



Concerning The Vindex Mythos

What has come to be known, in political and other circles, as *the Vindex mythos* is the creation of David Myatt and dates back to the 1980s when he was involved in promoting and writing about National Socialism and was developing what the anti-fascist Searchlight organization described as a "revisionist version of National Socialism" with him then being regarded as "the most ideologically-driven Nazi in Britain, preaching race war and terrorism." {1}

Myatt expounded the mythos in two works, his *Vindex: Destiny of the West* published and printed in 1984 in Virginia by George Dietz in his Liberty Bell magazine, {2} and his *The Mythos of Vindex* written in the late 1990s and revised between 2003 and 2005. Unlike *Vindex: Destiny of the West*, the later work was privately circulated by Myatt among members and supporters of Reichsfolk, at first in 1999, with the revised edition appearing in 2005, and was only made available to a wider audience in 2016 when Reichsfolk issued it as an e-text complete with a ten-page editorial introduction and an appendix containing Myatt's essay *The Theory Of The Holocaust*.

Vindex: Destiny of the West

In his 1984 work *Vindex: Destiny of the West* Myatt wrote that

"If an understanding of history implies an understanding of the present and a feeling for the future, then the work of the historian Arnold Toynbee is of great importance, for from his study of civilizations - and with the help of some of Oswald Spengler's insights - it is possible to construct a model of history that is fully in accord with scientific methodology and which predicts the future of the West."

The model Myatt constructed was based on his definition of civilization which differed from that of both Toynbee and Spengler, with Spengler having concentrated on what he regarded as cultures. Myatt's definition of civilization was that a civilization possessed a unique identity, manifest in a philosophy (ethos, or soul), that it had what he termed a 'bifurcation of identity', that it had a centuries long 'time of troubles', and that it arose primarily because of overcoming various physical challenges. Using these criteria he stated that there were in our history seven civilizations - which he

named using Toynbee's nomenclature as the Sumeric, Egyptian, Hellenic, Indic, Sinic, Japanese, and the Western - and that all these shared some common features, such as that they all ended in an Empire and which Empire lasted around 350 years. Myatt then applied this model to the current Western civilization which led him to conclude that there should be a Western Empire beginning around 2011 and which would last for around 350 years.

But Myatt, having undertaken an analysis of the Western 'Faustian' soul, came to the conclusion that it had suffered a severe distortion, been infected with a disease, with its ethos thus being fundamentally changed. This fundamental change, he concluded, might mean that there would be no Western Empire, no Western Imperium.

Myatt, adopting a term used by Spengler, described this distortion as Magian but defined and understood 'the Magian ethos, or soul' differently from Spengler. In Myatt's view the Magian ethos was manifest in Marxism and Communism and in the materialism both embodied, writing that

"The Communism that was given form by Marx is, in spirit, at variance to the Faustian ethos. Marxism, of whatever form, be it derived from Trotsky, Rosa Luxemburg, or Marcuse, transforms what the German philosopher Heidegger calls spirit to mere intelligence, it emasculates it [...] In all its implications, the materialism that has come to dominate the present century and which is exemplified by America, does not differ from Marxism or socialism - both represent, despite outward appearance in terms of the type of government, the same approach to the spirit or ethos of the West. Both emasculate that spirit, as Heidegger well understood. Marxism is not, as Spengler assumed, the logical outcome of the Faustian will-to-power: rather, Marxism is the ultimate contradiction of the Faustian. It returns the spirit to earth, to material concern, and reduces everything to that which is common. It is totally opposed to the heroic idealism which is one of the Faustian qualities. The concern of the Faustian is more will-to-knowledge, more mastery through the use of a myth or mythos which is at once both numinous and archetypal."

According to Myatt, the Magian ethos is manifest in, among other things, the 12-tone musical system of Arnold Schoenberg, in the psychological theory of Freud, in the sociology of Durkheim, and in abstract art. He noted that all these manifestations had one thing in common. They were all, in his words, "the creations of Jews - the last representatives of the decayed Magian soul."

