

"Think of the most sacred thing in your life,
think of the most precious thing in your life
and put the Swastika into that place.
Put the Swastika into your heart.
Put the Swastika on your altar.
Put the Swastika on the image you use
to represent god, love, peace, or the cosmos.
Put the Swastika on the thing that makes you happy.
You will begin to see what the Swastika has meant
to humans over this entire planet for all of our human history.
For these places are exactly the places it occupied for thousands of years
until the Second World War,
when it fell victim to a chronic infection."

In this book the author says, "To hell with Hitler!"
By chronicling the Swastika's long and positive history, he hopes to begin
a change of thought that will ultimately return the Swastika back to its rightful place.

Praise for Gentle Swastika

"ManWoman demonstrates that the Gentle Swastika is one of man's best friends...You will see for yourself how amazingly popular the Swastika was in the grandmother-grandfather time...After all, what virtue is there in keeping a closed mind on the past?"
José Argüelles, author, *The Mayan Factor*

"You [ManWoman] will prevail and millions will be eternally grateful to you for your courageous efforts."
Victor Maier, Professor of Asian Studies, U Penn

"Through repeated dreams, ManWoman was given the directive to free once again the geometric art form of the Swastika from its dreaded past in Nazi Germany and restore its original significance as a symbol of spirituality and transformation."
Dr. Paul Brenner, author, *Seeing Your Life Through New Eyes*

"I have now jumped on the redemption bandwagon and wish ManWoman, his mission, and the Swastika all the good luck they truly deserve."
DeeDee Delgado, *FROM THE ASHES*, Phoenix

"I know it's hard to change millions of minds but it just takes one person to start the war, which I would like to be a part of."
Alli Fickett, Webster University, St. Louis

"ManWoman's fight to reclaim the Swastika is representative of our yearning for those spiritual symbols of our cultural past which our modern, industrialized societies have paved over in the name of progress."
Vividuus

"It may well be that the Swastika...is very much like a Rorschach test, inasmuch as each era, each people,...projects a different meaning of their own upon it, and in this way there is a constant process of rejuvenation at work, regulated only by man's infinite and boundless imagination."
Robert N. Taylor, *EXIT Magazine* #5

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Dale Sellars photo

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I'm deeply grateful to the many friends of the Swastika too numerous to mention by name, who have aided me in this task, who have believed in me and who have sent me artifacts and photos from the corners of the globe, without whom this book would not exist!

A tip of the hat from Smiley Swastika!



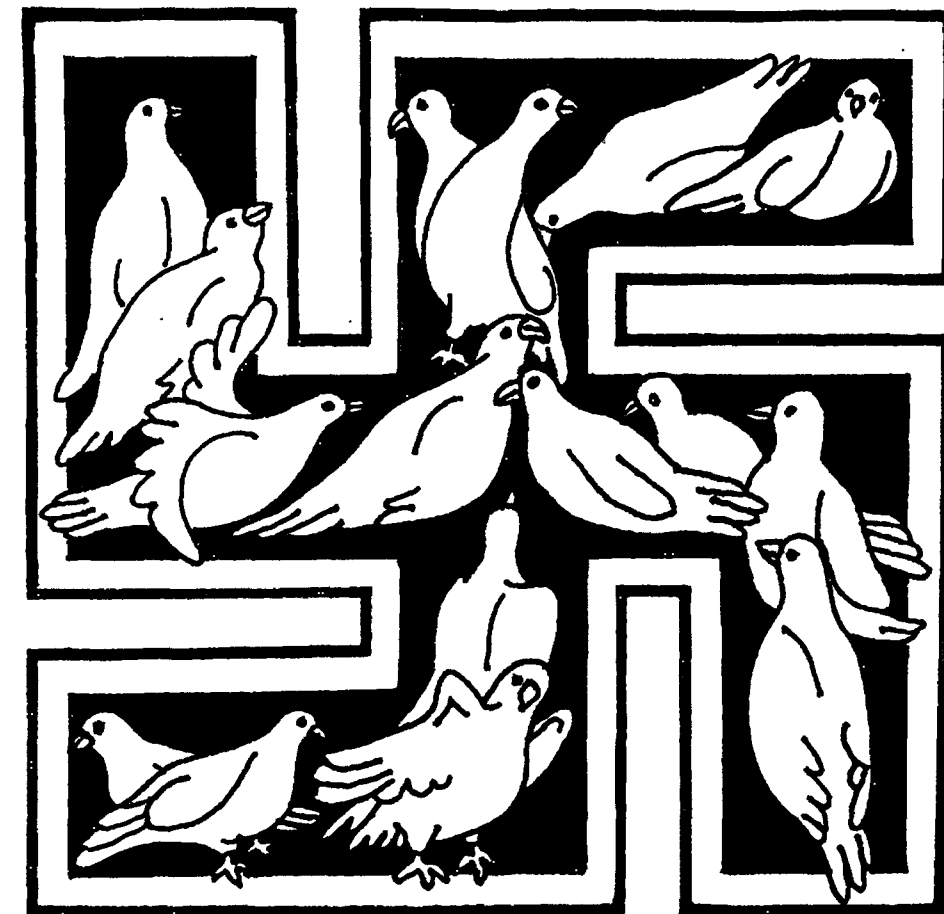
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ManWoman
2004

Gentle Swastika

- Reclaiming the Innocence -

ManWoman



Pen and ink drawing by ManWoman



Published by Flyfoot Press

ManWoman

Gentle Swastika: Reclaiming the Innocence

Flyfoot Press

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Introduction

A young German schoolboy and monster-in-the-making, Adolf Hitler, was fascinated by the Swastika design. He was intrigued by the power and strength of the mystical and religious symbol that had been part of his homeland's culture for centuries, as it had in virtually every other culture in the world.

Later, as Germany's leader, he chose this design to represent the Nazi party. Under that banner the Nazis would wreak unspeakable horror against mankind, and defile the name of the Swastika beyond redemption for generations to come.

The purpose of this book is not to, in any way, approve of or downplay the horrendous actions of the Nazis. Those of you who have painful memories, I sympathize and share your revulsion of what the Swastika represented in those dark days.

I have written this book to show the otherwise long and positive history of the Swastika; the light and innocent side of a misunderstood, controversial sign; one that mankind has both enjoyed and revered for centuries.

I want to show you the gentle Swastika, the Swastika in America, Africa and Asia, a symbol of purity and strength that has been used and enjoyed throughout the vast history of mankind.

This book is intended to be a mind-opening experience, so try to let go of the enormous prejudice you may have on this subject.

You might ask, why be concerned about the symbol at all?

I believe the Swastika has something very powerful to communicate from the sacred, the unknown. All people are linked to the same inner dreams, and we long to understand, worship, appease, befriend, or celebrate the cosmic forces that mystify and intrigue us.

I am looking for universal trends in the human condition, the human spirit. The presence of the Swastika in so many religions is powerful proof of this and I see a great deal of similarity in various widespread cultures.

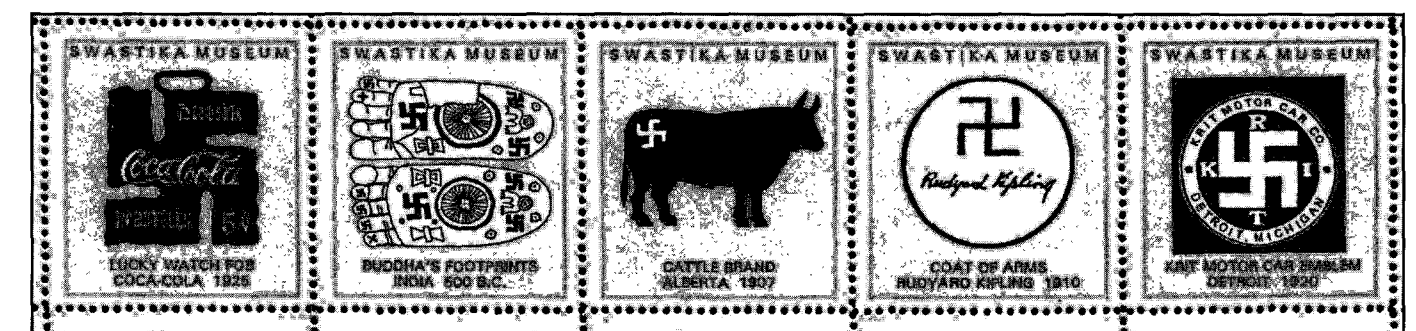
I approach this whole phenomena not with my head alone, nor with a gullible heart that desires to believe without evidence, but with an intuition that senses the great overview of our human adventure and our common experience.

Max Müller described the Swastika as a "troublesome puzzle", a mystery not to be decoded. It suggests a sudden revelation, the intersection where humans commune with the gods.

Psychologist Wilhelm Reich puts it this way: "The Swastika . . . has a content capable of stirring the deepest reaches of one's emotions, but in a way completely different from what Hitler could ever have dreamed" (Reich 1970).

A more practical explanation for it's appeal can be found in Ransom & Schluter's hydrogen gas experiment, in which their spiral principle is based on the energy of "The Golden Mean," also known as "Phi."

Phi is a mathematical principle that occurs very naturally in nature. There are hundreds of examples of



Above: Swastika Stamps created by ManWoman and Ed Varney from historic items.
 Left to right: Coca Cola watch fob, 1925; Buddha's footprints; 1907 cattle brand from Alberta;
 Rudyard Kipling's coat of arms; Krit motor car emblem, 1909.
 Facing page: "Iron," a Blood Indian, proudly displays his Swastika-decorated gun case, circa 1920.



Photo courtesy Adolf Hungry Wolf

this...from how plants grow, to the way a fly will circle before it lands, to it's presence in our DNA.

Many sacred buildings have been designed on this principle. Leonardo used it in much of his design work.

Looking at the Swastika from an energetically balanced principle of Phi will explain, at least metaphysically why the symbol has - on an historical basis - had so much appeal to the masses.

Kids still recognize the power that emanates from the Swastika, and they continue to be punished for drawing it in school, as I was.

"Strictly from a graphic standpoint, the bold, powerful strokes of the Swastika continue to fascinate all those interested in the geometry of art and life" said Zulueta in the book, *Tattootime* (1982).

The Swastika is, in itself, innocent, and its presence is always positive at the profound level, even when we superficially believe that the symbol is negative. Scientists have discovered through muscle testing that humans can be weakened or strengthened by symbols, when tested in their presence.

After studying thousands of patients, Doctor John Diamond makes a remarkable claim in his book on kinesiology, *Your Body Doesn't Lie* (1979): "In spite of its recent use as an emblem for Hitler's Nazi party in Germany, the Swastika is still a symbol of prosperity and good fortune. Even Jewish concentration camp survivors test strong in its presence, showing that this level of symbol response is deeper than the individual's experiential and emotional feelings."

All graphic symbols trigger particular responses in the viewer. To westerners, the Swastika produces images of fear and tyranny; however those in eastern cultures have another response. Over half the world's population considers the Swastika to be a religious symbol. Buddhists and Hindus mark it on temples, holy books, and grave stones just as westerners use the cross.



Interestingly, the cross has also had to overcome a negative history. Atrocities committed during "holy" campaigns such as the Spanish Inquisition equal those of the Nazi holocaust.

The time is ripe to put the Nazi decade into the proper context, in full view of the ten thousand years of Swastika history. Like the cross, the redemption of the Swastika will come.



Today there is massive immigration from East to West; the exodus from Hong Kong, refugees from Vietnam and Cambodia...we are becoming a global society. Archaeological discoveries, anthropology, psychology, comparative religion, globe-trotting gurus, the tourist phenomena, National Geographic and the internet are connecting us with our past, our whole world, and our whole self. A spiritual awakening is taking place; my dreams and the dreams of others are already insisting that the Swastika has good meanings.

I'd like you to pull back, waaay back like a crane-shot in a movie, to where you can get an overview of the centuries after centuries of Swastika history. See them rolling beneath you!



 **GENTLE SWASTIKA:** 

Treat me precious, treat me sweet,
I am your life, your gentle Swastika.
You cannot make me lie down for I am all powerful—
spin me right or spin me left,
but spin I will 'til the sun stands still!

 (poem by ManWoman) 

Swastika Vision

It was February 5, 1965, three days after my twenty-seventh birthday. I was in a little town called Rocky Mountain House teaching an oil painting class for Alberta Culture. I rode up there once a month on the Greyhound bus. I had stayed up late drinking pots of coffee with the ladies and was lying in an unfamiliar hotel bed trying to sleep. After what seemed like hours, my mind was in the twilight but, instead of slipping into sleep, I slipped into a totally unexpected dimension—like a key going into the wrong keyhole!

Suddenly, I was rushing upwards at tremendous speed. There was a rushing sound around me which was revving up with great intensity. It was like a tornado and it's power could not be resisted; It was like a raging fire, an unforgettable sound. I became aware of the color orange about me. The color was vivid and beautifully transparent like the orange one sees when looking at a bright light thru closed eyelids, elusive and radiant.

Above was a light which was beyond description, a vortex of energy. As the sound wound up to a peak of intensity, I experienced fear; I thought that I was dying. My body felt bound, but taking courage I surrendered myself to it. Immediately, I was drawn up into the light and dissolved into pieces of yellow. I became one with the light. For an eternal moment I rested there beyond all in unspeakable oneness. This abyss, this secret place, was full of love!

Similar experiences, which I came to call holy artistic moments, often exploded over the next year. The boundary between art and life blurred. I went into a trance. My spirit flew up into god like a bat out of

hell screaming with ecstasy! My god was not that old guy up on a cloud but a vortex of love—a Cosmic Swastika of creativity inside of myself. I had died and was reborn! I had discovered my soul. I was given a new identity by visions out of the blue!

After one of these encounters in the middle of the night, my wife woke up and held me in her arms as I was shaking and crying with fear and wonder. The brilliant Swastika of light above me that night was so powerful that I thought aliens were coming to get me! She worried about my sanity—where was William Blake when I needed him?

I rose up smiling into the Cosmic Swastika . . . pulsating with energy . . . dizzy with ecstasy . . . the rapture melted me!

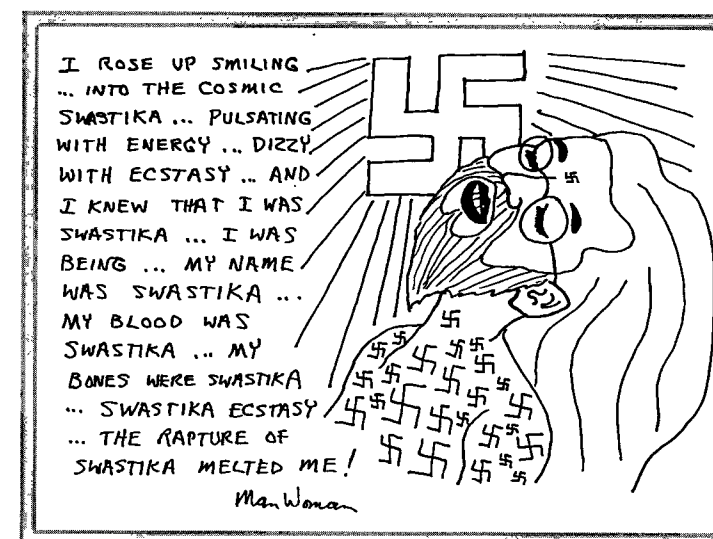
Because of all this I came to love the Swastika; because it represents the power within us which is inside all of life. Beyond the body we are immersed in the blissful energy of the eternal, but few of us experience it directly because we are busy surviving. All the half-forgotten deities associated with the Swastika are

only human expressions of this ultimate creative force.

I had strange dreams that I was both man and woman. People in my dreams called me Man-Woman. I balked at the name. Although there was no doubt I had a male body that liked women, I knew my spirit contained in its fullness things attributed to both genders—the yin

and yang. It felt powerful to be both male and female! I felt healed from a profound split. I started signing my paintings 'ManWoman'. I began telling my friends to call me ManWoman. I encountered tremendous resistance, especially from my wife.

I had entered the womb of the sacred. This is





Pen and ink drawing by ManWoman

Womb of the Sacred

"In 1965 I fell into a trance.
 My soul soared up into the womb of the sacred.
 A Swastika made of light, a vortex of love,
 the source of endless creativeness, embraced me.
 This was the homecoming of my soul."

ManWoman

how I began my lifelong search for the historic truth about the Swastika and my journey to detoxify it from the sins of the Nazis. I had the following dream on a sunny day with my eyes wide open:



A radiant holy man showed me many glowing symbols of the eternal. One of them was a Swastika. He said, "Take this as your sign and redeem it so that it will strike love in all hearts that behold it." He then marked a white Swastika on my throat with his finger so that I would be able to speak the truth about it. I choked, as I knew what hatred was stricken in all hearts by this sign and what an impossible task lay before me!

My head recoiled in hesitation but my heart said, "Yes!" This vow unleashed a flood of playful Swastika dreams. At first I was horrified because my Polish relatives bore tattooed numbers on their arms from being in Auschwitz. I thought of the racism and the cruelty of the Nazis which looking at the Swastika invoked in me. In my dreams it was different, the Swastika was so innocent:

Many cross-legged Indians sat in a circle chanting. A holy woman wore a lucky Swastika. She pulled another one from her pocket over her heart and laid it on the blanket for me. She called it "Angel Power".

Florence Nightingale was dressed in white. I saw on her breast a Swastika in beautiful colors.

I went upstairs to an art studio. All the woman's paintings were nude self-portraits in a pose imitating a Swastika.

I had a child's' skipping rope. The blue handles were covered with joyous, white Swastikas.

The waitress at Swastika Café wore a blue dress covered in white Swastikas.

My dreams insistently called the Swastika "Angel Power" but why would anyone take on a task like this? I knew I would be an outcast but how could I refuse to accept the mission given me by my deeper self? What was I in this world to do? Who was I in this world to please? How could I deny my soul?

Slowly I began to uncover the evidence you will see presented in this book. I very tentatively began to experiment with Swastika designs.

The Swastika is a remarkable image for its powerful simplicity. It combines the spiral and the cross

and suggests a vortex of mysterious energy.

A Jewish friend turned white when he saw my Swastika paintings so I set about trying to design a Swastika even a Jew could love—my greatest challenge as an artist! I came up with a design called Gentle Swastika filled with doves of peace which is now tattooed on my back.

I had never wanted a tattoo but in 1969, I kept dreaming that I had a Swastika on my baby finger. Sonny, a wonderful hippy freak tattooed me using primitive needles. He branded me forever with the most notorious symbol of the twentieth century that just happened to be the emblem of the ancient goddess that sang the world into being.

In 1972 I dreamt that a man said the Nazis had stolen the Swastika from me. He pointed to my hands which were tattooed with sacred Swastikas from many cultures around the world. I laughed as Naziism was before my time and he suggested that I was ancient. For me the Swastika signified a more genuine spiritual life. I was given a task, a mission.....maybe just a couple more tattoos to seal my commitment. The Swastika

"I saw the Swastika as the mark
 of the goddess that gave birth
 to the universe! "

was my sacred symbol—there was no way around this truth. I tattooed tiny Swastikas on my fingers, using a sharpened pen nib and India ink.

I was being initiated into the mysteries by an ancient process but I didn't know it—the dream journey, the death and rebirth, the tattoos, the androgyny, the Swastika. This was shamanism, although I didn't know it.

There was no cultural acceptance for spiritual tattooing but I went down to Pat's Tattooing on Jasper Avenue in Edmonton. Pat Martyniuk pointed to a sign on the wall—NO HANDS OR FACES.

Tattooers would only do tattoos where they could be covered by clothing. Tattoos were a stigma. You couldn't get jobs if you had visible tattoos—you could only work in carnivals. A year later Fat Rick took over the shop. I already had homemade work with all the ancient Swastikas on my hands so he finished them.

What was I, a peaceful mystic who had almost become a Trappist monk, doing in a tattoo parlor desecrating my flesh? Had I lost my senses? Was I offering my body as retribution for the sins of the Nazis? No, my Swastikas stood for the primal ecstasy that transcends this world. I had penetrated into the



"To make me even more misunderstood, the infamous killer, Charles Manson... carved a Swastika on his forehead."

source. After my up-through-the-tunnel-into-the-light experiences, I saw the Swastika as the mark of the goddess that gave birth to the universe!

The Swastika is a strange symbol, a symbol of life energy and orgiastic power. Everyone has a Swastika inside of them. It can spin left or right, love or hate, creative or destructive. It is a two-sided coin. It is fulfilled in goodness and love but if suppressed it reverses into hate and destruction.

I encountered enormous resistance to my use of the Swastika. Most people who had been born since World War II had never heard of any lucky Swastikas. Only a few old folks remembered it. How could I overcome the enormous prejudice against it that was reinforced by the media constantly?

Chief Dan George came to one of my art shows in Vancouver and praised my efforts saying, "It's our native sign." Alan Fotheringham of The Vancouver Sun heard about my mission and wrote in his column: "Good luck, ManWoman, but don't hold your breath."

To make me even more misunderstood, the infamous killer, Charles Manson, now in jail, carved first a cross then a Swastika on his forehead—thousands of

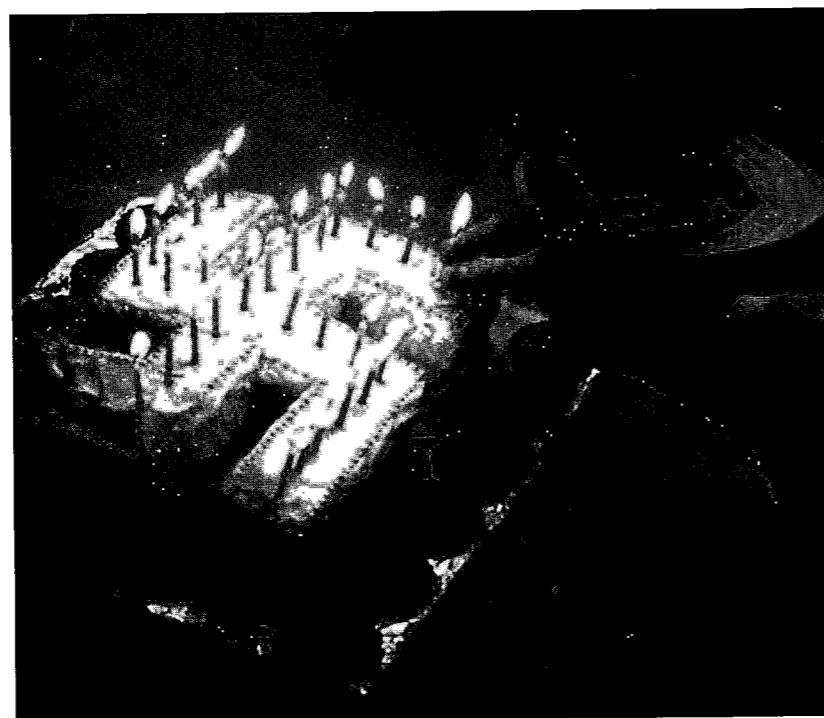
people across America choked on their TV dinners. He did that to create fear, the only power he could still have in jail—and it worked. He was using our conditioning against us.

Citizens edged even further away from me. But my Swastikas meant love and creative force—the opposite of Hitler and Manson.

"The Swastika cuts right through me", my mother complained. I felt badly about the Jews who burned holes in me with their eyes. They didn't know I'm not anti-Semitic. A shadow was cast over me by misunderstanding.

In the 1980s, a biker named Sudsy tattooed all the ancient Swastikas on my arms. I had them done in a bilaterally-symmetrical pattern. I hated the pain of tattooing but I had a purpose. Over 200 Swastikas now blessed my body. Some of my friends felt that I'd ruined my art career by two actions—taking the name ManWoman and taking the Swastika as my symbol. But to turn my back on the Swastika would be to betray my deepest dreams and that I could not live with!

In 1981 I showed my collection in the Cranbrook Railway Museum. Many people came expecting to get angry and later shook my hand in gratitude for



Dale Sellars photo

A Swastika cake lit up the Good Luck Swastika show at the Cranbrook Railway Museum in 1981



enlightening them. They saw only honorable Swastikas which did not conjure up goose-stepping nightmares. I found out that many Germans still feel guilty. An old German architect who had walked across the Alps to get away from the Nazis encouraged me in my task. I served everyone Swastika cake to inaugurate the Lucky Swastika Show.

In 1983 I had the following dream: I knew that Hitler was making one last public appearance on the street corner. I ran boldly up onto the platform and ripped the Swastika off his hat. Immediately Hitler shrank, and we were astonished that he had seemed so powerful before! I gave the Swastika back to the people who danced in the streets.

In 1988 RE/Search of San Francisco interviewed me for Modern Primitives, a book on tattooing, in which my Swastika history was given its first big exposure. This led to four more showings of my Lucky Swastika Show: one at La Luz de Jesus Gallery in Los Angeles; one at Stride Gallery in Calgary, Alberta; one at Art Space, Nishinomiya, Japan; and one at Gallery X in Phoenix. The response I received from this made me realize that it was time to write the whole story. I'd been collecting data for twenty years and I now had thousands of pages and hundreds of artifacts to distill into one volume.

This brings us to the subject of how I have fared with Swastika tattoos in a society which both detests and fears it. One day an old man, seeing my arm tat-

toos, ran across the street and started whacking me with his cane and shouting "Fascist!" I kept cool and started telling him about the Swastika's sacred history, and he began edging away as if discovering that he was dealing with a truly insane person. I followed him up the street lecturing while he kept me at my distance, now using his cane defensively. On my way back home from L.A., I stopped to pick up a hitchhiker. She leapt back out of my car screaming "Nazi! Nazi!" even though she seemed desperate for a ride. She didn't give me a chance to tell her about the many innocent Swastikas I've photographed in America.

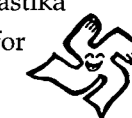
Whenever I travel, I always get to the airport early because customs officials go cross-eyed when they see my Swastikas. Their I.Q. seems to diminish and their emotional level takes over. After checking with their computers and phoning the R.C.M.P. to find that I'm clean, they still seem bewildered. One of them said to me, "I have to let you go but I know you're guilty of something." Maybe he will read this book.

Swastikaphobia is so prevalent! When I am in a crowd, certain people make a beeline towards me. These are often free-thinkers whom I draw like a magnet. The ones who avoid me have edited themselves out of my life. In a crowded swimming pool I have plenty of room. It's almost as if my Swastika tattoos are somehow contagious or able to float across the water and attach themselves like little bugs!

In his book (The Swastika, Constructing the Symbol, 1994) Malcolm Quinn discounts "...the naive optimism of those who believe in the gradual rehabilitation of the Swastika..." He lumps me in with "the bad company and eccentrics" who hang around the Swastika.

In his book (The Swastika, Symbol Beyond Redemption?, 2000) Steven Heller says, "As long as it embodies even an iota of evil, it will never again be redeemed."

I accept the mission laid upon me—to be unswerving in my dedication to the Swastika as a sacred symbol. If I'm shunned for following my truth—so be it!



Part 1: Origin of the Swastika

Historians tend to agree that the Swastika first appeared in Mesopotamia and the Indus valley and migrated from there.

It has been found on seals belonging to the ancient Harappan civilization, dating

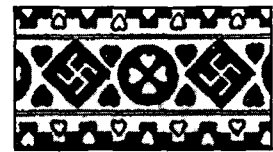
back three thousand years B.C. This civilization predates Hinduism and Harappan features such as Mother Goddess and phallic worship are now part of the Hindu religion.

Several ruined cities have been partially excavated in the Indus Valley. Many carved stones with pictographic writing were found on temples. Among the written symbols are the Swastika and the Star of David. Both of these signs are commonly used in modern India.

Modern-day Islamics still use the Swastika on their fabulously ornate temples. Swastikas and crosses combine in the Habbakhorten

Mosque in Kashmir.

There are many examples of the Swastika from ancient Persia, (now Iran and Iraq) dating from before the coming of Mohammed.



The Great Mosque of Cordoba, Spain, has many Swastikas in its mosaic walls. At Hagia Sophia, formerly Santa Sophia, a Christian cathedral of the Byzantine period at Constantinople, the Christian mosaics were white-washed and stencilled over with Swastika patterns.

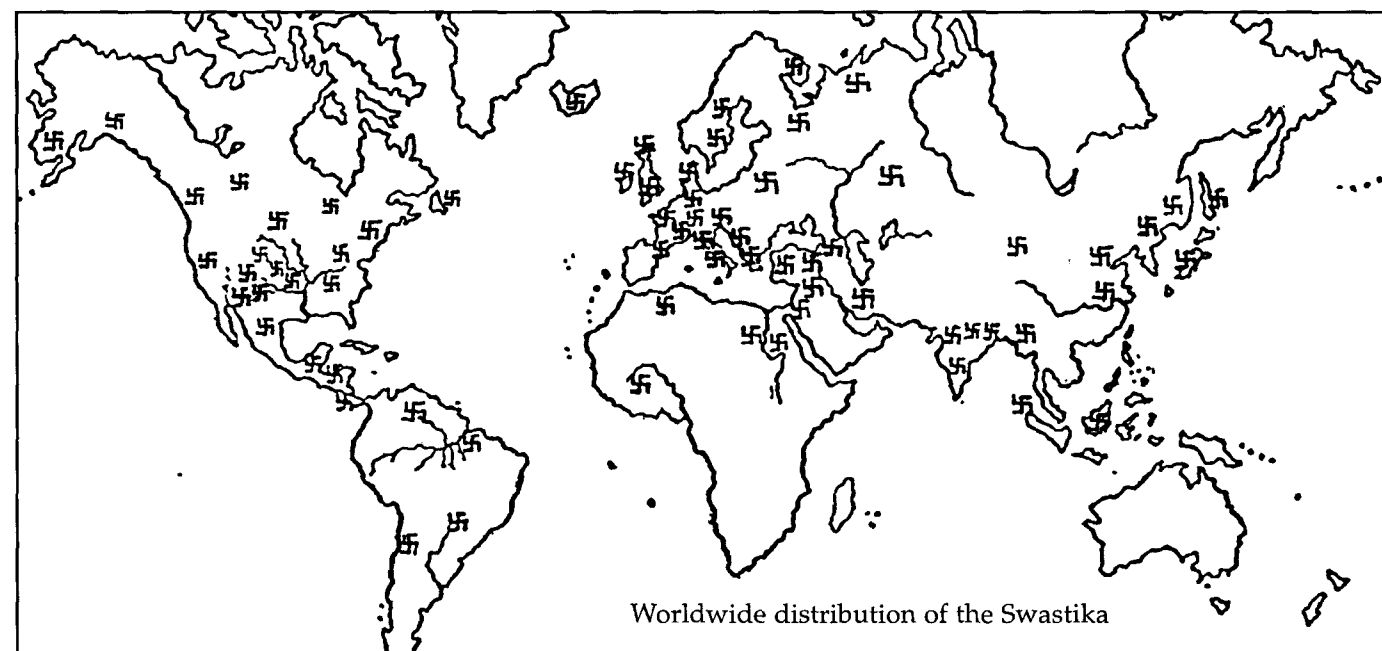
The Arabs believe the Swastika has special virtue in its form alone. There is a belly-dancing movement called the Half-Swastika Sit!

The Baha'i religion is an offshoot of the Moslem, although persecuted at home. Ornate pillars on the Baha'i temple in Chicago display the cross, Swastika, and Star-of-David to express universality.

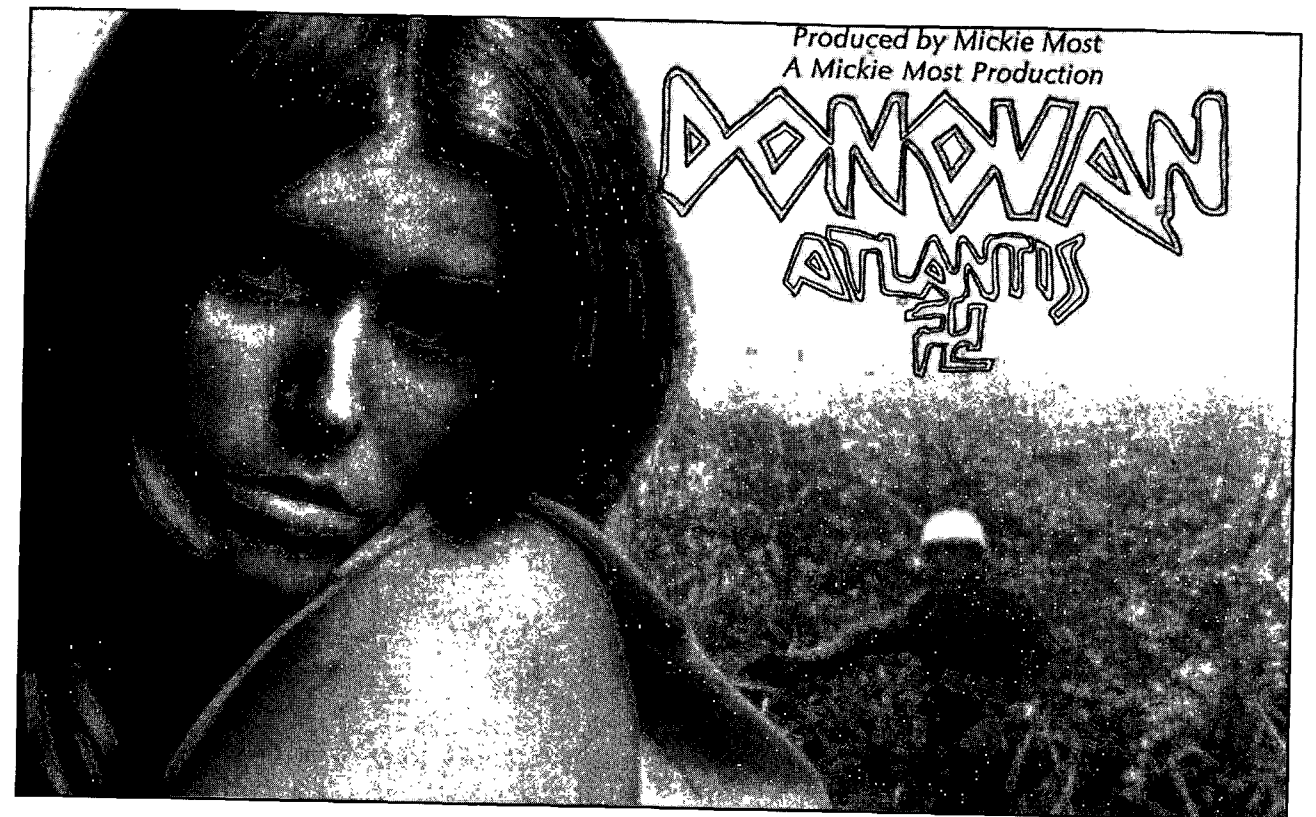
Clockwise from top centre: Swastika patterns in Hagia Sophia. Pillars on Baha'i temple in Chicago. Left: Designs from: Persia, Kashmir, Mesopotamia and the Harappan religion.



Photo by Douglas Youngblood



Worldwide distribution of the Swastika



Atlantis & Mu

Were the mythical civilizations of Atlantis or Mu the birthplace of the Swastika?

Atlantis, a hypothetical lost continent which sank under the Atlantic Ocean, and Mu (or "Lemuria," the Motherland) a fabled advanced civilization which sank beneath the Pacific Ocean, may only be metaphors of the collective unconscious for the mother of mankind; the source of our creative ideas and symbols of the hidden spiritual side of our nature.

It is thought by some that Atlantis was an island that spanned the ocean from Gibraltar to America and the great and wonderful empire ruling Atlantis controlled Libya, Egypt, and part of Europe. But amidst earthquakes and rain in a single day and night, Atlantis sank beneath the sea (Plato mentions it).

Some scholars feel that the Greek and Mayan languages have a common origin, and many have specu-

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lated on the similarity between the pyramids of Egypt and those of the New World.

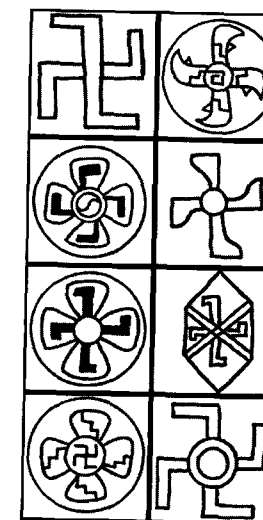
Colonel James Churchward claimed to have deciphered ancient stone tablets containing a history of Mu.

He says in his book *The Sacred Symbols of Mu* (1968) that the Swastika stands for the Sacred Four who were in charge of the physical plane and were the source of all the good things that came to man, and thereby the Swastika became a good luck sign.

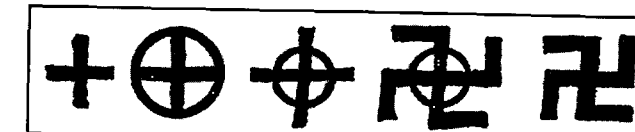
The Swastika suggests the Four Great Builders of the Universe and must have its arms bent at perfect right angles forming a square.

The Swastika evolved from the cross within a circle, or quadrant-ed circle, a symbol for deity.

I feel over my head in this section but wanted to include it because it demonstrates how far people go to justify things with occult speculations.



Above: Album cover of singer, Donovan.
Above: Symbols of the "Sacred Four of Mu."
Below: Evolution of the Swastika according to Colonel James Churchward.



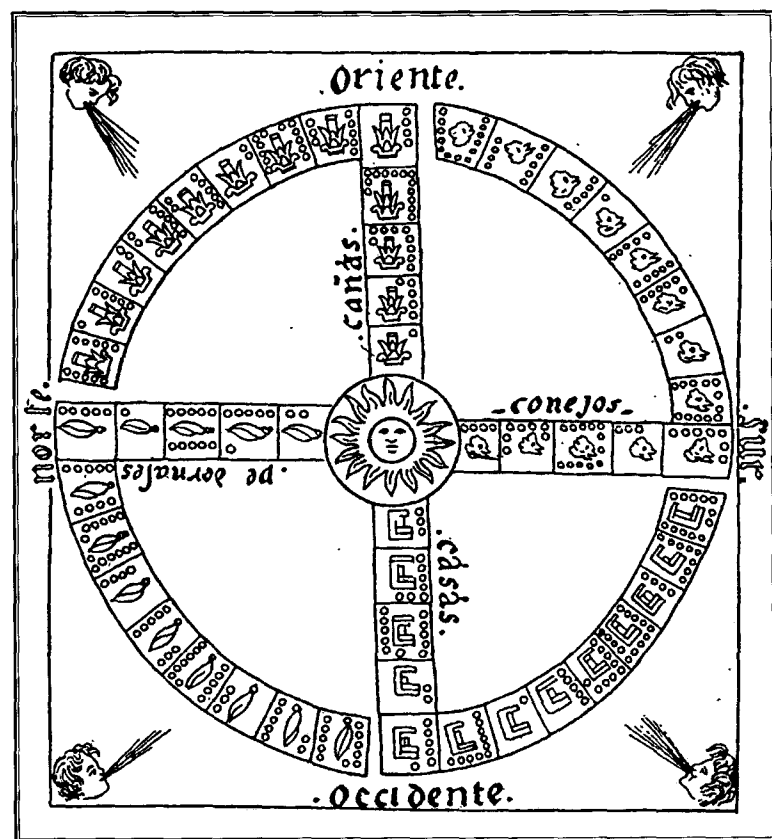
Mayan, Aztec & Inca

In South America the aboriginal women of Brazil wore a triangular shield over their genitals. These shields are made of terra cotta and some are marked with the Swastika. This is reminiscent of the idol of Venus dug up in ancient Troy that showed the Swastika marked on the vulva. It associates woman with creator or Mother Goddess.

José Argüelles, who wrote the *Mayan Factor*, encouraged me in my endeavors to resanctify the Swastika,

which was revered by the Mayans as a symbol of the rain god and creation and was associated with the word for fire.

How the design reached there many centuries before Columbus is a mystery. The Mayan culture was one of the most sophisticated in the New World. Its

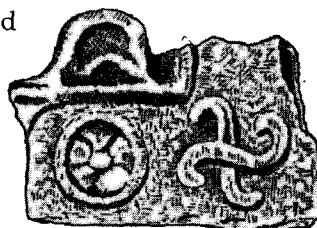


people had an advanced knowledge of mathematics and astronomy, refined architecture, and writing.

Mayans linked the cross with the Tree of Life and erected large crosses in temples; this greatly excited the conquistadors. It is said that the Mayans practiced the cosmic laws and lived without war for five hundred years.

In Central and South America the Swastika appears on many stone carvings

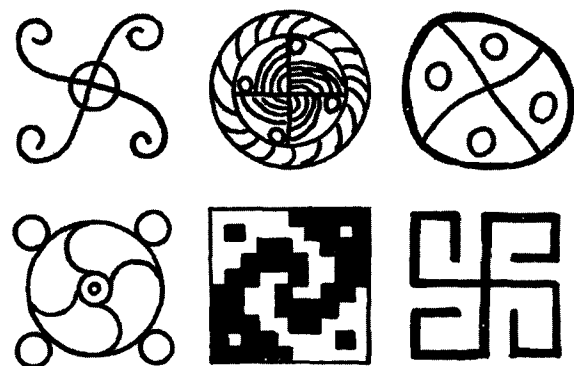
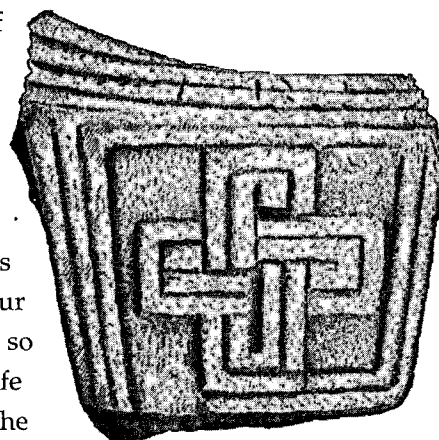
of unknown origin. There seems to be no important excavation of an ancient site which does not reveal the Swastika. It was considered the favorite design of the Peruvians and can be found on the tombs and pottery of the Incas.



The Aztecs had a calendar wheel in use in fourteenth century Mexico. In the center of a circular Swastika is the sun.

Each of the four arms are marked by thirteen coded symbols.

There are fifty-two weeks in a year, four times thirteen, so it's probably safe to assume that the



Clockwise from top centre: Aztec Swastika calendar wheel. Stone carving from Mayapan. Stone carving from Nicaragua. Designs above: Mayan symbols.

arms stand for spring, summer, fall and winter. The symbols may stand for phases of the moon.

Ogee Swastikas (curved) have been found on stone slabs in the ancient Maya city of Mayapan.

Stanley and Ruth Freed are two scholars who radically disagree with most Swastika historians on what is and what is not a Swastika. Their definition of the Swastika is tied exclusively with the square, right-angled variety which migrated all over Europe and Asia.



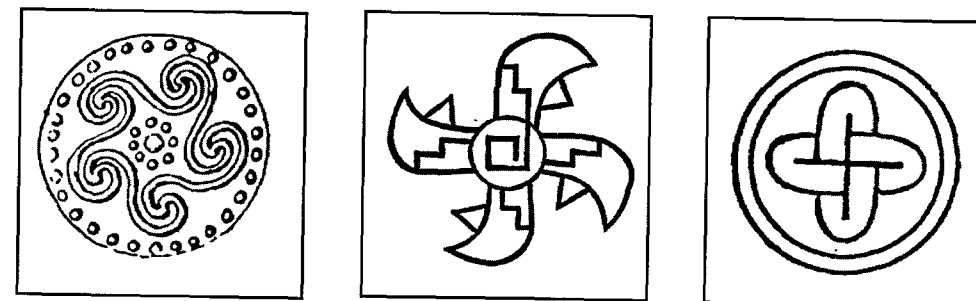
Top: Mexican jar. Above: 14th century Peruvian painted pot. Right: Mexican Indian team bag.



Harry Kemball photo

Most of the pre-Columbus new world Swastikas are curved or spiral-shaped. These are known as Ogee Swastikas, Tetraskelions, or Meanders and are found on Aztec pottery, Mayan sculptures,

Incan buildings, Zuni paintings, Pueblo rattles, and Blackfoot shields. This does not justify the position that the Swastika migrated.



Left to right: Peruvian gold disk. Aztec symbol. Mexican gold disk.

Greek



The Greeks made extensive use of the Swastika as a decorative as well as a sacred symbol.

Greek priests and priestesses often branded or tattooed Swastikas on their arms, and later, when the custom of tattooing had disappeared, they put Swastikas on their ceremonial garments.

The Greeks associated the Swastika with the cult of Apollo, the sun god (right).



