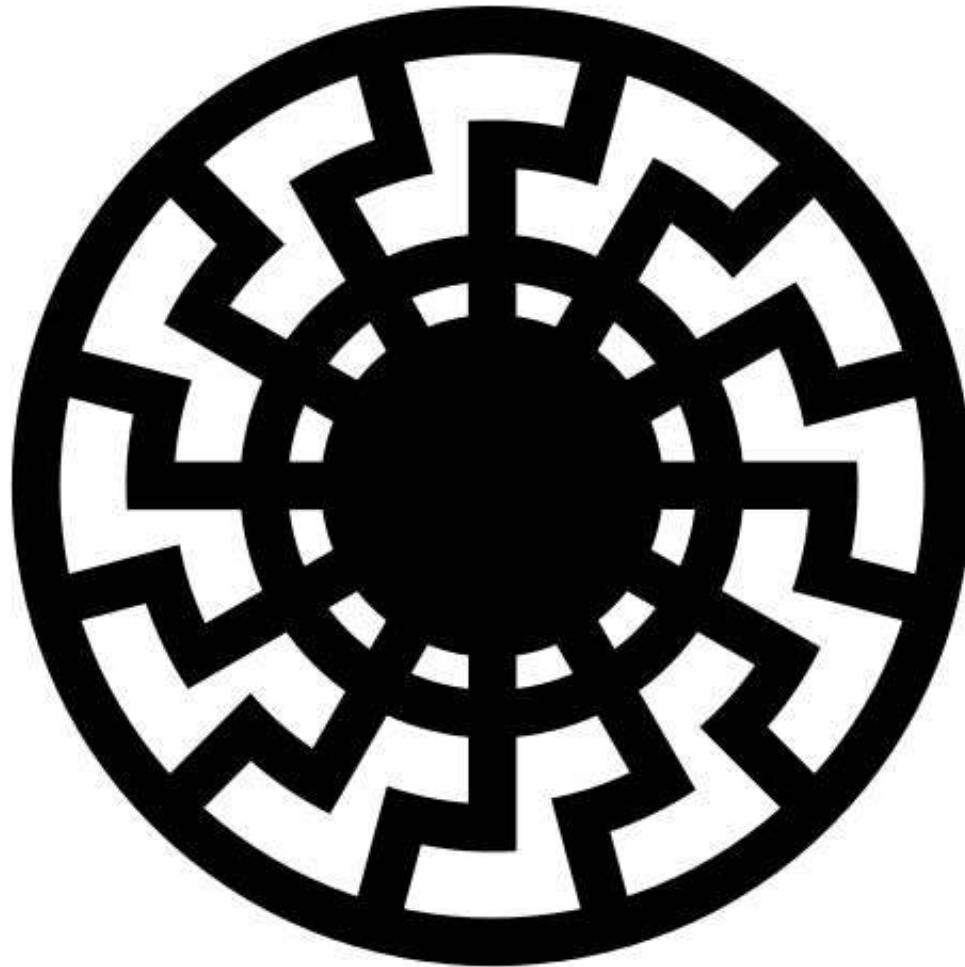


JAMES MADOLE



**AND
THE BLACK SUN**

45. James Madole and the Hidden Galactic Heart (1977)

James Hartung Madole (July 7, 1927 – May 6, 1979) was an occultist and leader of the New York City-based National Renaissance Party (NRP). Despite its relatively small size, the group was the starting point for a number of important extremist figures after 1950 including Matthias Koehl, Eustace Mullins, Daniel Burros, and Fredrick Charles Weiss [1]. Dismissed as a marginal and comical crack-pot during his lifetime, Madole is now recognized as a pioneering figure in the development of post-war National Socialist occultism. As a youth, he was deeply interested in chemistry, astronomy and popular science fiction literature. Madole came to believe that only a scientific elite should govern a rational society. This attitude of elitism fueled his interest in Fascism and National Socialism. Through the social network of science fiction fandom, Madole linked up with other like-minded individuals. In 1945 at age 18 he co-founded the Animist Party along with Charles B. Hudson (a science fiction writer and defendant during the Great Sedition Trial of 1944 [2]). The Animist Party was short-lived; Madole dissolved the group in 1948 after it was heavily infiltrated by leftist moles. He then joined William Henry MacFarland's Nationalist Action League.

