

MYTH AND TRADITION

articles by Bill White

Index

An Essay on Oedipus and Antigone

On the Diffusion of the Aryan Peoples in Antiquity

Heroism and the Arete of the Sexes

The Masonic Asatru

The Origins of Hinduism

The Origins of the New World Order in the Corruption of the Catholic Church

Zoroaster and the Seventy-Two Master Masons of Baal: Roots of American Democracy

SOME REFLECTIONS ON THE WOLF AND THE SERPENT IN SAXO

An Essay on Oedipus and Antigone

by Bill White

Neither Oedipus nor Antigone is guilty of any particular crimes. In the case of Oedipus, he violated neither divine law nor the law of man; in Antigone's case, her fault is the method by which he strove to do that which the Gods had decreed. Only from the mundane perspective of seeing crime in the punishment can either be condemned.

It was a maxim of Ancient Greece that one should count no man happy until he was dead, just as it was recognized that material happiness was more the product of fortune than personal excellence or evil. Most Classical heroes suffered punishment; many died in misery. But this material punishment did not detract from their greatness, just as, in historical time, the terrible death of a figure like Cato, who disemboweled himself in old age and still failed to quickly die, does not detract from the respect paid him.

In the case of Oedipus, during the first period of his life, he is largely unconscious of his guilt, and actively trying to avoid it. He kills his father at a crossroads, after just provocation, and marries his mother unawares as part of his ascension to the kingship. The curse he is under is not the result of his personal failings – he is born to tainted blood, and is unable to escape the fate that has been woven for him.

Where Oedipus shows his excellence is in his response to these evils. Upon discovering he has fulfilled the curse, he blinds himself – an act both physically disabling and disqualifying him for the kingship. (Blinding, in fact, continued to be a method of disqualifying nobility among the Greeks through the late Byzantine Empire). Having violated taboo, Oedipus sacrifices himself to the law, thus affirming and reinforcing it. In some contexts, this sacrifice could have become a reaffirming act, such as the sacrifice of Odin's eye to the well of Mimir, or as some tantric Hindu cults move beyond taboo to place the initiate beyond divine law. Oedipus' own ascensions to the heavens may, in fact, reflect this final judgment.

Really, the moral question surrounding Oedipus is not in his own life, but in the curse he chooses to place on his sons. Having taken upon himself responsibility for the curse, why does he choose to affirm it and pass it on to his children? That, however, is a question for another essay; here he is only charged with murder and incest.

With Antigone, the question is both that of the proper relationship between subject and sovereign and between man and woman. As further discussed in my essay on heroism and *arête*, the excellence of men and women are of different types, and Antigone's fault is in not finding the excellence proper to her type.

Creon is the legitimate sovereign of Thebes; he is of royal blood and no usurper. This is important, [because] if he were not the legitimate sovereign, the analysis would be different. But being legitimate, the question becomes one of Antigone's proper relationship to him.

Antigone's fault is not in being morally wrong, but in failing to recognize her position as a subject and a female. Her position relative to Creon entitles her to comment – she is of royal blood and of proper caste to play a role in governance. However, the *arête* of a woman is not in action, but in the generation of action in the man to which she is dedicated and united, just as the *arête* of a subject is found in obedience to the sovereign. Proper action for her would have been to either persuade Creon of his error, or manipulate (really, unite) with her lover so as to cause him to bring about the necessary change (though, given Haemon's effeminate nature, her inability to attach to him is understandable).

There is no question, though, of Creon's error in denying the corpse of Polynices a proper burial. Vengeance for mortals does not extend beyond death. His lapse from righteousness also contributes to Antigone's moral error, as he becomes unable to command her due to his faults. His fault, as well as hers, is responsible for the tragedy.

Neither Oedipus nor Antigone is in the moral wrong. Insofar as the will of the sovereign is the law, only Antigone can be said to violate the laws of man. But more important than the mundane law is Oedipus'

excellence in adhering to the divine and Antigone's error in diverging from it. These kinds of metaphysical rights and wrongs are not for men to judge, and are best left to the gods and fates, who judge them whether men follow or not.

Aryan Peoples in Antiquity

On the Diffusion of the Aryan Peoples in Antiquity

by Bill White

The efforts of world Jewry in academia over the past century have obscured what is perhaps the most important event in world history, which is the transformation of humanity from a pre-civilized to a civilized state – an event synonymous with the diffusion of the Aryan and Nordic peoples from their primeval, post-ice age home, either in Scandinavia or in the regions immediately North and/or East of it. This essay represents an overview of these migrations, primarily in the period c. 7000 BC – c. 1500 BC.

The Aryans are a subset of the white race and white people are European in origin. It has been said mankind has a single female ancestor in East Africa c. 80,000 BC, and this is prima facie incorrect for a number of reasons. First, humanity is approximately 32,000 years old. Thus mankind can not have an ancestor 80,000 years old. Second, East Africa has been chosen arbitrarily as the site of greatest "diversity" among pre-humans. The data for this is inadequate – pre-humans are so rare and temporally and geographically scattered all that can be said is that pre-humans, which were black-brown and looked like monkey-men, lived in East Africa (something which can almost be said for all of sub-Saharan today. Third, short of a fantastic explanation – like deliberate creation of man through genetic experimentation by aliens – it makes little sense that men would have one common female ancestor – 50,000 years before man differentiated himself from monkeys. Perhaps a still unknown type of pre-human developed c. 80,000 BC – mankind did not.

But regardless of where the Nordic-Aryan people come from, we know of their presence in the Baltics c. 7000 BC because they left artifacts – particularly Thor's hammer medallions of the same type worn 8000 years later that tell us this is the home of the thunder-god.

Since the middle of the 19th Century, philologists have noticed certain basic unities in the languages of the Aryan, or Indo-European, peoples that have allowed them to identify likely points of separation of their various descendants. The Germans Celts, Latin, Greek, Persian and Indian languages all share certain words in common, while also having linguistic borrowings that indicate where their differences occurred. For instance, all Indo-European languages share common words for snow and ice; for the three seasons of spring, summer and

winter, and for mountains, valleys, streams, and the sea. One word, bhago/bhehgo which became words like Greek phegos, Latin fagus, and German Buche, means “beech”, a tree. If one were to draw a line from Konigsberg on the Baltic [to Odessa] in the Crimea, this tree is not found East of this line. Similarly, animals like cows, sheep, goat, bears, wolves and others were known to most ancient Aryans; but animals like the ass of Central Asia and the lion, found as far North as ancient Assyria, were not. By compiling clues like these, a point of origin in Northern Europe can be determined.

As early as 4500 BC, the Aryans, who would later explode across Eurasia, are found in the Central Asian plain on the borders of the mountains of Tibet. These Aryans are the same white people, using derivative [words] and worshipping the same sky-father and storm-god, as the Nordics found in the Baltic c. 7000 BC. How did they get there? Likely by migrating down a path similar – just a bit east – of the path the Vikings would take while founding Russia. Travelling East across the Ukraine and passing the Caspian, the Nordic peoples entered the Trans-Oxania region south of the Urals and became distinct from Europe’s Nordics.

From here, the Aryans appear to have travelled South across Persia and along the coast of the Indian Ocean and Persian Gulf to Sumer. This is the path the Jews would take 2000 years later after their expulsion from Aryan India. The Sumerians believed themselves created in Southern Mesopotamia from clay, but, barring that possibility, they are a non-Semitic people who came from what is now Southern Iran prior to 4000 BC.

Simultaneously, Nordic peoples had spread across Europe [and] likely into the Mediterranean, creating the pre-Aryan strata upon which later European civilization would be based. Circa 4100 BC, an Aryan or Nordic peoples had travelled down the Nile to Southern (Upper) Egypt to found Hierankapolis, later center of early Egyptian civilization.

From Sumer, Aryan peoples settled the Indus river valley and Upper Egypt. Sumerian religion, which was largely adopted by the Eastern and Northern Semites, is distinct and is largely identical to that of the Egyptian Ennead, which Sumer exports to Upper Egypt by 2600 BC. Among other evidence of this export are depictions of Sumerian ships in ancient Egyptian art. Sumerian religion is also distinct from the Semitic religions, which focused on the worship of evil gods of the wilderness, of storms of darkness and of serpents. From these religious representations, and other artifacts, the “pre-Aryan” civilizations of the Indus can be definitively identified as colonies of Sumer. It is also possible that certain civilizations of East Africa, including Punt and Zimbabwe, were Sumerian in origin; these are also claimed believably for the Semitic Arabs. Black Africa has never developed indigenous civilization, through modern times.

Meanwhile, Western Europe had developed its “circle builder” civilizations – the peoples responsible for Stonehenge, amongst others, and pre-Mycenaean Greece (on the mainland, distinct from Crete). Further, the

center of Aryan civilization in Trans-Oxania had shifted to just South of the Urals. Though indicated as a migration on the map, this entire region was likely the “homeland” of the Asian Aryans from c. 4500-c. 2200 BC.

