Radical Religion in America

Millenarian Movements from the Far Right to the Children of Noah

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Preface

In a book so dependent upon the experiences and insights of others, it is no easy task to know where to begin to express the author's most heartfelt thanks to all who generously shared of their time and their ideas as the work gradually assumed its present shape. To begin at the beginning, then . . .

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JEFFREY KAPLAN

Introduction

Apocalyptic millenarianism starts with a dream. It is a dream of a past that never was and of a future that may never be—a dream, in a word, of perfection. This dream, moreover, seeks to link a past golden age with a future promise of a world governed by a sinless elect under the benevolent rule of the Savior himself. The millennial dream has for two thousand years served as a beacon of hope to all, and as a call to action to a few. This book is about this tiny band of activists and their timeless dream. For these visionaries, the cataclysmic events of the apocalypse are the gateway from the troubles of this world to the promise of the millennial kingdom.

History records many instances of apocalyptic millenarianism. Most of these millenarians have been content to watch and wait and pray for the End; a few have taken up arms and attempted to “force the End.” On occasion, they have even succeeded for a season in their seemingly quixotic endeavor. More often they have been disappointed, and those whose resort has been to arms have been crushed by the powers of this world. Apocalyptic millenarians today are few in number, geographically dispersed, and bitterly divided among themselves. Yet for all this, the dream has not lost its allure for a select few. This book is about this “righteous remnant.”

When I began my research in 1989, the subject of contemporary apocalyptic millenarianism was of interest to few beyond a small coterie of academics. The choice of the radical right wing as a focus for this study narrowed the field still further. And so it would have remained had two key events not intervened.

On 19 April 1993, at Waco, Texas, the federal siege of the Branch Davidian compound reached its fiery denouement. In the American cultural heartland, there were expressions of sadness for the tragic fate of the children, which only slightly softened the consensus that the cult members had in some way “got what they deserved.” Attorney General Janet Reno was lionized as the most popular personality of the floun-
immediate “rescue” of individual “cultists” toward the means that could be taken to combat the cult groups themselves. It is at this point that the ACM begins the process of making effective contacts with governmental agencies and with other like-minded private organizations, regularizing fund raising, and at last taking its case to the broader public through the media. Finally, the ACM may reach an institutional stage in which the organization’s personnel become fulltime employees, allowing it to find its niche in the crowded ecology of American interest groups. It is important to note that in the category of family centered groups, it is possible to find secular groups of parents worried both about their children in the immediate sense and about the impact of the target movements on the polity in the broader sense. It is equally common to find specifically religious organizations, including most prominently evangelical and fundamentalist Protestants and Conservative and Orthodox Jews. Additionally, it is not unusual to find in this category “integrated” ACM groups containing both secular and religious members.

Denominational, Philanthropic, or Political Subgroups

These anti-cult groups often began their organizational existence either as ad hoc committees formed within larger organizations or as service organizations whose original mission had been accomplished to such a degree that in order to assure continued relevance—and thus survival—a more generalized watchdog role had to be adopted. Regardless of the precise origins of the group, however, they are now configured entirely within the definition of an anti-cult group offered above: a small, relatively autonomous organization that exists solely to monitor its target movement(s) and that, by virtue of its near monopoly of information on the group, forms a kind of exclusive priesthood that assumes an almost proprietary right to interpret and disseminate information about its “esoteric deity.”

Perhaps the least crowded constituent of this category is that of denominational subgroups, representing subcommittees of established religious denominations. They are somewhat unusual in that the majority of religiously oriented family centered groups are peopled by members of independent fundamentalist or evangelical Protestant churches. Thus, not surprisingly, denominational ACMs tend to be comprised of more liberal churchmen and -women, and as a result, the targets of these groups are invariably right-wing, racistist movements.