In January 1949 three New York City-area National Socialist groups (the German-American Republican League and the Citizen's Protective League both headed by Kurt Mertig and the Nationalist Action League) united to form the National Renaissance Party. By the end of 1949 Madole was the group's leader, a position which he would hold until his death nearly thirty years later. NRP membership, which most likely never exceeded 1300 actives (Goring, 1970), was concentrated in large urban areas on the U.S. East and West Coasts. Throughout much of its history, the operational range of the NRP was limited to New York and neighboring cities (see Figure 45-1). Madole's version of National Socialism was "Third Way" (opposed to both capitalism and communism) and heavily influenced by Francis Parker Yockey [3] and Conde

[1] Matthias Koehl (leader of American Nazi Party/National Socialist White Peoples Party, 1967-1984; leader of The New Order 1984-present); Eustace Mullins (political writer, conspiracy buff and anti-Semite); Daniel Burros (Jewish-American Nazi and New York State Klan leader in the 1960s); Fredrick Charles Weiss (key intellectual, writer and financier of the NRP in the 1950s-1960s).

[2] On April 17, 1944, the case of *U.S. vs. McWilliams et al.* opened in federal court in Washington, DC. The 33 defendants were charged with violations of the Smith Act (advocating the overthrow of the U.S. Government). The case ended in a mistrial and none of the defendants were ever retried.

[3] Francis Parker Yockey (1917 – 1960) was a far-right American polemicist best known for his book *Imperium: The Philosophy of History and Politics* (1948) published under the pen-name of Ulick Varange.

McGinley [4]. He was very anti-Christian at a time when the far-right in the United States was avowedly pro-Christian. Madole publicly allied the NRP with Black Nationalists and Islamic Nationalist Greenshirts. He also had a loose definition of the Aryan race and admitted members of other races including Mexicans, Chinese and Japanese. Madole held street meetings in the Yorkville neighborhood of New York City [5] which often ended in fights when the NRP troopers were attacked by their ideological opponents.

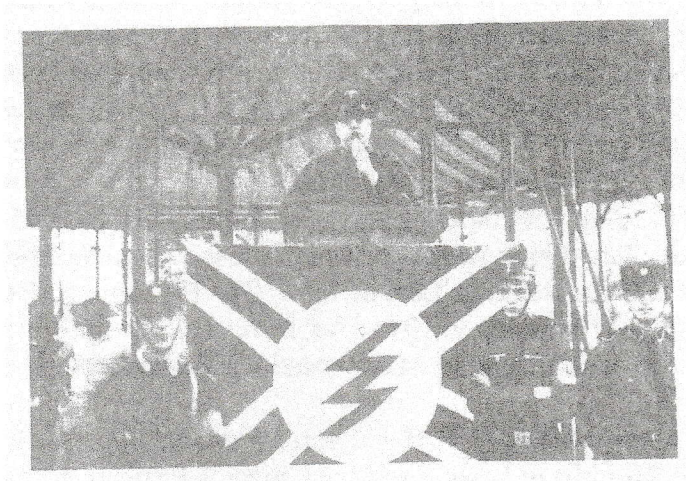


Figure 45-1. Madole speaking at a 1971 NRP / National States Rights Party rally in Baltimore, MD. (Source: *National Renaissance Bulletin*, 1973, vol. 24, nos. 1/2, p. 3)

In the early 1950s, the House Un-American Activities Committee (HUAC) undertook an aggressive investigation of the NRP and other extremist groups. The resulting report (U.S. House of Representatives, 1954), as well as exposes by various infiltrators, had a devastating effect on the NRP. Most activists dropped out never to return and financial contributions completely dried up. From 1955 until the early 1963 Madole concentrated on honing NRP ideology and making contacts with foreign governments. In 1959, the founding of the rival American Nazi Party (ANP) by George Lincoln Rockwell in Arlington, VA ironically had the effect of resuscitating the moribund NRP. Its membership increased slowly but steadily (including not a few ANP

[4] Conde McGinley (1890 – 1963) was editor and publisher of the anti-Semitic newsletter *Common Sense*.