It is the explosion of peoples from this Asiatic Aryan homeland that is generally cited as “the” Aryan invasion, but this expansion was, particularly for Europe, merely a re-expansion back into areas where the Nordic-Germanic peoples had already planted civilization’s seeds. These Asiatic Aryans were distinguished by their way of making war – with iron weapons and horse-drawn chariots – and from the spread of these inventions, among others, their progress can be traced. Eastwards, the Aryans penetrate to the Yellow River and found China’s Shang Dynasty, c. 1700 BC; later, a successive wave would found the Han Dynasty. In the South, these Aryans would found Persia c. 2700 BC – originally an enclave near modern Isfahan – and the kingdoms of Aryan India, c. 1700 BC. The Aryan Indians would overwhelm the civilization of the Indus, conquer North India to the Ganges, then turn South, conquer the Negroes of Southern India, and eventually spread culture to Southeast Asia.

Interestingly, the religions of the pre-Hindu India and early Persia more closely mirror the faith of Northern Europe than those of the Southern and Western Europeans. The Zend-Avesta would maintain the memory of the great Winter and the sixteen paradises of Ahuramazda destroyed by Angra Mainyu, as well as the grove of Mimir, the palaces of King Yima; the creation of man from the tree; and the sky father Vayush – the Nordic Odin. Similarly, the Rig Veda knows of Heimdal as Agni, the fire god; of the great cow Audhumal; and of Vayu-Vata, the wind-storm god Odin.

The reason Persian and Indian religion retained a “purer” version of the original Nordic faith than the Western and Southern European versions is that it remained relatively unmixed with Semitic and Hamitic notions, of which the Greeks, Romans and Celts abounded.

To the West, the Aryans penetrated Asia Minor, Syria and Mesopotamia across the Caucasus, with the most notable results being the Katti (which settled Mesopotamia) the Hittite Empire and the Medes – who would later conquer the Persians and give spark to the Persian Empire. Like other Aryans, the Hittites worship the storm god Teshuh-Tarkhesh wielding a hammer and a thunderbolt.

Further West, the Myceneans entered Greece. Whether they were part of this Aryan migration, or a migration from Germany along the coast of the Adriatic is unknown. Perhaps both occurred. This Aryan wave eliminated the Minoans, based in Crete, and eventually overwhelmed Troy. Like other Aryans, they worshipped the lightning-wielding storm god Zeus.

Passing north of them, on a thousand-year long journey across Europe, are the Celts. At some point, these peoples seem to have given the Semitic storm god Baal primacy – at least, if the extensive worship of Baal among the later Western Celts is any indication. Aryan civilization is obvious among them – the Celts had a four tier caste system and worshipped the mend and sun-figures like Dagda – but there is a dark undercurrent. Further, their magic, the sid or Nordic seid, was considered evil.

Asian influences also crept into Greece, Rome and Persia. Despite its Aryan origin, the religion of Zarathustra absorbed pagan Semitic ideas of angels, demons and jinn and degenerated – in a manner very similar to the way the faith of the Rig Veda absorbed Dravidian ideas and became Hinduism. Greece borrowed and imported gods and goddesses like Saturn, Dionysus and Rhea wholesale from Phoenicia and Syria. Rome, which began as a pre-Aryan Nordic colony in Italy, worshipping figures like Heracles, absorbed Eastern gods with the Sibylline books wholesale after its defeat of Etruria, and became modeled on the Greek pattern.

However, all of these civilizations – the seven “great lights” of Oswald Spengler – in the Yellow River Valley, on the Indus, in Mesopotamia, on the Nile, in the Peloponnese, in Scandinavia – and in Central America, though not discussed here – derived from the same Aryan-Nordic root. It was these white people from the Northern European homeland which spread and gave civilization to humanity. Without them, there were only two alternatives – the anti-civilization of the Semitic demons, and the animal nothingness of black Africa. Thus the diffusion of the Aryans over Eurasia is the single greatest event in human history, as it is the event that laid the foundation upon which history could occur.

Heroism and the Arete of the Sexes

Bill White

To look for a woman to excel beyond the human state to the level of heroism is to misunderstand both the nature of the hero and the differing arete, or excellence, of woman and man. The path to transcendence for the female is to be found in complete devotion to and unity with the excellence of her male partner and thus the arete of the female is not heroics, but reflection of the heroism of her excellent male.

This examination begins with the roles of male and female in Indo-European tradition. The female represents the generative principles and the male the body that gives that generation action and form. The idea of the daimon in Greek myths is the ideal of the feminine – it is the ideal of the thing which is created as well as the creator of the thing. But it is in the psyche – the individual soul of the thing – that the male principle finds its ideal, and where the transformation to the heroic can take place.

A hero must first have the prerequisite material form – the consecrated blood which can be activated by initiation – to aspire to his more than human state. The divine blood is what prepares the material form for its higher state – just as certain ritual or material was necessary in the creation of objects for sacramental use.

Once possessed of the necessary material form, the hero then must activate it through initiation. Often, this involves a mystery. At times it involves a public rite. While most histories of the ancient period refer to a specific initiation, it is also within the power of the hero to initiate himself through action, when priestly intervention is not available. This is due to the role of the king as a bridge between the mundane and divine worlds that predominated in Indo-European and European society until the usurpation of the Catholic Church during the Guelph-Ghibelline crisis.

This initiation is what allows the hero to then face the “conquest of death”, which is the unity of the hero with the feminine daimon of the victory, whether reflected in the Greek Nike or the Nordic valkyrie. Aeneas has the Sibyl to guide him through the Underworld, and Odysseus has the protective spirit of the Athena, the valkyrie of the Mediterranean, to assist his efforts, just as Irish warriors had the Morrigan (a rather different use of the goddesses of battle), and lesser Nordic men had their fylgyas.

Once united with his Nike, the hero has taken his place above the merely mortal – he has entered that [which] Nietzsche more atheistically described as the Superman”. In this hyper-attenuated state, the hero is then ready to embody and perhaps ascend to the divine. This manifestation of divinity is what grants an eternal aspect to the hero’s deeds.

With this in mind, it is clear that it is impossible for a female to ascend to a state of heroism, except insofar as her devotion to the male may allow her to rise up with him.

In this, we can explain the failure of Antigone, who, while standing for a transcendent value – proper respect for the dead – is unable to succeed because she cannot unite with her male counterpart, Creon, to empower his decisions. In a complementary manner, Creon’s failure to be righteous makes him unable to control the daimon of Antigone. The result is mutual destruction.

The female in Greek myth can represent another force as well – the embodiment of the daemonic and chthonic forces which were conquered by the Indo-European invaders. Clytemnestra, in her unity with the tainted blood of Aegisthus, represents this type. Aegisthus is both cursed and the product of an unnatural union – by uniting with him, Clytemnestra soils her own divinity and commits the crime for which Orestes must punish her.

Ultimately, it is figures such as Penelope, who, for a decade, loyally devotes herself to her husband and his return, that display the arete of the female in its full. The kind of devotion that leads woman to voluntarily jump on their husband's funeral pyres in suttee is the ultimate expression of the arete that Penelope, through her weaving and unweaving, manifests for her Odysseus.

So, while not finding heroism in the female per se, one finds a parallel virtue appropriate to the different arete of the generative force.

The Masonic Asatru

by Bill White

Icelandic writer Snorri Sturlason, compiler of the Prose Edda and the Heimskringla, is a central figure in the world of Asatru, the worship of the Old Norse gods. But Snorri's work, the Gylfaginning, which begins The Prose Edda, is unusual. In it, Gylfi, who is to be initiated (the "ginning") approaches Odin's hall and encounters the Nordic god as the "thrice-high", a likely reference to Hermes Trismegistus. Further, in the Codex Wormionus, a 14th century AD variant of Snorri's text, there are references to Baal and his 72 master masons. In my Centuries of Revolution, I briefly discuss the proto-Masonic nature of his text. Here, this tradition, and the entire tradition of the Trojan migration to the North, is examined in its full occult context.

Asian Origins

There is a tradition of the descent of Priam, King of Troy, from Erichthonius, a half-serpent god who is also listed among the early Kings of Athens, and who is similar to other half-serpent god-kings, such as Typhon, the rebel against the gods whom the Hellenized Hebrews equated with both Egypt's Seth and their own YHWH. This myth of serpent-descent is common to pre-Mycenaean societies of the Near East, such as Thebes and Athens, and originates in Minoan Crete and its religion of the Great Mother.

