expression, so much so that a cleavage started to develop between the right-wing and the Libertarian groupings of Satanists, with each side claiming ideological integrity and accusing the other of sloppy and inconsistent thinking⁵⁷.

The adoption of an Objectivist or Libertarian political philosophy represents one way in which a critique can be launched against not only the values, but also the mechanism of society itself. Neo-Nazism represented another, and it was the potential that Satanism had for disseminating neo-Nazism that attracted Kerry Bolton to the cause and in turn, inspired him to launch the Order of the Left Hand Path.

⁵⁶ See *Lust Magazine: For the Carnal Connoisseur*, October, 2004. *Lust* is produced by the Church of Satan's "Human Sexuality Special Interest Group".

⁵⁷ The debate between Jeffery Deboo and Wulf Grimwald/Kerry Bolton in the pages of *The Burning Ground* being the most pertinent example, but also see 'Is Fascism Satanic' at <http://apodion.com/vad/section.php?id=30> (accessed 5/3/08).

Chapter Two

Foot Soldiers of a New Imperium: A Historical and Organisational Survey of the Order of the Left Hand Path

Satanism...is a product of Western culture, of the collective psyche, and is a manifestation of the West's will-to-power⁵⁸.

In 1990, Kerry Bolton's Realist Publications started to distribute a new journal through its network of mailing-lists and other contacts. The journal, *The Watcher*, described itself as "The New Zealand Voice of the Left Hand Path" in its masthead, and its lead article, 'Our Aim', claimed that the title of the journal was inspired by the order of fallen angels mentioned in the apocryphal book of Enoch. According to the unsigned article, The Watchers were the angels who, under the leadership of Azazel, rebelled against the "tyrant-god Jehovah". After they were defeated in the war against Heaven they came to earth and mingled with the daughters of men and whose offspring became "mighty men which were of old, men of renown" (Gen. 6:1-5)⁵⁹. Thus, the journal was inspired by "Satan and The Watchers [who were] symbols of rebellion against tyrannical god and moral concepts which stifle human ascent" and the manifesto published in the first number of *The Watcher* directed itself against "slave moralities and ideologies, the chief one being in the West at this time being Judaeo-Christianity, with Marxism and the Puritan money ethic (ideological liberalism) being the chief excrescences of this heritage"⁶⁰. Thus firmly locating itself politically and metaphysically as part of the Satanic doxis, the article concluded with the accolades of "Hail Satan! Hail the Watchers!", and a footer-quote from the Russian anarchist philosopher, Mikhail Bakunin: "Satan is the first free-thinker and Saviour of the world. He frees Adam and impresses the seal of humanity and liberty on his forehead by making him disobedient"⁶¹.

⁵⁸ Kerry Bolton, 'The Political and Social Realities of Satanism', ODF Archive

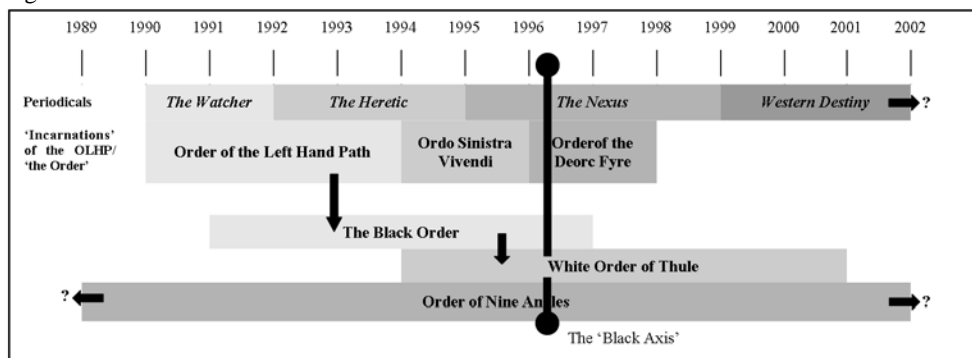
⁵⁹ Kerry Bolton, 'Our Aim' *The Watcher* 1, 1990

⁶⁰ *Ibid.*

⁶¹ *Ibid.*

From the first page *The Watcher* set itself up as an instrument of counter-cultural critique of conventional society, using Satanic rebellion as a leitmotif and applying the trappings of intellectualism and revolutionary discourse. While the immediate impact of *The Watcher* on the New Zealand occult and Satanic scene is not known, over the next eight or so years, and under various names, *The Watcher* was to provide the most public face of Satanism in New Zealand and acted as a lodestone for New Zealand Satanists. It was through the exposure given to the Order by *The Watcher* and later *The Heretic* that TV3 contacted Order members Kerry Bolton and Harri Baynes to give a Satanic perspective on Halloween in 1992, by Radio New Zealand in 1993 for its *Connexions* programme, and by the *Listener* in the same year for an article on Satanic Ritual Abuse⁶². As *The Watcher* changed into *The Heretic* in 1992 and *The Nexus* in 1995, it started to articulate an increasingly political agenda which focussed on National Socialism, Nationalism and Third Way politics. As part of its ongoing programme, *The Watcher* also announced that it was “published quarterly by the Order of the Left Hand Path”, and the journal and the Order, both acting under various names at various times, shared a symbiotic relationship with the journal acting as the public face of the Order and a tool for recruitment (fig.1). Thus any examination of one must include an examination of the other⁶³.

Fig1. Timeline of the Order and it's Journals



⁶² ‘Listener Article Canned’ in *The Heretic* 7, 1994

⁶³ Subscription and Caveat, *The Watcher* 1, 1990

Bolton was born in 1956 and raised a Mormon in Lower Hutt, New Zealand⁶⁴. He was listed as a member of the New Zealand National Socialist Party at age 14 and after participating in the New Zealand Democratic Nationalist Party and the New Zealand National Front he founded New Force in 1981. By 1980 Bolton had moved to Christchurch and with David Crawford, the former leader of the National Front, co-founded the New Zealand branch of the Church of Odin⁶⁵. Paul Spoonley quotes Crawford as saying that the Church of Odin was exclusively for whites, and specifically whites “of non-Jewish descent” and that “the main Odinic law requires loyalty to race”⁶⁶. The Church of Odin itself was originally founded in Melbourne in the mid 1930s by Australian lawyer Alexander Rud Mills, after a visit to Nazi Germany and a meeting with Hitler. After the Second World War the Church of Odin died out but it was re-founded after Mill’s death as the neo-Nazi Odinitist Fellowship by Danish-Canadian ex-patriot Else Christensen in the 1960s⁶⁷. Along with the virulently anti-Semitic and pro-Nazi Church of Odin, Mills also edited the ‘National Socialist’ newspaper and was briefly interned as a possible subversive element by the Australian Government in 1942⁶⁸.

Despite the racial criteria and National Socialist heritage of the Church of Odin, by 1983 Bolton had left the Church because “it became obvious that the Odinitists

⁶⁴ Biographical notes from Barrie Sargeant, ‘Kerry Bolton – A Nut or Just a Misunderstood Mormon/Satanist/Nazi?’, 2 December 2004, at *Fight Dem Back* <http://www.fightdemback.org/2004/12/02/kerry-bolton/> (accessed 10/9/7); Paul Spoonley *The Politics of Nostalgia: Racism and the Extreme Right in New Zealand* (Palmerston North: Dunmore Press, 1987), pp. 167-172

⁶⁵ Spoonley, *The Politics of Nostalgia* pp. 145-170

⁶⁶ Spoonley, *The Politics of Nostalgia*.p.170. The veneration of Odin and the Norse and Germanic gods has a particularly ambiguous position within the spectrum of New Religious Movements, particularly among the modern Pagan religions, as it has attracted many racists and White Supremacists. This is not to say that all who worship the old gods of the North are crypto-Nazis, but a sizable minority operate within that loosely defined ideological framework and there is no question that the Church of Odin followed a racially discriminatory programme. A developing convention among commentators and adherents describes neo-Nazi/Racist followers of the Norse gods as ‘Odinists’ while non-Racist followers of Norse neo-Paganism are often termed Asatru. See Mattias Gardell, *Gods of the Blood* for a good discussion on White Supremacists within the Pagan movement.

⁶⁷ Gardell, *Gods of the Blood*, p.p. 165-68

⁶⁸ Jeffery Kaplan, ‘The Reconstruction of the Asatru and Odinitist Religions’ in *Magical Religion and Modern Witchcraft* ed. James R. Lewis (Albany: SUNY Press, 1996) pp. 194-195; Bruce Muirden, *The Puzzled Patriots, The Story of the Australia First Movement* (Melbourne University Press, 1968), p.186; Gardell, pp.167-168;

were merely going to be a cult without any relevance to New Zealand politics”. This desire to have a politically active neo-Pagan ‘church’ was to bloom strange fruit in the formation of the OLHP seven years later⁶⁹

It is tempting to speculate on what influence exposure to Mormonism in Bolton’s formative years may have had on his subsequent political, spiritual and racial views. While Bolton left the Church of Jesus Christ of the Latter-Day Saints because of “the amount of ‘inter-racial marriage’”, it is possible that elements of the theology and praxis of the LDS may have had a direct or indirect influence on the evolution of Bolton’s religious personality, particularly up until the end of the time covered by this study⁷⁰. Three distinct and prominent features of Mormonism resonate with Bolton’s later views.

The first is Mormonism’s racial consciousness. The *Book of Mormon*, echoing but expanding on the book of Genesis, makes a firm distinction between the black and white races, describing the black races as the cursed descendants of Cain and explicitly stating that the blackness of skin is a sign of punishment by God for wickedness and sin⁷¹. While the LDS admitted blacks into the Church from the 1830s, it wasn’t until 1978, well after the period in which Bolton was associated with the Church, that black (and brown) skinned men could be admitted into the priesthood⁷².

The second possible influence is the esoteric elements of the LDS praxis, in particular the Temple Endowment. The Endowment fulfils a function roughly analogous to Confirmation in the Anglican Communion in that it is an adult

⁶⁹ Bolton, letter to the editor, *Herald* (26/6/83), cited in Spoonley, p. 170.

⁷⁰ Spoonley, *The Politics of Nostalgia*, p. 169

⁷¹ *The Book of Mormon* (Salt Lake City: Church of Jesus Christ of the Latter Day Saints, 1981): Moses 7:22 “the seed of Cain were black, and had not place among them [the seed of Adam]”; Alma 3: 6 “And the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a curse upon them”; 3 Nephi 2: 15 “And their [Lamanite allies of the Nephites] curse was taken from them, and their skin became white like unto the Nephites”.

⁷² Alan Cherry and Jessie L. Embry, ‘Blacks’ in *Encyclopedia of Mormonism*, Daniel H. Ludlow (ed.), (New York: Macmillan, 1992), pp.125-127

acceptance of the duties and obligations required by God and the Church. However, unlike Confirmation, the Endowment is a secretive and highly ritualistic ceremony that can only be witnessed by other ‘initiates’ and is only open to those members of the LDS who have proven their commitment and orthodoxy over a number of years⁷³.

The third possible influence is the particular understanding of history as taught by the LDS. LDS historiography is a mild variant of Israelitism, a doctrine in which proponents believe that the true Hebrews of the Old Testament emigrated out of the area, leaving behind another people who either adopted or usurped the name and identity of ‘the Jews’⁷⁴. The people commonly known as Jews are either descendants of some of the tribes of lesser importance or are invaders that have occupied the land of Judea/Israel and have no genealogical connection to the people of Abraham. While the LDS did not deny the essential Jewishness of the people living in Roman Palestine (to do so would deny the Davidic lineage of Jesus) they nevertheless maintain that certain tribes, chosen by God, emigrated out of the Middle East and found themselves in the North American continent where they established a vast and mighty civilisation before it was finally destroyed in an apocalyptic battle.

These three themes; that of elect and unclean races, a secretive and hidden brotherhood of the chosen few, and a vision of history which is firmly entrenched in the realm of faith rather than sound scholarship, would later surface in the teaching of the Order. The primary vehicles by which these themes, and others, were disseminated were the periodicals *The Watcher*, *The Heretic* and *The Nexus*. While the periodicals had numerous contributors, Bolton wrote the majority of articles and certainly the published articles reflected Bolton’s editorial leadership. Even as Bolton started to withdraw from the Order, first resigning as Magister, or Grandmaster, of the Order in 1994 and then his membership in 1996, he

⁷³ Alma P. Burton, ‘Endowment’ in *Encyclopedia of Mormonism*, pp. 454-456

⁷⁴ Herbert W. Armstrong, *The United States and the British Commonwealth in Prophecy* (Pasadena: Ambassador College, 1967)

maintained editorship of the journals and the journals, under his direction, still acted as the organ of the Order.

The Watcher was the first journal launched in support of the Order and was published quarterly for 11 issues between Jan 1990 till April 1992. It was a photocopied A5 sized magazine, initially eight pages long, but eventually growing to an average of 30 or so pages by the time it had transformed into *The Nexus*. *The Watcher* stuck to Satanic themes and articles, primarily publishing anti-Christian articles or articles articulating a Satanic perspective on morality, ethics, government, and social relations, and largely following the lead of LaVeyian Satanism (even if it was critical of La Vey and the Church of Satan itself). Christianity was typified as being fundamentally hypocritical and perverse. *The Watcher* 1 asked the question “Blood Sacrifice: Satanic and Jehovic?”, and pointed the reader to towards the story of Cain and Abel, Jephthah (who sacrificed his daughter to Jehovah in Judges 11: 29-39) and the sacrifice of the sons of Saul to end a famine in II Samuel 21:1-14. Bolton then goes on to quoting Paul and Luke as evidence that Christianity is anti-Woman. Christianity, Bolton wrote, was a “foul creed” and subsequent issues of *The Watcher* all ran articles critical of Christianity, often condensed newspaper report of accusations of paedophilia against priests⁷⁵. Such articles noticeably increased in frequency and vituperatude in the wake of the Christchurch Civic Crèche child abuse case during the early 1990s and the subsequent ‘Satanic Panic’ in which the media sensationalised claims by some child therapists of Satanic abuse of some of the children at the crèche. For approximately two years after the breaking of the Civic Crèche story, New Zealand newspapers regularly carried stories of alleged Satanic abuse, including organised paedophilia rings run by Satanists, and the Order was (falsely) identified as being involved in such illegal activity by a *Sunday News* reporter, Les Wilson⁷⁶. Bolton appealed to the New Zealand Press Council and won his appeal⁷⁷.

⁷⁵ Kerry Bolton, ‘The Bible in the Balance’, *The Watcher* 1

⁷⁶ ‘Satanism Linked to Child Porn’, *Sunday News* 3 Nov 1991, Kerry Bolton, ‘Salem Revisited: Witch-hunt New Zealand, 1991’, *The Watcher* 10

⁷⁷ ‘Press Council Upholds Complaint’, *Sunday News* April 19, 1992

The Satanism that was described in *The Watcher* was strongly influenced by quasi-Nietzschierian idealism and stressed that the Satanism of the Order owed nothing to a Satanism that is “a spurious Christian concoction” formulated by Christians and grounded in the fear of “alcohol, drugs, death and heavy metal”⁷⁸. Satanism, wrote Bolton in ‘Satanic Morality’, is explicitly linked to Nietzsche’s ‘Higher Man’, and Bolton quotes Anton LaVey’s Satanic ritual, *Das Tierdrama*, “Man is God/God is Man”⁷⁹. This, in itself “implies a strong moral outlook”, which Bolton illustrates with reference to LaVey’s ‘Nine Satanic Statements’ as positive affirmation of the need for ‘pride, strength, ‘splendour’, Will-power, self discipline,” which are necessary to develop the “three basics upon which ‘Satanic morality’ can be constructed”⁸⁰:

1. The PRIDE of Lucifer ... which will not allow for conformity ... and the lowering of personal standards of conduct and bearing
2. An unquenchable thirst for WISDOM ... which was bestowed to mankind, promethean-style, by Satan himself ... exemplified by the legend of Dr Faustus
3. The INDIVIDUALITY of Satan ... who would not bow down to any tyrant, including Jehovah himself

There is little in *The Watcher* to foreshadow the neo-Nazism that would be increasing evident in *The Heretic* and *The Nexus*, beyond the occasional condemnation of “sickly humanism, whether it be called Christianity or liberalism” or other potentially anti-Democratic statements⁸¹. In *The Watcher* there are the two articles which touch on the subject of Judaism, ‘Zealots Pushing For Armageddon’ in *The Watcher* 5 and ‘Religious Zealots Aiming At World Rule’ in *The Watcher* 6 but, taken in (apparent) context, they parallel anti-Christian and anti-Islamic rhetoric expressed elsewhere in *The Watcher*. While

⁷⁸ Kerry Bolton, ‘Satanism and Morality’ *The Watcher* 2, 1990

⁷⁹ *Ibid.*; Anton LaVey, *Satanic Rituals* (Cutchogue: Buccaneer, 1991) pp 76-105

⁸⁰ Kerry Bolton, ‘Satanic Morality’ *The Watcher* 2, 1990

⁸¹ Kerry Bolton ‘Law of the Strong’ *The Watcher* 8, 1991

comments referring to “an Israeli Reich” (‘Zealots Pushing For Armageddon’) are deeply offensive, set next to other comments concerning Christianity it becomes part of the offensive against normative values and beliefs. However, there are some scattered hints of Nazi sympathies in some of Bolton’s articles during this early period. In ‘Iraq and the New World Order’, Bolton writes “The Axis and Iraq were very definitely genuine dangers to the New World Order” and thereby linked Saddam Hussein and Adolf Hitler as fighters against the forces of International Capitalism⁸².

However, a new direction was signalled with the publication of *The Heretic* 1 in July, 1992. The masthead had changed to “Incorporating *The Watcher* and *The Realist*”, *The Realist* being a more politically focused journal published by Bolton’s Realist Publications. The manifesto of *The Heretic* reads in part

‘The Heretic’ undertakes to publish views of a non-conformist nature, which confront the status quo and slay its sacred cows. We therefore oppose all creeds, ideologies and religions which seek to impose global uniformity on humanity, whether it be in the guise of capitalism, socialism, pacifism, egalitarianism or humanitarianism, or in the name of Christ, Allah or Jehovah⁸³.

The Heretic’s manifesto thus prepares the ground for such “non-conformist” views such sympathetic articles on National Socialism, Nationalism, and race. While the first edition of *The Heretic* did not contain any blatant examples of neo-Nazi thought or sympathy, it carried advertisements for Stephen Cox’s Pan-European Brotherhood/Brotherhood of Baldur, an English neo-Nazi Nordic/Satanic group, and *Might is Right* by the pseudonymous Ragnar Redbeard, whom Bolton identifies as New Zealander Arthur Desmond⁸⁴. Bolton describes *Might as Right* as standing alongside Nietzsche and among ‘the most heretical

⁸² Kerry Bolton, ‘Iraq and the New World Order’ *The Watcher* 7, 1991

⁸³ *The Heretic* 1, July 1992

⁸⁴ Goodrick-Clarke *The Black Sun*, pp.224-226; *The Heretic* 1, 1992

works of the last one hundred years” because it demolished the sacred cows of “christianity, humanitarianism, pacifism, egalitarianism” and, furthermore, “Realist Publications dedicated this edition of ‘Might is Right’ to this emerging generation of “Iron Youth”, that they may grasp the opportunity to take the future”⁸⁵. In issue 3 of *The Watcher* an article was published by the Order of Nine Angles, an English based Satanic group who had made earlier contributions to *The Watcher* and *The Heretic*, entitled ‘Satanism and Race’, which advocated an internal European Imperialism, a Europe for Europeans by which “racism- whether White, Black or whatever- is a means, a tactic used by Satanists to achieve ... a European Imperium”⁸⁶. The Order of Nine Angles, like Cox’s Pan-European Brotherhood, was an openly neo-Nazi group- not that readers of *The Watcher* or *The Heretic* would have initially had any prior cause for guessing this was the case as such political affiliations were nowhere in evidence at the time. However, issue 3 also ran articles entitled ‘Germany Awake!’, a slogan which was carried on the banner poles of the National Socialist Party during rallies, and ‘Victory for Holocaust Heretic’, in which “German-Canadian civil rights activist” Ernst Zundel was congratulated for having a conviction for Holocaust denial overturned. Bolton, in commenting that “the Holocaust legend has been elevated into Holy Writ in much of the world”, and that to challenge the legend is to “bring down the wrath of the contemporary inquisitors”, deftly utilises language that resonates with Satanic identity. The “Holy Writ”, defended by the “inquisitors”, evokes images of Christian oppression and torture, and so the heretic is thus obliged to oppose this “legend” (i.e. ‘non-fact’) on a matter of principle and in this way the reader is encouraged to identify with Zundel himself, another Satanic/Luciferian rebel fighting against the orthodoxy and oppression of Jehovah/‘the State’.

In issue 8, the masthead changed yet again, reading “A Journal of the Kulturkampf * Realpolitik * Esoterrorism”, invoking not only a National Socialist aesthetic by utilising the word *kulturkampf*, but associating it with the ‘hardcore’ and ‘no bullshit’ implications of the words ‘realpolitik’ and

⁸⁵ *The Heretic* 1, 1992

⁸⁶ *The Heretic* 3, 1993

‘esoterrorism’. Issue 8 also saw the introduction of biographic articles, often as the lead article. These biographic pieces were on people or movements of interest to Bolton’s readership, such as Laibach, musical representatives of the far right ‘New Slovene Art’ collective (*The Heretic* 8), the Japanese neo-fascist poet Mishima (*The Heretic* 9), influential American *avant-garde* musician and crypto-fascist Michael Moynihan (*The Heretic* 10), ‘Marinetti and Futurism’ in *The Nexus* 5, Christian Bouchet, founder of Nouvelle Résistance, (*The Nexus* 6) and poet Ezra Pound (*The Nexus* 11). Similarly, a survey of articles reveals an increasing politicisation of *The Heretic* and *The Nexus*. In every edition after *The Heretic* 8, articles were published promoting neo-Nazi, ‘Folkish Nationalist’ or Third Way political ideologies. In ‘An Interview with Christos Beest’, one of the grandmasters of the Order of Nine Angles, Beest describes National Socialism as “a fundamental expression of the Wyrd [fate] of the Western Soul” (*The Heretic* 8) while a review of another Satanic periodical *The Scapegoat* in *The Heretic* 11 lambastes *The Scapegoat*’s editor and asks if “this...journal is going to become a platform for Whig Liberalism” because the editor had decided to refuse to publish racially themed articles. The Moynihan interview in *The Nexus* 10 and articles on American neo-Nazi James Madole, (*The Nexus* 2), ‘Nationalism: Nature’s Decree’ (*The Nexus* 5), ‘Fascism As A Civic Religion’ (*The Nexus* 7) and articles by the then Malaysian Prime Minister Mahathir Mohammad (‘Defying the Usurers’) and the Southland Division of the New Zealand Fascist Union (‘Fascism as Dialectics’) in issue 14 are a few representative examples of the continuation of the theme that anti-liberalism and National Socialism were intimately associated with the European soul and the destiny of Europe.

Viewed as continuity and as a whole, the direction and approach of Bolton’s editorship of these three journals reveals a calculated programme of desensitising and indoctrination, which was most prominent during the transition from *The Watcher* to *The Heretic*. *The Watcher* exclusively published articles of Satanic interest with only a barest hint of the political framework for which Bolton was preparing the ground. Such hints as the description of liberal democratic values as “sickly humanism” only become ominous in retrospect and was no doubt

interpreted by contemporary readers as an indication of a ‘hardcore’ Satanic outlook⁸⁷. Similarly, *The Watcher* contained a number of articles by the Order of Nine Angles, whose ideology would have a profound effect on the OSV. On the whole, the ONA articles are well written, well argued and presented a sophisticated, no-nonsense approach to Satanism and were therefore attractive to the readership of *The Watcher*. The literary fluency of both ONA writings and Bolton helped to inculcating receptivity to ONA/OSV ideas in the reader. Having worked to established a rapport with the reader, more controversial ideas could then be introduced and the seeds of the Nazi aesthetic would fall on prepared ground.

This programme of gradual and progressive indoctrination is also reflected in the lessons that were offered to aspiring members of the Order. *The Watcher 2* carried an advertisement for a ‘Correspondence Course in Satanism’, in which was offered a “complete course in the fundamentals of Satanism, as expounded by the OLHP” at the cost of \$30 and in which “there are no refunds for failure to complete or pass the course”⁸⁸. The course was administered through the Collegium Satanus and after the successful completion of the course (and the signing of an affirmation of Satanic allegiance) the aspirant was awarded a “certificate of ordination into the Satanic priesthood”⁸⁹. The OLHP correspondence course not been obtainable, but the course that was offered by the OLHP’s successor organisation, the Ordo Sinistra Vivendi (OSV), appear to be similar to the OLHP course of lessons.

The OSV course is based on the textbook *Sinistra Vivendi*, which was distributed as part of the course itself. *Sinistra Vivendi* was divided into four parts or sections, each thematically dealing with an aspect of the Order’s understanding of Satanism. Lesson One deals with Satan and Satanism, which is presented as part of a holistic natural dynamic and explicitly likened to the Taoist yin/yang symbol,

⁸⁷ Kerry Bolton, ‘Law of the Strong’, *The Watcher* 8

⁸⁸ ‘Order of the Left Hand Path: Degrees’, OLHP archive

⁸⁹ *Ibid.*

☯. Satan is seen as “the archetype of opposition and conformity”, as suggested by the translation of his name from Hebrew as “adversary and accuser” and acts as a way to “restore balance through opposition (heresy); to create through destruction”⁹⁰. Lesson One concludes that humankind is fundamentally an animal and thus is not only holistically part of nature (which contrasts with the “anti-nature dogmas such as Judaeo-Christianity”), but “whose motivations are genetically based as are all animals”. This concept would be developed by the Order into the rational for such programmes as eugenics, nationalism and racism. However, this animal basis was also used by the Order as a call to a form of stoicism. While rejecting artificial moral and ethical boundaries imposed by Christian tradition, the lesson rhetorically asks “what animal deliberately consumes drugs and alcohol to the point of self-destruction? What animal deliberately poisons itself?” as a call to what “the Satanic Philosopher Fredrick Nietzsche called **Self-Overcoming**” and the development of the *Urbmensch* ideal.

Lesson Two addresses “Friedrich Nietzsche: Satan’s Hammer”, an explicit reference to the subtitle of Nietzsche’s book, *Twilight of the Idols*, ‘How to Philosophize with a Hammer’. The Order uses Nietzsche’s philosophy to justify “the breaking of old moral codes and the erecting of new ones, enabling the emergence of ‘Higher Man’”. The ‘Higher Man’ stood above what Nietzsche described as “collective degeneration of man...[the] denigration and diminution of man into the perfect herd animal” and the herd mentality stood as an indictment against the mass of humanity and was one of LaVey’s ‘Satanic sins’⁹¹. As *urbmensch*, Satanists are to exorcise pity since “cursed are the weak...cursed are the feeble...[and] blessed are the strong”, while Christianity (and other ‘slave mentalities’) are to be overthrown, as “Christianity has taken the side of

⁹⁰ ‘Lesson One’, OSV archive

⁹¹ Friedrich Nietzsche, *Beyond Good and Evil* (Penguin, 1984), no page given, cited in *Sinistra Vivendi* Lesson Two; Anton LaVey, *Nine Satanic Sins* (San Francisco: Church of Satan, 1987), cited in *Sinistra Vivendi* Lesson Two, but also see Appendix 1.

everything weak, base, ill-constituted, it has made an ideal out of opposition to the preservative instincts of strong life”⁹².

The Third Lesson taught ‘The Coming God Race’ and advocated a eugenic programme lest the current social norms of racial and social equality and interracial marriages leads to a universal ‘dumbing down’ of civilisation. The lesson quotes “demographic expert Dr Elmer Pendell”, who wrote in *Why Civilisations Self Destruct* that civilisations collapse when genetic selection is no longer operative: “Men no longer need brains and character to stay alive. The weeding out process has ceased. The birth rate of the mentally slow is higher than the birth rate of the mentally active”⁹³. The lesson goes on to say that “applied eugenics would require none of the excesses the Hitler regime has been accused of in its implementation” and suggests financial incentives and disincentives through tax breaks and subsidies would be adequate to the task, though it implies the creation of eugenically based laws and boards could also be a desirable possibility. The desired result of the eugenics programme was “the path to godhood...to a new form of humanity which can play among the stars- Homo Galactica”⁹⁴.

The Fourth Lesson, the shortest, linked Homo Galactica with ‘The Faustian Soul’. The Order drew heavily on R.S. Knox’s 1924 critical edition of Marlowe’s 1588 play, *Doctor Faustus* and in quoting Knox, the Order sees Faust as “a symbol of humanity’s splendid struggle to reach for the stars, the tragedy of infinite aspiration”⁹⁵. The Order, furthermore, saw itself as being part of a Faustian vanguard in which

⁹² Friedrich Nietzsche, *The Anti Christ*, (no bibliographic details given) p. 117, cited in *Sinistra Vivendi* Lesson Two.

⁹³ ‘Lesson Three’, OSV archive

⁹⁴ *Ibid.*

⁹⁵ ‘Lesson Four’, OSV archive

...Faustian heretics of today in such realms as the arts, sciences and philosophy, will triumph over all and herald a new, Faustian, civilisation

Under this Faustian dispensation no religion, dogma, morality, nothing, will enchain the mind. The Faustian soul will soar unfettered. The Space Exploration programmes of today will seem like the first childlike steps towards infinity⁹⁶.

The concluding paragraph of Lesson Four, and the course of study, bring together elements from each of the lessons; opposition to the established ‘dogmas’ of Christianity and liberalism, the ideal of the *ubermensche*, genetically attainable godhood and the Faustian inspiration to “play among the stars”:

What we see now as the beginning of the science of genetic engineering, hindered as it is by religious and liberal-humanist moralizing, will accelerate the eugenic measures which will place mankind on the path to godhood, that man may play among the stars; his destiny found...in the next stage of evolution...Homo Galactica⁹⁷.

At the conclusion of the lessons an entrance examination could be taken. The exam consists of a Satanic self initiation ceremony; 25 questions or short reports asking questions such as what emotions and feelings were felt during the self initiation, why Nietzsche is called a Satanic philosopher, what attitude does the Satanist have toward egalitarianism, the definition of eugenics, what motivated Faustus to seek a pact with the Devil and the construction of the candidates own Satanic ritual as well as a series of visualisation exercises based on the pentagram, runes, and the Enochian alphabet⁹⁸. Also to be returned to the Collegium Satanas with the answers to the test was a questionnaire “to ascertain the strengths and

⁹⁶ ‘Lesson Four’, OSV archive

⁹⁷ *Ibid.*

⁹⁸ Enochian, or the Angelic language was ‘revealed’ to Dr John Dee and Edward Kelly during the third quarter of the 16th century. It is a complete and (allegedly) workable language that is reputed to be the language spoken by the angels and thus is highly magical. Dee was a mathematician, astrologer and, for a time, a spy in the service of Queen Elizabeth. Francis King, *Magic: The Western Tradition* (Thames and Hudson, 1997), pp. 14-15; Frances Yates, *The Rosicrucian Enlightenment* (St. Albans: Paladin, 1972).

potentialities” of applicants⁹⁹. Included in the questionnaire are questions asking about the educational background of the candidate, any “special...abilities”, religious and organisational affiliations and armed forces training as well as a request for a photograph.

The internal material of the order, in the form of essays, largely follow the lead of the lessons, expanding and developing on the ideas and adding a degree of sophistication to them. However, while the fundamental ideology remained essentially the same throughout the lifespan of the Order, developmental changes can be tracked in over time. The Order itself changed names three times, from OLHP to OSV and finally the ODF, and Bolton also developed another group which ran parallel to the Order, called the Black Order¹⁰⁰.

The Order of the Left Hand Path was reorganised and reformed in 1994 as the Ordo Sinistra Vivendi, describing itself in a trifold promotional pamphlet as “an esoteric warrior Order embracing both the Left Hand and Right Hand within the context of what it terms The Sinister Way”¹⁰¹. In many ways the OSV followed on from the OLHP, which also described itself as an esoteric warrior path in its subscription advertisements in *The Watcher* and *The Heretic*, but the major points of difference between the old OLHP and the new OSV were expressed in the announcement of the reorganisation in *The Heretic* 7. In ‘Ordo Sinistra Vivendi’, it was announced that reason for the reconstitution of the Order was to “jettison the Oriental dogma that had come to dominate much of the OLHP’s philosophy, which has no relevance to the realities of the present or the future”. Quite what the “Oriental dogma” was or how it expressed its dominance over the thinking of the Order is unclear given the materials at hand. There is a suggestion that the reorganisation was a reaction against the influence of intergenerational

⁹⁹ ‘Membership Questioner’, OSV archive

¹⁰⁰ Goodrick-Clarke, *The Black Sun*, p 227. Note that I disagree with Goodrick-Clarke’s date of the establishment of TBO. The Spring 1997 edition of *Spellcaster* ran advertisements for both the ODF and the Order of the Deorc Eys. The Order of Deorc Eys shared the same Post Office box as the ODF, but nothing more is known of it.

¹⁰¹ *Ordo Sinistra Vivendi: An Introduction* (Realist Publications, n.d.)

(‘hereditary’) Satanist, Tani Jantsang, whose articles were occasionally published in both *The Watcher* and *The Heretic*. With the focus on jettisoning Orientalism, perhaps the most significant article by Jantsang was ‘Sat and Tan’, published shortly before the reorganisation in *The Heretic* 4. In this article Jantsang etymologically deconstructs the name of Satan into the “pre-Sanskrit words”, ‘Sat’ and ‘Tan’ and she interprets their meaning as Sat, meaning “the All” and Tan (same root as the word ‘tantra’), meaning ‘infused with’, thus making Satan a pantheistic archetype with his roots in the Indian subcontinent. Given that Jantsang is described as being of Turanian/Tartar descent, it is tempting to also attribute some possible racial motives, but neither Jantsang’s ethnicity nor her Orientalism seem to present a strong enough presence to make acting so decisively a likely motive¹⁰². However, an article later published on the internet by Jantsang alleges that while her ideas were once the (largely unacknowledged) foundation of the Order’s philosophy, the relationship between Bolton and Jantsang deteriorated over the years into one of acrimony and so the reorganisation of the Order could be interpreted as having a personal rather than ideological motive at its root¹⁰³. In Jantsang’s own words, she “started a shitfight with Bolton” over three issues that she found “intolerable and loathsome”, in particular what she characterised as Bolton’s generally dogmatic attitude to Satanism, in which he “used the Dark Doctrines to club people over the head”¹⁰⁴.

With the rejection of Orientalism came the increasing adoption of the ideology of the Order of Nine Angles, a group that was openly and avowedly sympathetic to Nazism and also advocated such extreme measures as human sacrifice, the offering up of ‘opfers’ (a term derived from the *opfer*, or sacrifice, rune adopted by the Nazi state) to Satan as part of their eugenics programme. According to the ONA, *opfers* could be one of two kinds, the first were victims ‘culled’ from the

¹⁰² Tani Jantsang, ‘Sat and Tan’ in *The Heretic* 4

¹⁰³ Tani Jantsang, ‘What I Think’ at <http://www.apodion.com/vad/article.php?id=29&aid=207> (accessed 10 Aug, 2007). While Jantsang is scornful of Bolton being described as an important ideologue (“I find it funny to see Bolton declared a great thinker...”), she is glossing over Bolton’s genuine contributions. While undoubtedly Bolton is a derivative rather than original thinker, his very real skill lies in his ability to create a syncretic and coherent whole from the material around him.

¹⁰⁴ Tani Jantsang, ‘What I Think’ at <http://www.apodion.com/vad/article.php?id=29&aid=207> (accessed 10 Aug, 2007).

dregs of society and thus their removal would improve the gene-pool, while the second kind were willing sacrifices¹⁰⁵. While Bolton and the Order never went as far as explicitly and unconditionally condoning human sacrifice, they adopted much of the ONA's sophisticated and complex cosmological and sociological theorising and the aggressive advocating of pan-Europeanism.

Bolton announced his resignation as Magister in favour of Harri Baynes in *The Heretic* 8 in April 1994¹⁰⁶. Baynes, who used the 'Order name' of Thorsten Moar, was specifically identified by Tani Jantsang as one of Bolton's entourage of "wannabe Nazis" and with Baynes in charge of the Order, Bolton devoted more time on his publishing as well as widening the circulation and popularity of the ONA/OSV material¹⁰⁷. The publication of *The Heretic* 8 (April 1994) also marks a watershed in the development of both the Order and the Journal. From this point onwards an overtly political orientation is noticeable in both the journal and the Order.