A good example of a denominational ACM in its earliest stages is provided by an ad hoc subgroup of the Presbyterian Church that was formed as a result of concerns expressed at its 198th General Assembly in 1987 regarding the apparent growth of American right-wing move-
is the direct relationship of the denominational ACMs to their church's sanctioning mechanism as compared to the philanthropic ACMs' distance from their own religious hierarchies. Thus, the most important of these groups, the Anti-Defamation League—universally identified with Judaism and with Jewish interests—was born as a subgroup of a philanthropic organization, the B'nai B'rith, rather than as an organizational arm of any particular "denomination" of American Judaism. The independence from outside control that the ADL has come to enjoy has proved advantageous to the group, allowing it to undertake actions that no responsible denomination would condone and that few government agencies would dare to undertake.

How closely tied to American internal security agencies the ADL has become has been a matter of conjecture in right-wing circles for many years. It was, however, not until a series of legal suits were filed against the ADL by the Lyndon H. LaRouche organization, beginning in 1980, that documentary evidence of this relationship began to emerge. As part of this ongoing legal action, LaRouche filed a Freedom of Information Act request for pertinent FBI documents detailing that agency's cooperation with the ADL. One of the documents obtained through this action was a two-page memo with cover sheet dated 4 February 1985, which was transmitted from the office of the director of the FBI to twenty-five field offices across the country, accompanied by copies of the ADL's 1984 status report on the Ku Klux Klan and on neo-Nazi activities. The document presents the ADL as "undertaking" to monitor the activities of "domestic terrorist groups" and to report any information touching on criminal activities to the FBI:

Each [FBI field] office is requested to review the attached documents. The Anti-Defamation League of the B'Nai B'Rith [sic] (ADL) has undertaken to monitor and report the activities of domestic terrorists groups [sic], particularly the Ku Klux Klan. On 1/18/85 the New York Division initiated contact with [deleted] These individuals were advised of the primary jurisdiction of the FBI in civil rights matters. Further, they were advised that any legitimate civil rights allegation should be immediately brought to the attention of the appropriate FBI office[deleted] expressed his desire to cooperate and stated he would notify all regional ADL offices of the FBI's responsibility. It was also established that each FBI office contact each regional office to establish a liaison and line of communication to promptly receive any allegations of civil rights violations.

Each receiving office should contact the regional ADL Director(s) listed in your Division and establish this liaison. FBIHQ need not be notified of the results of these contacts with the exception of any significant cases or problems. These contacts should be documented in each field office 44-0 file.

Conversely, the ADL has had very real difficulties with branches of the U.S. government over the accuracy and tactics of its investigations. The ADL's tactics of infiltration and disruption of targeted movements came most glaringly to light in 1993 when an ADL operative, Roy Bullock, was found to have illegally obtained sensitive files from the San Francisco Police Department's Organized Crime Intelligence Division through the cooperation of an officer in that division, Tom Gerard. The discovery of this operation led to a brief flood of unwelcome publicity in the California press, covering a broad range of the ADL's covert activities. Eventually, the ADL was able to maneuver out of the embarrassing situation by claiming to be a "news gathering" organization whose files thus were protected by the First Amendment. This effectively stifled legal action by the groups who were the recipients of the ADL's unwelcome attentions. In the end, the government declined to prosecute, the ADL "contributed" $75,000 to a fund to fight hate crimes, and the case was officially closed. Undaunted by the public relations nightmare, the ADL's national director Abraham Foxman revealed much about the role of the ACM high priesthood in America when he noted:

The press that dealt with us continues to call on us as a source and a resource... With law enforcement and government, we continue our relationships...

[Despite] attempts to bring into question our existence and our techniques, the end result is that we are with the people we started with [including the National Association for the Advancement of Colored People, the Urban League, and the Southern Poverty Law Center]

We see no change in their attitudes toward us and our relationship with them... [It] reaffirms that which we have done and we will continue to do without any hindrance.