The figure

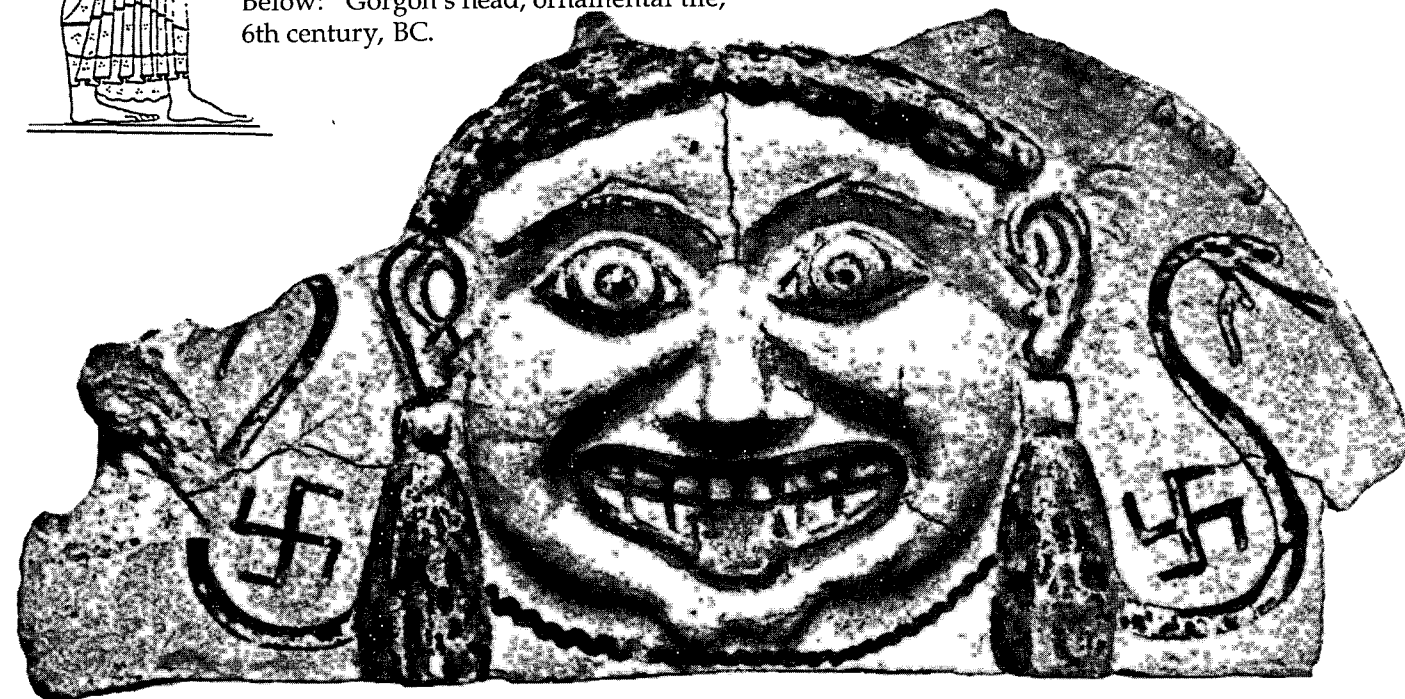
of Apollo in his chariot with four horses, now in the Historical Museum at Vienna, has a large Swastika on his breast.

In Boeotia many terra-cotta figures of

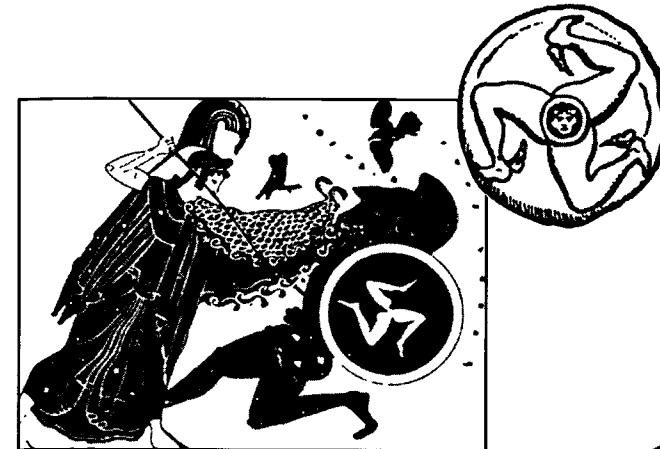
Top left: Lunar Swastika.
Left: The Goddess, Athena.

Right: Bell-shaped female figure from Boeotian grave, 700 BC.

Below: Gorgon's head, ornamental tile, 6th century, BC.



bell-shaped women have been found in cemeteries. They have small heads on long cylindrical necks and are decorated heavily with Swastikas. The function of these unusual dolls is unknown.



The Triskelion is found in Greece on the shields of the heros (above).

On the coins of Mesembria, meaning the town of Mid-day, the latter half of the word, "day," is represented by a Swastika. This reinforces the Swastika's meaning as a sun sign.



Called Gammadion, the Swastika is formed of four capital gammas from the Greek alphabet.

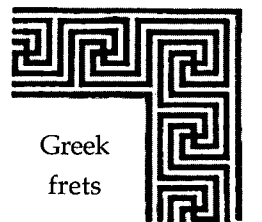
The Swastika was the Greek's most popular decorative design.

It is the emblem of Zeus, the supreme god, and may be found on the coins of Syracuse (left).

It was used as a Meander in borders, the famous Greek fret which has been borrowed all over the world.

A mosaic in the royal palace garden in Athens is made up of Swastikas. The Swastika is found on the jewels in the royal tombs at Mycenae.

In the 1890s Professor Goodyear of New York ascribed the origin of the Swastika to the Greek fret.



The Lady of the Beasts (below), or Lady of the Wild Things, is a theme on Boeotian amphoras of 700 B.C.

She is surrounded by birds, bulls, lions, and Swastikas.

She has a fish inside her, a symbol of fertility. She is the Great Mother, the Goddess of Regeneration.



Ancient Troy

In 1882 Dr. Heinrich Schliemann found many Swastika specimens in his excavation at the site of ancient Troy on the hill of Hissarlik. These specimens were dated from 3000 B.C. Female idols, or Mother Goddesses were found with the Swastika marked on the vulva. (right).

These figures are also found in Cyprus, Greece, and other southeastern European countries.

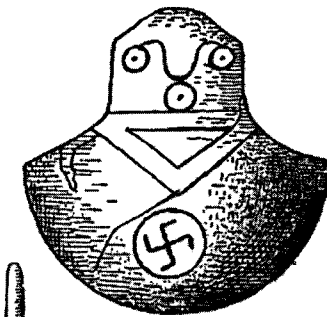
Swastikas were found marked on the female face-urns (below).

Woman and Swastika have been associated since the Ice Age and are still connected in central Africa, where women use this magical sign as a tattoo pattern.

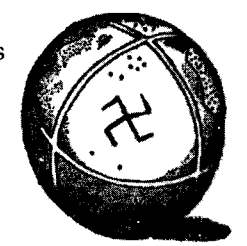
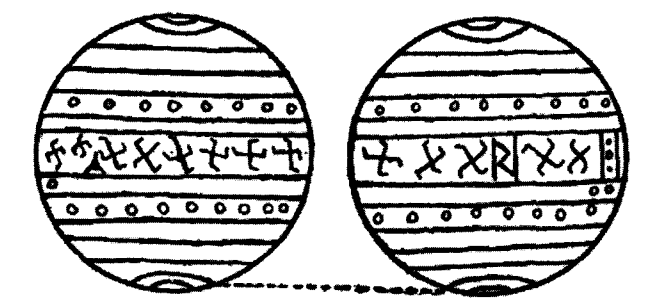
Objects associated with woman such as the thousands of spindle whorls and loom-weights (below) found in Troy are often decorated with the Swastika.

It is associated with fertility and the female principle which manifests the world. It is also found marked on the phallus because of these same generative powers. The Swastika with two snakes was found on an archaic Boeotian vase.

Sex and death are big subjects in ancient art which has a magic content. Because the Swastika is commonly found on funerary objects, some think that it is a symbol of a death cult, but I am inclined to think that it is placed in graves in hopes of life after death. The Swastika sign on funeral vases indicated to Zmigrodski a belief in the immortality of the soul.

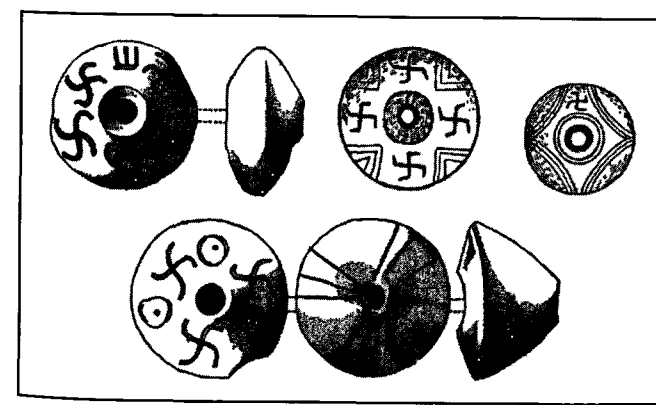


Schliemann also discovered terra-cotta globes (below) upon which the sun, moon, and stars are marked. The path of the sun is marked with a

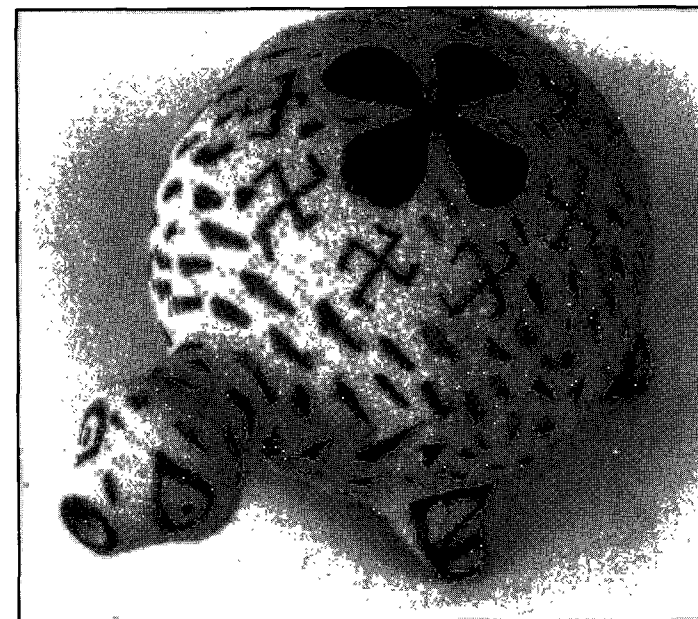
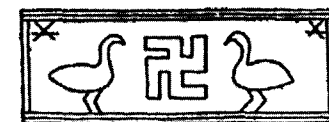
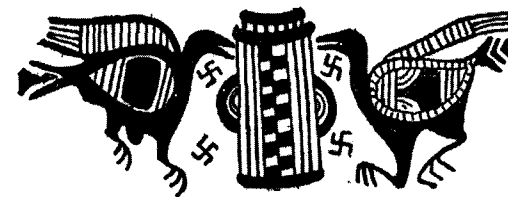
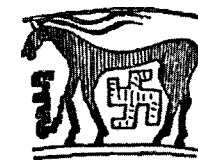


row of Swastikas. This suggests that these early Greeks understood that the Earth is round!

When Schliemann built his own home in Athens, he had Swastikas incorporated into the design on the bronze gates, so impressed was he with the discovery of this symbol on the objects dug up at Troy. Dr. Schliemann says that from the remotest ages, cross and Swastika alike have been the most ancient symbols of our ancestors.



Greek Pottery Swastikas



Top - Mourning Women.
Above - Cyprian vase.
Images on right from top to center:
Boeotian vase, 7th century, BC.
Attic vase.
Pottery shard.
Cyprian vase (left).
Mycenaean octopus (right).



Right: Amphora perfume bottle. Harry Kemball photo
Above: Funerary urn design.

Roman

The Romans were very familiar with the Swastika as it was an Etruscan symbol, and much of Roman culture was derived from the Etruscans.



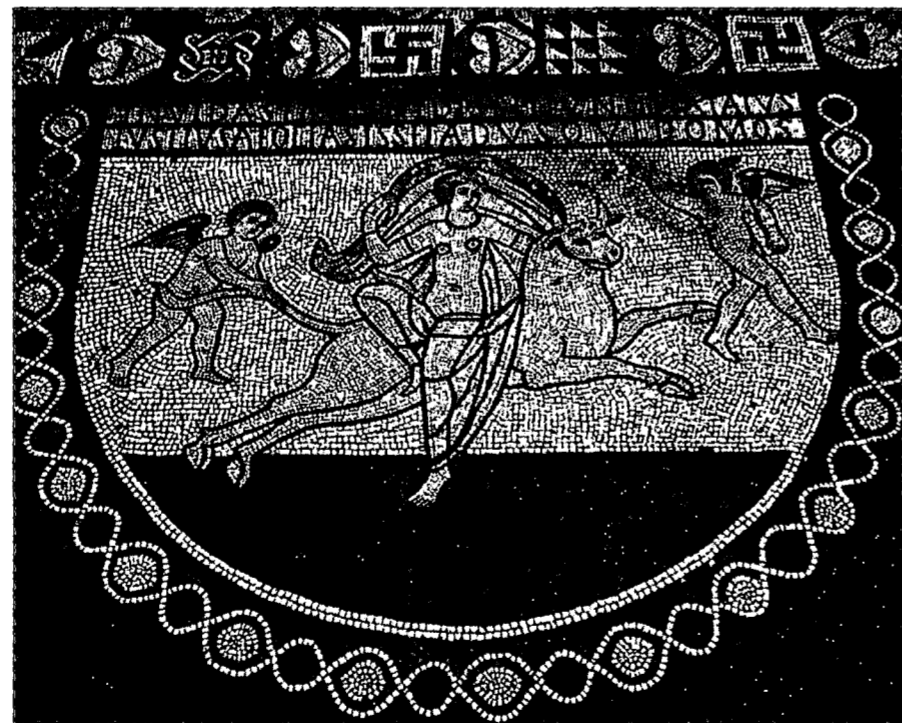
Harry Kemball photo

The Etruscans left many artifacts behind, especially cinerary urns for holding the ashes of the dead, many of which are decorated with Swastikas.

They also decorated gold and bronze brooches or fibulas with filigreed Swastikas.

The Romans were great admirers of the Swastika-loving Greeks and copied much of their art and culture.

To the Romans the Swastika was the emblem of Jupiter as the supreme god. The Romans decorated the walls and mosaic floors of Pompeii with Swastikas. They scattered Swastika patterns on altars and temples all over their conquered territories: Europe, the British Isles, northern Africa, and the Near East.



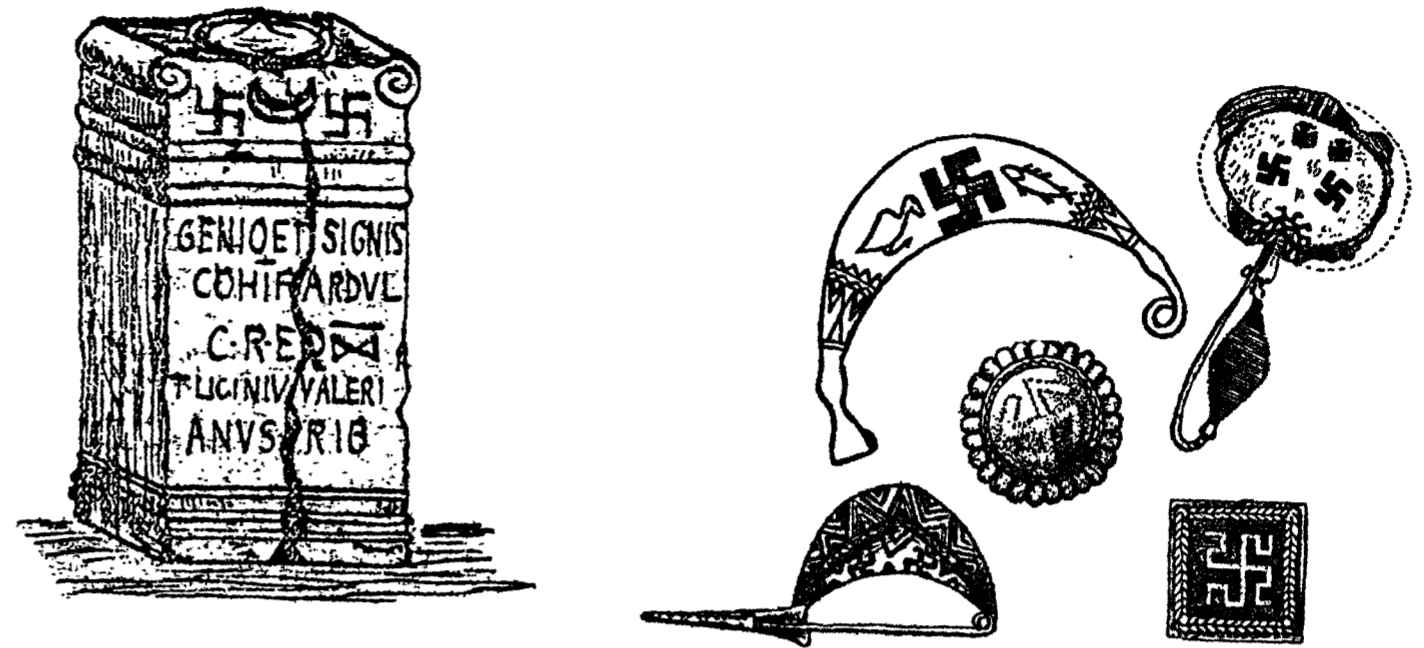
Among the many objects the Etruscans decorated with Swastikas were urns (right), bronze sculptures (left - note Swastika on chest of horse), and mosaics such as the one shown below in Kent England.



A Roman altar was found in Northumberland, England, near the great Roman Wall. Carved on the face are two Swastikas on either side of a crescent moon.

The Romans helped the migration of the Swastika, and later Christianity once they adopted it as their official religion.

A modern Electrical Company, ASEA, used the Swastika as its logo prior to the Nazis. The letters of the name were placed between the arms of the Swastika a common practice with company logos of the Nineteen Twenties.



Clockwise from top left:

Roman altar honoring their supreme god, Jupiter.

Five Etruscan brooches.

Modern electrical company sign.

Roman Swastika and sacred cross.

Below and right: Mosaic floors, Germany. Photos Guru Swastika.

Part 2: Use & Misuse of a Symbol

Swavastika

The old story about Hitler turning the Swastika backwards, creating bad luck and thereby casting his doom, is simply not true. Hitler used the right-facing Swastika which was extremely popular all over Europe at the time. In fact Hitler was adamant that his Swastika face to the right!



The normal Swastika has its arms, or crampes, pointing to the right and is considered masculine, but the reverse Swastika faces left and is thought to be feminine. This left-pointing Swastika is called Swavastika (or Suavastika). The Chinese Buddhists use this one as it suggests the powers of meditation and the inner, spiritual world. This is why the Swavastika is sometimes considered sinister—because it implies a return to the source, the origin, the uncreated place, which means the dissolution of time, space, and the outer world.

Some cultures, like the Greek, Roman, Chinese, and American Indian, use the Swastika in both directions interchangeably.

Max Müller thought that the Swastika represented the vernal sun and that the Swavastika was the symbol of the autumnal sun. "The Hindus are said to have given the 'right-handed' Swastika to the god Ganesha, representing the masculine principle or light, life, glory, the sun—and the 'left-handed' Swavastika to the goddess Kali or the feminine principle, typifying the subterranean course of the sun or darkness, death, destruction" (Goldsmith 1924).

Types of Swastika

The word Swastika originates from Suastika in the ancient Sanscrit language of India, where Su means "good" and asti means "let there be;" so the word literally means "let there be good."

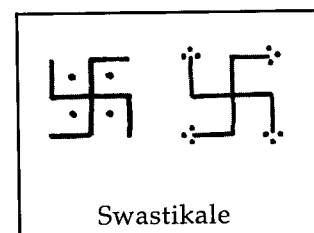


Greek fret pattern

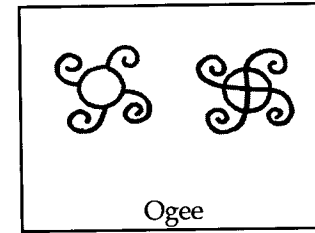
It can also mean "object of well-being" implying auspiciousness, good luck, blessings, and benediction.

The German word for Swastika is Hakenkreuz, meaning hooked cross.

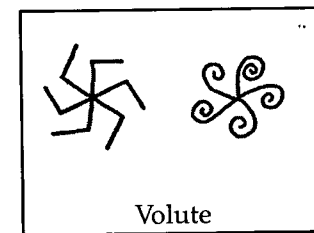
Gammadion is one of its many other names. A Greek equal-barred cross with its extremities bent backwards at right angles is the better known form of Swastika, and the term Gammadion, or Croix Gammée, refers to this variation which has the appearance of four Greek gammas joined at the bases.



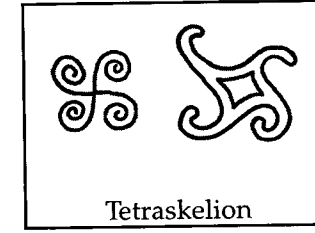
Swastikale



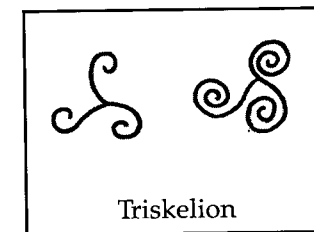
Ogee



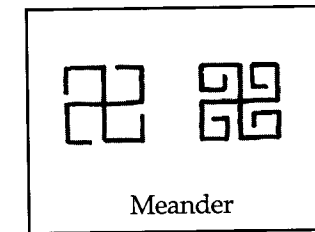
Volute



Tetraskelion



Triskelion



Meander

In heraldry it is called Croix Cramponée because it is a cross with a cramp at each end.

Fylfot is an Anglo-Saxon name, said to mean four-footed or fowl's foot, or even flying foot. One source says that the Swastika was used to fill the foot of a stained-glass window and that the name derives from this application.

The Swastika's name changes with its form. It can be straight, curved, have anywhere from three legs to many, have hooks, spirals, or little feet, be black, white, or any color, and spin in any direction.

Some Swastikas, called Swasticales by Zmigrodski, a Polish librarian, (Wilson 1894), have dots

between the arms. The common explanation stems from the Swastika having been understood as a symbol of a fire drill—the two sticks held in place by pegs or nails, but many scholars reject this idea.

Some Swasticales have three dots placed equidistant around the ends of each of the four arms. There are curved Ogee Swastikas, spiral Volute Swastikas, four-armed Tetraskelions, and three-armed Triskelions. A Swastika which bends two or more times is called a Meander.

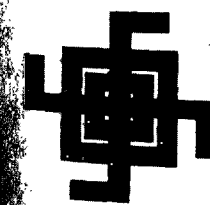
The Triskelion is found on ancient Greek shields and Roman coins. It is the well-known trinity of legs with bent knees used as the emblem of both the Isle of Man and Sicily. The suggested reasons are that the Isle of Man adopted the design because it is equidistant from England, Ireland, and Scotland, and that Sicily adopted it because of the shape of the country, "land of three capes."

A figure-eight Swastika is one that is drawn incorrectly with one arm facing right and the other arm facing left. Figure-eight Swastikas are common on pottery when the drawing is done quickly.

Amulets, Talismans, and Hex Signs

Count Goblet d'Alviella was of the opinion that the Swastika was "above all an amulet, talisman, or phylactere" (d'Alviella 1897). Throughout the ages amulets have been popular to ward off evil or to attract the favor of certain gods or saints. Sometimes this is done to ensure protection from harm while travelling, as St. Christopher medals are used, sometimes to ensure fertility as does Shiva's lingam (penis), sometimes to guarantee good health as do Fatima medals or the milagros (miracles) worn by Mexicans. The Swastika is one of the most popular lucky talismans.

There is a solar Swastika charm in India (left) said to grant any wish if it is written 120,000 times and thrown into running water. Of course, this amount of singular concentration alone might bring about the desired wish!



The Pennsylvania Dutch (or Amish) deny that

hex signs are painted on their barns to ward off evil. They say it's only pretty decoration—and why not?

However, the most common hex signs are variations of Swastika, star, and cross (left), all symbols with a long history of doing the job. The origin of these hex signs is to be found in the Middle Ages in Europe where they had religious significance. The prime reason for painting them on barns may have been to ensure the fertility of the animals. Hex signs are mandalas, diagrams of the creative forces.

Swastika as a Symbol

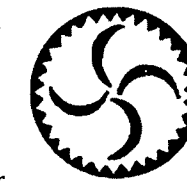
Remember that crane shot I mentioned, looking down on history from a vantage point high above?

For thousands of years almost every race, every tribe, every religion on earth has revered the Swastika, using it in a variety of shapes and styles, associating it with the hammer of Thor, the footprints of Buddha, the emblem of Shiva, Apollo, Jupiter, and even Jesus Christ. Scholars agree that for the first three hundred years of the infant Christian religion the Swastika was the only form of cross used in the catacombs and early churches; the crucifix-style cross was not used until later when Christianity became the official Roman church.

How did the Swastika encircle the globe?

Scholars agree that its use disappears into pre-history. "We have to plead ignorant as to the growth and evolution of both cross and Swastika, because the origin of both is lost in antiquity" (Wilson 1894).

There are two explanations of how it spread: one, through migration from tribe to tribe, and two, through spontaneously emerging from the collective unconscious, as Carl Jung realized. It's probably a bit of each: Buddhism spread across the Orient taking the



American actress, Margaret Dale wearing a Swastika pendant.

Swastika with it, but powerful symbols of the sacred are often revealed to us in dreams and visions. This would account for the many variations of the symbol, as far flung as the spiral Swastika tattoo-mokas on the faces of Maori chieftains and the drums of the shaman in Lapland. Some say the Swastika started in Atlantis or Mu, the Motherland, but these places may only be metaphors for the unconscious. Whether through independent invention or through diffusion, the Swastika covers every continent, except possibly Australia.

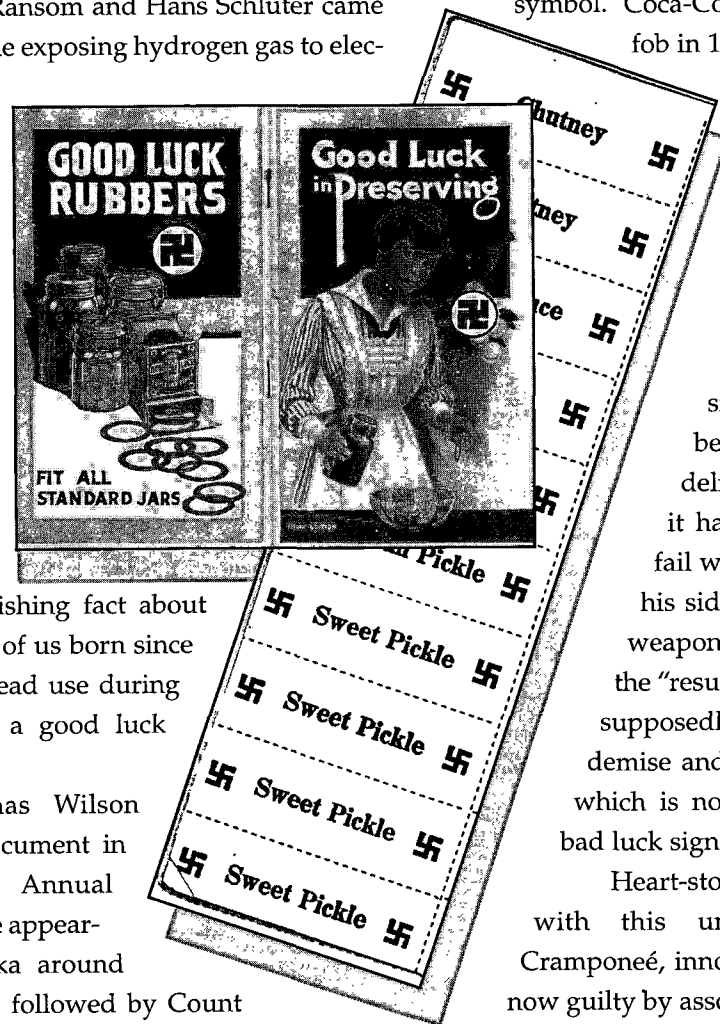


Carlsberg beer registered the Swastika as its logo as early as 1889

Two Texas physicists now suggest that the Swastika first appeared to ancient man as a giant celestial apparition. C. J. Ransom and Hans Schluter came to this conclusion while exposing hydrogen gas to electricity and magnetism at the University of Texas. At first the charged gas glowed, then to their amazement, formed a Swastika. The gaseous tail of a comet passing through the Earth's magnetic field may have created a Swastika in the sky.

The most astonishing fact about the Swastika to those of us born since WW II is its widespread use during the Victorian era as a good luck sign.

In 1894 Thomas Wilson wrote a scholarly document in the Smithsonian's Annual Report concerning the appearances of the Swastika around the world. This was followed by Count Goblet D'Alviella's Migration of Symbols. I don't know if these books influenced the populace, but by the turn of the century the Swastika was the coolest good luck sign ever seen in the west, showing up on buildings, clothing, jewelry, postcards, and even on



household items in Sear's catalogue. It had been used for centuries by native Indians and now it caught on like wildfire!

Rudyard Kipling, bard of the British Empire, author of Just So Stories and Kim, used it as his personal coat of arms—all of the early editions of his books display the Swastika. Even in China it caught on as a popular sign independent of its use as the Buddhist sacred symbol.

By the twenties the Swastika was everywhere. A 1909 Detroit car named the Krit used it as a lucky hood ornament.

The Dawn Patrol, WWI American volunteers flying with the French Air Force, had the Swastika as their symbol. Coca-Cola made a lucky Swastika watch fob in 1925. It was the sign of good coal for the Swastika Fuel Company in Raton, New Mexico and was on the label of Carlsberg beer.

It was even picked up by a new political party in Germany in the mistaken belief that it was an exclusively Aryan sign. Hitler chose the Swastika because of its popularity and was delighted by the inflammatory effect it had on everyone. How could he fail with the ancient good luck sign on his side? It became one of his magical weapons, adding an air of mysticism to the "resurrection" of Germany that he was supposedly undertaking. This led to the demise and dishonor of the good luck sign which is now the Western world's greatest bad luck sign!

Heart-stopping terror became associated with this unfortunate cross, the Cross Cramponéé, innocent for ten thousand years and now guilty by association. Ring a bell and Pavlov's dog will salivate—show someone a Swastika and they choke in fear. This is understandable in Holocaust victims but now we are passing this conditioning down to our children generation after generation.

History of the Swastika in Germany

Pre-Nazi Swastika

Long, long, long before Adolf You-Know-Who, the Swastika was a peaceful sign in Germany. But who knows? There were no world wars then, but wars have always shaken someone's world. Many swords and spearheads were marked with Swastikas as part of a magic spell. Strength in battle is still something a soldier prays for—he invokes his deity to aid him. With "God" on his side, he hopes to return to his loved ones, especially if that god was Thor, the god of war, who made other gods tremble, whose hammer was invincible, the Giant Killer! Or if death came in battle, the Swastika assured he would go straight to Valhalla!

Many ancient artifacts imprinted with Swastikas survive from the Bronze Age. A spearhead of iron from Brandenburg, Germany, bears rune-like marks—the Swastika with arms ornamented by three dots (called a Swastikale). Two others have been found, made by ancient Goths.

Wolf's cross In more recent times, occultist Guido von List buried eight wine bottles in the shape of a Swastika to celebrate summer solstice in 1875.

The Swastika was incorporated into the first logo for the Bauhaus School of Design (left), the school for industrial design of ultra-modern furniture, appliances, and architecture which emphasized the union of beauty and function. This school was founded in 1919 by Gropius and featured such impressive names as Klee, Kandinsky, Moholy-Nagy, and van der Rohe.

The witty artist, Paul Klee, who taught there, doodled many whimsical Swastikas, but he returned home to Switzerland in 1933 when his art was confiscated by



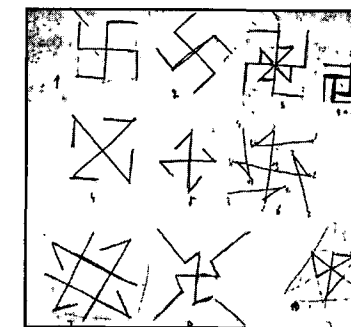
Left: Gravestone crest, 1504 A.D. St. Peter's, Salzburg.



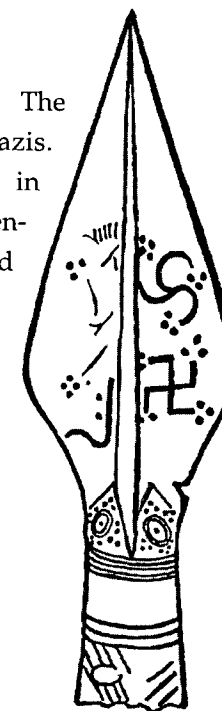
Right: Medieval Swastika.

the Nazis for being "degenerate." The Bauhaus was closed by the Nazis.

Modern art was condemned in favor of German Art, sentimental realism that glorified Nordic ideals. Most of the artists moved to Chicago, which became the center of the style called Modernism.



Top center: bronze-age medallion. Above: Some of Paul Klee's whimsical Swastikas. Above right: Spearhead.



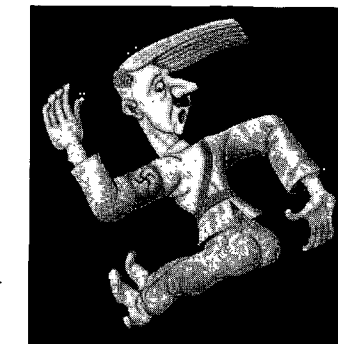
Nasty Swastika

What's the sign that was marched across Europe in a Blitzkrieg?—the Swastika! What's the sign under which millions of Jews were killed?—the Swastika!

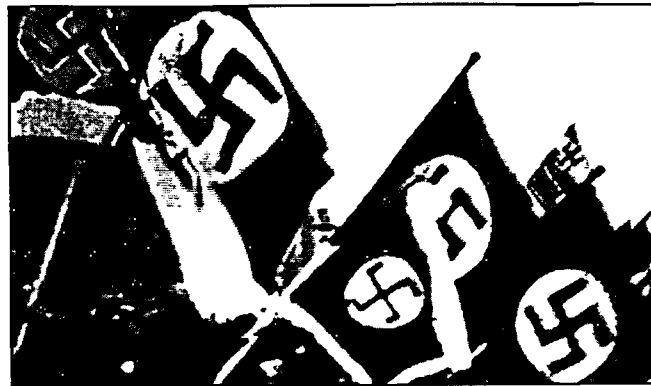
I've always been in a quandary over the fact that my favorite spiritual sign and the most hated sign are one and the same.

At first, I was very hesitant to touch on the subject of the Nazis in this book, but I realized that most people in the west know the Swastika only as a symbol of terror. Bikers and skinheads use the Swastika to intimidate.

Hitler did not invent the Swastika! He stole it from the ancients! The Swastika was a Teutonic rune that was very familiar to the Germans. If I'm truly



Caricature of Hitler by Boris Artzybasheff, Life Magazine, 1942.



Early Nazi homemade flags - 1922

going to help take it out of Nazi hands as my dreams have prompted, I must show how it got there in the first place. So here are the fateful influences that caused Hitler to choose it for his flag.....

Hitler did not invent the Swastika.
He stole it from the ancients!

There were several specific places he would have seen it as a child.

In 1890 a German gymnastic club was founded which had a Swastika emblem made of four F's which stood for their slogan, "Frisch, Fromm, Fröhlich, Frei," meaning "Fresh, Pious, Happy, Free."



This symbol was later used as a collar patch on an SS uniform. The gymnastic club still exists, however the four F's have been rearranged so that they no longer form a Swastika.

Another place that Hitler saw the Swastika was in the Austrian school of his childhood, the Benedictine monastery at Lambach, where Hitler was a choirboy.

The founder, Abbot Theoderich von Hagn, had used the Swastika as his coat-of-arms. Swastikas are found in several locations in this monastery, especially on the pulpit, on the well, and in the sacristy (right), and little Adolf would have seen these daily. He'd doodled Swastikas in his school notebooks. He idolized



the abbot because of his interest in oratory and the effect of "the solemn splendor of the brilliant church festivals" (Hitler, *Mein Kampf* 1925).

In the early part of the century, many völkisch groups sprang up with doctrines based on theosophical concepts mixed with German paganism—kind of like early hippies. Some of the members were vegetarians and teetotalers wandering about for spiritual reform. Some used the Swastika. A youth group called Wandervogel (Ramblers) used a griffin with a Swastika as its emblem.

The young Adolf Hitler came into contact with members of a secret, neo-masonic lodge called the Thule Society who were interested in Germany's Nordic roots and magnificent Aryan past—"a race of heroes"—beyond the "smothering influence" of the Judeo-Christian doctrine which Nietzsche had so violently assailed. Third-generation Germanic blood was a membership requirement.

Thule is a sacred, mythical, white isle at the northernmost part of the world and is associated with Asgard, the home of the gods.

The Swastika whirled at the top of the world and created all the gods. Hitler was a frequent guest of Rudolf Hess at the Society's gatherings after the end of WWI. His association with this group preceded his political career by two years.

The logo of the Thule Society (above) includes a Swastika, a sword, and a wreath of oak leaves, all frequently used symbols of the later National Socialists, commonly known as Nazis.

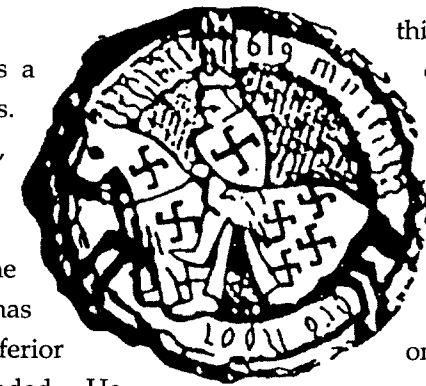
The Swastika was also adopted by the paramilitary Freikorps (Free Corps or volunteers) or Stahlhelm (Steel Helmet) which included ex-students and members of Wandervogel. They painted Swastikas on the front of their helmets. After this the Swastika began to be associated with right-wing politics.



Thule-Gesellschaft

Hitler was influenced by another man named Lanz von Liebenfels, a publisher of anti-Semitic pamphlets (the Astara Library).

Von Liebenfels' logo (right) was a knight on a horse covered in Swastikas. In 1900 he founded an order for blond, blue-eyed men and published his racist ideas.



According to von Liebenfels, the blond superman sits differently and has different toes from the dark and inferior races whose extermination he demanded. He depicted world history as a life and death struggle between the blond and the dark races, and he saw Jews as devils. This was a revelation to Hitler, who became the instrument of ideas that had fermented in the German consciousness for decades.

There are many stories and theories about how Hitler came to use the Swastika. Shirer (*The Rise and Fall of the Third Reich* 1959) describes it as a "... stroke of genius. What the party lacked, he saw, was an emblem, a flag, a symbol which would express what the new organization stood for and appeal to the imagination of the masses. . . . Whence Hitler got the idea of using it for both the flag and the insignia of the party he does not say in a lengthy dissertation on the subject in *Mein Kampf*."

The inhabitants of Swastika, Ontario, swear that Hitler got it through Lord Redesdale, an eccentric British peer who had lived in a log cabin outside Swastika and whose daughter, Unity Mitford, was known as Hitler's "Nordic Goddess."

Infamous British magician, Aleister Crowley claimed that the Nazis had stolen the sacred Swastika from him. He told General Ludendorff, who was interested in reviving the pre-Christian, Nordic theology, that it was a symbol for the Hammer of Thor. But I

believe Hitler merely chose the most popular symbol at hand. He did not show any great creativity in this decision but only did what any politician would do. Hitler claimed it as an exclusively Aryan sign. He revised history to suit himself—the Swastika represented "creative work" and the "mission of the struggle for the victory of the Aryan man." (*Mein Kampf*) It stood for life-renewing fertility for Germans only.

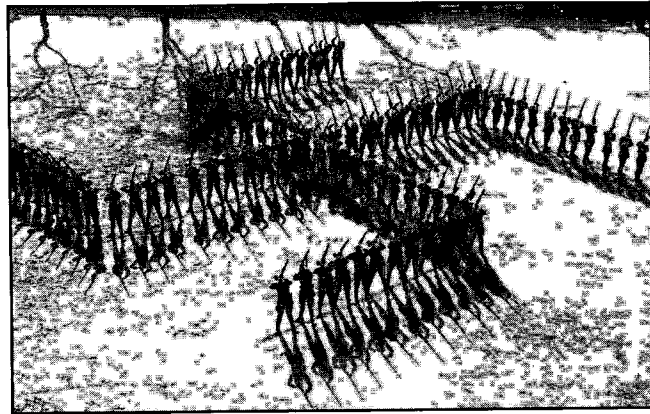
"In 1921, Hitler's new red banner with a black Swastika in a white disk was unfurled in the open for the first time. The effect was so inflammatory that Hitler himself was surprised and pleased. It gave Hitler one of his mightiest magical weapons. . . . An uncanny power emanated from the mysterious sign" says Heiden (1944) describing the impact of the first public display of the Nazi blood banner (dipped in the blood of the first Nazi martyr).

In the early days of the Nazi Party, the flags were handmade using a variety of Swastikas, some fat, some skinny, and some with shorter forearms. But Hitler didn't want any left-handed Swastikas. Dr. Friedrich Krohn, the dentist who designed the Nazi flag, had made it with a Swastika or left-handed Swastika, but Hitler vehemently insisted on the right-handed one which implies action in the masculine world (political-



Decades before Hitler used the Swastika for his Nazi banners, these "German hippies" (peaceful, vegetarian pagans) used it as a symbol of their spiritualism.

Photo courtesy Guru Svastika

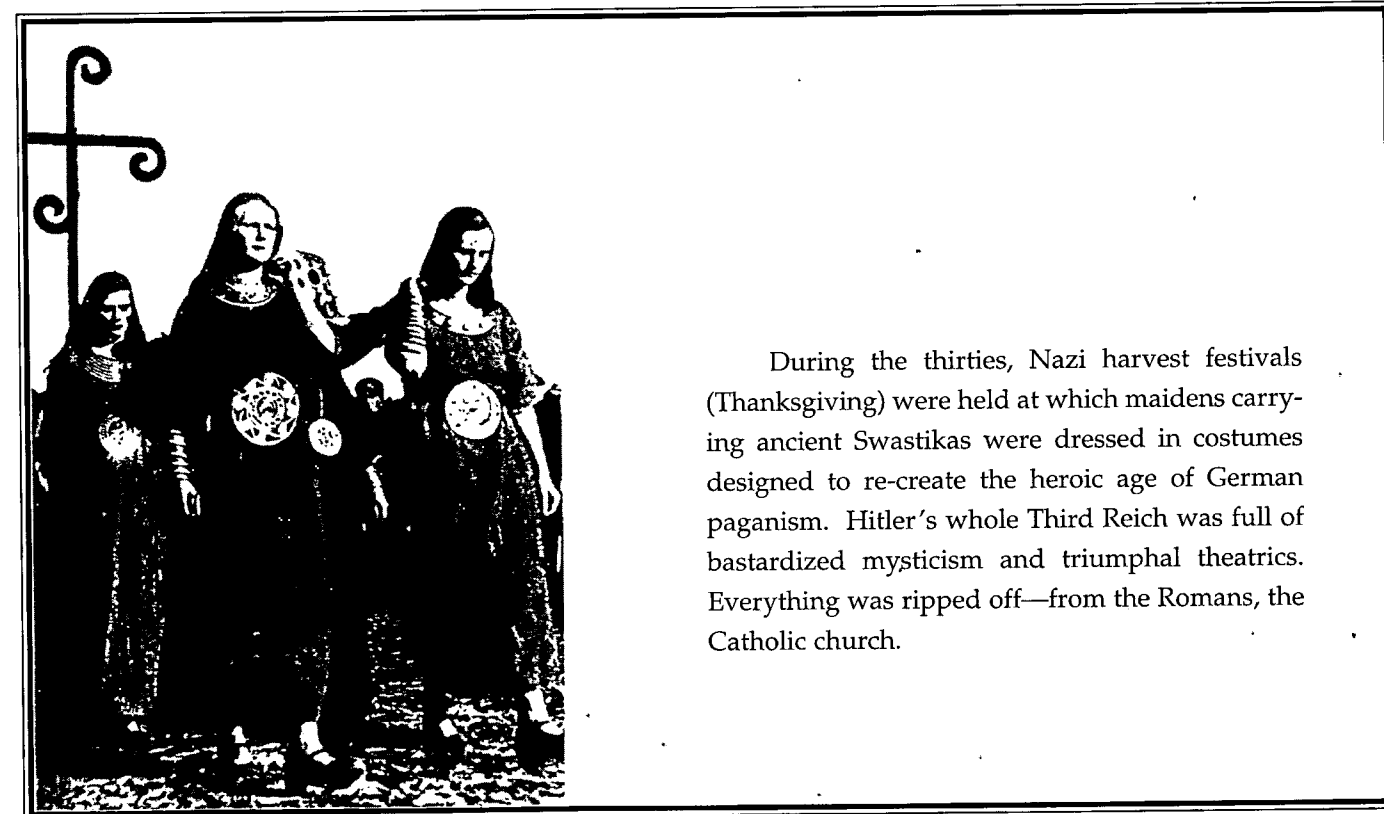


Berlin policemen form a giant Swastika in 1934, but Shaolin monks in China had done this for centuries in their rituals.

ly, left is communist and right is fascist). The Nazis now had a symbol which no other party could match and which attracted the German people like a magnet! Some say Hitler couldn't have done it without the Swastika.

Charlie Chaplin was mad as hell that Hitler adopted his style of moustache (Chaplin's film, *The Great Dictator*, portrays Hitler as a megalomaniacal clown).

Hitler used color, music, and pageantry (not to mention force and fear) to sway the people. He had



During the thirties, Nazi harvest festivals (Thanksgiving) were held at which maidens carrying ancient Swastikas were dressed in costumes designed to re-create the heroic age of German paganism. Hitler's whole Third Reich was full of bastardized mysticism and triumphal theatrics. Everything was ripped off—from the Romans, the Catholic church.

Wagner's music based on Teutonic myths played in the streets. He stirred the people into a frenzy with his melodramatic speeches and thousands of passionate red banners at torchlight spectacles like the Nuremberg Rally.