[5] In the 1930s, the neighborhood was the home base of the German-American Bund, a controversial American National Socialist organization (see Chapter 29).

defectors over time) and the period from 1963 – 1972 saw the NRP's greatest level of street activism. Pursuing an unpopular cause was not without its cost. A failed 1971 assassination attempt nearly killed Madole and left him with a sizable chunk of his skull missing. Madole never bothered to have the requisite metal plate implanted and lived the last eight years of his life with nothing protecting his brain except for a flap of tissue.

Kerr (2004) was the first to note that Madole's decision to take the NRP down the path of occultism dated to the period immediately after his 1971 brush with death. Up until that time, Madole had always been careful to keep his occult beliefs out of the NRP. He had a profound life-long interest in both occult theory and in the practice of ritual magic [6]. Madole was also a familiar face at *The Warlock Shoppe*, Samuel Weiser Books, *The Magician* and other haunts of the esoteric-minded in New York City [7]. The apartment he shared with his mother had the appearance of being equal parts Satanic chapel, Hindu ashram, and Nazi Party headquarters. Throughout the early 1970s, NRP ideology was significantly altered through the addition of ideas taken from the writings of P.D. Ouspensky [8], Aleister Crowley [9] and Eliphas Levi [10]. Madole was particularly enamored of the works of H.P. Blavatsky (see Chapter 14) incorporating a healthy dose of her Theosophy into the NRP corpus: elitism ("Hidden Masters" teaching mankind), racialism (mankind evolving through root-races), and the wisdom of the eastern Aryans (especially the idea of sacred authority as opposed to democracy and plutocracy, as well as the concept of divinely decreed castes).

The best summation of the NRP's new ideology can be found in a lengthy series of essays by Madole published during the 1970s in the *National Renaissance Bulletin* (the group's official house organ). Entitled "The New Atlantis – a Blueprint for an Aryan Garden of Eden in North America," they describe a future redeemed America that

[6] During an FBI interview on April 9, 1970, New York City-based neo-Nazi and Church of Satan member Ken Duggan stated that Madole was already a known and respected occultist prior to the formation of the NRP. (FBI Memorandum NY62-12699, "Minutemen", 4/29/70, 3 pp.)

[7] Herman Slater's *The Warlock Shoppe* was originally located on Henry Street in Brooklyn (early 1970s – 1976). It later moved to 35 West 19th Street in Manhattan (1976-1999), was renamed *Magickal Child* and served as the focal point for the Pagan and occultist communities in New York City. From 1926 – early 1990s, the Samuel Weiser bookshop on 4th Avenue in New York City was one of the world's preeminent dealers in antiquarian esoteric books. *The Magician* was an occult shop run by Ronald Barrett located in Greenwich Village (1972 – February 1974).

[8] P.D. Ouspensky (1878 – 1947) was a Russian writer known for his expositions of the early work of the Greek-Armenian esoteric teacher George Gurdjieff.

[9] Aleister Crowley (1875 – 1947), an English mystic and ceremonial magician, is widely considered to be the most influential occultist of the 20th century.

would serve as the “new Atlantis” and “the cradle of a new God like race.” Madole specifically aimed at transforming the NRP’s security wing into an elite force of warriors “who would battle the forces of Chaos and inaugurate a New Aeon based on Cosmic Law” [11]. Esoteric training classes were organized for the NRP’s leadership. Each issue of the *National Renaissance Bulletin* also began to feature a listing of three dozen or more “Books revealing our Aryan Occult and Metaphysical Heritage” recommended for reading and available for purchase directly from the NRP. Titles included the works of H.P. Blavatsky, Dusty Sklar’s *Gods and Beasts: The Nazis and the Occult* (1977), Jean-Michel Angebert’s *The Occult and the Third Reich* (1974), Trevor Ravenscroft’s *The Spear of Destiny* (1972), Louis Pauwels and Jacques Bergier’s *The Morning of the Magicians* (1964), as well as a wide selection of books on Atlantis (a particular interest of Madole’s), ancient Indian texts, witchcraft, reincarnation and the Hebrew Kabbalah. It should be pointed out that the NRP did not suggest any of the then-available works by actual National Socialist esotericists such as Savitri Devi, Wilhelm Landig or Miguel Serrano (see Chapters 37, 44 and 46 respectively).