Despite such incidents, the ADL stands unchallenged as the most successful model of a philanthropic ACM in the United States. It long ago defeated its primary rival, the American Jewish Committee, for predominance in the priesthood of the radical right. Its latest challenger, the Simon Wiesenthal Center, cognizant of the fact that Nazi war criminals are not a renewable resource and casting about for a new niche in the American organizational universe, seized on the right wing as the most logical complement to its ongoing Holocaust education program.
It has yet to make any impression on the ADL's near-monopoly position, however.

Political ACMs differ from denominational and philanthropic subgroups only in that they see their mission as entirely secular: combating racism, or more broadly, "hate," and (not coincidentally) promoting their own particular political agendas. As these agendas are invariably drawn from the Left, it is natural that these groups would aim at right-wing movements, often stripping them of their veneer of religiosity to "reveal" the basic political agendas that (they are convinced) lurk beneath the "insincere" cover of spirituality. If this approach smacks somewhat of Marxism, that too is no coincidence, as many of the leaders of these groups—Leonard Zeskind and Lyn Wells of the Center for Democratic Renewal, or Chip Berlet of the Political Research Associates—are said to hail from leftist backgrounds.\(^5\) Morris Dees, a flamboyant lawyer from the liberal wing of Democratic politics, directs the Southern Poverty Law Center (SPLC). Klanwatch is the SPLC's influential publication, and the term is often used to denote the organization. The SPLC is the final member of the group of major political ACMs in the United States.

Dees found his distinctive niche in the ACM constellation through his innovative use of civil suits to effectively put Klan factions out of business (mentioned in Chapter 1). His greatest success, however, stems from the civil suit which he filed against Tom Metzger's White Aryan Resistance in the aftermath of the murder of an Ethiopian immigrant in Portland, Oregon, by a group of skinheads who, according to the complaint, were incited to action by Metzger. The success of the action, temporarily closed down Metzger's operation and garnished 40\% of any future moneys he may manage to earn.\(^6\) The real effectiveness of the suit is best illustrated by the nearly hysterical warnings to potential WAR recruits emanating from such movement figures as Harold Covington, who claims that as a result of the suit, Dees has gained control of the organization's post office box. This, according to Covington, not only makes Klanwatch and thus the FBI privy to every communication sent to Metzger but also allows Klanwatch to seize a significant percentage of the funds sent to WAR's burgeoning mail order trade.\(^7\)

In fact, Covington seems to have been prescient in warning of yet another danger to the movement. In November 1995, another set of alarums belatedly reverberated through the movement, from Dr. Edward Fields' virulently racist newspaper The Truth at Last to the e-mail service associated with the National Socialist figure Milton Klein, the Aryan News Service. Fields offers the observation that "[i]f they want their letters to reach Metzger faster, they should write directly to Tom Metzger c/o Morris Dees (at the Southern Poverty Law Center's Ala-

Covington goes on to perceptively describe the utility of the watchdog groups' fundraising appeals of the most virulent examples of racist propaganda:

A year ago, Metzger published a crude cartoon showing beheaded Mexicanas lying in a field. Then Dees ran this cartoon in a fund raising letter to show how awful these "evil racists are". Thus Dees is actually financing an operation which spies on the right-wing and also provides ammunition for his money-begging racket at the same time.\(^8\)

Taken together, then, the activities of Klanwatch, the Center for Democratic Renewal, Political Research Associates, and other political ACMs tend to support and magnify the work of the ADL, as they too struggle for the recognition—and thus the funding—accorded the high priesthood of the esoteric gods of the extreme right wing.