¹⁰⁵ 'Culling: A Guide to Sacrifice' at <http://camlad9.tripod.com/culling.html> (accessed 1 Feb 2008)

¹⁰⁶ There is some confusion as to who took over after Bolton stepped down as head of the Order. *The Heretic* states "The founding Magister of the OLHP/OSV has retired in favour of Harri Baynes, but *Satanism in New Zealand: The Shocking Tale of Sinister Conspiracy*, which was written by Bolton's partner, Kathy Thompson, states that Bolton's successor was Jovis Draco (David Williams), as does the *Alt.Satanism FAQ* v 2.3 (January 7, 1996). However, *Satanism in New Zealand* is a highly unreliable and deliberately warped book aimed at a Christian audience and with Shock! Horror! overtones. However, the book is interesting because it is obviously intended for Christian audiences and because it was written in 1998, suggestion that at that early stage Bolton was experimenting with Christianity, some years before his 'conversion' in about 2002.

¹⁰⁷ The belief that Thorsten Moar was Harri Baynes is based on the preface of the booklet *Ethos: A Basic Introduction to Satanism*, which functioned as the primary textbook of the Order at the time. In it, the author (Thorsten Moar) is described as a "Grandmaster of an established esoteric Order" at the same time Baynes was leading the OSV. The adoption of pseudonyms in the form of 'Order names' is a long established tradition within occult fraternities, often chosen to represent their higher aspiration and by which they are often referred to in Society correspondence. Within the confines of the Order, Bolton was known as Faustus Scorpius, a conjunction of his idealisation of Faust as the premier Satanic archetype and his sun-sign which, according to an interview in the Dutch magazine *Doors of Perception*, is Scorpio ('Interview with Kerry Bolton' in *Doors of Perception* 1998. Provenance of the article is an emailed transcript and no further bibliographic details are available). Bolton also contributed to *CircleCaster*, a Wellington based occult periodical, using the pseudonym 'Scorpio'. 'Thorsten Moar' is not so easy to unravel, but it can be speculatively suggested that it is based on the etymology of Thorsten as a traditional Scandinavian name meaning "Hammer of Thor" and Moar being a contraction of 'more' and 'roar' and used on the internet as an expression of frenzy and passion¹⁰⁷ (c.f. *Urban Dictionary*, 'MOAR'(3) at <http://www.urbandictionary.com/define.php?term=moar> (accessed 10/10/2007)

Internal to the Order, a collection of essays were published as *Ethos: A Basic Introduction to Satanism*. *Ethos* functioned as the textbook of the OSV and also reflected this political change; Race, the occult and evolutionary importance of Europe becomes an increasingly dominant theme. Satan is lionised as “a symbol of resistance to the hegemonic forces which seek to subordinate and exploit the real nature, or wyrd, of Western civilisation” and ‘magick’ was to be understood purely in terms of a Western cultural inheritance and without the “alien creed” of the Cabala, which is “perpetuated by the servants of Jehovah” and “epitomizes the stagnation and philosophic bankruptcy of old aeon obfuscation, yet continues to spread like vermin”¹⁰⁸. The aims and organisational structure of the OSV were published in *Suspire: the Journal of the Ordo Sinistra Vivendi* and included a call to active political and social engagement. The *Suspire* article stated that “the Orders objectives are threefold: (I) to disseminate Traditional Satanism; (II) to hasten that which is drawing to its natural and proper conclusion; (III) to assist the social organism that will replace it”¹⁰⁹. The “social organism that will replace it” will undoubtedly be Nationalism in some form, whether as National Socialism or some other form of neo-Fascism, as is suggested by the inclusion on ‘Nationalism: Natures Decree’ in the same issue of *Suspire*¹¹⁰.

By mid 1996 the Order had again reformed itself, this time into the Order of the Deorc Fyre, but by mid 1997-98 the ODF, under a new leader, ‘Fenris Wolfe’, had decided to disband¹¹¹. During its brief existence, the ODF entered into an alliance with the Order of Nine Angles and the Black Order, collectively calling itself ‘the Black Axis’ and having the primary purpose of articulating a neo-Nazi and Nationalist ‘hardcore’ Satanism, in contrast to the more popular libertarian

¹⁰⁸ ‘The Prince of Darkness: A Heretical Typography’, ‘Satanism, Tradition and the Sinister Way’, both in *Ethos: A Basic Introduction to Satanism* (Paekakariki: Hesperos Press, 1996). The Cabala (also Kabbalah or Qabalah) is a Jewish system of theosophy that has been one of the foundations of magical practice and thought in Europe since the Renaissance (see Phillip Beitchman *Alchemy of the Word: Cabala of the Renaissance* (New York: SUNY, 1998) or A.E. Waite, *The Holy Kabbalah* (Secaucus: Citadel, n.d.).

¹⁰⁹ ‘Ordo Sinistra Vivendi: Aims and Organisational Structure’ in *Suspire: Journal of the Ordo Sinistra Vivendi* I/IV

¹¹⁰ *Ibid.*

¹¹¹ ‘The Ordo Sinistra Vivendi’ in *Alt Satanism FAQ* v.2.3.4 at www.faqs.org/faqs/religions/satanism/faqngp/ (accessed 20/09/2007). Jovis Draco presumably was Grandmaster between Harri Baynes and Fenris Wolfe.

conceptions of Satanism that was associated with the American Satanic scene¹¹². The influence, activities and duration of the Black Axis as a collective initiative is unknown and may well have existed only to stake a claim over ideological territory.

When Bolton resigned as Magister of the OSV in 1994 it was, in part, so he could develop the Black Order (also known as the 'Black Order of Pan Europa'). The Black Order was founded in 1993 and initially acted as a 'superior degree' of the OLHP/OSV into which like-minded people were invited before TBO started to directly recruit through the pages of *The Heretic* in 1994¹¹³. The TBO idealised an esoteric understanding of the SS and understood itself as being one (of the many) 'spiritual children' of *Reichsführer-SS* Heinrich Himmler. While the SS was initially created as a bodyguard cadre to protect Hitler during his rise to power, under Himmler's direction it expanded its role and power significantly. Along with the brutal part the SS played on the battlefields and concentration camps of the Third Reich, the SS was also envisioned by Himmler to have a spiritual or metaphysical role to play in the new Germany¹¹⁴. At the heart of the SS was Himmler's vision of it being a new crusading order of knights who personified the 'Blood and Soil' ideology of a German race spiritually tied to the land and who were in the vanguard of a new awakening or renaissance which would lead to a glorious future- at least for Aryan Europeans¹¹⁵. Bolton picked up on this theme and used it in the Black Order. TBO differed from the OSV in that, rather than using Satanism to introduce Nazi ideology, the Black Order explicated how Nazism was fundamentally a movement of spiritual renewal that was based not on the Jewish Christianity but on the folk lore of ancient Europe; the Europe of the Vikings, of the Germanic tribes and of the Faustian spirit that is embodied in Satanism. Within the context of TBO's esoteric *weltanschauung*,

¹¹² Renarba Redbeard, 'Defence of the Pagan Satanist', *Key of Alocer* 6

¹¹³ Advertisement, *The Heretic* 9

¹¹⁴ Bernd Wegner, *The Waffen SS: Organisation, Ideology and Function*, Trans. Ronald Webster (Oxford: Blackwell, 1990), pp. 11-14, 26-33.

¹¹⁵ See Nicholas Goodrick-Clarke, *The Occult Roots of Nazism: Secret Aryan Cults and their Influence on Nazi Ideology : the Ariosophists of Austria and Germany, 1890-1935* (London : Taurus, 1992)

National Socialism was the political form of an Esoteric Current in Europe ... The Third Reich was a SEEDING of the future European Imperium. It created new archetypes and martyrs of the European folk with its BLOOD SACRIFICE and epic heroism in the service of that Destiny” (emphasis theirs)¹¹⁶

Thus the Black Order was not only a reconception of Nazism as a vehicle for rebirth of the white race and illuminated by Odinism and Satanism, but it was also apocalyptic in nature. Before the rebirth comes Ragnarok, the Armageddon of Norse mythology, in which the forces of disorder personified by the god Loki and the giants wage a devastating war against the gods and goddesses of Asgard. The result is a complete destruction of the old order and the few survivors of the war usher in a new golden age of peace. As such, TBO saw itself as a more radical organisation than the OSV and acted as a magical/social conduit “aiding those things that will undermine societies- e.g., drugs, pornography, crime, political unrest, economic misfortune, racial and other social tensions”¹¹⁷.

Such apocalypticism appealed to American radical groups and individuals on the extreme right, who were often already grounded in anti-Federalist, anti-Government and survivalist literature and ideas. The TBO soon derived a significant proportion of its membership from North America among those who were waiting for an anticipated race war which would herald the climax of a Zionist/New World Order plot to enslave the white peoples of North America¹¹⁸. It was the North American contingent that was largely responsible for the evolution of TBO into the White Order of Thule. The evolution was occasioned by Bolton’s resignation from TBO in 1996 and a new grandmaster, Abaaner Incendium, (the former editor of *Key of Alocer*, a quasi-Nazi/occult periodical focussing on Black Metal music) was elected by the New Zealand dominated

¹¹⁶ The Black Order ‘National Socialism and Satanism’, privately circulated, no date (c.1995).

¹¹⁷ The Black Order *The Book of Wyrð* (Wellington: Realist Publication, 1993), p.36)

¹¹⁸ James Ridgeway, *Blood in the Face: The Ku Klux Klan, Aryan Nations, Nazi Skinheads and the Rise of a New White Culture* (New York: ThunderMouth Press, 1995); Gardell, *Gods of the Blood*

governing council of the TBO,¹¹⁹. The problems began to occur when the Americans discovered that Abaaner Incendium was not only openly homosexual but was also a transvestite and as such was obviously unsuitable as far as the notoriously homophobic American Odinist/Satanic/Nazi scene was concerned¹²⁰. Their response was to break away and form the White Order of Thule. The WOT last until 2001 before it fizzled out and ended amidst allegations of financial and organisational incompetence¹²¹.

While Bolton retired from leadership roles in OSV and TBO he continued to contribute 'doctrinal publications' which were included in various study manuals and essay collections. These articles continued to develop the Aryan/Nazi/Satanic nexus and had titles such as 'Jung and the Volkish Movement' (OSV) , 'The Sinister Dialectic' (OSV), 'Europe Awake!' (TBO) and 'Christian Identity Exposed' (TBO). However, Bolton's withdrawal from leadership roles and the eventual collapse of all the Orders he had once led preceded a complete re-evaluation of Bolton's own spiritual allegiance and sometime shortly after the collapse of the WOT Bolton 'converted' to Christianity, expressing disgust at the 'immaturity' of the wider pagan scene and his new-found belief that it is through Christian-based Nationalist activism that European values and culture could best be preserved¹²². The irony of Bolton passionately adopting a religiosity he once labelled and a 'slave ideology' and 'a foul creed' has not been lost on observers.

¹¹⁹ Abaaner Incendium is referred to as Grand Master in the cipher accompanying TBO's 'Information and FAQ', 1996. The cipher reads G.M.A°A°I and can be translated as G[grand] M[aster] A[locer?] A[baaner] I[ncendium]

¹²⁰ Graeme Wilson (former member), pers. coms. 26/2/2007

¹²¹ Max Frith, 'Practical Rites of Passage: A Final Statement of the White Order of Thule' in the archives of the thulean-1 e-list at <http://groups.yahoo.com/group/thulean-1> (accessed 10/9/2007)

¹²² Kerry Bolton, pers coms, 2005. Also see Bolton's *New Right New Zealand* at http://www.geocities.com/newright_nz/ (accessed 23/9/2007). Also on the same site 'Anti Semitism: Cui Bono' by "Dr. K.R. Bolton, Ph.D. (Hist. Th.)"



Summary

Bolton's desire to have a more politically meaningful vehicle through which he could express his religious desires bore fruit in the formation of the Order of the Left Hand Path. Both *The Watcher* and the Order of the Left Hand Path grew out of the work and thoughts of Kerry Bolton. Bolton founded Realist Publications as an outlet for his political views while the OLHP channelled Bolton's contemporary religious ideas into the social and intellectual setting of New Zealand's esoteric underground. *The Watcher* and the OLHP should be seen as part of Bolton's ongoing experimentation with religion as a vehicle by which his political beliefs could be both justified and articulated and, as such, his Satanism is neither an aberration nor an end-point on his own spiritual journey.

Taking advantage of what was later to be called "the 'Zine Revolution'" (the increasingly easy access to increasingly more sophisticated desk-top publishing resources that led to a world-wide boom in self-published material, especially magazines), Bolton focussed on raising awareness of the Order by publishing its message through the pages of *The Watcher* and thereby began to attract interested parties¹²³. Initially, the parties that Bolton wished to interest were Satanists, and in this respect the early numbers of *The Watcher* acted as an alternative to the only other New Zealand occult periodical that was to develop a comparatively wide circulation, *The Magic Pentacle*. *The Magic Pentacle*, which was first published in 1991, published material more inline with normative occult interests and philosophy, and as such tended to be of a liberal and left-wing nature. While Satanism was not excluded from *The Magic Pentacle* (the Order ran numerous ads in the 'Contacts' section and contributed the occasional article, such as 'Loki: The Satan of the Norse Myths' and 'Occult Groups in New Zealand: The Ordo Sinistra Vivendi'¹²⁴), Satanists would not have felt as at home there as they would have

¹²³ Julie Bartel, 'The Salt Lake City Public Library Zine Collection' in *Public Libraries* July/August 2003, pp 232-233

¹²⁴ *The Magic Pentacle* 3/2 Winter 1992; *The Magic Pentacle* 5/1 Autumn 1994

with their own journal.

In the early numbers of *The Watcher*, there is a sense of Bolton, to some extent, floundering and trying to find his ideological feet but by the end of 1992 his direction had become clearer and more focussed as he was increasingly influenced by ONA writings. Bolton began to articulate a coherent and integrated conception of Satanic politics which was agreeable to his already established Far Right political views and his periodicals began to reflect his newfound confidence as an ideologue. It was as an author and editor that Bolton was to wield the most influence, not as the Grandmaster of a Satanic Order, and while the deeper reasons why Bolton resigned as Grandmaster in 1994 are not known, there is a sense that Bolton felt that his energy and influence was more effectively applied to literary endeavours. Certainly Bolton the writer and publisher far outlived any of the Satanic order's he was involved in and even Bolton's own Satanic identity.

As an institution, after Bolton's resignation as Grandmaster the Order went into a decline. Thorsten Moar attempted to develop the Order along the lines suggested by Bolton's leadership and the material that was coming in from the ONA, but there is a sense that while Bolton was a pragmatist and, at heart, a political thinker, Moar had more of a mystical sympathy understanding of Satanism. Ironically, having a Satanist at the head of a (nominally) Satanic organisation weakened it and in part this was because the relationship between the Satanic elements of the Order and the neo-Nazi elements had changed from its inception. Originally the Order was a Satanic organisation that dabbled in neo-Nazi thought, but by the mid 1990s the Order was a neo-Nazi organisation that justified its politics by reference to Satanism, and as such there was an ambiguity of purpose under Moar which wasn't there when Bolton was leading it. The reasons occasioning Thorsten Moar's resignation as Grandmaster are not known, but his successors in office, Jovis Draco and Fenris Wolfe, could not sustain the Order's momentum in any direction except down and it was Wolfe who finally laid the Order to rest in 1997.

Chapter Three

The Road To Hell: A Summary of the Main Beliefs of the Order

Satanism, unlike the herd-ideologies of the masses, is a carnal path- it affirms both Nature and Human kind. And it is this aspect of the Sinister, which encompasses the instinctual and evolutionary, that is sometimes referred to as 'the carnal doctrine'...We are, in essence, capable of a kind of 'divinity' by the very fact of our evolutionary processes...in other words, the potential to be gods¹²⁵.

The Order spread its message primarily through its various periodicals, and even though the Order had a course of study and published various collections of essays on various themes of interest to the Satanic/neo-Nazi readership, it was the journal articles which had the widest distribution and the most influence. While the full extent of distribution or circulation is not known, letters and contributions from readers in the United Kingdom, the United States, Finland and Poland, as well as the implication of a French chapter of the Order, Deo Occidi, in a number of grave desecrations in Toulon in 1997, confirmed a widespread distribution network and an established international readership¹²⁶. The popularity and influence that Bolton, and through Bolton, the Order, had is mainly due to both the tone and the substance of his message. As later issues of *The Heretic* and the *The Nexus* became increasingly outspoken in support of Nationalist, neo-Nazi or Nouvelle Droit politics and social issues, as well as articulating a form of anti-Christian neo-Paganism. This appealed to a young, male audience who saw themselves as an idealised and lionised stereotype; the new Iron Youth, the chosen few who would turn back the tides of foreign immigrants and return

¹²⁵ Kerry Bolton, 'Some Questions Answered', *Ethos*, 1996

¹²⁶ 'France', Stephen Roth Institute for the Study of Contemporary Racism and Anti-Semitism, <http://www.tau.ac.il/Anti-Semitism/asw97-8/france.html> (accessed Nov 1, 2007)

Europe's pride to her¹²⁷. However, the earlier incarnations of the Order's periodical, *The Watcher* and the lower numbers of *The Heretic*, were more circumspect in their political agenda and were published to appeal to a much narrower audience, the New Zealand Satanist, and thus the subject material covered was more anti-Christian in its general tenor. However, there is no doubt that the 'Satanic' magazine, *The Watcher*, was always intended to be something of a Trojan horse and represented a deliberate and calculating attempt to influence the direction and nature of the New Zealand Satanic scene in a direction of Bolton's choosing. The over-all effect of *The Watcher* was to introduce readers to a series of ideas and axioms which, initially, sound reasonable (or at least not entirely implausible) to relatively mainstream Satanic sensibilities. Having established a base-line of acceptability, Bolton and the Order then went on to draw those initial concepts out to their logical conclusion, carefully guiding their readership down a path in which the neo-Nazi agenda eventually appeared as a natural and rational choice. Such manipulation created an environment in which statements like "National Socialism was, and is, a healthy expression of the Western psyche" do not sound as abhorrent as they might otherwise have - and perhaps even more disturbingly, such statements had found a context which made them appropriate¹²⁸.

This is not to say that there were not 'warning signs' throughout the early issues of the periodicals, such as the description of Canadian neo-Nazi publisher Ernst Zundle as a "human rights activist" and comments that describe the Holocaust as one of the modern liberal myths, but these warning signs largely become ominous in retrospect¹²⁹. The sympathetic early reader, having been encouraged by the Order to identify themselves as a 'hard-core' rebel and a critical outsider who is unafraid to challenge the myths of the herd-ideology (liberalism, egalitarianism, Christianity etc.), would no doubt chose to initially see such comments as examples of an unflinching questioning of normative (and therefore 'slave

¹²⁷ See 'Marvin A. Lee, 'The Beast Reawakens: Fascism's Resurgence from Hitler's Spymasters to Today's Neo-Nazi Groups and Right-Wing Extremists' (London: Routledge, 1999) for an excellent treatment of the European neo-Nazi scene in the 1990s.

¹²⁸ 'An Interview with Christos Beest', *The Heretic* 8

¹²⁹ Kerry Bolton, 'Current Comment', *The Heretic* 3

mentality’) beliefs rather than necessarily accepting that Bolton actually meant exactly what he said.

By surveying the literature published by Bolton and the Order, the methodology by which they hoped to clandestinely introduce neo-Nazi ideas can be clearly seen, especially up until about 1994-95, by which time the Order and its publications were effectively operating openly as a pro-Nazi organisation. The first stage was establishing the Order’s credentials as a ‘hard core’ Satanic organisation, one that genuinely embodied the spirit of “the accuser” and challenged social norms as an organisation that took ‘no bullshit’. The Order was setting itself up as an exemplar of the Satanic ethos and was encouraging its readers to take an equally uncompromising stand, positioning itself on the fringe of the Satanic mainstream and emphasising its ‘hardcore’ credentials by attacking the mainstays of the Satanic centre, the Church of Satan and, later, the Temple of Set, as being flaccid, ineffectual and hypocritical. The second stage was to introduce discussion on topics such as race, the European role in human history, and euthanasia. These ideas in themselves are controversial but could be justified using reasonably normative Satanic discourse. Having thus acclimatised the reader to controversial ideas, Bolton and the Order then proceeded to explain that the Nazi state in fact embodied those ideals and attempted to implement those programmes and furthermore, National Socialism and Nationalism remains a viable template for action and positive social change. To a certain extent, this and the following chapter in this work hope to replicate the last two stages by illustrating first, in this chapter, the foundational ideas of the Order and then in the next chapter, the implications of those beliefs in regard to the promulgation of a 21st century Satanism looking back on the Third Reich and looking forward to the Sixth Imperium.

The Order’s ideology can be distilled down to three axiomatic and relatively uncontroversial statements on which the whole of the Order’s ideology is built upon:

1. That mankind is fundamentally an animal species
2. That there is a spiritual or metaphysical basis of existence
3. That civilisations rise and fall and some civilisations have more influence on human evolution than others

The Human Animal

The Order firmly embeds humanity within the natural realm, “Satanism holds that man is part of nature”, and central to the Order’s conception of humanity and our place in the grand order of things was the idea that, essentially, mankind is fundamentally no different from any other animal¹³⁰. While humanity is undoubtedly several orders of magnitude more intelligent than most other forms of life and may uniquely possess a unique *sensus divinitatis*, a sense of the divine that the Order calls ‘the apprehension of the numinous’, we are still primarily motivated by the subconscious, and sub-human, parts of the brain and our psyche¹³¹. This primal nature lies buried underneath layers of thought and conditioning which our social circumstances impose upon us and it is the relationship between the individual and our ‘social circumstances’ which the order is particularly concerned with, and in particular the way in which normative Western society and social expression opposes these ‘natural-world’ values which are genetically part of our subconscious drives and desires.

The Order sees that there are basically two different ways of engaging with our animal nature; to deny it or to embrace it. The Order’s opposition to Christianity has been largely predicated on what the Order sees as the life-denying and anti-natural attitude Christianity imposed upon its adherents and, because of Christianity’s monumental influence in Western history, all of society. Rather than acknowledging nature, Christianity (along with many other religious and

¹³⁰ ‘Introduction to Satanism’ *The Heretic* 5

¹³¹ *Ibid.*; ‘The Numinous Nature of Family and Property’ *Suspire* I/IV

spiritual paths) attempts to transcend it, to rise above it, or to otherwise deny it by seeking union with the Godhead. To Bolton, union with the Godhead, which necessarily requires the seeker to deny the corporeal nature of existence to pursue the transcendent, leads to a “subjugation, rather than revelling in Being” and thus is a denial of our essential nature¹³².

Using sex as an example, the Order set up Christian values as being fundamentally unhealthy and burdened with guilt and shame, leading to a dysfunctional and neurotic individual. Such an individual who is intellectually and emotionally crippled passes those disabling behaviour patterns on to the next generation. Bolton quotes Paul in I Corinthians, “it is good for a man not to touch a woman” but if such animalistic behaviour can not be contained then it should be done only in a state of marriage “to avoid fornication...for it is better to marry than to burn”¹³³. The expression of such repression can not be contained for long, and both *The Watcher* and *The Heretic* regularly published short articles from mainstream newspapers concerning sexual crimes and abuses by Christian priests and other examples of Christian conservative sexual mores. Titles of columns include ‘Christling Child Abuse Update’, ‘Parish Priest Faces 47 Sex Offences’ and ‘Cleric Jailed’, among others¹³⁴. Furthermore, the Order included commentaries from Christian critics in an effort to convey the idea that Christian sexual repression manifesting as sexual abuse was so pervasive within Churches that it was an accepted aspect of the system. ‘Church in Crises’ comments on a TVNZ *60 Minutes* item on abuse within the Catholic Church and quotes Tom Dirkin, “an ex-Catholic priest”, who describes those who are drawn to the Catholic priesthood in the United States as “Mostly gay men, who feel freedom to act out their sexual orientation and have an active gay sex life”¹³⁵. The same article also quotes New Zealand priest Felix Donnelly as saying that seminaries tend to attract “a certain type” of personality, with Bolton clearly implying sexual misconduct and deviance¹³⁶.

¹³² ‘Symphysis: The Left Hand Path and the Right Hand Path Dichotomy’ ODF archives

¹³³ ‘The Bible in the Balance: Part I- Marriage and Blood Sacrifice’ *The Watcher* 1

¹³⁴ *The Heretic* 11, *The Heretic* 10, *The Heretic* 9

¹³⁵ ‘Church in Crises’ *Heretic* 5

¹³⁶ *Ibid.*

In contrast, the Satanic attitude was one of embracing the carnality of life, including the freedom of sexual expression. However, the Order took great pains to distance themselves from the excesses of immersing oneself in indulgence, and one of the criticisms levelled at the Church of Satan, and later at the Temple of Set, is an over-emphasis on personal gratification. The Order taught that while a Satanist should indulge oneself, according to their taste and with no regard to social convention, there were nonetheless limits. For instance, while a person who may claim a Satanic inspiration may indulge in heavy drug use, the Order was highly critical of such behaviour: “the gratification of primary drives and stimulus motives [which are biologically embedded]...does not however mean a lack of self control and will, and the pandering of every whim and weakness”¹³⁷. The use of drugs, and especially addiction to any form of substance, was to be avoided as it was “a means of self-abuse, self-dissipation, and self destruction, and therefore a contradiction of the natural law” and so thus un-Satanic¹³⁸.

While sexual excess was never discussed or commented on to any degree of significance within the Order, in the wider Satanic community issues of morality and ‘correct’ Satanic behaviour have been often debated, particularly concerning the legitimacy of coercing sex out of a victim in ways little short of outright rape¹³⁹. Philosophically, there is tension between two conflicting principles; the unalienable right to self-expression, which includes the refusal to take part in sex, versus the equally unalienable right to emotional and physical gratification. Alongside that tension, and weaving its way through this and all other Satanic discourse, is the ethical dispensation Satanists feel they have to manipulate and dominate the weak- ‘the weak’ being defined as all those who allow themselves to be manipulated and dominated. The Order particularly glorified the image of the dominant Satanist herding the will less masses by means of what was sometimes

¹³⁷ ‘Satanism and Morality’ *The Watcher* 2

¹³⁸ *Ibid.*

¹³⁹ See ‘Nine Satanic Statements’, Appendix 1

called “the lesser black magic”, or techniques of psychological manipulation¹⁴⁰. However, according to the Order, just because one person managed to gain power over someone else did not give them full license to act without limitations on their behaviour, and such power was to be exercised with appropriate judgement. The lead article in *Heretic* 1 mentioned that an aspirant to the second degree of the Order was refused admission because he expressed a defeatist attitude towards life. The aspirant, A. Metz of New York, replied in a letter to the editor in *The Heretic* 3 and while the exact reasons for refusing advancement were never given by Bolton, Metz makes the comment “I believe in the use of children for sex, incest as well as using them in the magical circle as a sexual conduit” and then goes on to briefly elaborate and defend his position. Bolton’s reply was brief and unequivocal, saying that Metz was “fatalistic”, weak and inadequate and (like all paedophiles) “can only manifest a Will-to-Power by preying on the defenceless”¹⁴¹.

Sexual aberration, fatalism, and weakness were attributed to the influence of Christianity’s anti-natural theology, and it was noted by Bolton that in the case cited above that Metz quoted from the Bible as part of his general defence of his position and attitude (though he did not claim specific Biblical sanction for his paedophilic tendencies). In particular, the Order was harshly critical of Christianity’s perception of the world in terms of ‘good’ or ‘evil’; “the moral dogma that has infected Civilisation [is a] DUALISM...brought in by the virus of Christianity” which has “not only subverted our [Western] culture, it has turned people into a split personality”¹⁴². According to the Order, pre-Christian pagan Europeans had a holistic conception of the universe, and while some natural forces were creative and some were destructive, nature itself had no moral attributes and was simply part of the transcendent cosmic unity. Christianity, on the other hand, dualised the universe, forcing it to conform to artificial notions of ‘good’ and ‘evil’ and thus destroying the conceptual integrity and embeddedness the pagan Europeans were said to enjoy with nature. Because Christianity did not

¹⁴⁰ ‘Uncle Setnakt Says’ *The Watcher* 10, *The Heretic* 1,

¹⁴¹ Letters to the Editor *The Heretic* 3

¹⁴² ‘Dualism and the Cycles of Time’ TBO

allow nature to be natural, the Order described Christian doctrine as being a “life-dreading” or “anti-Life” dogma, in which “those genetically devoid of Life-Force...naturally gravitate towards religions founded by their own kind, those that rebel against life, against all that is natural”¹⁴³. However, in the same way that Christians were “genetically devoid of Life-Force”, those “drawn to Satanism are lured to it by their *natures*. It’s instinctive”, and so are thus also following some form of genetic imperative¹⁴⁴. In ‘The Numinous Nature of Family and Property’, Bolton goes as far as to spiritualise this instinctual/genetic nature by describing both property (by which is meant a rural small-holding) and family as being “two primary expressions of organic bonding”; and that there is a primal relationship between the land and those who live on it that is instinctually and “inwardly bound up” in the psyche of the individual and “in the blood”¹⁴⁵.

This transgenerational ‘link’ or propensity to continue to manifest a particular ethos also had its less beneficial expressions as well. The Order firmly associated criminal recidivism with genetic inheritance as well, quoting the study of Mednick, Gabrielli, and Hutchings, “Genetic influences in criminal convictions: evidence from an adoption court”, published in (*Science*, May 1984), as evidence that criminality is linked to genes. The conclusion drawn was that “eugenics measures are long overdue” and clearly “sterilisation and capital punishment are in order”¹⁴⁶. Unsurprisingly, the Order didn’t just advocate eugenic measures to reduce criminality, but included the usual range of social problems supporters of eugenics claim they can solve, including sub-normal intelligence and personality disorders/mental illness. The author of ‘Crime and Punishment’ concluded his article by justifying eugenic measures by writing “any organism which does not excrete its toxic wastes will die, and the human social organism is no exception. Nature’s law of genetic selection, put into recess by civilisation, needs to be reactivated as conscious policy”¹⁴⁷. A subtext to the Order’s defence of capital punishment rises quietly to the surface in another article, ‘Law and Order: A

¹⁴³ ‘Law of the Strong’ *Watcher* 8, “Introduction to Satanism”, *The Heretic* 5

¹⁴⁴ ‘Ten Of The Most Common And Infantile Arguments in Neo-Satanism’ *Heretic* 6

¹⁴⁵ ‘The Numinous Nature of Family and Property’, *Suspire*

¹⁴⁶ ‘Crime and Punishment’ *The Watcher* 3, 1990

¹⁴⁷ *Ibid.*

Satanic Perspective’. In this article, Harri Baynes suggests that capital punishment be conducted as a “public display of blood letting, which not only purges the society of waste but (esoterically) aids the kinetic energies of that society”, and what he is alluding to is the condemned criminal being offered as a human sacrifice¹⁴⁸. In this, Baynes is picking up on the teachings of the ONA, who publicly and openly advocated human sacrifice, or ‘culling’. The ONA endorsed culling as “beneficial, for both the individual who does the culling (it being a character-building experience) and for our species in general, since culling by its nature removes the worthless and improves the stock”¹⁴⁹. It should be noted, however, that while Baynes evidently supported the idea, Bolton himself did not appear to endorse the concept of culling.

With its support of eugenics and population-planning, along with its opposition to Christian dualism and desire to overcome this “dichotomy [of Nature/anti-Nature, evil/good] and unite the divided self”, Satanism seeks to assist human evolution¹⁵⁰. The primary mechanism by which the Order encourages this process is by highlighting the necessity of identifying, then returning to, a mode of existence that is in accord with the natural laws of the universe, “a return to the natural and instinctive” and allows “nature unfolding in the adherent”¹⁵¹. It is within the discussion on nature and what it is to be natural that some degree of philosophic tension or uncertainty arises in the Order’s writings. The emphasis the Order placed on genetics and genetic inheritances through statements such as “if nature is examined...we might see that man the animal is not exempt from the social laws which govern animal behaviours”, beg the question of how much of a slave are we to our genetic coding?¹⁵² If criminal behaviour and religious choice, not to mention marginally less controversial claims regarding intelligence and physiological/psychological maladjustment, come from our parents and their parents, how does the Order reconcile itself with claims of a universal liberation of Faustian man and the bright ‘New Aeon’ to come? While the Order itself

¹⁴⁸ ‘Law and Order: A Satanic Perspective’ Harri Baynes *The Heretic* 10

¹⁴⁹ ‘Introduction to Traditional Satanism’, Anton Long, 1994

¹⁵⁰ ‘The Sinister Path’, *Ethos*

¹⁵¹ ‘A Path of Fire’ ODF; ‘The Sinister Path’, *Ethos*

¹⁵² ‘The Socio-Biology of Rational Self Interest’ Suspire

doesn't directly address the issue in a concise way, it always claimed for itself an elite status and directly stated that Satanism, especially the Order's version of it, is not for everyone. The Order's claims for elitism have always been couched in terms of a semi-voluntary 'awakening' rather than as a genetic imperative and so the question remains ambiguous..

The Magic of the Order

The existence of a spiritual dimension to existence is largely an axiomatic statement made by the Order and the defence of that basic proposition is never made in any of the essays associated with the Order that are available for examination. Broadly speaking, this spiritual dimension is discussed within the Order's essays in terms of three major areas of manifestation: the periodicity of growth stages followed by decay stages in an ever repeating cycle, the nature of the gods, and the existence of magic.

The nature and existence of magic is one of the areas in which the Order expresses some degree of ambivalence. While the Order officially embraced magic as a real and vital force in the universe, there is an inescapable sense that Bolton himself was more pragmatically sceptical of its objective existence than Thorsten Moar, his successor as Grandmaster of the Order. Bolton was certainly happy to publish material dealing with the theory and practise of magic, including turning magic into an expression of racial tension between the pagan magic that was native to Europe and the later, Qabalistically based, magic which derived from Jewish theosophy. However, the question is asked, based on little more than a subjective and aesthetic evaluation of Bolton's essays, as to whether Bolton personally believed in the objective existence of magic itself, and if he did, what did he understand by the by the word 'magic'? Bolton's nominal position on the subject is articulated in his reply to a Letter to the Editor in *The Watcher* 8. The author of the letter, P.B. from Poland, asks the question "why do people into the LHP [Left

Hand Path] need occult power?” and adds “for me, all occult powers are fiction”. Bolton responded by explaining that the

LHP is a power-orientated philosophy. First, power over yourself, what Nietzsche described as self overcoming...Once self mastery is achieved, or at least the process begun, we begin to think in terms of power over others who are not themselves power orientated...(Power elites of some kind will always rule the masses, which are by nature and normal circumstances, passive)¹⁵³.

Thus, according to Bolton, part of the function of ‘occult power’ is to achieve dominance and “rule over the mass”. Bolton then goes on to say

...‘occult’ simply means ‘hidden’ or ‘secret’. Saying all occult powers is fiction is being hasty. What makes occult powers seem to belong in the realms of fantasy is its descriptions as ‘supernatural’, whereas such powers are simply those which are not yet fully understood by the mundane sciences...There are forces and energies still little understood, although the great psychologist Carl Jung put much on a scientific footing. They can be manipulated to conform to the will of the magician, which we call ‘magick’¹⁵⁴.

In this statement, Bolton turns magic away from being unworldly and mystical and brings it into this world by describing it as operating along undiscovered scientific principles. This position aligns Bolton with Anton LaVey, who similarly interpreted magic as natural faculties as yet not understood by the scientific establishment¹⁵⁵. The materialist interpretation of magic also has resonance with certain aspects of Aleister Crowley’s famous and almost universally accepted definition of magic as being “The Science and Art of causing Change to occur in conformity with Will”¹⁵⁶. While Crowley certainly believed in otherworldly aspects of magic, he also recognised it had a pragmatic element to

¹⁵³ ‘Letters to the Editor’, *The Watcher* 8, 1991

¹⁵⁴ *Ibid.*

¹⁵⁵ LaVey, *Satanic Bible*, p.110

¹⁵⁶ Aleister Crowley, *Magick in Theory and Practice* (New York: Castle, 1929) xi

it as well and one of the examples that Crowley gave of magic in practice was very much a prosaic example of the magician's will causing change in the world around him:

It is my Will to inform the World of certain facts within my knowledge. I therefore take "magical weapons", pen, ink, and paper; I write "incantations" -these sentences - in the "magical language" i.e. that which is understood by the people I wish to instruct; I call forth "spirits", such as printers, publishers, booksellers, and so forth, and constrain them to convey my message to those people. The composition and distribution of this book is thus an act of MAGICK by which I cause changes to take place in conformity with my Will¹⁵⁷.