The majority of NRP activists were not occultists and Madole’s decision to merge such beliefs with White Nationalism proved to be an unpopular one throughout the party. The NRP’s previous political radicalism was replaced by an open advocacy of the occult and a drive to establish close ties with occult groups. The end result was a significant loss of membership which was compounded by the fact that those who left were generally some of the most active members (Kerr, 2004). Nevertheless, Madole stayed the course and the last years of the NRP’s existence were primarily focused on forging links with other occult organizations (see Figure 45-2). Madole even tried to engineer a formal alliance with the Church of Satan (CoS), despite knowing that its head Anton Szandor LaVey and a significant portion of the Church’s leadership were of Jewish ancestry. James Wagner, a former NRP security commander, recalled that relations between Madole and LaVey were quite cordial on the surface. They met on a number of occasions at Madole’s apartment or at *The Warlock Shoppe* [12]. Surviving personal accounts and CoS internal correspondence make it clear, however, that both LaVey and Madole were trying to co-opt and control the other’s organization through this seemingly friendly interchange [13]. While a limited number of CoS members did

[10] “Eliphas Levi” (Alphonse Louis Constant, 1810 – 1875) was a French occultist who is best remembered for his *Dogme et Rituel de la Haute Magie* [*Dogma and Rituals of High Magic*, 1876].

[11] Bolton, 2001, p. 7.

[12] Goodrick-Clarke, 2002, p. 83.

[13] For insight on Madole’s motivations and his view that bikers and Satanists were “rag tags (scum)” that would be used to fight the NRP’s leftist opponents, see the “Interview with Tani Jantsang” listed in the References section. In private, LaVey viewed the NRP with disdain and felt that he would be able to turn them to his own purposes (see Aquino, 2009, p. 378).



Figure 45-2. NRP members with fellow occultists attending the Pagan May Eve banquet at Long Island's Temple of Baal. On the far right with glasses is James Madole.
(Source: *National Renaissance Bulletin*, 1978, vol. 29, nos. 4-6, p. 1)

cross over and join the NRP [14], efforts at any meaningful merger failed largely due to the resistance of key CoS leaders such as Michael Aquino and Lilith Sinclair who thought Madole was a “creep” and characterized the NRP as being “composed of petty criminals and very few intellectuals” [15].

Madole, ever in search of new ways to reach the public with his message, made history in 1976 when the NRP became the first White Nationalist organization to produce its own cable access television show. The NRP broadcast a one-hour cable TV show entitled “Black Magic and Politics” about the inter-relationship between totalitarian political movements and the prodigious rise and sweep of occult philosophy in modern Europe and America [16].

On May 24, 1977 Madole gave an informal lecture at New York City's *The Warlock Shoppe* on “Fascism and the Occult” (see Figure 45-3). A capacity crowd of NRP members, occultists of various stripes and curious onlookers gave him a polite

[14] The most significant defection was probably that of Michigan CoS member John T. Amend who joined the NRP, changed his name to “Seth Kliphoth” and formed the Ordo Caprorum Nigra [Order of the Black Ram] “to celebrate the ancient religious rites of the Aryan race” (Aquino, 2009, p. 377).

[15] See Aquino, 2009, pp. 377-386.

[16] *National Renaissance Bulletin*, 1976, vol. 27, nos. 5/6, p. 8-9.

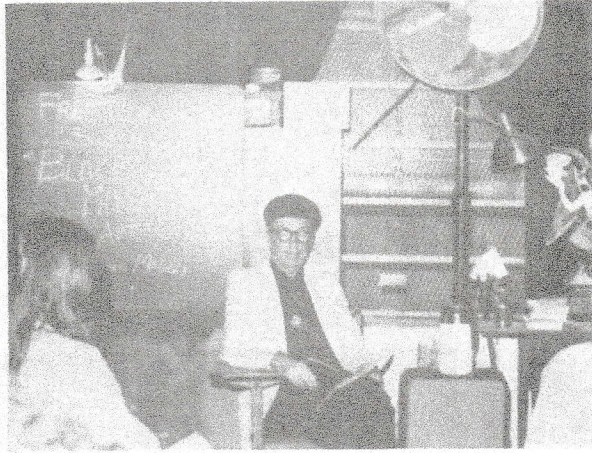


Figure 45-3. May 1977 – Madole speaking at *The Warlock Shoppe* in New York City
(Source: *National Renaissance Bulletin*, 1977, vol. 28, nos. 6-8, p. 1)

reception. Madole's main points were that 1) leading occultists down through the ages (who were invariably Aryans) supported totalitarianism, 2) that German National Socialism was patterned on the classical pyramidal design of all occult fraternities (masses are the base, leadership is the initiated pinnacle) and 3) that Aryan Man's power came from the "hidden galactic heart." Madole's "hidden galactic heart" was another variant on the Central Sun/Black Sun theme and further evidence of H.P. Blavatsky's influence on him.