ACM Clearinghouses

The ACM clearinghouse stands at the apex of the religious anti-cult movement. Such a group may have started its life as a family centered
group, but it has gone beyond Bromley and Shupe's conception of an institutionalized ACM in that it has become a repository of information, files, documents, and teaching materials such as videos and cassette recordings, which the anti-cult movement as a whole is able to access as a primary resource. Further, the mark of a successful ACM clearinghouse is its ability to transcend the world of the ACMs and the wider universe of the religious community and to serve as a resource for the dominant culture, fielding inquiries from the public, the press, academics, and governmental agencies. The primary keys to membership in this category are nearly unfettered autonomy and the ability of the organization to enjoy its status as a reliable resource for the secular society without having to compromise its original character in any way. Interestingly, the most successful of these groups—the Cult Awareness Network (CAN) in Chicago, the Christian Apologetics Research and Information Service (CARIS) of Milwaukee, or the Spiritual Counterfeits Project (SCP) in California—are the smallest ACM groups in terms of professional staff; CARIS is essentially a one-man operation headed by Jack Roper, while CAN has but five paid staff members divided between headquarters in Chicago and Los Angeles. With the sole exception of the Cult Awareness Network, at the level of the ACM clearinghouse, there appear to be only organizations emanating from the conservative Protestant world, with fundamentalist and evangelical adherents predominating.

The most direct impact of the American ACM clearinghouses are on the "grand demons" of U.S. society, the "Satanism scare" standing out as the most visible. Their real importance, however, is less in what actions they may take directly (indeed, they undertake very few actions) than in the influence they exert over other ACMs, the news media, and the American judicial and political system. This influence is magnified by the ability of these clearinghouses to network and to share their resources with other forms of ACM organization.

Mirror Image ACMs

There are remarkably few organizations that fit the description of mirror image ACMs, but they are important in that they illustrate the degree to which the members of the millennial community come to communicate primarily with each other. Over time, they even come to resemble each other, despite anguished protestations to the contrary by all concerned. Thus, a mirror image ACM is a watchdog group formed by a target movement that seeks to consciously act in the image of the group that has undertaken to monitor it, or to set itself up in the image of a well-known member of the watchdog community whose success the mirror image ACM wishes either to emulate or to parody.

A striking example of a mirror image ACM is Der Freikorps, centered in Victoria, Texas. Der Freikorps, a small group of Hitler cultists, created a publication in conscious imitation of Morris Dees' Klanwatch, which they dubbed Jew Watch. Jew Watch intermixes translations of Nazi-era anti-Semitic propaganda with current news. The latter is notable for inserting into standard news wire stories adjectival phrases advising the reader of the Jewish ancestry of many of the newsmakers of the day, as well as superimposing Nazi-era yellow stars onto the clothing of Jews depicted in news photos. In August 1992, Der Freikorps began a new publication that purports to be the revival of the Nazi-era German newspaper Der Stürmer. The premier issue demonstrates a considerable diminution of the basic literacy of Jew Watch, but it does show the same remarkable touch with photographs. Depicted on the cover is Bill Clinton speaking at a Friends of Israel podium while above him a dwarfish Micky Kantor sits on a cloud manipulating strings attached to Clinton's hands, with a six-pointed star floating like a halo over Kantor's head.

The occult world too is developing some facility with mirror image ACMs. One of the more effective of these is from the world of Wiccan witchcraft: the Wiccan Information Network (WIN), run by a Vancouver neopagan policeman, Kerr Cuhulain. WIN developed out of the Witches League for Public Awareness, a group that Cuhulain co-founded with the intention of combating the perceived negative images of witches in popular culture while opposing the work of such ACM figures as Jack Roper and Jack Chick as well as of such "occult cops" as Larry Jones. It is with WIN, however, that the concept of the mirror image ACM is made explicit:

We've found in our work [at WIN] that some of our greatest support comes from other anti-defamation leagues, like the Anti-Defamation League of the B'nai B'rith, because they're in the same boat. When you find somebody who is anti-Pagan, they are almost invariably anti-Catholic, anti-Semitic, anti-Freemason, anti-everything, you name it, because their way is the only way.

In the world of the mirror-image ACMs, the ADL remains an organizational model for emulation: witness another entry in the field from the neopagan world, the Witches' Anti-Defamation League in New York.