Dr. Josef Goebbels, the minister of propaganda, made sure that the Swastika emblem appeared everywhere. During parades and sporting events, gigantic Swastikas were formed by soldiers or gymnasts. Thousands of Swastika flags hung in the streets. It was called the ultimate German art. Un-German books and art were burned or banned. In 1933, Goebbels' regulations forbid the use of the Swastika on manufactured household items because the dignity of the symbol of the Third Reich might be lessened—you could go to jail.

In 1935, Leni Riefenstahl's famous propaganda film, *Triumph of the Will*, filled with repeated close-ups of waving Swastika banners, mesmerized audiences all over Germany. Christmas trees were topped with Swastikas. Kindergarten toys were embellished with Swastikas. Hitler knew what the Catholic church knew—give him a child 'til the age of seven and he'd have him for life. Thus the adoration by Hitler Youth and others of those times.

Helga, who'd been a Nazi Youth, stroked my Swastika tattoos affectionately and fell to reminiscing about those "high times." She told me with tears in her eyes, "We loved the Fuhrer so much we wanted to die for him!" All her brothers had died. Her mother had been given the German Mother Award for having lost sons in the war. The Mother Award was a purple Maltese cross with a ribbon to be worn around the neck. In the center was a brass, silver or gold Swastika depending on the number of sons.

When I first started collecting Swastikas, many people kept bringing me Nazi paraphernalia which I didn't want. I hated to even touch that stuff so I gave it all to The Rebels, a gang of bikers who lived across the street. Terrible Tom wore the German Mother Award for its shock value.

Hitler was a frustrated artist, and he created a religion, a twisted work of art, with himself as the messiah. He planned to establish his own National Reich Church and he declared that on the day of its foundation, the Christian cross must be removed from all churches and must be superseded by the only unconquerable symbol, the Swastika. He must not have realized that the Swastika already had a long history as a Christian sign in the catacombs!

What if Adolf Hitler had used a four-leaf clover as his emblem? We would all be trembling and cringing every time we saw one. The mere mention of its name would send shivers up our backs. Movies would be made showing the hated four-leaf clover marching in conquest of the world. Skinheads would spray paint four-leaf clovers on city buildings, terrorizing the neighborhood.

This book would have to be called *Gentle Shamrock* and I would have to explain that the four-leaf clover was an innocent good luck sign before it was exploited by Hitler.

Think of the



most sacred thing in your life, think of the most precious thing in your life and put the Swastika into that place. Put the Swastika into your heart.

Put the Swastika on your altar.

Put the Swastika on the image

you use to represent god, love, peace, or the cosmos.

Put the Swastika on the thing that makes you happy. You

will begin to see what the Swastika has meant to

humans over this entire planet for all of our human history.

For these places are exactly the places it occupied for thousands of years until the Second World War, when it fell victim to a chronic infection (its public display is still outlawed in Germany).

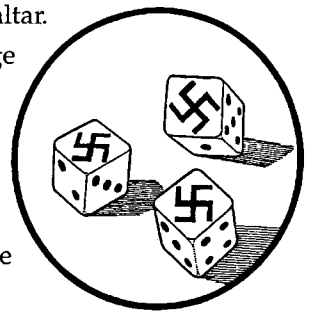
In 1990, a friend sent me a piece of the Berlin wall which was being torn down. I painted ancient Swastikas on it as an exorcism—to take the Swastika back out of the hands of Nazis.

People say, "It's too soon to restore the Swastika—maybe in a hundred years." No one can predict the future with absolute certainty, but my guess is that the Swastika is so primal that it will re-emerge. This opinion may be rejected by many who are short-sighted or entangled in recent history, but I'm thinking of the long view - centuries of time.

To say that it should never be used again because of the Nazis is to say that the cross should never be used again because of the deeds of the Spanish

Inquisition or the Ku Klux Klan. Look at the evidence herein and make up your own mind.

Is it to remain a hated symbol forever? I don't think so! Attila the Hun, Genghis Khan, William the Conqueror all butchered people under a banner, but do we remember their symbols?



Design from a German board game.

Jewish Use of the Swastika

When I was on Venice Beach in California one afternoon with my Swazi tattoos exposed, three angry young Jewish body-builders threatened to rip me apart. "What about my symbol?", one of them shouted as he pressed his gold pendant of a Hebrew blessing in my face. Most people don't accost me because they mistake me for a biker, but these guys were big—their rage building to a peak! I thought about telling them that the Swastika was an ancient Hebrew religious sign but I knew this would be greeted with total disbelief—so I told them it was a Buddhist symbol. They were astonished to find that I was not anti-Semitic. I'm not that brave but somebody must speak up!

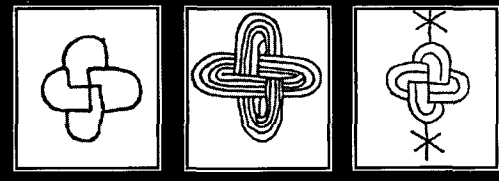
Webster's New American Dictionary, (1959) gives this definition for Swastika: "An ancient Jewish religious symbol. . ."

From the second century B.C. to the end of the first century A.D. a secret, monastic brotherhood of Jews called the Essenes lived in Palestine. Living communally and shunning public life, this hermetic group stressed purity and profound spiritual seeking. The Swastika to them was a sacred sign representing the Wheel of Eternal Life. It symbolized the inner movement of the soul which leads though death to resurrection.

Jesus of Nazareth is said to have been trained in his mystical



Above: Painting of 11th century Jew. 3 designs below: Solomon's knots.



Essene design.

path by the Essene brotherhood, who are probably the authors of the Dead Sea Scrolls.

The Freemasons claim that the use of the Swastika in their rituals has come down to them from the masons who built King Solomon's temple (see Occult section). The Swastika is sometimes woven into the centers of labyrinthine designs known as Solomon's Knots. These traceries, without beginning or end, were regarded as emblems of divine inscrutability.

The Universal Jewish Encyclopedia ([1939—1943] 1969) has this to say:

"The Swastika appears on various articles excavated in Palestine, on ancient synagogues in Galilee and Syria, and on the Jewish catacombs at the Villa Torlonia in Rome.

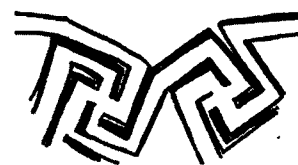
The synagogue at Tel Hum (Capernaum) has Swastikas as part of its decorations, and a synagogue excavated by Belgian archaeologists at Apamea in 1938 has a number of Swastikas in one corner of the floor design.

In modern times anti-Semites have given the Swastika a bale-

ful significance by adopting it as their symbol; their claim that it is of "Aryan" origin is absurd."

In the above mentioned synagogue of Capernaum, the Swastika is found on a frieze side by side with the Star of David.

A mosaic floor of the era of King Herod uncovered at the Jewish Quarter

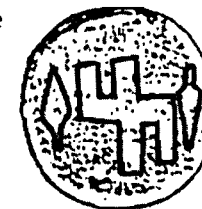


Above: King Herod's royal colonnade. Left: Swastikas decorate the ruins of the synagogue at Edd-Dikke in East Jordania.



of the Old City in Jerusalem displays many Swastikas. Fractions of stone reliefs bearing Swastikas, part of a wall and gates built by Herod, were excavated at the Southern Wall in Jerusalem. The Swastika was found as a floor decoration in King Herod's summer palace when it was excavated. I've been told it is also marked on the Wailing Wall.

There are associations with the Swastika in the Hebrew Cabala, a Jewish mystical teaching. "Aleph is composed of two Yodin and a cross-bar which is a Vau. It represents the World Above separated from the World Below by the Vital Force. . . Its symbols are also the Swastika, fylfot, or gam-madion" (Fuller 1976).



Ancient coin from Gaza

Aleph is symbolic of the primal motion of the Great Breath, the action of the creative center. This may be the source of the Swastika as a Jewish religious sign. Some Cabalistic diagrams of the Sephiroth Wheel show a ten-legged Swastika-like symbol portraying the manifestation of Primordial Man or Heavenly Man (Sephiroth) from the Infinite (En Soph).

In 1916, an ad ran in the Portland Oregonian for Pacific Coast Biscuits, (right) a Jewish firm that made matzos. A large Swastika dominates this ad which claims "This trademark stands for supreme quality."

It is clear that Jews, as well as other peoples, used the Swastika as a decoration. Can you imagine the look of utter disbelief on Hitler's face if he had found out that his precious "Aryan" sign was an ancient Jewish symbol?

Jews who have been taught since birth that the Swastika embodies all that is truly evil in the world

may have difficulty accepting this evidence and adjusting their attitude to accept more than one version of the Swastika. The Jewish Defense League and the B'Nai Brith Society have been trying to stamp out Swastikas, even the ones in Chinese shops.

My friend Paul Brenner, who previewed this book, said that I wasn't sensitive enough to the Jewish plight, so I went to see the Holocaust Museum in Washington, DC.

My Jewish friend, Leah had a lot of trepidation about taking me to the museum. She insisted that I wear a long-sleeved shirt and keep my hands in my pockets so that no one would see my tattoos.

It was a heart-wrenching experience. The Jews have justifiable feelings of resentment towards the Swastika.

The Jews of the world need to know that there is a gentle Swastika and that they are connected to it by their deepest religious philosophies. Only time can heal the wounds left by Hitler, time and the truth—and that is my purpose in writing this book. Have I chosen an impossible task? I don't think so.

What do I want from Jews?

I want them to realize that the Swastika has a life separate and distinct from the Nazis.

I collected signatures for the Declaration of Independence of the Swastika at the first New York City Tattoo Convention in May 1998 and, to my surprise, many young Jews signed it—"Just don't tell my mother!"



Part 3: In Western Cultures

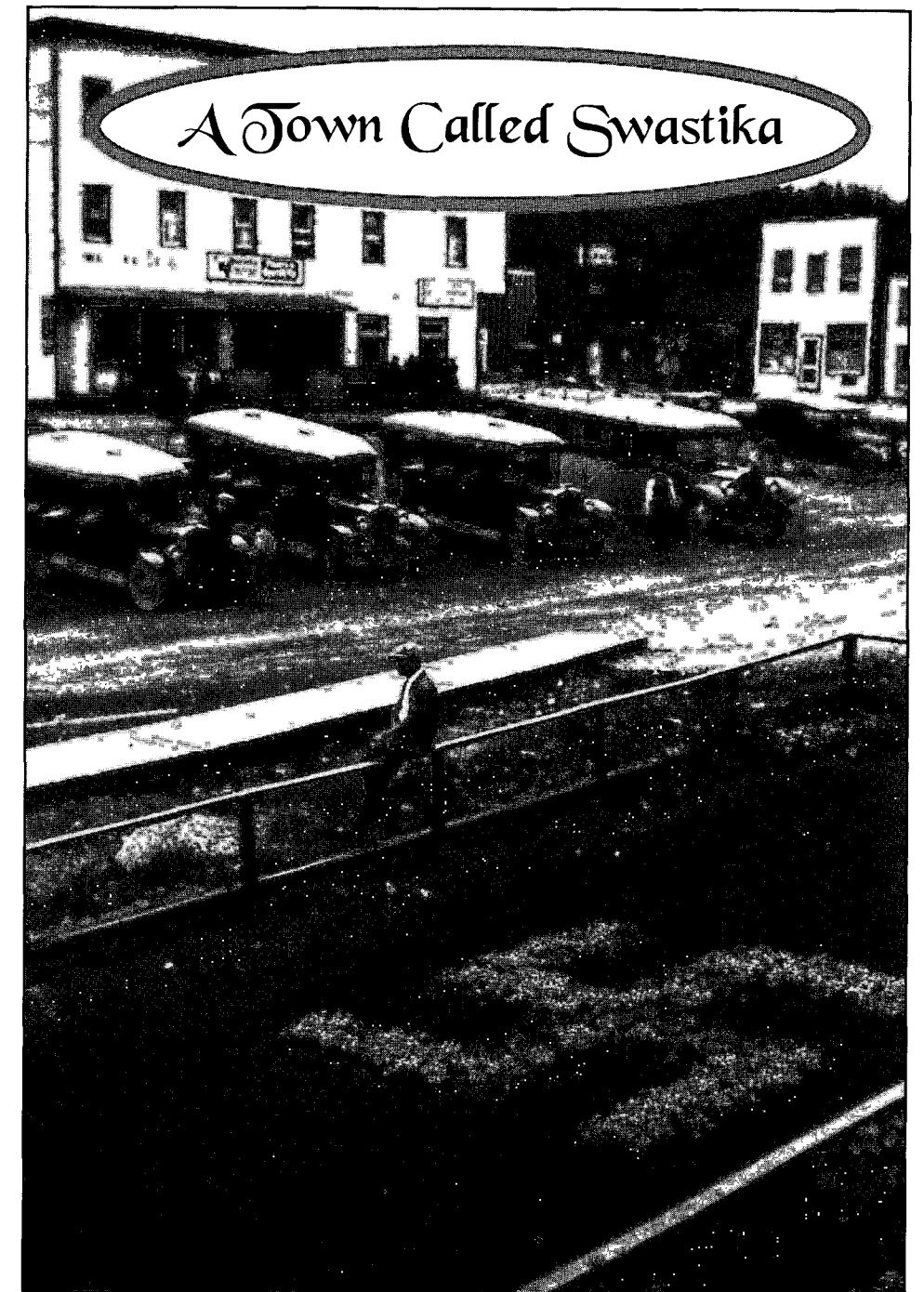
In 1980 I finally connected with Carolyn O'Neil, town historian of Swastika, Ontario, Canada. She had ignored my earlier letters and I didn't know why. She was at first very hesitant about giving me any information about her town, which is 350 miles north of Toronto. Her first letter was very guarded, and I found out later that the town had been under attack constantly since WW II because of its name. Carolyn was used to being defensive with outsiders. Her mail sometimes arrived with the name "Swastika" defaced. Outsiders did not understand the proud heritage that was behind the name and vented their anger indiscriminately. She was also suspicious that I belonged to a cult because of my name. I sent her a barrage of information on the Swastika symbol's worldwide history, and she gradually warmed to my good intentions because she too had been searching for the truth. She then sent me the town's exciting story.

In 1907 the Dusty brothers, Jim and Bill, discovered gold in Northern Ontario. One version of the story says that one of their girlfriends was wearing a little crooked cross, a popular good luck charm. Bill said, "We'll call it the Swastika Mine, after the charm on your necklace."

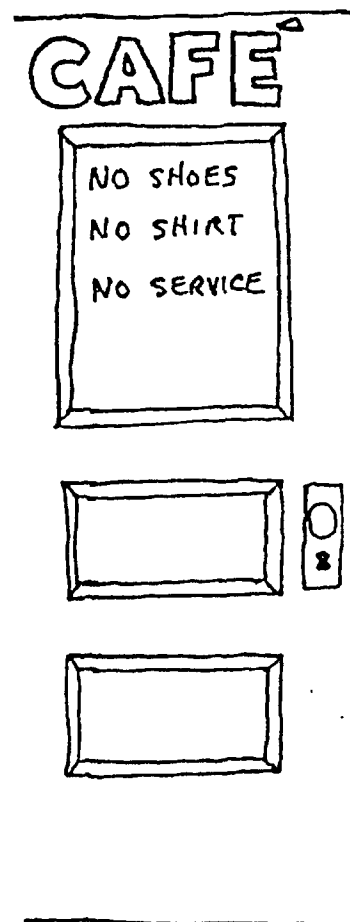
Another version, according to Joe Boisvert, the owner of the Swastika Hotel, states that the Indians always used the word for Swastika to refer to the junction of the branches of the Blanche River. The Indians

said it was their lucky cross.

Later another vein was discovered nearby and the new mine was called Lucky Cross. Soon a town grew up and was officially named Swastika in 1911. Signs with big, graphic, lucky Swastikas were erected at the edge of town. Tons and tons of gold—how lucky can you get?



Railway station flower bed in Swastika, Ontario, 1926. Photo courtesy Carolyn O'Neil



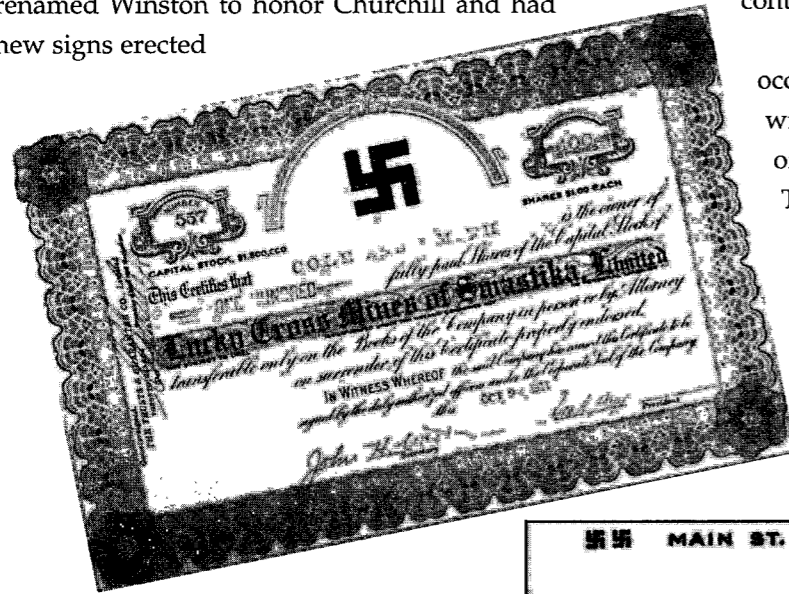
ManWoman



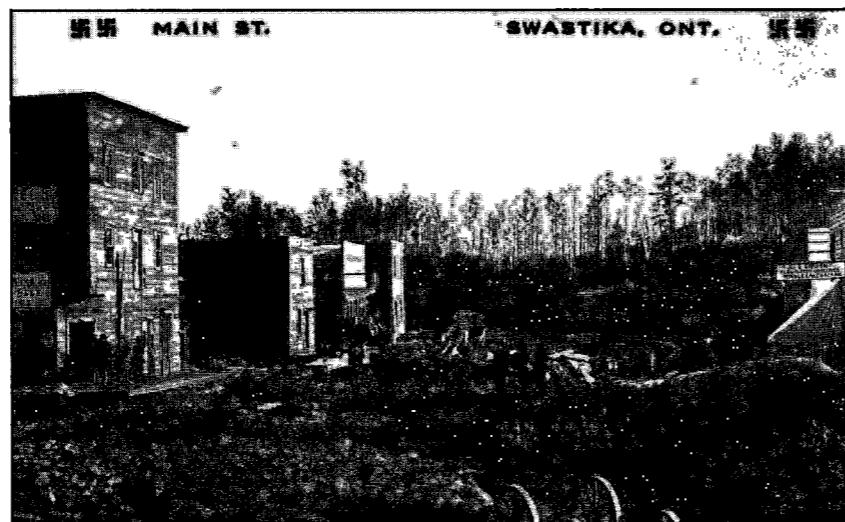
Dusty brothers discover gold, Swastika mine.

Photo courtesy Carolyn O'Neil

During WW II tremendous pressure was put on the town to get rid of the now-hated name (Berlin, Ontario, had changed its name to Kitchener). The Canadian Legion petitioned the government to change the name, and a Canada-wide debate took place over it. The Minister of Highways insisted that the town be renamed Winston to honor Churchill and had new signs erected



outside the town. But the residents dug in their heels, claiming that they had had the symbol before the Nazis. Handbills were circulated which said, "Swastika-Yes, Winston-No." Doctor Edis from Swastika Drug Company put out a matchbox with a slogan on it, "Hitler be damned, this is our sign since 1922." This helped to rally the townspeople, who put up banners saying, "To Hell with Hitler, we had the



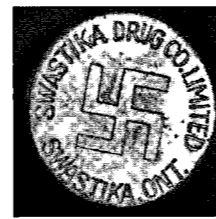
Swastika first!" At night, they removed the "Winston" signs. Eventually the government gave up as the cost of replacing the signs proved to be too high!

The Premier of Ontario now told the people that they could choose any name they wanted but "Swastika" must go! The Northern News printed this headline in 1940, "Swastika Had Name Before Hitler Ever Began To Hittle." The entire town gathered at a meeting and voted unanimously to keep the name—talk about solidarity! But the shopkeepers eventually removed the graphic Swastika symbols from their storefronts.

In 1976 government pressure was again brought down on this peaceful town to change its name, but the citizens banded together and erected a plaque in a local park commemorating the origins of the town and its controversial name.

Since then, things have been quiet except for occasional rumbles such as the defacing of mail with the Swastika address on it and the expansion of Swastika Laboratories, a gold assay company, to Toronto. Accepted at home, they changed their name to do business elsewhere.

In 1981 a letter came from Germany addressed to "the Lord Mayor of Swastika" asking for an explanation of the town's name. It was from a German artist



calling himself Guru Svastika. He said that he was a world conscience artist trying to teach the truth about the Swastika—thus the name Guru Svastika. He had discovered the Canadian town in an encyclopedia and asked for an explanation. I began to exchange information with him. His research was under a severe handicap in Germany as the Swastika is outlawed in the constitution. He had been accused of making Nazi propaganda. The Attorney General gave him an affidavit clearing him. Guru Svastika's interest in the Swastika had been sparked when he lived for three years in India. He was invited to do a show of Swastika history in Newcastle-upon-Tyne, Scotland, but it was abruptly cancelled because of a nearby, Auschwitz exhibition.

The next year I received a letter from Douglas Youngblood of Chicago. He said he was putting together an encyclopedia of the Swastika. The next three years were the peak of excitement in all my years of Swastika research. The four of us now continually astonished each other with more and more outrageous discoveries. Douglas Youngblood, a researcher supreme, contributed thousands of pages of cross-referenced materials.

At Easter, 1985, we all met in Swastika, Ontario, for a week long International Conference of the Swastika hosted by Carolyn O'Neil who was the curator of the Museum of Northern History in nearby Kirkland Lake. Douglas brought his encyclo-



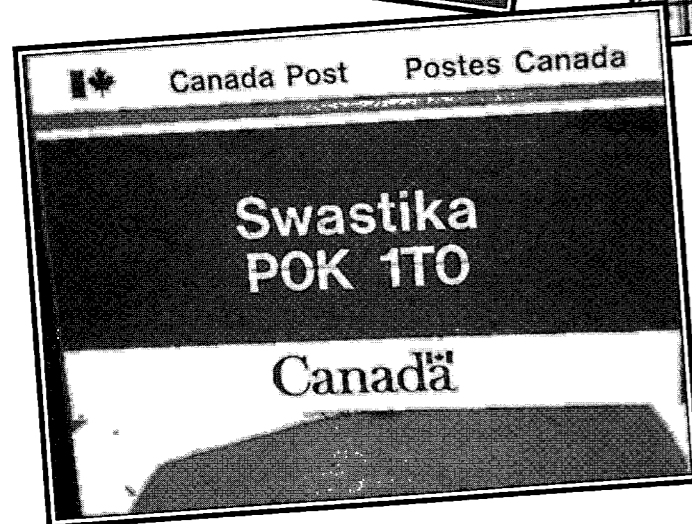
other on Swastika Street! The community of seven hundred citizens struggled to understand; how could anyone take such delight in the nasty old Swastika? It was then that I realized the incredible swastikaphobia that surrounds us.

Local press conferences and public slide showings were held along with a museum display of our collective artifacts. Guru Svastika was bitterly disappointed. He had come a long way and expected some earth-shaking, worldwide publicity; being thrown in jail, dying for the cause. The four of us argued for days. When we discussed forming the Friends of the Swastika we could not agree on anything. The rest of us wanted a quieter revolution. We wanted to educate—too much fighting had already happened over the Swastika.



Clockwise from top: Author and friends pose at Swastika highway sign. Carnival button. Snapshot commemorates the International Swastika Conference, April 1985. Baseball uniform, 1920's. Photos by Ron O'Neil

My trip to Swastika Ontario



It was a Swastika swap-meet. We toured the town like kids, snapping pictures of the Swastika Hotel, Swastika Firehall, Swastika United Church, and Swastika Grill. We threw snowballs at each other on Swastika Street!

Swastikas in North America

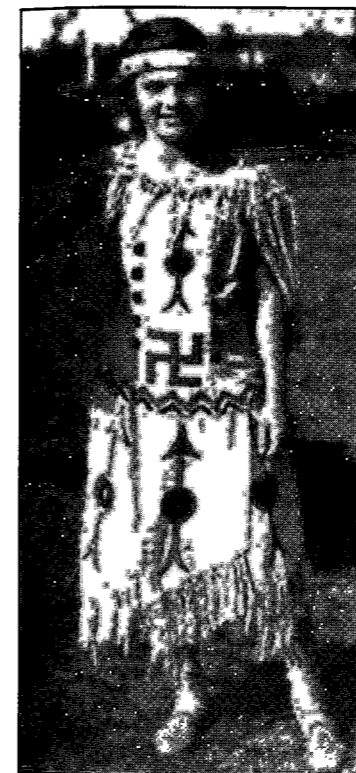
In 1925 Coca Cola made a lucky watch fob (right) in the shape of a Swastika bearing the slogan "Drink Coca Cola 5¢ In Bottles." When I phoned the Coca Cola Archives in Atlanta, Georgia the director denied even having one in their collection, "We threw them all out during the war!"



name to New Brilliant during WW II. There is also a Swastika, New York—a tiny hamlet still in existence just off the highway to Montreal.

In 1995, I photographed the Swastika Fuel Company sign in the Raton Museum. I have their promotional shoe brush referring to the Swastika as "the sign of good

A choice photo, (photographer unknown to me), shows a young Jackie Kennedy in the thirties wearing an Indian dress with a Swastika appliquéd on it (left).

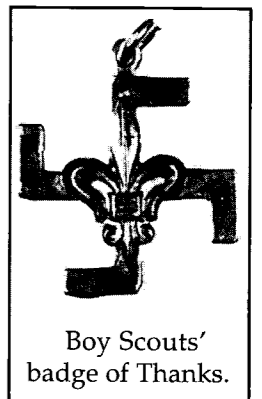


Another very American piece I have in my collection is a lucky coin from the Chicago world's Fair in 1933 with a horse shoe, four-leaf clover, rabbit's foot and Swastika. 1933 was the year Hitler came to power in Germany.

There's a Swastika Hotel in Ontario. There was also a Swastika Hotel in Raton, New Mexico and another in Lakeview,

coal." Coal cars on the St. Louis, Rocky Mountain and Pacific Railway (bottom photo) had large Swastika emblems painted on their sides in 1909.

The Boy Scouts had a Badge of Thanks that was a Swastika with the Fleur-de-Lis Scout emblem superimposed. This badge was given to people who had aided the Scouts. The Boy Scouts also had a badge called the White Swastika that was earned by a Scout who stayed out all night alone in the woods (with the other Scouts trying to break his resolve by howling like wolves and using other tricks). The scouts raised a black flag with a white Swastika just below the Stars and Stripes. I once wrote to the National Office of Boy Scouts of America to ask for further information about this emblem of the Order of the White Swastika only to be

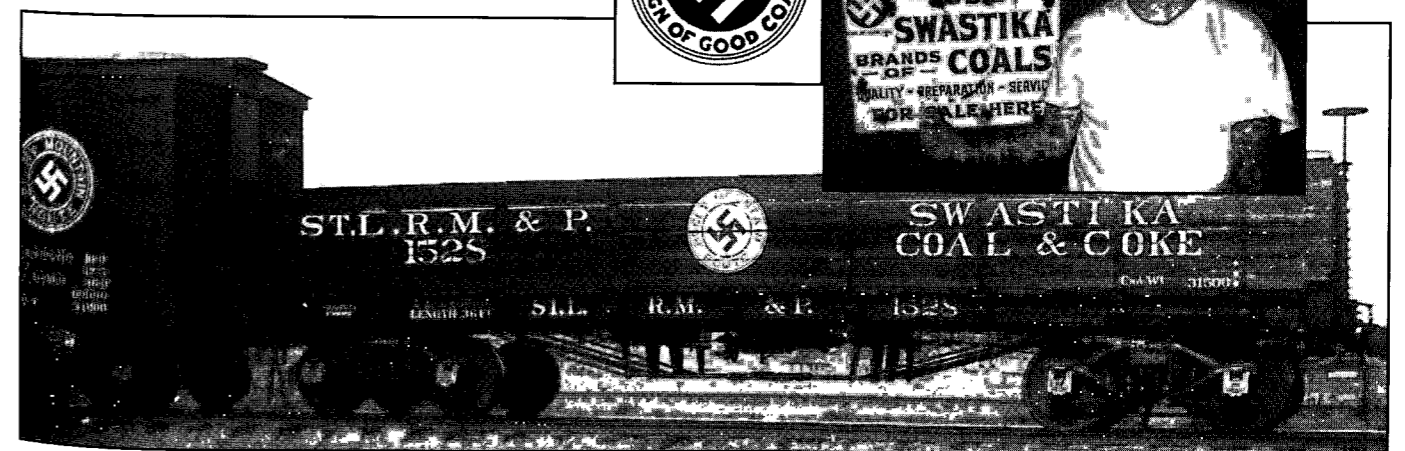
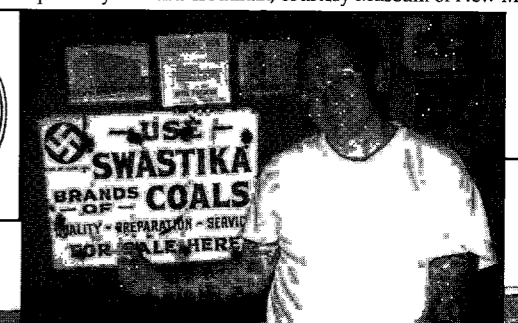


Boy Scouts' badge of Thanks.

ManWoman photo by Don Finlay

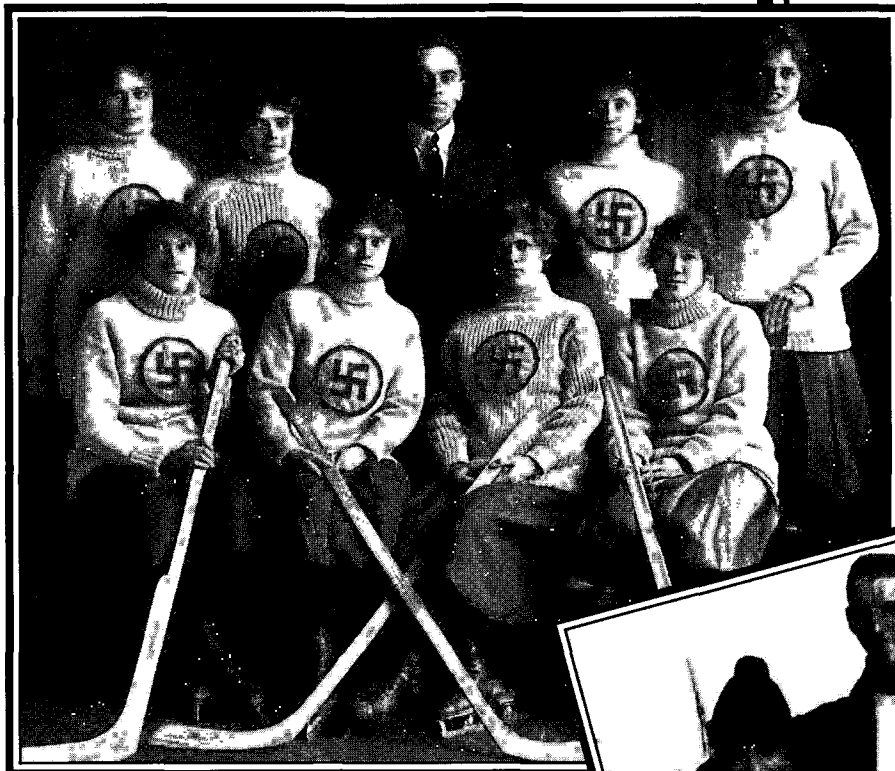
Bottom photo by Edward Troutman, courtesy Museum of New Mexico

Idaho. There is a town called Swastika, Ontario, but there used to be a Swastika, New Mexico, a coal mining town which changed its



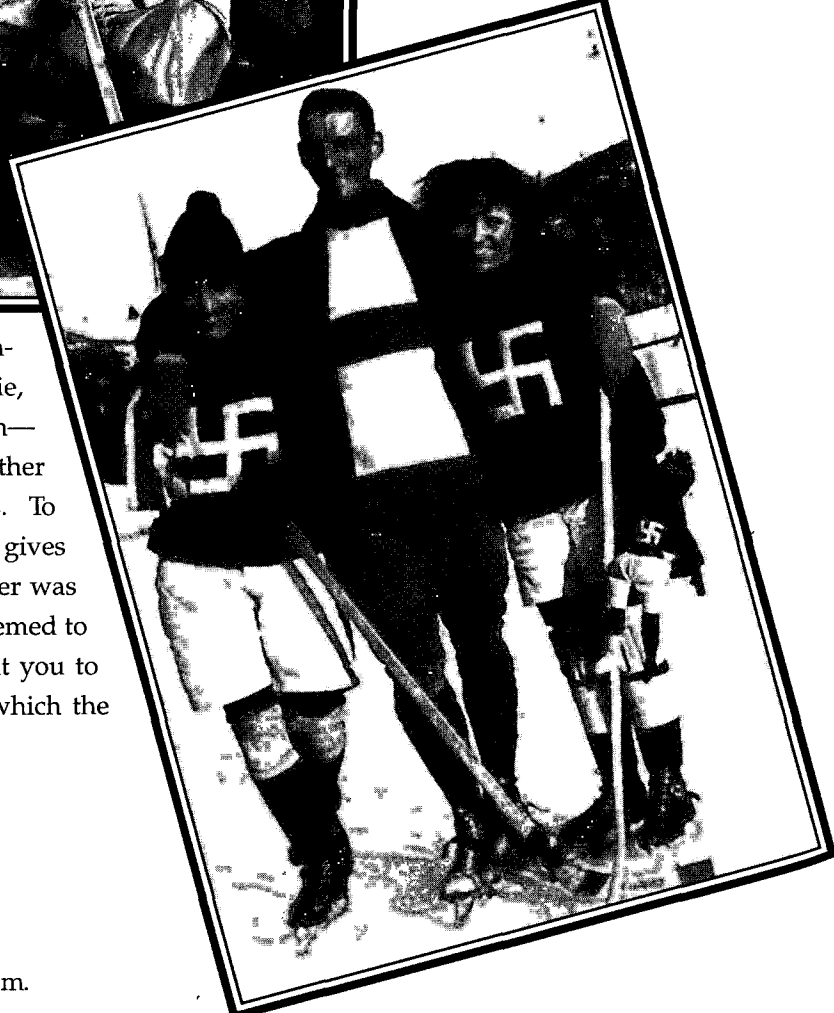
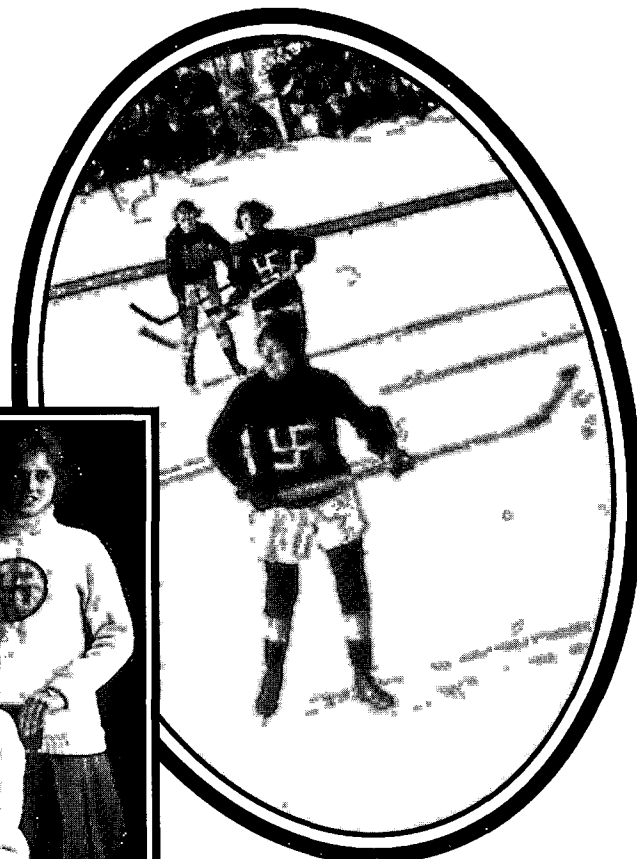
Hockey Night in Canada

I showed my Lucky Swastika Show at La Luz de Jesus gallery in Los Angeles in 1991 and got an unexpected response. Some of the viewers had a vague notion of the Indian or the Oriental use of the Swastika, but they were astonished by the innocent and fresh use of the Swastika in America. In the display, I had photo blow-ups of two Canadian girls' hockey teams called the Swastikas in their hand-knitted sweaters featuring as their crest the most pop-



ular good luck sign of the early part of this century. One of these teams came from Fernie, B.C., just fifty miles from my hometown—Western Canadian champs in 1923! The other girls' team was from Edmonton—pre-Oilers. To see these fresh young girls wearing Swastikas gives one pause. What could be the reason? Hitler was not on the scene at the time, and everyone seemed to be enjoying the Swastika immensely. I want you to notice the playfulness and innocence with which the Swastika is used here.

Clockwise, starting from top left:
 Girls' hockey team, Edmonton area, 1916.
 Fernie girls show championship form, 1923.
 2 Fernie Swastikas and coach (?)
 Note team mascot doll with Swastika uniform.



answered by a lawyer telling me to "get lost!" He assumed that I was a Neo-Nazi. Who else would be interested?

I also have a good luck coin showing a Boy Scout on horseback on one side and a Swastika on the other. This coin was an advertising gimmick for a shoe manufacturer.

Iron City Produce Company in Pittsburgh, Pa. made a good luck mirror with two Swastikas and a 1919 Lincoln penny. I have a razor kit, drawer handles, salt and pepper shakers, lamp shades, a trivet for a flat



iron and an Art-Deco change purse beaded in silver Swastikas. Swastikas decorated the fine furniture of the Pennsylvania Dutch or Amish.

A car named the Krit (right) was made in Detroit from 1909 to 1916. It had a Swastika trademark and hood ornament. I'm looking for more information on a taxi company that painted the Swastika on all its cabs. Calgary Beer used the Swastika in its advertising.

...And say Mom! Your canning problems will be over if you use Good Luck Rubber



Rings marketed from Cambridge, Mass. with a logo (left) featuring a Swastika prominently situated between the words "good" and "luck"! I also have a fruit label from California for Swastika brand fruit.

"Ride the Swastika" could be a sinister-sounding slogan but it referred to the surf

boards made in the 1920s by the Swastika Surf Board Company of Los Angeles.

Surfers who rode boards with the Swastika logo in later years were known as "Surf Nazis".

In 1924 the Forty-fifth Infantry Division of the U.S. Army adopted as its shoulder patch, a

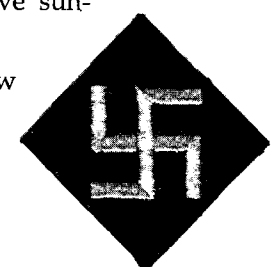


red square with a yellow Swastika (replaced later by a thunderbird). The Forty-fifth Division is composed of troops from Colorado, Oklahoma, Arizona and New Mexico.

New Mexico is the land of the Swastika. It was so prevalent in the early days that it became used as

the state symbol and appeared on all highway signs and state flags (replaced by the current native sun-burst design).

The yearbook of the New Mexico State University is still called Swastika and has a Swastika image on its cover. (below)

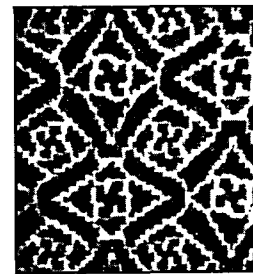


Above right: 45th Infantry Division shoulder patch.
 Left: New Mexico State University yearbook logo.

Many cigar and cigarette manufacturers used the Swastika on cigar bands and on tiny give-away carpets inside cigarette packages.

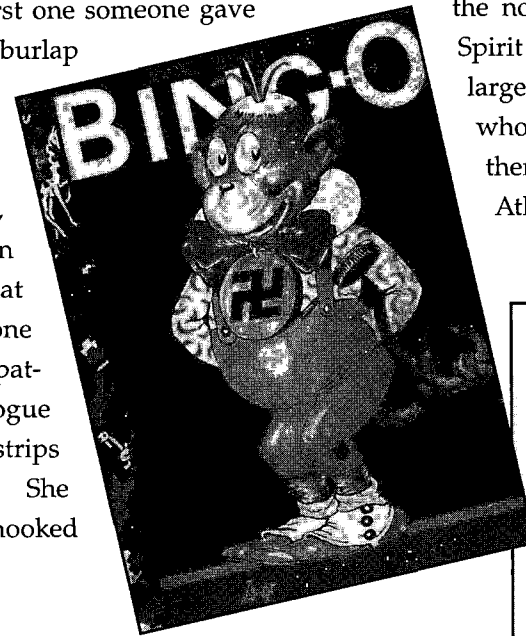
On little felts (right) that divided the layers of cigars in the boxes of one company, there was a series of famous Indians: Sitting Bull, Hiawatha, Geronimo, Pocahontas, etc. I have Minnehaha with two face-to-face Swastikas.

The Queen's Printer in Victoria, B.C., put out a series of pamphlets in 1915 explaining poultry-raising, silos and root cellars, coal mining, etc., with Swastikas on the covers.



I have a piece of original Swastika carpet (left) from a C.P.R. railway car called the British Columbia which was built in 1890 and is now being restored in Vancouver.

I also have several old Swastika rugs. The first one someone gave me was just a piece of burlap on which a pattern was printed. I had no idea what the burlap was until Jean Ramsey, a senior who grew up in Nova Scotia, told me that when she was a girl one could buy these rug patterns from the catalogue and hook them with strips cut from old clothes. She and I sat down and hooked that rug together!

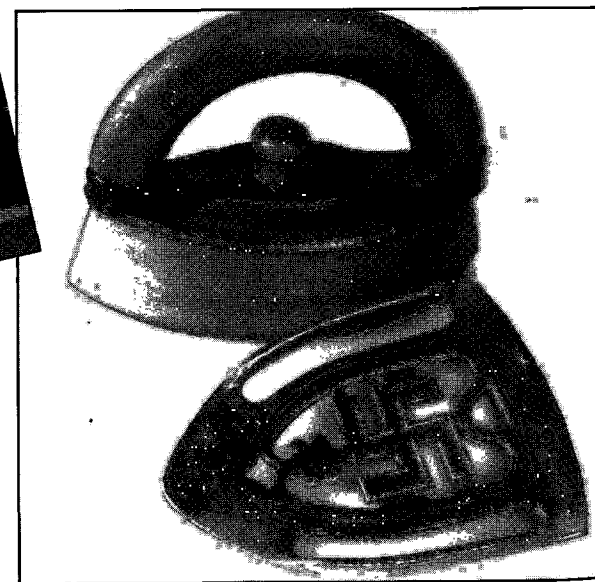


A children's book, The Tale of Bing-O, written by Tom Lamb was published in 1927. It features a mischievous monkey who gained wisdom through a magic emblem, the Swastika, given to him by a wise old owl.

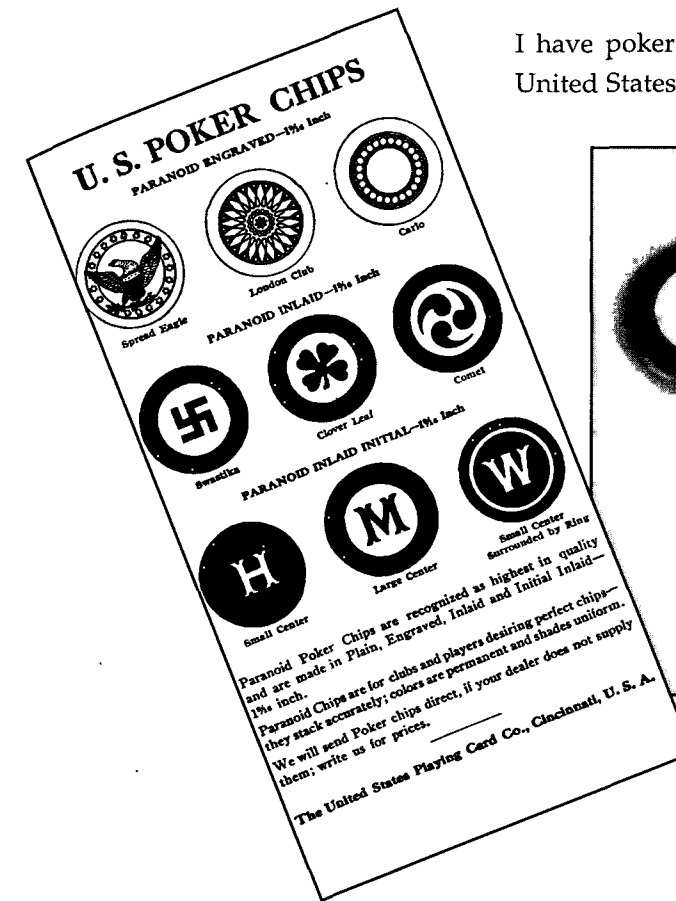
In 1912, Medicine Hat, Alberta, "the town that was born lucky" opened a new subdivision called Swastika. Lots sold for \$100 each.

In Arelee, Saskatchewan, the Swastika school and Swastika 4-H Club survived until the late Fifties as there were no residents of German descent.

