

# ✠FOLK COMMUNITIES✠

*Life Blood Of Our Folkish  
Movement*



PRODUCED BY THE FOLK OF THE  
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**Blood and Soil**



# Aryan Destiny: Folk-Communities

***"For me and all true National Socialists there is but one doctrine: Folk and Fatherland!"***

**Adolf Hitler**

## Why Folk-Communities?

The races of man are natural communities which have taken Nature millennia to create, and which are an important ecological necessity for the proper evolution of all mankind. A Folk, or tribe, is an extended family within a race. A Folk is a natural community of those with common blood, common heritage, common values, and common ideals. The proper ecological place for human beings is within their own Folk-community.

Adolf Hitler proclaimed that the only doctrine of National Socialism was "Folk and Fatherland." He went on to explain that a free and independent Fatherland was needed *"so that our Folk may mature for the fulfillment of the mission allotted it by the creator of the universe."* For a Folk to grow, prosper, and evolve, it must be in an independent Folk-community where it has control of its children. National Socialist Germany was just such a Folk-community which consisted of the whole German Fatherland. The economic and social miracles of National Socialist Germany proved for all time the necessity of Folk and Fatherland (Folk-community). But the National Socialist Folk-community was destroyed, and today the German Fatherland is imprisoned by alien forces.

Today Folk-conscious Aryans are few in number and scattered around the world. We have no homeland where we can grow and prosper and fulfill our Nature-given destiny: to bring forth a more highly-evolved species of mankind. Many have made political

efforts to regain control of their Aryan homeland, or at least to influence the aliens and traitors in power, all to no avail. We all need to face the reality of the situation: these are not revolutionary times, and there is no Folk among the dwindling White population. Few of our race feel any common bond of heritage and values, and so there has been no resistance to the massive non-White immigration, and the dual standards applied against our race.

The alternative to political or revolutionary activity is to create our own intentional Folk-communities on a small scale, within the existing social order. There, carefully and quietly, without any fanfare or commotion, the Folk can grow and we can raise and educate our own children. For the past two years the NS Kindred has been working on forming just such an intentional Folk-community here in the secluded mountains of Northern California. We have had some successes and some failures, but we have certainly learned a great deal in our efforts. The following are some important points which we have learned from our experiences, and which we wish to pass on to all those interested in Folk-communities.

### The Ultimate Purpose of Folk-Communities

We must ever be aware that the ultimate purpose of an Aryan Folk-community is to fulfill our Nature-given purpose in life: to bring forth a more highly-evolved Aryan, a Superhuman Species. As such, our task is for the future of our Folk, not for you and me! Folk-communities are for our children, grandchildren, and great-grandchildren. If we are seeking to form Folk-communities for our own pleasure, then we are wasting our time. These communities must be formed with one thought — the future! We need true idealism and selfless dedication to our children, our Folk, and our future! Only those who are selfless, who are the highest of idealists, who are willing to endure anything for the higher evolution of our Aryan Folk should consider even joining a Folk-community, let alone trying to start one.

### Forming a Folk-Community: Land in Common?

The most common idea of a Folk-community is that of a number of families living on a tract of land which is either owned in common, owned by a benefactor, or owned only by certain of the residents. There are many historical and contemporary examples of such intentional communities, some almost monastically self-sufficient, others sorely dependent on state welfare. Although there are some intriguing possibilities inherent in this type of community, we do not recommend this method at all.

There are some real drawbacks to be considered. Sharing land inevitably requires a formal organization. Responsibility must be assigned for such things as land use, water, road maintenance, sewage and trash disposal, just to name a few of many such details. There is really no way of getting around having numerous rules and regulations, each of which is bound to irritate someone. All of this is guaranteed to be a big headache! Also, land in common can create big liability problems for everyone involved. It leaves itself open for irresponsible people or malcontents to destroy everything. Most people with experience will agree: land in common is a nest of troubles!

Volksberg was never meant to be a commune, or anything other than our family homestead and the spiritual center of a surrounding Folk-community. However, we made the mistake of allowing a few marginally economically self-reliant individuals and families (most of whom we admittedly didn't know very well) to live on Volksberg. In most cases this did not work out, even on a temporary basis, and it caused a great many problems. From our experiences, the very idea of settling little-known people together on a tract of land sends shivers of horror up our spine! Even the Hippy communes of the 1960s and 1970s had terminal problems with this. If you are going to do this sort of venture with your father, mother, or blood-brother whom you have known and loved forever, then go ahead and try it. Otherwise stay away from it. More than one idealist have had their idealism bite the dust over tenants or property in common.



## Settling an Existing Community

What we recommend is to settle an existing community in an appropriate area. This method eliminates all of the problems of communal government, rules and regulations, and a large part of another problem which will be discussed later. The individual families simply move into an already existing community, be it a small town, individual homesteads in a selected area out in the countryside, or a combination of both. Each individual rents or purchases his own property, and secures his own employment, moving in and using the existing services just like anyone else. The Folk-community quietly grows within the existing social and economic structure of the already existing community. Members of the Folk-community can organize themselves as they see fit, while they remain independent, self-reliant, and safe from the intrigues, liabilities, and other problems inherent in communal living. They will be able to get involved in the local politics, or not, as they see fit. It is, of course, quite possible for a modest number of organized voters to control the local government of a small, rural county, and this should be a factor in selecting a target community.