Given this analysis it is unsurprising that Myatt went on to write that

"In its relation to what we have called the ethos of the West, National-Socialism, from its very beginnings in Munich in 1919, stands as an embodiment of that ethos. National-Socialism was a resurgence of basically Faustian values over and above the cultural dominance of the Magian."

His belief was that

"while the founders of the Imperium may not call themselves National Socialists or use as their symbol the swastika flag, they will nevertheless be the heirs of National Socialism. In this bond lies the key to the creation of Imperium."

In respect of this Imperium based on a Faustian resurgence he introduced the figure of Vindex, stating that

"Vindex is the Destiny of the West - and his followers the force that will create Imperium. That this is so is not in doubt, as the model of higher civilization has been the creation of such a figure - the West will be no exception. What will be unique to the West, however, is the manner in which Imperium will, and must be, created because of the distortion the ethos of the West and, consequently, the societies of the West have suffered. Vindex can only create Imperium by the sword, by force of arms."

The Mythos Of Vindex

Written some fifteen years after his *Vindex: Destiny of the West* this work introduces many new ideas and is different in tone, with Myatt having spent many of the intervening years developing his 'ethical National Socialism', which he used as the basis for his Reichsfolk group, and being involved in a practical way with National Socialist groups such as Combat 18 and his own National-Socialist Movement (NSM) which he founded in 1997. He had also been arrested on suspicion of incitement to murder and was widely believed to have inspired NSM member David Copeland who planted three bombs in London in the hope of igniting a race war, with one newspaper writing that Myatt was "the mentor who drove Copeland to kill" and that "behind David Myatt's studious exterior lies a more sinister character that has been at the forefront of extreme right-wing ideology in Britain since the mid-1960s." {3}

One of the main differences between the two texts is the emphasis in *The Mythos of Vindex* on clans, tribes, and honour.

Honour

Regarding honour, Myatt expressed the view that

"Personal honour is both the essence of the natural, instinctive, Way of the Warrior, and one primary manifestation of the numinous itself, and it is Vindex who restores personal honour to its rightful place, as the basis for both law and for that tribal way of life which has been, and which is, our natural human way of living."

He even provides a detailed written Western Code of Honour and, bringing in the spiritual, remarks that

"Honour is manifest in a specific code of personal behaviour and

conduct, and is the practical means whereby individuals can live in a noble way, consistent with the understanding or the feeling that noble individuals possess regarding the numinous; which is an awareness of hubris, of the natural - the human - balance that hubris upsets. An awareness, for instance, expressed by Aeschylus in the *Oresteia* and by Sophocles in *Oedipus Tyrannus* and in *Antigone*.

Understood in such classical, Western, and therefore pagan terms, there is thus in the noble a usually intuitive understanding of their mortal limitations and of the need to respect the numinous and thus the divine, manifest as they understood the divine to be in the gods."

He even provides a section on what he terms "the genesis of honour" and concludes with a view that contradicts the misogynistic sentiments of the majority of contemporary right-wing and neo-nazi groups, which view is that

"One neglected aspect of personal honour, at least in the milieu of modern politics, is that a person of honour has no bias regarding gender with there being an implicit understanding of equality between men and women, for what matters for a person of honour is a personal knowing of individuals and whether or not an individual acts or has acted in an honourable way [...] In practical terms honour means an acceptance of the necessity of female warriors and of women assuming through merit the position of chief of a clan or tribe, as Boudica once did in the Isles of Britain. It also means that Vindex might well be a woman."

Clans and Tribes

It seems a reasonable assumption that Myatt's three-decade long practical involvement with politics (1968-1998) led to him rejecting politics as a means of changing the course of Western civilization, with that changing being away from the Magian ethos and toward a Faustian resurgence. Indeed, many of his political writings while he was leader of the NSM concerned founding new folk (White-only) communities as a prelude to the emergence of a new homeland. {4}

Of creating such a folk homeland he wrote, in *The Mythos of Vindex* that

"A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland.

There is then a natural change and evolution - not a politically

forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk."

That is, his emphasis was on folk, not on race, having made a distinction between the two:

"A folk is not an abstract, easily defined, static, 'thing' like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well."