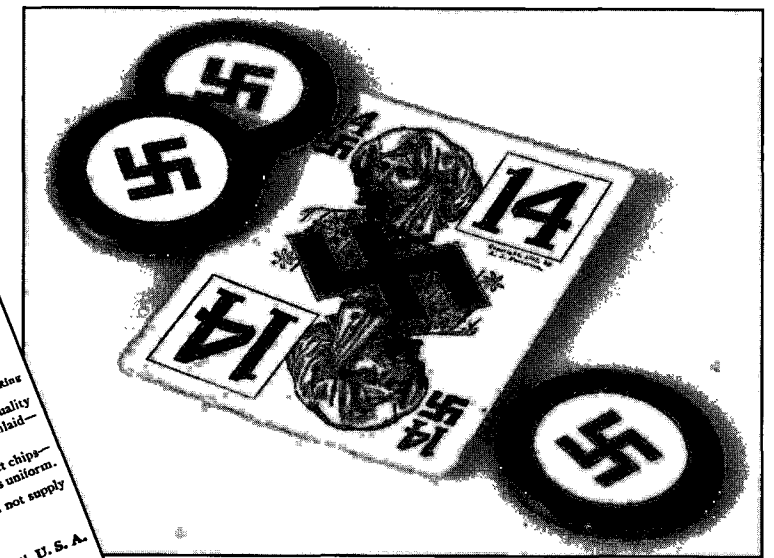
In the Smithsonian's Aviation Museum resides the nose cone from Charles Lindbergh's plane "The Spirit of St. Louis." Inside in the centre of the cone is a large swastika surrounded by the signatures of those who worked on the plane. It was obviously placed there to insure good luck in his historic, trans-Atlantic flight.



"Sad" iron and Swastika trivet.



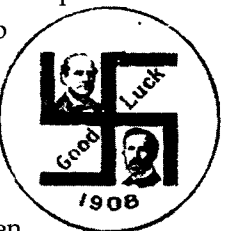
I have poker chips (below) decorated with the Swastika made by the United States Playing Card Company in Cincinnati.



Harry Kemball photo

...And say Dad! Kill those flies with a brand-new "Swatsticker," the latest in fly swatters! It was made of shiny rubber imprinted with a Swastika.

The Swastika was the membership emblem of the Don't Worry Club. It was also used on many good luck coins and devices, usually with the slogan "Good Luck Will Accompany The Bearer."



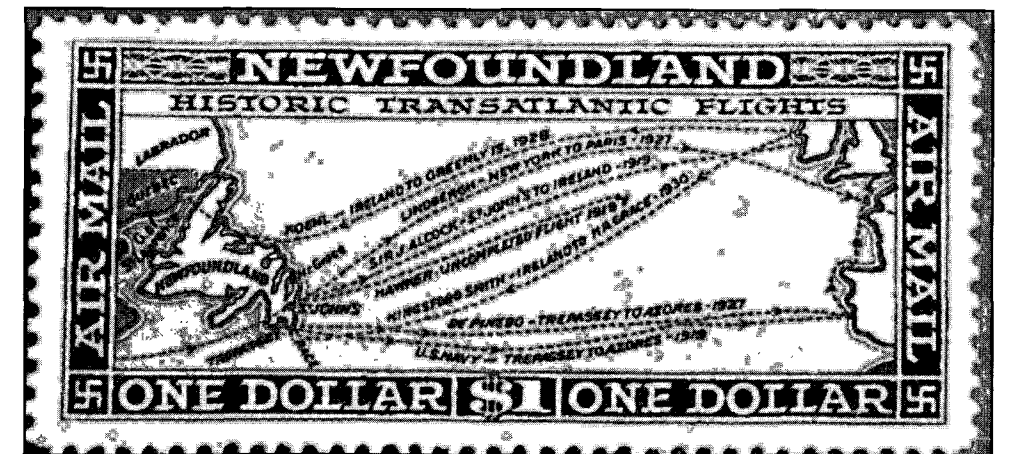
It was even used on a presidential campaign button during the 1908 election between William Howard Taft and William Jennings Bryan.



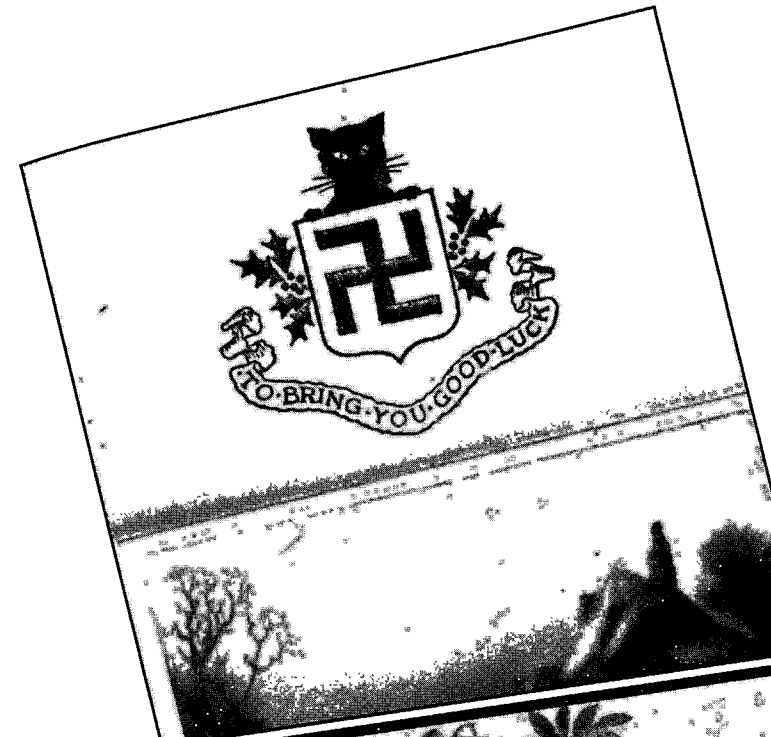
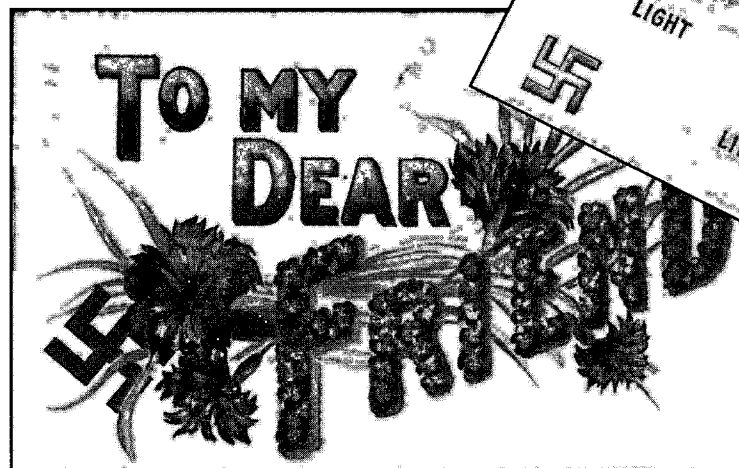
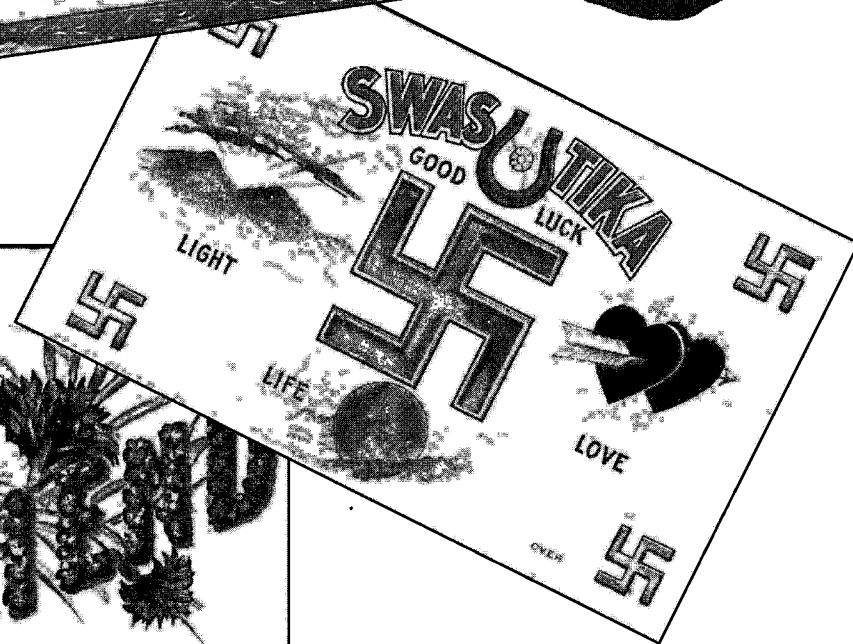
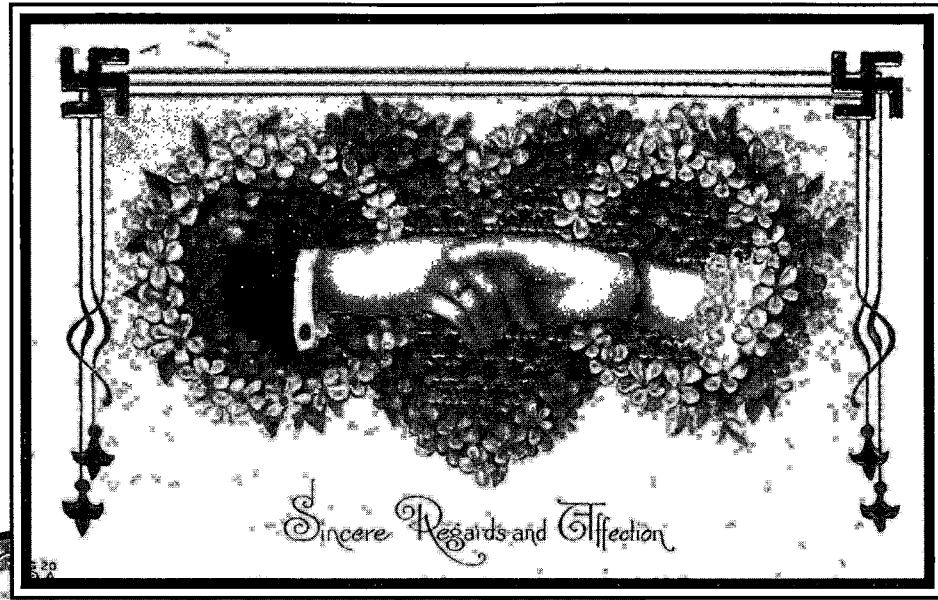
Did you know there is a sleeping position called the Swastika? It is a favorite among mattress advertisers because it looks so comfortable: In fact, it is also the position recommended for pregnant women as it takes the pressure off the belly.

The person lies prone with one leg bent at the knee; the arm on that side is bent up and the other is bent down. It is my major sleep position and I can vouch for its comfort.

A 1931 Newfoundland stamp commemorating the trans-Atlantic flights which took off from the Gander airport has Swastikas occupying the four corners. This stamp, made before Newfoundland joined Canada, honors Alcock, Lindbergh, and other pilots' good luck in crossing the Atlantic.



Vintage Wishes of Luck and Affection



I have a collection of old Swastika postcards from the early part of the century that feature a Swastika design above slogans like "God Bless You" and "May You Always Be Surrounded With Good Luck." I even have a love letter postcard decorated with Swastikas! It was a common practice to put Swastikas in the four corners of these cards or on the covers of books.

In Victorian times, many a man had the Swastika on his skin as a luck-evoking tattoo mark.

The word "Swastika" was too much of a tongue-twister for American tattooers, who called it "that weegee cross" because old-time Ouija boards were

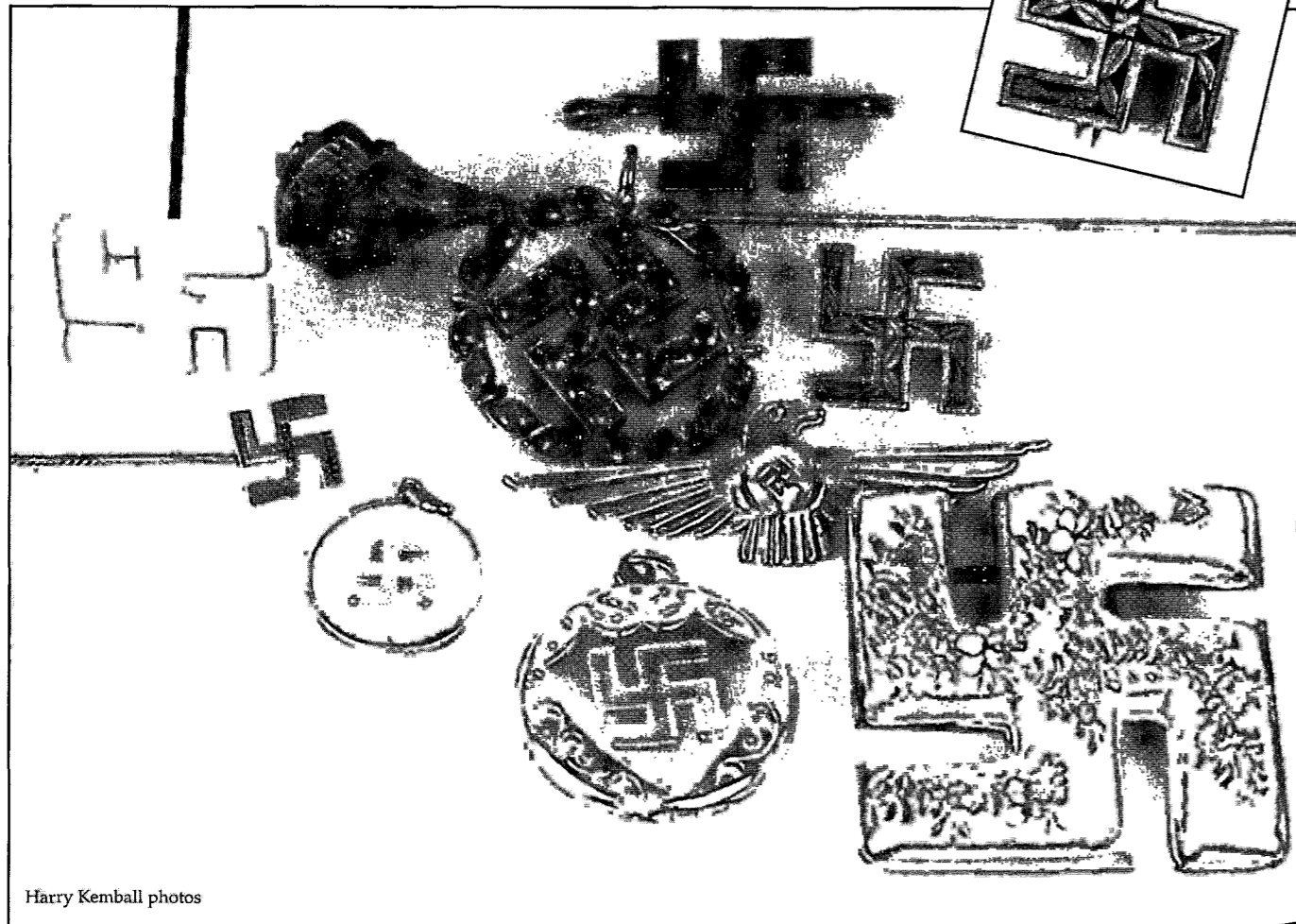
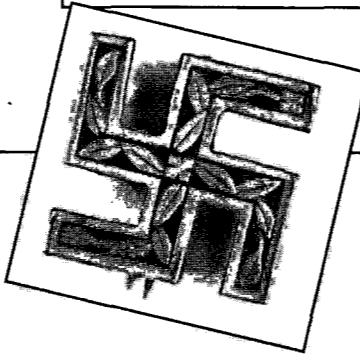
decorated with mystic Swastikas.

This Swastika good luck thing was not an isolated cultish fixation, but covered the culture of the time like a blanket. There were many Swastika Clubs for friendship.



Victorian Jewellery

Many ladies wore hatpins and pendants in the shape of this lucky charm. The 1908 Sears' catalogue had these items for sale. Eaton's catalogue in Canada advertised Swastika pudding and cake charms. I remember my English grandmother putting charms into a birthday cake as prizes for the children.



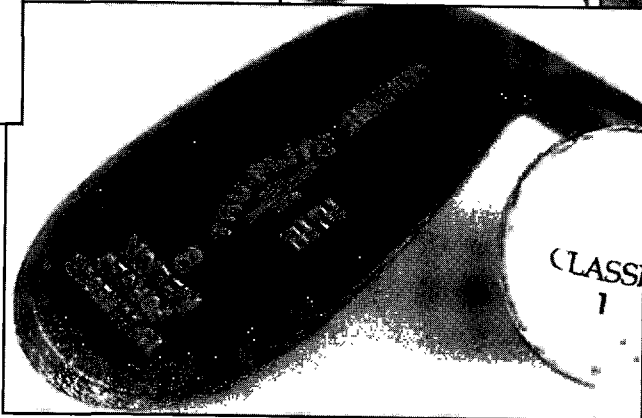
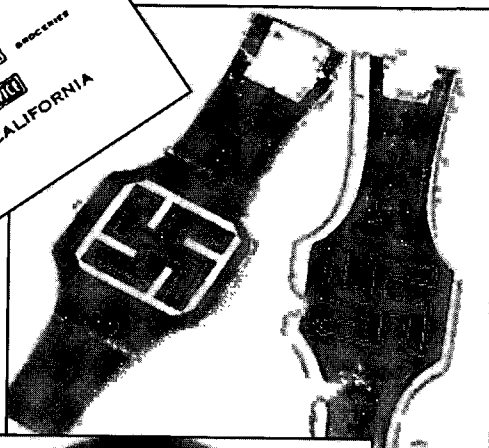
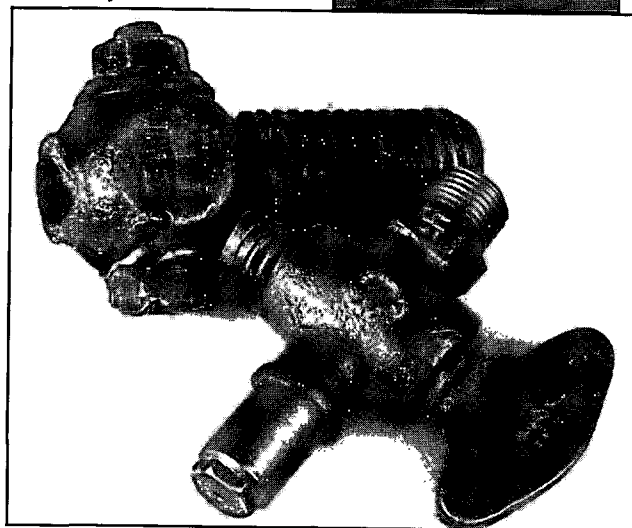
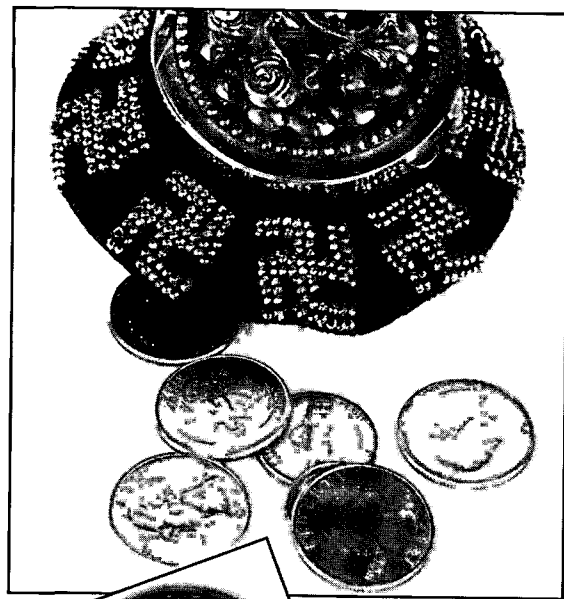
Harry Kemball photos



Harry Kemball photo

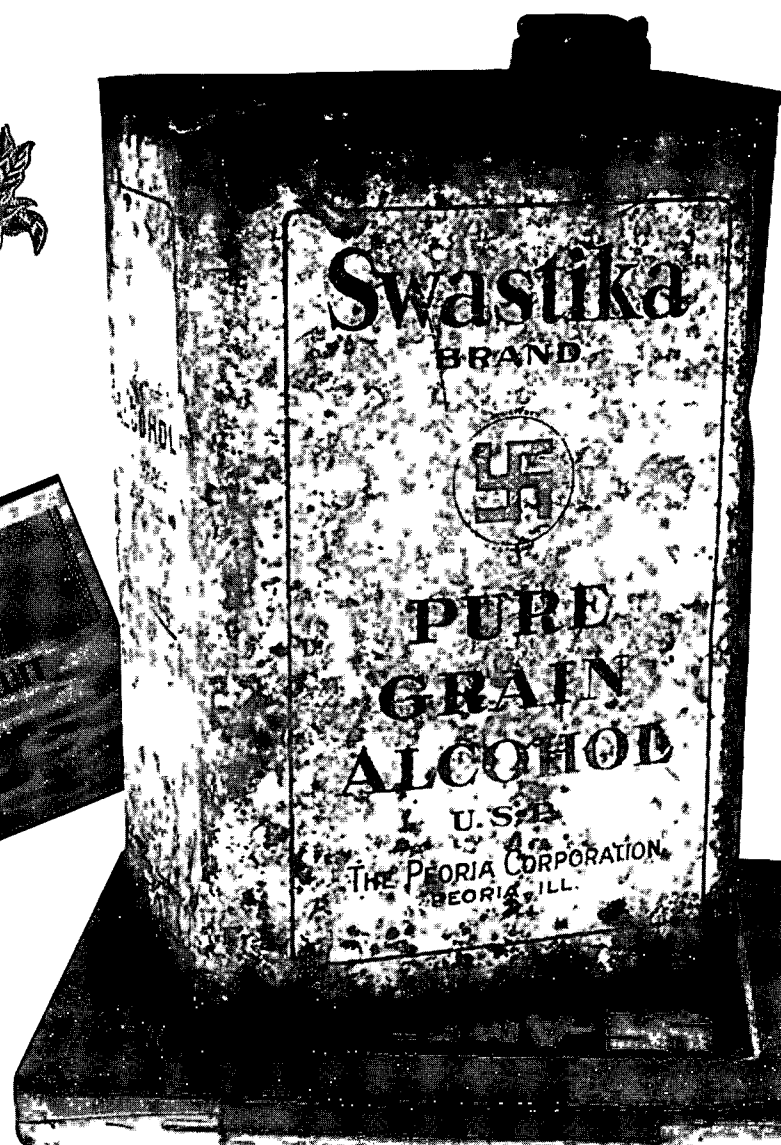
Author's daughter, Yoni with Art Deco lacquered box, circa 1920.

Made in the U.S.A.



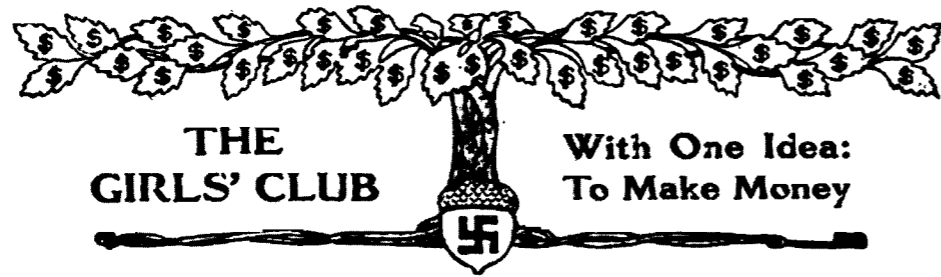
Clockwise from top left:
 1920s Art Deco purse.
 Souvenir spoons from New Mexico, circa 1910.
 Farmer's Mercantile logo.
 Cigars bands.
 "Tru-flite" golf club.
 Water taps from gold fields, 1890s & 1920s.
 Lucky coin.

Harry Kemball photos



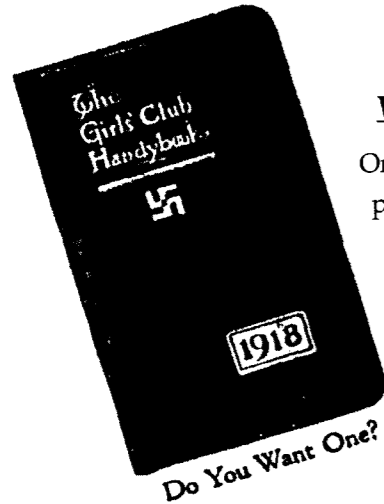
Clockwise from top left: Cigar label; Swastika tins: grain alcohol from Peoria and biscuits from San Francisco; Swastika Tennis Club trophy 1907; California fruit label.

Harry Kemball photos. Tennis Trophy Glenbow Museum photo



THE GIRLS' CLUB

**With One Idea:
To Make Money**



What Every Girl Wants...her own Swastika

One of the most exciting proofs of this continent-wide attitude to the Swastika is the Girls' Club founded in 1903 by Ladies' Home Journal Magazine, which credited to their club the enormous popularity of the Swastika in America.

The membership consisted of a network of young ladies earning money by selling subscriptions. They referred to themselves as Swastika Girls. They had a diamond-studded Swastika pin, Swastika stationery, and a silver thimble bearing the "mystic" Swastika which hard-

working members could earn. The gold pin was advertised as "What Every Girl Wants-Her Own Swastika." The club offered gifts (mostly trousseau items for brides to be) to the best money-making girls. By 1917 it was the largest club in the world. It encouraged independence in young women at a time when women were still very dependent.



"You may smile, if you are not a member of our Club, at the notion that the Swastika pin brought her luck"

Here's a letter concerning their emblem:

"Dear Manager:
I want to thank you just ever so much for my Swastika pin. It is as pretty and dainty as can be, and besides liking it for its own beauty, I am going to like it because it is a good-luck pin. I believe I'll always wear it on the days when school examinations come around.

An Illinois member"

And here is the Girls' Club manager's comment: "You may smile, if you are not a member of our Club, at the notion that the Swastika pin brought her luck, but opinion is pretty strong against you--both the opinion of generations of mankind, reaching back into the farthest antiquity, and the opinion of the biggest, liveliest and most up-to-date Club in the world.

(Both letters from Ladies Home Journal 1916).

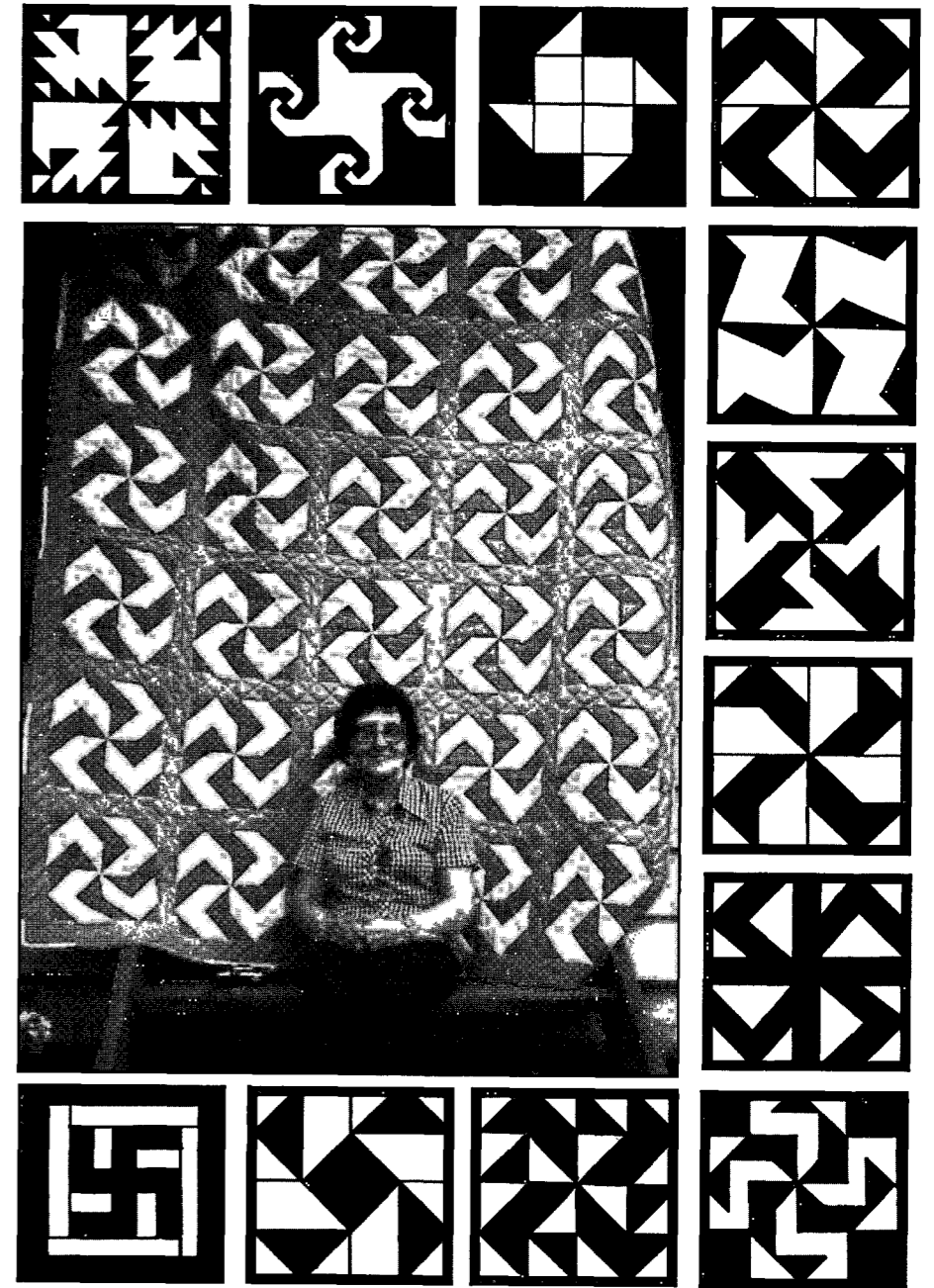


Fly Foot Quilt Patterns

My mother-in-law, who lived in Vancouver, had a quilt featuring a big, red Swastika. Sometimes she'd air it out on the line.

One day in 1939 she was hanging it out, and a neighbor leaned over the fence and said, "Time to get rid of that thing, Margaret!" so she threw it away. Many wonderful Swastika heirlooms met this fate due to public outrage. In my collection I have tablecloths, tea towels, knitted sweaters, and other items that missed this fate by being stored away in Grandma's trunk.

Our frontier mothers ingeniously converted the ancient good luck sign into a quilt pattern which is made simply from two triangles. These piece together so rapidly that even beginners love it. They commonly called it the Fly Foot pattern, a corruption of the ancient Anglo Saxon name for Swastika--Fylfot. According to old-time quilters, it makes a quilt "hard to beat." Swastika motifs were some of the best-loved quilting patterns and are still popular in the more disguised variations. These have been given colorful folksy names like Lindbergh's Propeller, Fool's Puzzle, Wonder of the World, Mrs. Morgan's Choice, Bow Knot, Merry-Go-Round, Monkey Wrench, Seesaw, Next Door Neighbor, Whirligig, Pinwheel, Plumed Swastika, Indian Emblem, Swastika Patch, Pure Symbol of Right Doctrine, Catch-Me-If-You-Can, Chinese 10,000 Perfections, Favorite of Peruvians, Battle Axe of Thor, Heart's Seal, Mound Builders, Wind Power of the Osage, Twist and Turn, Follow-the-Leader, and Crazy Ann.



Centre photo: Mrs. Whalen, Halifax, Nova Scotia with her "Fly Foot" Swastika quilt.

Photo by Don Whalen

Quilt patterns, clockwise from top left: Merry-go-round; Monkey Wrench; Pinwheel; Fly Foot; Walking Triangles; Mrs. Morgan's Choice; See Saw; Bow Knot; Crazy Ann; Yankee Puzzle; Next Door Neighbor; Lindbergh's Propeller.

Lafayette Escadrille

One time I was in Fort Worth, Texas entering a hotel with my new wife, who preceded me. She turned around, her face pale, and said, "Oh, my God, it's a reunion of B-17 bomber pilots! We'd better go in the back door!" So I charged boldly in with my Swazi tattoos uncovered, and in the end they all wanted to be photographed with me just to prove my existence to their friends back home. They told me stories of their bombing raids. I told them that American pilots had used the Swastika as their symbol in the first world war.

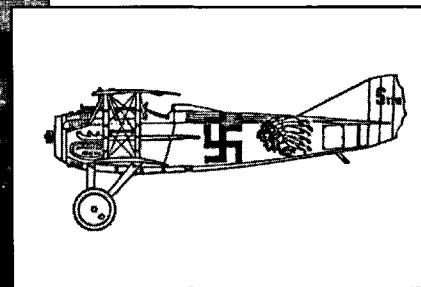
The head of a Sioux chief wearing a war bonnet marked with the lucky Swastika was the emblem of the Lafayette Escadrille, or Dawn Patrol, a volunteer unit of Americans flying with



Left: Raoul Lufbery, an American pilot, flew for the French during the first World War. He scored seventeen confirmed victories and double that number unconfirmed.

Below: Lufbery's Spad Thirteen had three large Swastikas on the top and sides of the fuselage as well as an Indian-head insignia on the tail.

Bottom left: Squadron shoulder patch.



three large Swastikas on the top and sides of the fuselage as well as the Indian-head insignia on the tail.

Lufbery tutored men like Eddie Rickenbacker who became America's top aces.

He jumped to his death from a burning plane in 1918 just after the Lafayette Escadrille became absorbed into the 103d Aero Squadron of the U.S. Air Force.

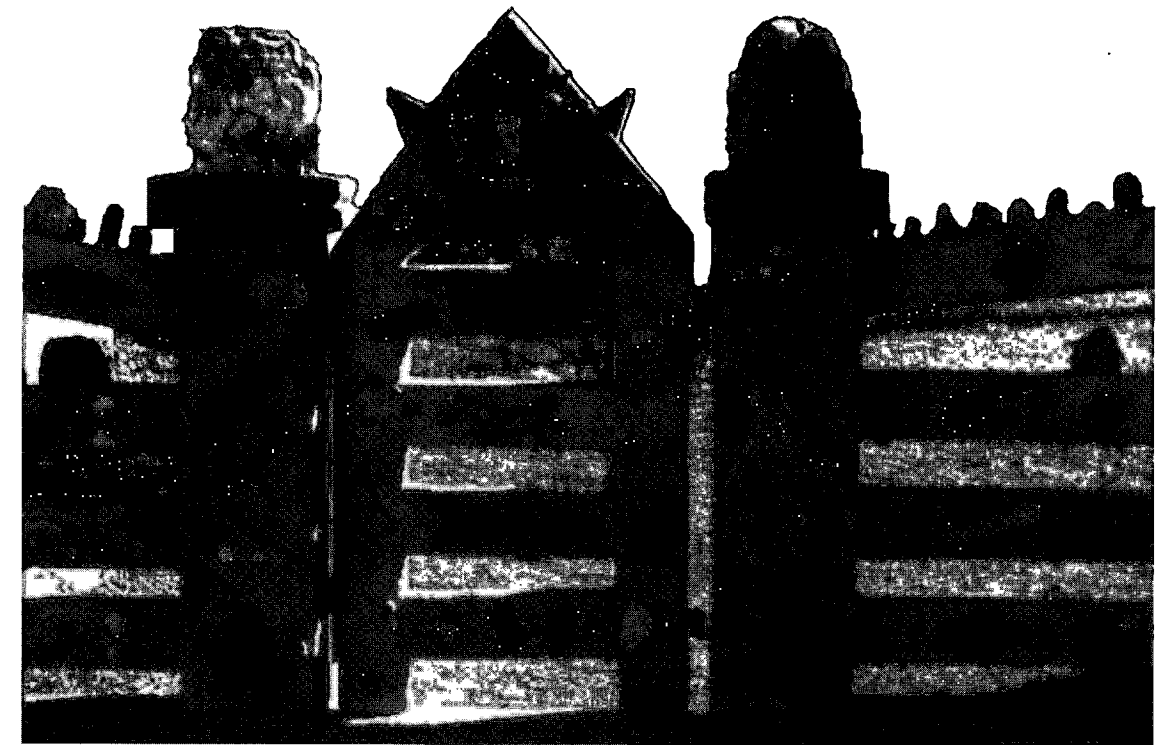
The Hell's Angels motorcycle club adopted the Indian head design except that the face was replaced by a skull. Subsequent outlaw bikers all over the world adopted the Swastika for its shock value and intimidation.

There are three items that prove without a doubt the Western acceptance of the symbol prior to WW II. These include the Coca Cola watchfob, the Boy Scouts' Badge of Thanks and the Girls' Club pin. Anyone knowing the whereabouts of these items are invited to write the author.



the French Air Force in WW I. This unit, affectionately known as Hell's Angels, had so many aces that "Lafayette" became synonymous with "ace."

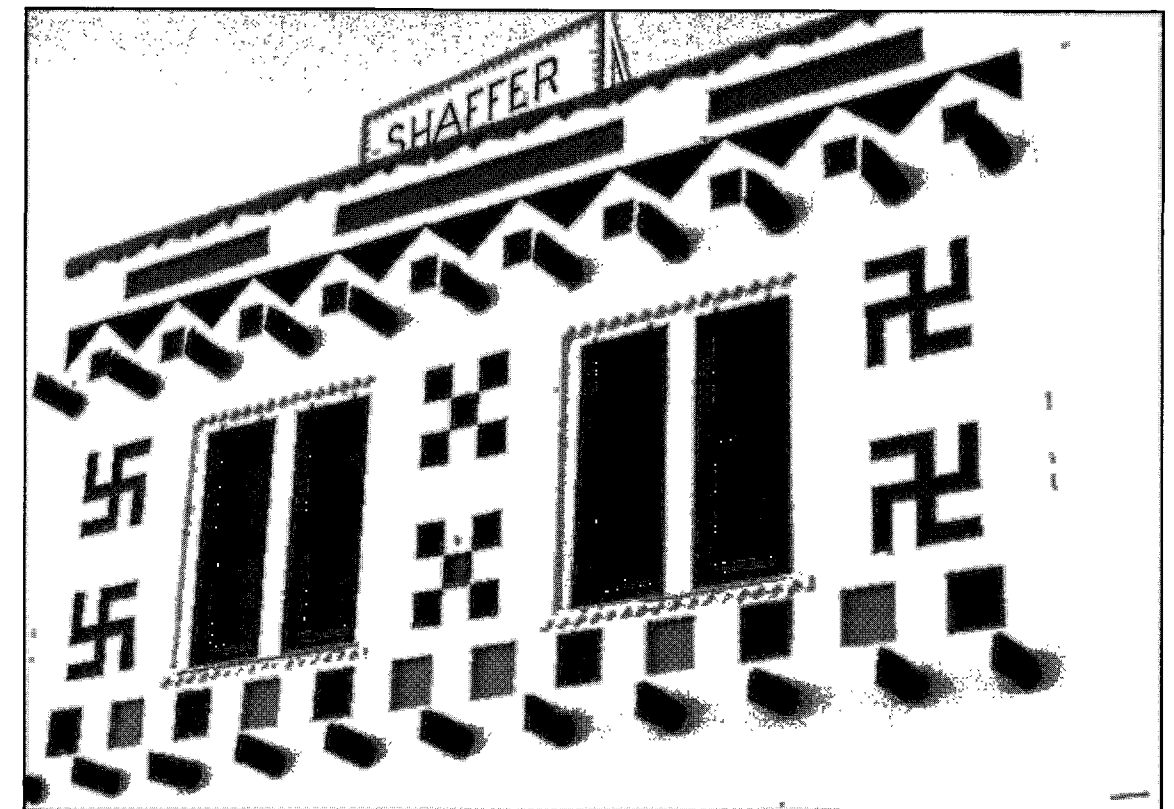
Thirty-eight enemy planes were shot down, Raoul Lufbery accounting for nearly half of those. He scored seventeen confirmed victories and double that number unconfirmed! Lufbery's Spad Thirteen had



Swastikas in Architecture

The Shaffer Hotel in Mountainair, New Mexico, was built in 1923 and decorated with Swastikas in a style now called Pueblo Deco. As I came around a corner

and saw this building, I was awestruck at its huge green swastikas and adobe style with red trim. All the patterns on the side gate were made with rocks.



The Travellers Hotel in Ladysmith, B.C., has a bold row of Swastikas across the front. Built in 1913, this building is wonderfully preserved and restored and won a heritage award.

The Swastika hotel in Raton, NM is very similar and enjoys a second life as a bank.

Exposition Monument in Seattle has as a border of many Swastikas carved in stone.

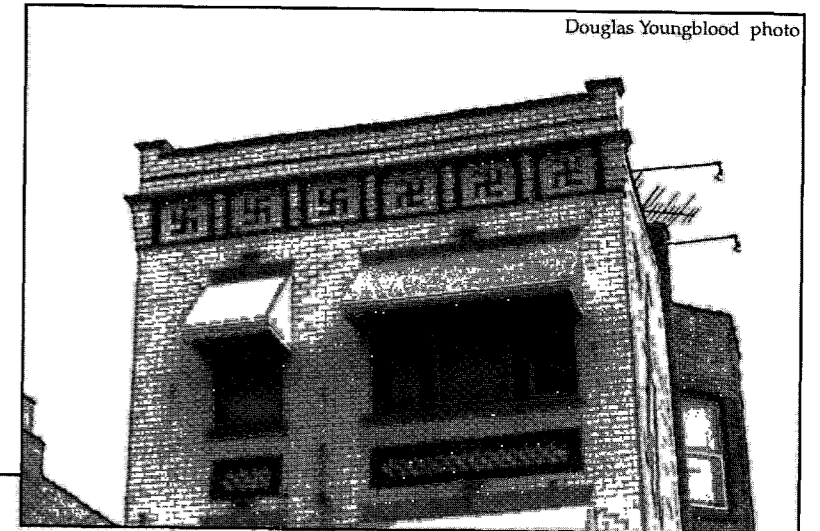
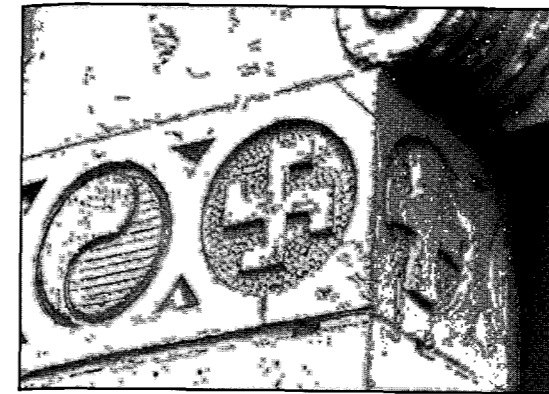
A museum curator told me that Swastikas once decorated the doorposts of a synagogue in Alberta, but these no longer exist. I'd love to have photos of that!



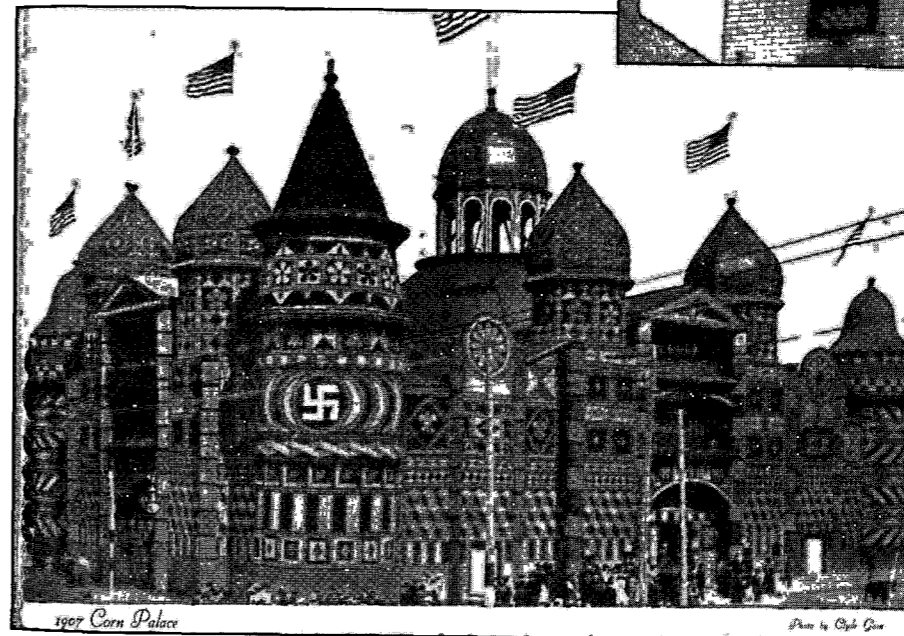
Above: Travellers Inn, Ladysmith, British Columbia. Photo by David Corneliuson
Below: The "Australia Boarding House" Vancouver, B.C. 1915. Vancouver Archives photo



There is a striking example of Swastikas on a building in Chicago on Southfort Avenue (below right) the Swastikas form a three-foot-high border across the top of the building (now covered with plywood). St. Mary's Basilica (below) in downtown Phoenix has Swastikas on the doorposts.



Douglas Youngblood photo



I wrote to the Corn Palace (above) in South Dakota to ask about a Swastika in corn cob mosaic on its corner towers. They answered me by denying they had ever used a Swastika only the ancient Indian peace sign.

There is a motel chain called Wigwam Village—"Sleep in a Teepee." Each unit is a wigwam which originally had a large swastika painted on the side, although the current owner denies it. Two remaining Wigwam Villages exist in Holbrook, Arizona on route 66 and Cave City, Kentucky.