Numerous people of the Classical world traced their origins to Troy or Western Asia Minor. Rome is the best known of these, with its myth of the descent from the Trojan refugee Aeneas. The Etrurians, too, traced their origins to the Tyrrherians of Anatolia. Such migration stories are also found in the Nordic world, whether in Saxo Grammaticus' account of King Snö, or Snorri and other's tale of the migration of the Asa gods.

Viktor Rydberg, in his Teutonic Mythology, adequately demonstrates that the Nordic people did not actually migrate to Scandinavia from Asia. In fact, the migrations of the Northern people have generally been the other

way, from Northern Europe to both Europe and Central Asia, and then onwards throughout the Eurasian continent. Why the Norse placed their origins in "Tyrkland" or Scythia has always puzzled scholars.

As I note in *Tradition of the Mother*, the answer is that many religious elements appear to have travelled from the Near East and the Black Sea to the North. The Nordic tradition around Odin, for instance, integrates several elements found in the worship of Egypt's Osiris. The idea of *ordstirr*, as discussed by Rydberg, is the Egyptian myth of the judgment of Osiris, where the *ib* (heart) is weighed and the *ba* (spirit) advocates for the dead. One path by which these ideas may have entered the North is *Eturia*, the only other nation to call their gods the *Aesir*. Another is Gaul, where the faith of Orpheus and Pythagoras is said to have brought to Marseilles by *Zamolxis*, a King of Scythia. This *Zamolxis* was the teacher of Druidism, which Caesar said kept its Holy books in Greek, and which others identified with Osiris-worship, and his magic may have come North as the *seid* known to Odin.

Given the number of myth fragments from the Classical world known in the North, the only question is their antiquity. Besides King *Snö*, there is the story of *Hengest* and *Harsa* (or, in some sources, *Iwar*) in Britain, who claim land in the manner of Queen *Dido*, and Saxo's accounts of King *Frode*, which also derive from the *Zamolxis* myth. The debate is whether Classically-educated scholars, like *Jordanes* and *Paulus Diaconus*, fabricated these traditions, or whether they reflect an authentic and ancient cognate.

The Migration Myths

The oldest document explicitly linking the Nordic gods with Asia Minor is the *Ynglingatal*, composed about 890 AD and known through fragments in *Snorri's Ynglingsaga*, the opening book of the *Heimskringla*, and *Ari's* earlier *Islendingbok*. The older *Ynglingatal* gives its first four kings differently, as "Yngui Tyrkja konungr, Njörðr Suiakonungr, Freyr, Fiohir," or "Yngui, Turkish king, Njörd, Swedish king, Frey, Fiolnir." This is a genealogy of the *Vanir* gods, a foreign set of gods who are said to have warred with, then joined, the *Aesir*. Only later did *Snorri*, substitute *Odin* for *Yngvi* and combine *Yngvi* and *Frey*, though *Ingvifrey* appears, at times, to mean "the priest of *Freyr*," like the *Haddingr*, or "woman-haired follower." The substitution of *Odin* for *Yngvi* suggests that the story of the migration of the *Asa* was originally the story of the coming of the *Vanir* gods.

The migration of the *Vanir* from the East seems more plausible. *Frey*, whose name means "the Lord," bears more than a superficial resemblance to the Phoenician *Adonis*, whose name means the same. *Frey's* worship is suggestive of that of the Great Mother. Both had long-haired effeminate priests- *Frey's* disgusted the Nordic hero *Starked*, and *Cybele's* priests castrated themselves while celebrating *Attis's* birth. And *Frey's* depiction with an erect phallus parallels that of *Min*, consort of the North Anatolian *Cybele*, *Ma*. *Frey* seems identical to the late Classical syncretism *Attis-Adonis*, as his sister, *Freyja*, "the Lady," seems to be Classical *Aphrodite*.

The major Aesir in the north- Thor, Heimdall, Magni- Halfdan, and Tyr, among others- are clearly Aryan figures who find clear parallels in Indo-Iranian and other Aryan cultures. The stories of Odin's learning of the seid magic, brought to Valhalla by the troll-wife, and Njörd's storming of Valhalla seem to describe the cultural collision, and the myth of Roller's (Ullr's) and Miðodinn's usurpation of Odin's throne appear to be part of this conflict, and part of the Etrurian myth cycle of Vedijovis, or young Jove, who, as Dionysius, usurped Zeus' Olympus.

Under the cover of this real occult migration of the Great Mother faith to the North, Snorri consciously integrates One World propaganda, promising the enlightened reader initiation into proto-Masonic mysteries. To understand this, an examination of Snorri's genealogies in his Introduction to the Gylfaginning is in order.

Trojan Descent

In his Introduction Snorri posits an Odin with six sons. Removing Njörd from the genealogy of the Ynglingatal, Snorri gives one line as Ynguifrey followed by Fjólnir. From the Skioldungsaga of the Danish kings, Snorri takes Skiold, Fridleif and Frode, the classical "four patriarchs." From the HALEYGTAL, Snorri gets Saeming and the Hladajarlr. Beldegg and Veggdegg are taken from the Anglo-Saxon Chronicle and Siggí is from the Volsungasaga. Snorri is not original, and, as we go backwards, we can identify the sources of the generations before Odin as well.

The eleven generations immediately before Odin Snorri took from a 12th century compilation found in manuscripts such as the scholarly-named AM1eÞIIfol. It begins by erroneously reading Old English *se Scef* (*Scef* being Heimdall, bringer of the wheat sheaf) as *Seskef*, and gives us numerous Nordic divinities not usually descended from one another- Annar, a name of Njörd: Skiold (a name of Thor, given as Skialdov):Biar, "the Bear," a name of the Nordic hero Bodvar Biarki, or Eric-Arthur; Finn, a name of Ivaldi: Finn, another name of Njörd, and, so on. Before these eleven, as he builds back towards Priam, Snorri gives five names of Thor and the names of Thor's two sons Modi (Moda) and Magni (Magi). Thor's names are Tror, Loridi, Einriði (Indra, as Rydberg has noted), Vingethar, and Vingenir. Essentially, Snorri has inserted some long and not terribly meaningful lists to show that all of the Germanic nobles are descended from Priam of Troy.

The founders of the German kingdoms which overthrew Rome aspired to Roman respectability, and this notion of Trojan origin may go back to Rome's fall. Fredegar mentions it in the 7th century. Ammianus Marcellinus says that Gaul was settled by Trojans, though this may be Herodotus Tyrrhenian migration myth. Dares Phrygius says that the Franks were Trojan who fought Romulus and fled to Germany. The *Liber Historiae Francorum* says that

the Trojans settled Scythia before populating Europe. These stories and others led to the Nordic Trojumanna Saga- a standard account of the Trojan migration to the North.

Had Snorri used the Trojumanna Saga or its sources, we could write his genealogy off as another effort to make the Nordic peoples, the Germans and the Franks the equals of Rome. But, as Anthony Faulkes notes in his "Descent From The Gods" (Medieval Scandinavia, Vol. II (1978-1979) p. 92-125), "the account of the origins in Troy in [Snorri]...gives...a curious picture of the Trojan background, which lacks all details about the Trojan War, and mentions none of the well-known Trojan or Greek heroes except Priam. Those names that do appear have no authority in any of the Traditional accounts of the Trojan war....There is not even any mention of the fall of Troy itself, or the Greek invaders....All the references to the Troy story in Snorri Edda are thus a strange mixture of genuine tradition and fantasy or ignorance."

Given that Snorri was certainly not ignorant, and that all of his material is derived from other sources, we have to assume that his choice to include this material was a deliberate decision designed to influence his readers, the leaders of the northern world. With this in mind, we can, interpret Snorri's occult intent.

Thor the Serpent

Snorri provides the following Trojan descent: from Priam of Troy to his daughter Troan, who weds Munon or Memnon to father Tror, who is Thor. The spelling Tror is our first clue, as it is not a standard name of Thor, but a Nordic transliteration of Tros, eponym nous founder of Troy and son of the half-serpent Erichthonious who, in Homer and Dictys Cretensis, is great-grandfather of Priam. Snorri, by calling Thor Tror, is linking the Germanic kings to the serpent-god in a way similar to that by which the Hebrews traced their origins to the half-serpent god Seth. The names around Tror confirm this. Troan is a name given for Classical Cassandra or Polixena (literally "mother of many nations") in the Trojumanna Saga, and Memnon is the name of a Greek-Ethiopian king at Troy who saga is lost. Sif, Thor's wife in Nordic myth, is equated with the Sibyl, whose mystic wisdom brought Cybele to Rome. Tros-Sibyl seems to mirror Attis-Cybele, and incorporated Nordic origins into the faith of the serpent god.