As for how a new folk or clan can be created, Myatt gives some interesting details:

"A clan begins with, derives from, an extended family, and which family is - or rather consciously can be, via the ethic of honour, an awareness of the numinous and an understanding of Nature - bound by ties of kinship and loyalty and a shared culture or ethos."

A clan is formed when such an extended family, so bound, naturally and locally expands through marriage and mutually beneficial alliances with other families. Further expansion - often through the practical necessity of cooperating with nearby clans, for whatever reason, such as mutual defence, sharing of resources and of labour - develops such an informal alliance into a tribe, harrowed as such a tribe often is over several generations through shared experiences and difficulties overcome and through marriage.

This natural development historically occurred, for example, in the Shires of England where generational farms were often home to an extended family, with hamlets and then, later, villages - a form of tribe made up of various families - developing to aid the diverse specialisms that such farming communities came to require."

This is a world away from Storm-troopers marching in city streets, from political rallies, from electioneering and from a political leader making public speeches and promises. It also seems worlds away from covert, insurrectionary, armed groups taking on the Old Order through campaigns of bombings, sabotage, and assassinations.

Vindex

The details as to how a charismatic figure such as Vindex might go about creating a new homeland and then overthrowing the Old Order to usher in a Faustian-inspired Imperium are vague, with Myatt only stating that

"Vindex is [...] an archetypal figure who, by practical deeds, brings-into-being a new way of life and who confronts, and who defeats, through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call "the West". Vindex thus represents, par excellence, what is numinous, and restores the balance that has been lost; lost because of the imposition of un-numinous, impersonal, and tyrannical, abstractions. According to my understanding, personal honour is one primary manifestation of the numinous [...]

Vindex restores to the modern world the fundamental principle of true, natural justice: the personal justice based on the rule of personal honour, which thus gives to the individual a genuine freedom."

Which suggests that Myatt believes the key is a return to personal honour and to a system of law based on honour, and he is honest enough to admit that he does not have all the answers:

"As to the practical details of how Vindex and his/her tribes and clans having defeated the forces of the Old Order can establish the foundations for a new Imperium and proceed to establish a Cosmic Reich, and when it might be established, it is futile to speculate given the numerous variables involved. But Vindex - by force of personality, by his/her charisma and abilities - would find a way just as Adolf Hitler in the space of less than fifteen years rose from humble beginnings to become the popular leader of a new Reich."

All of which leaves the impression that Myatt set out to create a modern mythos, an archetypal figure named Vindex, and is content to let others provide details if such a mythos, such an archetype, inspires them. In this sense, Vindex is as Myatt himself admits more of a prophecy than anything else, writing as he does at the very beginning that

"Mythos, in the context of this work, refers to an intimation, or intuition, of an aspect of the Numen, presented as this is in words which relate an archetypal legend or an archetypal premonition/prophecy of some future events. Vindex is the name of one such numinous prophecy of the near future: an archetypal figure."

Conclusion

What emerges from the two works by Myatt that we have considered is that his mythos of *Vindex* is political and yet also spiritual in a quite pagan way. It is political in that both texts praise National Socialism, decry what is considered to be Magian, are revisionist about the holocaust, and urge the creation of new societies, new ways of living. It is spiritual in that there is an emphasis in both on the numinous.

In a telling passage in *Vindex: Destiny of the West*, Myatt expresses the essence of his idea, and in which passage he quotes Heidegger:

"These influences which have so profoundly changed the attitude of the West and so drastically changed its art are all decadent. By 'decadent' we mean spirit as a mere tool in the service of others:

"...a tool the manipulation of which can be taught and learned. Whether this use of intelligence related to the regulation and domination of material conditions (as in Marxism) or in general to the intelligent ordering and explanation of everything that is present and already posited at any time (as in positivism) ... the spirit as intelligence becomes the impotent superstructure of something else."