Mosaic Floor Patterns

Swastika borders or patterns adorned many tile floors. A beautiful mosaic floor design exists in a

building in San Francisco. It is covered by a floor mat (my informant wants the address to remain a secret to prohibit vandalism).

The entrances of Tachi Hall, a men's residence at the University of Manitoba in Winnipeg, also have

Swastika tiled floors covered with carpet. A friendly RCMP officer sent me the photos. There is a tile floor with many Swastikas in a building on Chicago Avenue in Chicago. The Post Office in Allentown, Pennsylvania, has Swastikas on its floor. In Lethbridge, Alberta, a whole piece of sidewalk with Swastikas in mosaic still remains undamaged. St. Francis of Assisi church rectory in East Vancouver has Swastika tiled floors which were exposed when the building was restored.

Most recently I discovered the Orcutt ranch in the west hills of Los Angeles, where I did a photo shoot for Juxtapoz Magazine. Monks making wine once inhabited this adobe-style ranch house with bold Swastikas above the doors and windows.

How many people rushing around L.A. ever notice the Swastika lampposts in downtown Glendale or the Swastika walkways at the J. Paul Getty Museum in Malibu? The Swastika is clearly a part of our heritage which has been denied.



Photo by Yoni

Floor Patterns

Above: The author lounges on Swastikas at St. Francis of Assisi church rectory in Vancouver, B.C.

Below:

Right - Sidewalk in Lethbridge, Alberta.

Centre, top - Tiled floor, Allentown, Pennsylvania post office.

Centre, bottom - Closeup of Tachi Hall (below left), University of Manitoba, Winnipeg.

Left: A San Francisco building.

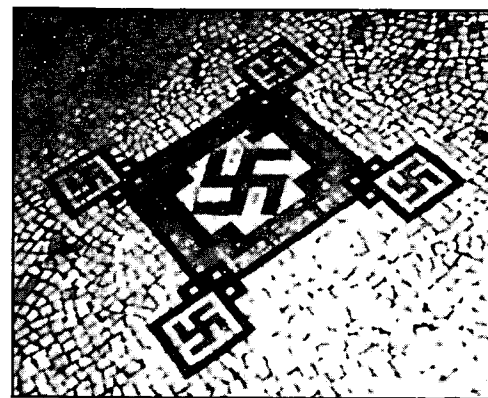


Photo by Vale



Photo by Cy Towson

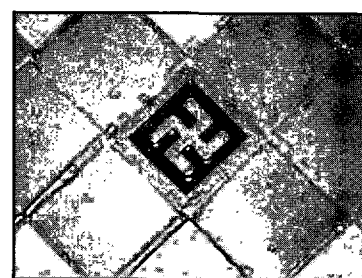


Photo by Robert Sagl

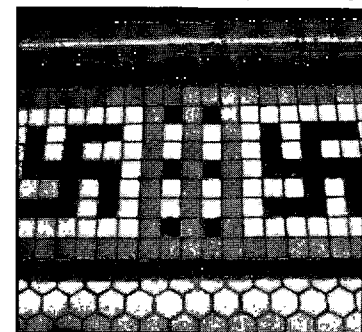


Photo by Cy Towson

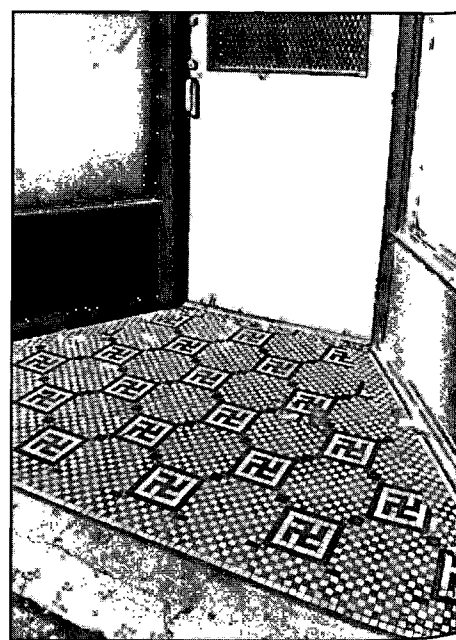


Photo by Neil Hessler



Friend of the Swastika, Miles Phillips, photographed the Laguna Bridge (above) which crosses the Colorado river between Arizona and California near Yuma. It was constructed by the U. S. Reclamation Service in 1905. The forty-seven swastikas embossed in the edge of the bridge range from eight to eighteen inches square.

Swastikaphobia

A misguided rabbi is trying to get the city of Glendale, in greater Los Angeles, to remove 930 Swastika lamp-posts, from the 1920's era (right), on the basis that the symbols attract those who would foster a message of hate to the community.

The iron posts have a band of three-inch high Swastikas around the base. The total cost of replacing the approximately 930 lampposts throughout the City would be \$2,800,000. The result would be the destruction of our heritage for the sake of political correctness.

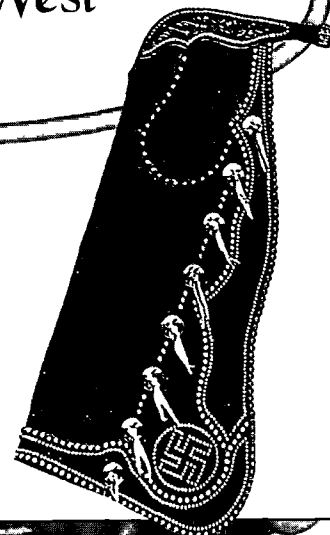
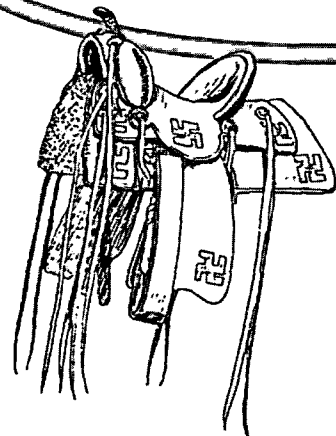
In Miami, the eight-block area west of the Orange Bowl was named by developers Swastika Park in 1917. It has recently been under attack by a Jewish group, who mistakenly think that the name is anti-Semitic, and are going door-to-door to persuade residents to change the name of their neighborhood. A Methodist Home for the Aging built in 1992 in Decatur, Alabama was an embarrassment to the community when the red roof formed a Swastika when seen from an airplane. The architect denied knowledge of the plan view of his own building!





Two friends of mine who go to the art school in Nelson, BC found a Swastika saddle in the town dump. I had it restored. Riley and McCormick advertised a Swastika saddle and chaps in their 1923 catalogue.

In my collection I have a 1907 Swastika cattle brand from San Antonio, Texas, but three different Swastika cattle brands were registered as late as 1937 by ranches in Alberta. I even have evidence of an Alberta Swastika horse brand from as early as 1889. The Calgary Stampede had its prize list (1921) covered in Swastikas. The tepees on the rodeo grounds had colorful Swastikas painted on them. The Indians themselves had Swastikas beaded on their prize possessions and clothing to attract the Great Spirit. This is the true source of the popular Swastika: the white folks of the Edwardian and Victorian eras were crazy about Indians! They thought of the Swastika as an Indian sign made of four L's meaning "Luck, Life, Love, and Liberty."



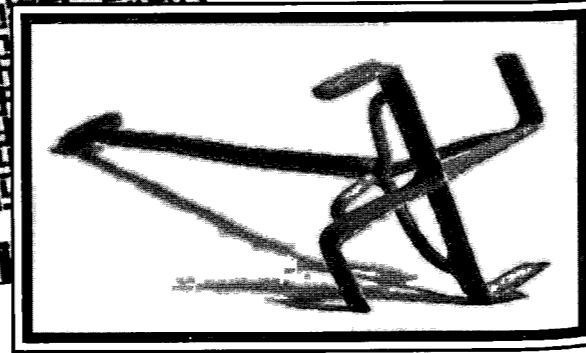
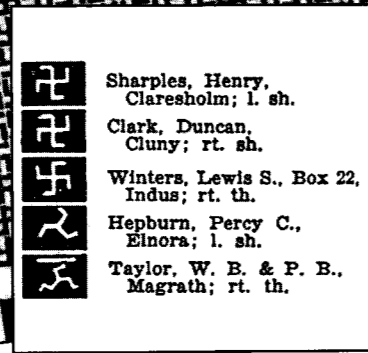
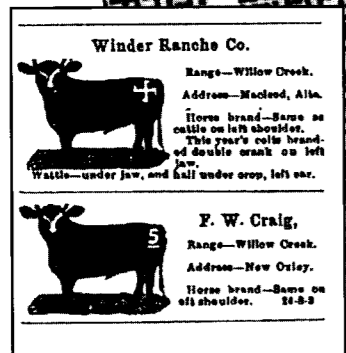
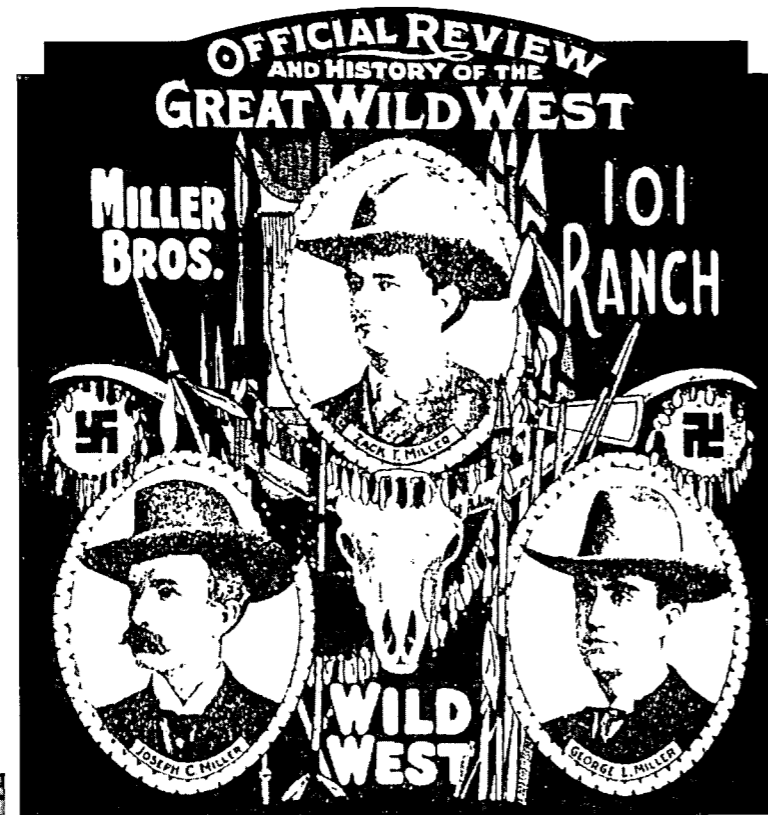
Apache THROWING TOMAHAWK \$2.98
 Balanced to stick
 An ancient Indian weapon for killing game - target sport. Easy to throw with our clear instructions.
 Splits a 7" board at 30° Will stick from any angle
 Beautiful heavy duty 14" tomahawk Solid tempered steel. Unusual bargain, limited supply. Sold direct only. Send \$2.98 today to TECHRITE CORP., Box 12K, South Pasadena, Calif
 Rare Souvenir!

Clockwise, from top left: 101 Ranch letterhead; Cowboy chaps made in Utah; Saddle catalogue illustration; Swastika imprinted saddle, circa 1910; Left - ad for novelty tomahawk.



Princess Uuumboy, a burlesque dancer from the Detroit area.

Photo courtesy Chris Pfouts



Clockwise, from top:

101 Ranch show poster.

Branding iron from San Antonio Texas, 1907.

Photo courtesy San Antonio Museum

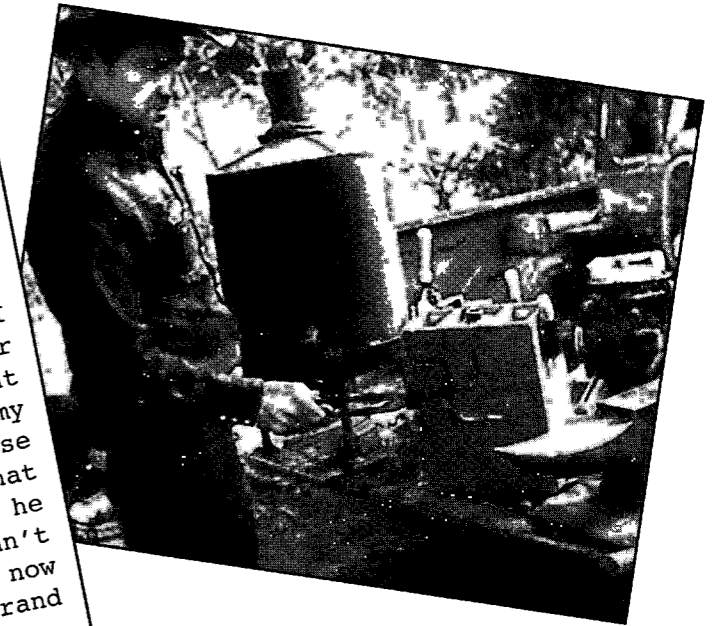
Alberta horse brands, 1889.

Alberta cattle brands, 1937.

Calgary Stampede price list (with Swastika background pattern).

The Gaede Ranch

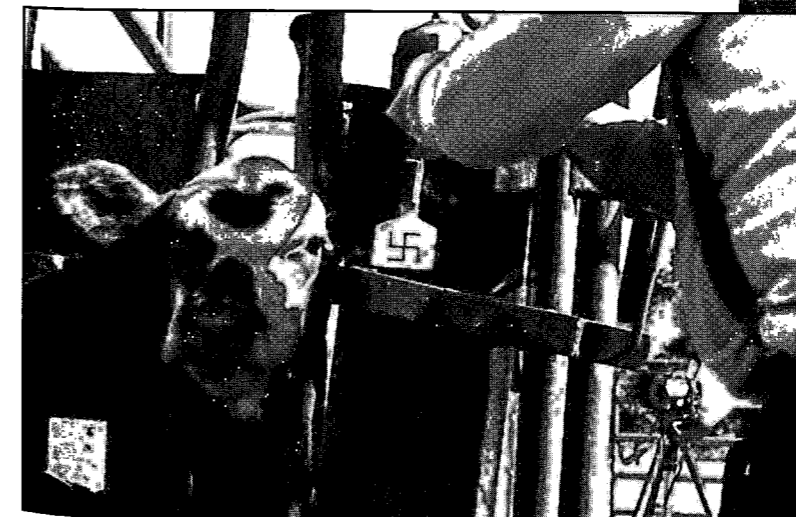
"Dear Manwoman,
So glad to have found you....
I am writing to you in hopes that you can help us and that we can help you. My father has had the Swastika as a registered cattle brand in the state of California for almost 30 years. He uses it on the left hip and has it on his eartags."
"Last Xmas he made a 4 foot swastika on the roof in lights. I actually got calls from former classmates who did not know about the brand and wanted me to deny my father and our cattle brand because he was Jewish. I pointed out that I had known since we had met that he was Jewish and that since it hadn't mattered to me why should it now matter to him what my dad's brand was?..."



Clockwise from top right: Bill Gaede - forging his Swastika brand in 1975; with his dog and Swastika ear tag; placing an ear tag on a calf.

Top photo and following page livestock photos courtesy Gaede family

....I had an argument with an idiot at a funeral today when he asked me if my dad had a Nazi sign for a brand. I told him no, that he had a Swastika, a fertility symbol.... We have been denied having our brand on the local rodeo association brand board because the idiotic president says, "I fought in Vietnam and I am against that sign because I hate communists." The idiot obviously doesn't know enough history to know who or what he fought against and what went on in WW2.



I also was told that I could not ride on the drill team using any of my dad's horses because they are all branded [with Swastikas]. My 7 year old's pretty white pony has a big Swastika on her hip.

Please help us. We are rednecks and we really are into freedom of speech, our right to use the brand of our choice and SOME way to have some help educating these local idiots. We would be willing to do just about anything. We are not ashamed, we love our brand. Signed April in Squaw Valley."

This letter arrived in March 2000. I had to ask April more about her father's reasons as I did not want to be blindsided by a surprise later as it was 1975 when he started using it.

"No one has ever stolen our cattle with that symbol."

April Gaede

Here is her answer:

"My dad had found out years ago that the Swastika was a sign that the Amish and our Mennonite ancestors had put on their barns for a good luck sign.

He mentioned it to someone and they said that you couldn't use the symbol nowadays. Dad took that as a chal-

lenge and since it was such a clear symbol and branded so well (closed symbols don't heal as well) he would submit it to see if it would be accepted."



Photos, clockwise from top right: A branded bull on the Gaede ranch. Lamb and her pony. April and Mrs. Gaede with their ranch truck and Swastika logo. The author with the Gaede family.

Native Indians

Chief Dan George, who played in Little Big Man, came to one of my art shows in Vancouver and praised my efforts to cleanse the swastika. "It's our native sign", he told the press.

In 1940 the Arizona Indians--Navaho, Apache, Hopi, and Papago--got together in a solemn ceremony in Tucson and made a bonfire of blankets, baskets, and other articles that were decorated with their sacred Swastika sign to show solidarity against Hitler. This was a great sacrifice for them because this symbol is a sign of profound sacred meaning for the natives all over North America regardless of tribe.

The Arizona Indians were severely criticized by a tribe in Connecticut for letting Hitler rob them of their ancient symbol Indians called "the luck."

In a book called Indian Love Letters (Ryan 1907), the Hopi author is in love with a white woman, who asks him about his sacred sign, the Swastika. He answers her so:

"I like best the Apache reading of the symbol. To him it is a sign for the Spirits of the Air who reveal the unseen in visions. When one of their priests

or medicine men -for like the original apostles of your religion who were called upon to demonstrate by



Images, clockwise from above: Arizona Indians renouncing the Swastika in 1940. Cherokee dancer.

"Three Wise Men" - Hopi figurine.

1920 book by Hopi native, Marah Ellis Ryan, which includes the symbols below: Planting Time of the Corn, and Bloom Time in the Desert.



amulet with this sign on it, and goes alone up into the mountains, and chants his prayers over it for hours - perhaps for days - and waits for the coming of the spirits whom the gods send!

And I, a creature of visions - an Indian who lives most in his dreams these days, I have no mountain to climb to bring the God Thought near, but I have a



their work that they were entitled to preach of the God-like those men, the priests of the Indian tribes, must be proven by their work, not by their talk: they are both priest and physician--when one of them wants to come nearer the gods, or bring the God Thought close, he carries a little tablet or

shrine on the mesa!

And there where the baho, and the pine needles, and the white shells are, the visions come very close sometimes: and in recognition of them, I use their symbol."

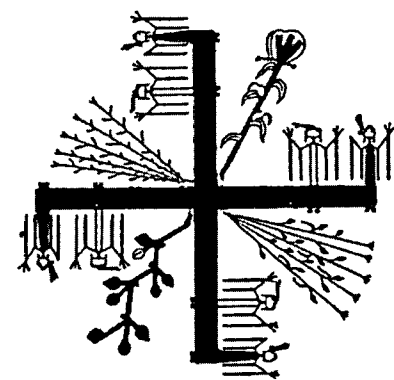
This little writing gives us an insight into the tremendous sacredness the Indians associate with the Swastika. It is a connection to the spirits through prayer and meditation, not just a pretty decoration for beadwork and baskets.

When someone was ill, the medicine man would make a Swastika on the ground and study the fourfold nature of the person. What are these four aspects?

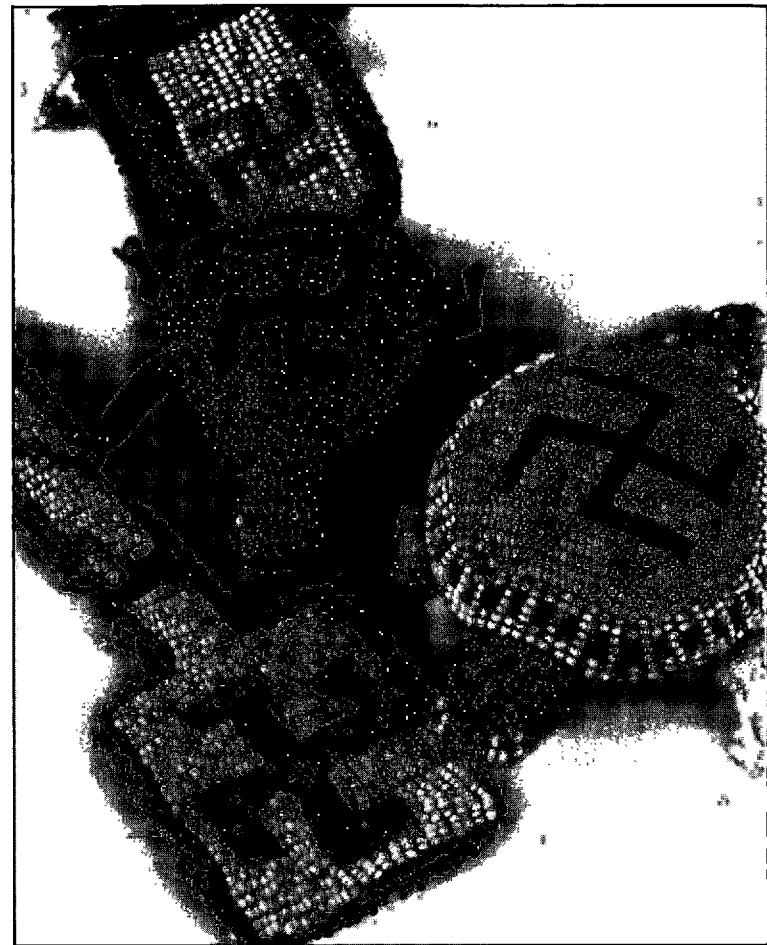
First, man is made of matter from Mother Earth. Second, a certain essence or Spirit enters at birth. Third, man has an emotional nature. And fourth, he has a highly developed intellect.

The medicine man, to produce health, had to discover the imbalance and put these four aspects into harmony again. The first leg of the Swastika had to do with herbs to heal the body. The second leg was concerned with breath—deep breathing to expel poisons. The third leg concentrated on confronting one's fears. And the last leg was self-knowledge which made man a Master.

The Hopi legends say that the Swastika describes the pattern the ancestors followed when they journeyed outward from Oraibi, the center of the universe.



The Hopi and Navaho use the Swastika in their healing ceremonies and sand paintings. They refer to it as the Whirling Logs of Healing (left). With colored sand a Navaho singer forms the cross of the Whirling Logs on the ground. Painstakingly he draws the eight Holy People who ride on the ends of the logs forming the feet of the Swastika. They whirl in a pattern of holy power which this most ancient of symbols represents. Spirit and matter become one causing healing to occur through



Harry Kemball photo

Above and below: Examples of native beadwork incorporating the Swastika design.

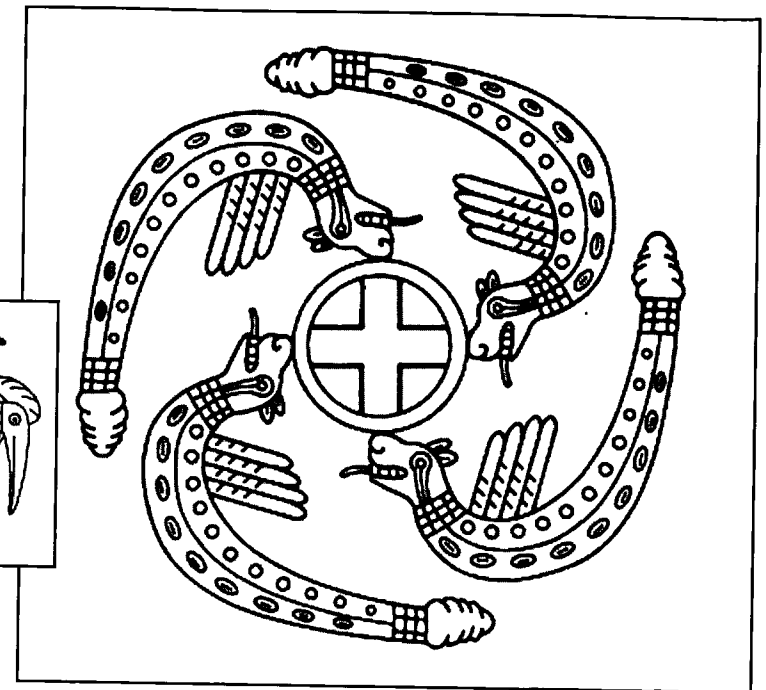
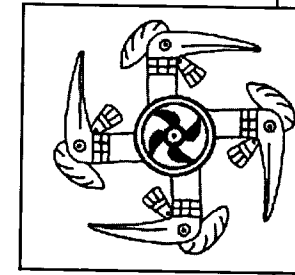


Photo courtesy Glenbow Museum

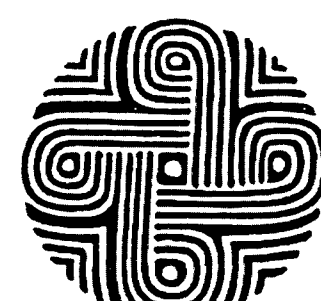
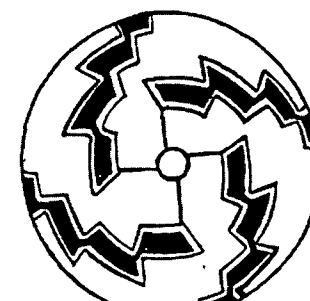
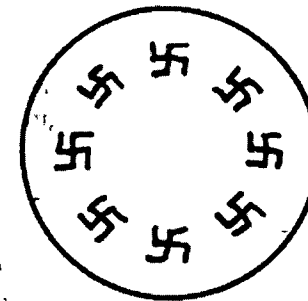
integration. The sand painting is then destroyed!

Arizona Highways Magazine printed a photograph of Canyon De Chelly covered in ancient Indian pictographs. A reader wrote an angry letter to the editor complaining of the vandals who had marred this historic wall with a Swastika. The editor explained that the Swastika actually pre-dated the other markings by a thousand years. It is a mark of the ancient Anasazi Indians from which many tribes sprang.

Traditional Native Designs



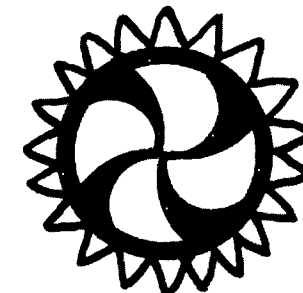
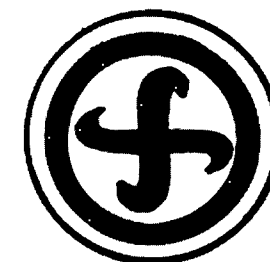
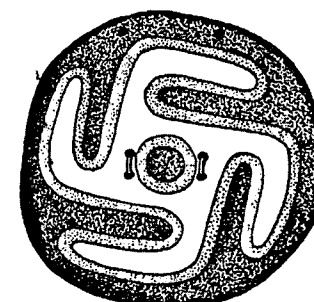
Top left: Anasazi design. Right: Sunbird and rattlesnake designs, Spiro Mounds, Oklahoma.



Two southwest basket designs.

Southern Appalachian.

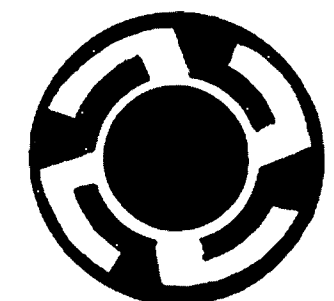
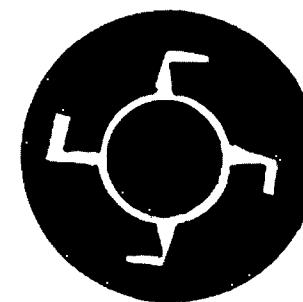
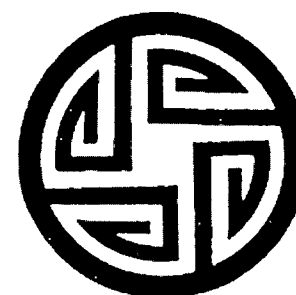
Hopi bowl design.



Papago shield.

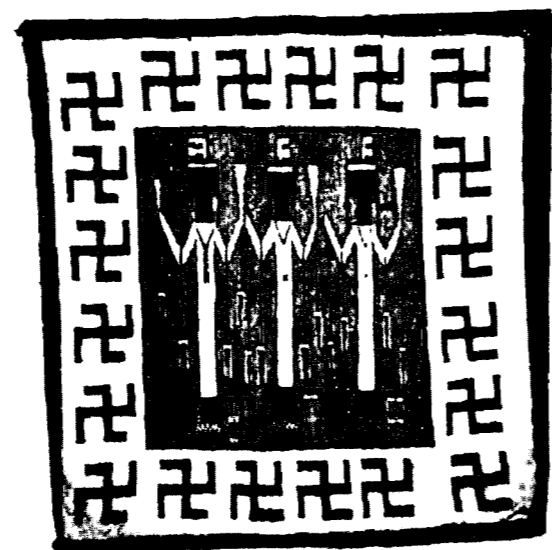
Two Mound Builder's designs, Missouri.

Sacred fire symbol.

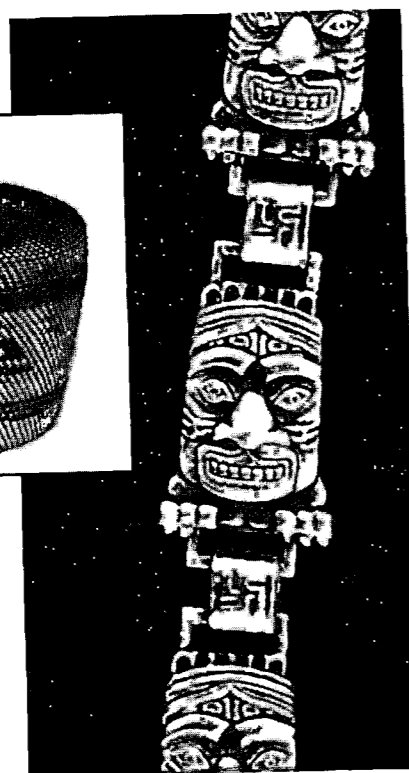


Two Pueblo designs.

Two Pima basket designs.



Clockwise from top left:
 Author's foot on Navaho rug. Harry Kemball photo
 Hopi rug.
 Southwestern native bracelet (right).
 Navaho souvenir spoons.
 Pima bowl. Photo courtesy Glenbow Museum
 Native Swastika design of unknown origin.
 Haida necklace.
 Native basket (inset).



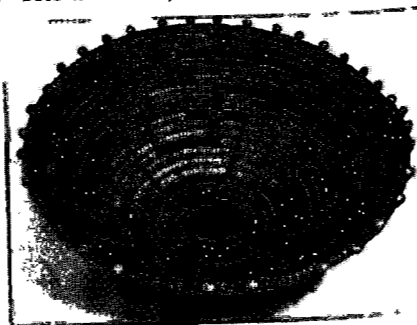
In many cases, rock carvings dating back to Neolithic times represent the sun, or the source, through the Swastika. The Chumash of California have left this same solar design painted on the sand-



stone walls and ceilings of well-concealed caves frequented at times of spiritual initiation.

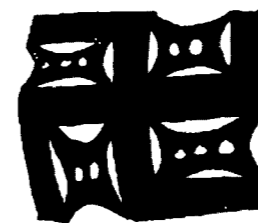
To the north-

ern Cree the Swastika is the emblem of the Sun Dance, and it was used in the sun worship of the Kickapoos. The Ojibway Swastika always has a circle in the center, signifying the sun. The Dakotas, Blackfoot, and other tribes brought this mystic cross into rain-making magic. To the Kansas Indians the Swastika is a



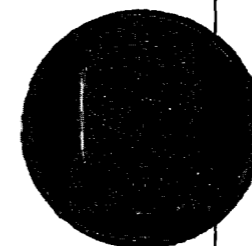
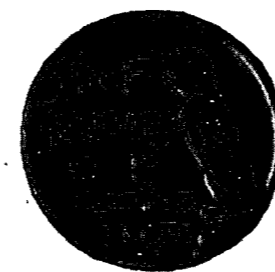
sign of wind-songs. Some California tribes depicted their great Mother Goddess with her arms and legs splayed on a Swastika.

To the Zuni the Swastika is the symbol of the Great Spirit out of which the world manifests. The Zuni prays first to the center, then to the north which represents air, the west which represents water, the south which represents fire, and the east which represents earth. The Swastika (above) is a diagram showing the great mystery in which the material world, the four directions, and the four elements, earth, air, fire, and water, all converge into the most abstract point of pure spirit in the center.

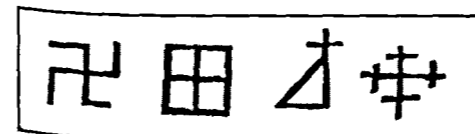


The Hopewell Mounds

I made a trip to the Field Museum in Chicago where six-inch copper Swastikas (right) are on display. They are green with the patina of age. The builders of the prehistoric Hopewell mounds in the Mississippi Valley, Ohio, left these astonishing copper Swastikas that bear little resemblance to the Swastikas used by the various Indian tribes. These very accurately made Swastikas were cut out of a hammered copper sheet.



Clockwise from top right:
 Mound Builder's water bottle.
 1920's souvenir plate. Harry Kemball photo
 Alaskan Indian ancient designs.
 Above: Indian luck token, west coast British Columbia.

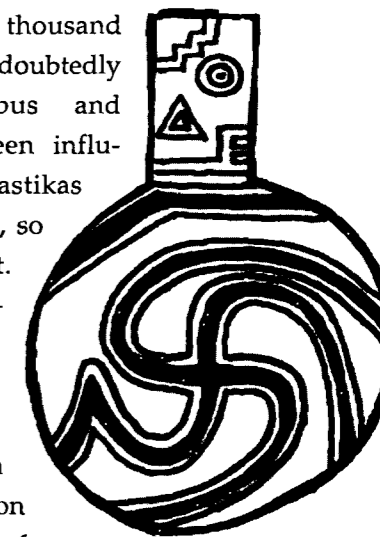


Being two thousand years old, they undoubtedly pre-dated Columbus and could not have been influenced by the Swastikas from the Old World, so migration is out. They were independently invented—ahh, the mysteries of life!

My Swastika friends are always on the lookout for new information. One of them was recently in the Museum of Contemporary Indian Art in Santa Fe, New Mexico. He saw a silver comb with a brass Swastika on it. Below it there was a printed card saying words to this effect:

The Swastika is not meant to upset Jews, it is a symbol that has been in use for thousands of years by our people and we are tired of suppressing it and want to bring it back into use.

In 1940 native Indians in a solemn ceremony gave up their sacred symbol. So maybe in that enchanted state, the veil will now begin to lift. What I'd like to see the natives do is another ceremony in which they officially take back the Swastika. The time is ripe!



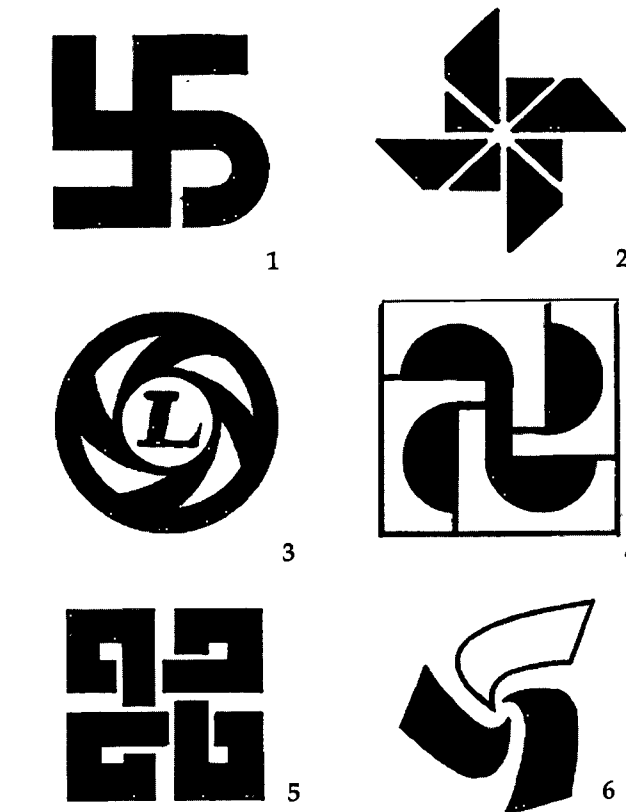
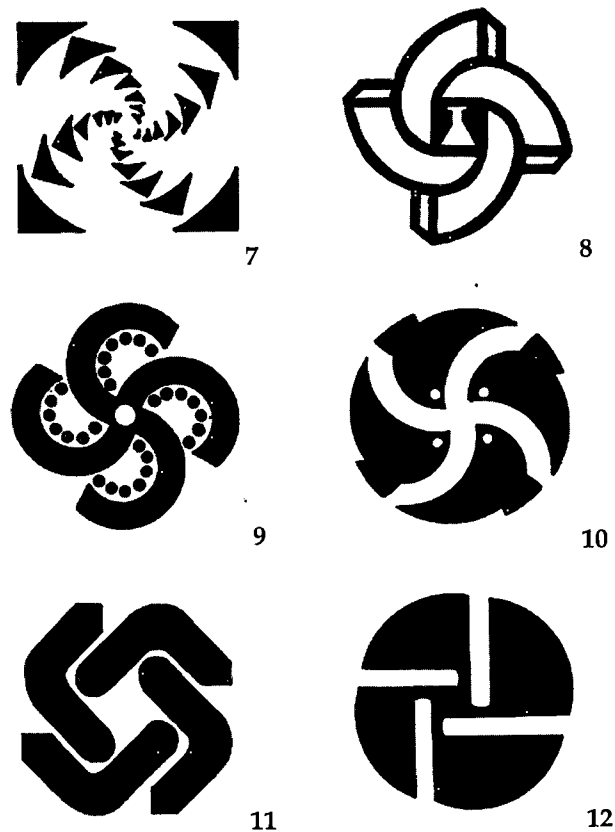
The Commercial Swastika

Many contemporary company logos are really disguised Swastikas. This is probably because an artist trying to come up with a striking design for a company unintentionally dips into the unconscious. The best logos have this effect. The vitality that used to go into spiritual pursuits now goes into commercial products.

"I chased a car with this logo through rush-hour Bangkok traffic in a Tuk-Tuk to get a photo of it!"

Many of these trademarks are identical to the Swastika variations found around the world. Did the artists steal them from ancient cultures or did they spontaneously invent them? Answer this question and you solve the mystery of the world-wide distribution of the Swastika that scholars lose sleep over.

A Bangkok radio station uses the traditional Swastika with one leg curved (1). I chased a car with this logo through rush-hour Bangkok traffic in a Tuk-Tuk to get a photo of it!



The emblem of the Pacific National Exhibition in Vancouver is a Swastika within a Swastika (2).

The logo of British Leyland Motors who build Jaguars is a powerful pinwheel (3).

Northbrook Court, a shopping mall in Chicago, also has a bold Swastika design - different enough from the normal Swastika not to offend customers (4).

The Icemart, a shop in the Keflavik International Airport in Iceland, has a design similar to the ancient Solomon's Knot, a labyrinthine design with a Swastika in the center (5).

Participation, the Canadian movement for personal fitness, uses a running three-legged symbol not unlike the Triskelion Swastika (6).

A Columbus floor polisher logo (7).

Chemical Industry logo (8)

An Ohio company, Lin-N-Look that makes paper hats for bakers and waiters, uses a curved Swastika (9)

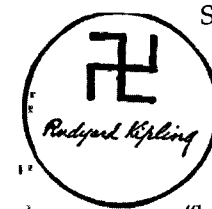
Fish canning company (10).

Response Marketing network (11).

A Christian association (12).

Britain

In 1933, a few months after Hitler's rise to power, Rudyard Kipling ordered that the Swastika not appear on his next book. Kipling, Bard of the British Empire, author of *Kim*, did a lot to spread the popularity of the Swastika by adopting it as his coat-of-arms. On the first page of all the early editions of Kipling's books, his signature is printed in a circle along with the



Swastika (actually the Swavastika or backwards Swastika). Many of the covers have an elephant head with a Swastika embossed in gold.

To Kipling the Swastika meant "beauty, force, originality, insight"; and the following was proclaimed in an advertisement in the *Toronto Globe and Mail*, January 2, 1900: "Read Kipling and when you see his token hereafter you will take off your hat."

Calendar plates (below) stamped with the name of the store were distributed throughout the Colonies. These plates have lucky Swastikas. This way the English helped to spread the Swastika to Australia, as there is apparently no trace of the symbol amongst the Aborigines. In the early 1900s a medicine called



Swastic was made by Hector Moffat in Tasmania. The 1936 New Zealand railway timetable had Swastikas marked on it.



Top: Kipling's illustration for his "Just So Stories." Above: Elephant head design embossed on the covers of Kipling's early books.

The British luxury passenger liner, Titanic, which sunk on its maiden voyage in 1912, had Swastika fretwork in its grand staircase.

In Edwardian times the Swastika was much sought after as a good luck charm and was worn by ladies on broaches and by gentlemen on their watch chains.

Swastika Valse, a love song by Harry Wilkinson, was published in 1914.

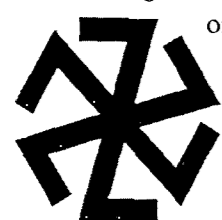
Two years later the British put out a War Savings Stamp with a white Swastika on it. That was years before the Nazis adopted it as their symbol.



Two English cigarette companies made use of the symbol: Swastika Cigarettes and Wills' Cigarettes. Wills put out a series of lucky charms on little cards that came in each package.

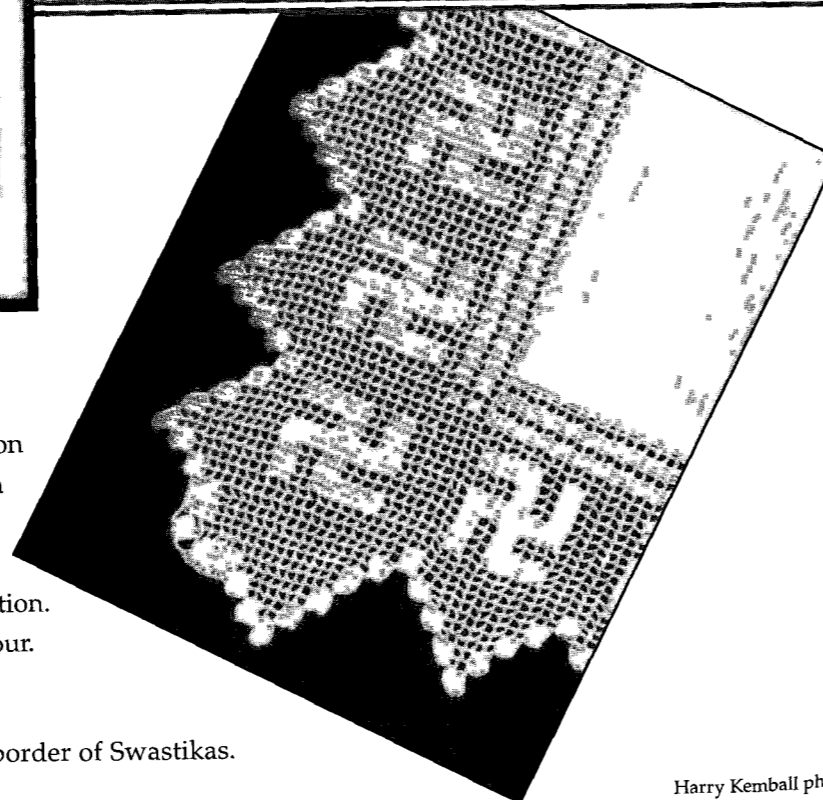
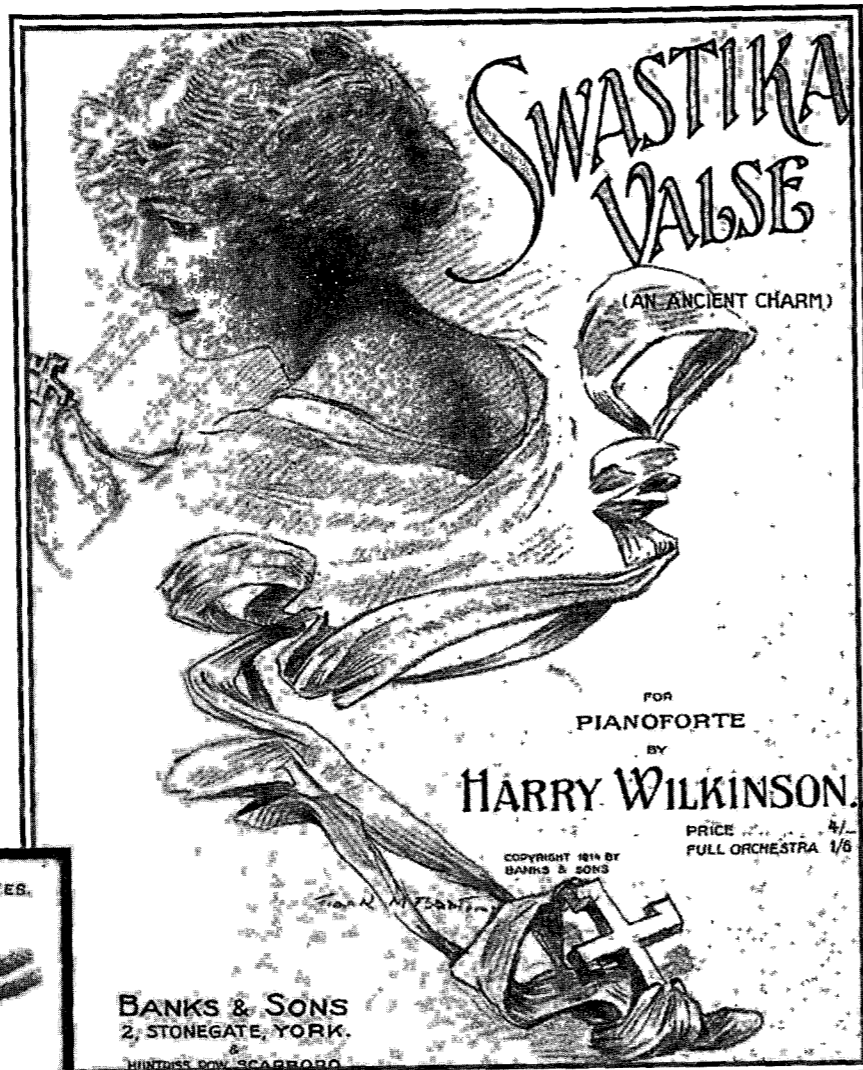
The Warwick bicycle tire also bore a Swastika trademark. The Surrey Walking Club used a Swastika emblem.