Snorri alleges Priam's descent from Saturn of Crete, whom he equates with Njörd. This Saturn is the Dionysius of the Mother faith, integrated, as the Greeks did, with the Sumerian Enlil, who castrated his father Ea. Gregory of Tours tells us that Nordic Saturn, who was worshipped at Satanicum, modern Stenay, "ran away from his own son to avoid being exiled from his own kingdom," and this is the Greco-Sumerian story of Uranus' castration by Saturn with the names transposed. Thus, Priam's descent is from the emasculated god, Attis, the lover of Cybele, who finds echoes in Osiris loss of his phallus in the Nile.

The idea of Priam's descent from Saturn is not unique to Snorri. Honorius Augustodunensis was one of the first to record it, and Saturn, in turn, was identified as a descent of Caelus or Caelius¹, a fact likely taken from Servius Sulpicius' commentaries on the *Aeneid*. From here, Snorri inserts Biblical genealogies to link Saturn to Baal, completing his linkage of the Norse men to the occult-magical tradition he unveils to Gylfi in the book which follows. As Godfrey of Viterbo tells us, Saturn's father Caelius is said to be a son of Cres, son of Nembrot or Nimrod.

Snorri tells us that this Nimrod is Baal, and follows writers like Peter Comestor in identifying Baal as the origin of sorcery and magic, "de morte Beliet mortu idolarum." This Baal builds the Tower of Babel with the assistance of 72 master masons, which, as I note in *Centuries*, parallels both the Egyptian myth of the 72 demons which accompany Seth in the Underworld, and the notion of the 72 languages and peoples which emerged from Babel's collapse.

No surprise, then, that Snorri says Priam was the ruler of 12 kings, each of which spoke their own language. As Faulkes notes, "the one really specific piece of information about Troy given in [Snorri], that there were twelve kingdoms and twelve languages also has no authority [in the Classical Trojan myth known to the North.]" In saying each king was *hofuðungar*, "language-chief," Snorri is saying that Troy's 12 kings were a sixth of Baal's masons.

Snorri then goes further in communicating his occult symbolism. He calls Europe *Enea*, meaning land of Aeneas, and says that the world is *löltr*, or "disk-shaped." This is the view that developed in occult factions within the Catholic Church, though, instead of the Judaeo-Catholic Jerusalem at the world's center, Snorri places Troy. Snorri then says that when the Franks migrated from Troy, they built a new Troy near the Rhine. This may be Paris- but is more likely Charlesmagne's capital of Aix, or some other location in medieval Lorraine or the Ardennes, which came to have significance in the occult struggles of the Middle Ages. What Snorri is indicating is a transmission of the power of the occult center, whether Solomon's Temple or Babel's Tower, to the northern lands near the Rhine, many of whose rulers had, in Snorri's time, founded the Knights Templar, seized the Kingship of Jerusalem, and laid the formal foundation for what became Masonry.

In passing, one then must wonder about a link between the myth of the "three unworthy craftsman"- Jubela, Jubelum and Jubelo- and the "son of Ivaldi," from Nordic myth, the three smiths who lost the contest to craft items for the gods and went on to craft the weapon that destroys the gods at Ragnarok.

Conclusions

While many scholars have said the material inserted into Codex Wormianus of Snorri's Introduction to Gylfaginning is random, ignorant or erroneous, it is no such thing. This linkage of the Nordic nobility to the descent from the serpent-god and from Baal is deliberate and pronto-Masonic in nature. In it, we see an early stage in the transition from Dark Age Dionysianism to modern initiatic religion.

The Origins of Hinduism

By Bill White

It is ironic that the Cathar faith resulted from the introduction of Hinduism into Christianity, and the ensuing re-activation of the occult dualism of Apollo and Dionysus which the church had submerged, because Hinduism itself was the product of the introduction of the dualist faith, mediated through Egypt and Alexandrian globalism, back into southern India in the 2nd and 3rd centuries BC.

The Sumerians had settled the Indus valley before 2500 BC, founding the civilizations of Harappa and Mohenjo-Daro, but this civilization had been destroyed by about 1500 BC by the Āryan invasions. The Āryan invaders, who continued to flood Northern India through to 1200 BC, penetrated as far as the Ganges and brought with them the faith of the Vedas. Their primary god was Indra, the Nordic Thor, and with him came the sky-god Dyaus, the fire god Agni, the wind god Varuna, and a host of others – those three being the Nordic Tyr, the Greek Zeus, the Nordic Heimdall, the Greek Uranus and possibly the Nordic Odin. The Vedic faith – really the Indo-Iranian faith – presents one of the most exact parallels to Nordic-Germanic paganism practiced up until the time of Christianity, demonstrating clearly the racial origin of the Āryans.

By the time Alexander the Great, the Macedonian barbarian King, extended his empire to India in 326 BC however, the Indian faith had already changed. In the North, in the Ganges Valley, followers of the Buddha were putting into practice his warrior asceticism – in an effort to restore Āryan detachment in the face of a Brāhmaṇa priesthood increasingly obsessed with ritual and a religion whose hidden meanings they had forgotten. The disruption of power in the Indus Valley following Alexander's rapidly ensuing death, united Northern India under a Buddhist power.

Two other events followed over the next century which allowed trade routes to form between Europe and China. Alexander's death allowed two powers to form – one a Parthian empire, which drove Alexander's successors out of Persia, and the Kushan Empire – which succeeded Alexander's successors in Bactria. The formation of relatively stable empires opened the overland routes to the East. Then when Shih Hunag-ti united China in 221 BC and drove westward, extending his borders into central Asia, the Silk Road Formed, uniting East and West.

The formation of the Silk Road overland led to the formation of a trade route by sea as well. The Ptolemies – the Greek dynasties of Egypt – opened the route from the Nile to the Red Sea, and then, using the monsoon winds, from the Arabian Peninsula to India. From India, the Greeks sailed to Malaysia, ported goods across the peninsula, and went on to China. The Romans inherited this route, and it stayed open at least 400 – and possibly 800 – years, until the Roman Empire and probably until the rise of Islam.

Alexander had been an early advocate of a New World, One World Order, and to implement this, he formalized and imposed the religion of Serapis upon his conquered peoples. The religion of Serapis was focused on a Trinity of Isis, Osiris, Serapis, and Horapollo, or Horus the Younger, their child. This Trinity, of course, was an adaptation of the faith of the Great Mother, with Isis as Cybele, Osiris as Dionysus, and Horus or Horapollo, or Horus the Younger, their child. This trinity was an adaptation of the faith of the Great Mother, with Isis as Cybele, Osiris as Dionysus, and Horus as their child and the “infant” Apollo – Great Mother of Attis.

Essentially the dualism of Apollo/Dionysus , with Apollo the Hyperborean the Light God smiting the Dionysian serpent with his shafts, was turned on its head – and Apollo became the resurrected Horus, god of light, child and subordinate to his father, the chaotic Dionysus-Osiris. This trinity would graft onto Christianity, where Dionysus-Osiris – Yahweh, in this conception, would seduce Cybele-Isis-Mary, and produce Attis/Apollo-Horus-Jesus Christ . As we have discussed, this was certainly not the only religious tendency derived from the Great Mother to influence Christianity – but it was an important one, and one which become dominant on the Catholic Church. Further, this chaotic Dionysus would embrace the archetypes incorporated in YHWH. Sabazios – the Storm God Baal of the Hamites and Hyksos – and the sun devouring serpent.

It was this duality, Serapis and Horapollo, which the Greeks brought to southern India, and which the Brāhmaṇa grafted onto the old fate of the Vedas to produce Brahma-Vishnu-Shiva. Brahma, the Creator, took on the role of the creator god. Atum, a being, who brought the world into being and then left it, in Brahma’s case falling into a deep sleep. Vishnu was the ever-resurrected sun-god –the god of order, who perpetually returns to the world to re-establish Brahmas’ creation. And Shiva became the chaotic god of destruction, whose wild dancing beats out the rhythm of Time, whose lingam represented embodied the ecstatic principle and whose wife, Kālī , was the Indian Great Mother Cybele. Horapollo-Serapis-Isis was Vishnu-Shiva-Kālī

These equivalences then beg the question – is Hinduism truly Aryan? Savitri Devi has found, in the pair Vishnu-Shiva, the dichotomy of the sun and storm gods, the sun and lightning of Aryan nature. Georges Dumezil saw the same dyad, Sun and Wind, in his book of the same name, Mitra-Varuna. What seems to have occurred is that the Indians took the truly Vedic pairing; Mitra the Sun and Indra the Storm, Apollo and Thor, to set the Hyperborean and Āryan equivalents, and imposed them into figures of Vishnu. Thus Shiva, in particular, was transformed into a new archetype – not Indra, but not truly Dionysus either.