What is lacking in intelligence is the numinous - that quality which art at its very best expresses. The process of intelligence dominating spirit in this way - the origin of the decadent in art and philosophy - is usually the fate of an Imperium, not the transition to an Imperium from a Time of Troubles. What moulds the creativity during this transition (and well into the Imperium itself) is the image of the civilization's past. This gives form and authority to the Imperium and its institutions - it is the channeling of the spirit or ethos of the civilization into the forms and images appropriate to Imperium and in art becomes not a constriction but a new challenge. Thus, before the Roman Empire, the vigour and imagination of Ennius (239-169 BC) had given way to the image of the past (The Greek) achieved by Lucretius (98-55 BC) in his *De Rerum Natura*. Finally, there is Virgil (70-19 BC) whose art captures the Destiny of Rome and makes possible the Imperial advance, rooted as it then was in the Greek past.

An expression similar to Virgil's should exist in our time and in those artforms which the West has created."

In his *The Mythos of Vindex* the concept of the numinous is ever present, dominant, and Myatt neatly ties both works together when he writes that

"Both NS Germany and Imperial Japan were fundamentally instinctive and natural reactions to the dominance of the Magian ethos, and represented a mostly unconscious expression of the numinous, honourable, warrior ethos.

That is, they were akin to the natural healthy reaction of a human body invaded by some debilitating virus; an instinctive attempt to restore that natural balance which the Magian and their allies had disturbed [...]

Personal honour is both the essence of the natural, instinctive, Way of the Warrior, and one primary manifestations of the numinous itself, and it is Vindex who restores personal honour to its rightful place, as the basis for both law and for that tribal way of life which has been, and which is, our natural human way of living, a natural and human way that the abstractions of both the Magian and The White Hordes of Homo Hubris have undermined and destroyed.

Thus, the duty - the wyrd - of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past - or even be in thrall to some perceived wyrdful, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany - but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader."

However, it remains to be seen whether this mythos can inspire sufficient individuals in the West to not only "bring-into-being" such an archetypal figure as Vindex (even if only in imagination or in fiction or via the medium of Western art-forms) but also to lead to the creation of new folk communities from whence clans, and thence Vindex, might well emerge.

But of all of Myatt's works, past and present, *Vindex: Destiny of the West* and *The Mythos of Vindex* are by far the most popular, the most read, and by a wider diversity of individuals with a most diverse range of interests.

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{1} Theoretician of Terror, *Searchlight*, July 2000. Some 'Searchlight' material relating to Myatt can be found in the Searchlight Archive in the University of Northampton archive room (ID: SCH/01/Res). Most of the Myatt items are in Series 12, SCH/01/Res/BRI/12/004, which deals with Combat 18. Some other material, relating to Myatt's National-Socialist Movement, is in Series 21 SCH/01/Res/BRI/21/002

{2} The 1984 printed edition is scarce, and second-hand copies command high prices. To my knowledge, there is no digitally scanned or photographic

copy of the printed work in existence. An original printed copy is in the British Library [General Reference Collection YC.1988.a.7809] with another in the Special Collections section [Arsenal Collection] of the library of Michigan State University.

Some years ago an enterprising Australian transcribed the printed text and produced an e-text version in pdf format. While the transcriber introduced typos into the text, misplaced a few of Myatt's references, and added footnotes of his own and an appendix, this e-text remains the only publicly available version of the work. A copy of this pdf document is, as of May 2017, available to download at <https://regardingdavidmyatt.files.wordpress.com/2016/08/vindex-destiny-of-the-west.pdf>

{3} *Sunday Mercury*, July 9, 2000

{4} Two examples of such writings are the article *Facing The Reality* which was published in Issue 31 (April 109 yf) of his printed *The National-Socialist* newsletter, and his essay *Revolutionary Fantasies, Part II*, which he circulated in 1998 (revised edition, 111yf) and in which he stated that "we must seek achievable, practical and realistic goals. This means forgetting for now about changing the world; forgetting for now about national and State politics. It means a change from politics to community, a change from useless rhetoric to practical, worthwhile deeds. We must stop dreaming unrealistic dreams, stop living in the past, and silently and slowly get on with the job of building the foundations for real Aryan communities, both new ones, through migration, and within existing nations."

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