During WW II, the Sixty-seventh Division



of the British Army had an emblem (left) that was very close to the Swastika in its configuration. It had six legs instead of four.

Right: crocheted English tablecloth with a border of Swastikas.



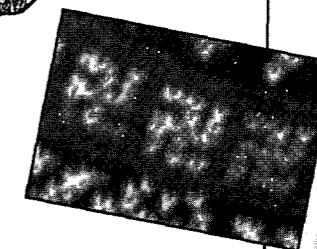
Harry Kemball photo

The Tate Gallery in London has Swastika patterns in its tiled floors.

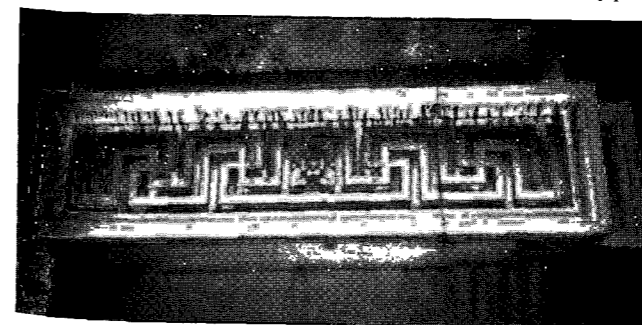
A great many monumental brasses are to be found in English churches from the pre-Reformation period. These are mostly memorials to clergy, who are shown dressed in ecclesiastical vestments.

During the Middle Ages the Swastika was incorporated into the designs of these vestments as a symbol for Christ. It is found on many church bells (left) and appears in the sixteenth century on bells founded in Derbyshire, Yorkshire, and Chesterfield.

Many objects—hammers, weapons, carved stones—associated with the Anglo-Saxons (below) have been found displaying Swastika markings. The Romans



Right: My wife's grandmother came to Canada from Scotland. One of her possessions was a Fair Isle sweater with, among all the usual rows of designs, a row of knitted Swastikas (inset). Glenbow Museum photo



Peter Radley photo

left Swastikas on altars and mosaic floors all over Europe and the British Isles.

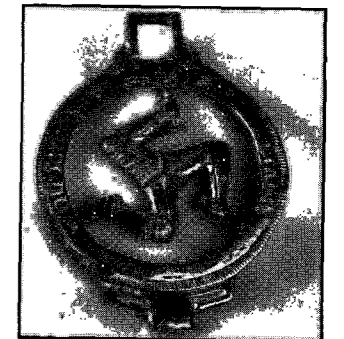
The Anglo-Saxon name for the sign is Fylfot, supposed to mean "four footed." The Landsdowne Manuscript, A.D. 1500, suggests that Fylfot means "fill-foot" and that the Swastika was used for filling the foot of a stained-glass window. In heraldry its name is Cross Potent Rebated or Cross Cramponée, and it appeared on knight's shields.

The emblem of the Isle of Man is a Triskelion with the three running-legs design. The Swastika appears on pottery and porcelain as marks signifying the platemaker.

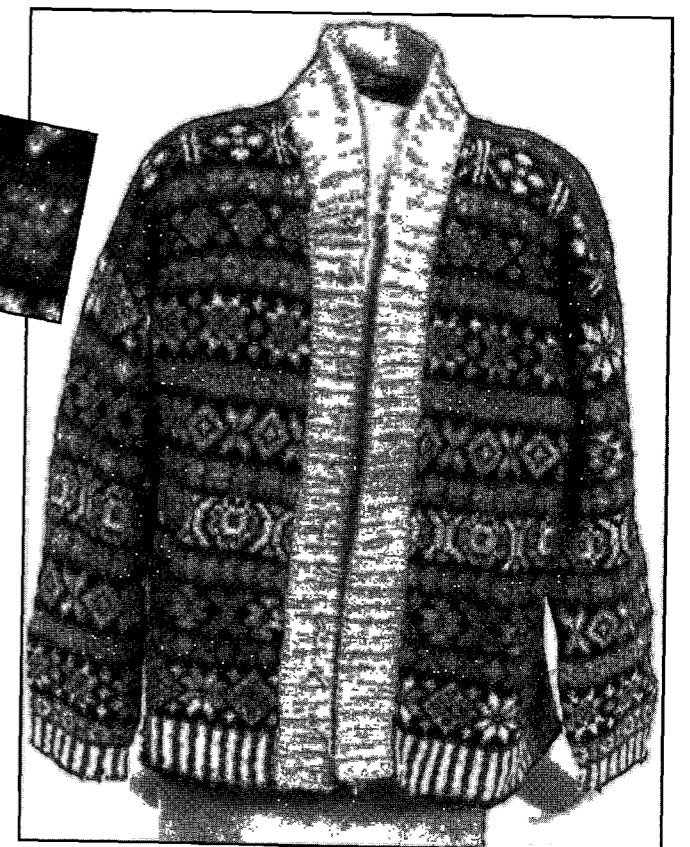
Left: Brass rubbing of Swastika on priest's vestments, circa 14th century.



Right: Brass horse harness ring with Isle of Man emblem.



Harry Kemball photo



Swastika Laundry Ltd.



EST. 1912

BALLSBRIDGE DUBLIN 4.

TELEPHONE DUBLIN 680655

During the Second World War Swastika-adorned bombers were overhead destroying cities, while Swastika vans were on the ground picking up laundry. In Dublin the Swastika is the emblem of the Swastika Laundry—the hallmark of good laundering! Mr. Brittain, the founder, bought a little black cat with a Swastika charm around its neck at the London Exhibition in 1910. He adopted this as the sign for his laundry, established in 1912. The Swastika Laundry is still prospering and expanding, its scarlet vans a familiar sight on the streets.

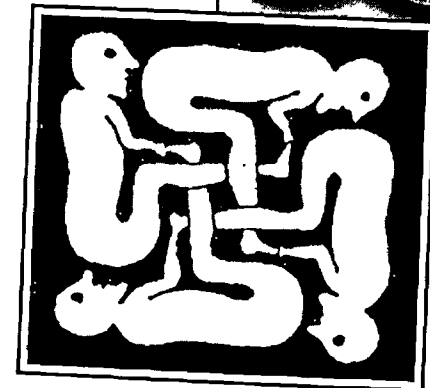
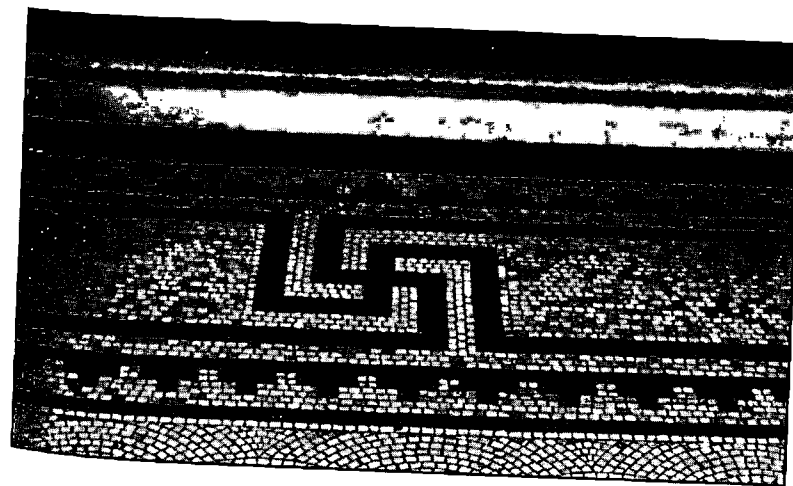
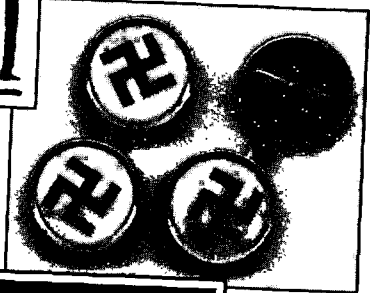
Swastika laundry photos, Dublin, Ireland.

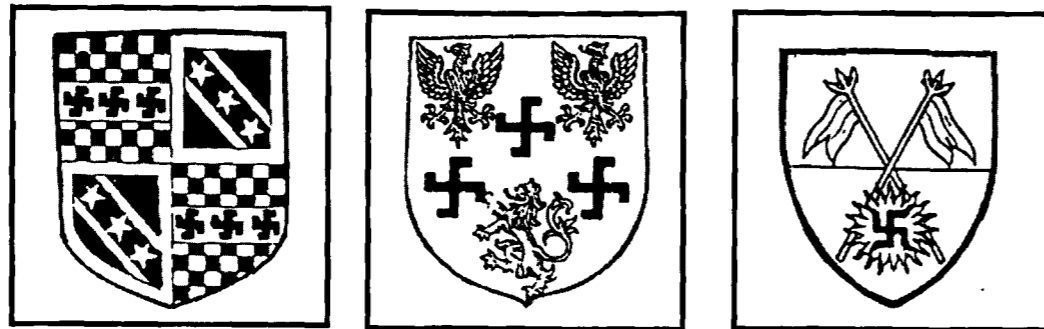
Photos courtesy Swastika Laundry



Clockwise from top:
Two postcards, circa 1910.
Willow Pattern, English bone china.
Cufflinks made in London.
Image on sepulchral stone, Perthshire, England.
Floor pattern, Brisbane City Hall, Australia.

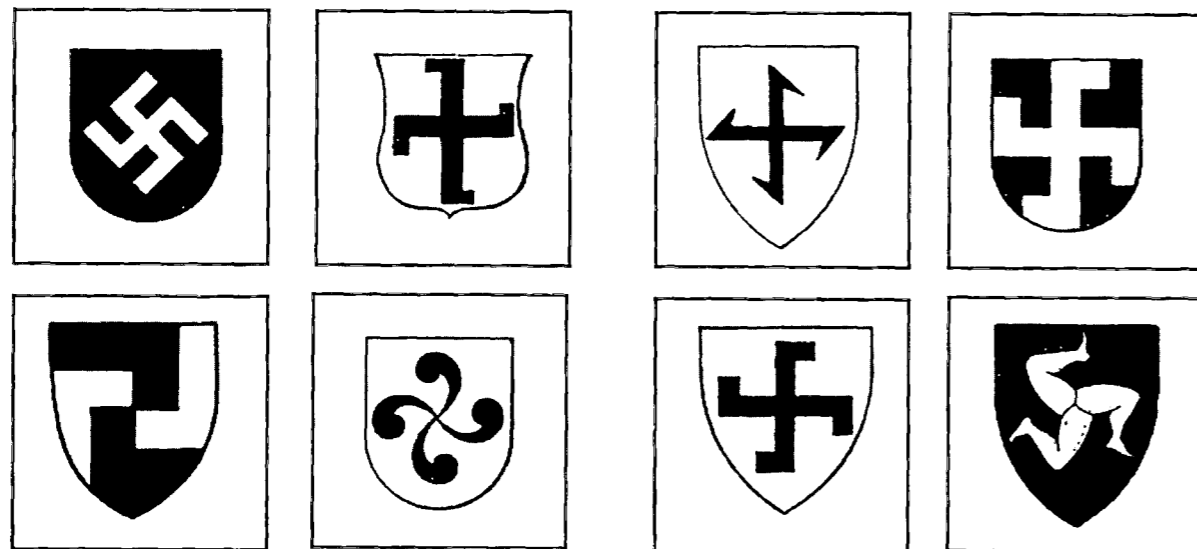
Photo by John Lee





Heraldic Swastikas

Coats of arms during the time of the Crusades were often used to decorate warrior shields. They often contained Swastika patterns, as shown here.



Ilkley Moor

Carved on a rock on the flat top of a crag jutting over the valley at Ilkley Moor in Yorkshire and belonging to the early Bronze Age there is a rare form of

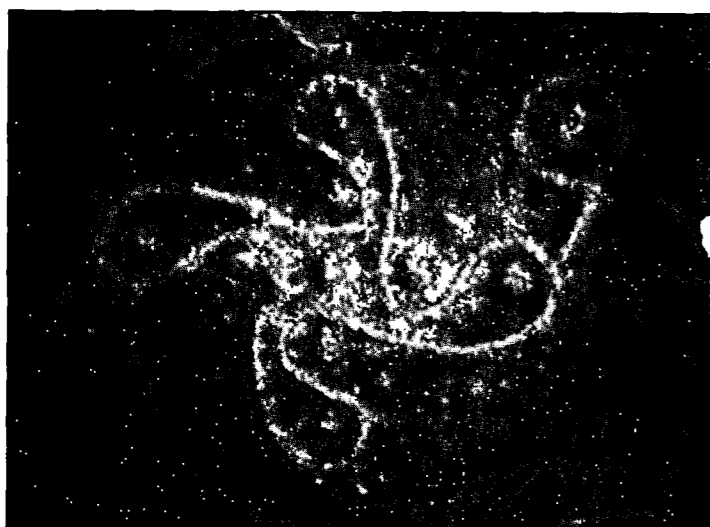
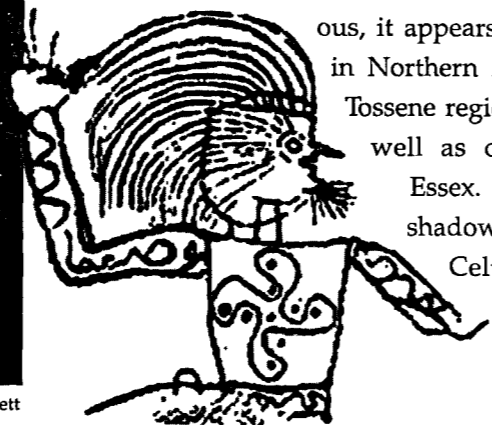


Photo by Paul Bennett

curved Swastika. This is the very famous Swastika Stone. The approach to the stone leads upward from the town along a steep hillside. After a climb of a few hundred yards you understand that the men or women chose well who made this crag a sacred place. The carvers may have been Druids, goddess worshippers. Rows of dots form a five by five cross within the Swastika. To make this Swastika even more mysterious,



it appears in Valcamonica in Northern Italy and in the Tossene region of Sweden as well as on a church in Essex. This design foreshadows the curvilinear Celtic art and the use of the Swastika in Britain.

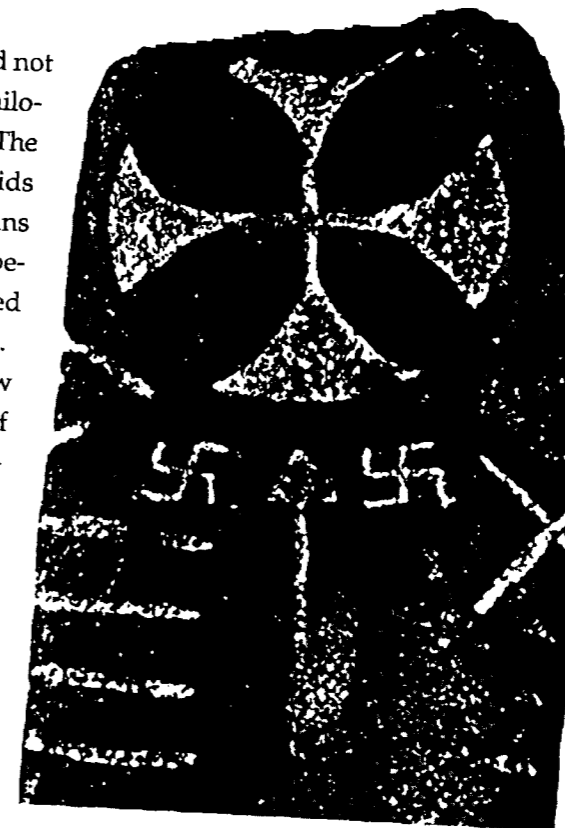
Celtic Swastikas

Celtic priests, or Druids, were said to have shaped their trees in the form of the Swastika. It seems to have been inseparable from Druidical worship.

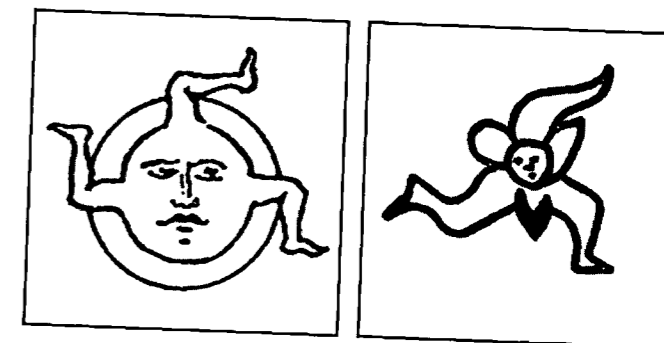
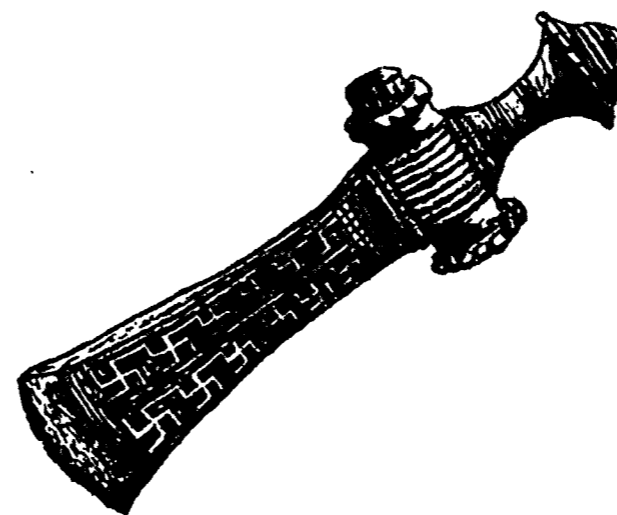
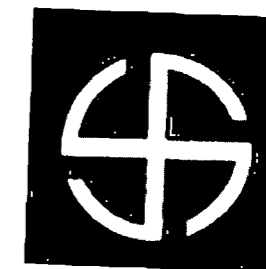
It is said that the Druids did not teach a religion but rather a philosophical outlook on the world. The ancient mysteries of the Druids were lost when the Romans enforced their religion and especially when Rome adopted Christianity as its official religion.

When the Romans withdrew their armies, the old Druid form of worship revived. This was condemned by the Christian church as witchcraft.

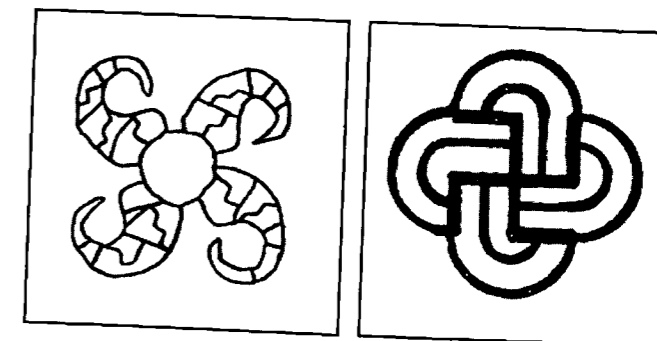
Christians referred to the standing stones as Devil's Arrows in order to degrade their meaning. These stones were arranged in circles, like Stonehenge, and serpent patterns and intimidated Christians.



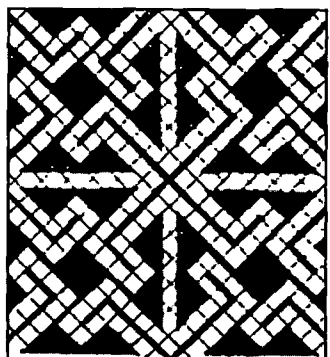
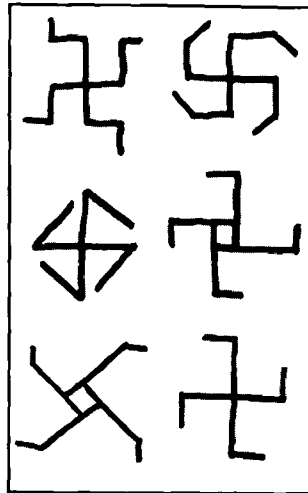
"Ancient Celtic art ... used the Swastika as a basis for its intricate patterns."



Above: Celtic "Running Suns."
Below: left - Dragon Claw Swastika. Right - Celtic Knot.



Top centre: Standing Stone.
Top right: Swastika sun circle.
Above: Celtic axehead.



Celtic Interlace Patterns: Left: From the Book of Kells. Above: Various Swastikas used to create interlace patterns.

A fanatic, whom they called Stone-Killer Robinson, organized the destruction of many stones by toppling them into pits filled with blazing wood and then pouring cold water on them to crack them, thus, he supposed, destroying their power.

Ancient Celtic art as seen on the standing stones

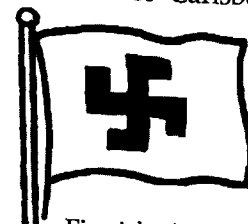
and in illuminated manuscripts such as the Book of Kells used the Swastika as a basis for its intricate patterns. John Ruskin's gravestone is carved with a Swastika in a Celtic style. Celtic art has astonishing interlocking patterns of design and whorls of power—very popular in today's tribal tattoo renaissance.



Two Celtic Mandalas.

Nordic

In Scandinavia the Swastika, called the Hammer of Thor, found its way from ancient Viking runes to the labels of Carlsberg beer, the flag of the Iceland Steamship Company, and the wings of the Finnish Air Force planes.



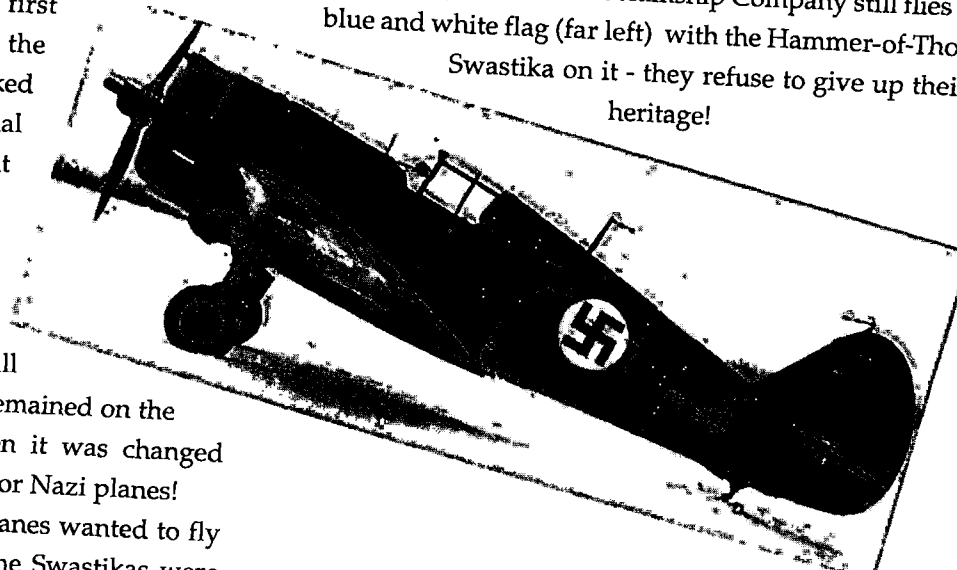
The first aircraft in the Finnish Air Force was marked by a blue Swastika, the personal good luck sign of the pilot, Count Eric von Rosen, and a traditional Lapp good luck symbol called Haka Risti (locked cross). This was adopted in 1918 as the national emblem to be marked on all future planes. The blue Swastika remained on the planes of Finland until 1945 when it was changed because they were being mistaken for Nazi planes!

There's a story that Finnish planes wanted to fly from England back home and so the Swastikas were covered in whitewash. Enroute they ran into a rain-

storm and the camouflage washed off!

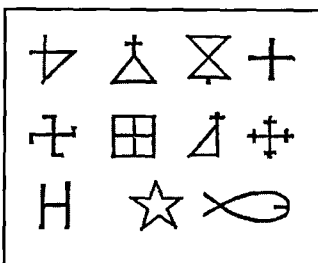
The Finnish airforce still uses its old Swastika flags. I have heard also about a survey which shows that nearly 100% of Finnish military pilots want the old blue Swastika symbol back on their planes.

Today the Iceland Steamship Company still flies a blue and white flag (far left) with the Hammer-of-Thor Swastika on it - they refuse to give up their heritage!



Above: Aircraft from Finnish Air Force.

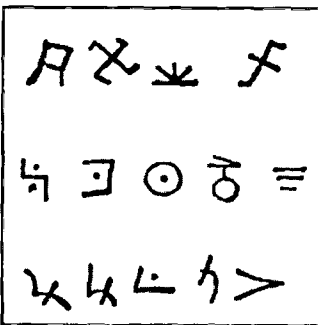
Craftsmans' Marks



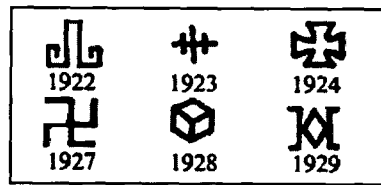
Bellmakers, stone masons, silver and goldsmiths, potters, platemakers and china-ware painters all had their own personalized marks which identified their work.

Left top: Stonemasons' marks.

Left bottom: Painters' marks, Worcester china.



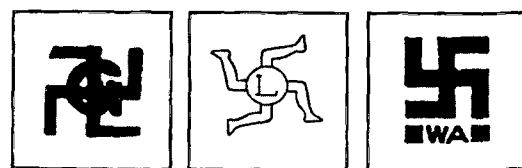
Below: Platemakers' date marks; Minton's Ltd.



Top: French potter's mark.

Above: European craftsmans' marks.

Below: American jewellers' marks.



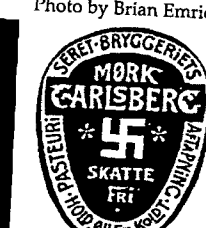
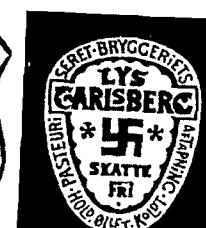
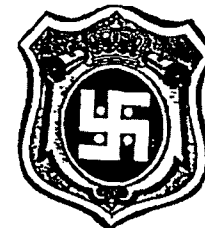
Carlsberg beer had registered the Swastika as its trademark as early as 1881. It continued to be used until around 1938.

The most commonly used Swastika on Carlsberg labels had four dots in the four spaces created by the arms.

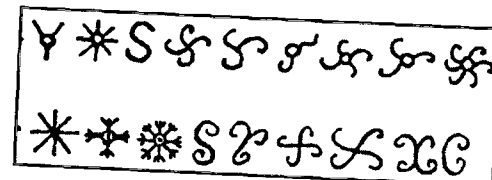
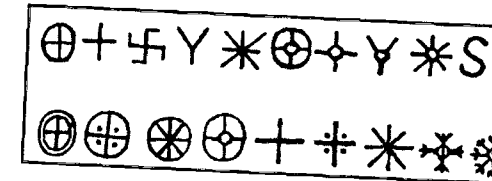
The same marking has been found on ancient swords: the Vikings of Scandinavia were very fond of the Swastika carving it along with magic spells into the blades of swords and spearheads.



Photo by Brian Emrich



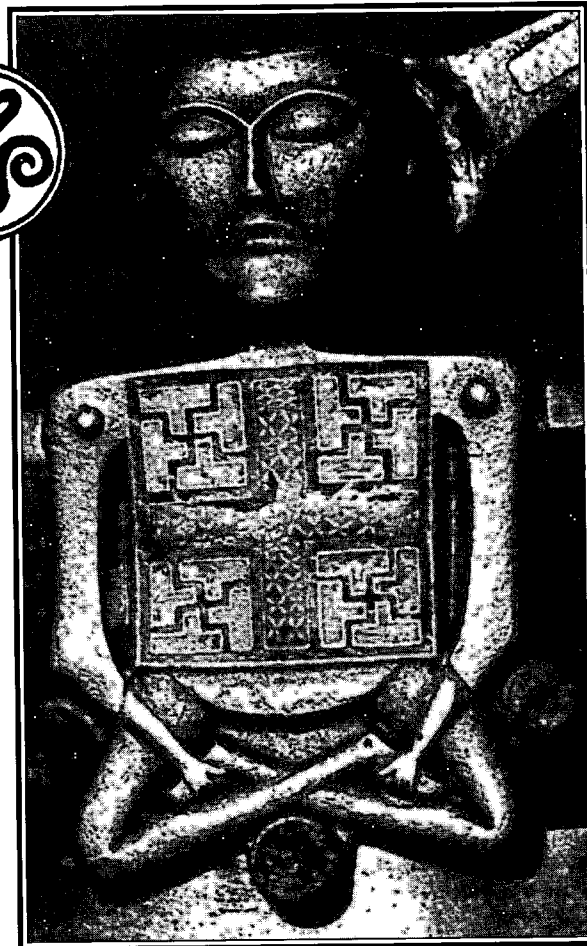
Below: Hallristningar or runes.



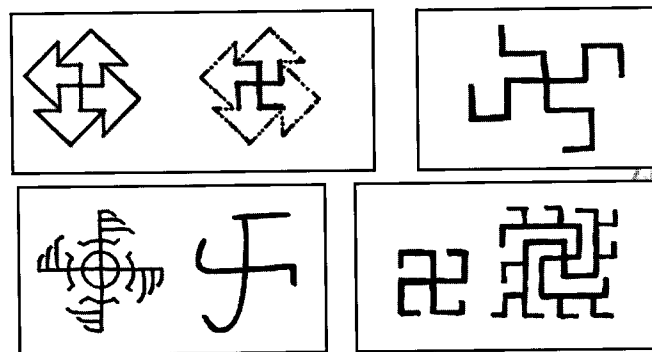
To the Scandinavians, the Swastika was a symbol for immortality. Sword-hilts of the third century A.D. bearing Swastikas were recovered from the bogs in Denmark.

In the Bronze Age many runes or hällristningar were scratched into rocks and standing stones. The Swastika was one of these marks. The word rune means secret lore. The runes were an oracle similar to the Chinese I Ching in which sticks were cast into the air and read where they fell. They were a connection to the kingdom of the gods and spoke for the gods to the individual who consulted them.

In the Bronze Age, Odin, Thor's father, was often depicted passing through space on a whirling Swastika looking down on all worlds. When Thor, the God of Thunder, threw his Hammer in battle, it returned to him magically like a boomerang, so the Swastika was a perfect symbol for its spinning motion. Thor's Hammer was equivalent to the Cross of Christ in redemptive power. There was no monster that the Hammer would not crush. It was called Mjolnir, the

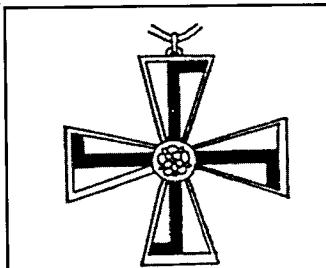


Above: Viking artifact. Inset: Triskelion design.



Scandinavian designs: Top row, left-Thunderbolt, Lapland. Right-Carved on runic stone, Kaarstad, Norway. Bottom row, left-magic symbols from Iceland. Right-Viking designs.

Smasher, and was worn as an amulet against danger. Swastika charms were used to bless new-born children, marriages, house-

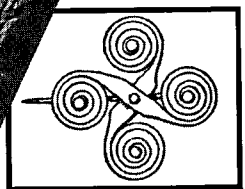
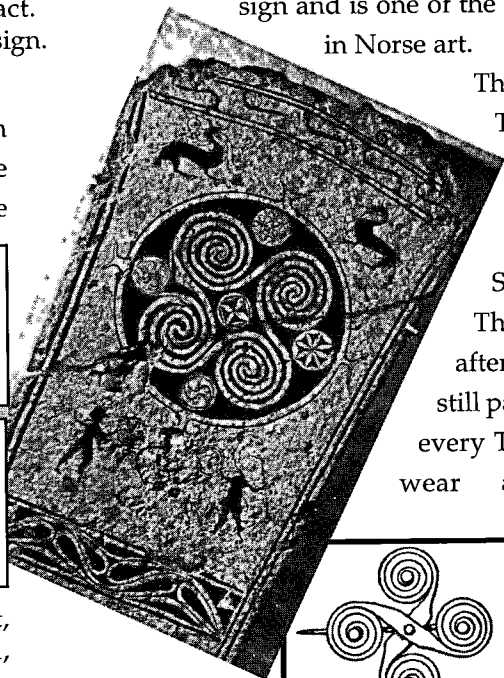


Swastikas and roses formed the chain of the Finnish Order of the White Rose.

holds, and ships!

Marking things with the Swastika for good luck had a long tradition. It was marked on the drums of Lappish shamans for religious ceremonies. It was marked on graves and cremation urns; in fact, the Hammer of Thor covered all the vital stages of life from birth to death. Thor's Hammer was a symbol of lightning, rain, and fertility. The Hammer was his special

sign and is one of the commonest images in Norse art.

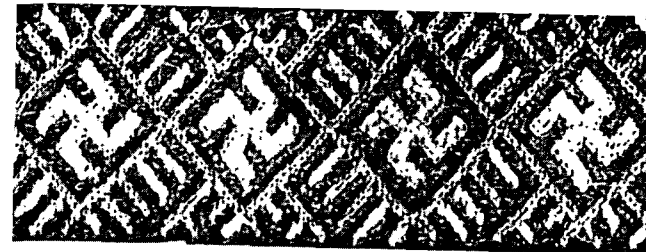


There is a statue of Thor holding lightning in his fist - its prongs are shaped like the Swastika. The word Thursday is named after Thor, so we are still paying tribute to him every Thursday. Why not wear a Swastika on Thursday?

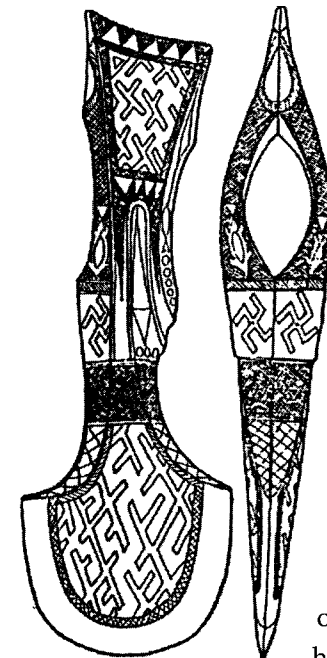
Sixth century stone slab, Sweden. Inset; ancient brooch.

Missing Links

There are more countries that used the Swastika, and the images on the following pages show some of its diverse use in cultures not covered in this book.

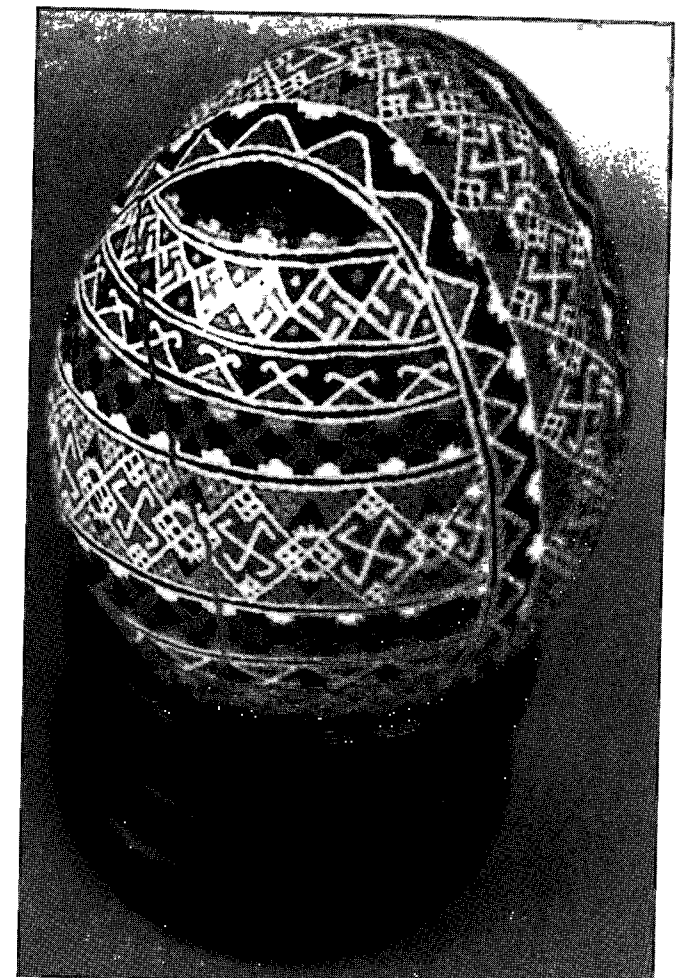
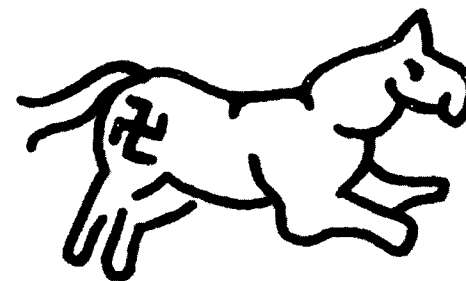


In Europe, there is France and the Baltic states, Basque and Spain, Poland and the Ukraine, Romania and Bohemia, Normandy and Austria. The Bronze Age left weapons and implements marked with the Swastika all over the continent.



In Russia in the State Museum of Georgia is a bronze pre-historic axehead engraved with Swastikas and stylized animals. More recently the Swastika was a common design on Ukrainian Easter eggs or pysanky.

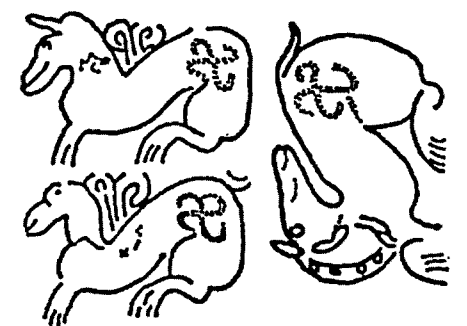
In 1917 the Swastika, overprinted with a two-headed eagle appeared on Russian money - 250 Ruble note. It was also used as a design for Russian embroidery.



Harry Kemball photo

In 1917, when the last czar of Russia was imprisoned with his family, the Romanoff girls embroidered Swastikas on fabric before they were put to death by the Bolsheviks.

Clockwise from top left: Russian weaving. Ukrainian "pysanky" (Easter Egg). Horse design from first French dynasty. Design from people of the Russian Steppes. Russian axeblade.



Part 4: In Eastern Cultures

In the Caucasus region the Swastika has been found on belt buckles and pottery, and as a brand for horses.

In Paris, the Opera, the Louvre, the Dome des Invalids, and other famous buildings have Swastika designs on the ceilings and floors.

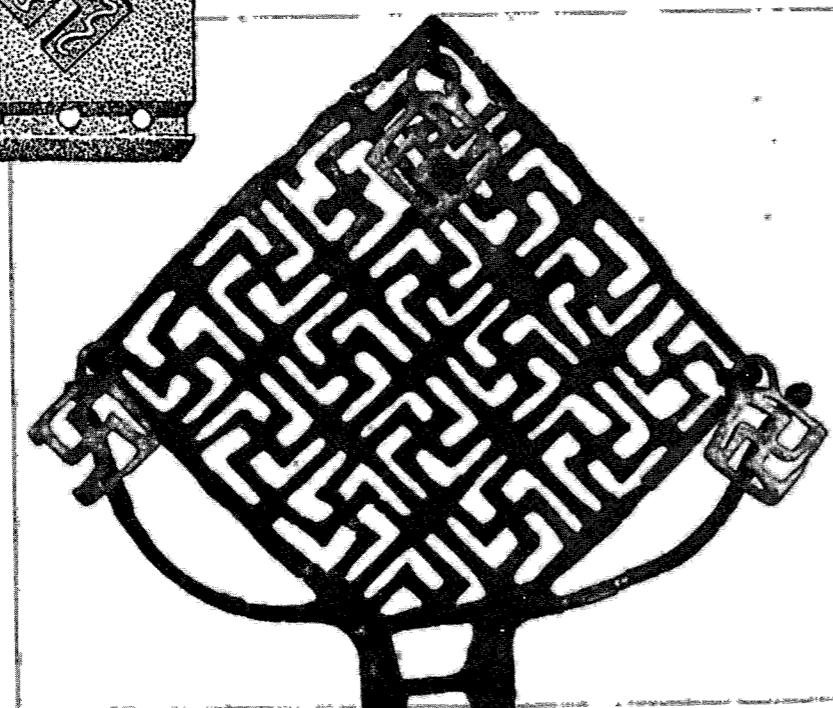
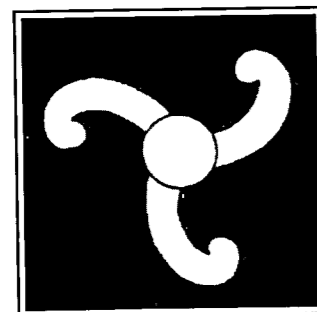
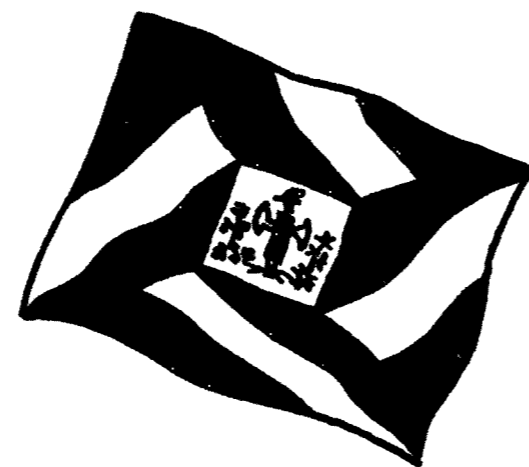
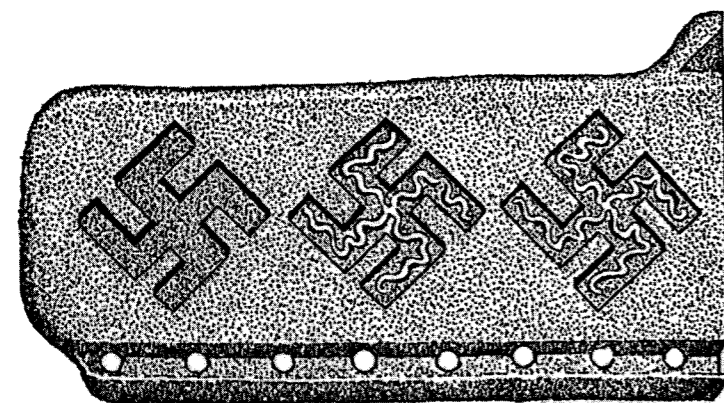
The flag of the First French Republic in 1792 had a Swastika design.

A brooch with four dragons' heads forming a Swastika was found in a French tomb.

Then there are the Hittites, the Chaldeans, and the Babylonians lost in the mists of time - all familiar with the Swastika.



Clockwise from top right:
Marquesa de Santa Cruz, by Spanish painter Goya, showing the Basque Swastika.
Flag of first French Republic, 1792-1804.
Ancient Hittite standard.
Maori symbol of life.
Caucasus bronze piece.



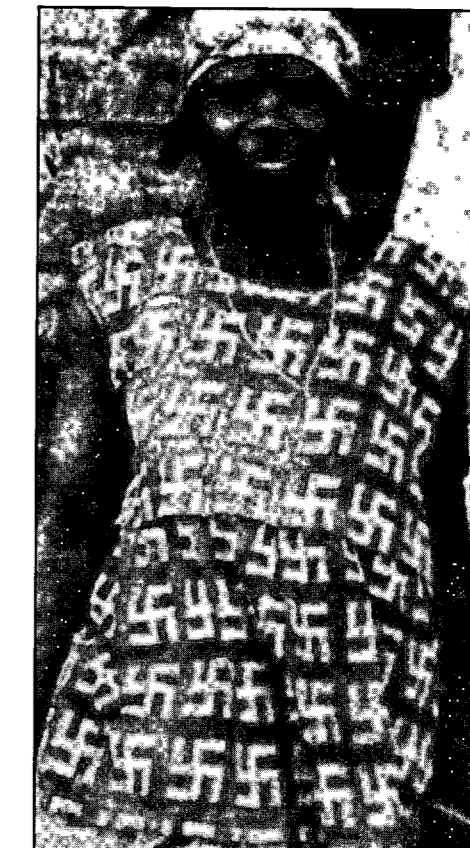
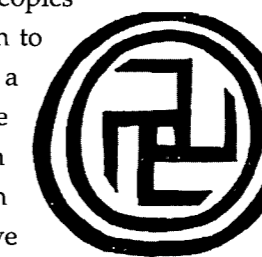
The Swastika is seen among certain tribes in central Africa where it is used as a magic sign to be tattooed on women. Whether it is used to honor the fruitfulness of women as the source of life or to ensure fertility is not known to me.