Shiva had begun life as Rudra – a storm god but not the Aryan storm God, son of the sky as Indra was. As such, Shiva illustrates Viktor Rydberg’s discussion, in Volume I, Part 2, of his Teutonic Mythology, of the duality of archetypes in Aryan religion. There, Rydberg looks at the Nordic figures of Heimdall and Loki, both fire gods, but one of which is for the Aesir and one of which is against them. Similarly, in many societies, we see two storm god figures, the Āryan son of the sky, under various names, and a figure like Baal-Marduk , the chaotic, swirling swarm of destruction. One, like Thor or Roman Mars , protected the people and watered the farmers’ fields; the other smashed and murdered the people, Shiva, absorbing and usurping Indra, incorporated both, becoming the Āryan destroyer, clearing the unhealthy so the healthy can live, and the non-Āryan opponent, the consumer power of the sun and the decaying force of Time.

This new faith – this Hindu composite of the Vedas and Serapis – then spread North, consuming Buddhism, which was breaking down into the Mahayana faith with its decidedly non-Āryan Bodhisattva, and conquering the Indian continent. The process took four or five hundred years, but by 300 AD, India was Hindu, Buddhism had gone and East to the Pacific coast of Asia, and the Vedic faith of the Āryans was just a memory.

(Additional Sanskrit provided courtesy of the Ārya Kṣatrá Rājan)

The Origins of the New World Order in the Corruption of the Catholic Church

By Bill White

The effort to create a one world government has been ongoing since early times. Assyria, Babylon, and Persia all attempted it. Macedonia gave the one world movement a religion and philosophy. Rome sought to extend its peace over Europe, Asia and Africa. But the modern push for a New World Order has its origins in an occult stream within medieval Catholicism- a stream which blossomed after the Renaissance into Rosicrucianism, Masonry, and radical Protestantism, and whose origins can be traced back to the Jewish Nesi of Narbonne. Taken even further back, this movement originates in the serpent cults of the civilization of the Great Mother, and my upcoming book, *Serpent's Blood: The Corruption of the Church by Jews and Occultists, 326-1096 AD*, will give this history in full. Here is a piece of it—and outline of how occultists and Jews used Catholicism to lay the seeds of democracy, communism and Zionism in the medieval world.

The Jews of Septimania

Talmudic Jewry had two centers: one in Palestine, which governed the Jews of the Roman Empire, and one in Babylon, which governed the Jews of Persia. The Byzantines abolished the Palestinian Exilarchate, and, so, the Babylonian Exilarch became the king of the Jews. As Islam conquered Persia and expanded west, the power of this Babylonian Rebbe spread too, encompassing all of the Mediterranean, southern France, and Spain.

In the late 7th century AD, there was a split in Jewry, as warring relatives battled to succeed as king of the Jews. One contender, Makhir, was forced to flee. He traveled west to the Spanish Pyrenees, landing in Narbonne, where he took the name Theodoric. This region was already a center of Judaism, occultism, and heretical Christianity. The occult, Orphic faith of Apollo and Dionysius had been here for almost two millennia. The heresy of Priscillian had found a base here. And, the Jews had made the Narbonne a center of the slave trade, in imitation of Marseilles, and would make it one of the few ports handling Frankish trade with the growing Islamic world.

These Jews were also allied with an occult strain within the Church. Catholicism had absorbed several pagan religions, particularly the Great Mother and Eternal Sun cults of late Rome, as well as the Greek paganism of neo-Platonism. Dionysianism, part of the Mother and Son theologies, was particularly strong in France. France's St. Denis was the ancient god Christianized, and he became identified with the Biblical Dionysius the Aeropagite, the man to whom Catholic neo-Platonism was ascribed. Having absorbed the pre-Christian paganism of the Merovingians, in 578 AD, this Church went so far as to attempt a split with Rome.

Pepin the Short largely eradicated the southern French church, and most of these sees remained vacant until Pepin's great-grandson, Charlemagne, was able to finish the job of rebuilding them. This conflict- between an occult "Catholicism" allied with Narbonese Jewry, on the one hand, and an Imperial German Christianity based on the teachings of Christ, on the other- would define Medieval politics until the Renaissance.

After Charlemagne, during the reign of Louis the Pious, Jewish power in Carolingian France peaked. Louis was nearly completely under Jewish control. Whereas Charlemagne had banned usury, coining and slavery, Louis reintroduced all three, welcoming Jews to his Court and spurring an anti-Jewish rebellion from Bishop Agobard and Louis' sons in 830 AD. This rebellion initiated 70 years of civil war that would rend the Carolingian Empire into pieces. Makhir's descendants, including Bernard of Septimania and, later, William I, Duke of Aquitaine, carved up Barcelona, Aquitania and Septimania between them, allying with Boso, a royal relative who founded the kingdom of Provence.

As Louis' kingdom crumbled, French Dionysianism reached a peak after Hilduin, an advisor of Louis', received the neo-Platonic works of Dionysius the Aeropagite from the Byzantine Emperor, Michael the Stammerer, he produced his *Aeropagitica*, a biography of St. Denis that integrated the historical St. Dionysius with the Aeropagite and pagan god, forming a foundation for the later myth of the Holy Grail. And, as the neo-Platonic adaptation of Jewish angel and demon magic was brought into the Church, the Jews of the Narbonne were busily cobbling together the Kabbalah from Judaism, Orphic paganism, Hinduism and Rabbi Hillel's middot. In this atmosphere, William I would found the monastery of Cluny- a center of Catholic "Reform" that would draw the Church into this occult Jewish paganism.

The Post-Roman Papacy

Rome fell in the fifth century AD. First, the Ostrogoths invaded, dominating the entire Italian peninsula. Byzantium launched a counter attack in the early sixth century, driving the Ostrogoths back. Then, the Lombards invaded, conquering all of Italy but the major cities, leaving places like Ravenna, Venice and Naples in

Byzantine hands. But, the rise of Islam in the seventh century and the siege of Constantinople in the eight shook these surviving cities loose, making them practically independent.

These invasions and the political division they left behind spurred factionalism in Rome. Often, an invader, like the Lombards, would simply remove the sitting Pope and install a new one, more to their liking. The Lombards were a fractious people, though. They founded 35 duchies, including the duchies of Lucca (Tuscany) and Friuli (or Forum Julii), and their king exercised direct control over the northern 33. The duchies of Spoleto and Benevento were de facto independent, and it took a strong king to hold the northern 33 together. The infighting between the Dukes for the kingship allowed a Byzantine faction to assert itself against Lombard power at Rome.

The limited temporal power of the Pope led to a frequent conflict with the Patriarch of Constantinople, who was closer to the Emperor, and with the Archbishop of Ravenna, prelate of the nominal seat of Byzantine power in Italy. Once Lombard power had somewhat receded, the Byzantine emperor did not hesitate to arrest and remove Popes who differed with him on theological points. This left the Papacy somewhat insecure but, lacking some other power who could protect them, the Popes remained tied to the East.

From 717 to 718 AD, Arab armies besieged Constantinople. The sitting Byzantine dynasty was extinguished, and the general Leo the Isaurian seized the purple. Leo defeated the armies of Islam, but realized there was something to the allegations that Christianity had become too pagan. The integration of pagan cults and philosophy into the Church had led to idol worship and the worship of the icons and images of "saints" that were often pagan gods. The result was the iconoclasm controversy, in which Leo barred the worship of images, and began feuding with the Popes.

The near collapse of Byzantine power met the rise of Carolingian power in France. Pepin and Charles Martel were waging war at this time against the heretical forces in southern France, Jewish, Muslim, Berber, and occult Catholic, and placing the French Church on a new foundation. Once Charles' son, the future king Pepin I, solidified control of his realm, France was poised to replace Byzantium as defender of the faith.

This substitution of the French king for the Byzantine emperor as protector of the Papacy occurred in 751 and 754, when Popes Zachary and Stephen III formally deposed the last Merovingian king and blessed Pippin I's rule. This relationship grew exponentially stronger under Charlemagne; a devout German Christian who waged war on all fronts to expand what he felt was the true faith of Christ.

Charlemagne cemented his role by invading Lombardy and annexing it after defeating its king, Desiderius, Charlemagne's father-in-law, who threatened Rome. Northern Italy became a part of the Germano-Frankish Empire, and Charlemagne now shared a border with the recently recognized Papal States. When the Byzantines

ordered Pope Leo II deposed, his tongue torn and his eyes gouged out, Leo sought Charlemagne's protection and, in 800 AD, anointed Charlemagne Holy Roman Emperor.

The brief peace of Charlemagne came apart as his grandsons, Lothar I of Italy and Lorraine, Charles II the Bald, and Louis the German, fought their father, Louis I, and each other for the Empire. This fighting continued for generations, and factions were set free at Rome. Muslims sacked the city in 848, the surviving duchies of Italy went to war, Ravenna became an independent force, and Popes came to be chosen by riot.