"The charismatic leader becomes the living generator of power by tapping the racial consciousness, the life energy, or VRIL, of the entire German nation! This was done through a magnified example of Ceremonial Magic par excellence; namely, the Nuremberg Rallies. Anyone familiar with occult symbolism and the rites of ritual magic need only to study carefully that immortal film classic by Leni Riefenstahl, *The Triumph of the Will*, and notice the rhythmic beating of massed drums at the rising of the sun (the emblem of life to all Aryan peoples), the slow, steady cadence of marching feet, the towers of light created by huge arrays of searchlights pointed skyward, rotating human swastikas made up of thousands of fanatical German youth representing undefiled cosmic energy and hydrogen (the element which fuels the stars in space), flowing into the spiral arms of our mighty galaxy from the hidden galactic heart. Just as this cosmic energy and the life-blood of stars (hydrogen) pouring from the galactic heart into the spiral arms of our galaxy gives life to 100 billion suns contained therein by means of a swastika-like motion – just so, on a miniature scale were the

exuberance of fanatical youth, the emotional and physical ecstasy given off by hundreds of thousands of Germans raised to a peak of frenzy in their racial consciousness utilized to create the phenomena of Hitler's magic voice!"
(*National Renaissance Bulletin*, 1977, vol. 28, nos. 6-8, p. 2)

It is unclear what influence, if any, Madole's writings on the "hidden galactic heart" have had on his fellow National Socialists. While the *National Renaissance Bulletin* certainly had a rather limited circulation throughout its history, it was undoubtedly read (and continues to be sought after) by individuals receptive to the Black Sun mythology.

Madole was diagnosed with cancer in late 1978. He succumbed to his illness rather quickly and passed away in May 1979. The only publication to honor him was the folkish journal *The Odinist* which printed an obituary bearing the eloquent title "An Oak has Fallen" [17]. A few of Madole's remaining followers and his mother Ruth briefly attempted to keep the NRP going, but the group was functionally dead by early 1980. An erroneous account of the group's demise that has been widely disseminated states that the NRP disintegrated in 1980 following the mugging death of its new leader Andrej Lisanik and the concomitant loss of all organizational files [18]. In actuality, Lisanik was only head of security and his death was unrelated to the collapse of the NRP. He was murdered in Passaic, New Jersey in early October 1977 or approximately a year and a half prior to Madole's death [19].

After decades of relative obscurity and in the wake of an unpopular turn toward occultism, the NRP's modest accomplishments on behalf of post-war National Socialism were quickly forgotten. As it would turn out though, Madole was prescient where occultism's importance for the future of National Socialism was concerned. From the 1980s forward, interest in occult knowledge and philosophies found increasing acceptance among younger National Socialists, especially among those who came to view the movement as a near-term political dead-end given its historical baggage. Less than thirty years after his death, Madole and his writings found a new champion in Kerry Bolton, a New Zealander with a passion for National Socialist occultism. As he saw it,

"...Madole... accompanied by his small band of cosmic warriors, confront[ed] the forces of the culture distorter in a dharmic battle to restore balance to the

[17] Bolton, 2001, p. 11.

[18] Bolton, 2001, p. 12.

[19] *National Renaissance Bulletin*, 1977, vol. 28, nos. 9 thru 12, pp. 1-2. Details confirmed with the U.S. Social Security Death Index.

world... As a new generation arises, concerned at the growing disintegration of The West, a more spiritual yearning is returning amidst the materialism of the present... for the post-war world the metaphysical basis of the struggle against the forces of Chaos has much to consider in the teachings of Madole who merits his place of honour.” (Bolton, 2001, Preamble)

The reappraisal and growing reverence of Madole have been making slow, but steady progress. After being summarily dismissed as failures, he and his creation have a new lease on life in the ever-shifting landscape of modern National Socialist ideology.

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