Africans, as well as many tribal peoples around the world, depend on their children to support them as they grow old, so fertility is a guarantee of old age survival. From the Neolithic Age many female idols have been found marked with the Swastika, usually on the pubic triangle, symbolizing the generative powers.

In Ashanti, West Africa, gold weights cast out of bronze and blocks for printing fabrics commonly bear the Swastika, called the Monkey's Foot. A Kula-knife from the Kula tribe in the Congo (nineteenth century) has a Swastika on the butt of the handle. Swastikas are



found woven into carpets from North Africa, and in 1909 two Ethiopian postal cancellation stamps displaying Swastikas commemorated the coronation of the Empress Zauditu.



Clockwise from top left:
Two textile patterns.
African girl in Swastika dress.
(Left) Circular design on Kula knife handle.
Two designs from West Africa.
Ashanti gold weights.
Ethiopian postal cancellation stamp.

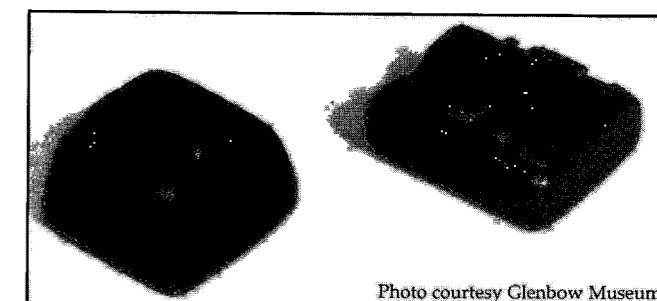


Photo courtesy Glenbow Museum

China

"The creator whirled the bird in a clockwise direction and the result was an emanation of dreamlike forms. But Swastikas, counter-clockwise, appear on many Chinese images of the meditating Buddha, and the Buddha, we know, is removing his consciousness from this field of dream like, created forms, reuniting it through yogic exercise with that primordial abyss or void from which all springs" (Campbell 1959).

This is the reason that Chinese Buddhists use the Swavastika or backwards Swastika. It represents the inner source of everything, a return to the god-like. It is the Immaculate Heart of Buddha and is called sin-yin (Heart Seal).

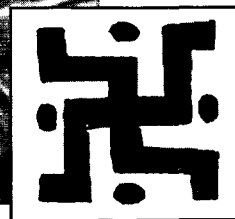
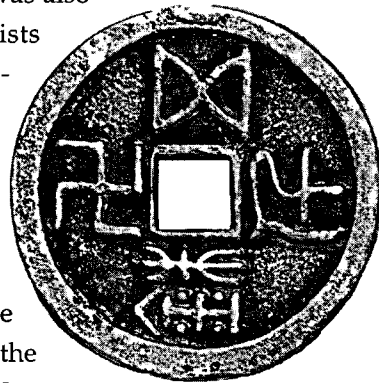


Buddhists say there is no true image of Buddha without this sign over his heart. For this reason it is considered the most auspicious sign and is called Happiness Forever.

Huge Swastika formations were created by German soldiers during the Nazi era but Shaolin monks have formed Swastikas for many centuries.

The Swastika was also a symbol for Taoists whose founder, Lao-Tse, urged his followers to be pure and humble and to treat everyone with gentleness.

One of the Chinese names for the Swastika is Lei Wen, or Thunder Scroll, showing that it was associated with the sky, and the sky gods are associated with creation.



Clockwise from top:
Ancient Chinese drawing.
Wang Mang brass coin from 1223 AD.
Buddhist Swavastika (inset).
Buddha, Kunming China. Francis Mansbridge photo

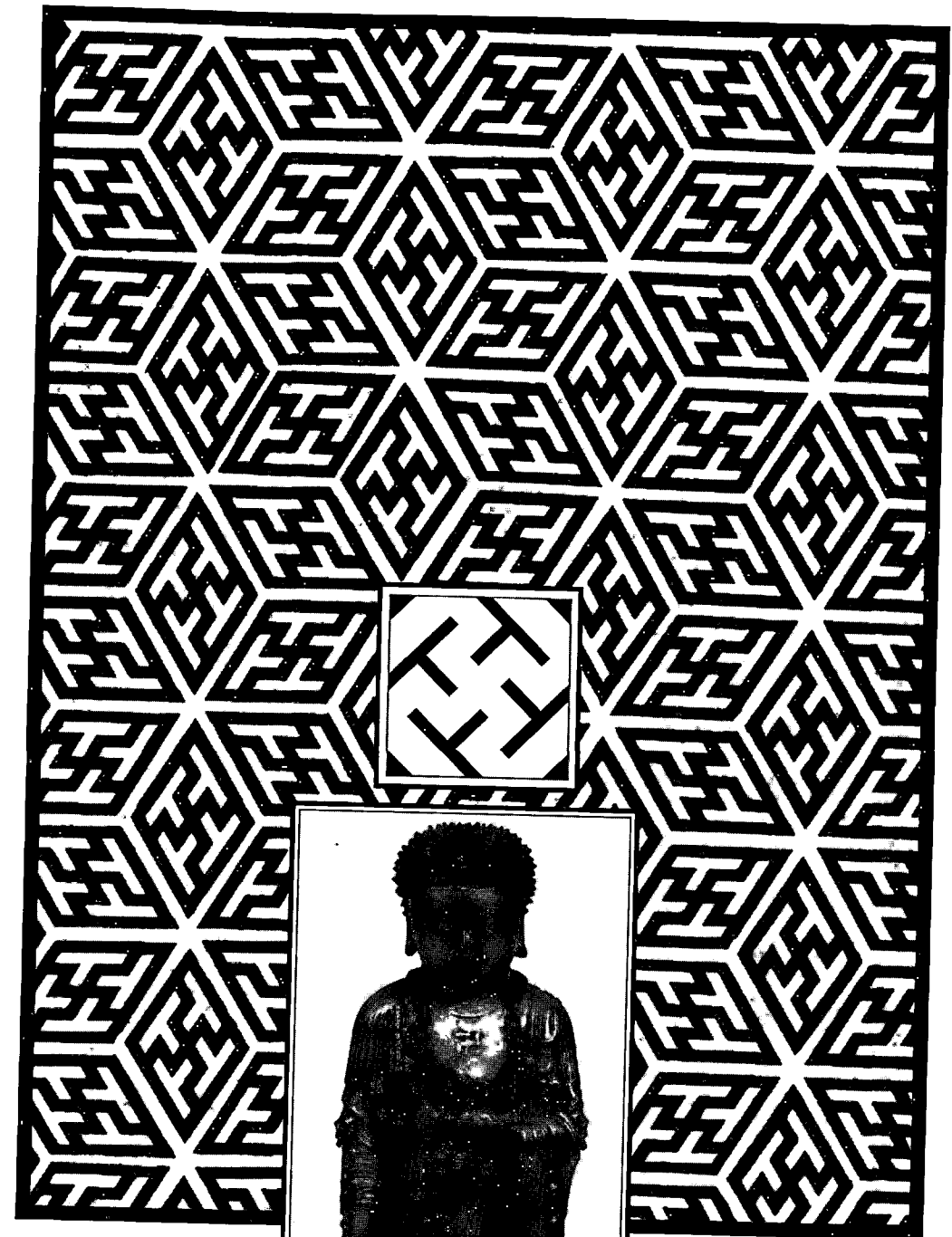


Photo courtesy Glenbow Museum

The Swastika is associated with the number ten thousand, the "Great Number," signifying the whole of creation.

Another Chinese name for the Swastika is Wan or Wan Tzü. It is said to have come from Heaven. As a character among Chinese hieroglyphs, it means prosperity, good luck, wealth, and long life.

The word for "power" in

Chinese characters is a Swastika.
"The Empress Wu (A. D. 684-704) of the Tang Dynasty invented a number of new forms for characters already in existence, amongst which Swastika was the word for sun" (Wilson 1894).

There was a sudden rise to popularity in Szechwan of the Swastika but this was not a rebirth of Buddhism.

"It is true that during the early years of the 20th century the Buddhist

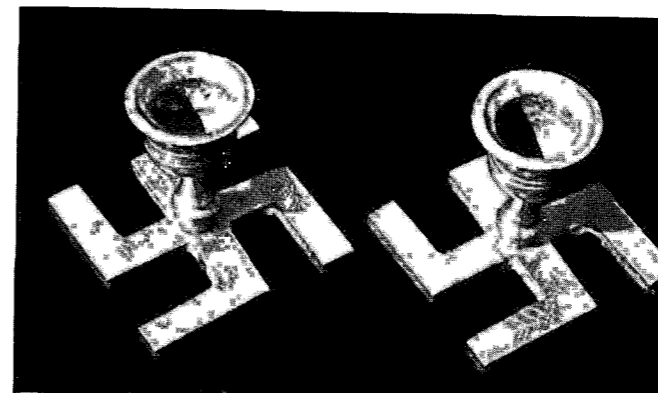
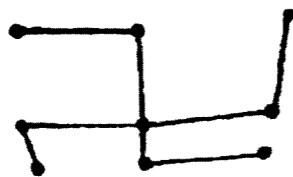
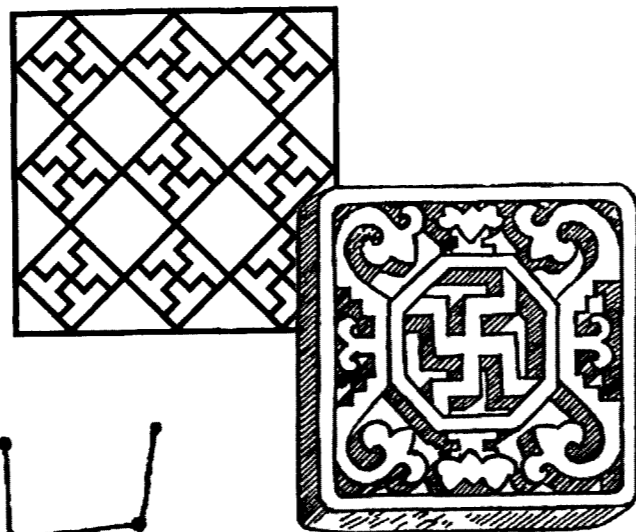
priests in Chengtu issued a circular protesting against its secular use, but their effort was in vain. The popularity of the device seems to have been purely local.

Once it had been started, the almost endless possibility of variations caught the imagination of the window-makers" (Dye 1974).

In China the Swastika is a favorite ornament, sometimes filling entire areas with labyrinthine design.

It is found as a mark on porcelain and pottery

and is used in lattices, windows, furniture, and rugs. (captions on facing page)



May Wickens gave me a silk blouse with shiny Swastikas covering the whole garment. It belonged to her Chinese mother who immigrated to Canada.

Photo courtesy Glenbow Museum



Facing Page, clockwise from top right: Two lattice window designs. Swastika constellation (center). First known book illustration, block print, 8th century AD. Chinese opera costume.

This page, clockwise from top right: Sculpture from Tiger Balm gardens, Hong Kong. Market sign, Hong Kong. Cantonese blouse. Ceremonial candlesticks. Symbol of eternal life.

Prentice Lee photo

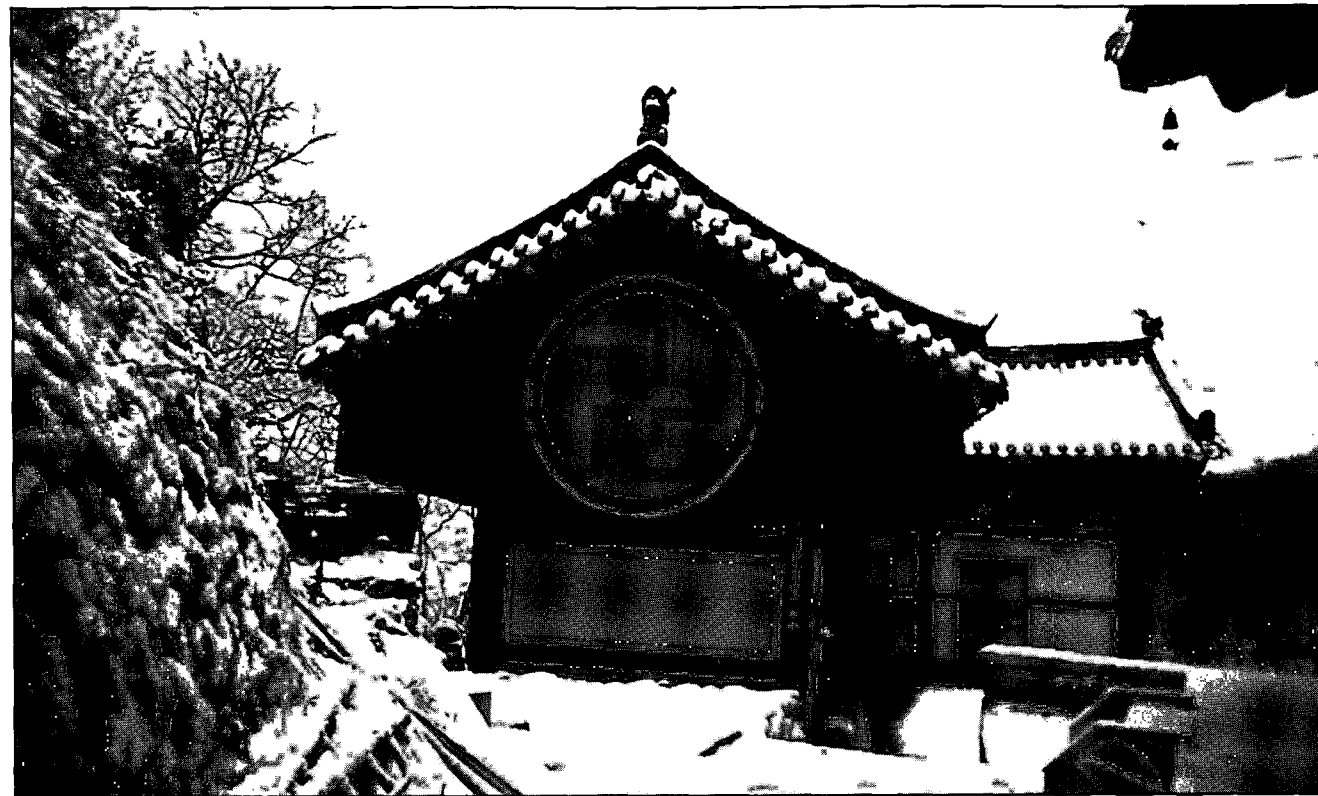
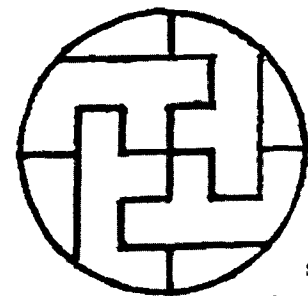


Photo by Janosz Meissner

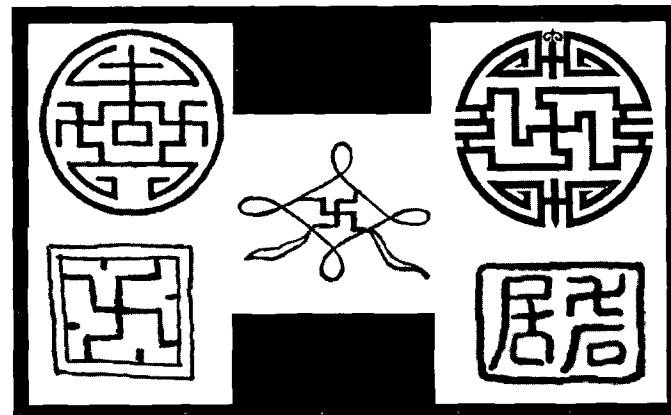
The Swastika stands for perfection or excellence. It stands for the perpetual renewal of life, and its use is meant as a blessing.



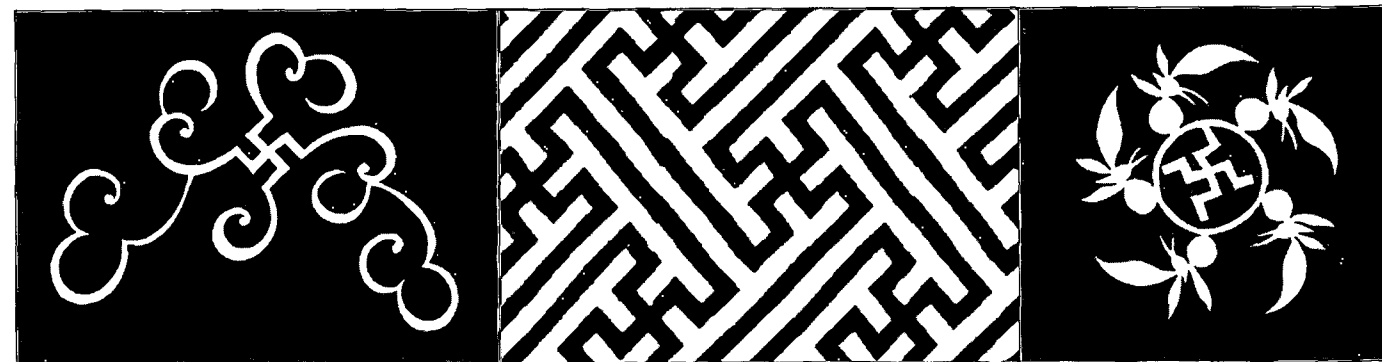
The Swastika is commonly marked on graves just as Christians mark graves with a cross.

In Szechwan cuisine there is a dish in which steamed meat cake, shaped to form a Swastika, is served on a bed of stir-fried greens.

There is even a fruit in China which resembles the Swastika. It is called shan-tsao-tse (wild date).



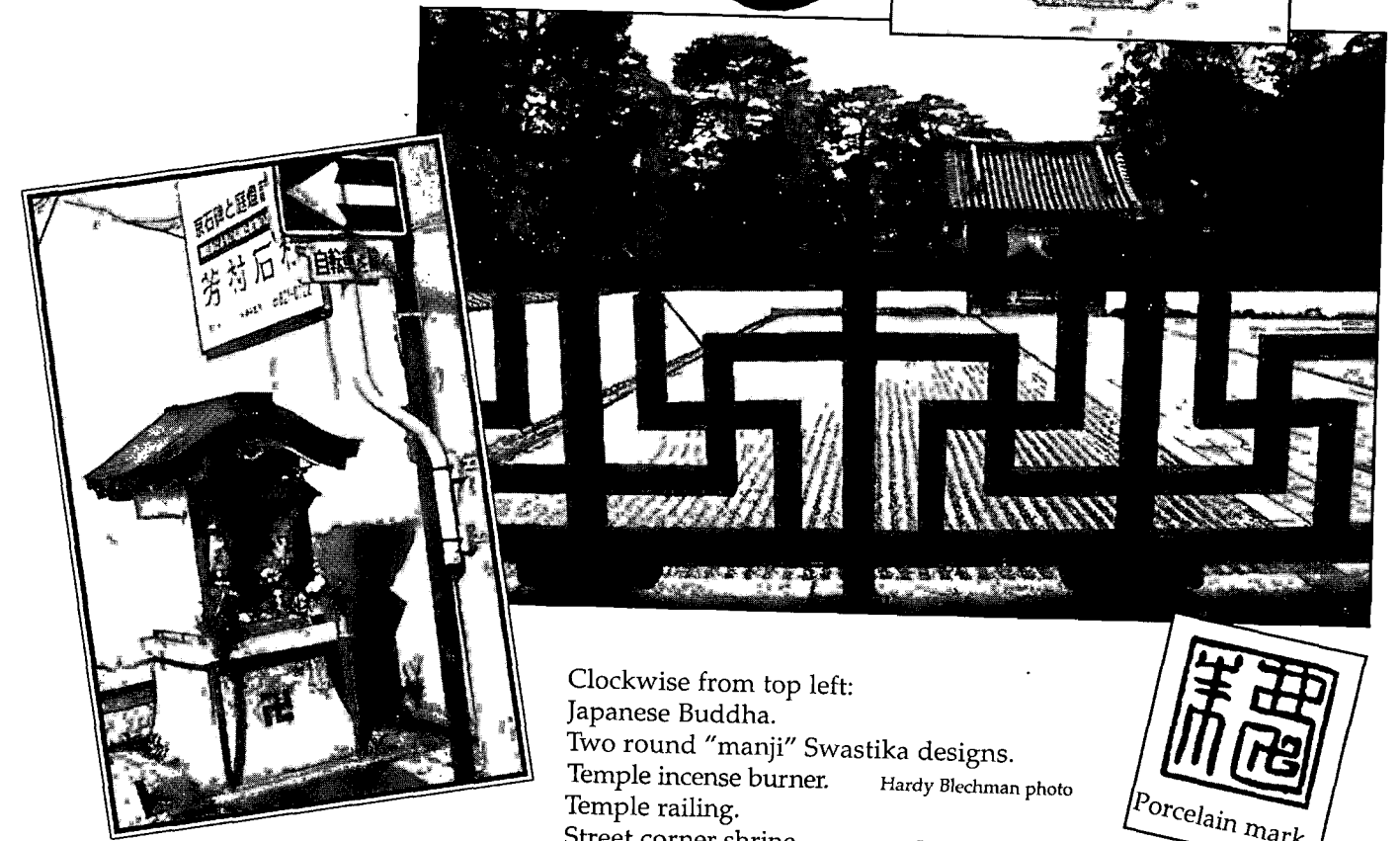
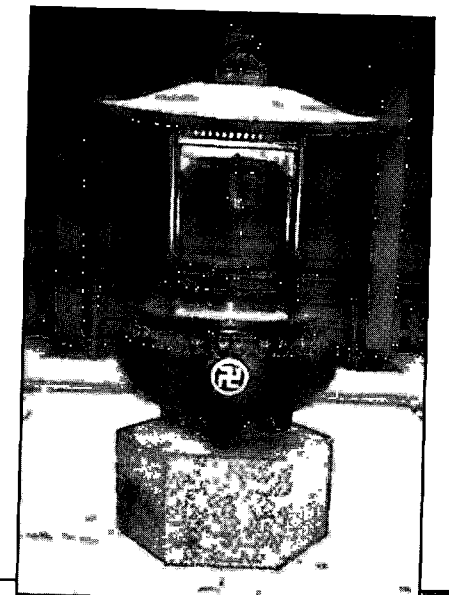
Clockwise from top: Buddhist temple, Seoul, Korea. Porcelain marks, identifying the artist. (Below) Three Chinese folk-art patterns. (Left) Circle design: "God's House," Vietnam.



Japan

I was at Lake Louise in Alberta when a tour bus full of Japanese women emptied out. They all gathered around me touching my arms and saying "Beoooutiful!" This is the exact opposite reaction to what I normally get.

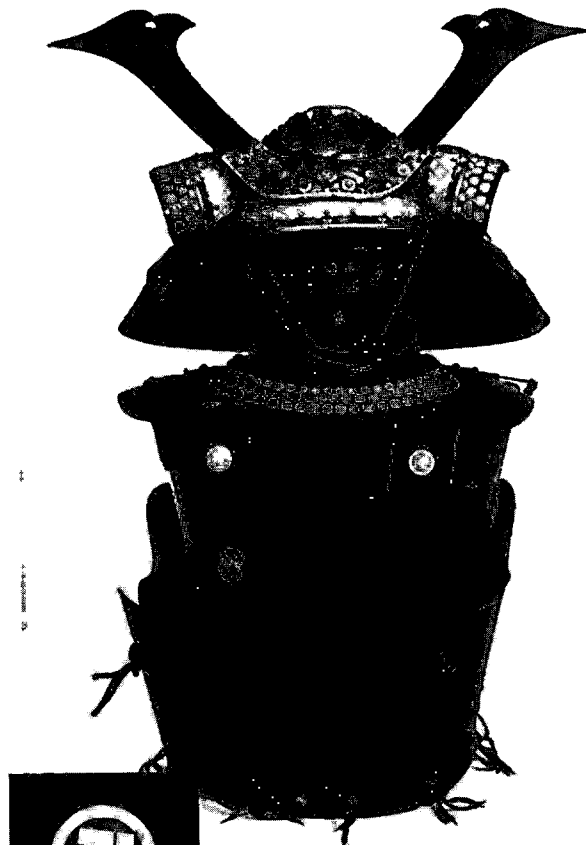
In Japan the Swastika is called Manji, named for an ancient god. It is found on major temples and even on tiny street-corner shrines. It can be seen on Japanese swords and



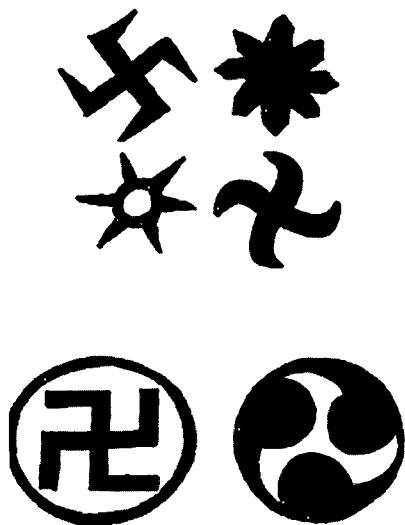
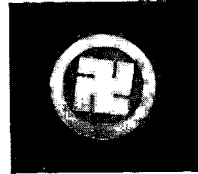
Clockwise from top left: Japanese Buddha. Two round "manji" Swastika designs. Temple incense burner. Hardy Blechman photo. Temple railing. Street corner shrine. Byron Black photos.



Symbols of the Samurai



Clockwise from left:
 Samurai armor in Glenbow Museum, Calgary Alberta. Photo courtesy Glenbow Museum
 (Inset: detail of Swastika family crest on Samurai armor).
 Ninja toys. Harry Kemball photo
 Ninja throwing stars.
 2 round Karate symbols.
 Samurai saddle. Photo courtesy Glenbow Museum



Tibet & Nepal

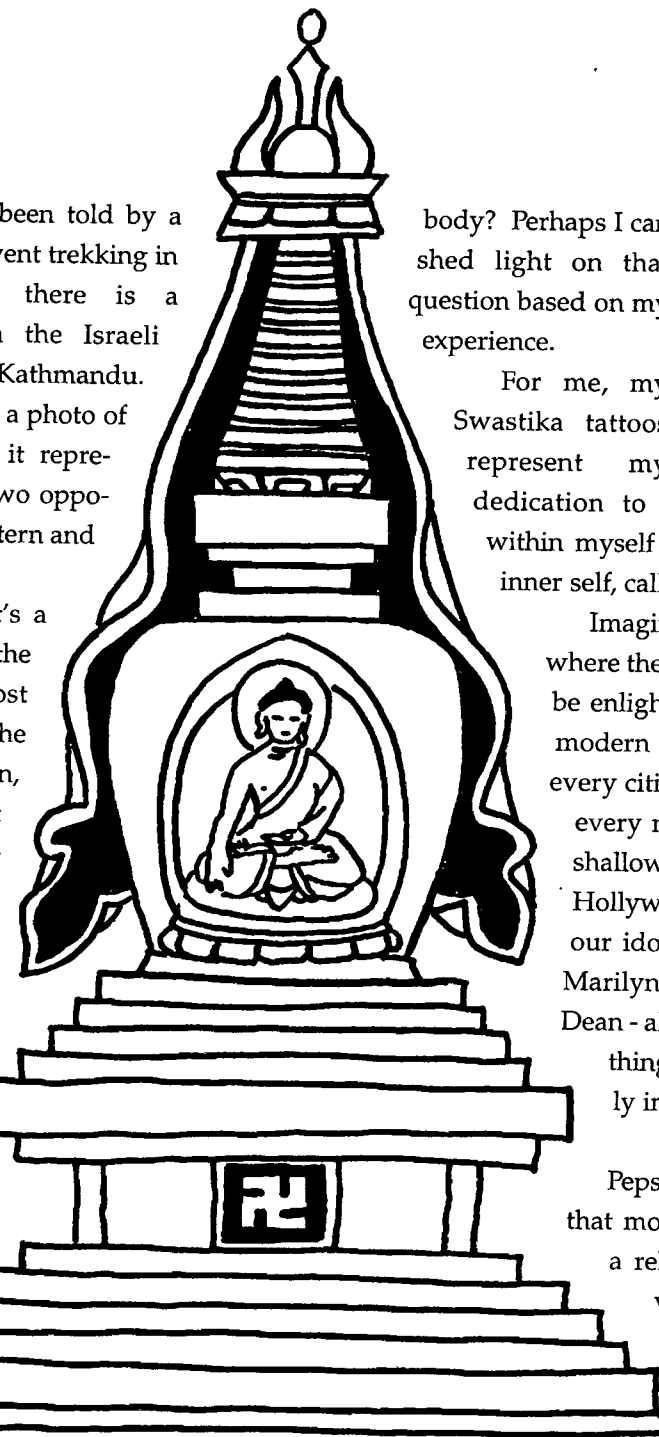


I have been told by a friend who went trekking in Nepal that there is a Swastika on the Israeli Embassy in Kathmandu. I'd like to get a photo of this because it represents the coming together of the two opposite meanings of the Swastika—eastern and western!

To the contemporary Jews it's a sign of terror and genocide; to the Nepalese it's a sign of the most beloved and sacred - it symbolizes the central power of the Gem of Heaven, Universal Good, and Divine Law. It appears as an ornament on the crowns of the Bonpa and Lama deities.

The Dalai Lama's throne is always decorated with four Swastikas. The women ornament their petticoats with it, and it is placed on the breasts of their dead. It is not uncommon to see the yung-drung (Swastika) tattooed on monks.

What could possess a person to tattoo Swastikas on his or her



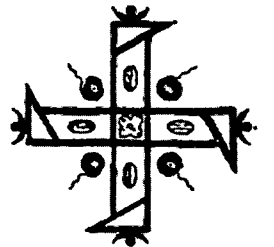
body? Perhaps I can shed light on that question based on my experience.

For me, my Swastika tattoos represent my dedication to the profound energies within myself—call it God, call it the inner self, call it buddhahood.

Imagine a country like Tibet where the aim of every citizen is to be enlightened. Think about our modern world where the aim of every citizen is to be rich, to have every material luxury, to live a shallow life in imitation of the Hollywood dream. Who are our idols? Who are our gods? Marilyn Monroe, Elvis, James Dean - all people who had everything and who died tragically in pursuit of this dream.

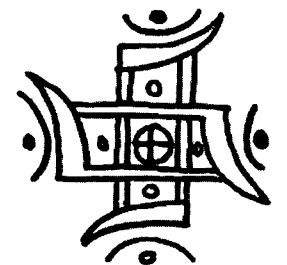
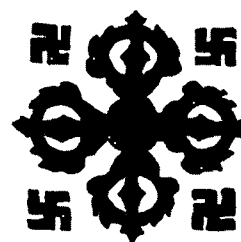
Our gods are Coke and Pepsi. We'll buy the product that most successfully becomes a religion because there's a vacancy there, a hole in our spiritual life.

In Tibet the



Clockwise from top left:

The "Mountain of Eternal Creativeness."
 The "Stupa of Divine Consciousness."
 Top right and bottom: Tibetan Swastikas.
 Left: Design on the Dalai Lama's altar piece.





idols are different; the image is one of holiness, and whole lifetimes are dedicated to this pursuit. Tattooing a Swastika on oneself shows a connection to a spiritual dream, not a materialistic dream.

There was a Swastika sect founded about 600 B.C. which took the symbol for its name to suggest the belief of its members. They took the Sanskrit word Suastika to mean "so be it," implying complete resignation under all circumstances. They held that contentment and peace of mind should be the only objects of life.



Clockwise from top left:
Bon dancer. Photo by Ed McCreedy
1924 stamp commemorating
the ascent of Mount Everest.
Yoni modeling Nepalese
toque. Photo by Harry Kemball
"Wheel of the Law."



Yoni, the author's daughter, models a Nepalese sweater.
Harry Kemball photo

Thailand



During my visit to Thailand I was treated as a holyman, as many of their monks are heavily tattooed. The Thais love tattoos and consider them protection against evil. They pointed to my Swastika tattoos which they called Sawa-ti-ka. They feel that my tattoos empower me and that I am in touch with the spirits. I feel this way too, but in the west the common response is scorn, fear, and disgust.

A Chinese doctor gave me a fan with a striking Swastika on it and then he sold me some pills for my kidneys. I bought an embroidered purse with spiral Swastikas. I found a piece of embroidery covered in Swastikas from the northern hill tribes.

I searched the temples in vain for Swastikas. However, I did get insight into their dreamlike wats: These temples are covered in numinous deities—Hanuman, Garuda, Kali, Naga, Kwan-Yin, and Ganesha, as well as Buddha—all encrusted with mosaic tiles of mirror and gold. They have dragon staircases and guardian demons to keep out evil spirits.

Many temples have secret caves and underground chambers for meditation and worship—passages so narrow as to test your faith hidden inside colossal Buddhas. Those tourists who are lucky enough to be shown these places often have to be dragged out in a fit of claustrophobia!

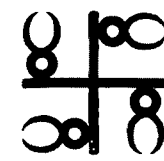
These elements provoke religious experience such as dreams do. Religion never touched the unknown so profoundly back home (compare this to your average plainboards Protestant church in America with no art, no incense, no flowers, no mystery, no entrancement, no meditation, no initiation, no vitality—nothing creative).



I'm not looking for a religion, but I found the artistry staggering. There is a feeling that the divine aspect of life is honored with all that is beautiful. You can't help but feel the sacred energy, touch the Mother Goddess, in these chambers. It is here that you usually encounter the Swastika, but in Thailand it is strangely missing—a lotus or mystic spiral substitutes. I found out that this is because the basic form of Buddhism is Hinayana, which is different from the Buddhism that migrated to Tibet and Nepal. This would be like the Catholics using the crucifix but the Protestants shunning it because of disagreements about doctrine.

Top left: The author compares Swastika tattoos with a Burmese monk during a visit to Thailand in 1991. Above: A Chinese herbal doctor in Thailand displays a fan he gave to the author. Dale Sellars photos

India



In India people mark their cows, fields, homes, shrines with the Swastika, a sign of good luck and fertility. The Swastika is the holy power from the land of bliss—eternal creativeness. It signifies the angelic source of life's blessings. The four arms of the Swastika represent birth, life, death, and immortality.

Its use started with the ancient Aryans and it has been a symbol of great holiness in the Hindu religion for thousands of years.

It was used among the Brahmins from remotest antiquity.

Over three hundred million Indians are Hindu, all adoring the Swastika as a sign signifying the divine. Parents mark it on the breast and forehead of their baby at birth. The ears of cattle are branded with a Swastika, and this is referred to as Swastikakarna, karna being the word for ear.

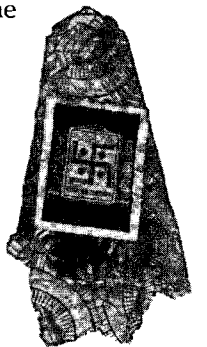


"To those in India, all this may seem needless fussing, for they are not aware of the potent emotional associations of the Swastika, nor of the Jews' collective oath to "never forget" (or allow the world to forget) what happened to them under the Nazis. But the Nazis are dead and gone, and Jains, Hindus and others would prefer that the Nazis not be allowed this one last victory of snatching away our ancient, holy and much beloved symbol of good fortune."

HINDUISM TODAY, August 1997, p. 49

Also, if a yogi sits with crossed legs in a variation of the lotus position, it is referred to as Swastikasana, asana being the word for posture.

Contemporary usage includes the emblem of the Scindia Steamship Lines, whose Swastika flag, adopted in 1919, causes a fuss when their ships dock at Western ports. We saw a Swastika Hotel in Ontario, Idaho, and New Mexico; but there's also one in India!



Clockwise from top left:

- Indian Swastika.
- Ganesha cigarettes.
- Hair barrette.
- Hindu wedding ceremony.
- Hotel Swastika.
- Painted elephant.
- Scindia Steamship Lines logo.
- Publisher's logo.



Harry Kemball photo



Sam Jackart photo



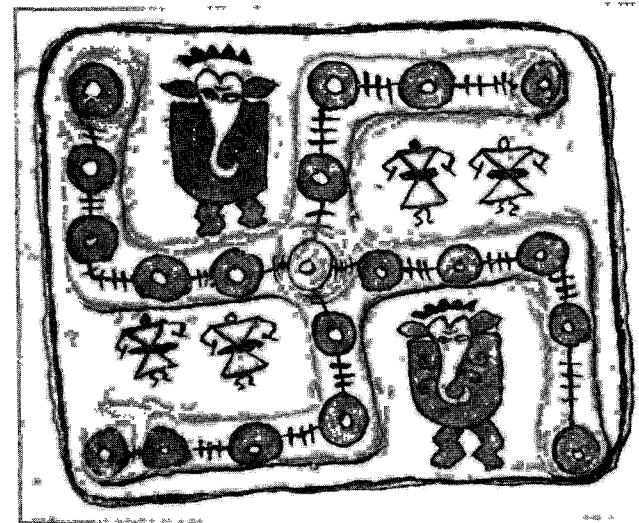


Hardy Blechman's Asian Scrapbook

Hardy Blechman, is a popular clothing designer in London and the founder of the Maharishi label worn by stars such as Brad Pitt, Madonna and others.

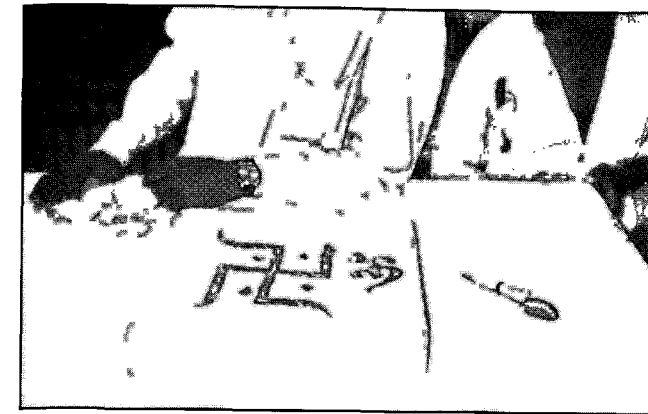
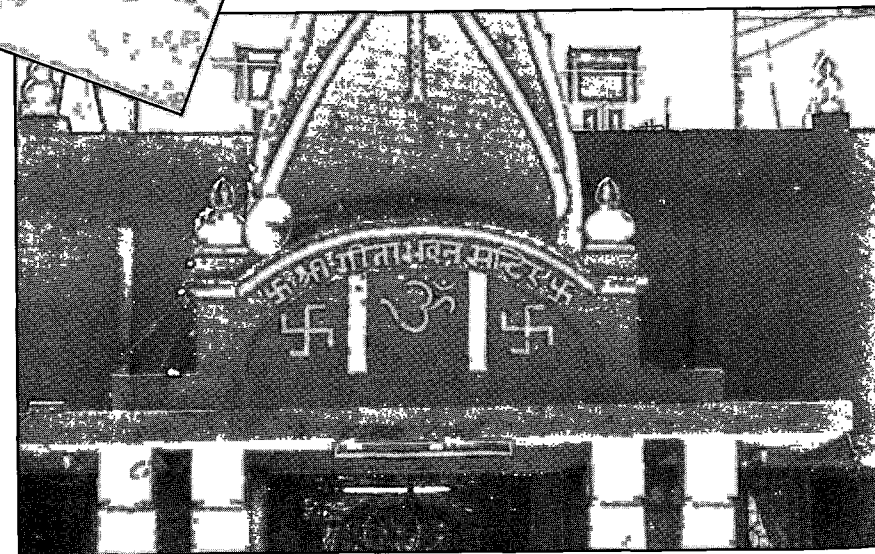
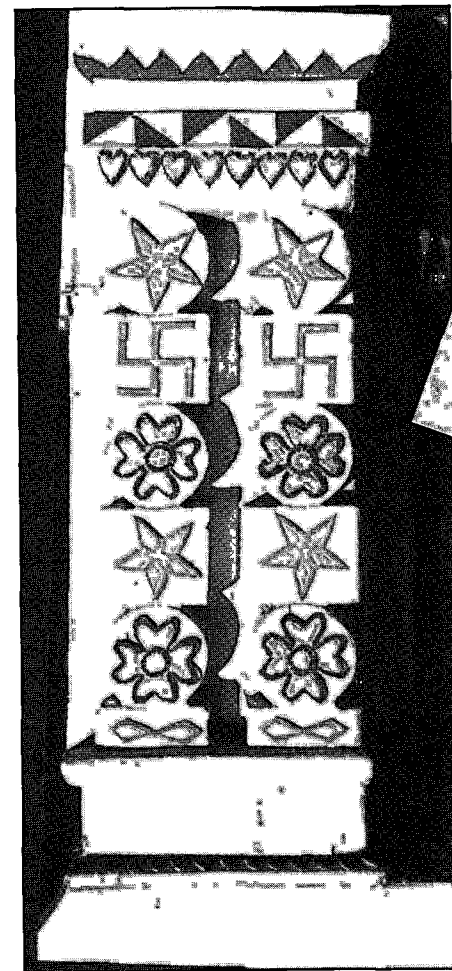
During his frequent trips to Asia he has visited many temples and shrines where the Swastika has been used as a sacred symbol for thousands of years. He has also seen and photographed some of the myriad ways the Asian people use the Swastika in their daily life.

He has graciously offered to share some of those photos with us, as shown on these two pages.

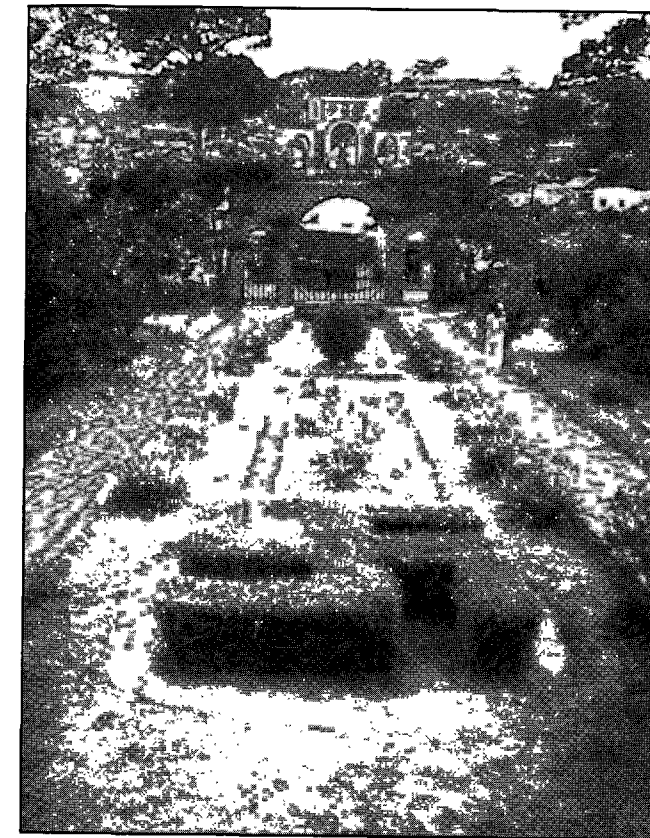


Clockwise from top left:
The Goddess Durga shrine.
Papier mache design.
Gita temple, New Delhi.
Spiritual graffiti (inset).
Decorative doorway, India.

All Photos by Hardy Blechman



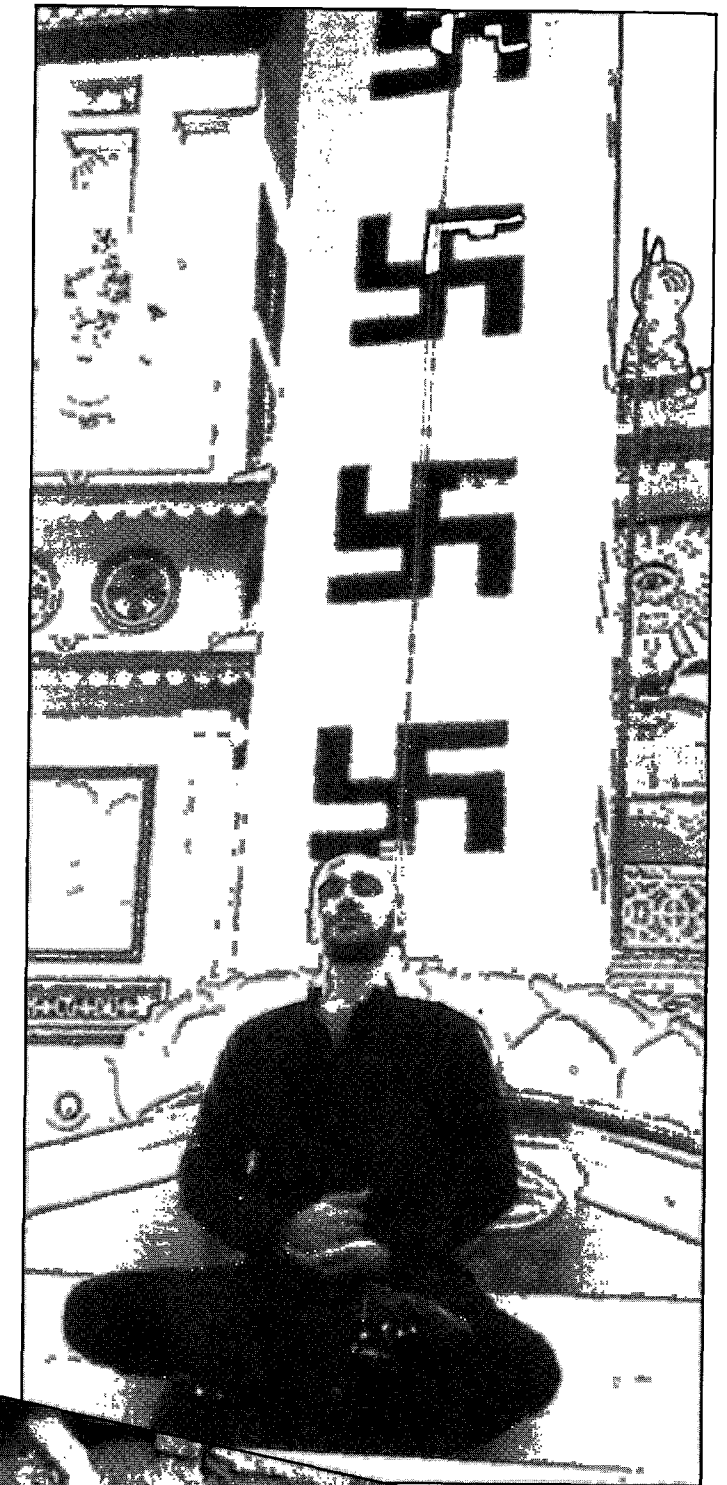
Ice-cream cutting block with sacred blessing.