By the end of the ninth century, Charlemagne's Empire was in pieces and temporal factions were competing for the "Kingdom of Italy"- what were once the northern 33 duchies- while battling the Duke of Spoleto and each other for the title of Emperor of Holy Rome. In the West was the House of Provence, formed by the marriage of Boso's son, Louis III of Provence, with the daughter of Lothar II, great-grandson of Charlemagne. In the East were the Berengars, Dukes of Friuli, also married into the Carolingian line. Allied with Provence were the Dukes of Tuscany and Welfs of Bavaria, and from this faction would come the "Bad Popes"- occultist anti-priests in Catholic guise.

The Bad Popes

Occultist paganism entered Charlemagne's line when Judith Welf married Louis the Pious. A "sorceress," she practiced dark rites "dedicated to the devil," often in an alliance with her Jewish lover, Bernard of Septimania. These dark rites were likely linked to the head cult of ancient Bavaria, where warriors would turn their enemies' skulls into drinking cups, and became blended with the ecstatic Dionysianism of the Great Mother cult, in which the initiated held orgies and practiced the homophagia- the eating of their enemies' raw flesh and warm blood. As Solomonic magic metastasized into Jewish Kabbalah, the occult Catholicism that resulted from the blending these religions with that of Christ came to target the Holy See.

Sponsored by both Provence and the Dukes of Tuscany- the old Lombard Duchy of Lucca- this faith spread with Boso's and Louis' alliance into all of Lorraine and old Lotharingia- the middle kingdom divided between Germany and France in 870. Seeking control of the Church, it became ruthless and violent. Popes were assassinated and elections tainted to pave a pathway for the "Bad" papacy.

One of the last practitioners of German Christianity was Pope Formosus, "the Good Looking," who had been exiled to France in 870, driven out by occultists, but who returned in 891 as Pontiff. The election of Formosus enraged the Dionysians, who devoted the next two decades to degrading and defiling him.

Formosus died in 896, and was succeeded by Boniface VI, a twice degraded monk of the Cluniac faction known for the immorality with which he pursued his hidden faith. Boniface VI died that year, and was replaced by the mad Pope Stephen VII. Stephen VII exhumed Formosus' body and tried his corpse in the "Cadaver Synod." The Basilica of St. Peter collapsed, chaos reigned in Rome, and Stephen VII was deposed and strangled. Two more popes, Romanus and Theodore II, tried to rehabilitate Formosus in 897, but both were assassinated within days or months. This civil war for the Papacy lasted for six years. The truer Christians- John IX, Benedict IV and Leo V tried to cling to power, while the emergent leader of the occultists, the future Pope Sergius III, assassinated, deposed and removed each in turn. The result was Sergius' ascension, and the start of a fundamental formation of Catholic religion.

Theophylact had been a Papal Treasurer, and he used the chaos of German-Frankish Imperial collapse and the civil war in the church to seize temporal power in Rome. Calling himself Duke, Consul, and Senator of Rome at different times, he was dominated by his wife, Theodora, who ruled with him as co-Senator.

Sergius III was a pagan Pope described by contemporaries as "malicious, ferocious, and unclean." He was first elected in 897 as a rival to John IX, and was defeated militarily when he tried to seize the See. A Cluniac monk who had joined in the cruelty of the mad Stephen VII, and who had sat in judgment on Formosus' corpse in the Cadaver Synod, Sergius had taken refuge in Tuscany until he could return to Rome, triumphant, in 904. On arrival, Sergius, a pedophile, drew Theophylact's 14-year old daughter Marozia, into an orgy and impregnated her.

Marozia herself was raised by Theophylact and Theodora in a household of depravity. Theophylact and Theodora routinely sexually exploited, abused and tortured others, placing cruelty on display. Sergius' successor, Pope John X, was an example. When John tried to break free of his lover, Theodora's power, he was forced to watch his brother, Peter, Count of Orle, mutilated and murdered in front of him, and, then, was himself killed. With scenes like these ritual murders routinely practiced around her, Marozia herself became cruel. She murdered her parents, seized power, and continued the demonic rites. Seeking a Pope to play consort to her priestess, she elevated Leo VI and Stephen VIII, and then killed them when they rebuked her. Eventually, she brought the Papacy into the family, raising her bastard son by Sergius, John XI, to the pontificate.

Marozia was a black widow. She murdered her first husband, Alberich I, Duke of Spoleto, with her parents. Her second husband, Guido, Duke of Tuscany, went the same way eight years later. Her third husband, Hugo of Provence, she had anointed Emperor by John XI.

Hugo and Marozia were both initiated, and took up residence among the dead in the Tomb of the Emperor Hadrian- now the Papal Castle of St. Angelo. One evening, during a Dionysiac revel, her son by her first husband, Alberich II, Duke of Spoleto, became revolted and bolted from the room, calling together a mob to put

an end to his mother's and step-father's evil. Marozia and Hugo were lynched, and Alberich took power in Rome.

But Alberich did not stay long out of evil's clutches. Seduced by the Cluniacs, he married Hugo's daughter and was drawn into the darkness around the House of Provence. Three more Popes were appointed- Stephen IX, Martin III, and Agapitus III. Stephen IX was uncooperative, and Alberich II reverted to form, cutting off Stephen's eyes, nose, lips, tongue, and hands before killing him. Martin and Agapitus served. And, then, the period of the "Bad Popes" reached its culmination in 955, when Alberich's bastard son, John XII, took power in 955.

Born Octavian, John XII was steeped in pagan mysticism, and was widely known to "worship the Devil." His contemporaries claimed he "invoked Jupiter and Venus" in strange rites. Really, he summoned Dionysius, Attis and Cybele. John XII castrated Cardinals who opposed him, in the ancient manner of sacrifice to the Mother Goddess. He opened a brothel in the Vatican for orgies. And, he changed Catholic ritual, beginning the Papal practice of taking a new name upon ascension to the Holy See. This practice was an integration of the pagan rite of ritual death and initiatic rebirth, the conquest of death, into Catholic ritual.

This ascension of initiatic mystery religion to Papal supremacy had been possible by the weakness of Germany and the emptiness of the true Imperial throne. In 919, Henry the Fowler, Duke of Saxony, had been able to reunite Eastern Carolingian Empire and take the title of Emperor, but he refused to be anointed by Popes as corrupt as those in Rome. It was Henry's son, Otto I the Great, who decided to change things. He reorganized the German Church as a national Church under the Emperor, and, then, in 963, conquered Rome, deposed John XII, and restored the German Christianity of Charlemagne.

Here, most accounts end the story of the Bad Popes- but the story was just beginning. Half a century later, three of Marozia's descendents waged war again to seize the Vatican- and succeeded. From their evil, cruelty and perversion came a new Church, and the roots of democracy, communism and Zionism.

The Investiture Crisis and the New World Order

Until the 11th century, bishops were appointed by national monarchs, not by the Pope. In the English kingdoms, local kings, and, later, the king of England, appointed his bishops and the Arch bishop of Canterbury and York. In France, the reforms that began with Pepin the Short left the king of France in charge of his Episcopal sees. And, in Germany, the Ottos, Emperors of Holy Rome, used the appointment of bishops to consolidate national control. Initially, the German dukes- of Saxony, Swabia, Franconia, Bavaria, Thuringia, Friesland, Carinthia, and Upper and Lower Lorraine- rivaled the Emperor. But, once their lands were transferred to the German Church,

under Imperial bishops, their temporal power was curbed sufficiently to allow a single German kingdom and Holy Roman Empire to emerge.

Once the German Emperor, at the head of this nascent Reichskirche, had established his authority in Rome, the Jewish-aligned occultists of Tuscany and Lorraine made the diminution of the Emperor top priority. Their solution was, not-so-surprisingly, similar to the means by which the United Nations and modern Zionists are trying to impose the New World Order.

The occultists' goal was to create a single Christendom, united under the Pope, in which temporal powers were relegated to the function of administrators. The means for achieving this goal was to empower smaller territorial units, duchies and baronies and earldoms, against their immediate masters, the kings and emperors, and make them immediately answerable to the Pope. This is the same way in which, in Europe today, the macro-states which entered the twentieth century have been broken into the micro-states which have been swept into the European Union and United Nations- Bretton Woods framework. It is also similar to the infamous Yinon plan for the Middle East, in which macro-states, like Egypt and Syria are to be broken into micro-states more easily dominated by the Zionists in Palestine. Today, so-called minorities call for succession in the name of democracy and national determination. In the 11th century, this process led to the Investiture Crisis.

Having learned from the disgrace and horror with which the Bad Popes had veiled the Papacy, the movement for global Papal Empire veiled itself in the mantle of a "reform" of the Church. The Emperor's German Christian appointees were referred to as "lay" clergy and the appointment of the non-initiated to holy office was said to be the source of the Church's corruption. However, the exact opposite was true. It was the Jewish idea of the professional priesthood, and the "professional" and initiated occultist clergy of Cluny, which poisoned the Vatican.