Hence, according to Crowley, magic is any willed act that obtains fruition by any means, natural or otherwise. The demystification of the magical act by Bolton is completed by the reference to the "scientific footing" of Jung, which refers to Jung's theory of the collective unconscious and archetypal figures and was a significant feature of Order theorising.

Bolton further explains his pseudo-scientific conception of magic by referring to T.C. Lethbridge, a Cambridge archaeologist and psychic researcher and his theory of 'vibrations'. According to Bolton/Lethbridge, everything has its own energetic resonance, which can be detected by various means (Lethbridge used pendulums), and these rates of vibrations can be transferred onto- or at least influence- other objects. Hence, says Bolton, "even names, symbols, words etc have their own rates of vibration, and using such words, names and symbols in ritual...may send forth and alter patterns of energy to the will of the magician".

However, a more occult view is expressed in Thorsten Moar's essay 'Magick: Its Significance and Consequences'¹⁵⁸. Rather than Bolton's ordered, rationalist and

¹⁵⁷ Aleister Crowley, *Magick in Theory and Practice* (New York: Castle, 1929) xi

¹⁵⁸ Thorsten Moar, 'Magick: Its Significance and Consequences', in *Suspire I/IV*, 1996

‘scientific’ conception of magic, Thorsten presents a more organic understanding of magic and wrote that while “magick would appear to have been superseded by technology”, “technology however, does not arise from blood, it is sterile and inert”. Thorsten goes on to write “only magic retains the purity, chaos and order, of existence, freed from the tyranny of dogma”. The freedom Thorsten’s magic has from dogma, or limiting and constraining rules, and its reliance on a mystical appreciation of the nature of blood (used in a racial or ‘folkish’ context), would appear to stand in contrast to Bolton’s understanding of magic. Later in the same essay Moar affirms one of the foundational principles of occult philosophy, that the microcosm and the macrocosm (man and the rest of the universe) are intimately connected, and that to influence the microcosm produces resonances that by mystical means influences the greater universe.

While the Order utilised a system of grades or ranks, ranging from the trigradal Neophyte, Adept and Priest/Priestess of the OLHP and the early OSV, to a seven grade system of the later OSV and, presumably, the ODF, the magical training of a magician was essentially a two stage programme¹⁵⁹. The first stage was an intellectual-psychological realignment of the individual, in which the individual was to accept the essential truth of the Order’s doctrine and beliefs and thereby ‘awaken’ to the ‘reality’ of the world which has been hidden and obscured by normative values, morality and the various intellectual and cultural habits of ‘the herd’. This stage is presented by the Order as fulfilling the Satanic imperative: freedom from bondage. The Order acknowledged, however, that freeing oneself from bondage was more than an intellectual affair of reading books and thinking about the state of the world, but rather it also had a psychological and unconscious dimension. Much of social conditioning is held at an unconscious level within the individual and it is within this context that the Satanic Black Mass has special significance. To the Order, the role of a Black Mass is to provide the initiate with a ritual environment in which various genuinely blasphemous rites are performed

¹⁵⁹ ‘Constitution of the Order of the Left Hand Path’, *The Watcher* 9; ‘Ordo Sinistra Viviendi: Aims and Organisational Structure’, *Suspire* I/IV. These later grades are Oblate, Initiate, External Adept, Internal Adept, Priest, Grand Master/Mistress, Aeternus (“whose causal existence has ended”)

in order to produce a “shock and a reaction to [normative] values, which though accepted, are unconsciously accepted”¹⁶⁰. In other words, the blasphemy of the Black Mass is specifically intended to confront the initiate’s unconscious programming and thereby overcome it, allowing the initiate to take another step on the path of liberation. The Order identified two older forms of Black Mass; the traditional Black Mass in which Christian symbology is used to anti-Christian effect, and the sexually orientated Black Mass. The anti-Christian form of the Black Mass was still important because it “[redressed] the imbalance of the Nazarene curse”, but the sex-orientated Black Masses that were popular during the late 1960/70s were no longer relevant in the 1990s because “the [Christian] moral codes have been trodden under cloven hooves. The Christian commandments relative to sexuality are [now] broken without hesitation by all but the most puritanical and neurotic”¹⁶¹. For the Black Mass to maintain its power as an initiatory and psychoactive experience it must have the capacity to genuinely shock. The earlier forms of Black Mass were

...largely supplanted by a Mass, which in its unexpurgated version, represents a shocking blasphemy to the majority of people in Britain and other Western countries.

One of the Satanic Masses in use today is based on the evocation of Adolf Hitler...a genuine identification with the positive, life-enhancing aspects of National-Socialism (to most readers this will be shocking- a blasphemy; which is exactly the point)...Thus, in this particular Satanic Mass, Adolf Hitler is not represented as he is today portrayed by his opponents- as some sort of evil monster- but exactly the opposite, as a noble saviour¹⁶².

The essay goes on to explain

¹⁶⁰ ‘Satanism, Blasphemy and the Black Mass’, *The Heretic* 9

¹⁶¹ ‘Perpetual Heresy’, *The Watcher* 8

¹⁶² ‘Satanism, Blasphemy and the Black Mass’, *The Heretic* 9

Genuine ritual Satanism, for a novice, is not simply inversion- it is the complete rejection of the images and ethics of a particular ethos- and a Satanist uses those images and ethics, their very *essence* reversed, against his own often unconscious ‘conditioning’ and ultimately against the society which uses/creates those images and ethics...they have broken free of [constraining thought patterns]¹⁶³.

The ritual adoration of Hitler is presented in the guise of an iconoclastic psycho-spiritual liberation. However, repeated exposure to such experiences also had the effect of normalising, desensitising, and acclimatising the initiate to a pro-Nazi Satanic framework while at the same time associating ‘Hitler’ with positive emotional responses (‘liberation’ and the cathartic satisfaction derived from participation in an emotionally intense ritual).

However, a change in the state of consciousness of the Satanic initiate is not the end in itself. Having become consciously and unconsciously ‘liberated’, the next developmental stage a Satanic magician must manifest is to begin to work magic itself. The Order envisions two distinct types of magic, Ceremonial magic and Hermetic magic, and in this regard

The Magickian is both a vessel for, and an initiator of, magickal forces. Ceremonial magick presences magickal forces on a larger, mass level; Hermetic magick presences the same forces on an individual basis¹⁶⁴.

Thus

The Black Arts are the codification of techniques which ‘presence’ or ‘draw down’ specific energies which are then able to be used by the magickian...These magickal energies are multi-directional- and thus

¹⁶³ *Ibid.*

¹⁶⁴ ‘Working “Offnung”’: Meditation, Pathworking, Altered Consciousness and Hermetic Magick’ in *Suspire I/IV*

free from the constraints of linear time- while being contained in the nucleus of all existence. Yet it is also beyond carnal existence: it is the realm of the Acausal¹⁶⁵.

The concept of acausal versus causal existence, and the specific energies inherent in acausality, derives directly from the writings of the ONA. Simply put, acausality is an energetic state of existence which operates beyond or outside linear, cause-and-effect space-time continuum¹⁶⁶. This acausal energy can manifest in the causal realm by being 'drawn down' or 'presenced' by the magician, and the manifestation can be in the form of effects caused by the acausal energy in the causal realm ('magic'), or by the presence of beings which themselves embody the acausal energy ('gods'). The tapping of acausal energies, which are then harnessed using Hermetic or Ceremonial methodology to create a personal or transpersonal effect, forms the basis of the theory of Aeonics, which is at the heart of both ONA and the Order's *weltanschauung*.

The Order's understanding of the nature of 'the Dark Gods' is a little more complex in that the Order's writing, taken as a whole, exhibits a range of attitudes and understandings of the nature of divinity. This range of attitudes can be loosely described as being either sophisticated or unsophisticated in their conceptual framework. The Order, or at least Bolton, underwent a change in attitude towards the nature of the gods, gradually increasing in sophistication over the eight or so years surveyed. This change in understanding is unsurprising as it reflects Bolton's personal growth and the 'lessons learnt' by Bolton, personally and as an editor. This learning process is also reflected in the increasing technical sophistication of his periodicals and writing style, the aesthetic of which started out in *The Watcher* 1 (1990) as a comparatively crude and unfocussed 'rage against the machine', but by the time of the last articles under consideration in

¹⁶⁵ 'Dark Forces' ODF essay

¹⁶⁶ 'Acausal Existence- The Secret Revealed', www.camlad9.tripod.com/acausal2.html (accessed 1/12/07); Anton Long, 'Aeonic Magick- A Basic Introduction' www.camlad9.tripod.com/aeonics2.html (accessed 1/12/07); 'Introduction to Dark Sorcery', nineangles.wordpress.com/introduction-to-dark-sorcery/ (accessed 1/12/-7)

Circlecaster (1997) Bolton had evolved a slick and focussed style with a specific agenda which was delivered authoritatively.

Initially, Bolton was a member of the Temple of Set and was largely influenced by the Setian understanding of the nature of the figure of Satan, writing that “the only ‘god’ the Satanist worships is his own self, leading towards a godhead of our own conception”¹⁶⁷. While this understanding of the Satan within is not in itself incompatible with a later and more sophisticated understanding of the nature of the Dark Gods, the language Bolton uses in *The Watcher 4* is suggestive that Bolton himself was inclined to understand Satan as an abstraction or personification of the dark aspect of the psyche rather than as an individualised and autonomous spiritual being. However, as the Order became increasingly influenced by the ONA (the transition to the ONA paradigm being largely completed shortly after the refoundation of the Order as the OSV in 1996), the Dark Gods were increasingly understood in terms of “Acausal Forces within a causal context”¹⁶⁸. Thus, while the gods may or may not be individualised spiritual entities, their nature as manifestations of Aeonie and acausal forces into our causal realm makes them significantly more potent than a human psychological metaphor.

At least, that is the theoretical foundation. However, an examination of the available published rituals of the Order leads to the conclusion that there was an imperfect alignment of praxis with doxis. This suggests that as far as the Order as a whole was concerned, emphasis was never placed on ritualising and the whole concept of ritual performance was underdeveloped in compared to political and social commentaries and no major effort was made to fully integrate ritual into a larger ideological framework. While Order writings certainly contain many references and invocations to various deities in a present and active sense, the rituals themselves are unevenly written and lack sophistication. In the *Mass of*

¹⁶⁷ Kerry Bolton, ‘Satan: God or Anti-God?’ in *The Watcher 4*; Bolton’s membership in the Temple of Set is suggested by Michael Aquino, Head of the Temple of Set, addressing Bolton as “Setian Bolton” in letter published in *The Watcher 3*

¹⁶⁸ ‘Dark Forces’, ODF essay

Fyre, for instance, Satan is invoked with lines ‘borrowed’ from Anton La Vey’s *Satanic Rituals* which convey an immediacy and urgency to the ritual

Gloria Deo Domina Inferi, et in Terra vita
Homnibus fortibus. Candamus Te, adoramus Te, glorificamus Te...
Domine Satanus, Rex Inferus, Imperator Omnipotens¹⁶⁹

However, later in the (English) parts of the same ritual the language used is passive in tone and any suggestion of Satan’s active and real presence is somewhat muted and referred to in what is almost a past tense:

Thank you Satan, for the gifts of this life:
Joy eternal and the pleasures of the flesh
Which are the pleasures of the mind.
In this way, Dark Prince,
We honour thee on the throne of life¹⁷⁰.

Some other rituals, by comparison, appear to completely lack any degree of enthusiasm. The rubric and ritual of ‘Thee Black Observance’ is decidedly muted in terms of the tone of its relationship to active presence of Satan/the Dark Gods:

I light this candle
In the name of the Dark Gods
(Light thee black candle)
With thee fyr of Sol and the blood of luna, I am a child of thee cosmos; and
I embrace my Gods.
(Ignite thee incense)¹⁷¹.

¹⁶⁹ “Glorious God, Lord of the Damned, whose presence on earth strengthens us all. We are singing your praises, we are adoring you, we are exalting you...Lord Satan, King of Hell, All-powerful Lord”. C.f. ‘Le Messe Noir’ in Anton LaVey’s *Satanic Rituals* (Avon: New York, 1972), p.39

¹⁷⁰ ‘Mass of Fyre’ in *Suspire I/IV*

¹⁷¹ ‘The Black Observance’, *Suspire I/IV*, 1996.

Undoubtedly these rituals are meant to be understood within the context of the first, iconoclastic part of an Initiate's training in which the emphases is breaking free of prior social and religious conditioning rather than as being understood to represent the 'higher', or Aeonic, forms of ritual and magic. However, the more developed forms of ritual were never published by the Order, though examples were published by the ONA¹⁷². It is debatable whether these Aeonic rituals were ever utilised by Bolton, though they may have been used by other members such who were more experimental and magically orientated than Bolton¹⁷³. Either way, despite the rhetoric of the Satanic magician becoming the "magickal form through which [Aeonic] forces manifest themselves on the causal...plane", it is obvious that for Bolton personally, magical ritual was not a serious or effective way to herald in the new Aeon. However, this is not to say that Bolton discounted Aeonic theory but rather that Bolton believed that Aeonics illuminated the way in which socio-political, rather than magical, forces can be most effectively utilised to affect the new Aeon.

The Periodicity of Civilisation

To say civilisations rise and fall is hardly a privileged insight into the nature of human history, but the Order understood that this rise and fall was in itself a metaphysical expression of greater cosmic forces. In the same way that the acausal was made causal on a microcosmic scale by the presencing of Aeonic, acausal energies in the figure of the Satanic adept, the same principle or process applied on greater scales of magnitude, such as that of entire civilisations or races. As Order writings showed an increased interest in Aeonic theory, the Order's ideology was soon to be dominated by the concept of a metaphysical basis for not only the general rise and fall of civilisations, but also the implications for the

¹⁷² An example of the more sophisticated form of magic can be found as 'Invokation to the Dark Gods' in the ONA's *Black Book of Satan*, <http://camlad9.tripod.com/bbs1.html#XVI> (accessed 20/11/2007)

¹⁷³ Renarba Redbeard, 'Defence of the Pagan Satanist', *Key of Alocer* 6, 1995

current generation of Satanists, and indeed, humanity in general. However, while the Order utilised and then relied on Aeonics, it seldom articulated its own synopsis or summery of Aeonic theory, instead preferring to rely on reprinting, popularising or summarising articles by the ONA, from whence Satanic Aeonic theory arose.

ONA documents describe an Aeon as “a term used to describe a stage or type of evolution” that is manifested through a given civilisation¹⁷⁴. In the same way that an Adept can change his or her consciousness and thus presence acausal energies within themselves, the same acausal energies can presence themselves within the ‘racial unconscious’ of a given people. This lurking Aeonic energy is made manifest by the works, not of an individual, but of the entire collective as a whole. In the same way that presencing acausal, Aeonic energies with an individual leads to a full self-actualisation and awakening, Aeonic energies expressed in a civilisation advances the evolutionary process of not only the host peoples, but of all of humanity. In this, “a civilisation thus expresses an ordering of evolution. Its energy, and thus its archetypes and so on, is determined by the Aeon which ‘creates’...these energies”¹⁷⁵. Given the intimate interconnection between the individual, a civilisation, and the Aeon, the ONA taught that they all possessed a similar structure and so by the study of one, the processes of all three were gradually illuminated- particularly the “structure of change”¹⁷⁶. Just as a human is born, comes into awareness and strength during their middle years before their mental and physical decline and their replacement by the next generation , so do civilisations. Both individuals and civilisations reflect the cyclic flow of Aeonic energy. An Aeon lasts about 2000 years and is linked to a specific geographical area, giving rise to a specific of civilisation (which lasts about 1500 years) with both the civilisation and the Aeonic energy being understood by the host peoples in terms of a distinctive mythological, religious and archetypal framework which resonates the energy of the ‘patron’ Aeon.

¹⁷⁴ ‘Civilisations, Aeons and Individuals’, <http://camlad9.tripod.com/aeons3.html> (accessed 1/2/2008); Anton Long, ‘Aeonic Magic: A Basic Introduction’ <http://camlad9.tripod.com/aeonics2.html> (accessed 1/2/2008)

¹⁷⁵ ‘Civilisations, Aeons and Individuals’

¹⁷⁶ *Ibid.*

The ONA identified eight major civilisations in the history of the world: Hyperborean, Sumerian, Indic, Sinic, Egyptian, Hellenic, Japanese and Thorian (Western)¹⁷⁷. Of these eight civilisations, only four are Aeonically in nature, that is they “have changed/shaped our [humanity’s] conscious evolution”, viz Hyperborean, Sumerian, Hellenic and Thorian (fig. 2)¹⁷⁸.

Fig. 2 Aeons and Civilisations

Aeons and Civilisation (based on table in ‘Aeonic Magic, A Basic Introduction’, ONA)					
Aeon	Symbol	Associated Civilisation	Dates	Magickal Working	Magical Nexion
Primal	Horned Beast	-----	9000-7000 Before Present	Shamanism	
Hyperborean	Sun	Albion	7000-5500 BP	Henges	Stonehenge
Sumerian	Dragon	Sumeric/Egyptic	5000-3500 BP	Trance/Sacrifice	Tigris & Euphrates
Hellenic	Eagle	Hellenic	3000-1500 BP	Oracle/Choral-dance	Delphi
Thorian	Swastika	Western	1000 BP-500 After Present	Ritual	Welsh Marches

An Aeonically civilisation can be distinguished from a non-Aeonically civilisation with reference to five criteria¹⁷⁹:

1. Non-Aeonically civilisations “have not contributed significantly to [human] evolution”
2. Any civilisation that is related to a prior or co-existing civilisation can not be an Aeonically civilisation
3. An Aeonically civilisation possesses a distinctive “ethos” or weltanschauung
4. An Aeonically civilisation arises primarily from a physical challenge “rather than a social challenge such as the disintegration of a near-by civilisation”
5. It is creative and noble on a large scale

¹⁷⁷ ‘Aeonic Magic, A Basic Introduction’

¹⁷⁸ ‘Aeonic Magic, A Basic Introduction’

¹⁷⁹ ‘Aeonic Magic, A Basic Introduction’

According to the ONA, the current civilisation/Aeon will be replaced by the Galactic Aeon in about 500 years time and whose civilisation will manifest in the 30th century.

There are a number of minor differences between the ONA conception of Aeonic civilisations and the Order's conception, perhaps the most noticeable being the name of the current Aeon. The Order reinterpreted the current Aeon, renaming it the Faustian Aeon, in keeping with Bolton's embracing of the Faust myth as being indicative of "infinite aspiration" and reaching for the stars as being the primal drive of Western civilisation. While the Order certainly took a cue from the ONA, the Order itself developed a larger and more sophisticated discourse around the meaning of recent historic events and placed a greater emphasis on the social, political and technological functioning of the current age in terms of the Aeonic paradigm. The ONA, on the other hand, invested greater energy in propagating a more occult-orientated mechanism for explaining the processes involved.

While the energies and evolutionary imperatives of previous Aeons are nowhere discussed, the *wyrd* (a Norse word, regularly used by both the ONA and the Order, meaning 'destiny' or 'path') of the current Aeon is one of the main concerns of the Order's writings. While it is the "destiny of humanity to live among the stars and make their home on strange new worlds", having been led by "the West's star-bound destiny of conquest of the outer limits of existence", the Order had serious reservations as to whether the Western *wyrd* was going to be fulfilled¹⁸⁰. The current Aeon "has suffered a distortion of its ethos or Destiny. In the simple sense, the civilisation has become ill and a consequence of this is that's its Imperium is unlikely"¹⁸¹. This "sickness of the civilisation" was explained by the ONA to "a return to a restrictive, dogmatic view of the world...One facet of this dogma in the Nazarene religion and those social and political forms which

¹⁸⁰ 'The Sinister Path' in *Ethos*; 'Symphysis: the Left Hand Path and the Right Hand Path Dichotomy'

¹⁸¹ 'Satanism and Race' in *The Heretic* 6.

derive from it”¹⁸². The “social and political forms” include cosmopolitanism, liberalism, the democratic tradition, capitalism and egalitarianism. The critique of these forms is essentially that they are enervating Western culture by opposing the Aeonian values embodied in the European psyche and dragging the Faustian spirit down to the level of non-Aeonian cultures. Egalitarianism and cosmopolitanism are specifically associated with Christianity.

Egalitarian dogma is a hang-over from Christianity [which was] set down by Paul who wrote:

You are all, in fact, sons of God in your faith in Jesus Christ: there is no Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in union with christ [sic] Jesus¹⁸³.

The values suggested by Paul conflict sharply with Satanic values, and as the current Aeon is “the Faustian...or, esoterically, the Satanic one”, anything which undercuts Satanic values is poisoning Western destiny¹⁸⁴. The idea that all humans are intrinsically equal in quality runs deeply against the grain of Satanic self-conception as their being part of a spiritual aristocracy who have repudiated “the herd-ideologies of the masses” in favour of a “master-morality” and who have a privileged insight into “the realities of civilisation and the illusions it has created”¹⁸⁵. In short, Christianity’s universalism stood directly contrary to “elitist, individualist and aristocratic traditions of Satanism” and Nazarene influence in social and political institutions needed to be exorcised in order to allow the natural flowering of the Western Imperium¹⁸⁶.

¹⁸² *Ibid.*

¹⁸³ ‘Contemporary Dogma’ in *The Watcher* 6

¹⁸⁴ ‘Satanism and Race’

¹⁸⁵ ‘A Sinister Nobility’ OSV 1994; ‘A Master Morality’ OSV 1995; ‘Some Questions Answered’; ‘The Political and Social Realities of Satanism’ ODF 1997

¹⁸⁶ ‘New Age and the New World Order’, Kerry Bolton, *The Watcher* 7



Summary

As a rhetorical, persuasive methodology, the Order endeavoured to present its arguments from the perspective of the logical consequences of a small number of intuitive beliefs filtered through a Satanic perspective; the human animal, the existence of a spiritual dimension, and the periodicity of civilisations. Using those three beliefs as a foundation, the Order then hostilely analysed contemporary social, moral and political norms, endeavouring to show those norms were innately illogical, unreasonable or in some other way self-evidently and profoundly flawed. The Order taught that these flaws had their root in the separation of man from the natural world, a separation that was inculcated as a method of ideological control by Christianity. Having pointed out the flaws, the Order was then in a position to assert that they were the only ones who could see clearly, because, as Satanists, they had liberated themselves from the Christian conditioning that lies so thick over Western culture. In order to redress the ‘damage’ cause by Christianity and to return humanity to a natural and organic state of being, all the values which were taught by normative society needed to be re-examined and their merits re-evaluated.

It is the establishment of a Satanic critique of normative social and ethical values that opened a ‘back door’ to the inculcation of neo-Nazi ideology. The Satanic ethos of questioning normative values and “going beyond due bounds” (the root meaning the word ‘evil’) of what was socially acceptable provided a psychological mechanism in which National Socialist ideology could be approached from a sympathetic perspective¹⁸⁷. At its most benign, the adoption of Nazi dress and terminology was but one part of a wider project of ‘personal liberation’ by which normative values are confronted and evaluated by the individual as a kind of DIY encounter group. However, at its most malign and insidious, Satanic experimentation with the trappings of Nazism normalised the

¹⁸⁷ ‘Evil’, *The Concise Oxford Dictionary of Current English*, 4th ed. (Oxford: Clarendon Press, 1960)

Nazi experience and facilitated the redrawing of moral and ethical boundaries, especially in concert with the Order reinforcing the idea that National Socialism is a fundamentally noble and misunderstood social and historical force.

Chapter Four

Publish And Be Damned: The Satanic/Nazi Synthesis

National Socialism and the Third Reich represented a major attempt by high esoteric adepts to re-establish a culture based on the laws of nature¹⁸⁸.

Having established their fundamental beliefs and *weltanschauung*, Bolton and the Order then developed those core ideas and used them to fully justify their vision of a new National Socialist/Nationalist social order. In terms of normative understanding of the historical record, the Order's conception of historical National Socialism is, to a large extent, idealised and idiosyncratic at best, if not fabricated¹⁸⁹. For the Order, Nazi Germany was understood in heavily spiritualised and numinous terms; it was less about being the result of social and political upheavals engendered by Germany's defeat in the First World War, the subsequent loss of national identity, death camps, and the despotism of dictatorship, and more about racial destiny, the mystical quality of blood, the defence of culture and the arising of a new evolutionary energy. By the latter part of the period under examination (c. 1996-98), Hitler was being presented in messianic terms and, like a Christ or a Mashiach, represented the physical and spiritual struggle from material bondage and the hope of a dawning of a new religio-political age¹⁹⁰.

As a writer, Bolton was faced with the issue of introducing his political ideas in such a way as to make it attractive to his (initial) audience, New Zealand

¹⁸⁸ Kerry Bolton, 'The Occult as Catalyst', WOT archive c.1998

¹⁸⁹ "In fact, many of the former Socialist opponents of NS [National Socialism] were- far from being thrown into concentration camps or shot- co-opted onto labour arbitration tribunals and found that the ideals of social justice they had dreamed of under a future unobtainable Marxist utopia became solid reality under NS". Wulf Grimwald [Kerry Bolton], 'Social Darwinism, National Socialism, and the Folkish Community', WOT archive

¹⁹⁰ Graeme Wilson, 'National Socialism and Satanism', TBO archive, ONA; 'Satanism, Blasphemy and the Black Mass', *The Heretic* 9; 'Physis: An Introduction', TBO archive

Satanists. Viewed over the entire period from 1990-c.1998, a distinct rhetorical methodology becomes apparent. Bolton first established a number of axiomatic principles based on relatively normative Satanic beliefs (as discussed in the preceding chapter) and then developed, in stages, a particular line of thought from those principles which arrived at a point in which National Socialist ideas seemed not only reasonable, but also inevitable, desirable and even needful. In this way, a relatively middle of the road statement such as that man is fundamentally an animal, was extrapolated out to such a degree that it could have provided the rationale for genocide. In this way Bolton attempts to present the various ideas critical to his social and political National Socialist vision in a sympathetic manner and progressively conducts the reader into a well-disposed position in regard to otherwise unacceptable ideas.

As a writer and a theorist, Bolton was primarily an advocate for change rather than an architect of a new social order, and throughout his writing Bolton seldom elaborated on the social and political mechanics of his brave new world and never in any depth. For instance, while Bolton advocated a complete separation of races and the establishment of racial homelands, there is no discussion as to how such separation could take place and under what terms. This lack of practical programmes of implementation is not limited to issues of race, but is absent in all aspects of Bolton's future vision. There are few discussions about governance and social organisation of the future society, and such discussions that there are underdeveloped and do not present a comprehensive manifesto of government. One could speculate as to the reason for this. While Bolton provides a clear call for the need for a fundamental change in the way all of humanity, especially Europeans, organise their countries and their culture, and he works to provide moral and intellectual support for such a change, he does not specifically translate that out into a call to storm the barricades with pitchforks and billhooks. However, neither does he have any significant faith in electoral processes, which is unsurprising as many of his proposed reforms run contrary to the ideals of liberal democracy. Given that the form of future government would depend greatly on the method used to achieve translation from a liberal democracy to a

Faustian imperium and the personalities involved (the difference between the quasi-democratic process which brought the National Socialists to power in Germany in 1933 and the bloody and violently revolutionary Khmer Rouge), the way forward to the new Imperium is not clear. It is possible that Bolton refrained from comment because he acknowledged that, at this point in time, such variables were too great to predict with *any* degree of certainty how change was to be effected, even though he believed that West was already in its death throws¹⁹¹. Accordingly, without knowing the nature of the agent of change, one can not know how future government will be formed, and without a clearly articulated picture of how the social and political bodies of the Imperium function, no particular vision of the future can be ruled out.

However, what can be surmised from a survey of Bolton's works between 1990-1998 is that he had no particular adherence to the concept of a bloody race-war as a prerequisite to the new age, a common understanding held by many American white supremacists and which was articulated most famously by William Pierces's book *The Turner Diaries*¹⁹². Throughout the Order's publications, Bolton constantly remained within the bounds of the law, though an article commenting on an *Evening Post* article, 'Teens Suspected of Devil Worship', in *The Watcher* 8 indicates a functional, rather than moral, concern for abiding by the law. In an article that touches on the right to freedom of religion for Satanists, Bolton writes illegal activities are "an open invitation for the police to disrupt Satanism as a bona fide religion, for the mass media to print its sensationalist smears, and for the church to justify its intrusion". While Bolton was specifically referring to drug use, the principle could be equally applied to the publication of literature that is offensive and inciting of racial tension. However, while Bolton does not explicitly advocate violence the line of reasoning he and the Order put forward do point towards extreme conclusions, even if editorial policy or genuine personal principle shrink from fully developing the argument to its bitter end.

¹⁹¹ Wulf Grimwald [Kerry Bolton], 'Social Darwinism, National Socialism, and the Folkish Community', WOT archive

¹⁹² George MacDonald [William Pierce], *The Turner Diaries: A Novel* (New York: Barricade Books, 1996)

One such line of thought that could be seen as summarising what is almost the heart of the Order's rhetoric and discourse is:

IF we Europeans are fighting for the survival of our race and
IF the European race is important to the evolution of all humanity and
IF in racial purity lies the fulfilment of racial destiny and
IF Jewish and Judeo-Christian thought is behind the mongrelisation of
European blood and culture by other races and
IF the Nazi programme attempted to preserve European race and destiny
by all means necessary

THEN...what programme needs to be adopted for the good of the Aryan peoples?

The implications are clear, even if the conclusion is not articulated.

Other key arguments can similarly be summarised to illustrate the way in which Bolton and the Order developed their arguments and the nature of their rhetorical methodology. While acknowledging the essentialist nature of such an approach, the intent is to précis eight years of diverse writing in such a way as to succinctly demonstrate a distinctive methodology of persuasion used by the Order. Such persuasion starts with normative beliefs and ends up positioning the reader within the dark under-wood of neo-Nazism in which the reader understands that “the tragedy is that those who did try and fight for a spiritual rebirth were defeated in 1945 and many were killed. It could well have been the last chance we had”¹⁹³. Following on from the last chapter, in which three primary axioms were identified as being critical to the formulation of the Order's conception of the world, this chapter illustrates the way in which the Order developed their arguments in such a way as to reflect Bolton's Nazi-inspired political views.

The Human Animal

One of the core axioms that the Order starts with is that humankind is firmly embedded in the natural world and is essentially just another member of the animal kingdom. As such “man the animal is not exempt from the social laws that

¹⁹³ Wulf Grimwald [Kerry Bolton], ‘Folk and Land: The Revitalisation of Culture’ WOT archive

govern other animal behaviour” and within the context of this idea, Bolton particularly centralised the role of instinct, especially in contradistinction to reason¹⁹⁴. Bolton argued that ‘reason’ was a cultural construct which, in the West, was based on the ‘anti-life’ doctrines of Christianity¹⁹⁵. According to the Order, like all animals, humanity’s instinctual processes were a legacy of generations of evolutionary pressure and thus it is our instinctual nature that defines who we are as a species.

From this position, three dominant threads are drawn which result in the Order adopting ideological positions articulated by the historic Nazi state: racial disenfranchisement/ethnic cleansing, eugenics, and what anthropologists call ‘Big Man’ politics and implementation of an oligarchal or dictatorial system of government¹⁹⁶.

The Race Argument

Starting from first principles, the Order understands human social behaviour as something essentially genetically based and concerned primarily with the survival of the species and in particular the protection of the young. Rather than individuals striking out into the wilderness on their own, “individual organisms act as a survival unit, i.e. a collectivity, which manifests as a flock, herd, or in human terms, tribes and nations” and so “Nature decrees that its first law is the perpetuation of the gene pool and that this is best achieved by social aggregates working for mutual protection”¹⁹⁷.

Having banded together, the social unit or tribe then develop a sense of place- a unique relationship with the land on which they depend, a sense of deep belonging. While the Order spiritualises this sense of belonging as the tribe being “rooted to the soil in a numinous manner”¹⁹⁸, there is also an understanding of a historical continuity as well; the idea that an attachment to the land has a mystical

¹⁹⁴ Kerry Bolton, ‘The Socio-biology of Rational Self Interest’, *Suspire I/IV*

¹⁹⁵ Dialectics: The Balance Factor in Society and Art’, OLHP archive

¹⁹⁶ For a classic discussion of ‘Big Man’ see Marshall Sahlins, ‘Poor Man, Rich Man, Big Man, Chief: Political Types in Melanesia and Polynesia’ in *Comparative Studies in Society and History*, 5/285-303 (1963).

¹⁹⁷ Wulf Grimwald [Kerry Bolton], ‘Social Darwinism, National Socialism, and the Folkish Community’, WOT archive

¹⁹⁸ Wulf Grimwald [Kerry Bolton], ‘Folk and Land: The Revitalisation of Culture’ WOT archive

quality about it because the tribe is “rooted by ties of family- of blood- for generation upon generation”¹⁹⁹. While the Order never drew the comparison, there is an obvious resonance with indigenous people’s attitude to the spirituality of the land, a *whakapapa* that encompasses not just parents and grandparents but hills, fields, forests and streams as well as the concept of ‘tribe’ and ‘people’. This sense of belonging is a sense that is not available to city-folk who, without that intimate connection with, and direct dependence on, the soil are literally rootless²⁰⁰.

As these tribal societies develop, there is a growing sense of identity as they contact other societies, an awareness that there is an ‘us’ and a ‘them’, with close neighbours being ‘familiar’ while those further away being distinctly ‘foreign’, with strange gods and stranger habits. In this environment, “identity is intuitively recognised by other individuals who share the same identity. So it is fitting that by Nature’s decree a bond such as common heritage should forge a nation’s vision and purpose”²⁰¹. Those people who lack that common bond threaten to disrupt the social, political and, in the Order’s eyes, spiritual integrity of the tribe and thus all those who defend the tribes’ integrity are, by definition, xenophobic and hostile to the alien ‘other’. As a consequence of this common bond, the sense of Nationalism and tribal/ethnic identity arises from the very nature of the human condition. “Nationhood and culture are the basis of all growth” and to “argue against the validity of Nationalism is to argue against Nature herself; and to struggle against the rules of existence which govern and preserve life itself. Nationalism comes from the blood”²⁰². In this way, “Nationalism is the instinct of a nation” and goes beyond being an “abstract form” and becomes a “biological certainty”; it is “a nation’s spirit made real”²⁰³.

The implication now becomes if a tribe’s (or nation’s) ‘soul’ is embodied in its identity, its loci and its blood, then any threat to those three qualities imperils the very soul of the nation itself. This in itself very obviously justifies a potentially violent call to arms to those who believe in the idea of such a group soul.

¹⁹⁹ Wulf Grimwald [Kerry Bolton], ‘Folk and Land: The Revitalisation of Culture’ WOT archive

²⁰⁰ *Ibid.*

²⁰¹ Thorsten Moar [Harri Baynes] ‘Nationalism, Nature’s Decree’, ODF archive

²⁰² *Ibid.*

²⁰³ *Ibid.*

However, the Order continues to develop the argument in an increasingly ominous way. The ethos, or soul, of the European/Aryan civilisation “is enshrined in that numinous philosophy known as National Socialism”²⁰⁴. National Socialism itself was interpreted as an “experiment in consciously applying the laws of Nature to human social and economic organisation” and thus “National Socialist Germany saw the resurgence of man as an instinctual animal”²⁰⁵.

At this point the Order had constructed an understanding of race that is instinctual, that should be protected, and that was best understood by Nazi Germany. While Bolton or the Order never progressed the argument beyond this point, already the ‘spiritual mandate’ for violence and ethnic persecution is lying just below the surface. However, once this argument has been cross pollinated by the argument arising out of the concept of Aeonics and the future Imperium, with its ideas about the stellar destiny of the White race and the deliberate effort to prevent the realisation of that destiny by Jewish-inspired cultural forces, then we are faced with a more troubling picture of the future.

The Eugenics Argument

Having already determined that one of the fundamental drives of all animals, humanity not excepted, is the perpetuation of the species and in particular the desirability of producing fit and health children, the Order argued that all should be done as a society to aid the raising of health and strong children, mentally, physically and socially.