A short-lived entrant into the world of mirror image ACMs was the remarkable grouping of self-styled academic "forensic religionists," the Association of World Academics for Religious Education, which was headed by James R. Lewis of the Center for Academic Publication in Goleta, California. Under the acronym AWARE, this organization was formed as a conscious anti-anti-cult grouping in reaction to the de-
programming controversies that erupted in the late 1970s. The original impetus for the group appears to have been a series of contacts in 1989 spearheaded by Jeffrey Hadden of the University of Virginia, Eileen Barker of the London School of Economics, and David Bromley of Virginia Commonwealth University, who sought to form an effective organization of academics who would be ready and willing to enter into the battle as expert witnesses in civil and criminal court cases, countering the ACM "experts" who appeared to have a monopoly in the forensic field. Although such goals are laudable, the organization has been controversial both because of the risks for academics of active participation in the cult wars and because of its appeals to various new religious movements for funding. These appeals do not seem to have been successful; a letter from Hadden bemoans the fact that NRMs with resources of this magnitude are notoriously loath to fund groups that they don't fully control. Nevertheless, by 1992 AWARE was sufficiently organized to begin announcing its existence with a series of press conferences at which its founding document, a four-page press release (replete with footnotes), was distributed to all and sundry.

One such press conference, in Los Angeles on 9 November, featured a joint appearance by James Lewis and Henry Kriegal, who, according to ACM sources, is associated with the Church Universal and Triumphant (CUT) headed by Elizabeth Clair Prophet. This direct association of AWARE with adherents of NRMs is at the heart of the ACM criticism of the organization, and indeed, this close association ultimately led to AWARE's demise. In a 1995 letter to AWARE members, Lewis announced the dissolution of the organization in response to the complaints of AWARE advisory board members that Lewis's increasingly controversial relationship with such NRMs as CUT had become problematic for all concerned.

Finally, in perhaps the most remarkable case of an attempt—ultimately stillborn—to form a mirror image ACM, a group of senior Identity pastors led by such figures as Earl Jones and Paul Hall attempted to set up a watchdog group to monitor the B'nai Noah! This oddity will be considered more fully below. First, however, we must consider Identity's own experience as the object of such scrutiny.

Christian Identity

From its inception as a religious movement marked by a prophetic sense of mission and a high level of proselytizing activity, Christian Identity's forerunner, British Israelism, found itself under siege from opponents who were connected primarily with the Anglican Church. This controversy did not constitute an ACM activity, however, as the Church had numerous other interests on its plate; moreover, the controversy remained "in-house" in that British Israelism never took sectarian form, and thus its adherents remained within their home churches. Indeed, the British government was rather friendly towards a movement that lent its idiosyncratic support to Britain's imperial policies. The Anglican attack on British Israel doctrines left behind a legacy of polemic literature that later critics and ACM leaders would effectively mine.

In the United States, Christian apologists tended to concentrate their criticisms of British Israel doctrines on what they believed to be the deviant hermeneutics of British Israelites rather than on the social or political ramifications of the belief system. This line of argumentation arose in response to the influential body of nineteenth-century British Israel literature that was on the whole quite philo-Semitic in tone. This school of British Israelism, more reminiscent of Richard Brothers than of Richard Butler, saw the movement as reuniting the house of Israel by bringing the House of Judah (i.e., modern-day Jews) together with the lost tribes, revealed at last as the European nations. The criticism of British Israel hermeneutics took two complimentary tracks. First, it countered the British Israelite contention that irrefutable proof for the identification of the Anglo-Saxon peoples with Israel had been found in certain biblical passages. These texts, their critics insisted, were taken wildly out of context or interpreted through baseless linguistic suppositions. Second, these religious critics derided the many layers of occult beliefs—pyramidism in particular—that had over the years become central strands of British Israel doctrine.