The Otto's, I, II and III, controlled the Papacy until Otto III's death in 1002 AD, though trouble began in 997, when the Anti-Pope John XVI began a struggle to depose Otto III's cousin, Pope Gregory V. Philosophical successors of the Ottos continued in power in Rome until 1012 AD, despite a disputed succession to the Imperial throne. Then, in 1012 AD, John XII's son, Marozia's great grandson, took power as Pope Benedict VIII. His brother, John XIX, succeeded Benedict, and their nephew, Benedict IX, followed. The same evils which had seized Rome a century before returned. Orgies returned to Hadrian's tomb. Enemies were tortured and murdered. Christ again left the Catholic Church, while Dionysius and Cybele took his place.

This revival of occultism was only possible while Emperor Conrad II, founder of the Salian dynasty, was battling his duchies and consolidating power. When his son, Henry III the Black, rose to power, the traditional remedy was used. Henry III twice seized Rome, and twice forced Benedict to step down. But, each time, Benedict placed

a sycophant on the throne, waited for Henry to leave, then deposed his sycophant and restored himself to power. The second time, Henry III lost patience. He took Rome a third time, removed Benedict IX for good, and installed his own line of candidates.

This struggle could have gone on forever- and, indeed, it lasted another 200 years- but the balance of powers shifted in Italy again. The Normans- a group of Vikings aligned with Jewish banking and slaving interests based in Rouen and Trier- invaded Southern Italy in 1016. By 1060, they had consolidated their power and were at the gates of Rome. As France had presented a counterweight to Byzantium, the Normans gave Rome a temporal protector which could stand against Imperial Germany. Allied with the Marozian and Cluniac Catholics, and the emerging Jewish banking houses which were about to force their way into England under William I, the first global conspiracy against Germany had taken form.

This world situation came to a head under Emperor Henry IV. Nicholas II, the first Pope allied with the Normans, imposed the "reform" of Papal election by cardinal priests, assuring that the initiated selected the initiated. This "reformed" faction then elected a series of Popes- Alexander II, Gregory VIII, better known as Hildebrand, Victor III, and Urban II- who opposed the German Popes, Honorius and Clement III.

Declaring "cursed be he that keepeth back his sword from blood." Hildebrand began the Gregorian "reforms," ending priestly marriage to encourage Dionysiac homosexuality, and allied with Matilda, Duchess of Tuscany, Welf IV of Bavaria, the Dukes of Upper and Lower Lorraine, and various pretenders to the Imperial throne, while Henry responded by attempt to depose Hildebrand at the Diet of Worms raising a series of anti-popes. Henry IV was unable to take Rome, though, and was eventually forced to capitulate to Hildebrand at the castle of Matilda of Tuscany at Canossa.

It was the beginning of the end of the German Christian power.

Democracy, Communism, Zionism

The conflict between Church and Emperor continued until the 13th century, when the Guelph (Welf)- Ghibelline crisis was settled in favor of the Pope, and struggle for national sovereignty became one between France and Rome. However, the victory of the occult Popes over German Christianity in the 11th century was beginning of the modern political movements which have culminated in democracy, communism and Zionism.

Urban II, a Cluniac monk, initiated the modern Zionist movement when he called for a Crusade against Islam in Palestine in 1096. Allied with another occultist movement- separate from southern French Dionysianism- which blossomed into the Knights Templar, Urban II's successful push to create a kingdom of Jerusalem was made in conjunction with the same forces whose heirs would conquer Palestine in 1948.

Meanwhile, in England, the Church initiated the democratic movement by spurring the series of revolts against King John that culminated in the Magna Carta of 1215. This conflict between the Church and the Plantagenets began when the Pope backed Thomas Becket against Henry II, and peaked when it urged the northern English earls to revolt against John's rule. In Germany, the push had been for the vassal duchies to revolt against the Emperor. In England, the Church took up the mantra of the "rights" of the nobility against the king, a notion which in time led to the creation of Parliament. In neither case was there a sincere concern about abstract notions of feudal or civil rights—there was merely a strategy of divide and conquer. By lending moral authority to smaller political entities, the Church prevented a truly national state from emerging.

Within this movement of the Church occult ideologies such as that of the Holy Grail were nurtured. The Great Mother Cybele was revived in the mysticism of Peter Abelard, for instance, and his adoration of Mary Magdalene. This in turn informed the cult of courtly love and the chivalric myths which seized Europe for two centuries. Eventually this movement would combine with the Solomonic Neo-Platonism of the Medicis to form Masonry, Rosicrucianism, and the occultism of the Reformation and Enlightenment. These movements, of course, allied with Kabbalism to give us the French, and in time, the Bolshevik Revolutions.

So while Catholicism often portrays itself as a Traditionalist counterpoint to modernism, the Catholic church incubated much of the evil that defines the modern world. When one sees "Catholic workers" and so-called priests and nuns sitting half a step outside the Bolshevik camp, or pedophile priests defiling their faith while the Pope endorses homosexuality and abortion, one sees the continuing influence of this paganism within the faith.

Zoroaster and the Seventy-Two Master Masons of Baal: Roots of American Democracy

by Bill White

The American Republic was founded, and in its earliest years maintained, by a group of individual who were high – in many cases 33rd degree – members of Scottish Rite Freemasonry – or other Freemasonic organizations. The Freemasonry of the 18th Century had its roots in a number of Medieval movements and tendencies, many grafted onto Germanic and Northern European nationalism and resistance to the Catholic Church, and developed, particularly in France and Southern Germany, into the seed of Bolshevism which eventually took root in and conquered Russia, Eastern Europe, and much of the non-European world. The roots of these medieval movements can be traced to a late Dark Ages belief about Zoroaster and the 72 master masons of Baal.

This idea is touched on in, but not unique to, the introduction of the Prose Edda, where the story is briefly told of how the descendants of Ham – the Hamites, primarily Egyptians and Western/Northern Semites – conquered the descendants of Sem – Semites, primarily Hebrews, Babylonians, and Semites of the Arabian peninsula – and built the tower of Babel, which intended as a means to breach heaven. Zoroaster – whose name was erroneously interpreted as “living star” – managed seventy-two master masons in this enterprise. God struck them down, and each of the seventy-two went on to found a language and a people. The Hebrews maintained the original language and faith and founded Babylon; Zoroaster shortly afterwards became the king of Babylon and Assyria and demanded to be worshipped under the name of Baal. His associate on the isle of Crete was Saturnus; it has been argued in a previous essay Saturnus is linked to the idea of Satan.

The idea that Zoroaster and his master masons attempted to breach heaven via the tower of Babel and that they were at the heart of “sorcery, magic and astrology” was current in Europe no later than the 6th Century AD, when Gregory of Tours relates that Zoroaster is Chus, son of Ham, and that he “knew the art of making stars and fire fall from heaven”, among other powers, and built the tower of Babel. His son, Nimrod, founded Babylon.

As Viktor Rydberg has shown in his Teutonic Mythology, Gregory’s ideas are derived from the writings of Pliny, Ammianus Marcellinus, and various church fathers, including Orosius. Because of his Persian associations, and the general belief that Persian religion was primarily magical, Pliny identifies Zoroaster as the founder of magic in the 1st Century AD. Ammianus Marcellinus connects him to Babylon by the Fourth Century AD. Orosius shows this connection to the learning integrated by the Catholic Church.

The “72 grandsons of Noah” were known by the early Anglo-Saxon period, perhaps the 7th or 8th century, in works such as the “Dialogue between Saturn and Solomon”. The idea remained current and acceptable into the 17th Century – Henricus Cornelius Agrippa mentions it in his 16th century *De Occulta Philosophia* and refers to the masons as the 72 languages; the 72 elders in the synagogue; the 72 commentators on the Old Testament; Christ’s 72 disciples; God’s 72 names; the 72 angels who govern the 72 divisions of the Zodiac, each division of which corresponds to one of the 72 languages”. The idea of 72 races of men was current as late as 1647, in which an edition of Sulpicius Severus’ *Opera Omnia* notes the number 72 may not be “entirely exact”.

The story of the Tower of Babel has a relative in the Classic tradition, in the story of Otus and Ephialtes, two giants who attempt to stack three mountains upon each other to storm Olympus, during the revolt of the giant race against the gods – a time generally linked to the revolt of the serpent-god Typhon.

During the 12th and 13th centuries a schism erupted between the Germanic nations of the Holy Roman Empire and the Catholic Church. The issue was which institution preserved the prerogative of empire – of temporal power over Europe. The Holy Roman Empire claim this for its Emperor; the Catholic Church for its Pope. Later, after the Hundred Years' War, France would generally support the Pope. The outcome of this struggle, which crystallized as the Guelph-Ghibelline crisis, was the submission of the German Emperor to the Pope.