One of the first discussions on the subject of ‘racial health’ advocated the need for infants to be breastfed because “a recent study here in NZ has shown that babies that were breastfed are 10 I.Q. points higher than their bottle-fed counterparts”, as well stressing the need for children to eat healthy produce²⁰⁶. In this article, Harri Baynes drew a direct link between the increasing consumption of highly processed food by children and the rise in hyperactivity among children. Baynes promoted the planting of home gardens as “this way some control over diet is

²⁰⁴ ‘Physis: An Introduction’, TBO archive

²⁰⁵ Kerry Bolton, ‘Occult as Catalyst’, WOT archive; Wulf Grimwald [Kerry Bolton], ‘Social Darwinism, National Socialism, and the Folkish Community’, WOT archive

²⁰⁶ Harri Baynes, ‘Eugenics: The Next Step (Part I, The Satanic Imperative)’, *The Watcher* 6

established & it is the simplest way to introduce a child to the beauties and joy of nature”²⁰⁷. Parental education was necessary to counteract the “sickness of the market-place and its profit-driven environment” which produces “slack-jawed dullards...enthralled to Sega and Nintendo”²⁰⁸. ‘Education’ was meant in the wider sense, what could be called cultural enrichment; the love of music (whether it be the industrial sound of Coil or Elgar’s cello concerto), reading, the learning of another language, bush walking and just being with the children as a loving parent²⁰⁹. Music, according to one article, is itself “one of the most important factors in the battle for the soul of Europe”²¹⁰. Such an approach to child-rearing is the natural, instinctual state of affairs, according to the Order, as it strengthens the people on a collective as well as individual basis. Anything which undermines this state of affairs is deleterious to the health and wellbeing of all- and given the Order’s adherence to the concept of a ‘group soul’ and the Aeonian destiny of Europeans, it also strikes at the very heart of what it is to be European as well as the future of all mankind. Any activity that systemically leads to “self abuse, self dissipation and self destruction” is a “contradiction of the natural law...a negation of the instinct of survival”²¹¹.

In order to protect itself, a healthy culture must be proactive in its defence on a wider social basis, not just at a family level. Threats to the fabric of the culture must be dealt with effectively and, ideally, should not be allowed the opportunity to arise in the first place. As in medicine, the Order strongly advocated a culture of prevention rather than cure.

Eugenics programmes were understood to be the answer, and euthanasia, abortion and capital punishment were all seen as effective strategies to weed out “genetic garbage” in order to achieve a “quality society”²¹². The crux of the Order’s argument is that, again, as a natural system, humanity and human social systems (in common with animal social systems) traditionally had mechanisms for the

²⁰⁷ Harri Baynes, ‘Eugenics: The Next Step (Part I, The Satanic Imperative)’, *The Watcher* 6

²⁰⁸ *Ibid.*

²⁰⁹ *Ibid.*

²¹⁰ ‘Europe Awake’ TBO archive

²¹¹ Kerry Bolton, ‘Satanism and Morality’, *The Watcher* 2

²¹² Kerry Bolton, ‘Crime and Punishment’, *The Watcher* 3

“elimination of the unfit, of the worthless”²¹³. The unfit and the worthless were defined as the criminal and the mentally handicapped, though it must be noted that nowhere in the Order’s writing is there any hint that ethnic minorities were automatically considered unfit or worthless and thus requiring of elimination as part of the Order’s eugenics programme²¹⁴.

The ‘unfitness’ of mentally handicapped people to perpetuate the gene-stock was largely taken as axiomatic by the Order. In a confrontational (and badly formed) analogy, Geezus Cripes likened society to “a mass of swarming maggots...every day feeding off the same carcass” in which “useless, pitiful maggots” share diminishing food stocks with the “fly with no wings”²¹⁵. The upshot of which is that “the capable deprive the incapable of [the means of] successfully continuing” and the analogy is directly drawn with “support the sick societies like CCF...[which] only serve to support the weak at the cost of the strong”²¹⁶

Criminality was also understood to have a significant genetic component, “habitual criminals are likely to be the product of genetic inheritance”, as does alcoholism, obesity and personality disorders²¹⁷. The Order’s entire conception of human behaviour is genetic-sociobiological. Intelligence, creativity and subsequent behaviour are predominantly genetically based²¹⁸. Thus “Eugenics measures widely applied will create a quality population and remove from the gene-pool those genes making for low intelligence, personality disorders and criminal tendencies”²¹⁹. As Bolton and the Order repeatedly stated, any organism that does not excrete its toxic wastes will die²²⁰.

²¹³ Kerry Bolton, ‘Law of the Strong’, *The Watcher* 8

²¹⁴ However, it must equally be noted that Bolton himself has described the Shoah as a myth and is a well known Holocaust denier (Adelaide Institute, <http://www.adelaideinstitute.org/Dissenters/bolton.htm>). By attempting to dismiss the orchestrated mass murder of millions as mere fabrication, Bolton and others of his ilk are effectively giving de-facto support to such genocidal programs

²¹⁵ Geezus Cripes, ‘Maggots’, *The Heretic* 6

²¹⁶ *Ibid.*

²¹⁷ Kerry Bolton, ‘Crime and Punishment’, *The Watcher* 3

²¹⁸ ‘Introduction to Satanism’, *The Heretic* 5; Kerry Bolton, ‘Current Comment’, *The Heretic* 6

²¹⁹ Kerry Bolton, ‘Crime and Punishment’, *The Watcher* 3; Kerry Bolton, ‘Current Comment’, *The Heretic* 6

²²⁰ Kerry Bolton, ‘Crime and Punishment’, *The Watcher* 3; Kerry Bolton, ‘Satanism and Morality’, *The Watcher* 2; Geezus Cripes, ‘Maggots’, *The Heretic* 6; Wulf Grimwald [Kerry Bolton], ‘Social Darwinism, National Socialism, and the Folkish Community’, WOT archive etc.

The Order itself does not propose anything new as far as arguments for an eugenically based society is concerned. The claims of the Order that a eugenics programme would cure a variety of social ills are in essence the same claims that were being made in the early part of the Twentieth Century by the eugenics movement when the same arguments were being employed against the same targets for the same reasons. The progression from some of the Order's principle philosophic ideas to eugenics is a natural progression in so far as much as Satanic philosophy, which advocates the dominance of the strong over the worthlessness and the weak, leads smoothly into a consideration of ways in which the strong can be made stronger on a social scale. However, equally there is no doubt that the Order was also influenced by Nazi ideas of *lebensunwertes leben* ("life unworthy of life") and Aktion T4, the Nazi euthanasia programme tasked with the killing of adults and children who suffered from ailments such as mongolism, cerebral palsy, schizophrenia, hydrocephalus, advanced syphilis and so on. The Order understood that "the way forward is through racial purity and a strong and healthy folk. The NS state understood this and worked to ensure the strength of the German people through its health, youth and eugenics programmes"²²¹. Furthermore, the SS *Lebensborn* programme, which was set up to facilitate the proliferation of the 'racial superior' Aryan Germans, was also admired as an model of the way in which financial and material support was given by the state to qualifying candidates (pregnant Aryan women) and didn't make a distinction between married and unmarried mothers²²².

The Big Man Argument

Given Bolton's enamourment with National Socialism, it is almost axiomatic that there would be an appreciation of *Führerprinzip*, a hierarchical system of government in which leaders (*fuhrers*) were allocated specific areas of

²²¹ M. Burleigh and W. Wippermann, *The Racial State: Germany 1933-1945* (Cambridge: Cambridge University Press 1991); 'The Future', WOT archive

²²² Catrine Clay and Michael Leapman, *Master Race: The Lebensborn Experiment in Nazi Germany* (London: Hodder and Stoughton, 1995), p.59; William L. Combs, *The Voice of the SS: A History of the SS Journal 'Das Schwarze Korp'* (New York: Peter Lang, 1986), pp.103-104

responsibility over which they had almost total control. In this way a dictatorial structure is replicated down through the various levels of the governmental structure.

Again, using animal social models as a model for human behaviour, the Order believed that leadership should be based on individual qualities of dominance. The best man or woman for the job becomes, in essence, the Alpha male or female. As in animal society, in which the Alpha dominates and leads the pack through a combination of aggression, leadership skills and physical superiority, human society is, in its natural and uncorrupted state, founded on the same principles of leadership. Those who have an aptitude for leadership lead and are supported by those who have specialist skills while the specialists retain prestige and influence in their sphere of specialisation (specialisation was to be represented in the future state as being embodied in the guilds and corporations). As Bolton acknowledged, “the Fascist conception of government is of course hierarchical, as are social units throughout nature”, and the decision as to who leads is not a democratically arrived at decision²²³.

Bolton and the Order rejected democratic forms of government completely as “all great endeavours are founded on might and conquest, upon hierarchy and inequality, upon the recognition of the primacy of the noble and warrior classes, and the recognition of their mastership by the lower classes”²²⁴. In a modern context, liberal democracies were believed to be tools of international capitalism and a pawn of the plutocracy and that “...capitalism, [along with Marxism and Christianity are]...expressions of the Judaic attack against the European soul”²²⁵. Democracy is a “sham”, a “pallid myth” whose symbiotic relationship with

²²³ Wulf Grimwald [Kerry Bolton], ‘Social Darwinism, National Socialism and the Folkish Community’, WOT

²²⁴ Kerry Bolton, ‘Law of the Strong’, *The Watcher* 8, 1991

²²⁵ Kerry Bolton, ‘The Numinous Nature of Family and Property’ OSV archive

capitalist economics “keeps a society in a state of perpetual stagnation”²²⁶. Furthermore, the Order argued that democratic government marginalised the marginal- in other words, because democracy conforms to the will of the majority (remembering that the popular will is ‘purchased’ by plutocratic interests), worthy minority or important unpopular interests are unrepresented. For example, ecological reform is discouraged in democratic institutions as the costs of implementing such reforms are off-putting to both industry and the electorate. Under a less democratic system, laws for the ‘Greening’ of society can be enacted for the common weal by administrative fiat, and the official that decides that recycling household products should be made compulsory will not have to fear being voted out of office by inconvenienced householders or business interests.

The alternative model of government to democracy was put forward by the Order was one that was based on Fascist Corporatism or the medieval guild. In one of the few places that Bolton discussed in any detail his preferred system of governance, he explicitly drew on Nazi models provided by the Reich Agricultural Estate, which in turn were based on medieval trade and industry corporations²²⁷. According to Bolton, universal electoral franchise would be replaced with occupational franchise via unions and professional organisations, or “guilds and corporations”. These guilds would be responsible for the “social, economic and cultural welfare and education” of their members, and guild officials would be drawn from the body of their membership, thereby forming an oligarchy of Masters of their respective crafts. In this way, *Führerprinzip* is employed- the central government delegates to the guilds almost complete control over how they regulate their members. In turn, the guilds provide specialist advice and representation to central government: “experts were co-opted and

²²⁶ R. Parker, ‘The Heresy of the Left Hand Path’, *The Watcher* 6, 1991; Thorsten Moar [Harri Baynes], ‘Nationalism, Nature’s Decree’ *Suspire* I/IV 1996; The Red Priest, ‘Strategies towards Adversity’ ODF

²²⁷ Wolf Grimwald [Kerry Bolton], ‘Folk and Land: The Revitalisation of our Culture’ WOT archive

representatives according to their occupation and profession ...[were sent to] represent things they knew directly about, i.e. by personal daily experience”²²⁸.

The Metaphysics of the Order: Magic and Aeonics

The idea that magic and the gods were intimately associated with the idea of ‘blood’ and a numinous sense of place and kin was an idea that was repeatedly raised in Order writings. Spirituality was as much a genetic inheritance as eye colour, and “in esoteric terms this [spiritual inheritance]...is symbolised by Blood”²²⁹. While Bolton himself appeared to prefer a more pseudo-scientific approach, Thorsten Moar, Abaaner Incendium, The Red Priest and numerous other writers adopted a more metaphysical approach.

Magic and the gods are an expression of the ‘group consciousness’ or primal quality of the Folk, making them in a fundamental way an embodiment of the inner drives and unique qualities of the people themselves. From a folk’s ‘blood’ “emerge the characters from myth and legend. These entities are inherent in everyone who belongs to that Blood-pool and thus be invoked as indicative of their attributes. They are closer, because they are part of the initiate, than any ‘alien’ or ‘foreign’ entities, and will accord more strength, more progress, than a daemon or god that does not reside in the blood”²³⁰. Given this, the adoption of alien gods and foreign mystical/magical systems weakens or loosens the relation between the individual and their spiritual roots, effectively cutting them off from their roots and casting them adrift, “Other occult paths obscure the essential nature of magick through lack of insight”²³¹.

²²⁸ Wulf Grimwald [Kerry Bolton], ‘Social Darwinism, National Socialism and the Folkish Community’, WOT

²²⁹ Renarba Redbeard, ‘In Defence of the Pagan Satanist’, *Key of Alocer* 6, 1995

²³⁰ *Ibid.*

²³¹ ‘Some Questions Answered’ *Ethos: A Basic Introduction to Satanism* Moar, Thorsten [Harri Baynes] (ed.) (Paekakariki: Hesperos Press, 1996)

The adoption of foreign, non-European religions such as Christianity thus has a twofold effect. The first is doctrinal, the imposition of foreign philosophic systems which, according to the Order, has undermined the uniquely European conception of the world and society. Christian cosmopolitanism and passivism has displaced European values of family, pride and the warrior ethic. The second deleterious influence is spiritual, the severing of the connection with the past in favour of an introduced and intrinsically foreign spiritual body. In the Order's eyes, "a melting pot has no benefit, unless one considers the negation of all identity, both human and ethereal, as something desirable"²³².

Consequently, the Order calls for a rejection of those forms of spiritual expression and engagement that is foreign to the native traditions of Europe. Christ needs to be turned out in favour of Odin, Thor and, of course, Satan, as "the Pagan Satanist...utilises those deity forms which are inherent in the genes"²³³. However, a sharp distinction was made between the Paganism of the Order and more common, and liberal, forms of Paganism. To Bolton, mainstream paganism, with its emphasis on a 'harm none' philosophy and its spiritual eclecticism, was as bad as Christianity²³⁴. In the context of the ethos that the Order espoused, normative Paganism was "devoid of any integrity or relevance" as it did not truly reflect the beliefs, practices or 'blood' of the European ancestors²³⁵. Similarly, the modern magical traditions such as the Golden Dawn, the Ordo Templii Orientis and the Illuminati of Thanatos, are largely equally debased by the inclusion of the Qabalah; the Qabalah, according to the Order,

is the magical expression of Judeo-Christianity, or more precisely the cult of the magi. This alien creed, perpetuated by the servants of Jehovah, has helped subvert the magical destiny of the West by infecting the source of all magick: culture...

²³² Renarba Redbeard, 'In Defence of the Pagan Satanist', *Key of Alocer* 6, 1995

²³³ *Ibid.*

²³⁴ For examples of what Bolton and the Order were railing against, see Starhawk, *The Spiral Dance* (San Francisco: HarperSanFrancisco 1998), and Silver Ravenwolf, *Teenwitch: Wicca for a New Generation* (St Paul: Llewellyn Publications, 1999)

²³⁵ 'The Disablot', ODF archive

As a tradition, Cabalism epitomises the stagnation and philosophic bankruptcy of old aeon obfuscation, and yet it continues to spread like vermin”²³⁶. These groups and their teachings thus represent a deep corruption of the European soul that needs to be exorcised to allow the return of the native traditions of the folk, and thus allow the folk to achieve their Aeonic destiny.

Closely associated with Aeonic theory was the ‘Sinister Dialectic of History’, the means by which the Order hoped to foster the impending Imperium. The Satanic Dialectic was developed and popularised as a strategy for change by the ONA, though the Order picked it up and sought to help disseminate the principle ideas. The aim of the Sinister Dialectic is to “change evolution- that is, to change the evolution of our species, and thus the cosmos itself”²³⁷. In this way the Sinister Dialectic could be understood as Satanists “playing god: altering themselves, societies, civilisations and evolution itself”²³⁸. The way in which this was done was to “presence the sinister, or “the Dark Forces” on Earth”, which in itself would lead to diversity and change through the necessity of having to come to terms with alien ideas- a kind of intellectual, social, political and religious application of the Nietzschean aphorism, ‘that which does not kill you makes you stronger’²³⁹. In this context, Satanism is “a resistance movement” in its role as “adversary and accuser” in that it seeks to challenge the normative values and expressions of Western industrialised society and force a change or abandonment for those ideas that are obsolete or outmoded- or to put it another way, “when the Forces of Darkness are manifested at a societal level a new mass reality is created”²⁴⁰. This challenge is both on an individual, personal level as well as directed towards wider society. On an individual level, the Sinister Dialectic “provides opportunities for the individual to discover the hidden/forbidden within their own psyche...This means catharsis on an individual level”, whereas on a larger, cultural scale this challenge means disseminating...heretical ideas or

²³⁶ ‘Satanism, Tradition and the Sinister Way’, *Ethos: A Basic Introduction to Satanism* Moar, Thorsten [Harri Baynes] (ed.) (Paekakariki: Hesperos Press, 1996)

²³⁷ ‘Satanism: An Introduction for Prospective Adherents’ ONA archive

²³⁸ ‘Sinister Dialectic’, ONA archive

²³⁹ ‘Satanism: An Introduction for Prospective Adherents’ ONA archive

²⁴⁰ ‘Dark Forces’. ODF archive; ‘Realpolitik: A Satanic Social Science Primer’ (Review), *Heretic* 11, 1992

otherwise encouraging them²⁴¹. In terms of ideological arrangement, heresy was explicitly instanced as

upholding (a) inequality (particularly racial), (b) the concept of war, and (c) aiding discussion/spread of information/exchange of ideas/triumphing the cause of those things which actually are heretical in Law and mostly ignored by the majority, such is their supine nature- such as certain views regarding events in World War Two, the propagation of which is illegal...(i.e. denying the 'holocaust')²⁴².

The heretical concept, that is the concept which the majority of normative society would find the most ideologically challenging, was the idea that National Socialism “was an appeal to life” that had been repressed by the anti-life values of Christianity and the plutocratic foe and that “it was, and is, a healthy expression of the Western psyche”²⁴³. According to Myatt, Bolton and their followers, it would be through a resurgent National Socialism that “an entirely new society [will be created] which will enable Aryans to live healthy and spiritual lives, and to begin to change themselves into something better, something more evolved”, the fruits of which would be the virtual apotheosis of the European race into *homo Galactus*, the next step in humanity’s evolutions²⁴⁴.

However, such a racial transfiguration was not assured, and Bolton warned readers that there may not be “sufficient numbers with the will and the spiritual essence left not only to learn from the past but to put those lessons into effect by fighting for a rebirth of the Western soul” and that the “tragedy” of 1945 is one “from which we might never recover”²⁴⁵. Of particular concern to the Order was the question of whether the Faustian Aeon, which represents the ‘wyrd’ or destiny of Europe, has been thwarted. While the ONA were a little more open about

²⁴¹ ‘The Sinister Dialectic’, ONA archive

²⁴² *Ibid.*

²⁴³ Wulf Grimwald [Kerry Bolton], ‘Folk and Land: The Revitalisation of our Culture’, WOT archive; Kerry Bolton, ‘The Occult as Catalyst’, WOT archive; ‘An Interview with Christos Beest’ in *The Heretic* 8, 1994

²⁴⁴ ‘Physis: An Introduction’, TBO archive

²⁴⁵ Wulf Grimwald [Kerry Bolton], ‘Folk and Land: The Revitalisation of our Culture’, WOT archive

possibility of the fulfilment of the European Imperium, Bolton and the Order took a more pessimistic view and interpreted the current social and political climate as being such that the Order was fighting a losing battle against the forces of corruption and entropy, represented by capitalism and liberal democracy (communism having already fallen early in the Order's existence). The United States, and the Soviet Union before its collapsed, were understood as being allied in that they were "both are forms of Nazarene/Magian [Christian/Jewish] control and influence" and thus both are to be opposed and subverted by any means at the Satanic adept's disposal²⁴⁶. These means included social, political and magical forms of direct action. Magically, it was explicitly advocated by the ONA and implicitly suggested by the Order that "death rites with the aim of eliminating or harming certain individuals" should be employed²⁴⁷. Politically, organisations should be supported that oppose the current power structures "to enhance disruption/breakdown" and socially, by the seeding of "subversive and heretical" ideas such as National Socialism. To facilitate social disruption, anything which encouraged drug use, crime and so on were encouraged as forms of social terrorism. By these means it was anticipated that the United States (the icon of both capitalism and liberal democracy) would collapse from a rot within. The resulting collapse, like a tree falling in a jungle, would provide enough space for new growth to rise and from which the Imperium would grow. However, it is significant that while the ONA were open in their support for illegal and 'terroristic' means to achieve their aims, Bolton and the Order were more muted. Again, they kept on the safe side of the legal boundary and in doing so, while supporting in broad terms the programme of the ONA, they still had a large degree of room in which they could deny any specific doctrinal point, particularly those that encourage illegal activities. That being said, there were also some specific and real doctrinal differences between the ONA and the Order. The ONA supported the resurgence of Islamic fundamentalism whereas Bolton wrote out strongly against it; "both Christianity and Islam derive from Judaism. All three have 'divinely inspired' visions of World conquest" and that Satanists "should not be deluded in thinking that in [Islam] we have an ally against our historic

²⁴⁶ 'Strategy and Tactics' ONA archive

²⁴⁷ *Ibid.*

enemy”²⁴⁸. Interestingly, this doctrinal division between the ONA and the Order to some extent foreshadowed the religious evolution of two of the spokesmen of their respective groups. Bolton was to become Christian whereas David Myatt, who is thought to have written much of the publicly available ONA material under the nom de guerre Anton Long, was to convert to Islam²⁴⁹.

Myatt himself had an impressive Nazi pedigree, and he certainly outshone Bolton’s own involvement in National Socialist activism. Myatt joined Colin Jordan’s British Movement in 1969 and after that Column 88, Combat 18 and the National Socialist Alliance²⁵⁰. The newspaper *The Observer* described Myatt as “the ideological heavyweight behind Combat 18”²⁵¹. More than just a theoretician, Myatt was twice imprisoned for crimes of political violence and after he formed the National Socialist Movement in 1998, a member, David Copeland, was convicted of planting nail-bombs outside London pubs that were frequented by Asians, Blacks and homosexuals, killing three and injuring 124²⁵². It was before and during this period that Myatt was writing ONA material as Anton Long, though Myatt himself vehemently denies that he was Long²⁵³. However, like Bolton, Myatt’s conversion to Islam has only altered the form, but not the content, of his anti-West, anti-Semitic and pro-National Socialist rhetoric²⁵⁴.

²⁴⁸ ‘Religious Zealots Aiming at World Rule’, *The Watcher* 6, 1991; ‘Iraq and Militant Islam’. *The Watcher* 4, 1990. Also see ‘Iraq and the New World Order’, *The Watcher* 7, 1991.

²⁴⁹Nick Ryan. *Into a World of Hate*. (London: Routledge, 1994) p. 54. However, *Satanism in New Zealand* states that Anton Long is Stephen Brown.

²⁵⁰ Nicholas Goodrick Clarke, *Black Sun*, pp.217, 223; N. Lowles, (2001) *White Riot: The Violent Story of Combat 18*. (Bury: Milo Books, 2003); *Julie Wright’s David Myatt Homepage* at <http://www.geocities.com/davidmyatt/> (accessed 10/1/08). The numerals 88 and 18 refer to the first and eighth letter of the alphabet, A and H, and thus ‘Unit 18’ is a cryptic reference to AH, or Adolf Hitler, while ‘Column 88’ alludes to ‘HH’, or Heil Hitler

²⁵¹ Barnett, Antony. "Right here, right now", *The Observer*, February 9, 2003 at <http://books.guardian.co.uk/reviews/politicsphilosophyandsociety/0,,891699,00.html> (10/1/08)

²⁵²George Michael. (2006) *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, p. 142; "David Copeland: a quiet introvert, obsessed with Hitler and bombs" by Nick Hopkins and Sarah Hall, *The Guardian*, June 30, 2000 at <http://www.guardian.co.uk/uk/2000/jun/30/uksecurity.sarahhall> (1/2/08)

²⁵³ *Julie Wright’s David Myatt Homepage* at <http://www.geocities.com/davidmyatt/> (accessed 10/1/08)

²⁵⁴ “That is, if there existed a Khilafah where Deen Al-Islam was implemented, and if there existed an honourable NS or folkish community, or society, which respected Muslims and Deen Al-Islam. Then there might and could and perhaps InshaAllah should be a mutual co-operation, to the advantage of both. This is what I envisaged when I sought such co-operation, and what Adolf

Both Myatt/Long and Bolton understood National Socialism to be the culmination of the Western wyrd or destiny, a social and political order that recognised the spiritual nature of ‘blood’ and sought to return to a more ‘pure’ form of civilisation which recognised this instinctual link and which united the Folk of Europe. National Socialism itself was a “noble ethos” and pointed to a return “to the pagan spirit; to nature herself” and that it was “no coincidence that National Socialist Germany, that all too brief experiment in reversing the decline of the West...had at the basis of its culture the family and property [in terms of connectedness to the land] as aesthetic, spiritual expressions of the Folkish community”²⁵⁵. Not only did the historic National Socialist state represent “the genuine ethos of our European, or Aryan, civilisation...and the real ‘Destiny of the West’”, Nazism itself was reified in that “in a profound way, National Socialism is a modern religious movement which expresses the real and unique spirituality of the Aryan. As such, National Socialism is above and beyond politics”²⁵⁶. In a very real sense, Bolton and his colleagues viewed that by working towards the National Socialist Imperium “the Order is on a mission to save society from itself, whether society wants it or not”²⁵⁷.



Summary

The soteriological mission of National Socialism, the Order taught, was embedded in its understanding of the important relationship between instinct, the individual and the wider cultural context and the attempt to put this more natural and ‘organic’ understanding of human nature into a political system. Nazi Germany represented a return to nature, and by drawing on analogies from the animal

Hitler, and others like him, envisaged” ‘Islam, the Numinous Way, and Zionist Rumours’ at http://www.davidmyatt.info/questions2_ibnmyatt.html (20/12/07)

²⁵⁵ Kerry Bolton, ‘The Numinous Nature of Family and Property’, *Suspire* I/IV, 1996; ‘Master Morality’ in *Ethos: A Basic Introduction to Satanism* Moar, Thorsten [Harri Baynes] (ed.) (Paekakariki: Hesperos Press, 1996)

²⁵⁶ ‘Physis: An Introduction’ TBO archive; ‘Dark Forces’, ODF archive

²⁵⁷ ‘Symphysis: The Left and Right Hand Path Dichotomy’, ODF archives

kingdom, the Order sought to justify such an understanding of National Socialism. However, the Order's conception of the historic Nazi state was parochial, incomplete and very much an ideologically motivated imagining of the Nazi Reich- even the Order's focus on the pagan elements of the Third Reich is a highly problematic and oversimplified statement as to the nature of the Nazi state²⁵⁸.

The Order responded to issues such as the Holocaust, the razing of the Warsaw ghetto, the activities of the *Einsatzgruppen* ("special action group", roving death squads) and other crimes against humanity by simply not addressing them. By not calling attention to the atrocities that were systemic to the National Socialist apparatus, and thereby not engaging in debate over whether National Socialism as a whole can be justified using a Satanist paradigm, the Order sought to keep the intellectual and moral high ground it believed it captured in its attacks on the alleged hypocrisy of Christianity and moral bankruptness of Capitalism. The Order also sought to rehabilitate Nazi Germany in the historical record; the Third Reich was no longer a bloody historical tragedy, but rather the tragic martyred messenger of a new Aeon of human existence. The murderers were the Allied nations of the Second World War, whose Christian *weltanschauung* was threatened by this new pagan dawn. Christianity itself was a manifestation of the 'Magian Spirit' of the peoples of the Middle East in general and the Jews in particular. Coupled with the traditional anti-Semitic conception of the usurious Jew that was occasionally alluded to by the Order, the Order implied that both Christianity and Capitalism have Judaism as a common ancestor and therefore the rot at the heart of the European soul was a Jewish rot. And the answer to the rot infecting the West was a reborn National Socialism

²⁵⁸ For discussions and illustrations on the complex Nazi attitudes towards religion see Richard Steigmann-Gall, *The Holy Reich: Nazi Conceptions of Christianity, 1919-1945* (New York: Cambridge University Press, 2003); Richard Steigmann-Gall, 'Rethinking Nazism and Religion: How Anti-Christian were the "Pagans"?' in *Central European History* 36/1 March, 2003; Christine Elizabeth King, *The Nazi State and the New Religions: Five Case Studies in Non-Conformity* (New York: E. Mellen Press, 1982); Nicholas Goodrick-Clarke, *The Occult Roots of Nazism: Secret Aryan Cults and their Influence on Nazi Ideology: the Ariosophists of Austria and Germany, 1890-1935* (London: Taurus, 1992).

Chapter Five

Things Fall Apart: The End and Legacy of the Order of the Left Hand Path

Perhaps it is time for Pagans, including Satanists, to rethink their polemics against Christianity...Satanism is still too much in the clutches of Church and Hollywood stereotypes, and renders itself irrelevant to the struggle for European rebirth²⁵⁹.

When the end came for the Order it came not with a bang, but a gradual fading out. By late 1997 it was evident that the ODF had lost momentum and to a certain extent it had also lost its way²⁶⁰. Nationally, over the preceding seven years the Order in its various incarnations had largely depleted the potential membership pool within both the Satanic and neo-Nazi subcultures within New Zealand and it was becoming increasingly more difficult to attract fresh new members to the cause. Contacts with international groups, largely facilitated by Bolton's extensive networking, led to both a closer alignment with the ONA and a move to recruiting via the internet and some experimentation with online initiations²⁶¹. However the ODF was changing in other ways as well. By 1997, Bolton was no longer Grandmaster of the Order but nonetheless he felt he still had a degree of moral responsibility regarding the Order's activities²⁶². With Fenris Wolfe's leadership came a new permissiveness and attitude towards drug experimentation. Drugs, which had been frowned upon under Bolton's more conservative and somewhat more puritanical leadership as activities more in keeping with the activities of *untermensch* rather than *ubermensch*, became legitimate areas of exploration under Fenris Wolfe, especially experimentation with Opium,

²⁵⁹ Kerry Bolton, 'Operational Dialectics: Utilizing the enemy', WOT Archive

²⁶⁰ Graeme Wilson, e-mail, 4/3/07

²⁶¹ *Ibid.*

²⁶² *Ibid.* Fenris Wolfe's name is obviously adapted from the figure of Fenrir, or Fenriswolf, one of the beasts of Ragnarok, the Norse apocalypse. Fenrir was to swallow the sun before meeting Odin, the king of the Norse gods, in battle and during which they would slay each other. See Snorri Sturlson's *The Edda*, ed. Anthony Faulkes (London: Everyman, 1996), pp. 53-55

Mescaline and Cannabis²⁶³. This, coupled with what Bolton saw as the way the ODF was becoming a social club for the new Grandmaster, meant that Bolton became progressively more critical of the Order and less involved with it²⁶⁴. Despite forming a sister organisation, the Order of the Deorc Eys in 1997, Fenris Wolfe put the Order into recess in late 1997 before finally officially closing down in 1997/98²⁶⁵. Following the closure of the ODF, Fenris Wolfe continued his political explorations by taking up left-wing Anarchist politics²⁶⁶.

After resigning from the OSV in 1994, Bolton also resigned Grandmastership of the Black Order²⁶⁷. Founded shortly after the OLHP, the Black Order focussed more on 'esoteric Nazism', an investigation of the pagan and occult elements of the historic Nazi state that was subtly different from the Nazi-Satanist paradigm utilised by the Order²⁶⁸. With this emphasis, the Black Order gained a significant foothold in the United States. Bolton was succeeded as Grand Master by Abaaner Incendium. The choice of Abaaner Incendium as Grandmaster was on the face of it, an unexpected outcome. Apart from being an *avant-garde* musician and living a lifestyle appropriate to that vocation, Abaaner Incendium was also flamboyantly homosexual and a transvestite who was later to have a sex change operation²⁶⁹. This turn of affairs did not sit well with the notoriously homophobic American members of TBO and as a result, the Americans schismed and formed the White Order of Thule in 1994-95. One member of WOT writing in 1998, Mike Lujan, characterised the split as amicable but resulting from "a fundamental conflict in terms of strategy and tactics, stemming partially from TBO's then Grand Master's

²⁶³ Graeme Wilson, e-mail, 4/3/07

²⁶⁴ *Ibid.*

²⁶⁵ *Ibid.*. The Order of Deorc Eys advertised next to the ODF in the spring 1997 edition of *The CircleCaster* (A Wellington-based occult periodical) and shared the same contact details.

²⁶⁶ Graeme Wilson, e-mail, 4/3/07

²⁶⁷ Available material regarding TBO is patchy and incomplete and hence only referred to in passing in this research. The date arrived at for Bolton's resignation was extrapolated from an e-mail posted to the now defunct WOT e-list (E-mail 1). However, another document from the same source put the date for the foundation of TBO as 1994. It is this author's belief that TBO was founded before 1994 and that Bolton resigned as Grandmaster in either 1994 or 1995.

²⁶⁸ The name of the Order itself was an allusion to the SS who themselves were often referred to as "the Black Order". See Karl O. Paetel, 'The Reign of the Black Order' in *The Third Reich* (International Council for Philosophy and Humanistic Studies and UNESCO, New York, 1955). pp. 633-77; Robin Lumsden, *SS: Himmler's Black Order 1923-1945* (Stroud: Sutton, 1996). The name 'The Black Order' also resonates with the name of the SS journal, *Das Schwartz Korps*.

²⁶⁹ Graeme Wilson, e-mail, 2006

ignorance of the realities inherent in this country (USA)”, though both parties still shared the same goals of the “representing and remanifesting of the repressed, unconscious Shadow-Self of the European (or "Aryan") People”²⁷⁰. But as another former member more succinctly put it, “[we] split from the Black Order when its leader publicly espoused faggotry”²⁷¹. While Bolton continued his association with WOT, by 2001 it too had collapsed- but in a somewhat more spectacular manner, involving administrative negligence, financial mismanagement and a violent assault²⁷².

Even as Bolton supported the WOT by providing the occasional essay for *Crossing the Abyss* (the WOT periodical), it appears that by the late 1990s Bolton was becoming increasingly disillusioned with the Pagan/Satanic/neo-Nazi milieu. It is during this time that Bolton penned ‘Operational Dialectics: Utilizing the Enemy’, in which he called for a re-evaluation of the strategies traditionally employed by Pagan neo-Nazis²⁷³. Bolton suggests “perhaps it is time for Pagans, including Satanists, to rethink their polemics against Christianity”, and notes that Christian-orientated Far Right/Novelle Droit/neo-Fascist organisations are far more numerous, better organised and more effective than anything produced by their Pagan counterparts. Far better, says Bolton, that Pagans throw in their lot with these Christian organisations than to be left out in the cold, and that political unity was more important to racial survival than religious divisions. Throughout ‘Operational Dialectics’ there is an undertone of defeatism and dissatisfaction that is readily apparent and it is evident that all was not cherry in Kerry Bolton’s world.

Towards the end of the 1990s, Bolton returned to more openly political activities. According to *Fight Dem Back*, an Australian-based anti-fascist internet watchdog, in 1998 Bolton joined the New Zealand Fascist Union, in 1999 he established the

²⁷⁰ ‘The switch from "The Black Order" to the "White Order of Thule" and our present path’ WOT archive;

²⁷¹ E-mail (1), WOT archive

²⁷² E-mail (2), WOT archive

²⁷³ Kerry Bolton, ‘Operational Dialectics: Utilizing the Enemy’, WOT archive

Strasserite ('left-wing' National Socialist) New Zealand Workers' Front. In 2002 he published the explicitly political *NZ Examiner*, 2003 he became associated with the Australian based holocaust denial Adelaide Institute, in 2004 he became secretary to the New Zealand National Front (NZNF) and in 2005 founded New Right (NR) as an alternative to the National Front and a publishing/propaganda concern²⁷⁴.

The tone of 'Operational Dialectics' also foreshadowed a new change in religious direction for Bolton. Having identified with Paganism and Satanism since at least 1981, in about 2002 Bolton travelled the road to Damascus and became a Christian²⁷⁵. However, the conversion experience left Bolton's politics unchanged, merely refocussing the tenor and flavour, rather than the essential message, of his writing. As part of his new faith identity, Bolton had to find a more Christian-orientated vehicle through which he could continue to spread the word. Initially, Bolton was drawn to NZNF, with its patriotic exclamations of "God save New Zealand", and was elected secretary for 2004-2005²⁷⁶.