Settling an existing community provides a process of natural selection. Let's face it, to relocate to a secluded rural Folk-community takes will, discipline, responsibility, and the ability to change. For a successful, responsible individual or family to pull up stakes and relocate takes time. In most cases it will take months, perhaps years, for them to put their affairs in order, fulfill their obligations, and save the money necessary for the relocation. But this is exactly what is needed in any successful community: responsible, successful people!

It is very important that each individual or family should be self-reliant enough to relocate without using very many of the resources of the Folk-community. Be very careful about offering to subsidize those who are marginally economically self-sufficient — especially those who "haven't made it yet" because they've spent

all their life "working for the movement." All that about brotherhood and lending a helping hand sounds very nice, but, as mentioned earlier, we've had some painful experiences with this, and we know the kinds of people it invites. Be aware that if a person or family is unsuccessful or irresponsible where they are, there is probably a reason for it, and it is likely that they will be just as unsuccessful or irresponsible anywhere they go. People with personality problems are notoriously unsuccessful and irresponsible, and most need to be subsidized to move very far. Such people can disrupt and divide a community very quickly.

We have found that everyone who is still with us has managed to get here by their own finances, find their own house, find their own job, feed themselves, and be an asset to the community. In contrast, all those who are no longer with us needed some form of subsidy from us. A Folk-community can only succeed with self-reliant, disciplined idealists.

## Location

We recommend that the Folk-community should be in a fairly secluded rural area, as far as possible from the degeneracy of the urban cesspools. It is easier to develop and to have control over one's children in such an area. Nevertheless, it is entirely possible to form a Folk-community right in the middle of a city. We have seen it done very successfully by certain religious organizations. However, this is not within our expertise, and so we will leave urban Folk-communities to someone else who has the desire and energy to develop them.

The area to be selected will be different for different individuals. Different states have advantages and disadvantages. Land prices, cost of living, political structure, home schooling laws, presence of non-Whites, employment opportunities, and the projected future of the area all need to be considered carefully. Usually the better the employment opportunities the more non-Whites and



the higher the cost of living. Whatever area you select, you can expect that you will need to sacrifice and change yourself a great deal! Volksberg was selected because our family was already established in this area, and other communities will probably come about the same way. It makes things much easier if someone is familiar with the area.

Employment opportunities will be a major factor in area selection. Some people will have their own businesses and they will be able to relocate in communities much further away from the cities. Others will have to live in communities in areas from which they can commute to employment in the cities. As mentioned earlier, some may even be able to settle within the cities themselves and still prosper as a Folk-community. Volksberg is in an area near a small city where there are only limited employment opportunities, yet we have found that with the Aryan spirit of will and pride of workmanship, one can not only find employment here, but advance rapidly. There's always room at the top!

### The Locals

Another advantage to settling an already existing community is that the locals get to know everyone on an individual basis. You will find that while you may not get any real converts, the locals will accept your ideals and they will probably be allies should the need arise. By contrast, if a tract of land is settled in common the locals invariably tend to think of it as a fenced-in ghetto on a hilltop and a threat to their way of life. They will probably shy away from the members and they will be willing to believe just about anything said about the community, even more so if there are some whackos living there from time to time, which, as we will discuss later, is always a real possibility! Anyway, good relations with the neighbors, no matter what their belief (or even their color!) is essential. We are not forming communities in order to convert the masses, or even the locals. Communities are for the future, and obviously it is dangerous to bring any adverse attention

to ourselves. Our future will not profit by maligning any local non-whites or others that do not see our views. Always act like Aryans, not Negro street hoodlums!

### Community Centers

If possible, it is beneficial to have a building in which the community can gather for social occasions, or hold ceremonies traditional to their beliefs. If not a building, then perhaps a grove of trees or a meadow would suffice. This could be on the property of one of the members, or perhaps owned or rented in common. Frequent gatherings help to bond the community. It is important to keep everyone's mind on the goals of the community, rather than on individual day to day cares. Volksberg serves this purpose here. Our Runic point is used for gatherings, and we have a building which is used as a guest house for visitors from out of the area.

### Schools

It is, of course, absolutely imperative to have control of our children's education. There are many alternatives for schooling children. Here at Volksberg we have our Wotan School, and we are now providing a summer camp for qualified Aryan children. Most rural areas in California are loaded with alternative schools, and home-schooling is very popular. Other states have set up roadblocks to home education, but in California the liberals have already jumped this hurdle for us.

We recommend that children be educated in their own homes, at least in the basics of reading, writing, and arithmetic, even in preference to a National Socialist school such as the Wotan School. This is because home schooling bonds the children into the family, which is the basic building block and the most important part of a Folk. Home schooling, if done intelligently with discipline and responsibility, creates a very strong bond of loyalty between parents and children which is rare in these days of rootlessness and alien values. This makes the family stronger, and in

turn the strong family creates a strong foundation for the Folk-community. One way or another, each family needs to find the means to educate their own children.