A good sampling of this criticism was offered in the 1920s by Rev. L. E. P. Erith, the Warden of St. Peter's Theological College in Kingston, Jamaica. In blunt terms, he states the case against British Israelism:

we can easily understand why all theologians and historians ignore British Israelism; for all British-Israel "proofs" are based on impossible exegesis and untrue history, and form a lamentable compounding of prejudice and credulity. In pursuing a chimera of ignorance the British-Israelites find themselves overwhelmed by the magnitude of the task they have undertaken, and so they are led on from one absurdity to another... in their efforts to establish a fallacy.

Rev. Erith goes on to take British Israelites to task for a variety of scholarly sins. Specific linguistic errors are decried, but at the center of the attack is British Israel's melange of historical suppositions, ancient folk tales, and pre-Christian myths. (The results of such syncretism included the claim that the genealogy of King George V could be traced back to King David via the marriage of an Irish king to an Israelite woman, Tea-
the Rune Guild, revealed himself in 1989 to be a Fifth Degree Magus and the Grand Master of the Order of the Trapezoid in the Temple of Set! Moreover, Thorsson was—even before his connection to Michael Aquino and the Temple of Set—active in Anton LaVey’s Church of Satan. Thorsson’s subsequent departure from the Truth, however, did not end the connection between Satanism and the Northern Way. A significant number of Ásatrúers have passed through the world of Satanism and some maintain their involvement with the left hand path. In Europe, the commingling of Satanism with National Socialist beliefs and racist Odinism is quite advanced, including a new Paris-based journal, Filosofem, which unites such high profile adherents as Norway’s Varg Vigerness, New Zealand’s Kerry Bolton, and America’s Michael Moynihan, among others. Vigerness, more popularly known as “The Count,” is currently serving sentences for murder and for his involvement in burning medieval Norwegian churches; he was a leading figure in the Satanist underground before his conversion to a National Socialist form of racist Odinism. Thus, the fact that so widely known and highly divisive an issue has escaped the notice of the Christian ACMs speaks volumes for the quality of research—and the degree of attention—that the Ásatrú/Odinist community has drawn in these circles.

The Jewish components of the ACM community, especially the Anti-Defamation League, command considerably greater resources than do the Christian ACMs and thus presumably would have been aware of the doings of the Ásatrú/Odinist community. In particular, they could not have failed to note the references to Odinism that have become ever more frequent in the literature of the Ku Klux Klan, National Socialism, and racially oriented skinheads. In addition, the competition for the allegiance of white prisoners waged by Christian Identity, Odinism, the Church of the Creator, and (until his recent death) Robert Miles’ Mountain Church has been no secret. In fact, by the time the Order’s high profile activities were brought to an end, the Ásatrú/Odinist community had appeared squarely on the radar of the ADL’s intrepid Research Department. The situation closely resembles the early demonization of Christian Identity. There is the same almost accidental (or fortuitous, depending on the perspective of the observer) discovery of the movement and the same gathering of preliminary material from the publications of movements already targeted as enemies of the American Jewish community. Perhaps most important, the Jewish ACMs have taken the same undifferentiated approach to the movement, isolating its most extreme elements and presenting them as “typical” members of a dangerous and potentially violent group of right-wing extremists.

The ADL represents a purely secular set of political interests, despite its sectarian base in the Jewish community. Thus, whether or not a particular leader is a Satanist, or whether the movement is an authentic reconstruction of pre-Christian Germanic paganism or a purely modern construct of adherents seeking alternative forms of communal identification, are questions that would evoke little interest in ADL circles. Rather, their concerns appear to be more elemental: are Odinists racist and anti-Semitic, and if so, do they represent an immediate threat to the Jewish community and a long range challenge to the state? By the early 1990s, the ADL had answered this question in the affirmative, at least in so far as Odinism’s identification with National Socialism is concerned, as demonstrated by a letter from Alan M. Schwartz, Director of the Research and Evaluation Department of the Anti-Defamation League. He writes:

While there may be Odinists who are not part of a neo-Nazi or other hate movement . . . Odinism has been a pseudo-religious strain of American neo-Nazi activity and propaganda. These neo-Nazis apparently consider the worship of Odin and other ancient Norse gods as part of their vision of “Aryan” supremacy. I enclose a piece of neo-Nazi propaganda illustrating this link.93

The neo-Nazi material to which Schwartz refers is the premier issue of the Aryan Action Line, a publication that touts right-wing causes (especially of the National Socialist variety) and tries to find jobs and housing for “comrades” in unfortunate situations. The key passage of this document is worth quoting in full:

The Study of our Past Helps to Guarantee our Future

The Odinist Fellowship publishes an excellent newsletter called The Odinist. This informative newsletter has many historical and religious facts. Our Aryan roots go further back than the birth of Jesus Christ and every member of our Movement should learn every aspect of our past. Whether you are an Identity Christian or an avowed atheist you should know how our people lived in the ancient past as well as the more recent past.100

Despite Schwartz’s concern, the ADL has not gone further than identifying Odinism as a neo-Nazi front group. No literature has yet been issued warning of the dangers of Odinism, and no apparent efforts have been made to get the mainstream press to focus on the movement (which it clearly has not done of its own accord). Thus, if it is true that the ADL/Christian Identity relationship could serve as a paradigm for the evolution of the dealings of the ADL and other secular ACMs with the Ásatrú and Odinist communities, there may yet be time to prevent a similar sort of vilification—and ultimate demonization—
107. I have seen this article only in recycled form, as part of a mimeographed bulletin; thus, it is not possible to provide much more in the way of documentation for this source, save that a portion of the article covers pages 18–21 of an issue of the Foundation's journal (date and title unknown). It is included here to further illuminate the "jungle telegraph" by which ideas are disseminated. The journal, published by the National Justice Foundation, found its way into the hands of one Grant "Wings" Barker, an elderly right wing gadfly loosely associated with the Identity movement from his Gospel of the Kingdom Mission at Wilderness Ranch in El Cajon, California. Pastor Barker in turn has photocopied and reprinted not only this journal excerpt but also Smyrna and seemingly anything else at hand. Pastor Barker's specialty, however, is divining esoteric meaning from scripture in an effort to "count the End," which he confidently asserts will be: "About the fall Equinox of 1997; Bible years start in the fall [sic]." Grant "Wings" Barker, "Jesus Christ Returns in 1998 to Rule and Reign Over His Kingdom On Earth"; letter to Ted Kell, Sunset School of Preaching Extension, Church of Christ, La Mesa, Calif., 19 Dec. 1981. The relevant document is from a mimeographed paper appended to the eight-page Kell letter.

108. Ibid., 21.


110. Ibid., 8.

111. Ibid., 7.


115. The second resolution was HJR410, Education Day USA." Cf. Paul Hall, "Noahide Laws II," Jubilee 4 (Mar/Apr. 1992), 1. Pastor Hall devotes two columns to reprinting the names and districts of the resolution's sponsors, under the title "Who Are the Sellouts?"


117. Omega Times (July–Nov. 1991): 4. No date is given for the Tribune article in question. The Omega Times is notably playful when it comes to dating and typesetting their newsletter, making reading it a somewhat wearing experience. The Omega Times's credo is offered in the preamble of each issue, with the assertion that the newsletter is offered to the public at no charge as "evidence of the fulfillment of prophecy and signs of the soon coming of our LORD AND SAVIOR, JESUS CHRISTI!"

118. Ibid.


121. This is an astronomical sum in this milieu. Criminal Politics publisher Lawrence Patterson remailed his services as a financial consultant to readers for $850 per hour, although his staff can provide the same services at the bargain rate of only $300 per hour.