However, by mid 2005 Bolton was feeling somewhat dissatisfied with the direction the NZNF was taking and founded NR in July of that year to provide an alternative outlet for his political activities. After Kyle Chapman resigned from the leadership of the NZNF in June 2004, allegedly due to the social impact his NZNF activities were on his children at school, Sid Wilson replaced him as Chairman²⁷⁷. Wilson soon started to apply pressure on those individuals whom he considered undesirable, explaining to the *New Zealand Herald* that his intention was to weed out criminals and neo-Nazis and thus reposition the NZNF as a

²⁷⁴ Kerry Bolton: a Nut, or Just a Misunderstood Mormon/Satanist/Nazi, <http://www.fightdemback.com/2004/12/02/kerry-bolton/> (accessed 20/2/08)

²⁷⁵ Paul Spoonley, *The Politics of Nostalgia: Racism and the Extreme Right in New Zealand* (Palmerston North: Dunmore, 1987), p.169; Kerry Bolton, e-mail, 2005

²⁷⁶ 'Interview With Kyle Chapman, Director, New Zealand National Front' at <http://ausfirst.alphalink.com.au/articles/parttwentyeight.html> (accessed 10 March 2008); 'Kerry Bolton: a Nut, or Just a Misunderstood Mormon/Satanist/Nazi, <http://www.fightdemback.com/2004/12/02/kerry-bolton/> (accessed 20/2/08)

²⁷⁷ 'Editorial', *Waikato Times*, 2 June 2005

respectable Far Right movement²⁷⁸. However, according to Anton Foljambe (former Chairman of the NZNF prior to Chapman's resignation), Wilson took exception to Bolton's NR movement and expelled Bolton and his supporters as part of his purge of the party ranks, describing the NR as a "gang of wanks"²⁷⁹. Foljambe described Wilson's leadership style as "bizarre" and "arrogant and dictatorial" and in retaliation, some months later Bolton published an e-mail on the NR website he had received from Wilson on 30 October 2006 under the link 'Why the National Front Will Not Succeed Under its Current Leadership'²⁸⁰. In the e-mail Wilson called NR members "fuckin' PARASITES - BLUDGERS - DESTROYERS!" and that Bolton was "up to the same deceptive destructive NR communist tricks that has typified your "NR Committee" (communist) usurption [sic] and attempted takeover via communist stealth of our glorious nationalistic NZNF"²⁸¹. Communication had broken down between the two parties and remains strained to this date.

While no doubt drawing on Bolton's extensive network of contacts, New Right's primary means of communication is through their website. The New Right website is hosted at Geocities.com, a free internet web-page hosting site well known for its intrusive pop-out advertisements, and the site's rather crude web-design is 'enhanced' by the New Zealand National Anthem which plays as the site opens. Whatever Bolton's undoubted abilities are as an author and publisher, they certainly do not extend to web-design. The patriotic theme is continued with two New Zealand flags fluttering either side of a Celtic Cross, a emblem that has become a shared symbol world wide of White Supremacy or White Pride movement, or, as the website explains it, "European heritage and world-wide

²⁷⁸ 'National Front expels haters', *New Zealand Herald*, 3 December 2005

²⁷⁹ Anton Foljambe, 'Should we support the National Front' in *The Conservative Rightest* 3, February 2006. Also republished at the New Right website, http://www.geocities.com/newright_nz/NewsAndComments.html (accessed 9 March 2008).

²⁸⁰ Anton Foljambe, 'Should we support the National Front' in *The Conservative Rightest* 3, February 2006. Also republished at the New Right website, http://www.geocities.com/newright_nz/NewsAndComments.html (accessed 9 March 2008); 'NF Letter' at http://www.geocities.com/newright_nz/NFLetter.htm (accessed 10 March 2008)

²⁸¹ 'NF Letter' at http://www.geocities.com/newright_nz/NFLetter.htm (accessed 10 March 2008)

European kinship”²⁸². NR describes itself as a “democratic nationalist non-party protest movement formed to awaken New Zealanders as to the threats to their freedom and way of life” whose aims are to “secure New Zealand as a genuinely sovereign Nation founded on the values of Western Christian Civilisation”²⁸³. Since 2005, NR has become Bolton’s main vehicle for the dissemination of his political views, but, unlike the Order, NR appears to be an ideological one-man band, despite the New Right Constitution being signed by an anonymous committee²⁸⁴.

NR has adopted a quaint patriotic style reminiscent of the 1950. The emphasis is placed on patriotism, God and the defence of New Zealand against communism. NR’s manifesto describes New Zealand as “a product of the European heritage [sic], an outpost of Western civilisation” and is “sanctified...[by the] blood and sweat” of our white settlers, which gives Euro-New Zealanders a “birthright not as mere “guests” but as “the people of the land”²⁸⁵. Bolton also advocates four “minimum fundamentals of our nationhood”: Allegiance to the British monarch, the Union Jack and Southern Cross as the flag of New Zealand, English as the language of the New Zealand, and the primacy of Christian ethics²⁸⁶. Rather quixotically, Bolton persists in tilting at the giant that is communism, despite the Soviet system as being nothing more than a windmill in the 21st century. Various pamphlets and broadsheets he encloses with his mail-outs make frequent reference to an ongoing concern about communist activities. A NR broadsheet features a 1950s style cartoon of a father (with a biodynamics logo on his cap) husking a corncob with his son, with the son asking “Dad! Whats communism?”²⁸⁷ The

²⁸² *New Right New Zealand* at http://www.geocities.com/newright_nz/ (accessed 9 March 2008). Compare the use of the Celtic Cross as a racist symbol with its use on White Supremacist websites such as *Stormfront* at <http://www.stormfront.org> (accessed 9 March 2008); Pan Aryan National Front Forum at <http://www.panf.info/upload/index.php?styleid=1> (accessed 9 March 2008) or on the neo-Nazi flags for sale at *NS88.com* (<http://www.ns88.com/shop//index.php?cPath=185>)

²⁸³ *New Right New Zealand* at http://www.geocities.com/newright_nz/ (accessed 9 March 2008).

²⁸⁴ *Constitution of New Right New Zealand* at http://www.geocities.com/newright_nz/NEWRIGHTconstitutionA.htm (accessed 9 March 2008).

²⁸⁵ ‘Western Christian Heritage’ at http://www.geocities.com/newright_nz/westchristherit.gif (accessed 10 March 2008). The complete manifesto of New Right is reproduced in Appendix 2.

²⁸⁶ ‘Western Christian Heritage’ at http://www.geocities.com/newright_nz/westchristherit.gif (accessed 10 March 2008)

²⁸⁷ *New Right Broadsheet* 5, March 2006.

same broadsheet also describes (or implies) Keith Locke, Sue Bradford and Matt McCarten as have communist links or sympathies, while a flyer argues that

When communism failed to win over the workers and create a world revolution...the communist planner changed tactics...They created grievances and differences where none existed...**This became what is now called POLITICAL CORRECTNESS** [emphasis theirs]²⁸⁸.

Other flyers recycle the Yellow Peril and describe Asia-Pacific economic ties as being a resurrection of the Japanese Greater East Asia Co-Prosperity Sphere of the Second World War (complete with cartoons depicting an apish, bucktoothed, squint-eyed, glasses wearing Japanese soldier and a businessman), or threaten a deluge of Asian climate refugees or a Jihad²⁸⁹. Part of the 1950 styling may well be a conscious imitation of a simpler time, expressing the same Romantic desire to live in a 'perfect' world that was present through much of the Order's publications. In the section of the manifesto entitled 'National Folk Culture', the "high point of New Zealand culture" was described as being in the 1930s and 40s, "the generation of Poets [sic] Rex Fairburn, R A K [sic] Mason, Dennis Glover et.al.", and certainly a sense of nostalgia links both the pamphlets and the manifesto²⁹⁰.

While working on New Right, Bolton continues to publish and sell an extensive catalogue of books and pamphlets through his mail-order publication business. However, it is interesting to note that the NR website has only a small selection of stock advertised when compared to the 2007 Renaissance Press catalogue, 83 to 410²⁹¹. Most of the publications offered for sale are reproductions of copy-right

²⁸⁸ *Political Correctness*, New Right Flyer.

²⁸⁹ *Lest We Forget...Japan's New Empire*, New Right Flyer; *Deluge: The Population Tsunami that could inundate New Zealand*, New Right Flyer; *Jihad: Will New Zealand be next?*, New Right Flyer.

²⁹⁰ 'National Folk Culture' at

http://www.geocities.com/newright_nz/NATIONALFOLK CULTURE.htm (accessed 10 March 2007). Also see appendix 2

²⁹¹ *Renaissance Press 2007 Catalogue* at

expired books or extracts from books on Rightist politics or fiscal or conspiracy theories, though Bolton has an extensive number of his own titles in the catalogue. Subjects include syndicalist and Social Credit monetary theory, transnationalist conspiracy theory (Freemasons, the Illuminati, the International Jew, the U.N., Banking cabals etc.), classic Conservative and Nationalist authors like Francis Yockey, Julius Evola, Oswald Spengler, Otto Strasser, Oswald Mosley etc., anti-Zionism, anti Semitism and even a section on the Protocols of the Elders of Zion (one of which are written by Bolton), and so on.

The titles sold reflect the effort Bolton is now making to distance himself from neo-Nazism *per se*, and an increasing identification with Traditionalism (understood as a quasi-fascist Conservatism) and the New Right. In the foreword to *Nazism? An Answer to the Smear-Mongers* Bolton explains that the purpose of the booklet is to “briefly examine the fundamental elements of National Socialism (Nazism) and neo-Nazism, and show that the New Right comes from a different political tradition” and cites some areas in which National Socialism and New Rightism differ, specifically in the area of racial theory²⁹². In short, Bolton is critical of the “Hitlerite doctrine” which divided Europeans into superior and inferior races²⁹³. While such a division not only weakened European culture and set neighbours who should have been allies against each other, it was also too reductionist in that “history is reduced to ONE factor, that of RACE”²⁹⁴. Rather than simply being an issue of race, Bolton quoted Oswald Spengler in saying that it was more an issue of civilisation. All civilisations are the result of “a complex interplay of factors...and like all living organisms, [civilisations have] cycles of birth, youth, maturity, senility and death”²⁹⁵. Civilisations are also connected to the land, and thus the people are people of the land; races are the “spiritual and cultural entities [that have] formed over a long periods...and rooted to a particular

<http://www.freewebs.com/renaissancepress/thecatalogue.htm> (accessed 10 March 2007), also see appendix 3; *New Right Books* at http://www.geocities.com/newright_nz/NewRightBooks.htm (accessed 10 March 2008)

²⁹² Kerry Bolton, *Nazism? An Answer to the Smear-Mongers* (Paraparaumu: Spectrum, 2005), p.3

²⁹³ *Ibid.*, p.4

²⁹⁴ *Ibid.*, p.4

²⁹⁵ *Ibid.*, p.4

land”²⁹⁶. While such concepts clearly are developments of ideas Bolton was writing about in the Order, there was a clarification as to the biological nature of race in relation to Jews: for Jews, the concept of race was a cultural issue and that “there is no biological barrier preventing Jews – either Sephardic or Ashkenazic – from assimilating into the European mainstream”²⁹⁷. However, that is not to say that Bolton lost all distinction between Jews and Aryans, and there was still a Jewish problem to be dealt with. While there was no biological barrier to integration, the cultural barriers remained in place, a consequence of “Jewish religious exclusivity and the dictatorial control of the Rabbis, rather than the anti-Semitism of the host nation or Christianity”, and made worse by the ‘imperialism’ of Zionism²⁹⁸.

Curiously enough, given that Bolton is trying to distance himself from the label of ‘neo-Nazi’, the NR website makes no distinction or disclaimer regarding Nazism beyond a two references in the constitution, 12.12 and 12.13, which articulates a ‘no Nazi’ policy; “the promotion of neo-nazism via the NR is unacceptable”, although “private study of and interest in such aspects of history and politics is the personal prerogative of members as no areas of history and politics should be beyond study”²⁹⁹. However, it is noted that the front page of the NR website contains a link to the article ‘Anti- Semitism: Cui Bono, A Report on the Symbiosis Between Anti-Semitism & Zionism’, an article whose peculiar thesis is that Zionists deliberately provoke, encourage or finance anti-Semitic/neo-Nazi groups in order to elicit a anti-Semitic backlash which they can utilise to further their own goals of racial and cultural supremacy. Bolton’s anti-Semitism has also been linked to the Adelaide Institute, an Australian based Holocaust ‘Revisionist’ and neo-Nazi website whose director, Frederick Töben, is currently (March 2008) under a court order to stop him publishing material which denies the occurrence of the Holocaust, the existence of the Auschwitz gas chambers or the death of six million Jews during the Nazi era. The Adelaide Institute hosts seven submissions

²⁹⁶ *Ibid.*, p.5

²⁹⁷ *Ibid.*, p.9

²⁹⁸ *Ibid.*, pp.9, 11

²⁹⁹ *Constitution of New Right New Zealand* at http://www.geocities.com/newright_nz/NEWRIGHTconstitutionA.htm (accessed 9 March 2008).

from Bolton on its website, and while none of the submissions date from later than January 2004, Bolton's anti-Semitic and neo-Nazi sympathies are not seriously in doubt. Given that Bolton has developed, rather than discarded, themes he was articulating in his avowedly neo-Nazi phase within the Order, that he has written anti-Jewish and pro-Nazi material in the mid 2000s and that he continued to write and publish books such as *The Kosher Connection: Drugs, Israel, Gangsters & Zionism*, *Protocols killed again?* and *Exiles from History - Psychohistorical study of Jewish Self-Hate*, the question has to be asked, when is a Nazi not a Nazi? ³⁰⁰.

Given his past involvement in the Order, Bolton the Christian has from time to time been called upon to explain or justify his past action in light of his current beliefs. In *Red Alert* he addresses the issue under the headline 'The Nature of My Involvement With Occultism', in which he says surprisingly little³⁰¹. While he certainly doesn't deny his former association (which would be pointless given the amount of it in the public domain), neither does he repudiate it. Instead Bolton attempts to explain his association by presenting it a broadly sympathetic way by describing the Order as experimental, Nietzschean in inspiration and 'overtly political' in orientation, and that "...I conducted several media interviews, wrote letters etc. as I would for any other political campaign". While such a statement may not be a complete falsehood it is certainly a misrepresentation of the nature and degree of his involvement. Similarly, Bolton equivocates as to the length of his membership in the Order, stating that he resigned from membership in 1995. As Bolton did resign as Grandmaster of the Order at that time, conceivably it could appear to a sympathetic, if naive, reader that Bolton disappeared from the Order altogether- but Bolton continued to publish occult and Satanic material, even after the Order itself had ceased to exist and he was still involved in Order

³⁰⁰ Kerry Bolton, *The Kosher Connection: Drugs, Israel, Gangsters & Zionism; Protocols killed again?* Elizabeth Dilling ("an authority on Judaism and socialism, considers the numerous attempts to discredit the *Protocols of Zion*"); David McCalden, *Exiles from History - Psychohistorical study of Jewish Self-Hate* (founder of the Institute For Historical Review, another Holocaust denial organisation. see 'Author Biographies' at *The Institute for Historical Review* <http://www.ihr.org/other/authorbios.html#mccalden> (accessed March 10, 2008)) See Appendix 3 for publication details.

³⁰¹ Kerry Bolton, *Red Alert* (Paraparamu: Spectrum Press, 2006)

affairs, regardless of his membership status³⁰². Bolton also dissembles when he explains that at no time did he or his colleagues “involve ourselves with crude blasphemies against Jesus”. The context suggests that Bolton has in mind ritual forms of blasphemy, such as the Black Mass, and certainly there is no written evidence that Bolton himself was ever involved in such activities. Nevertheless, Bolton published ‘Whipping Christ in Leather’, in which Christianity was described in sado-masochistic terms and also wrote (among other examples) that Jesus himself was psychotic, megalomaniacal and sadistic, and that Christianity itself was a “foul creed”³⁰³. If blasphemy is as much in the intent as the act, then Bolton certainly enacted “crude blasphemy”.



Summary

All things end, and in the end the Order found it could not sustain itself. Bolton founded the Order and provided it with not only a means of getting their message out there, through his self-publishing works, but he also provided a network of contacts and a sense of direction and focus. The resignation of Bolton as Grandmaster signalled the start of the decline of the Order. For whatever reason, the subsequent Grandmasters simply did not have either the clarity of purpose nor the charisma for the job, and under their stewardship the Order faltered and then faded out. Part of the reason could well have been that it was a victim of its own success. New Zealand, being a small country, there is the possibility that all those on the satanic fringe who would have been interested in what the Order had to offer had come, examined and left again, leaving the pool of potential members depleted.

³⁰² Not only did Bolton continue to publish in WOT’s *Crossing the Abyss* but he was also writing pseudonymous articles with titles such as ‘The Anti-Democratic Tradition in Occultism’ in a Wellington based occult periodical, *Circlecaster* until c.1998

³⁰³ Geezus Cripes, ‘Whipping Christ in Leather’, *The Heretic* 11, 1995; ‘Christianity Exposed’, OLHP pamphlet; ‘The Bible in the Balance: Part 1, Marriage and Blood Sacrifice’, *The Watcher* 1, 1990

By the late 1990s, Bolton himself had become disenchanted with the scene and expresses a degree of his frustration in his essay 'Operational Dialectics', in which he suggests an alliance with Christian Far Right groups in an effort to maximise the effectiveness of the Nationalist bloc. Having left the pagan scene behind, Bolton starts to re-emerge into the more directly political arena and joins a number of Rightist political organisations. In about 2002 Bolton converts to Christianity and starts to articulate a more conservative, almost 1950s retro, form of Nationalism, and starting up New Right as his vehicle for dissemination. While NR has a number of significant differences with the Order – NR's Christian focus being one of the obvious ones – even a cursory examination of the manifesto indicates that much of Bolton's core cares and concerns, which had originally found their expression in the Order's intellectual framework, was being 'recycled' and reused by Bolton. In part this begins to give rise to questions regarding the sincerity of Bolton's conversion. Was his conversion a genuine experience, or was he looking for an 'introduction' into a new community that might be interested in what he had to say, in this case, Christians? The fact that Bolton is happy to reuse much of the religious 'hardware' he picked up from his time with the Order by essentially re-covering old ideas under a veneer of Christianity is suggestive that what is important to Bolton is the political man, not the spiritual being.

To a certain extent, the adoption of Christianity could be seen as a bid for respectability. Similarly, Bolton's flirtation with the Adelaide Institute in 2003-2004 could likewise be seen as part of this project of respectability. Like many other Revisionist institutes, the Adelaide Institute attempts to clothe Holocaust denial and anti-Semitism in the clothes of respectability and credibility. By adopting the trappings of academic rigour and the appearance of professionalism and dignity, such Institutes and their supporters try to lie their way into the mainstream of society and propagate their propaganda under the guise of free-speech and intellectual rigour. It is interesting to note in relation to this that Bolton now is claiming a Doctorate, and thereby adding weight, respectability and

credibility to his name, though undoubtedly the degree was awarded “in lieu of life experience” and in conjunction with the presentation of a single paper to a “prestigious, non-accredited university”. From being the Satanic outsider, Bolton now appears to be heading for the mainstream.

Chapter Six

Towards a Conclusion

...[Self published magazines are] Tinkertoys for malcontents³⁰⁴

In analysing the rhetoric of the Order, two features are readily apparent. The first is that, stripped of its overt political and religious trappings, the Order relied on building up around itself a romantic mythology that resonated with its members. The Order invoked a mythology of the Aryan Satanist being an heir to a warrior culture that has fallen from glory and, like a princess in a fairy tale, needs to be rescued and championed by stalwart knights. It also tells the story of secret and hidden knowledge that only the adepts of the Order are privy to; as well as knights errant, the members were also elect priests. A third story is told of a father standing on his homestead's porch, hefting a sword to protect their child from harm as he looks out over the countryside and sees the possible death of their children's future, swamped under the unnatural tides of race mixing bought on by the evil forces of Capitalism, Zionism, and political correctness. There is even a sense of martyrdom within the text of the Order's grand narrative as the Order presents the current age as almost the last throw of the dice, in which the Imperium must be put right whatever the cost or be lost forever. Such mythologies would resonate readily with the dissatisfied, the disaffected, the disempowered and the marginalised. While no ethnographic information on the Order's membership is available, evidence drawn from anecdotal observation of mainstream Pagan and fantasy roleplaying ('Dungeons and Dragons') communities suggests that there is a similarity between the Order's members and the members of those communities. Both sets of communities have a culture of marginalisation from the mainstream and support non-normative and imaginative patterns of thought through a shared myth-making experience (in the case of roleplayers, via the shared world of the game; with many Pagans it is the freeform and eclectic choosing of beliefs from whatever source they identify with,

³⁰⁴ Chip Rowe, *The Book of Zines: Readings from the Fringe* (New York: Henry Holt, 1997), p.xii

including self-created identities and mythologies; while the Order reifies Aeonic theory). It is suggestive that it is often those who are drawn to ‘takes of high adventure’ are those who feel the most need to address a perceived unfair imbalance of power in their lives or surroundings and as a method or re-empowering themselves to make up for their feelings of alienation or maladjustment³⁰⁵.

The second feature is that while the Order drew on comparatively normative Satanic philosophy to construct a reasonably self-consistent, if contested, ideological foundation, it relied on non-normative and ahistorical understandings of National Socialism. Although regular reference was made to the historic Nazi state, such references were on the whole vague and mythologised and Nazi Germany was transmogrified into an ideal of almost Platonic proportions. Despite any claims to the contrary, the Order’s NS Imperium was never a meaningful blueprint for a future society and was more of an ideological Shambhala, a chimerical realm which acted as a mirror onto which fantasies are projected and then reflected back. In short, the Order’s conception of National Socialism was simply another facet of the propensity for mythmaking in the Order.

Summing up the legacy of the Order is difficult. On the one hand there appears to be no lasting legacy. All the groups that were founded as a consequence of the Order’s existence have since fallen apart and as far as can be ascertained, no member of the Order apart from Bolton has gone on to influence New Zealand’s Nationalist or neo-Nazi subculture or risen to prominence in it- certainly none of the other leading members of the Order. On the other hand the Order’s writing have been widely distributed on the internet and many of the articles and essays can be found on both Satanic and neo-Nazi websites. The current activities of Kerry Bolton and New Right should also be taken into account when evaluating the Order’s legacy. While Bolton has worked to distance himself from the taint of neo-Nazism, his protestations lack the power to convince. New Right, while not directly endorsing straight-out neo-Nazism, is still nonetheless affected by the ideas that Bolton was experimenting with in the 1990s. New Right’s manifesto,

³⁰⁵ DeRenard LA, and LM. Kline ‘Alienation and the game Dungeons and Dragons’. *Psychological Reports*, 1990 Jun;66 (3 Pt 2), pp. 1219-22.

for instance, proposes a corporatist economic system reminiscent of that discussed on pages 73-74 above. Similarly, echoes of the Order can also be seen in NR's policies of 'Healthy Food for a healthy nation', the genetic basis of criminality in 'Eliminate the criminal underclass' and a strong agrarianism in 'Back to the land'. The links between land, blood and 'volk' are also emphasised in *Nazism: An Answer to Smear-mongers* (2005) in a way that is strongly reminiscent of 'The Numinous Nature of Family and Property' (1996). 'The Numinous Nature of Family and Property' itself was reworked, re-edited and retitled as 'the Spiritual Nature of Family and Property' for inclusion in a collection of essays entitled *From the Right: A Conservative Broadside*³⁰⁶.

The question posed at the end of the last chapter was "when is a Nazi no longer a Nazi?" In Bolton's case it may not be possible to separate the two, and, in fact, I would argue that any cleavage between the time Bolton was a Nazi and then was not a Nazi, if it can be seen at all, is purely illusory.

There is a complexity in the question of Bolton's original Nazism, (the Nazism he adopted and adapted while involved in the Order), and that is its Romantic and mythological nature. I made the point in Chapter Four that the Order's conception of National Socialism was ahistorical and little more than an ideological mirror in which Bolton (and many other members of the Order) saw what he/they wanted to see and which may have borne only the slightest of resemblances to historical Nazism. If this is the case and the Order was not acting like the 'real' Nazi's of the 1930s and 1940s, then could Bolton ever be meaningfully called a Nazi? The answer is certainly yes. Inspiration was drawn from National Socialist political and social apparatuses and Bolton constructed a self identity around it. To split hairs on issues of semantics or to engage in a debate as to the exact nature and definition of 'National Socialism' misses the important points:

- Bolton identified with National Socialism.

³⁰⁶ Kerry Bolton, *From the Right: A Conservative Broadside* (Paraparaumu: Renaissance Press, 2000), pp. 33-35

- Bolton promulgated a sophisticated and reasonably coherent philosophical and ideological construction that described itself as National Socialist.
- Bolton is still using the major elements of that philosophy

To a certain extent, it doesn't really matter what Bolton's philosophy is called, what matters most is the content. While NR and 'Traditionalist' politics may not be historical National Socialism, it is a form of Fascism, and what is more, the same old ideas that Bolton adopted and promulgated in the name of National Socialism are still being passed around by him, only dressed up in new clothes.

It is impossible to say how many people have been influenced by the Order's doctrines, and to what extent people are still being influenced through New Right. However, it is certain that there is continuing interest in the articles published by the Order and the ideas they represented. Given the romantic and numinous nature of the Order's writing and the equally idealistic and quixotic nature of many in the 'Aryan Resistance Movement', it is likely that visions of a future National Socialist Imperium will continue to figure in their dreams for generations to come.

Appendix 1

The Nine Satanic Statements³⁰⁷

1. Satan represents indulgence instead of abstinence!
2. Satan represents vital existence instead of spiritual pipe dreams!
3. Satan represents undefiled wisdom instead of hypocritical self-deceit!
4. Satan represents kindness to those who deserve it, instead of love wasted on ingrates!
5. Satan represents vengeance instead of turning the other cheek!
6. Satan represents responsibility to the responsible instead of concern for psychic vampires!
7. Satan represents man as just another animal, sometimes better, more often worse than those that walk on all-fours, who, because of his “divine spiritual and intellectual development,” has become the most vicious animal of all!
8. Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!
9. Satan has been the best friend the Church has ever had, as He has kept it in business all these years!

Eleven Satanic Rules of the Earth (*ibid* pp.85-86)

1. Do not give opinions or advice unless you are asked.
2. Do not tell your troubles to others unless you are sure they want to hear them.
3. When in another's lair, show him respect or else do not go there.
4. If a guest in your lair annoys you, treat him cruelly and without mercy.
5. Do not make sexual advances unless you are given the mating signal.

³⁰⁷ Blanche Barton *The Church of Satan* (San Francisco: Hell's Kitchen Productions, 1990) pp.62-64

6. Do not take that which does not belong to you unless it is a burden to the other person and he cries out to be relieved.
7. Acknowledge the power of magic if you have employed it successfully to obtain your desires. If you deny the power of magic after having called upon it with success, you will lose all you have obtained.
8. Do not complain about anything to which you need not subject yourself.
9. Do not harm little children.
10. Do not kill non-human animals unless you are attacked or for your food.
11. When walking in open territory, bother no one. If someone bothers you, ask him to stop. If he does not stop, destroy him.

Nine Satanic Sins (*ibid* pp. 65-67)

1. Stupidity -- The top of the list for Satanic Sins. The Cardinal Sin of Satanism.... The media promotes a cultivated stupidity as a posture that is not only acceptable but laudable. Satanists must learn to see through the tricks and cannot afford to be stupid.
2. Pretentiousness -- Empty posturing can be most irritating and isn't applying the cardinal rules of Lesser Magic [deceit and manipulation]....
3. Solipsism -- ...Projecting your reactions, responses and sensibilities onto someone who is probably far less attuned than you are. It is the mistake of expecting people to give you the same consideration, courtesy and respect that you naturally give them. They won't. Instead, Satanists must strive to apply the dictum of "Do unto others as they do unto you."....
4. Self-deceit -- ...Another cardinal sin. We must not pay homage to any of the sacred cows presented to us, including the roles we are expected to play ourselves. The only time self-deceit should be entered into is when it's fun, and with awareness. But that's not self-deceit!
5. Herd-Conformity -- ...It's all right to conform to a person's wishes, if it ultimately benefits you....The key is to choose a master wisely instead of being enslaved by the whims of the many.
6. Lack of Perspective -- You must never lose sight of who and what you are, and what a threat you can be, by your very existence.... Always keep the wider historical and social picture in mind. That is an important key to both Lesser and Greater Magic. See the patterns and fit things together as you want the pieces to fall into place. Do not be swayed by herd constraints -- know that you are working on another level entirely from the rest of the world.

7. Forgetfulness of Past Orthodoxies -- ... this is one of the keys to brainwashing people into accepting something "new" and "different" when in reality it's something that was once widely accepted but is now presented in a new package. We are expected to rave about the genius of the "creator" and forget the original. This makes for a disposable society.

8. Counterproductive Pride -- ... Pride is great up to the point you begin to throw out the baby with the bathwater. The rule of Satanism is: if it works for you, great. When it stops working for you, when you've painted yourself into a corner and the only way out is to say, "I'm sorry. I made a mistake, I wish we could compromise somehow," then *do it*.

9. Lack of Aesthetics -- ...an "eye" for ... beauty, for balance, is an essential Satanic tool and must be applied for greatest magical effectiveness. It's not what's supposed to be pleasing -- it's what is. Aesthetics is a personal thing, reflective of one's own nature, but there are universally pleasing and harmonious configurations that should not be denied.

Appendix 2

Manifesto of New Right³⁰⁸

(All spelling, grammar and punctuation retained from the original)

1.

WESTERN CHRISTIAN HERITAGE

New Zealand is not part of Asia or of Polynesia, but by virtue of our pioneering forbears, is a product of the European heritage, an outpost of Western civilisation. Our forbears have sanctified this land with their blood and sweat, through wars and by carving a nation from the wilderness. Today and for future generations Euro-New Zealanders have earned their birthright not as mere "guests" but as "the people of the land".

The minimum fundamentals of our nationhood include:

- # Allegiance - The British Monarch**
- # Flag - The Union Jack and Southern Cross**
- # Language - English**
- # Ethics - Christian**

These principles provide the unity above ethnic, class, party and all other sectional interests. We oppose their subversion from any political ideology whether promoted under the name of multiculturalism, "Treaty principles", or secular humanism.

2.

NATIONAL SOVEREIGNTY

We reject any notion of New Zealand as part of an Asian economic bloc, or a "new world order".

We oppose the subordination of our national affairs to any outside interference, whether it is by international bodies such as the United Nations Organisation, the International Monetary Fund, or by global business and banking interests.

³⁰⁸ *New Right* at http://www.geocities.com/newright_nz/ (accessed 10 March 2008)

3.

BINDING CITIZENS' INITIATED REFERENDA

We stand for direct democracy through "binding citizens' initiated referenda", on the proviso that all sides of an issue are brought before the public equally and not on the basis of what side has the most funding and media support.



4.

VOCATIONAL REPRESENTATION

We stand for wider democratic representation by the re-established of an Upper House, elected from all vocations, whether as artists, workers, housewives, employers or scientists..... serving the nation above class and party interests.

Cabinet would be constituted whereby the Minister of Health is a doctor or a nurse, the Minister of Arts is an artist,

the Minister of Labour is a worker and so forth; acting on the advice of their vocational councils.



5.

EUROPEAN & MAORI CULTURAL SELF-DETERMINATION

We support a bi-cultural nation based on the widest possible self-determination and cultural pride of both Maori and Euro-New Zealanders, with equal rights and duties according to the provisions of the genuine Treaty of Waitangi.

The Treaty of Waitangi has failed to provide justice for both peoples. This is because the Treaty has been deliberately mistranslated and re-interpreted to fit into United Nations conventions.

The original wording of the Treaty of Waitangi in both its Maori and GENUINE English translations guarantees equal rights for all New Zealanders.

The document now called the "*Littlewood*" Treaty (rediscovered in 1989) is Governor Hobson's long lost final approved Treaty text. This official draft mirrors the Maori language version word for word. The original Treaty guarantees equal rights for all New Zealanders under the protection of the Monarch and gives no special rights and privileges to Maoris. On the other hand, there are important differences between the Maori language *te Tiriti o Waitangi* and the questionable English version presently in use. The English translation used for the 1975 Treaty of Waitangi Act uses a draft that was REJECTED BY Lt. Governor Hobson.

The rejected draft that was used by the Government to write the 1975 Treaty Act reads:

"Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates, forests, Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession."

The genuine translation which agrees with both the Maori and Littlewood versions, reads: "*The Queen of England confirms and guarantees to the Chiefs and the Tribes AND TO ALL THE PEOPLE OF NEW ZEALAND, the possession of their lands, dwellings and all their property*".

The Maori back translation, the document signed by the chiefs, likewise reads: "*The Queen of England arranges and agrees to give to the Chiefs, the Hapus AND ALL THE PEOPLE OF NEW ZEALAND, the full chieftainship of their lands, their settlements and their property.*"

There is no mention of forestry and fisheries in the original English and Maori, but only in the rejected draft that is fraudulently used by successive governments since 1975. (ref.Ian Wishart, INVESTIGATE magazine Jan 04)

That the real source is the U.N. has been stated by Rawiri Taonui, head of the school of Maori and Indigenous Studies, University of Canterbury.

"While older international law allowed governments to legislate to override customary rights, current international law, in the form of the United Nations permanent committee on indigenous issues and judicial decisions, says it is no longer appropriate to do so." (HERALD 27 Dec 04)

This is why the Treaty was made into a so-called "living document". It is why we are told the Treaty applies to the airwaves. Why nobody can be employed in national or local government unless signing a commitment to the Treaty. Why we are supposed to be ashamed of our pioneer forbears, most of whom came here with nothing. Why "cultural sensitivity" is more important in nursing classes than knowledge of health. Why flag-burning communists can become teachers, while patriots who oppose all this cannot. The examples are endless.... It's not only questions of land or money. Phoney "Treaty" laws rule our lives from kindergarten to parliament

6.

EUROPEAN IMMIGRATION

Immigration based on the determination to maintain and revive New Zealand's European character.

In the past immigrants were drawn from the Polynesian islands for their cheap labour. Now Asians are being encouraged here to pave the way for New Zealand's submergence into Asia. Both policies are based on economic greed.

Our forebears fought hard to resist Asian immigration. They fought the business interests which desired cheap labour and the British Foreign Office which sought dealings with China and other Asian countries.

Nobody can deny that the old established families descended from the Chinese who worked the gold fields and established the market gardens, have earned respect and dignity. However, these old families are now being cynically used as propaganda to shame New Zealanders into accepting New Zealand as "an Asian country", and to drag New Zealand into the orbit of China.

The right of the nation to determine the composition of its own population is a basis of national freedom, and should not be subjected to United Nations covenants on refugees or any consideration other than that of the national interest.

The "left", including the communists, serve global capitalism by supporting "open borders" and opposing those who stand for immigration restrictions as "racists". It seems that it is alright for Asian or Black nations to restrict immigration and even have policies of repatriation; only the European populated nations are expected to open their borders, even when Europeans are the "indigenous people" as in Europe itself.

While our nation can sustain a certain level of diverse ethnic groups, large enclaves of unassimilable migrants undermine our unity.



7.

ELIMINATION OF INSTITUTIONALISED POLITICAL CORRECTNESS

This includes the repeal of race relations and human rights laws designed, far from ensuring "rights", to impose a tyrannical multi-cultural infrastructure at all levels of society. Political correctness, particularly in the forms of "Treaty Principles" and feminism, has become a State dogma as total as the Marxist doctrine of Communist states.



8.

MONEY SHOULD SERVE THE NATION, NOT MASTER IT

Everything rotten and sick about society can ultimately be explained in the Biblical reference: "*The love of Mammon (Money) is the root of all evil.*" The Government must assume its duty to create and issue its own credit. Our aim is to free the individual, the family and the nation from the economic treadmill.

No nation can be truly free unless it has control over its own banking system. International banks control all nations that do not have their own State banking system. The international banks can decide if a nation gets credit and can tell a nation what economic policies to follow. This happens continually when the International Monetary Fund demands that nations privatise their economies in return for loans. Massive hardship is often the result.

If private banks can create credit as an interest bearing debt for profit, a State bank can create credit as a public service at low interest.

The 1935 First Labour Government was brought to office mainly on the promise of implementing a state credit system of banking. Although, as usual, it failed to live up to its promises, causing the celebrated MP John A Lee to quit in disgust, the Government banking policy so far as it was implemented worked an economic

miracle. In 1949 the Ministry of Works explained how the Government funded its famous State Housing projects in a publication, STATE HOUSING IN NEW ZEALAND.