From our experience with the Wotan School, we have learned that while educating children certainly takes some intelligent effort, and a great deal of responsibility, it is nevertheless not beyond the abilities of any idealistic Aryan parent to teach their children to read, write, and do simple mathematics. There are correspondence courses available, a number of good books on the subject, or one can just improvise. Where there is a will, there is away!

Remember that it is even more important to teach our children self-discipline, will, and responsibility! For this, a community school such as the Wotan School is most valuable, preferably in conjunction with home schooling. If the children can learn their basics at home, then the staff of the school can put all of their efforts towards building the children's character, and helping them to develop to greater physical, intellectual, and spiritual heights. However, even the best school is of little consequence against an unAryan home environment. Example is the prime instructor. If we are not willing to change ourselves, then we are wasting our time with our children. Parents or community members habitually resting a can of cheap beer on their well-nurtured beer-bellies will not inspire children to a higher destiny. The same can be said for sucking on cigarettes, and especially for the common American tradition of vegetating in front of a television set! Be aware that sending children to a National Socialist School will not overcome a degenerate home life! Children from chaotic, irresponsible, or degenerate homes cause problems for instructors and hinder the other children's development. Sadly, children from such environments are not likely to evolve very highly.

Advertising Folk-communities is a bit of a problem. Rightly or wrongly, there is an on-going paranoia about infiltrators and provocateurs, and everyone worries about all of the crazies and whackos in the White racial movement. Few are very willing to open their doors to people who are little known — and our experiences prove this to be prudent! Nevertheless, word has to be gotten out about the existence of new Folk-communities, and mechanisms need to be devised to screen newcomers.

For advertising we are pretty much dependent on word of mouth or on the existing White racial publications. NS Kindred publications will be glad to advertise Folk-communities as the need arises, and we hope that other publications will see fit to do so as well. Communal type Folk-communities will require careful screening, and each community will have to devise its own methods to suit its situation. Little if any screening is necessary when settling an existing community. Self-reliance, the natural process of selection, does most of the screening necessary, and of course there is really no way to stop anyone from relocating to the area if they so desire.

### A Real Problem

From our experience we can say that you won't have to worry very much about hostile locals, the JDL, ADL infiltrators, or Federal agent provocateurs. We've never had any trouble with anything like that, and it seems unlikely that we ever will. However, it cannot be over stressed that, as noted earlier, we do have a real problem in the very nature of a large segment of the existing White racial movement. Anyone who has worked in the White racial movement for any length of time knows that the percentage of people with personality problems and of down right crazies in the White racial movement far exceeds that in the whole of society! The movement is full of people with big problems: mindless race-haters, hyper-sensitive egoists, women-haters, sociopaths,

paranoiacs, semi-white want-to-be's, and other sorts of whackos! When we first began our Folk-community we had very little experience within the White racial movement, and so we opened our hearts and our doors to many to whom we should have never given the time of day. We've learned some hard lessons, and we hope that we can be of service helping others to keep from making the same mistakes.

Community leaders must learn how to detect people whose personality problems will cause the community big problems! Be aware that these people are often very plausible, and that they can talk any line you want to hear. Also be aware that longevity of service in "the movement," or "on staff" does not mean that the individual is an upstanding National Socialist. In fact, in many cases we have found it to be just the opposite! All too many of these people survive off the idealism, generosity, and kindness of others, but it won't matter how much you subsidize them or their families, in the end their fragile egos will not be able to tolerate any discipline or responsibility. Invariably, they will invent preposterous reasons to hate you, and before you know it, they will be out to get you and to destroy the community. The real agenda of these people is not idealism, but the big ME, and this means problems for a Folk-community!

There is some real agony, some real heartache, in putting out so much love, kindness, and understanding only to again and again be used, deceived, and betrayed! But even worse than any personal agony is the effect that association with these people has on the children. We must be very careful about whom we allow to be around our children. We can't succeed in raising highly-developed children if we allow them to constantly associate with warped people.

## Why We Must Continue

One might ask why, in light of the aforementioned problems, anyone would want to get involved in a Folk-community? We can only answer that there is nothing more important in the world than to bring forth a more highly evolved Aryan Folk. It is our Nature-given purpose in life, and certainly our only real racial salvation. We cannot allow a bunch of whackos to succeed in doing what even the Jews and International Finance has not yet been able to do. We need only look at the fair hair and trusting blue eyes of our own three children to reaffirm that we can never give up, come what may! Idealism is not an easy road.

There are many ways to form Folk-communities, and we are always ready to give what information and advice we are able to those who wish to become involved. Whether we succeed or fail is not dependent on outside influences, but on our inner strength. If Aryans are to survive on this earth and evolve to a Superhuman Species as is their destiny, then it is up to us, right here, right now, to take the first steps. We have done this at Volksberg, and we will not rest until the next generation, our children, is trained to take the reins from us and drive on! We urge others of our Folk to step forward and to form their own style of Folk-communities in their own areas.

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