However, German nationalism, and the national sentiment of Northern Europe in general, remained latent. Christianization of Northern Europe continued throughout the 15th Century, with the conversion of Lithuania being the end of the last officially non-Christian monarchy of Europe. Shortly afterwards, the Reformation erupted, fueled primarily by the national inspirations of England, the component German states of the Holy Roman Empire, and the Nordic countries. Anglicanism was explicitly national, but the adoption of Lutheranism, Calvinism and other religious doctrines by governments in Germany and Scandinavia was fueled by a desire for freedom from perceived foreign and Catholic domination.

Protestantism was widely financed by Jews, particularly the Rabbis of Amsterdam. After the newly united government of Spain purged its Jews in the 15th Century, the Jewish population fled to the trading capitols of Amsterdam and Venice. Amsterdam and the Low Countries were essentially a Spanish province, but the Rabbis financed the Protestant movements there, and, from there. Britain, which produced both Dutch and Belgian independences and Oliver Cromwell – as well as a return to Britain, from which they'd been expelled, and the Bank of England. Lutheranism, originally embraced by and with Jews, lost favor after Luther published his work "The Jews and Their Lies".

Yet religious turmoil and the wars which followed led to the spread of occultist movements throughout Europe. In Italy, there was a rediscovery of Classical literature, and in Germany, occultist movements grew as religious chaos resulted from Protestant demands for "liberty". England was also a fertile ground, as Protestants, in the 17th Century, deposed the monarchy in a quest for religious freedom. Only France, among the Northwestern powers of Europe, remained solidly Catholic – its historic enmity with Britain and Germany almost demanded it.

With the expansion of the printing press, occultist movements, and educated people in general, became acquainted with the ideas of democracy and republic that had been propounded by the ancients. In England, whose parliament had been a product of a feudal system with a relatively weak king, and which was essentially oligarchical, rather than democratic, democratic ideas of the Republic, which integrates the monarchy, oligarchy and democracy, could lead to the bicameral legislature and Constitutional monarchy. On the continent, parliaments did not exist to be modified.

Into this environment of religious chaos comes the idea of Baal. As discussed in a previous essay, Baal, classically, is associated with ideas of "progress" and "liberation" – in technical advance and in the expression of

material desires. Baal was worshipped by burning the ash tree; he was the god who first gave man fire from the ash tree; he was worshipped as the ash spear; his age was associated with violence and warfare by Hesiod (the third age of the men of the ash spear). As Dionysus, or Liber, he was worshipped with sexual orgies, drunkenness, and the eating of raw flesh and the drinking of blood. Throughout Europe, Baal was associated with the wolf and predatory beasts. His daughter, Sat-Baal, or Cybele, was similarly associated with ecstatic rites. Her priests often castrated themselves to undo the essentially homosexual act of creation of Caenus – known to the Hebrews as Cain.

So into the essentially anti-Catholic struggle for national liberation waged by the German nobility and Northern European monarchy came this anti-religious theory, under worship of the God Liber, which told of how Zoroaster-Liber-Dionysius-Baal and his seventy-two master masons performed the “great work” of trying to build the tower of Babel to surmount to God. Being anti-Catholic, just like Protestantism, it was able to capitalize on that religious feeling and integrate into it demands for a variety of forms of predatory “liberties” and a variety of occult philosophies, including, eventually, Kabbalism and other Jewish notions. To operate in society, it masqueraded as a guild, and posed as merely an “enlightened” form of Christianity or, later, “Deism”.

The 17th and 18th centuries then became characterized by the battle between this “Enlightenment” philosophy – the light of Lucifer the Morning Star – and the traditional (by that time) Catholic monarchies of Europe, particularly that of France. This turned into a revolutionary movement of the bourgeoisie – and produced both the American and French Revolutions. In the 19th Century, it would be absorbed by, and dissolve into, Communism, which would reach its own epitome in the 20th Century, to appear in the 21st as Social Democracy.

Thus, a ben-ben pillar, symbolizing Caenus – the phoenix, Baal and the Biblical Cain – adorns the Washington Monument and a giant statue of Libera – Lady Liberty – adorns New York Harbor. As previously discussed, the worship of Baal dates back to the 2nd or probably 3rd millennium BC, if not earlier, and has been preserved through the occult doctrines and organizations which now control the United States.

SOME REFLECTIONS ON THE WOLF AND THE SERPENT IN SAXO

by Bill White

In Saxo Grammaticus’ History of the Danes there are a series of Euhemerisms of divine characters – two of which are the serpent and wolf gods, represented in the Eddas by the Midgard Serpent and the Fenris Wolf. Similar deities include Nidhogg – the corpse-dog, corpse-eating serpent, and corpse-eating eagle, and the watchdog Garm. As this author has previously argued, they correspond roughly to the Syriac Molech and Dagon, Baal, the Egyptian Amemet (or Ammit) and Roman Consus, and the Saxon Beowulf (the last being widely accepted), respectively.

This essay is not intended as a detailed examination of these themes, but as an overview and introduction for further study.

We have previously discussed the character of “the radiant one”, and how two separate characters seem represented. In particular, there are characters described as having a powerful gaze – they intersect with the “radiant and comely” character. One not mentioned in the previous essay is Siward Snake-eye. As his name implies, the pupils of his eyes are like a snake’s. This is similar to the defect alleged in Ole’s eyes, which is linked to the gaze-power. This character associates most closely to the Helgis of Saxo – Helgi Hundingsbani, Helgi the Norwegian and Hedin of Hedin and Hogni. Of them, only Ole himself has “radiant and comely locks” – Helgi travels on a golden ship; Hedin “is comely” – both may be bleed-overs from another archetype. One is reminded of the bearded, golden island dwelling serpents with lapis lazuli eyes of the Egyptian Middle Kingdom. This could also describe snake-worshipping Nordic invaders.

Another related character is Harald Hyldetand, Ole’s partner. Several characteristics we expect from Ole, if he is the “Goldsmith” archetype, are embodied in Harald Hyldetand – particularly the “defect in the teeth” attributed to Helgi. Hundingsbani, and the “speared in the buttocks” motif of Hildigisl and the Goldsmith. The two missing teeth could be canine incisors – or serpent fangs. Like Siward, Harald dedicates the souls of all he slays to Odin. And like Siward, he is cruel.

“Hairy” characters hardly need a mention – Hadding (lit: “hairy”), Ragnar Lodbrog (or Lodbrok) and Alf jump to mind.

More important, though, may be the Ubbe and Ulfhild motif discussed earlier. “Hild” means “battle”, but is often used to mean “wife”. Ulf means “wolf”. Ulfhild, the traitoress who incites her husband to rebel, is the “wolf-wife”. Ubbe, who is chained, and breaks his chains, like the Fenris Wolf, may be that “ulf”. Guthorm is also described as a “wolf” in the dream Ragnhild brings Hadding – and Ulfhild is described as a “swan”.

No definite relationship with the “Uffe” character has been established, but Uffe is short for “Olaf” – as in “Olaf the Gentle” – and may be an interpretation of the word “Ulf” as well. Olaf could also be Ol-ulf, or “meadwolf” – Loki.

In this context, the wolf-deceit of Harald II and Halfdan II should be mentioned. As will be discussed in greater detail in an upcoming discussion of “the evil uncle”, these two are part of a series of stories linked to the character of Ragnar – and involve a swan maid protecting the two from evil sorcery while their father burns.

Their hiding in a tree is reminiscent of Líf and Lífthrasir's shelter in Yggdrasil at Ragnarok – where the earth burns as their uncle does. Ragnar's name itself may come from a misunderstanding of the two sheltered in a tree on the day of Ragnarok, which can also be understood as the smoking or burning of the gods, instead of the dusk.

This story should also be compared to its nearest kin – that of Jarmerik and Gunn, who hid a dog in a wicker-basket – instead of hiding in a tree and pretending to be dogs.

The last major wolf motif is the obvious one of the berserking and roaring sorcerers – the seven, nine, or twelve brothers. But an interesting related theme is that of a head on the stick – whether the horse head of Grep's sorcerers or the head of Esbern mounted on the prow of Ragnar's ship. One's first thought is for the myth of Mimir's head – but one is reminded of the myth of Pentheus' head – torn by the Dionysian revels of his mother. A deeper meaning to the "head-standard" is likely buried here.

One should also note the resemblance between the means of slaying the "two serpents" in the myths of Jora, Alfild, and Ladgerda, and the slaying of the Chimera by Bellerophon. As noted, like Pegasus, Baldur's horse causes wells to spring at its feet.

These are some of the initial impressions of the snake-wolf theme in Saxo. As work continues, this will likely develop further.