"Reserve bank credit: To finance its comprehensive proposals, the Government adopted the somewhat unusual course of using reserve Bank credit, thus recognising that the most important factor in housing costs is the price of money – interest is the heaviest portion in the composition of ordinary rent. The newly-created Department was able, therefore, to obtain the use of funds at the lowest possible rate of interest, the rate being 1 per cent for the first \$10 million advanced, and one and a half per cent on further advances. The sums advanced by the Reserve bank were not subscribed or underwritten by other financial institutions. This action showed the Government's intention to demonstrate that it is possible for the State to use the country's credit in creating new assets for the country."

"NEGATIVE WEALTH"

"Negative wealth" is the term for those apparently prosperous New Zealanders whose wealth is an illusion and who have more liabilities than assets. A major factor is mounting credit card debt. Reserve bank figures for June 2004 stated that \$4 billion was owed on credit cards. The average credit card interest rate is 18%, reaching up to 22% on the outstanding balance.

You think you are "free" ? You are a slave to the banks, just as entire nations are enslaved to the world banking system.

Such high interest rates were once condemned as "*usury*" (exorbitant profit on loans) and outlawed sometimes on pain of death as a sin against God. Today it is respectable banking practice.

9.

ECONOMIC SELF-SUFFICIENCY

We stand for property – owning democracy within a self-sufficient economy based on an expanding home market of small and medium businesses.

We reject the so-called "free market revolution" brought in by the misnamed "Labour" Government under Lange and Roger Douglas and believe that the Government must assume responsibility for ensuring the economy serves the interests of the nation and people.

New Zealand utilities and resources (including power, rail, telecommunications , and raw materials) must stay in New Zealand hands, and not be subject to overseas corporations.

If the State does not have the right and duty to oversee the direction of the economy then no party can honestly promise full employment and social security, since private business interests have the power to dis-invest and to relocate to cheap labour markets. Private interests can therefore sabotage a nations economy at will.

The manufacturing sector has been deliberately destroyed by cheap imports in order to restructure New Zealand's economy so that it can fit into an Asian and ultimately a world economic structure

10.

BACK TO THE LAND

We desire that New Zealand become again a rural nation, where farming is a central focus . Rural debt is one of the largest single items of expenditure.

Interest rates on all rural debts to the private banking sector must be reduced.

Agriculture can be greatly diversified by growing crops for the production of organic fuels, thereby contributing to our self-sufficiency.

encourage organic farming through tax incentives and state loans.

We oppose the aduteration of food with additives and the despoliation of the land with chemical fertilisers.

We oppose the global monopolies that are taking control of various facets of agriculture.

We oppose genetic modification and the development of sterile seeds, bringing agriculture under the control, and therefore nations at the mercy, of global corporations.

The rural character of communities should be maintained, and urban sprawl halted.

All urban children should experience rural life as part of their primary and secondary education, with day excursions to farms and home-stay when older. Horticulture should also be a part of school curricula.

We believe in the return of the ideal of every family owning its own home on a section that is not crammed to maximum capacity like some Asian shanty. We view the trend towards high rise apartments, inner city living and "in-filling" with homes having minimal living space as a deplorable reflection of the artificial state in which we live.

We believe that our flora and fauna should be preserved ahead of financial gain

11.

ALTERNATIVE ENERGY

Maximum self-sufficiency in our energy requirements with a declining reliance on fossil fuels and non-renewal resources.

Organic fuels, solar energy and new technologies, including the possibility of nuclear energy, eliminating reliance on oil should be given full encouragement by the state.

The fight for ever decreasing oil and other resources is already playing a major role in geopolitical instability. The grab for resources was behind the wars in Iraq, Afghanistan and Kosovo, for example. China and the USA will increase their global push to secure vital resources. New Zealand wants no part of this super-power rivalry.

12.

HEALTHY FOOD FOR A HEALTHY NATION

We take a holistic approach to health and believe in dealing with problems at their causes.

Major causes of health problems, possibly the primary causes, we believe to be that of diet, food additives and depletion of soil nutrients.

The proliferation of the global fast-food chains is yet another aspect of international big business greed that is destroying our people.

Like much else, then health sector has become a victim of the "free market" revolution imposed by Labour and continued by successive governments, whether National or Labour. It is a duty of the state to ensure the welfare of its citizens by placing health and education above the profit motive.

13.

TRADITIONAL FAMILY

We affirm the traditional family as the basic building block of a stable and healthy nation.

The family must be given the highest status in terms of social and economic support. The economic burdens of mortgages and other debts, high taxes and rates and poor wages that oblige both parents in many families to work will be eliminated by our economic reforms.

We oppose liberal abortion laws. Motherhood will be accorded a place as the most important of vocation. Presently more children are being adopted from outside New Zealand than from within.

Parents' right and duties re-established. Parents have been placed in a no-win situation. They are condemned as irresponsible if their children become delinquent . Yet children learn from kindergarten about their "rights" that take precedence over the responsibilities of their parents. A culture of disobedience is also encouraged by the slackening standards in schools, where teachers are also without authority, and by the negative role models and images via entertainment. United Nations covenants and social engineering theories are eroding the authority of parents, and the State is stepping in with no solution for a derailed youth other than to undermine the parent.

The "anti-smacking" legislation is a typical example of liberal do-gooders and childless feminist policy advisers seeking to undermine the role of parents and destroy the traditional family in the name of "children's rights"

14.

END COMMERCIAL CORRUPTION OF CHILDREN

We oppose the economic exploitation and cultural corruption of children by global merchandisers.

Global big business merchandisers believe that they can create vast new markets by making children down to pre-school age

Into shoppers. A false "youth sub-culture" is being created by global big business for this purpose. This amounts to *ECONOMIC PAEDOPHILIA* .

The morality of the young must be the concern of parents and not the subject of "market forces".

Global big business and the role models it provides in the form of doped up "stars" has reared several generations of youth that are "spoilt brats". The selfish

and irresponsible attitude is encouraged to continue into later life, as greed is the basis of the present economic system.

Economic paedophilia sees marketing targeted directly at children as young as pre-school. What kind of economic system is it that markets make-up and whorish clothing to pre-schoolers with the use of dolls like the "Bratz" series and Matel's "Flavas" ?

Promotion of lifestyles whether in fashion, music literature, TV and motion pictures, toys and related advertising, down to food tastes, is designed to by-pass parental influence, until the influence of global merchandisers displaces that of the family.

15.

EDUCATION-RESTORE PATRIOTISM, DISCIPLINE & RESPOSIBILITY

An education that again imbues the young with civic duty, patriotism and individual responsibility.

Discipline returned to the class-room where teachers are respected and the atmosphere is attentive without being repressive. The first step towards this is to ensure that teachers themselves are worthy of respect in their attitudes, dress and speech.

English taught with exactitude and discipline, reversing the present trend to ignore spelling and grammar on the pretext of " not interfering with the flow

of creativity". The result has been the degrading of the English language.

An appreciation of our Western, Christian heritage from kindergarten onward. We have a rich heritage with which to teach children real values but which has been replaced with Political correctness and "Treaty Principles".

Aesop's fables, the folktales from Hans Christian Andersen, the story of "Stone Soup" which teaches the value of social co-operation, the story of the Emperor's new clothes which has much relevance today; such stories can again make our Western heritage come alive to new generations of children.

16.

NATIONAL FOLK CULTURE

We stand for the cultivation of a New Zealand National culture anchored in the traditions of Western civilisation; as a counter-blast to the Hollywood and Madison Avenue global consumer "culture" that spews forth from the USA.

DEFINING NEW ZEALAND CULTURE

The high point of a really New Zealand culture was reached during the 1930s and 1940s and the generation of Poets Rex Fairburn, R A K Mason, Dennis Glover et al. Since world war 11 and the rise of America, New Zealand's culture has been stunted and is on a downhill slide.

Today New Zealanders are hard pressed to define a national culture.

The poet Fairburn is a defining figure for New Zealand culture. Fairburn was not only a leading poet and art critic, but also recognised the negative influences of the banking and economic systems over culture, society and politics. His epic poem DOMINION should itself be a defining point for New Zealand culture. In this he traces the dead hand of the banking system and the death of all that it touches.

Fairburn rejected global culture and promoted art emerging from the soil and place of one's birth. Unlike many of today's artists and poets he considered that the artist's role is to express the nature of the community and nation from which he grew. He referred to the "falseness of abstract art".

As defenders of our Western cultural heritage, we see our struggle as not simply one of politics or economics but as one of freeing our culture from the greed of individuals and corporations.

17.

INDEPENDENT FOREIGN POLICY

New Zealand's foreign policy to be based on national interests and international white kinship, not United Nations orders, commitments to "world peace" or to our supposed debt to the USA.

An ANZAC alliance that can protect our interests within the south pacific region, without influence from the USA or UNO.

Neutrality in any super-power rivalry. Specifically, we want no part of China or the USA. Diplomatically aim to keep the super-powers out of Polynesia and Melanesia.

We support beleaguered White communities in whatever part of the world they reside. The plight of the whites in South Africa and Rhodesia (Zimbabwe) are

primary examples. If necessary, we should welcome the white populations of these states as refugee migrants.

Our ideal is the establishment of a World Confederation of White Nations in place of the UNO. Such pan-European unity has the potential to form a world economic, diplomatic and military bloc that can halt and reverse the creeping global control of the USA and China.

18.

ARMED NEUTRALITY

Adequate defences to serve our national and regional interests and to work with our genuine allies, free from globalist commitments and super-power rivalries.

We do not consider the USA to be " our traditional ally". The assistance given to New Zealand during World war 11 was based solely on US interests in the region; not to any sentimental or moral commitment to defend New Zealand. The USA has world-wide ambitions that mix global big business with a commitment to Israel. What the USA offers the world is a global consumer culture backed by guns where necessary.

Additionally, the USA has heavy investments in China as does China in the USA. Therefore the USA cannot come to New Zealand's assistance in any conflict with China.

Naill Ferguson. (Professor of Financial History at the Stern School of Business, New York University; Senior Research Fellow at Oxford and at Hoover Institution, Stanford) states:

#...Since April 2002 the central banks of China and Hong Kong have bought \$ 96 billion dollars of US Government securities." (Ferguson, COLOSSUS: THE RISE & FALL OF THE AMERICAN EMPIRE, NY,2004)

This means that " *US is reliant on the central bank of the People's Republic of China for the financing of about 4% per year of its federal borrowing*".

Prof. Ferguson mentions the "*GROWING INTERDEPENDENCE*" between the economies of the USA and China.

We consider ant territorial threat to most likely come from Asia whose population is bursting at the seams, and where any war or natural catastrophe could prompt a mass population exodus, backed by force of arms.

In particular, China constitutes a specific and immediate threat, because of the infatuation our business and political leaders have for the Chinese economy. However, China's economy is running amok, insatiable for oil and other

resources, experiencing blackouts, rice shortages, soil erosion, flooding though climatic changes, mutation of viruses that could break into major pestilence at any time.

Our region is becoming a centre of Chinese incursions. New Zealand should have no part of it. Yet we have aligned ourselves to China in a region that is going to become increasingly volatile in terms of military expansionism caused by food/population and energy crises. Into this mess we must add the further factors of nuclearised India, overpopulated Indonesia, pressures bearing on Russia and the USA's response to the latter, and tensions in Burma, Thailand, Malaysia, Vietnam and between India and Pakistan...all of which China will seek to exploit.

China is continually expanding its presence in the pacific region by bribes of aid and trade with the small island nations to fulfil these plans. New Zealand is the latest of a string of island nations that have succumbed to China's embrace.

The first step in implementing a realistic defence policy is simply to recognise that potential military threats to New Zealand do exist. Therefore it must be realised that the role of the armed forces should be to protect our vital interests in this region, NOT to serve as "peace keeping" forces to be dumped everywhere around the world at the command of the UNO or in the aftermath of some US adventure.

Every able citizen must be capable of defending the nation if necessary. We look to the Swiss model for guidelines, where universal military service is only the beginning of a commitment to defence.

New Zealand must look first to Australia in its foreign affairs and pursue an ANZAC Alliance that will create a united front towards Asia diplomatically, economically and militarily. We cannot rely on the USA for assistance in the event of a military threat.

New Zealand should consider the areas of Polynesia and Melanesia as the ANZAC sphere of influence. We should consider Papua New Guinea as our first line of defence. Diplomatic, trade, economic and military co-operation should be developed throughout the Polynesia-Melanesia region, with the view to displacing Chinese and other influences.

19.

ELIMINATE THE CRIMINAL UNDERCLASS

A society is a living organism. Like all organisms, if it does not excrete its waste products, it becomes poisoned. Violent criminals are waste products infecting our society because they are not being eliminated from the social body.

90% of criminals come from 5% of families.

83% male and 75% female prisoners re-offend. (*recidivism*)

Therefore there seems to be a biological underclass that is responsible for much of the crime.

Decades of studies suggest that much behaviour has a biological (genetic)

Influence. This would explain the nature of repeat offending of the majority of criminals coming from a small number of families. However, any suggestion that crime is genetically based brings cries of horror from the liberal politicians who believe that the individual is only shaped by society and therefore society is responsible. The criminal is therefore portrayed as a "victim"

The politicians ignore the findings of their own Ministry of Health Report which states that personality disorders are genetic.

(MENTAL HEALTH IN NEW ZEALAND; a PUBLIC HEALTH PERSPECTIVE, Ministry of Health, 1997)

Hence, violent crime and much other anti-social behaviour seem to have a genetic factor that runs in families.

Addressing violent crime realistically requires the permanent removal of "CRIME GENES" which might include sterilisation.

Other than genetic causes there is a sub-culture that is glamourising violence, delinquency and greed. Also negative role models are being promoted through music, films, television, play station and video games.... A more vigilant censorship should ensure that this anti-social sub-culture, especially promoted among the young, again for profit, is eliminated.

Appendix 3

Renaissance Press

The books and pamphlets offered through Renaissance Press are photocopies, staple-bound and A5 size. Two representative examples of books sold by Bolton suggests that he makes a significant profit from his sales if material costs only are taken into account. *Nazism? An Answer to the Smear-Mongers* consists of four sheets of A4 paper, one of which is coloured, representing an approximate cost of \$1.10 but is sold for \$7.00³⁰⁹. Similarly, *From the Right: A Conservative Broadside* is 22 A4 pages plus a coloured paper cover, representing an approximate cost of 3.30 but being sold for \$25. Other examples all show an approximately similar profit margin over production costs.

Renaissance Press Catalogue, 2007³¹⁰

Overseas payment can be made by personal cheque, or US, Australian or British, Euro currencies, in the amount equivalent to the NZ dollars listed. In countries where foreign money transactions are difficult payment can be made in the equivalent of International Reply Coupons.

Please remember to check the current exchange rate.

Overseas: Please add 25% to total.

Please make cheques payable to:

Renaissance Press, PO Box 1627 Paraparaumu Beach, Kapiti 5252, New Zealand.

Politics & History - General

Proofs of a Conspiracy. Dr John Robison, foremost scholar published documents on the Illuminati and Masonry in the aftermath of the French Revolution. This is the source of all subsequent conspiracy literature. Illustrations and appendix surveying conspiracy theory has been added. \$30.00

³⁰⁹ Costing is figured on \$0.07/ side plus \$0.10/sheet of coloured paper. These prices are approximate to the charges found at commercial 'do it yourself' photocopy shops

³¹⁰ *Renaissance Press 2007 Catalogue* at <http://www.freewebs.com/renaissancepress/thecatalogue.htm> (accessed 10 March 2007).

The Metaphysics of History. Dr K R Bolton. Drawing from an array of Traditions, from Hopi to Vedic to Norse this paper considers history from a cyclic and spiritual perspective. Rejecting the 19thC. Darwinian progressive lineal paradigm the methodologies of Evola, Spengler, Savitri and others are drawn upon, providing an overview of the Traditionalist approaches that analyse the present state of the West. Chapters cover the cyclic outlook of numerous cultures, the Traditionalist conceptions of time, cycles of rise and fall and the heroic interregnum, a case study of Baron Ungern, the militant Czarist Buddhist White Army commander who sought to fight the forces of revolution and decay; the present so-called "clash of civilisations" and its meaning to the Traditionalist, the role of the USA as a force of the Kali Yuga; the commonality of outlook between the metaphysical historical teachings of Islam, Christianity, Buddhism, Norse and Celtic Paganism etc. The differences between the Traditionalist and Darwinian concepts of "race" are considered and its significance in the Cycles of history. This is a thesis written for a scholarly purpose and does not pander to sloganeering. Illustrated. \$20

Useful Idiots of the New World Order - How the Global elite are using Feminism, Socialism, Marijuana law reform, 'Gay Rights', Abortion liberalisation... to Destroy the Family & Create a World State. K R Bolton. Intensively researched, well illustrated documentation on super-rich funding of Bolshevism, New Left, Kinsey's sex studies lauding homosexuality and paedophilia, modern art... Traces origins of anti-family offensive from Plato, to present. CIA backing of Gloria Steinem & Tim Leary. Funding for abortion, feminism, marijuana legalisation.... \$8

Creating the New Babel - Multiculturalism & the New World Order. K R Bolton. Biblical accounts show that god created separate languages and nations to prevent universal tyranny. Global capitalism seeks a world tyranny by destroying national and cultural barriers through immigration and multiculturalism, and the creation of a rootless Global serf. Documents funding of immigration and multicultural lobbies. Illustrated. \$15.

Occult Origins of the New World Order. K R Bolton. Role of secret societies in revolutions, Templar origins, cult of the All Seeing Eye, French and American Revolutions, Illuminati, Lodge 322 and Illuminati connections, USA not founded as Christian, Freemasonic Deism, Luciferian influences on French revolutionaries, Russian revolution, Marx and Bakunin Satanists, Masonic lodge of Marx, Bakunin... Masonry and socialism/unionism, Satanic cult behind modern art, Theosophy, Carducci's "Hymn to Satan", UNO emblem and Masonic symbolism, UN meditation room and New Age./Masonic links, Luciferic origins of New Age, New Age/Luciferic origins of "New World Order", occult "principle of conflict" behind world upheavals, Bush and Noahide Masonry, Masonic symbolism in Israel, Rothschild/Masonic connection to Jerusalem Supreme Court, Jerusalem as Masonic world capital, occult/Masonic origins of communist Red Star, socialist Red Rose, Marx's/Napoleon's... Masonic hand sign... Profusely illustrated, footnoted. \$20.

Cult of the All Seeing Eye. R K Spenser. Masonic, Illuminatist and Kabbalistic designs of the UN meditation room, the seal of the USA etc. \$7.

New World Order K R Bolton. How the plutocrats built, used and destroyed communism, the meaning of the globalist wars, Afghanistan, Yugoslavia... \$6.

Dubious Ally. K R Bolton. How America delivered its allies to communism. Russia, China, Cuba, Nicaragua. Succinct, documented. Give one to a pro-US conservative. \$6.

The Plutocrats' War against White Africa. America's role in delivering SA to black rule, de-colonisation backed by bankers, plutocrats behind Mugabe, ANC delivers SA to privatisation. Give one to a liberal anti-apartheid "idealist". \$7.

George Soros' World Revolution. Articles by various journalists with added comments and illustrations. How the currency speculator is creating his own world revolution, funds New Left revolutionists. Overthrow of Yugoslavia, Georgia, Poland, Czechoslovakia, Hungary... Soros is stepping into the power vacuum of the former Soviet states, blocking any revival of traditional culture and religion, promoting feminism, abortion liberalisation and marijuana legalisation... \$7.

America, Russia & the New World Order. - The Origins of the Cold War & How Stalin Stalled a World Government. K R Bolton. Backgrounds super-power rivalry, the Baruch Plan for atomic energy and the plutocratic plans for a UN World Government, both stymied by Stalin. How the USA is the true centre of world subversion, and the need for a revived Russia to block US-Zionist world hegemony. Includes reprint of The Baruch Plan, and speech of present Russian Communist Party leader Zyuganov defending nationalism and religion against globalism. Essential study in *realpolitik* and understanding present world situation. \$10.00.

America's revolutionary mission against the West. Introduction and notes on essays by two influential Americans. "Constant conflict" by Maj Peters advocates a US version of Trotsky's "permanent world revolution". Michael Ledeen's "Creative destruction" calls America the "only true revolutionary country in the world". Both laud America as a destructive force against traditionalism in the pursuit of a New World Order. Maj. Peters is a military strategist. Ledeen is a well-placed academic and governmental adviser. \$7.

Censored History. Eric Butler. Good summary of Zionism, communism, international finance. \$6.

Trotskyism as Tool of Big Business. K R Bolton. Special Report on Trotskyism from beginnings to present, and its links to Big Business & various foreign intelligence agencies, CIA backing, support for globalisation and its disruption of genuine labour interests. Illustrated. \$8.

Warburg & the Kalergi Plan. Capt. Arthur Rogers, OBE, 1955. Reprinted from **Free Britain**. Count Kalergi was the father of the Pan-European movement, in

reality a Masonic scheme to create a Euro-Asian-Negroid hybrid under the rule of a "new Jewish aristocracy", as a preliminary to World Government, as he put it himself. Cites Kalergi's own writings to prove that his scheme, which became the present European Community, was funded by the Warburg banking dynasty. Shows that the scheme for World Government and racial mingling was instigated by bankers. Illustrations and intro. added.\$7.

"A Wider Paranoia?" The Menace of China in the Pacific. K Bolton. Documented, illustrated. China as a world super-power, its penetration of the Pacific, NZ being drawn into the Chinese orbit, how China's economy will crash, taking Western economies with it; China's economy running amok, pollution, erosion, food shortages, energy crises, disease... How China was pushed into communism by Big Business, and how China now holds the US and Western economies to ransom. China's ultimate resort to war and why the USA won't be able to respond. \$15.

History of world revolution, Duke of Northumberland, 1931. Traces revolutionary upheaval from 1600s, incl. French and Bolshevik revolutions. \$5

Antecedents of Communism. 1964. Succinct account of the Illuminati and secret societies behind subversion. \$7.

Anatomy of Revolution. Lt Col. Arch E Roberts. Good expose of revolution, UNO, Illuminati etc. \$6.

Time to speak. Ivor Benson, 1977. Well informed SA journalist outlines the stories of three eminent men, historian Carroll Quigley, Financial Times columnist Gordon Tether, and research specialist Dr Antony Sutton, who sacrificed their careers in exposing globalist conspiracy. \$7.

Struggle for Africa. Ivor Benson. Expert on international affairs exposes international finance and communism. \$10.

Behind communism in Africa. Ivor Benson, 1975. USA's subversive role. \$6.

A Message from Southern Africa, Ivor Benson, twin forces of capitalism and communism opposed SA. \$5.

This World Wide Conspiracy, Ivor Benson, 1972. Good overview of the subversion of Western civilisation. \$8.

West's betrayal of civilisation. Alexander Solzhenitsyn blasts Western liberalism. \$6.

Words of warning to the Western world. Solzhenitsyn. 1975. \$5.

Communism - legacy of terror. Solzhenitsyn. 1976. \$5.

A World Split Apart. Solzhenitsyn. \$5.

Myth of Marxism. 1982. Question & Answer explanation of communism. \$5.

Human Cost of Soviet communism. US Senate investigation, 1971. \$5.

Human Cost of Chinese Communism. Senate investigation, 1971. \$5.

Nazism? - an answer to the smear-mongers. K Bolton. A position paper for New Right-NZ, this documents the differences between the traditionalist Right and Hitlerism, including race, anti-Semitism, nationalism, European solidarity, anti-Slavism. \$7

Bigots Behind the Swastika Spree. Joseph Kamp, 1960. How Zionists use neo-nazis for their own agenda. (Also see the 1960 German Govt. White Paper on communists behind same in Germany, under general politics).\$7.

German Govt. White Paper 1960 on the spate of swastika incidents. Shows communist involvement. \$15.

Red Alert: Behind the smear-camping against Australasian Nationalists. K R Bolton. Report on how the Establishment media and extreme Left collude to smear NZ and Australian nationalists. Repudiation of some of the smears used by the Left against the author, and others. Illustrated, fully referenced. \$10.

Patriots Primer. W Sampson, American Party, 1967. Wide ranging and documented expose of globalist conspiracy. \$10.

Free Trade is not free. Pat Buchanan on economic nationalism vs. globalism. The real Conservative viewpoint against libertarianism. \$6.

Revolt Against Civilisation - the menace of the Under-Man. Lothrop Stoddard (1922). Leading text on eugenics, analysing the genetic basis of crime and revolution. Chapters - Burden of civilisation, Iron law of inequality, Nemesis of the inferior, Lure of the primitive, Groundswell of revolt, Rebellion of the under-man, War against chaos, Neo-aristocracy. \$30. **Overseas add \$15.**

Common Sense Archive

Common Sense (1945-1972) was one of the longest running and largest circulating newspapers of the American Right. Founded as an anti-Communist periodical, it was soon examining the forces of Zionism behind subversion. From the 1960s it became controversial even among the Far Right for its position that the Jews had lost control of the USSR, when Stalin threw out the banker-supported Trotsky.

These articles are reprinted in booklet form. They provide a wealth of background information on the world power struggles that are today taking place, and show how the Cold War era Trotskyites who were co-opted by the US Establishment against Stalinist Russia have become today's 'neo-cons'.

Each booklet is \$6.

#466 1966 - Zionist leaders conspire to railroad US into World War III. Palestine Arab Delegation. Excellent history of Zionism, world wars, dual loyalty.

#473 1966 - New York - capitol of Marxism, Fred Farrel, widely travelled journalist. Stalinist Russia vs. Trotskyite USA.

#494 1967 - Rise of Negro Anti-Semitism set back to Zionist plotters. Dr Austin J App.

#510 1968 - Death of liberalism. Farrel.

#525 1968 - Open letter to B'nai B'rith. Farrel.

#549 1969 - Why Big business supports Communism. World oil & Anti-Semitism. Farrel.

#554 1970 - Civil Rights, Integration & Jews. How Zionists lost control of Negro movement. Jack Green & American Negress Standish Hall.

#560 1970 - USA, USSR & Middle East. Issa Nakhleh, Arab Higher Committee for Palestine. Excellent history, including early collusion between Zionists and communists.

#565 1970 - Third Man emerges. Farrel. The need to break from the old politics.

#567 1970 - Our Judaised Establishment destroying Western Civilisation. John Sullivan.

#569 1970 - The Real Russia - myth vs. reality. J Sullivan. Reflections on Russia, Wm. O'Brien. How Zionist Wall St. lost control.

#571 1970 - Bolshevism of Privileged. Sullivan. How Zionists used New Left terrorism.

#581 1971 - Calley thrown to wolves. Farrel. How wealthy Zionist pro-Communists subverted US military during Vietnam war.

#584 1971 - Jews & Africa. Henry Ball, American Negro.

#587 1971 - USA sold out China. Farrel. How Zionists backed Red take-over and use China against Russia.

#591 1971 - Exploding the "world communist conspiracy" myth. Paul Pulitzer. Zionist bankers the real subversives.

#591 1971 - East-West conflict. Farrel. Conflict between Zionism and nationalism.

#593 1971 - Trade secrets of Jewish ruling class. Farrel.

#594 1971 - Conservatives & Trotskyites. Farrel. Zionism behind Big Business & Trotskyites. Explains the origins of today's phoney neo-cons behind Bush.

#596 1972 - American Future. Farrel. End of USA.

#598 1972 - American-Jewish plot against Europe. Farrel.

#599 1972 - Dead Speak. Paul Pulitzer. Allied support for Tito who murdered 500,000 Croatian refugees; hypocrisy of Nuremberg Trials.

#602 1972 - Israel must die! Farrel.

#603 1972 - World wide apostasy. Coming of Anti-Christ. Farrel. World power struggle ultimately religious.

Last issue 1972 - End of the trail. Farrel et al.

Literati

Thinkers of The Right - The Revolt Against Materialism K Bolton. Profiles and ideology of leading 20th century intellectuals who rejected the liberalism of most of their contemporaries. Includes Nietzsche, Spengler, D H Lawrence, D'Annunzio, Marinetti, W B Yeats, Knut Hamsun, Henry Williamson, Ezra Pound, Wyndham Lewis, Roy Campbell, P R Stephensen, Rex Fairburn, Yukio Mishima, Julius Evola. Well illustrated. \$30 + \$15 overseas postage.

Flowering Rifle Roy Campbell, one of the great names in English poetry rejected the liberalism and pro-Communism of many of his contemporaries, converted to Catholicism and fought for the Nationalists in Spain. This 5,000 line epic saga tells of the martyrdom of Spain during the civil war on the Red altar, and explains the credo of a Nationalist Europe. 160pp. \$30

On Overgrown Pathways. Knut Hamsun. Memoir of the great Norwegian novelist written between 1945-48 whilst he was awaiting trial as a so-called 'quisling'. \$25. Outside NZ add \$15.

Anti-Christian Activities & Beliefs

Anti-Semitism: Cui Bono? K R Bolton. Zionist doctrine based on anti-Semitism. Zionist support for Hitler. Anti-Semites backed Herzl. Zionists behind 'anti-Semitic incidences' in post war Iraq. Who was behind the grave desecrations in 1960s Germany? Zionist backing of US National Renaissance Party and Canadian Nazi party. Examples of fraudulent 'anti-Semitic' incidences. \$15.

Israel reconsidered. K Bolton. Shows pro-Soviet, anti-Western origins of Israel, arms running and espionage, association with Red China, backing of Red Brigade

in Italy, how Zionism smears patriots such as McCarthy, Buchanan and Pauline Hanson. \$10.

Zionist War Party, K R Bolton. Fully documented expose of the Zionists behind the 2003 war against Iraq, those behind the 1996 Zionist plan to oust Saddam Hussein, as a prelude to a war against Syria. Well illustrated. \$10.

Zionism - the hidden tyranny. Ben Freedman, influential Jewish convert to Catholicism exposes hidden forces of Zionism including USA's entry into world wars. \$10.

A Jewish Defector Warns America. Ben Freedman, millionaire businessman and confidential secretary to Henry Morgenthau Snr (head of the finance committee of the Democratic Party), involved with the election of Woodrow Wilson, Freedman was privy to top level political meetings and knew many presidents. Repudiating Judaism, Freedman in this 1961 speech to a nationalist meeting exposes Zionism, the Jews behind communism, international banking, world wars. Appendix: Samuel Untermyer's radio broadcast declaring war against Germany by World Jewry. \$10.

The Kosher Connection: Drugs, Israel, Gangsters & Zionism. K R Bolton. Drawing mostly from Jewish sources, this traces the historic link between organised crime and Zionism. Well illustrated and documented \$15

Life of an American Jew in Racist, Marxist Israel. Jack Bernstein. \$6.

Middle East Riddle Unwrapped. Ivor Benson, eminent South African conservative journalist exposes link between communism and Israel, etc. \$5.

Most sensational document ever to appear in Congressional Record. Congressman Rarick's expose of Anti-Defamation League, 1971. \$10

Ultimate world order. Maj. R H Williams. US Army Intelligence Officer discovers Jewish book outlining plans for a world state. \$15.

Grand Design of the 20th Century. Douglas Reed, the journalist and author exposes conspiracies. \$8.

Jews eradicating Christianity from The Holy Land. Issa Nakhleh, Palestine Arab Delegation. \$10.

Jewish War Crimes in Palestine Genocide. Arab Higher Committee for Palestine. \$10.

Zionist control of Hollywood. Four essays. \$10.

Truth is with the Arabs. Sen. Jack B Tenney. Published Rev. Winrod's Defender magazine, 1956, Senator Tenney, who had been the chairman of the California Senate Committee on Un-American Activities, exposes the pro-Soviet origins of Israel. \$5.

International Finance the link between political Zionism and Communism. Norman Jacques, Social Credit Canadian MP. \$5.

Jews and Revolution in Tsarist Russia. Gen. Vassilyev, last director of the Czarist secret police describes the Jewish fomentation of revolution in Russia. \$5.

Fake Sedition Trial. 1944. H Klein, prominent NY Jewish lawyer and famous crime buster finds out about his tribe whilst defending Col. Sanctuary from charges of sedition. Klein is jailed and fined and threatened for defending his client. Like Ben Freedman, Klein was excommunicated, ostracised and hounded by his fellow Jews. He contended that the Pro5ocls of Zion were genuine. Illustrations added. \$7.

A Jew exposes the Jewish world conspiracy. Klein. \$8.

Who rules the Jews? H Klein. The Kehila and Jacob Schiff et al. Illustrations added. \$5.

Zionism rules the world. Klein. \$5.

Caution: Zionism! Yuri Ivanov, Moscow, 1968. Abridged version of a Soviet, anti-Zionist publication showing the extent to which the post-Trotsky USSR was aware of Jewish world power, including subversion of the Vatican, involvement in slave trade, usury since Babylonia, instigators of the ghetto. \$7.

Zimunism. A Social Credit analysis of recent history. 1977. \$7.

Marxism, the USSR and Zionism, G W Robnett, 1968. \$7.

Horace Kallen - Father of Cultural Pluralism. Zionist origins of Political Correctness and multiculturalism as weapons against Gentile nations. \$5.

Nation Wreckers. Sandra Ross, 1975. Exposes powerful Zionist backers behind communist street mobs that mobilised against British National Front. Similar situation in NZ. \$5.

Behind communism. Frank Britton. Profusely illustrated. Sociology of Jewish involvement in revolutionary movements. . \$20.

Socialism Without the Mask, A N Field 1938. New Zealand's world authority on the Jewish Question, examines the nexus between international finance, Marxism, Bolshevism and Fabian Socialism. \$10.

US Military Intelligence Investigation of Jewish Communism. Dr E R Fields. With the advent of the Bolshevik Revolution, US Military, diplomatic and intelligence personnel widely commented on the Jewish involvement. Particularly interesting is the exposure by these sources of the false claims being made even then by Zionists of atrocities against the Jews in Europe, which were often no more than the execution of Jews involved in Bolshevism. \$7.

Know your enemy. Maj. Williams. Expose of Jews in Soviet and US communism. \$15.

Architects behind the world communist conspiracy. Ron Gostick, 1968. Jewish involvement in communism, \$7.

Chinese communism & Chinese Jews. Itsvan Bakony. \$8.

Rulers of Russia. Rev. Fahey, leading Catholic academic takes a look at the USSR. \$20.

Jews & the Red Terror. Restores balance by showing that Jews are not unique victims of Gentile violence and that Jews themselves have been heavily involved in Communist terror and secret police. Illustrated with pictures of Bolshevik atrocities and their perpetrators. \$10.

Jewish "Anti-Communism" G. Pickney, 1956. Jewish role in communism. \$10.

Marxism & Judaism by Salluste. English transl. Of 1928 French book \$10.

Secret driving force behind communism. Pinay, Catholic writer examines who funded and composed Bolshevik government. \$15.

World Significance of the Russian Revolution. G Pitt-Rivers. 1920. Preface by Dr Oscar Levy. An Oxford scholar and a Jewish scholar join up to explain communism as a psychosis, the reasons why the White Armies lost to the Reds, and the Jewish involvement in communism, capitalism and liberalism. Excellent explanation of Bolshevism. \$10.

Werner Sombart on Origins of Capitalism. A review and synopsis of the famous economist's book The Jews & Modern Capitalism; traces the origins of many features of capitalism we now take for granted. \$15.

Menasseh Ben Israel's letter to Oliver Cromwell - "*How profitable the nation of the Jews are*". Written in 1655, the rabbi of Amsterdam, which had become one of the commercial capitals of the world with the arrival of the Spanish Jews, sets out the case for the readmittance of the Jews to Britain, stating the main reason being that of "profit", which the world holds in the greatest regard. He states how the Jews control the finances of every country they settle, to the enrichment of the ruling class, from Turkey to Egypt to Holland, Italy and Poland. Everywhere the Jews are economic advisers, international negotiators and money lenders, whose unity in dispersion makes them unique. Confirms Sombart's thesis that the Jews are the fathers of modern capitalism. \$7.

Secret Power Behind Cromwell's Revolt. British Free Press, 1937. How Jews backed Cromwell. \$5.

Talmud Unmasked. Rev. Pranaitis, Prof. Of Hebrew, examines Judaic holy book. \$20.

The Jewish Religion - its influence today (The Plot against Christianity)

Elizabeth Dilling,. This is the famous work by one of the world's foremost authorities on Judaism, the Talmud and the association between Zionism, Communism and International Finance. This book details the teachings of the Talmud and the Cabala, the occult practices in Judaism, the aims of world conquest. This book gives rare documentation into the early association between prominent rabbis and Marxist revolutionaries, and the communistic orientation of Zionist parties. It traces Judaism to the Pharisees of Jesus' time, and examines diplomatic reports on the Bolshevik revolution, Moses Hess as father of both communism and Zionism, UNO, expose of supposed Jewish "anti-Communism." \$35.