5. The Anti-Cult Movement/Watchdog Groups


2. For a cross section of the debate, see Melton, Encyclopedic Handbook of Cults, 3–20; Melton and Moore; David G. Bromley and Anson D. Shupe, Jr., Strange Gods (Boston: Beacon, 1981), 3–6, 23–24. It should be noted, however, that even so staunch an opponent of the cult stereotype as J. Gordon Melton finds himself constrained to use the term in the titles of his many dictionaries and publications dealing with NRM's. For an ACM perspective, see George A. Mather and Larry A. Nichols, Dictionary of Cults, Sects, Religions and the Occult (Grand Rapids, Mich.: William B. Eerdmans, 1993).

3. Melton, Encyclopedic Handbook of Cults, 221. The volume was William C. Irvine's Timely Warniing.

4. Laird Wilcox, in a partial listing of religious ACMs, lists no less than 256, with the majority aimed at the Mormons or the Jehovah's Witnesses! Laird Wilcox, Guide to the American Occult (Olathe, Kans.: Editorial Research Service, 1990).


9. Ibid., 78.

10. Ibid., 79.

11. The LaRouche organization was reacting to the attentions of the ADL which were later published as Anti-Defamation League, The LaRouche Political Cult: Packaging Extremism (New York: Anti-Defamation League, 1986), 35–38.

12. Director of the FBI to SACs and ADICS, 4 Feb. 1985. Obtained through Lyndon LaRouche FOIA action, date unknown. The document was provided by non-LaRouche sources who wish to remain anonymous.

13. 26 Mar. 1982 letter from John Hope III to Irwin Suall of the ADL, refusing to publish the Anti-Defamation League's Hate Groups In America under the aegis of the U.S. Commission on Civil Rights on the grounds of gross inaccuracies.


17. This tactical shift is presaged in an undated, four-page fund raising appeal signed by Rabbi Marvin Hert, Dean, Simon Wiesenthal Center, Los Angeles, Calif. (c. Nov. 1991). On the Wiesenthal Center's efforts in the area of Holocaust education, see Simon Wiesenthal Center, The Holocaust, 1933–1945, Educational Resource Kit (Los Angeles: Simon Wiesenthal Center, c. 1995); or Simon Wiesenthal Center, Dignity and Defiance: The Confrontation of Life and Death in the Warsaw Ghetto (Los Angeles: Simon Wiesenthal Center, c. 1995).

18. Laird Wilcox, "Lenny Zeskind, Lyn Wells and the Center for Democratic Renewal Including Chip Berlet and Political Research Associates: The Hidden 'Links' and
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(Philadelphia: Spangler & Davis, 1892).


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(1929): 194—95.

36. Ibid., 198—99.

37. Allen H. Godby, The Lost Tribes a Myth: Suggestions Towards Rewriting Hebrew History


(Grand Rapids, Mich.: William B. Eerdmans, 1944), 56. This booklet was recently reprinted in Melton, ed., Evangelical Christian Anti-Cult Movement, 156.


40. Ibid., 162—64; Van Baalen, The Git of the Cults, 56.

41. Van Baalen, The Chaos of the Cults, 173. In less allusive language, Van Baalen in the same chapter credits Ralph L. Roy with pointing out the racialist aspects of British Israel, emphasizing in particular Howard Rand, James A. Lovell, Wesley Swift (Van Baalen does not fail to note Swift's connection with the movement of Gerald L. K. Smith), and Denver's William Blessing.

42. Van Baalen, The Git of the Cults, 60.

43. Ibid.

44. For a detailed insider's account of these issues, see David Gaines, The World Council of Churches (Peterborough, N.H.: Richard R. Smith Noone House, 1966).


46. Cohen, 346.

47. Ibid.


49. Simonelli, 93.

50. The best available coverage of these events is provided by Simonelli, ch. 6.

51. A good recent history of this evolution is Leonard Dannerstein, Antisemitism in America (New York: Oxford Univ. Press, 1994).

52. Fineberg.

53. This incident may have stemmed from the long-standing animus that Smith held for President Dwight D. Eisenhower, whose military career he believed was advanced by a sexual liaison with Ms. Rosenberg (Jeansonne, Gerald L. K. Smith, 163).