Judaeo-Christian Hoax. Joseph P Kamp. Incompatibility between Christianity and Judaism. \$6.

The Coming of the King-Messiah - a study of the Hassidic Movement. K R Bolton. Utilising Jewish sources we examine this increasingly influential movement which believes that its recently deceased Rebbe will return as the King Messiah and reign over the world. Gentiles who do not accept the Seven Laws of Noah will be exterminated. This includes the commandment against 'idolatry', i.e. Christianity, and those celebrating Christmas for e.g. will be eliminated. Shows the influence of this creed over both Israel and the USA where Pres. Bush honoured the Rebbe with a Congressional Medal and proclaimed the Noahic Laws as official. Cabalistic prophecies claimed for 9/11 and invasion of Iraq as ushering in the Messianic Age.\$25.

Goldwin Smith on the Jewish Question. 1894. Eminent British liberal scholar provides a detailed examination of the Jewish Question throughout history, repudiating many fallacies, such as the exaggerated allegations on the Russian pogroms, that Western Civilisation owes a cultural debt to Jews, that Jews were helpless and persecuted during Middle Ages. Exposes Jewish usury, and the arrogance and contempt towards Gentiles and Christianity as the cause of 'anti-Semitism'. \$7.

Jewish Good Fortune, Russian Tears - *Reps. of Russian society demand from the Procurator General of Russia the suppression of illegal propagation of Jewish national and religious extremism.* In January 2005 500 influential Russian cultural, literary and political figures signed a letter exposing Jewish religious hatred of Gentiles as responsible for 'anti-Semitism' and as a form of hate speech. They based their contention on the publication in Russia of the **Kitsur Sculchan Aruch**, a commentary of Jewish law, which includes rabid anti-Gentile sentiments. The publisher of the Medieval text admitted that even then some of the more anti-Gentile passages had been deleted, and that these should be examined only by Jews in Jewish schools. Illustrations added, \$7.

Today's Greatest Problem. A N Field, New Zealand journalist and best selling author during the Grt. Depression, a leading advocate of monetary reform, provides a succinct account of Jewish role in world affairs. (1938). \$7

Alien Menace, Lt. Col. A H Lane, 1928. \$7.

Eric Louw on Jewish Immigration & South Africa. Louw, MP and diplomat, later minister of foreign affairs and finance, in 1939, at the height of anti-German hysteria, introduced a bill to stop further Jewish immigration into SA. Here he defends the Bill with a survey of the Jewish issue, communism, international finance, Jews in industry and professions, Zionism, behind the boycott against Germany, assimilation. \$7.

Cromwell & the Jews. \$5.

Exiles from History - Psychohistorical study of Jewish Self-Hate. David McCalden, founder of the Inst. For Historical Review, puts his academic background as a sociologist to work and analyses the Jewish mind set. Based around the three Jewish personalities Marx, Trotsky, Freud. The psychological and sociological involvement of Jews in communism, the New Left, psychoanalysis, Wilhelm Reich, Gestalt Therapy, attitudes to sexuality, power, Holocaust fantasies; ancient to present times. A most fascinating study of the Jewish psyche. Reser and illustrations added by Renaissance Press. \$25.

Jewish world problem. Rt Hon Lord Sydenham, 1921.\$5

Where the Jews Fail. Feuerlight, 1938. Son of a rabbi explains Jewish character as product of instilled martyr complex and paranoia. Fascinating, honest account. \$10.

Jews want to dominate Negroes. Jewish involvement in slave trade. Itsvan Bakony. \$20.

Who brought the slaves to America? Walter White. Jews in slave trade. \$10.

How the Jews Changed Catholic Thinking *Look*, 1966. Shows how Jewish pressure at Vatican II resulted in the Church's doctrinal changes. Plus an appendix, **Mel Gibson & the Pharisees**, K Bolton. Shows the pressure Organised Jewry exerted on a modern day "Passion Play" produced by the famous actor. \$10.

Dupes of Judah - a challenge to the American Legion. 1938. William Dudley Pelley, head of the Silver Shirt Legion, drawing on his background with the US State Dept. and from official government documents shows that World War I was the result of rivalry between two factions of Jewish bankers - the Ashkenazim and the Sephardim. \$15.

Price of Truth. William Dudley Pelley. Melford Pearson. Vindication of the famous leader of the Silver Shirt Legion of USA during 1930s. \$10

William Dudley Pelley Victim of Jewish Purim Fanatics. C Leon De Aryan. 1950. Campaigner for Europeans and against Zionism and communism describes how the Silver Shirt leader Pelley, Father Coughlin and others were persecuted for their views during the war. \$5.

Gen. Van Horn Moseley's address to Congress on the Jewish Problem, 1939. Prominent military officer. \$6.

Downfall of Russia: Bolshevism & Judaism. Capt. Victor de Kayville, 1934. Veteran of the Czarist White Army in the Russian Civil War. \$7.

Zionists & the Computer world. Zionists have entrenched themselves in Hollywood, publishing and TV. The computer world is no exception. Well illustrated. \$7.

Hidden Hand, Lt. Col. A H Lane, 1938. Excellent, succinct, well documented account of Jewish influences in politics, subversion, war and the international armaments trade. Biography of Zaharahof. Critique of the war mongering against Hitler and Mussolini \$8.

A Short History of the Jews A N Field, 1938. \$7.

Protocols of the learned elders of Zion. One of the most translated books in history, allegedly the notes to meetings of Jewish plans for world conquest. \$15.

Protocols of Zion in Context K R Bolton. A detailed examination of the Protocols and the allegations as to their being a Czarist forgery. Well illustrated. \$25.

Berne Trial 1935. Account of the trial heralded as exposing The Protocols of Zion as forgeries. The truth about this trial is here exposed. \$7.

Protocols killed again? Elizabeth Dilling, authority on Judaism and socialism, considers the numerous attempts to discredit the Protocols of Zion. \$7.

Truth about the Protocols of Zion. Pastor Gerald Winrod documents background of The Protocols. Illustrations and extensive footnotes added by Renaissance Press. \$15.

Learned Elders and the BBC. A K Chesterton, 1961. Leading British nationalist and eminent journalist takes issue with BBC on the Protocols of Zion. \$7.

Gerald L K Smith Archives

From the 1930s until his death in 1978 Smith was one of America's most eminent nationalists. Starting as the chief aide to Gov. Huey Long, Smith as director of the Christian Nationalist Crusade became one of the world's leading opponents of Communism and Zionism.

Danger & Drama. Some episodes in the life of Smith. \$10.

Modern Crucifixion Techniques. Observations and personal experiences. Smith. \$7.

Smith's 1954 interview with Gen. Douglas MacArthur. \$10.

Dual Government. Review of secret budget report of the American Jewish Committee showing extent of their influence. \$10.

Will Zionist Temple be built in Jerusalem? The Zionist attempt to rebuild the Temple of Solomon on the Dome of the Rock as fulfilment of Zionist world rule. \$7.

Bible of the Anti-Christ. Review of a book written by an Israeli expounding the anti-Christian doctrine of the Talmud. \$7.

Analysis of the Jewish Defence League. \$7.

Mysterious facts behind the death of Sen. McCarthy. \$10.

Zionism's master plan for world power. First published by the famous G L K Smith, documents with quotes the rise of Zionist influence 1896-1919. \$7

Matters of Life & Death. Gerald L K Smith, 1958. Various issues examined by one of the world's leading opponents of Zionism and communism. \$10.

Monsters Behind the French revolution. Revolutionary Portraits. 1922. Nesta H Webster defines the French revolution as a product of sociopaths. Considered are Marat, Danton, Marquis St Huruge, Antione Leon de St Just, Carrier, de Sade. Includes illustrations of the subjects. \$20.

William G Carr

(Commander, British and Canadian RN, expert on subversion and official navy lecturer)

The English Revolution. Incl. early history of Jews in Europe, Cromwell and his backers, bankers' influence on England. \$6.

The French Revolution. Illuminati, Masonry, and the Jewish influence on Jacobins. \$6.

Downfall of Napoleon. Rothschild influence over Europe. \$6.

The American Revolution & Money Manipulation. Revolt against bankers, and how USA was sold out to Rothschilds. \$7.

Russian Revolution, incl. killing of Lord Kitchener en route to assist Czarist Russia and how arms were prevented from reaching Czarist Russia in World War I. \$7.

Spanish Revolution. The Red Terror and how Franco stopped it. \$7.

Bernard Lazare

Prominent Jewish writer and ex-Zionist gives an objective account of the causes of anti-Semitism 1894.

General causes of anti-Semitism. \$6.

Anti-Judaism in Antiquity. \$6.

The Race. \$6.

The Jew as a factor in the transformation of society. \$6.

Capt. Kenneth McKilliam

One of Britain's most active nationalists, a founder of the NF and the BNP, McKilliam is theologically a British Israelite. Regardless of your religious views, you will find that McKilliam had a deep knowledge of the history of subversion, secret societies, and Zionism.

History as it should be known. (Illuminati, Masonry, Communism, Khazars). \$7.

Conspiracy to Destroy the Christian West (Masonry, Zionism, UNO...) \$7.

Anglo-Saxons & Celts Unite \$6.

Is our nation being destroyed? (Masonry, World War II...) \$6.

Knowledge is power \$6.

Subversion of Britain (education system). \$7.

High Treason (McKilliam with Wing Commander L Young. EEC, immigration, media, banking...) \$8.

Russia & Czarism

Russian Restoration of the Monarchy the only Answer to Communism in the USSR. 1958. Boris Brasol. A letter to Common Sense championing Czarism, by a distinguished exiled jurist and leader of the All Russian Monarchist Front who introduced the Protocols of Zion to the USA and to many prominent people, and publicised the connections between international Jewish finance and communist revolution. \$5.

Truth about the reign of Czar Nicholas II. George Knupffer, exiled Russian monarchist leader documents little known facts about Czarist Russia. \$5.

The True Russia & some details, George Knupffer (1971) leader of Czarists in exile corrects the slander against Czarist Russia. \$7.

Foundations of Czarism by A de Goulevitch. (Corrects the slanders that have been hurled at Czarism ever since George Kennan was backed by Jacob Schiff) \$7.

The Russian revolutionary movement & its Resources, de Goulevitch (includes sources of funds for the Bolsheviks) \$8.

Monetary Reform

Banking Swindle. K Bolton. Succinct account of rise of international bankers, how usury banking system operates, its political power and how it was opposed by Catholic and Islamic social doctrines, Ezra Pound, Father Coughlin, Presidents Kennedy and Lincoln and American Revolutionaries.. \$10.

G Feder. Manifesto for breaking bondage of Interest (1918), The Social State (1919). Two articles by Gottfried Feder, leading banking reformer and opponent of usury. \$5.

German Socialism. Two articles by Gregor Strasser, ill-fated leader of the "Left-wing" of the National Socialist Party, advocating a European, Germanic form of ethical socialism in contrast to the alien materialistic socialism of Marx. \$7.

Otto Strasser - The Structure of German Socialism. (1931) Strasser, head of the League of Revolutionary National Socialists and the underground wartime Black Front, here provides his complete blueprint for an alternative form of National Socialism. Includes his doctrine of cyclical history based on Spengler, analyses of capitalism and Marxism, economic policy, guild socialism, Corporate State, cultural policy, law and justice; plus an appendix including quotes from his brother Gregor's 1932 book Kampf um Deutschland, and Otto's Black Front manifesto. The bywords are: National freedom, social justice, European collaboration, as groundworks and provisos for The Rebirth of the West. \$20.

New Zealand - flaw in the foundations. A N Field, 1939. The journalist and best selling author, a world renowned authority on banking, subversion and the Jewish question, documents the way NZ was taken over by the banking coterie from its early days, and who really profited from the Maori land wars. \$7.

Releasing Reality - Social Credit & the Kingdom of God. Eric D Butler. Veteran Australian Social Crediter explains in a clear manner the economic doctrine of C H Douglas and social credit, and its wider cultural and religious implications. \$8.

Money Power for the People. John A Lee. 1937. Famous, popular Labour politician's expose of banking practices. \$7

This Debt Slavery. 1940 Budget speeches by Lee and Harry Atmore MP. \$7.

The Guernsey Experiment. How the Channel Island initiated financial reform and set an independent course to prosperity outside the debt finance system. \$10.*

John Hargrave & the British Greenshirts, 1930s radical Social Crediters brought their campaign against plutocracy onto the streets. \$8.

Ezra Pound

The famous poet speaks out against international bankers.

Visiting Card \$10

America, Roosevelt and causes of present war \$10

Gold & work \$7.

Social Credit - an impact \$10

Economic nature of America. Ezra Pound. \$7.

What is money for? Ezra Pound, the great poet explains the need for monetary reform. 1935. \$7.

Jefferson and/or Mussolini. 1935. \$30.

The Revolution Betrayed. Ezra Pound, 1938. America's leading poet and "father of modern English literature, was a fierce opponent of usury and as such championed Social Credit. \$5.

"Europe Calling": radio addresses by Ezra Pound 1939-43. The famous poet broadcasted for Italian radio, delivered in a unique, folksy style, showing a rare depth of knowledge on world politics. One of the greatest poets in the world was - after the "liberation of Europe" - put in a cage in the Italian sun, then confined for years in a mental institution by a system too embarrassed to put him on trial, but determined to silence him. \$15.

Historical Revisionism

Note: Revisionism is stereotypically portrayed by vested interests as being motivated by anti-Semitism or neo-Nazism. In fact the founders of post World War II revisionism were the Left-wing scholars the American Prof. Harry Elmer Barnes, and the French resistance leader and concentration camp inmate Prof. Paul Rassinier. Revisionist scholars come from a wide variety of backgrounds, including both Left and Right, conservatives libertarians, and a significant number of Jews. Our interest in revisionism is to repudiate the left-over wartime

Germanophobic propaganda which continues to serve anti-Western interests and divide Europeans by perpetrating war-time animosities. Revisionism is also concerned with the CAUSES of war and the plutocratic interests behind war.

Nameless War Capt. A H M Ramsay. World War I veteran and Conservative MP, imprisoned under Reg. 18B for his opposition to war against Germany. Ramsay documents the anti-Christian sect behind the Cromwell Revolution, French & Russian revolutions, forces pushing for war against Hitler, Reg. 18B. \$15.00.

The World Conquerors - The Real War Criminals. Louis Marschalko, 1958. Hungarian playwright, poet and historical writer, provides comprehensive overviews of Zionist power politics from ancient to modern times; including Judaic racial laws, Jewish involvement with Bolshevism, the rise of Hitler, origins of World War II, war crimes against Europe, the travesty of the Nuremberg trials, one of the first revisionist treatments of the Holocaust, Jewish influence in both USSR and the West, and the 1956 Hungarian revolt. Specially bound in A5 book format. 300pp. \$35. **Outside NZ add \$15.**

That Bastard Churchill. Maj. M F Thurgood. Deflates the career of a democratic hero. \$7

Why this war came. Alexander Ratcliffe, 1942. Scottish educator shows that the war was a product of Allied breaking of promises. The author is a Protestant who shows an anti-Catholic and anti-Slav bias, but good expose. Reproduction is poor but readable. \$7.

Propaganda for Proper Geese. 1942. The Duke of Bedford was a pacifist and an advocate of Social Credit banking reform. In 1939 he formed the British People's Party, which campaigned against war with Germany, in favour of a just banking system and condemned the detention without trial of nearly a thousand Britons who opposed the war. The BPP continued throughout and after the war, and the Duke courageously condemned the Nuremberg Trials of the defeated enemy leadership. In this publication, the Duke points out the animosity which Hitler incurred by reforming the financial system, basing German trade on barter and State credit on productivity rather than bankers' debt. Here also, with remarkable foresight, is an expose of the atrocity propaganda even then being directed against the Germans, which Bedford compares with the anti-German propaganda tales of World War I. \$10.

Is this Justice? An examination of Regulation 18B. 1943. The Duke of Bedford, in the midst of war, courageously defends the nearly 1000 Britons who were detained without trial for their opposition to the war, including Admiral Sir Barry Domville, Sir Oswald Mosley, and Capt. Ramsay MP. \$10.

In a nutshell. Duke of Bedford, 1951. Reconsiders who benefited from World War II. \$5.

Auschwitz & Other Matters. Prof. R G Dommerque. A Prize Winning medical academic from an eminent French Jewish family, who fled with the French

Resistance, Dr Dommerque considers his people collectively unbalanced, and questions many of the activities they are involved with, including the perpetuation of anti-German sentiment, principally through the Holocaust. \$5.

Radio Addresses of Col. Charles Lindbergh 1939-1940. Famous aviator fought to keep USA out of war against Germany. Insightful geopolitics. \$7.

Dealing in Hate: the development of Anti-German Propaganda. Dr Michael F Connors, US academic exposes the libels against the German people as being uniquely aggressive and war-mongering. \$7

War lords over Washington. Interview with Col. Dall, son in law of Pres. Roosevelt, exposing how Roosevelt pushed the USA into war. "Secrets of Pearl Harbour." \$10.

Some revisionist viewpoints on World War II Ben Kriehg, 1989. Germany's economic recovery, US & British determination to provoke war. Pearl Harbour deceit. \$5.

Crime of our age. Dr Ludwig Fritsch, USA 1947. Courageous defence of German people and an attack on Anglo-American anti-German policy, Talmudic vengeance, Allied looting, destruction of Europe, Morgenthau Plan, history and traditions of the Germans, wide ranging history. Answers the anti-German war guilt propaganda. \$15.

Danubian Swabian story - a century of achievement and injustice. Franz von Kerney. How the ethnic Germans who had settled the region and productively farmed it for centuries, were brutally driven from their ancestral lands after WWII by the Soviets with the connivance of the Anglo-Americans. Illustrated, \$10.

Czechoslovakia - naked truth about world war plot. (1938). G Lane-Fox Pitt-Rivers. Eminent Englishman shows why Hitler was justified in invading Czechoslovakia. \$7.

Ralph Keeling on the post-war genocide against Germany (published 1947).

Allied Slave Labour. How the Allies used Germans as slaves after the war. \$6.

Looting Germany. Allied theft of German industry. \$6.

Bastardizing the German Race. Not only the mass rape committed by the Red Army, but the use of colonial coloured and Negro troops by US, British and French occupation forces. \$6.

Extermination through starvation. Deliberate Allied policy of starving Germans to death. \$6.

Dr Austin J App

Dr App - Collected Essays 1946-1970. Leading US Catholic educator of German descent. Ravishing the women of conquered Europe, Big Three Deportation Crime (of Sudeten Germans), Bombing atrocity of Dresden, Red genocide in a German village (mass rape by Soviet soldiers). Some shocking illustrations have been added. \$7.

History's most terrifying peace. Dr A J App, German-American Catholic educator. 13 articles dealing in aspects of post-war US policy, including the genocidal mass expulsions of the Germans from their ancestral lands in Eastern Europe, mass rape, the Morgenthau Plan for mass starvation and extinction of Germany, and the de-Nazification process. \$15

Holocaust - sneak attack on Christianity. Prof. Austin J app. German-American Catholic educator looks at ramifications of the holocaust. App was among those viciously and gutlessly smeared by Deborah Lipstadt. \$7.

Power & propaganda in American politics & foreign affairs. Prof. App. 1978. From America atrocity propaganda during Civil; War to genocidal post-WWII policies against Germany. \$7.

Benjamin Colby

Journalist with AP and NY Times:

Prelude to War & the secret war in the Atlantic, exposes how Roosevelt sought war with Germany through provocation, prior to Pearl Harbour. \$8.

Covering up Soviet atrocities (How the USA protected its Soviet ally, covered up Katyn massacre) \$5.

America's Anti-German Hate Propaganda \$5.

Post-War Vengeance (Morgenthau Plan for exterminating Germans) \$5.

Allied Terror Bombing of German (Dresden etc). \$7.

-

Holocaust myth - its genesis and development. Over 100 pp, illustrated, referenced. Traces origins of Holocaust allegation to Jewish religious mythology. Also places allegation in context of German-Jewish relations, German emigration policy, origins of allegations in USSR, Jewish racism and aggression since ancient times.\$30.

Crucifixion of Joel Hayward. How Zionists in New Zealand destroyed the career of an eminent academic whose MA Honours thesis did not accord with certain

aspects of Holocaust orthodoxy. Includes the article on Hayward by Prof. Fudge which was suppressed by Fudge's own History Dept. \$7.

Ball Report. Expert analysis of Allied aerial photos of concentration camps, concluding that gassings weren't taking place. Limited stock. \$10.

The Amazing, rapidly shrinking Holocaust David McCalden, the late, one man crusade and first director of the Inst. For Historical Review, provides some incisive analysis. \$7.

House of Orwell Maj. J G Stano examines "double think" applied to the Holocaust. \$5.

Philosophy

Nietzsche as critic, philosopher, poet, and prophet. Thomas Common, 1901. Photocopy of original ed. \$35. **Outside NZ add \$15.**

What is Hellenism? Julian Carloman, 1987. The inspiring history and culture of the Hellenes. \$7.

Hellenist philosophers - Nietzsche. W Mullin, 1986. \$5.

Conservatism - Doctrine of the Eternal. Moeller van der Bruck. Chapter from Germany's Third Empire (1923) defining Conservatism as a doctrine based on Tradition, on principles that are eternal, that embrace a socialist alternative rejecting the superficial economic doctrines of capitalism and its mirror image Marxism. \$7

The Remaking of Man by Alexis Carrel, Nobel prize winning physiologist. The concluding chapter from his best selling 1930s work Man the Unknown. Carrel draws on his knowledge of science to advocate a new social order based on natural laws, repudiating the mass standardisation of industrial civilisation. Carrel argues for the use of science not in the service of materialism but in the service of a new civilisation that accords with finding man's true nature. He calls for the association of like minded individuals, detaching themselves from contemporary society repudiating decadent luxuries and diversions, forming an order reminiscent of the monks, knights and artisans of the Medieval period, to plan for an alternative culture, either through revolution or more subtle means. \$10.

Great Liberal Death Wish. Malcolm Muggeridge. The famous ex-liberal exposes the liberal mentality. \$5.

Conservatism & Society. Walter Henderson. 1976. \$8.

The Green Book, Col Qadhafi, Arab nationalism transcending capitalism and Marxism. \$10.

Julius Evola - Seven Essays. Pre-eminent 20th C. conservative revolutionary philosopher and esotericist. A number of essays including analysis of modern

paganism, his meeting with Romanian fascist leader Codreanu, the spiritual collapse of civilisations, the legendary anti-Bolshevik White Russian "Bloodthirsty Baron" Ungern-Sternberg, and an analysis of American "Civilisation". Illustrated and with extensive editorial commentary and an introductory essay on Evola's life and thought. \$20.00

Race as a Revolutionary Idea. Julius Evola. Leading Rightist thinker explains spiritual conception of race. \$10.

Pelley - selected writings. Collection of articles from William Dudley Pelley's 1930s Silver Legion newspaper **Liberation**. \$7.

William Dudley Pelley, The Galilean Magazine (1942). The leader of the Silvershirts published this magazine after the end of his movement and when the USA had already entered the war. He was soon to be jailed. The magazine concentrates on the esoteric and metaphysical basis of Pelley's philosophy, Reprint of a very rare item. \$15

Oswald Spengler

Influential revolutionary conservative philosopher of history, Spengler is most noted as setting out the doctrine of historic cycles. His works are the best means of understanding the sources of our present plight.

Decline of The West. Abridged 1922 ed. The basis for historical and political analysis. Essential reading. \$35. **Outside NZ add \$15.**

Man and technics - a contribution to a philosophy of life. \$25. **Outside NZ add \$15.**

Hour of decision. 1934. Call to arms for the West to assert its destiny. \$35. **Outside NZ add \$15.**

Prussianism & Socialism Oswald Spengler. Important work addressed to youth, liberates socialism from Marxism and its English Free Trade counterpart, defining socialism as a resurgence of duty and service. \$20.

Oswald Spengler - Selected Essays - Pessimism, Two faces of Russia and Germany's Eastern Problem, Nietzsche and his Century, On German National Character, Is World Peace Possible? \$15.

Francis Parker Yockey

Leading post-war pan-European Thinker, travelled world for ten years pursued by US Military intelligence, his works provide the basis for Western cultural renewal.

Imperium. Yockey's magnum opus calling for European unity and explaining how cultures rise and fall. \$15. **Overseas add \$10 postage.**

Enemy of Europe. Yockey's sequel to *Imperium* written for the instruction of Gen. Remer's Socialist Reich Party in Germany, 1953. German edition was seized and destroyed by police. A copy survived and reached USA where it was first printed as a series in 1969 and as a book in 1981. Describes America as real enemy of Europe. \$20.

Proclamation of London. Explains succinctly Yockey's philosophy. \$15.

Yockey - four essays 1939-1960. \$15.

Frontfighter. Collection of four issues of Yockey's newsletter of 1950s. \$7.

Varange - life and thoughts of Yockey. K Bolton. Biography of Yockey drawing from FBI and Intelligence files, newspaper accounts of his capture and death, rare typewritten MSS of Yockey essays \$30.

Organic future. L V Felton. Review of Yockey's Imperium. \$6.

Culture as an Organism: cultural vitalism - a new concept. Dr E R Cawthron, 1968. Cawthron, a physicist, had a rare combination of intelligence and guts. In this essay he puts the ideas of Yockey into simple, succinct form. Also incl. bio. and picture of Cawthron and background on Yockey. \$6.

Yockey/Thompson letters to Dean Acheson, 1952. Yockey and his chief American colleague Keith Thompson write letters to State Dept. requesting release of German war hero Gen. Otto Remer, jailed for 'neo-nazism' as the leader of the growing Socialist Reich Party. They condemn 'war crimes trials' pointing to lack of judicial precedent, and outline Yockey's philosophy of Western Imperium. Incl. State Dept. replies. A few paragraphs are difficult but not impossible to read. \$8.

America's Two Ways of Waging War. 1952. Written by Yockey as a speech for Sen. Joe McCarthy at the request of a staff member, although never used by the Senator, the speech was of great concern to the FBI. Contrasts the 'no win' war in North Korea with the unconditional surrender policy of World War II. Shows how US Establishment assisted Red China. This document obviously had an enduring impact on US 'Rightist' thinking to the present. Incl. FBI letters seeking source of speech. \$10.

America's Two Political Factions, 1952. FBI summary of Yockey essay on rivalry between US military and Jewish-communist elements for the control of US foreign policy. Yockey contends that Europe should not subordinate herself to either faction. \$7.

Yockey FBI Report, 1953. Throughout much of his life Yockey was a step ahead of the FBI and Military Intelligence as he travelled the world. This outlines

Yockey's activities at a time he was writing anti-Zionist material for the Nasser Government. \$8.

Worker's patria. Evita Peron. Evita profiles her life of poverty and struggle and explains the doctrine of Peronism. \$10.

New Feminism. Evita Peron. Her alternative to the Left wing masculinisation of women and capitalist exploitation. \$10.

Thiriart & Peron. 1968, Interview by Thiriart, radical exponent of a European Nation and alliances against the USA with Argentine leader Juan Peron, who identifies Latin America with Europe in the need for a world liberation from American imperialism. \$7.

Jean Thiriart & the Empire of Europe. Thiriart highly original Thinker and activist for a European Imperium that incorporates Russia as a pivotal element, transcended Left and Right, his background being with both, including as a so-called collaborator during WWII.

Thiriart is particularly relevant today for his insight on the USA as the real enemy of Europe, as the other great thinker Yockey, also taught.

Thiriart founded the Young Europe movement, and was an exponent of geopolitics. This publication includes several biographical essays, an in-depth interview, and his own essay "Europe as far as Vladivostok" (1992). \$15.

Declaration of Venice of the National Party of Europe. 1962. Mosley, Thiriart et al. \$7

The European State & Nation will be created against the USA. Jean Thiriart. Essay on the creation of the European Nation, and the need to recognise America as the enemy of Europe. Footnotes and illustrations added by Renaissance Press. \$7.00.

Six principles of British nationalism. J Tyndall, 1966, 1970. \$10.

The Anthony Ludovici Archive

Prior to World War II and the final hegemony of the forces of decay Ludovici was an esteemed British scholar, translator of Nietzsche, a formidable philosophical advocate of the Right.

From his 1927 book **A Defence of Conservatism:**

Meaning of Conservatism, \$8.

Conservatism & Realism, \$10.

Conservatism in Practice. Shows how Conservatism is historically opposed to economic liberalism. \$10.

Conservatism & the People. Shows how traditional conservatism championed the people against Big Capital. \$10.

English Liberalism. Address to the "English Array." 1939. \$6.

Fascist Movement in Italian Life. 1923. \$7.

Violence, Sacrifice & War, 1933. A defence of Nationalism. \$15.

Recovery - the quest for regenerate national values. 1935 address to the "Kin of the English Mistry." \$10.

Black Invasion of Britain. SA Observer article 1955. Legacy of Britain's war against Germany. \$6.

False assumptions of democracy. Essays SA Observer 1956-58. \$15.

Importance of racial integrity. Essays SA Observer 1958-59. Fallacy of egalitarianism. \$15.

Spacious origins of liberalism. SA Observer 1961-63. Selections of articles \$15.

From **Man - an Indictment**, 1927, Ludovici sought to explain the rise of feminism by the physical and mental degeneration of the male):

Inequality of the Sexes (Historical, sociological, psychological, anthropological aspects). \$15.

Degeneracy of Modern Man (religion, ethics, industrialism, health, Bolshevism, physiology....) \$20.

Degeneration - causes and remedy (remote causes, mixed breeding, Jews, dysgenics) \$20.

Heroic Vitalism

History as willed by the Heroic individual is one of the philosophies standing in opposition to the dialectical materialism and herd worship of both Marxism and capitalism. These booklets are drawn from a 1940 study by Eric Bentley. Each biographical study includes an illustration.

Thomas Carlyle. \$10.

Nietzsche. \$15.

Richard Wagner & Bernard Shaw. \$10.

Stefan George. \$10.

D H Lawrence. \$10.

Meaning of Heroic Vitalism. \$10.

Ethnology

Lords of the soil. K Bolton. Were Europeans first to colonise NZ and other parts of Polynesia, and Australia? Draws on Polynesian myth, linguistics, archaeology, anthropology. \$25.

Legends of the Patupaiarehe - NZ's White Fey folk. Maori tradition states that the true original inhabitants of NZ were blond and red haired, white skinned and blue eyed. These folk became mythologicalised into supernatural beings, like the defeated races of other lands who fled to the forests and mist covered mountains. Includes various folk tales and an interesting article on the origin of the word Pakeha. Follow-up volume to the author's **Lords of the Soil** and **Ngati Hotu**. \$10.

Ngati Hotu - The White Warrior Tribe. K Bolton. Legendary tribe of ancient whites in NZ, whose existence is recognised in Waitangi Tribunal research reports. \$7.

Fair Moors of Oceania. Prof. M E Landsberg. Linguist examines evidence for ancient white settlement of Pacific. \$5.

Jurgen Spanuth on the Atlanteans

Key to the riddle of Atlantis. \$10.

Cults & religion of Atlantis. \$15.

Long march of the Atlanteans - Europe, Asia Minor, Egypt. \$8.

Germanic Atlantis Traditions. \$7.

Aryans in the New World. J Jewell. Norse excursions in ancient N. America. \$10.

National Socialism & Race Dr A J Gregor. 1958. Eminent sociologist traces development of German NS race theories. \$5.

On the nature of prejudice. Dr A J Gegor. Sociology of race prejudice from ancient to present times. \$5.

Dilemma of inter-racial relations, Dr R Gayre, eminent physical anthropologist. 1966. \$6.

The Boas Cabal & the Origins of the Egalitarian Fantasy. Carleton Putnam. Articulate Northern defender of Southern traditions, Putnam traces the origins of the myth of equality to the communistic teachings of Franz Boas who influenced the first generation of American social anthropologists, and whose influence continues to dominate academe throughout the West. \$8.

Verwoerd & the Boer folk - salute. White revolt on the Rand 1922 - origins of apartheid by J Jewell, shows apartheid's revolutionary, anti-capitalist origins; Verwoerd - world class statesman by Fritz Witt; Rights of the White man in Africa - 1960 speech by Verwoerd, showing his global racial outlook. \$8.

Separate Development - what it means Dawid de Villiers. South Africa 1970. Reasoned case for apartheid. \$10.

Jack London on Race University thesis on the racial views of the great novelist; background on the race theorists of the time. 128pp. \$25.

The Unparalleled Invasion. Jack London, 1911. Prophetic, short story about the rise of China as a billion strong technological super power, and how the European powers unite to halt Chinese expansion by the use of aerial germ warfare. China is ravished by plague whilst the European armies put up a military quarantine. Depopulated China becomes a land where there arises a new Trans-European nationality and a new civilisation. Fascinating work from the great novelist. \$8.

Harvest of Fear - diary of terrorist atrocities in Rhodesia. 1976, issued by Rhodesian Ministry of Information chronicling and picturing Black atrocities. E.g. of whites not heeding their own warnings. \$10.

Anatomy of terror. Illustrated history of black atrocities issued by Rhodesian Information Office, USA. \$10

The Myth of the Noble Savage, by K R Bolton. Looks at the process of the romanticisation of non-European races as noble and peaceful prior to European colonisation; dating from the Liberals of the 18th C to the Politically Correct Liberals of the present. The real record is one of scalping, cannibalism, insatiable bloodlust and inhumanity. ... an answer to the liberal guilt complex and the White fad for all things 'native'. \$10

Let my people go. Col E S Cox, 1925., calls for an alliance between White and Black separatists against the liberals. \$6.

America's White Indentured Slaves Treated worse than Blacks. Thomas E O'Brien. History of the poor whites who were sold into slavery in the American colonies. \$7.

Truth About Southern Slavery. Some of the findings of two liberal economics professors shows that Black slaves were better off than both Southern white and Northern industrial workers. \$7.

White Workers' Revolt Saved Canada's West Coast from Asiatic Takeover. Paul Fromm. Like today, the push for coolie labour early last century came from Big business. Unions and labour leaders opposed this. History of white workers' struggle in Canada. \$7.

Reds Behind Open Immigration. Col. Arch Roosevelt. Reproduces early communist documents on how communists undermine immigration controls allowing agitators to move where they are required. \$7.

Anthony Jacobs

(Bound as booklets, from his book White Man, Think Again, documenting the White colonial scuttle from Africa):

The Egalitarian Fallacy \$5.

UNO & South Africa \$7.

Britain's liberal Sickness \$5.

Ethnic group differences. Stanley Porteus. A world survey. \$7.

Some neglected aspects of the 'minorities' problem. G A Lundberg. \$7.

American melting pot- its meaning to us. J M Radzinski. History of multi-racial societies. \$10.

Ideology of Corporatism, Fascism, National Syndicalism...

Fascism, as distinct from Hitlerism, was a synthesis of various ideologies and took different forms in different countries. Major ingredients were often both Catholic social doctrine and Left-wing syndicalism, although the Left will seldom admit that now. Its immediate impetus was the upheaval of the world war, and Mosley referred to it as the "socialism of the trenches", an attempt by veterans to apply the camaraderie of the frontline to peacetime above the class war of both capitalism and Marxism.

Some movements were specifically Catholic inspired and sought to provide a spiritual policy above the materialism of both capitalism and communism. Catholic doctrine also led to movements in other directions including "*Distributism*" and support for Social Credit. The following texts explain the ideologies of several of these movements.

Fascism - origins and varieties - a pictorial history. Over 200 pictures and history of pre-war fascist movements in 27 nations. \$35

Portraits of world Fascism. Companion volume to Origins & varieties of Fascism. This includes portraits of the fascist leaders, symbols of their movements, a brief history of the movements and their doctrinal texts. Included are the more obscure figures such as Andoun Saadeh of the Syrian Social Nationalist Party, Subhas Chandra Bose of the Indian National Army, Gustavs Celmins of Latvia, Arrow Cross, Falangism, Hungarism, Quisling, Peron's definition of Justicialism, and much more. The emphasis is on presenting the political programmes of the movements. \$25.

Creed of a revolutionary Fascist. A K Chesterton, leading British fascist. \$10.

March to Sanity. Maj. Gen. J F C Fuller, pre-eminent British tank strategist and military historian joined Mosley and here explains British Fascist policy including the corporate State and monetary reform. 1936. \$7.

Tomorrow we live. Sir Oswald Mosley, leader of British Union of Fascists explains his policy. \$15.

Greater Britain. Mosley. Founding text of the British Union of Fascists. \$10.

Britain First. Mosley's famous 1939 Earl's Court Speech. \$10.

Mosley on "The African Problem" (Policy & Debate) \$7.

Mosley's introduction to Goethe's Faust. Mosley was a great admirer of this rendition of the Faust legend, the moral of the Faustian Soul of Western Man, the unquenchable Will for knowledge. \$6.

Role of Europe. Debate between Otto Strasser and Mosley on role of America in Europe, etc. \$7.

Europe divided, Europe a nation, doctrine of Higher Forms (From Mosley's Europe Faith & Plan, 1958).

European socialism, Mosley 1951. \$10.

Workers policy through syndicalism, Mosley 1953. \$10.

Inward Strength of a NS. Capt. R Gordon-Canning, British Fascist official. (1930s). \$7.

Strike Action or Power Action. W Ridsen. Mosleyite Fascist describes alternative to Marxism as direct workers' control through syndicalism. \$7.

Fascism & War. Maj. Gen. J F C Fuller. 1935. Eminent military historian and strategist explains causes of war and advocates a Fascist economic alternative. \$5.

From Just Price to Usury. 1939. Henry Swabey. During Medieval times the just price and elimination of usury were paramount and sanctioned by the Church. Fascism advocates the return of this ethos. \$5.

Economics of British Fascism. Raven Thompson.. \$7.

The Corporate State A Raven Thomson, 1935. British economist and a leading philosopher of British Fascism, details the plan for the Corporatist State in Britain. A policy document of the British Union of Fascists. \$8.

Financiers - enemies of Fascism. E G Mandeville-Roe, British Union of Fascists, 1938. \$5.

British Union & Social Credit. W K A J Chambers-Hunter. Ca. 1938. British Fascist view of social credit and monetary reform. \$7.

An Interpretation of Fascism. Claud Sutton, The alternative to liberal democracy and communism. \$5.

Atrocities - the moral question. Mosley 1947. Mosley calls for an end to the victimisation of the defeated in the interests of European unity, and questions the hypocrisy of the accusations. \$7.

A policy for Britain, articles from Mosley Newsletter, 1947. \$7.

None need starve, Mosley's Union Movement agricultural policy. 1952. \$7.

Labour's peace policy. British Union, 1939. The push for war against Germany. \$7.

Fascism in relation to British history & character. W E D Allen, 1933. \$7.

Taxation & the people. Mosley, 1936. \$5.

Ten points of Fascism. Mosley, 1934. \$5.

Women & Fascism. Anne Brock Griggs, 1935. \$5.

Other concentration camps. Jeffrey Hamm. (His experiences as a detainee during the war). 1954. \$5.

Our financial masters. A Raven Thomson. (Bank of England, Rothschilds, Sassoons, et al). \$6.

Europe a Nation, Mosley, speech 1948. \$5.

Oswald Mosley Questions & Answers

(Chapters from his 1961 book Mosley right or wrong?)

The Last War Mosley explains why he opposed the war against Germany, the consequences of the war and his imprisonment. \$5.

Africa & race. A European "Monroe Doctrine" for Africa, black and white separation, immigration in Britain, racial differences. \$10.

Jewish Question Anti-Semitism, Jews and WWII, international finance, Israel. \$5.

Hilter & Mussolini Hitler as dictator, meeting with H. meetings with Mussolini, peace talks with H. \$7.

Past, Present & Future Unpopularity in wartime, war atrocities, Fascism defined, pre and post war policies of Mosley, communism. \$7.

Blackshirt Movement Reasons for pre-war Blackshirts, violence at meetings, banning of Blackshirts, violence at post war meetings. \$7.

Europe Divided & Europe a Nation Two chapters from Mosley's 1958 book Europe faith and plan. \$10.

William Buckley Interviews Sir Oswald Mosley. Wide ranging interview on pre-and post war policies of Mosley, fascism, war, anti-Semitism, racism, European unity, undertaken on TV program, 1972. \$7.

F Yeats-Brown Series

The famous English author, Bengal Lancer and supporter of Sir Oswald Mosley's British Union of Fascists wrote a book in 1939 entitled **European Jungle**, describing his eye witness accounts of his journey's through Europe. These booklets are chapters from this book.

The Land of the Caesars (The rise of Fascism), including a biography of Mussolini, and a description of the social achievements and workings of the Corporatist State. 50pp. \$10.

Arriba Espana! Yeats-Brown's eye-witness account of the Spanish Civil War, the Nationalist forces under Franco and the early stages of the Franco regime. 50pp. \$10.

Unholy Russia Yeats-Brown's impressions of the Soviet Union, and an account on the rise of Bolshevism. 40pp. \$7.

The Children of Israel a reasonable look at the Jewish question, including the role played by the Jews in bolshevism in Russia, Hungary and elsewhere, the rise of Zionism and the position of Jews in Europe. 40pp. \$7

Doctrine of Fascism. Mussolini, 1932. \$10.

The Fascist State & the Future. Mussolini. \$7.

Thus we took Rome. Mussolini, description of the Fascist victory from his autobiography, 1929. \$7.

Fascist Italy - Where State & Labour Meet. Ion S Munro, 1933. Explains Corporate State, labour laws and rights. \$6.

Back to the Land in Fascist Italy. Ion S Munro. Rise of peasantry and rural values under Fascism. \$6.

Teaching the Young Idea & The Perennial Stream. Ion S. Munro. Education and youth under Fascism, After Work cultural education, youth militia. \$7.

Mussolini - Pater Patriae. Ion S Munro. Personal qualities of Mussolini. \$6.

Enrico Corradini (Founder of Italian Nationalist Association, 1910, in many ways a precursor of Fascism which sought to unite all classes via syndicalism. The INA merged with the Fascist Party). Essays and speeches incl.: Principles of Nationalism, Proletarian Nations & Nationalism, Cult of the Warrior Morality, Nationalism and the syndicalists. \$7.

Mussolini & National Syndicalism, Curzio Malaparte. \$7.

Origins & Doctrine of Fascism, Giovanni Gentile. \$7.

Red dragon and Black Shirts. Sir Percival Philips eye witness to triumph of Italian Fascism. \$25.

Towards a New Primacy. Arnaldo Mussolini, 1938 address at the Anglo-Italian Symposium, National Inst. Of Fascist Culture.\$5.

Truth about the Murder of Mussolini, Allan Callahan. Various illustrations added. \$5.

National Syndicalism/Corporatism

The Corporatist State, seeking to conciliate the social classes and revive the old Guilds, was primarily inspired by Catholic social doctrine, and took many forms in different countries, from Brazil to Portugal and Greece and Dollfuss' Austria. Italian and other forms of Fascism were only one type of manifestation, and only partially fulfilled the creation of Corporatism.

The Spanish Falangists, Arcand's Canadian National Corporatists and the Hungarists arose during the 1930s and formulated some of the most detailed programmes for the implementation of the Corporatist State. Each document includes the symbol of the respective movement and a picture of its leader.

Varieties of syndicalism., from anarchist syndicalism, to Catholic social doctrine to fascism. \$5.

Irish Blueshirts, K Thompson, \$7.

Slazar's Corporatist Portugal

Salazar as Minister of Finance and Statesman \$10

Salazar's Portugal - Principles & Constitution \$10

Salazar's Colonial Empire & Foreign Policy \$10

Canadian National Corporatism

Socialism/Corporatism, Adrien Arcand. \$15.

Marxist Socialism or National Corporatism? Arcand \$15.

Programme of the National Unity Party. \$8.

Founding of the National Unity Party. Speeches from Arcand & other NS delegates, 1938. \$10.

Hungarism

Way & Goal, Ferenc Szalasi, 1935. Philosophy of Hungarism by its founder and leader. \$15.

Hungarism: Hungarian NS: What is Hungarism 1951, **Hungarist Memories** 1952, by Gen. Arpad Henney, leader of the post-war Hungarist Movement in world-wide exile; plus the significance of the Arrow Cross symbol. \$8.

Green Book of Hungarism, 1939, an answer to anti-NS propaganda & Government repression. \$10.

Spanish National Syndicalism

National Syndicalism a 1935 essay by founder and leader of the Falangists, Jose Antonio Primo de Rivera. \$8.

Jose Antonio - a biographical sketch, \$7.

A History of the Spanish Falangists, Ettore Vernier \$7.

National Bolshevism

(An anti-liberal, anti-capitalist ideology arising in Germany and Russia during the 20s synthesising communists and nationalists, and continuing to have its adherents throughout Europe and Russia and Australia.

National Communist Alternative Luc Michel, \$6.

Metaphysics of National Bolshevism Aleksandr Dugin \$6

Other Socialist & Prussian Germany Luc Michel \$6.

National Bolshevism and Conservative Revolution Revisited: Social Revolutionary Nature of Australian Nationalism Dr J Saleam, \$6.

European Spirituality

Cult of Odin. Classic study. 1899. \$30*.

Voluspa and Havamal. Norse religious texts. \$15*.

Call of our ancient Norse Religion. A Rudd Mills father of Odinist revival. 1957. \$10.*

Asgard & the Gods - the tales & traditions of our Northern ancestors - a complete manual of Norse mythology. Dr W Wagner/M W MacDowall, 1880/1917. Well illustrated. Reprinted in book format. \$25. Overseas + \$15.

Teutonic Myth & Legend

An introduction to the Eddas, Sagas, Beowulf, The Nibelungenlied...

From the Book by Donald A MacKenzie ca. 1920s. (Includes illustrations):

Introduction to Teutonic Myth & Legend, \$10.

Story of Creation. The Nine Worlds. The Deeds of Odin. How evil entered Asgard. The Winter War. Triumph of Love. Lost sword of victory. Fall of Asgard. The Gods reconciled. \$20.

Loki's evil progeny. Thor's great fishing. City of enchantments. Thor in peril. The great stone giant. Balder the Beautiful. Binding of Loki. Dusk of the Gods. \$20.

Coming of Beowulf. Conflict with demons. Beowulf and the dragon. \$10.

Hodur & Balder.\$8.

The Traditional Hamlet + Hamlet's Stone Mill \$10.

Land of the Not-Dead & many marvels. \$10.

Doom of the Volsungs. How Sigmund was avenged. Helgi Hundingsbane. Sigurd the dragon slayer. Brynhild Gudrun, Last of the Volsungs. Gudrun's vengeance. \$15.

Sigfried and the Nibelungs. Promise of Kriemhild. How Brunhild and Kriemhild were won. Betrayal of Siegfried. The Nibelungen tragedy. \$15.

Dietrich of Berne. Land of giants. The wonderful rose garden. Virginal queen of the mountains. Dietrich in exile. King's homecoming. \$15.

Ynglinga Saga. Snorri Sturlason. Story of the royal lineages of Europe and how they derived from King Odin. \$6.

Ethos

Barbarian Heroism, KLH. Traditional Germanic conceptions of Honour, Life & Death. \$7.

Aryan view of death. PW. Traditional Indo-European conceptions of Death & Duty; Indo-Aryan, English, Roman, Nietzschean, Knightly. \$7.

Germania. Tacitus 100AD. Roman historian's account of Germanic customs, society, religion. \$7.

Father Leonard Feeney

Leading Jesuit American priest, celebrated poet, essayist and lecturer, was interdicted by the Church hierarchy for not renouncing the anti-modernist oath he made on his ordination. He became an insightful critic of Judaism, Zionism, Israel, communism, UN world government, liberalism...

Feeney Selected writings from *The Point.* \$10.

Freemasonry in the life and times of Pope Pius IX.(1950 essay) \$6.

Bibliography

A Note on Referencing

One of the major problems encountered in researching this thesis has been the gathering of primary documents. While most of these documents were originally published in the form of periodicals or collections of essays, very few of the original periodicals and manuscripts have been able to be acquired. The majority of material used in my study has been garnered through internet-based research and from various correspondents who have willingly donated their time and energy to transcribe or scan material. As a result, a significant number of my primary sources lack page numbers, or even publication details, and this has led to a referencing nightmare as no standard method of referencing can be consistently applied to the bulk of the material at hand. In an effort to create a degree of uniformity, I have created a simple list-based referencing format for these problematic primary sources.

- Articles sourced from periodicals have been grouped according to the periodical and issue/year, except those unsigned articles that I can confidently attribute to Bolton's authorship. Such articles I have listed under Bolton's name (see below).
- Essays that were sourced independently of periodicals or essay collections have been grouped according to their providence and, as few of the essays in this section are or can be reliably dated, they have been listed in alphabetical rather than chronological order.
- Page numbers are not provided for the essays and articles referred to above as only a small proportion of available texts have useful page numbering. However, as most articles are short and are seldom more than 2-3 A4 pages long, a lack of page numbers should prove no obstacle to locating quoted passages.

Much of this thesis focuses on the role of Kerry Bolton as the chief ideologue of the Order and his efforts to disseminate a neo-Nazi message. While Bolton edited the various periodicals associated with the Order, primarily *The Watcher*, *The Heretic* and *The Nexus*, much of his personal writing was published in those journals as unattributed articles. I have credited Bolton with the authorship of most of those anonymous articles based on stylistic comparisons with known articles by Bolton, as well as a caveat found in *The Watcher* 1 in which Bolton states “signed articles do not necessarily reflect the opinions of the author”. I understand this to imply that the unsigned articles originate from Bolton.

In the case of transcribed material, I often can not be sure whether mistakes in spelling, grammar or punctuation were present in the original or have crept in during the transcription process so I have taken the liberty to regularise spelling and punctuation in quoted passages, unless it is obvious that an intentional idiosyncrasy is intended, such as spelling ‘Christian’ with a little ‘c’ in many extracts.

Bibliography

Primary Sources

- Bolton, Kerry. *Red Alert* (Paraparaumu: Spectrum Press, 2006).
- _____. *Nazism? An Answer to the Smear-Mongers* (Paraparaumu: Spectrum Press, 2005), p.3
- _____. *From the Right: A Conservative Broadside* (Paraparaumu: Renaissance Press, 2000)
- _____. 'Anti Semitism: Cui Bono' *New Right New Zealand*, http://www.geocities.com/newright_nz/ (accessed 23/9/2007).
- _____. 'Our Aim', *The Watcher* 1, 1990.
- _____. 'The Bible in the Balance: Part I- Marriage and Blood Sacrifice' *The Watcher* 1, 1990.
- _____. 'Satanism and Morality', *The Watcher* 2, 1990.
- _____. 'Crime and Punishment', *The Watcher* 3, 1990.
- _____. 'Satan: God or Anti-God?', *The Watcher* 4, 1990.
- _____. 'Contemporary Dogma' in *The Watcher* 6, 1991.
- _____. 'Iraq and the New World Order', Kerry Bolton, *The Watcher* 7, 1991.
- _____. 'New Age and the New World Order', Kerry Bolton, *The Watcher* 7, 1991.
- _____. 'Law of the Strong', Kerry Bolton, *The Watcher* 8, 1991.
- _____. 'Perpetual Heresy', *The Watcher* 8, 1991.
- _____. 'Constitution of the Order of the Left Hand Path', *The Watcher* 9, 1991.
- _____. [Faustus Scorpis] 'Loki: The Satan of the Norse Myths' in *The Magic Pentacle* 3/2 Winter 1992
- _____. 'Salem Revisited: Witch-hunt New Zealand, 1991', Kerry Bolton, *The Watcher* 10, 1992.
- _____. 'Current Comment', *The Heretic* 3, 1993.
- _____. 'Satanism and Race' *The Heretic* 3, 1993.

- _____. 'Church in Crises' *The Heretic* 5, 1993.
- _____. 'Introduction to Satanism', *The Heretic* 5, 1993.
- _____. 'Satanism and Race', *The Heretic* 6, 1993.
- _____. 'Current Comment', *The Heretic* 6, 1993.
- _____. 'Listener Article Canned', *The Heretic* 7, 1994.
- _____. 'An Interview with Christos Beest', *The Heretic* 8, 1994.
- _____. 'Satanism, Blasphemy and the Black Mass', *The Heretic* 9, 1994.
- _____. [Walter Grimwald] 'Nazism, Racism and Satanism- An Answer' in *The Burning Ground* 1/4 (1994).
- _____. 'Occult Groups in New Zealand: The Ordo Sinistra Vivendi' in *The Magic Pentacle* 5/1 Autumn 1994
- _____. 'The Numinous Nature of Family and Property', *Suspire* I/IV, 1996.
- _____. 'The Socio-Biology of Rational Self Interest' *Suspire* I/IV, 1996.
- _____. [Scorpio]. 'The Anti-Democratic Tradition in Occultism' in *Circlecaster*, Spring, 1997.
- _____. 'Christianity Exposed', OLHP pamphlet.
- _____. 'Ordo Sinistra Vivendi: An Introduction', OSV essay.
- _____. 'The Numinous Nature of Family and Property', OSV essay.
- _____. 'A Sinister Nobility', OSV essay.
- _____. 'A Master Morality', OSV essay.
- _____. 'Dark Forces', ODF essay.
- _____. 'The Political and Social Realities of Satanism', ODF essay.
- _____. 'Symphysis: The Left Hand Path and the Right Hand Path Dichotomy', ODF essay.
- _____. 'Dualism and the Cycles of Time', TBO essay.
- _____. 'Occult as Catalyst', WOT essay.

- _____. [Wulf Grimwald], 'Folk and Land: The Revitalisation of our Culture', WOT essay.
- _____. 'The Future', WOT essay.
- _____. 'Europe Awake!', WOT essay.
- _____. 'Christian Identity Exposed', WOT essay.
- _____. [Wulf Grimwald], 'Social Darwinism, National Socialism, and the Folkish Community', WOT essay.
- _____. 'Operational Dialectics: Utilizing the Enemy', WOT essay.
- Thompson, K. *Satanism in New Zealand: The Shocking Tale of Sinister Conspiracy* (Waikanae: Spectrum, 1998)

The Watcher

- 'Eugenics: The Next Step (Part I, The Satanic Imperative)', Harri Baynes, *The Watcher* 6, 1993.
- 'The Heresy of the Left Hand Path', R. Parker, *The Watcher* 6, 1991.
- 'Uncle Setnakt Says', Uncle Setnakt [Donn Webb], *The Watcher* 10, 1992.

The Heretic

- 'Uncle Setnakt Says', Uncle Setnakt [Donn Webb], *The Heretic* 1, 1992.
- 'Sat and Tan', Tani Jantsang, *The Heretic* 4, 1993.
- 'Maggots', Geezus Cripes, *The Heretic* 6.
- 'Ten Of The Most Common And Infantile Arguments in Neo-Satanism', Raistlin Torquemada Azathoth, *The Heretic* 6, 1993.
- 'Law and Order: A Satanic Perspective', Harri Baynes, *The Heretic* 10, 1994.
- 'Whipping Christ in Leather', Geezus Cripes, *The Heretic* 11, 1995.

Suspire

‘Mass of Fyre’, *Suspire I/IV*, 1996.

‘Magick: Its Significance and Consequences’, Thorsten Moar, [Harri Baynes],
Suspire I/IV, 1996.

‘Ordo Sinistra Vivendi: Aims and Organisational Structure’, *Suspire I/IV*, 1996.

‘Nationalism, Nature’s Decree’, Thorsten Moar [Harri Baynes], *Suspire I/IV*
1996.

‘Thee Black Observance’, *Suspire I/IV*, 1996.

‘Working “Offnung”’: Meditation, Pathworking, Altered Consciousness and
Hermetic Magick’, *Suspire I/IV*, 1996.

Key of Alocer

‘Defence of the Pagan Satanist’, Renarba Redbeard, *Key of Alocer* 6, 1995.

Doors of Perception

‘Interview with Kerry Bolton’, 1998.

Order Publications and Essays

Order of the Deorc Fyre

‘The Disablot’, ODF essay.

‘Strategies towards Adversity’, The Red Priest, ODF essay.

‘Satanism: The Sinister Tradition’, Grant Wilson, ODF essay.

The Black Order

‘Physis: An Introduction’.

‘National Socialism and Satanism’, Graeme Wilson.

The Book of Wyrd (Wellington: Realist Publication, 1993).

White Order of Thule

‘The Future’

‘The Switch from "The Black Order" to the "White Order of Thule" and Our Present Path’.

Order of Nine Angles

‘Acausal Existence- The Secret Revealed’,
www.camlad9.tripod.com/acausal2.html (accessed 1/12/07).

‘Aeonic Magick- A Basic Introduction’www.camlad9.tripod.com/aeonics2.html
(accessed 1/12/07).

‘Baphomet: A Note on the Name’ at *The Order of Nine Angles: Acausal Sorcery*
at <http://nineangles.wordpress.com/2007/09/17/baphomet-a-note-on-the-name> (accessed 15/12/07).

Black Book of Satan, <http://camlad9.tripod.com/bbs1.html#XVI> (accessed 20/11/2007).

‘Civilisations, Aeons and Individuals’, <http://camlad9.tripod.com/aeons3.html>
(accessed 1/2/2008).

‘Culling: A Guide to Sacrifice’ at <http://camlad9.tripod.com/culling.html>
(accessed 1 Feb 2008).

‘Introduction to Dark Sorcery’, nineangles.wordpress.com/introduction-to-dark-sorcery/ (accessed 1/12/07).

‘Introduction to Traditional Satanism’, Anton Long, 1994.

New Right

New Right Broadsheet 5, March 2006.

Political Correctness, New Right Flyer.

Lest We Forget...Japan’s New Empire, New Right Flyer;

Deluge: The Population tsunami that could inundate New Zealand, New Right Flyer;

Jihad: Will New Zealand be next?, New Right Flyer.

Secondary Sources

- Adler, Margot. *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in America* (London: Penguin, 2006).
- Aiello, Thomas. 'Constructing "Godless Communism": Religion, Politics, and Popular Culture, 1954-1960' in *Americana: The Journal of American Popular Culture (1900-present)*, 4/1 (2005).
- Armstrong, Herbert W. *The United States and the British Commonwealth in Prophecy* (Pasadena: Ambassador College, 1967)
- Bartel, Julie. 'The Salt Lake City Public Library Zine Collection' in *Public Libraries* July/August 2003
- Barton, Blanche. *The Church of Satan* (San Francisco: Hell's Kitchen Productions, 1990).
- Beitchman, Phillip *Alchemy of the Word: Cabala of the Renaissance* (New York: SUNY, 1998).
- Bottoms, B.L. and S.L. Davis, 'The Creation of Satanic Ritual Abuse' in *Journal of Social and Clinical Psychology* 16/2 (1997).
- Bonewits, Phillip. *Real Magic* (London: Sphere Books, 1971).
- Burleigh, M. and W. Wippermann. *The Racial State: Germany 1933–1945* (Cambridge: Cambridge University Press 1991).
- Church of Jesus Christ of the Latter Day Saints. *The Book of Mormon* (Salt Lake City: Church of Jesus Christ of the Latter Day Saints, 1981).
- Clay, Catrine and Michael Leapman. *Master Race: The Lebensborn Experiment in Nazi Germany* (London: Hodder and Stoughton, 1995)
- Cohen, Norman. *Europe's Inner Demons: The Demonization of Christians in Medieval Christendom* (London: Pimlico, 1993).

- Combs, William L. *The Voice of the SS: A History of the SS Journal 'Das Schwarze Korp'* (New York: Peter Lang, 1986)
- Copernhaver Brian F. *Hermetica: The Greek Corpus Hermeticum and the Latin Asclepius in a New English Translation* (Cambridge: Cambridge University Press, 1992).
- Crowley, Aleister *Magick in Theory and Practice* (New York: Castle, 1929).
- Crowley, Vivianne *The Natural Magician: Practical Techniques for Empowerment* (London: Michael Joseph, 2003).
- Deboo, Jeffery 'Nazism, Racism and Satanism' in *The Burning Ground* 1/1 (1994).
- De Guaita, Stanislas *The Snake of Genesis: Satan's Temple* (Prague, 1996).
- DeRenard LA, and LM. Kline 'Alienation and the game Dungeons and Dragons'. *Psychological Reports*, 1990 Jun;66 (3 Pt 2).
- Ellis, Bill *Satanism, New Religions, and the Media* (Lexington, University of Kentucky Press, 2000).
- Gardell, Mattias *Gods of the Blood: The Pagan Revival and White Separatism* (Durham: Duke University Press, 2003).
- Goodrick Clarke, Nicholas. *The Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity* (London: New York University Press, 2003).
- _____. *The Occult Roots of Nazism: Secret Aryan Cults and their Influence on Nazi Ideology: the Ariosophists of Austria and Germany, 1890-1935* (London: Taurus, 1992).
- Guiley, Rosemary Ellen *The Encyclopaedia of Witches and Witchcraft* (New York: Facts on File, 1989).
- Hamilton, Bernard *Religion in the Medieval West* (London, Edward Arnold, 1986).

Harvey, Graham 'Satanism: Performing Alterity and Othering' in *Syzygy: Journal of Alternative Religion and Culture* 11 (2002).

Hutton, Ronald. *The Triumph of the Moon: A History of Modern Pagan Witchcraft* (Oxford: Oxford University Press, 1999).

_____. *Witches, Druids and King Arthur* (London: Hambledon and London, 2003).

Jonas, Hans *The Gnostic Religion* (London, Routledge, 1992).

Kaplan, Jeffery 'The Reconstruction of the Asatru and Odinst Religions' in *Magical Religion and Modern Witchcraft* ed. James R. Lewis (Albany: SUNY Press, 1996).

King, Christine Elizabeth. *The Nazi State and the New Religions: Five Case Studies in Non-Conformity* (New York: E. Mellen Press, 1982)

King, Francis. *The Magical World of Aleister Crowley* (London: Arrow, 1977).

_____. *Magic: The Western Tradition* (Thames and Hudson, 1997).

Klaits, Joseph *Servants of Satan: The Age of the Witch Hunts* (Bloomington, Indiana University Press, 1985).

Kristiansen, Roald E. 'Satan in Cyberspace: A Study of Satanism on the Internet in the 1990s' in *Syzygy: Journal of Alternative Religion and Culture* 11 (2002).

La Fontaine, Jean. S. *Speak of the Devil: Tales of Satanic Abuse in contemporary England* (Cambridge: Cambridge UP, 1998).

LaVey, Anton. *Satanic Bible* (New York: Avon, 1969).

_____. *Nine Satanic Sins* (San Francisco: Church of Satan, 1987).

_____. *Satanic Rituals* (Avon: New York, 1972).

_____. *Satanic Rituals* (Cutchogue: Buccaneer, 1991).

Lee, Marvin A. *The Beast Reawakens: Fascism's Resurgence from Hitler's Spymasters to Today's Neo-Nazi Groups and Right-Wing Extremists* (London: Routledge, 1999).

Lewis, James R. 'Who Serves Satan: A Demographic and Ideological Profile' in *Marburg Journal of Religion* 6/2 (2001).

_____. 'Diabolical Authority: Anton LaVey, *The Satanic Bible* and the Satanist 'Tradition' in *Marburg Journal of Religion*, 7/1 2002.

Lumsden, Robin SS: *Himmler's Black Order 1923-1945* (Stroud: Sutton, 1996).

MacDonald, George [William Pierce], *The Turner Diaries: A Novel* (New York: Barricade Books, 1996).

McGinn, Bernard *The Foundations of Mysticism: Origins to the Fifth Century*, (New York, Crossroad, 1992).

Milton, John *Paradise Lost*. Ed. Merritt Y. Hughes (New York : Odyssey Press, 1962).

Moar, Thorsten [Harri Baynes] (ed.) *Ethos: A Basic Introduction to Satanism* (Paekakariki: Hesperos Press, 1996).

Muirden, Bruce *The Puzzled Patriots, The Story of the Australia First Movement* (Melbourne University Press, 1968).

Purkiss, Diane *The Witch in History: Early Modern and Twentieth Century Representations* (London: Routledge, 1996).

Paetel, Karl O. 'The Reign of the Black Order" in *The Third Reich* (International Council for Philosophy and Humanistic Studies and UNESCO, New York, 1955).

Lumsden, Robin SS: *Himmler's Black Order 1923-1945* (Stroud: Sutton, 1996).

Rand, Ayn *Atlas Shrugged* (New York: Random House).

- Ravenwolf, Silver *Teenwitch: Wicca for a New Generation* (St Paul: Llewellyn Publications, 1999).
- Redbeard, Ragnar *Might is Right; or, The Survival of the Fittest* (London: W.J. Robins, 1910).
- Ridgeway, James *Blood in the Face: The Ku Klux Klan, Aryan Nations, Nazi Skinheads and the Rise of a New White Culture* (New York: ThunderMouth Press, 1995).
- Roberts, Susan *The Magician of the Golden Dawn* (Chicago: Contemporary Books, 1978).
- Robinson, Pat *The New World Order*, (Dallas: Word Publishing, 1991).
- Chip Rowe, *The Book of Zines: Readings from the Fringe* (New York: Henry Holt, 1997)
- Ryan, Nick. *Into a World of Hate*. (London: Routledge, 1994)
- Sahlins, Marshall 'Poor Man, Rich Man, Big Man, Chief: Political Types in Melanesia and Polynesia' in *Comparative Studies in Society and History*, 5/285-303 (1963).
- Spoonley, Paul *The Politics of Nostalgia: Racism and the Extreme Right in New Zealand* (Palmerston North: Dunmore Press, 1987).
- Starhawk, *The Spiral Dance* (San Francisco: HarperSanFrancisco 1998).
- Steigmann-Gall, Richard. *The Holy Reich: Nazi Conceptions of Christianity, 1919-1945* (New York: Cambridge University Press, 2003)
- _____. 'Rethinking Nazism and Religion: How Anti-Christian were the "Pagans"?' in *Central European History* 36/1 March, 2003
- Sturlsons, Snorri. *The Edda*, ed. Anthony Faulkes (London: Everyman, 1996).

Subritzky, Bill *How to Cast Out Demons and Break Curses* (Auckland: Dove Ministries, 1991).

Wegner, Bernd. *The Waffen SS: Organisation, Ideology and Function*, Trans. Ronald Webster (Oxford: Blackwell, 1990).

Thompson, K. *Satanism in New Zealand: The Shocking Tale of Sinister Conspiracy* (Waikanae: Spectrum, 1998)

Trevor Roper, H.R. *The European Witch-Craze of the Sixteenth and Seventeenth Centuries* (London: Penguin, 1969).

Waite, A.E. *The Holy Kabbalah* (Secaucus: Citadel, n.d.).

Wirth, Oswald. *Introduction To The Study Of The Tarot : A Beginner's Guide to the Symbolism and Use of Tarot Cards By One of the Greatest Tarot Designers and Theorists* (Wellingborough, The Aquarian Press. 1981).

Yates, Frances *The Rosicrucian Enlightenment* (St. Albans: Paladin, 1972).

Zimmermann, Denise and Katherine A. Gleason, *The Complete Idiot's guide to Wicca and Witchcraft* (Indianapolis: Alpha Books, 2000).

Websites

Aquino, Lilith. 'The Temple of Set: Is it Satanic?' in *The Pagan Library* at http://www.paganlibrary.com/editorials/temple_set.php (accessed 15/10/2007).

Author Biographies' at *The Institute for Historical Review* <http://www.ihr.org/other/authorbios.html#mccalden> (accessed March 10, 2008)

Barton, Blanche. 'The Church of Satan: A Brief History' at <http://www.churchofsatan.com/Pages/CSHistory7LR.html> (accessed on 9/2/2007).

Crabtree, Vixen 'The Enema Image' on *Satanism: Descriptions, Philosophies and Justifications of Satanism* at <http://www.dpjs.co.uk/enema.html> (accessed 3/9/2007).

'Elderly 'witches' persecuted in Mozambique' at <http://news.bbc.co.uk/2/hi/africa/2089875.stm> (accessed 1 March 2008)

Foljambe, Anton. 'Should we support the National Front' in *The Conservative Rightest* 3, February 2006.
http://www.geocities.com/newright_nz/NewsAndComments.html
(accessed 9 March 2008)

Frith, Max 'Practical Rites of Passage: A Final Statement of the White Order of Thule' in the archives of the thulean-l e-list at <http://groups.yahoo.com/group/thulean-l> (accessed 10/9/2007).

'Interview With Kyle Chapman, Director, New Zealand National Front' at <http://ausfirst.alphalink.com.au/articles/parttwentyeight.html> (accessed 10 March 2008).

Jantsang, Tani 'What I Think',
<http://www.apodion.com/vad/article.php?id=29&aid=207> (accessed 10/10/2007).

'Kerry Bolton: Adelaide Institute',
<http://www.adelaideinstitute.org/Dissenters/bolton.htm> (accessed 22/2/2008).

_____. A Nut, or Just a Misunderstood Mormon/Satanist/Nazi,
<http://www.fightdemback.com/2004/12/02/kerry-bolton/> (accessed 20/2/08)

Khomeini, Ruhollah 'Last Will and Testament'
(<http://www.wandea.org.pl/khomeini-pdf/ruhullah-musavi-khomeini.pdf>)
(accessed 5/2/ 2007).

Constitution of New Right New Zealand at
http://www.geocities.com/newright_nz/NEWRIGHTconstitutionA.htm
(accessed 9 March 2008).

‘Western Christian Heritage’ at
http://www.geocities.com/newright_nz/westchristherit.gif (accessed 10
March 2008).

‘National Folk Culture’ at
http://www.geocities.com/newright_nz/NATIONALFOLKCULTURE.htm
(accessed 10 March 2007).

New Right Books at http://www.geocities.com/newright_nz/NewRightBooks.htm
(accessed 10 March 2008)

New Right New Zealand at http://www.geocities.com/newright_nz/ (accessed 9
March 2008).

‘NF Letter’ at http://www.geocities.com/newright_nz/NFLetter.htm (accessed 10
March 2008)

Pan Aryan National Front Forum at
<http://www.panf.info/upload/index.php?styleid=1> (accessed 9 March 2008)
or on the neo-Nazi flags for sale at *NS88.com*
(<http://www.ns88.com/shop//index.php?cPath=185>)

Renaissance Press 2007 Catalogue at
<http://www.freewebs.com/renaissancepress/thecatalogue.htm> (accessed 10
March 2007)

Sargeant, Barrie ‘Kerry Bolton – A Nut or Just a Misunderstood
Mormon/Satanist/ Nazi?’ at *Fight Dem Back*
<http://www.fightdemback.org/2004/12/02/kerry-bolton/> (accessed
10/9/2007).

Stormfront at <http://www.stormfront.org> (accessed 9 March 2008);

‘France’, *Stephen Roth Institute for the Study of Contemporary Racism and Anti-
Semitism*, <http://www.tau.ac.il/Anti-Semitism/asw97-8/france.html>
(accessed 1/22/2007).

‘Is Fascism Satanic?’, *Dark Doctrines, Satanism and the Left Hand Path* at
<http://apodion.com/vad/section.php?id=30> (accessed 5/3/2008)

‘Anti-American Statements by Senior Members of Hezbollah’ at <http://www.intelligence.org.il/eng/bu/hizbullah/pb/app13.htm> (accessed 2/2/2007).

‘Census 2006’ <http://www.stats.govt.nz/census/2006-census-data/classification-counts/about-people/religious-affiliation.htm> (accessed 22/2/2008).

‘Satanic Reds’ <http://www.geocities.com/SatanicReds/laveymyth.html> (accessed 4/6/2007).

‘The Ordo Sinistra Vivendi’ in *Alt Satanism FAQ* v.2.3.4 at www.faqs.org/faqs/religions/satanism/faqngp/ (accessed 20/09/2007).

‘Western Christian Heritage’ at http://www.geocities.com/newright_nz/westchristherit.gif (accessed 10 March 2008)

Encyclopaedias

‘Blacks’, Alan Cherry and Jessie L. Embry, in *Encyclopedia of Mormonism*, Daniel H. Ludlow (ed.), (New York: Macmillan, 1992).

‘Endowment’ Alma P. Burton, in *Encyclopedia of Mormonism*, Daniel H. Ludlow (ed.), (New York: Macmillan, 1992).

‘Evil’, *The Concise Oxford Dictionary of Current English*, 4th ed. (Oxford: Clarendon Press, 1960)

‘MOAR’ (3) *Urban Dictionary*, at <http://www.urbandictionary.com/define.php?term=moar> (accessed 10/10/2007).

Personal Communications

Bolton, Kerry. e-mail, 2005.

Wilson, Graeme. (former member of the Order), e-mail, 26/2/2007

_____. e-mail, 4/3/07

Periodical Articles

‘Satanism Linked to Child Porn’, *Sunday News* 3 Nov 1991

‘Press Council Upholds Complaint’, *Sunday News* April 19, 1992

Lust Magazine: For the Carnal Connoisseur, October, 2004

‘Editorial, *Waikato Times*, 2 June 2005

‘National Front expels haters’, *New Zealand Herald* , 3 December 2005