Swastika hedge in an Vietnamese Buddhist garden.



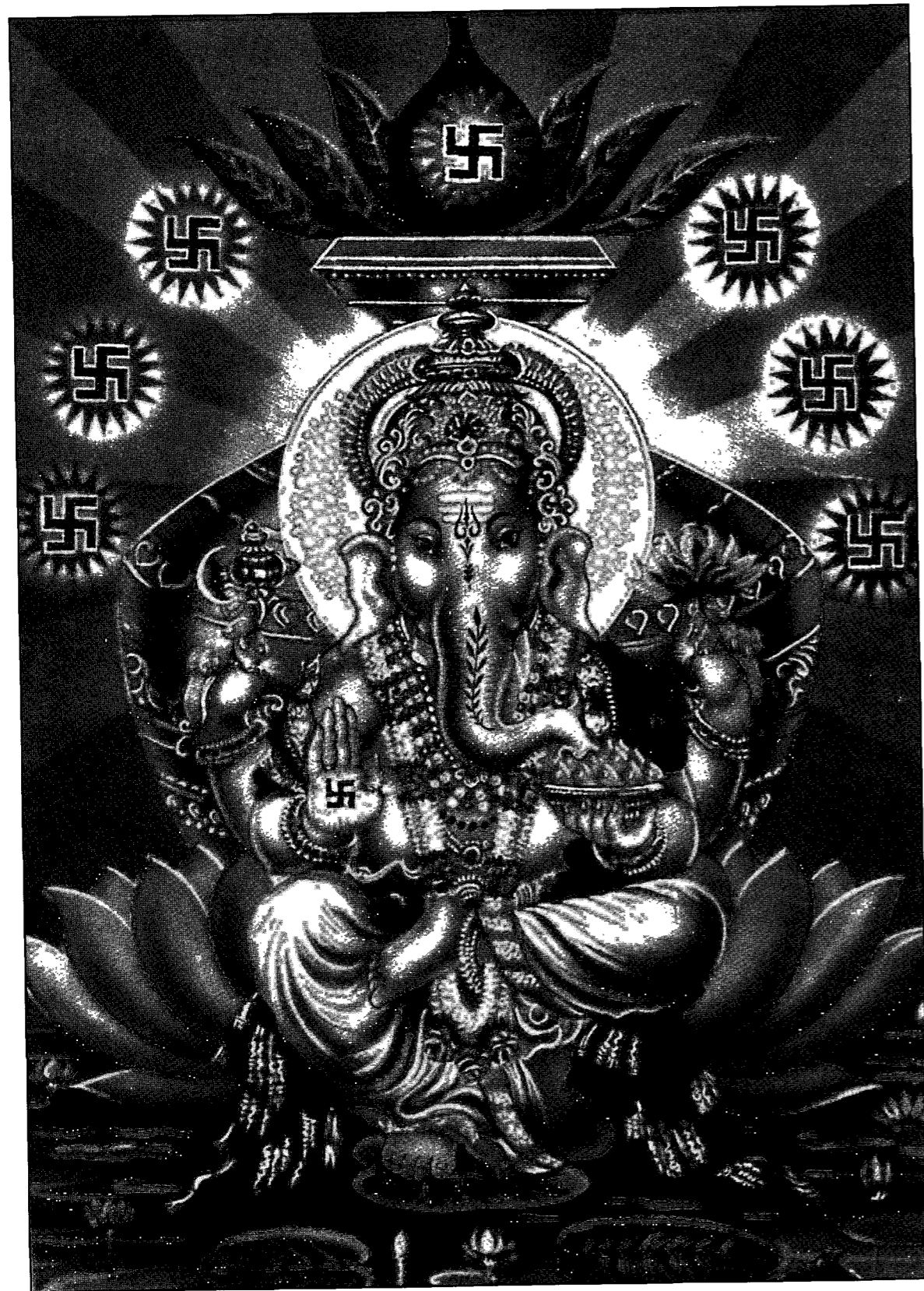
Indian British Petroleum gas station, Rajasthan.



Top:
Hardy Blechman at
a Vietnamese
Buddhist temple.
Left:
Bricks embossed with
company logo and
date.

Top photo: Simonez Woolfe
All others by Hardy Blechman

Part 5: As a Mystical Symbol



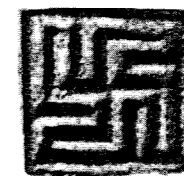
In esoteric philosophy the Swastika is the originator of fire by friction. One of the Indian names for the Swastika is Arani, a goddess, "womb of the world," which refers to the process of kindling fire with a fire drill. Agni, the divine babe, the god of Sacred Fire, is born from the conjunction of the opposites, the eternal male and female principles; the process is symbolized by the Swastika and stands for the yoni of the female principle, the mother, and the lingam or phallus of the father.



This myth refers to spiritual rebirth, the aim of all Hindus.

The Swastika demonstrates the relationship of the seen with the unseen and the resulting creativity in the manifest world. It is associated with the much beloved, elephant-headed deity, Ganesha, the Pathfinder, Shiva's eldest son, whose image is often found bestowing good fortune at crossroads. The Swastika is commonly called Om-Ganesh and is used in Ganesha's ceremony of worship or puja. It also represents Brahma-Vishnu-Shiva as Creator-Preserver-Destroyer.

The Swastika is used in rituals in India. "In ceremonies of birth and marriage, and at festivals, women draw Swastikas on pots, on the ground, and on the walls. When a symbol representing a festival has been removed after the conclusion of the festival, women sometimes draw a Swastika to replace it in order that no evil spirit may enter into the empty space" (Freed and Freed 1980).



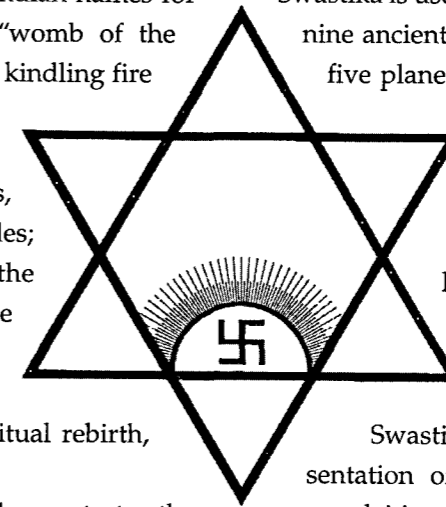
According to Stanley and Ruth Freed, who trav-

Clockwise from top, center:
Symbol of Ananda Marga Yoga Society.
Ancient Hindu coins.
Tantric Yantra of Cosmic Unity.
Ancient Harappan seal, 2000 BC.
Hindu sacred fire design.

Facing page: Ganesha, Shiva's eldest son.

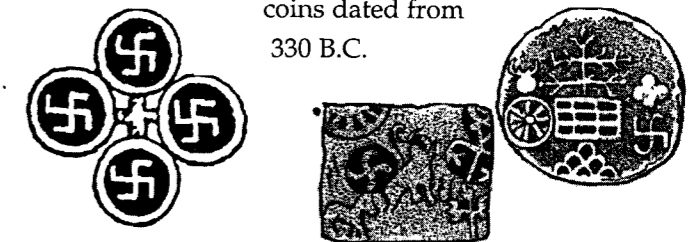
Hinduism

elled to India to do anthropological fieldwork, the Swastika is used in the wedding ceremony to represent nine ancient planetary deities called the Graha: the five planets visible to the naked eye, the sun, the moon, and the ascending and descending nodes of the moon which are demons that pursue the sun and moon causing eclipses. The nine points (the center, the vertices of the angles, and the ends of the arms) are so highly significant to Hindus that the Freed's have stated that the



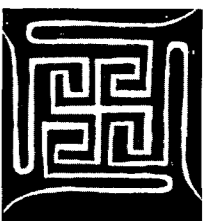
Swastika is merely a dramatic graphic representation of these points. "The combination of seven deities and two demons may account for its use as a symbol of good luck, for the two demons are summoned and overcome by the power of seven (an auspicious number in India, western Asia, and Europe), thus assuring the believer that all will be well" (ibid.).

The Swastika has been found on ancient Hindu coins dated from 330 B.C.



Written in one of the Hindu holy books called Rig-Veda is that the Swastika ties man to a noble heart. Every ashram and holy spot is marked with the Swastika. A village shrine is often covered in representations of the mystical Swastika. Sometimes the whole village will be laid out in the shape of a Swastika.

The Swastika inside a Star of David is sometimes used as a yantra or image for inducing meditation (just as repeating a mantra will induce meditation). This is not a political statement, but symbolizes the cosmic union of heaven and earth and the transforming power that emerges from that kind of spiritual moment.



Bali

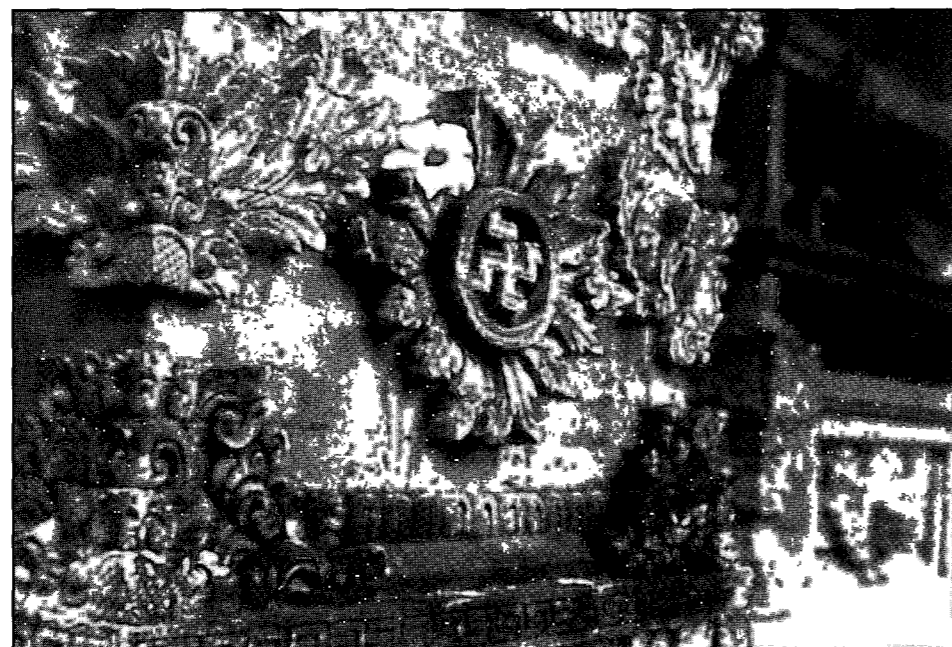
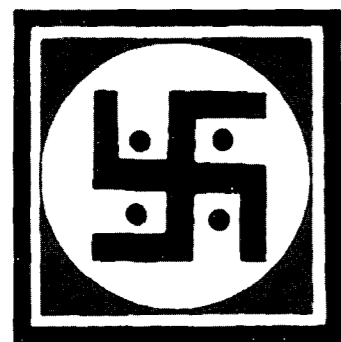
The Balinese religion is an inventive version of Hinduism. In Bali they use a mantra, "Om Swastiastu," which has the same root word as Swastika. Every doorway, especially temple entrances, seems to display this mantra and the Swastika. It translates as "Victory to Good Works and Righteousness."

Balinese farmers plant young rice plants in a Swastika pattern continually repeated until the job is done.

I have a carving of Shiva's Lingam (Penis) from Indonesia, thanks to Byron Black, one of my Swastika penpals. This Lingam (left) has four phalli forming a Swastika that seems to surge with the creative powers of Shiva, the Creator.

Below: Balinese temple. Roy Kelley photo
Below left: Car sticker.

Harry Kemball photo

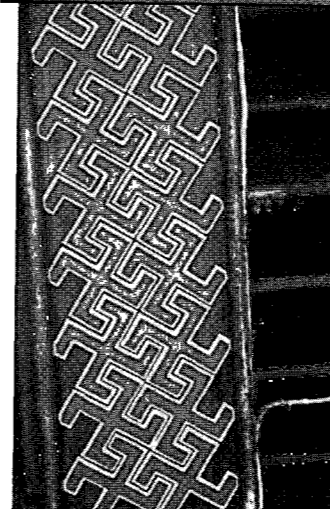


Byron Black's Trip to Bali

Friend of the Swastika, Byron Black is a Canadian artist living in Jakarta. During his 10 years residence there, he has made frequent visits to Bali, where he hopes to build an art studio. Displayed on this page are some of the photos he has sent me over the years.



Top left: Park emblem.
Above: Byron Black in front of his studio.
Left: Bus on a busy Jakarta street.



Above right: Gates to Hindu Balinese temple (inset) closeup of gate decorations.
Left: Decoration on ferry handrail.
Above: Car sticker.

Byron Black photos

Christianity

People may think Swastikas would be oddly out of place in a Christian church, but the Swastika has a long history as a symbol for Christ.



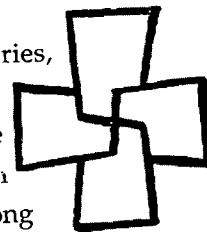
An Italian youth from my hometown went to visit Rome several years ago. He came back very excited at discovering Swastikas in the catacombs; early hiding places for the first Christians.

"There were Swastikas everywhere," he said, "and I was kicking

myself for not having a camera!" It's true that Swastikas decorate these holy cemeteries, the ghettos of the infant Christian church. The winding, underground passageways lead past coffins of ancient saints—obviously hallowed ground for a Christian.

Some tombs are lined with the skulls of the faithful! As you make your way through these musty grottoes, you occasionally see pilgrims at prayer or hear a choir singing in Latin—and are transported back to those vital, secret days of the early Church when Jesus still seemed to bless it!

During the first three centuries, authorities say, the Swastika was the only form of cross used by the Christians. It was a disguised form of the cross and a unifying symbol among those who survived a common persecution.



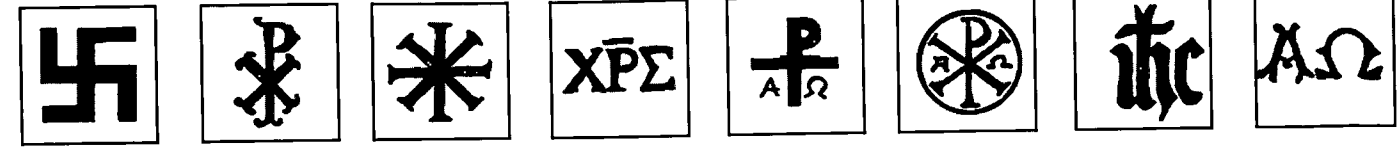
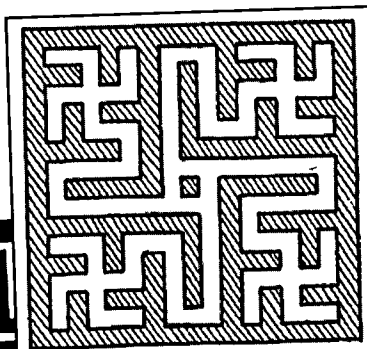
In Rome it is called *Crux Dissimulata* because the early Christians concealed themselves. The crucifix was not adopted by the Church until the sixth century when Christianity had become the official Roman religion.

The symbols in the catacombs are all universally conceded to be the initial letters of the name of Christ, including the Swastika which occurs a thousand times. The Swastikas are accompanied by Greek words meaning "Life of Life." The Chi Rho is based on the first two letters of the Greek word for Christ or for the Anointed.

"As the Swastika is found on monuments in the catacombs, it is clear that the Christians of the early centuries used it as the equivalent of the cross.

Or it may be that they knew the meaning of the Swastika and wished to indicate that the dead were fortunate" (Budge [1930] 1978).

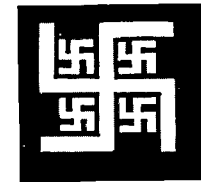
This suggests that the Swastika stands for resurrection. The Swastika or Gammadion is made of four capital gammas. Gamma among the early



Christians symbolized Christ as the cornerstone of the church.

In his 1897 book, "The Migration of Symbols," Count Goblet d'Alviella wrote:

"About that period [third century A.D.] the Christians of the Catacombs had no hesitation in including it [the Swastika] amongst their representations of the Cross of Christ. Not only did they carve it upon the tombs, but they also used it to ornament the



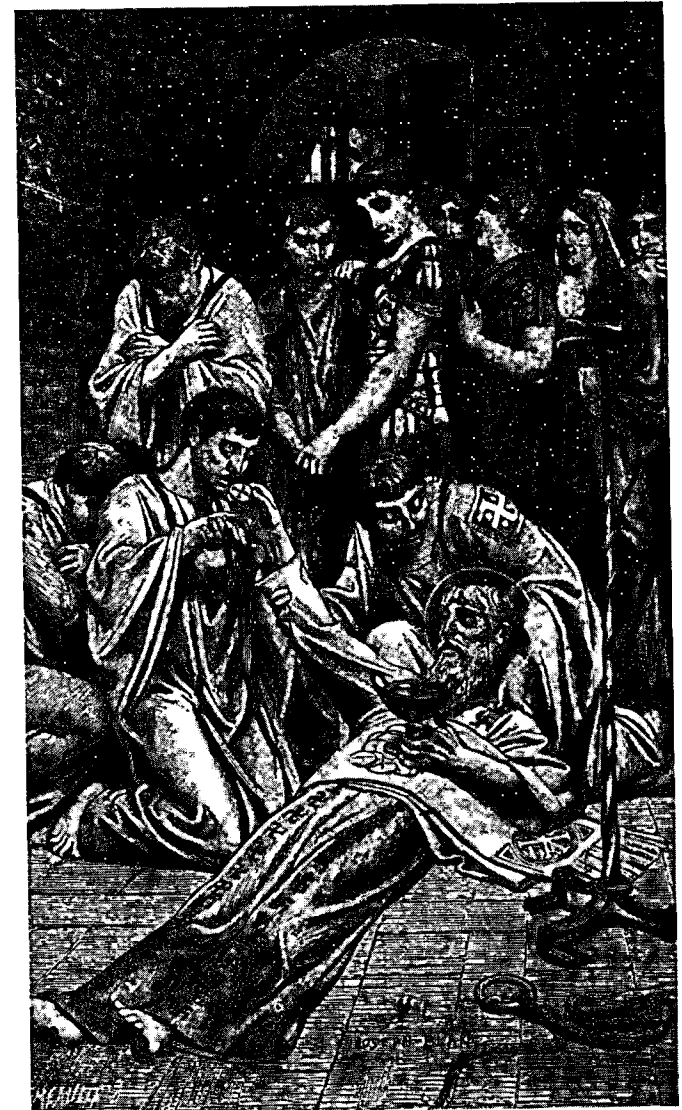
garments of certain priestly personages . . . and even the tunic of the Good Shepherd" (d'Alviella 1897).

In 1931, Alfred Heidenrich wrote in "The Catacombs:"

"After the terrible prostitution of this symbol by Hitler's National Socialism it is somewhat peculiar to encounter it in the Christian catacombs.

What is its message? We must picture it to ourselves as the rolling wheel of the Universe . . . It is a realistic symbol for the inner movement of the soul, which leads through crises, catastrophes and changes, and ultimately through death and resurrection. Whoever is seized by this wheel is snatched out of this world and carried away into the other world.

Death is one of the revelations of this cosmic wheel. That is why we often find the Swastika on the tombstones next to the picture of the dead... But the cosmic wheel can reveal its power within the living



also; then it is the wheel of vision. The wheel thrusts the center of gravity of life from the side of physical existence to that of heavenly existence. The world of spirit opens up, vision awakens.



Facing page: Top left -Illustration from the book, "The Church of the Catacombs," by Cardinal Wiseman, 1854.

Top right: Symbol from "The Origins of Christianity." Bottom: Tomb designs from the catacombs.

This page: Top-Monograms for the name of Christ, found in the catacombs.

Illustrations above and left-from Cardinal Wiseman's book. Below: Variations to the cross.



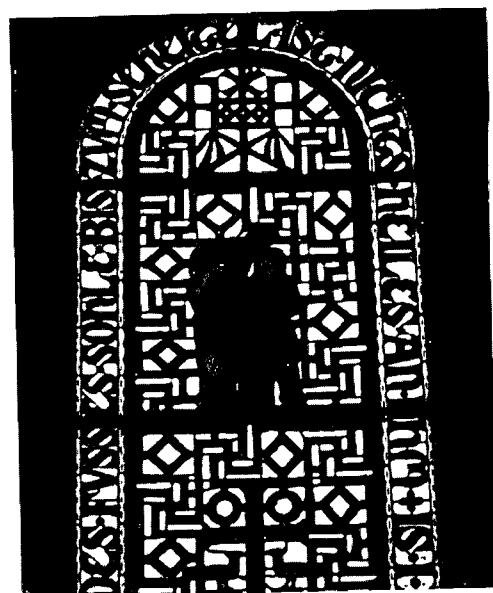
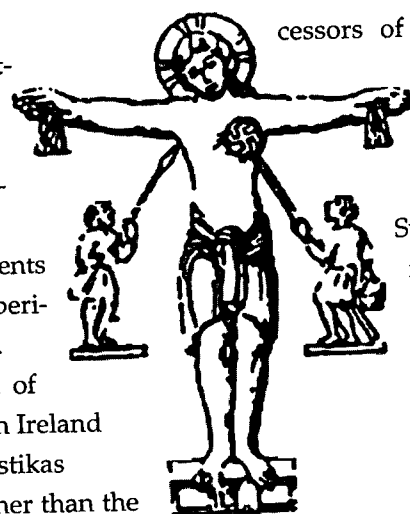


Photo courtesy Guru Svastika

In the catacombs the Swastika witnesses to the fact that the soul, led and trained by destiny and sacrament, opened its eyes to the light of revelation." (Heidenrich [1931] 1962)

It was used on ecclesiastical vestments until the end of the fifteenth century, a period marked by departure from tradition.

There are Swastikas in the Book of Kells on a portrait of Saint John done in Ireland in the eighth century, but these Swastikas may come from the Celtic tradition rather than the Roman.



Clockwise from top left:
Stained glass window, Germany, 1920s.
Church of the Narbonne, France.
Stone screen, 6th century Ravenna.
Right: Carmelite monk's graffiti.

A whole row of Swastikas may be seen around the famous pulpit of St. Ambrose at Milan. To the early Christians the Swastika implied the movement towards God, back to the source—a good reason for displaying it so frequently.

L.C. Beckett states in "The World Breath:" "Christian archaeologists consider this to be the oldest form of the sign of the cross; and the Indian word Swastika means 'salvation', for Swasti was in India

what the ceremony of baptism, or salvation, is for Christians" (Beckett 1935).

The author of "The Occult and Third Reich," Jean-Michel Angebert, noted the following:

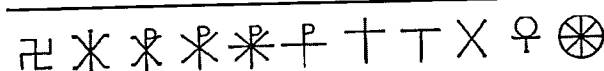
"In the monastery of Louden founded in 1334, . . . several Carmelite brothers have left their names engraved in decadent Gothic script in a staircase which has for this reason been named the staircase of the graffiti.

Among the names of these brethren we can distinguish that of brother Guyot, who adds to his signature, in order to distinguish it from the other graffiti, the heraldic rose overlaid with the Swastika" (Angebert 1971)

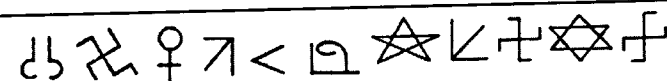
The Gnostics, who were the immediate predecessors of the Christians, believed that esoteric knowledge of spiritual truth was essential to salvation. They also left lots of graffiti behind, many cryptic diagrams including Stars of David and Swastikas. So the Christians could have inherited the Swastika from the Jews or

the Romans or the Greeks, all of whom used this symbol in their religions, on their altars, on their deities.

The most recent Christian use of the Swastika that I know of is in the mural in Christchurch Cathedral in Christchurch, New Zealand. This mural covers an entire wall and shows many Swastikas surrounding a prayer.



Constantine's crosses.

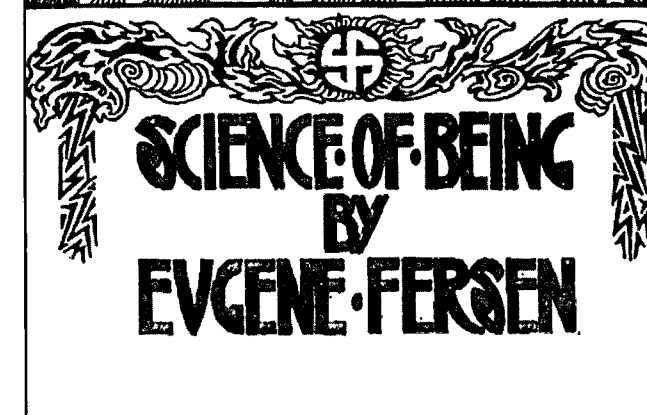


Gnostic graffiti.

The Occult

I'm trying to be honest and down-to-earth when reporting to you about the Swastika, avoiding wild, esoteric, mystical speculations.

In the volumes I have scanned there are incredible amounts of mumbo-jumbo spouted in support of



Above: Illustration from the book, "Science of Being" circa 1920.
Top right: Astrological key.

occult beliefs about the nature of the Swastika. For example, here is a quote from an old occult newsletter: ". . . its most exalted symbolism was the circle of infinity with its triune manifestations, requiring a fourth, or combining attribute, to make it ONE."

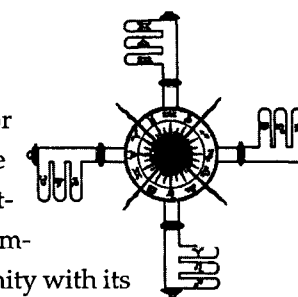
Here are all the right mystic buzz-words, but what does it mean? The subject inevitably attracts the attention of lunatic fringe researchers who go to irrational lengths to establish a connection between the Swastika and their own dogmas.

I don't reject all mystical association, being a mystic myself. Theosophists, Rosicrucians, Masons, and many other fairly respected occult groups love the Swastika. Even Maharishi Mahesh Yogi of Transcendental Meditation fame acknowledges the Swastika. He told me that it is a symbol of the Absolute. He does not wave it around openly in front of westerners, but it is there in the depths of his doctrines, and is seen on a picture of his own teacher, Guru Dev, used in initiation ceremonies.

Some mystical interpretations make a lot of sense to me. In Pythagorean tradition the Swastika is the link between heaven and earth, its right arm pointing to heaven, its left arm pointing to earth. The Alchemists labeled the heavenward arm "solve" and the earthward arm "coagula." Man standing at the center represents the alpha and omega, the male and female of universal creative force. The Swastika is god in man, the arms emanating outwards from pure spirit into the realm of matter—what we think inwardly becomes manifest outwardly.

The Swastika also represents male and female combined in the divine androgyny, or hermaphrodite. Most deities have legends about their androgynous sexual characteristics. This is because god cannot be a male or a female without suggesting incompleteness. "God" must ultimately embrace all opposing conditions and characteristics.

Many gods are openly recognized as hermaphrodites, especially Hindu gods and Greek gods (the



word hermaphrodite comes from the union of the god Hermes and the goddess Aphrodite). Christianity is much more subdued in terms of theological speculation, but the elevation of the Virgin Mary to mother-of-god status was an attempt to fill this gap. New converts to Christianity who had worshipped the goddess, the female deities, were somewhat appeased by the near-deity of a woman. This rounded out the wholeness of the godhead, which included Father, Son, and

Holy Ghost but glaringly omitted the Mother.

In geomancy, the art of divining the future by reading tea leaves, bones, sticks, etc., the appearance of the Swastika always implies profit or good.



Occult logo, 1897; The Order of SSS.

Theosophy

Madame Blavatsky (below), founder of Theosophy, had the Swastika incorporated into a mystical brooch she wore. This represented the Third Logos, the Holy Spirit, the link between heaven and earth, the whirling energy that creates the universe.



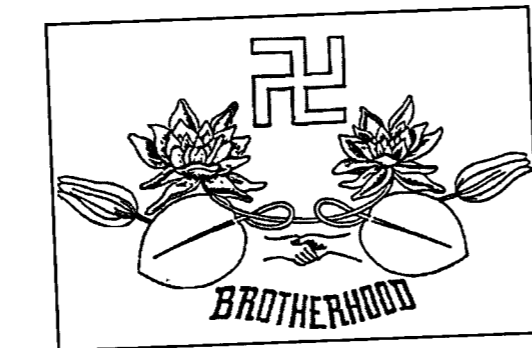
Theosophy is derivative of Hindu, Buddhist, and Yogic traditions of spiritual practice in which the Swastika has a position of honor. The Swastika was also incorporated into the society's emblem which included the ankh, the Star of David, the sign for OM, and Oroboros (the serpent swallowing its tail). It is said that this seal



was placed on the hearts of dead initiates to guide them beyond death.

Annie Besant (right), the successor to Mme. Blavatsky, wore a necklace with a large pendant Swastika.

As a child of nine, Krishnamurti was discovered in India by Theosophists, who groomed him to be the next great World Teacher, but he renounced this idea when he came of age.



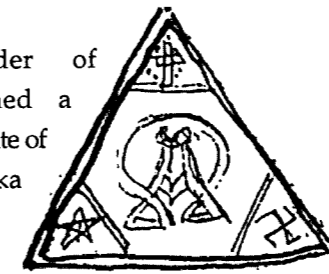
Theosophical society newsletter design.



Above: Annie Besant. Above Centre: Madam Blavatsky's brooch. Left: American Theosophist magazine cover design and Press logo, 1890.

Anthroposophy

Rudolf Steiner, founder of Anthroposophy, published a book in 1912 called *The Gate of Knowledge* with a Swastika emblem on the title page (right).



He claimed a wisdom tradition that went all the way back to the ancient seers.

Golden Dawn

The Swastika was a key symbol to the order of the Golden Dawn whose famous founding member was the poet William Butler Yeats.



It was used as the emblem (left) of an officer who had attained a certain level of magic and it was printed on the back of the Golden Dawn's Tarot deck (below).

Aliester Crowley, who was expelled from the Golden Dawn, had written about the sacred Swastika in a tract published in 1910, and he later claimed that Hitler had stolen the Swastika from him. He had told General Ludendorff, who was interested in reviving the pre-Christian, Nordic theology, that the Swastika was an ancient symbol for the Hammer of Thor.

Rosicrucians

In the secret doctrine of the Rosicrucians, there is Universal Sex, a Male principle and a Female principle which produces all creative activity.

The Rosicrucians' symbol of the rose and the cross suggests the Female and the Male coming together in the universal androgyny of the uncreated whole. This is sometimes expressed



with the Swastika.

So you can see why my mystical dreams gave me the name ManWoman and the Swastika as my sacred symbol—although I'm not a Rosicrucian but a free thinker.

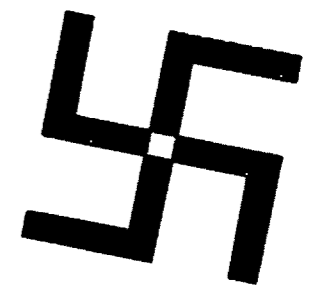


Masons

Stonemasons used to have a special mark of their own which would identify each mason's work. These marks are found on the cathedrals, churches, and castles that they erected. Crosses, stars, and Swastikas abound, as well as trowels and squares—symbols derived from the builder's craft.

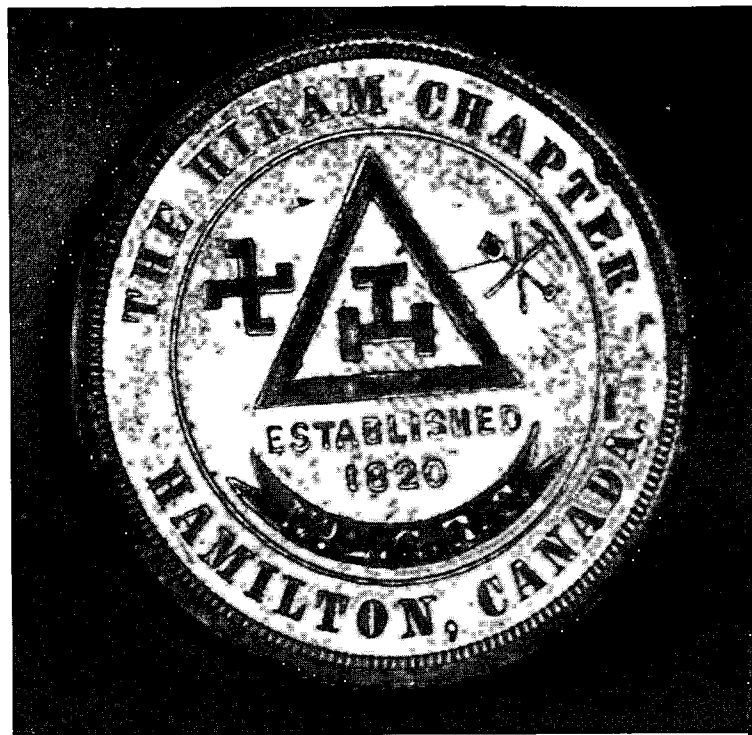
The Swastika is made of four builder's squares placed together. It is called the Hermetic Cross by the

Freemasons, an esoteric doctrine that reputedly dates back to the time of King Solomon's Temple. It is the sign of The Great Architect of the Universe who alone is stationary while all the rest of the universe revolves around Him. It represents El Shaddai or the Most High Himself.



Top: Design from Masonic newsletter.

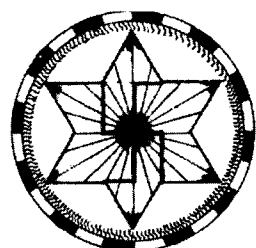
Above: Swastika formed by lying down four builder's squares; used in certain Masonic rituals to portray the "Great Architect of the Universe."



A lot of mystical symbolism is attached to the Swastika. The full details are only known by a Mason who has attained a rank of high degree, but it is connected with the ancient belief that the polestar is the home of God because it is fixed and stable. From the polestar a plumb line comes down into the Masonic lodge where a Swastika is formed on the Sacred Pedestal by builders squares. It is the emblem used by the three Grand Master Masons when they open new lodges. It is especially important to Operative Masons. It is the symbol on the gavel of this Brotherhood of the Mystic Cross.

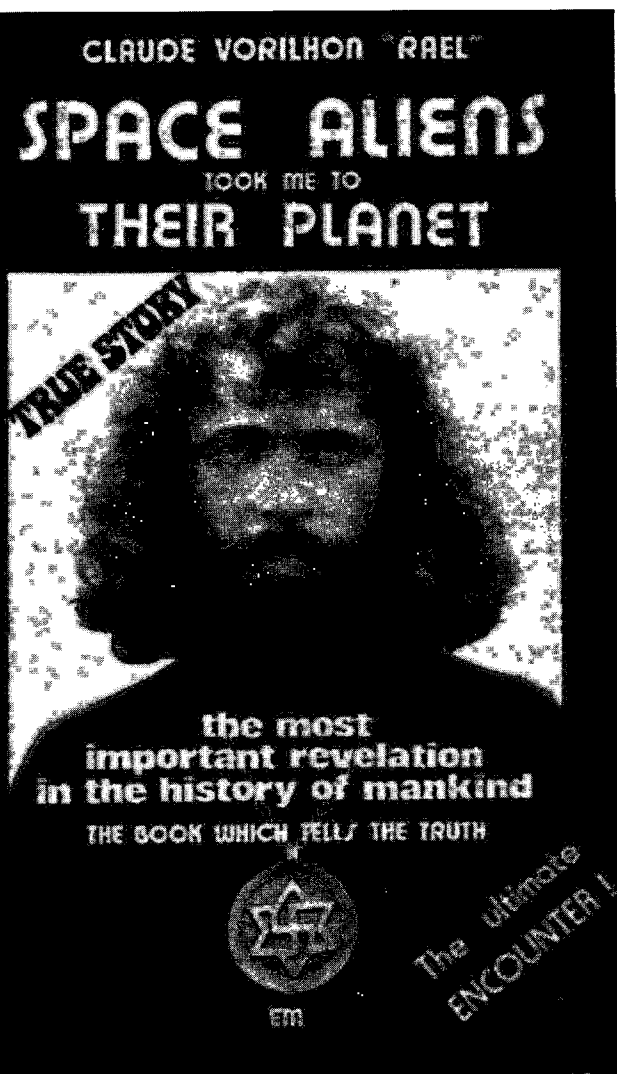
The Raelian Movement

The Raelian Movement is the latest to use the Swastika. In their book *Mandala*, José and Miriam Argüelles (1972) drew a mandala of the cosmos showing a Swastika inside a Star of David at the center of a vortex of power. This same image is used as a yantra, or visual aid for meditation, in India.



The Raelian Movement, a contemporary flying saucer religion started in France in 1973, views the Swastika as the symbol for the Elohim or extraterrestrials who created mankind in a laboratory. Rael, the founder, claims to have met an Elohim whose flying saucer and space suit were marked with the Swastika inside a Star of David.

I'm not a Raelian but I've often said, "What if aliens landed on earth and their flying saucers were marked with a Swastika? I can see the headlines—Nazis From Outer Space!" The expanding Raelian Movement has recently removed the Swastika from their symbol because of political correctness.



Clockwise from top left:
Masonic penny from Hamilton, Ontario.
Cover of Claude Vorilhon's book.
Yantra from India. Mandala of the Cosmos.

As a Symbol of the Eternal

Let's conclude by reviewing the fact that all great religious symbols express the union of spirit and matter.

The aim of all spiritual people, all mystics, is to become one with the eternal. The symbols of this union express the integration of all opposites. The eternal is always whole, never one-sided. It craves nothing.

The Swastika is a union of zig and zag, a sex act between cosmic opposites; the male and female aspects are united in a state that transcends longing and separation.



The cross is a vertical bar intersecting a horizontal bar, the junction of spirit and matter, god and man (it was a world-wide symbol ages before it became associated with Christianity).



The Star of David unites the triangles of heaven and earth, interlocking them inseparably.



The ankh joins the penis and vagina of the universal male and female, Osiris and Isis, as a symbol for eternal life.



The yin-yang embraces all the cosmic opposites—hot-cold, up-down, light-dark, male-female,

wet-dry, fusing them into a oneness, called the Chinese Monad or Tai-Chi.



The Swastika has the added element of motion. It is a whorl of power.

The four arms denote movement and change—the four winds, the four directions, the four rivers of paradise. It signifies the action of the origin upon the universe.

Along with the equal-barred cross, sun disk, and spiral, it is the most widely distributed sign, found in widely-separated cultures among a diversity of races and ages.

One reason, aside from its meaning, is that the Swastika is so wonderfully ornamental. It shows up on buildings, objects, and clothing all over the world. We love to decorate our bodies, our environments, with images of happiness and good fortune. This started long before the invention of writing, at a time when pictures were the main way of communicating. A picture is worth a thousand words, but a Swastika can express an entire theology.

What if Saddam Hussein used a Yin-Yang on his flag and made it evil in the eyes of the world? What does a Palestinian feel towards the Star of David these days? Their meaning and beauty as mystical symbols vanishes when politics enters.

For many the Swastika is a sun wheel, symbolizing eternal rebirth, the rounds of incarnation leading the soul to perfect enlightenment. The gods associated with it tend to be fire gods (Agni), gods of creation and destruction (Shiva), gods of thunder and lightning (Thor), and sun gods (Apollo).

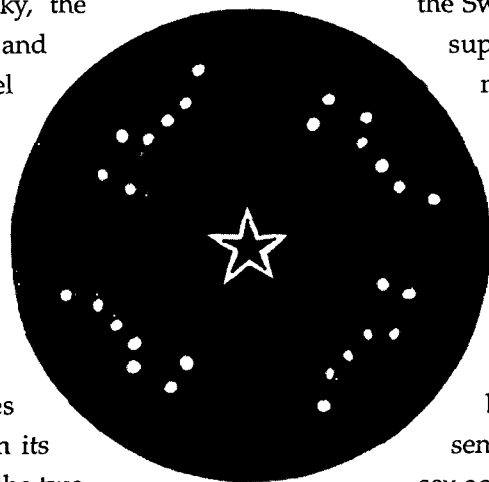
In ancient nature worship, the Swastika represented the sun itself, the regular procession of the seasons, the zig-zag of lightning, and the motion of heavenly bodies.

Several writers well versed in the beliefs of the

ancients favor the idea that the Swastika first symbolized the axial motion of Ursa Major (which contains the big dipper) around the polestar, a vast spiral movement.

Proof of this is supposed from the Swastika's exclusive presence in the northern hemisphere except where it was taken by migration. The ancient world was impressed with the polestar because of its stability—all other heavenly bodies move and change. The sun moves across the sky, the moon changes its shape, and all the other stars wheel around the polestar.

A diagram of the big dipper drawn at each of the four seasons in its rotation about the polestar really does suggest a Swastika.



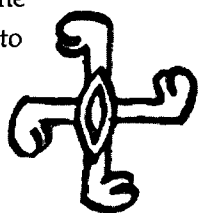
Some authorities think that the Swastika in its simplest form represents the two pieces of wood which were used in making fire, the fire drill, and that this accounts for its presence among our early ancestors.

Some see in it the sexual act and have attributed a phallic meaning to it, while others recognize it as representing the generative principle, the matrix of creation, making it the symbol of the female. Its appearance on certain goddesses (Aphrodite, Artemis, Astarte, Hera, Demeter, and the leaden Venus from Troy) has caused it to be claimed as a sign of fertility.

Psychoanalyst Wilhelm Reich in *The Mass Psychology of Fascism* says that the Swastika expresses sexual energies. He sees in the Swastika an "unmis-

takable representation of two intertwined human bodies."

The Swastika is the mark of the vagina of the goddess that gave birth to the universe. The ancients were aware of this and sometimes portrayed it as four penises penetrating a central vagina.



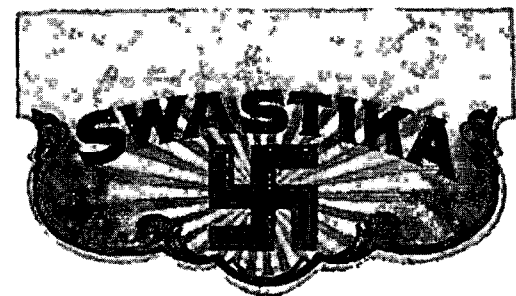
Zmigrodski gives it as his opinion that the Swastika indicates a human cult that believes in a supreme being filled with goodness toward mankind. The sun, stars, etc., portray this supreme being as a god of light.

The Swastika sign on funeral vases indicates a belief in a divine spirit in man which lives after death, and hence Zmigrodski concludes that those who use the Swastika believe in the immortality of the soul.

There are many theories about the symbolic meaning of this mystic cross—that it represents fire, the sun, the source, creativity, fertility, the sex act, the moon, the cardinal points, the sacred four, many deities, divine power, light, lightning, eternity, etc., almost everything of importance in life as we know it! This is why it is such an important sign. It is the most sacred and historically respected symbol.

I have told you what it means to me and what it may have meant to people long dead, according to the thousands of pages of documentation I have collected on the subject, but one thing remains true: the subjective quality of all symbols is poetic and cannot be put into an intellectual slot that will once and for all satisfy everyone.

The indefinable sacred mystery of the Swastika silences all the arguments.



The Swastika as a Tattoo

Men and women have sent me photos of their own non-Nazi Swastika tattoos and brands. I photographed many Swastika tattoos at the first New York City Tattoo Convention in May of 1998 and again in Toronto in 1999.

The Swastika is re-emerging in the alternative pop culture much to the shock of those who are still thinking in the old idiom. I've seen it in the punk rock world, in flying saucer cults, in the pagan revival. I've seen it in the renaissance of tattooing that is happening—tribal tattoos like Celtic knots and Maori spirals. It's historic roots are honored by tattoo artists.

The modern primitive body decorations of big city youth have

gone to ancient cultures for graphics that give expression to an emerging new spirituality that values the body and sexuality. Tattooing, branding and scarification are used as a right of passage or a commemoration of awakening to deeper awareness or a dedication of oneself to the goddess. Ancient Greek priestesses branded or tattooed Swastikas on their bodies to honor the goddess. Modern youths eager to save mother earth from environmental disaster also honor the goddess.

Your own daughter could come home with a belly button piercing and a dainty Swastika tattoo.

And Dad please read this book, quick! All will be explained!



Clockwise from right:
Jasmin wears an Arabesque Swastika.
An English girl with a tattoo representing a Greek Goddess.
Peter Radley photo
Damian sports a version of the Jain Swastika from India.
Olivier from Paris.
Clayton Patterson photo
Jon has Jain Swastikas on his feet.
Left: A New York city youth.





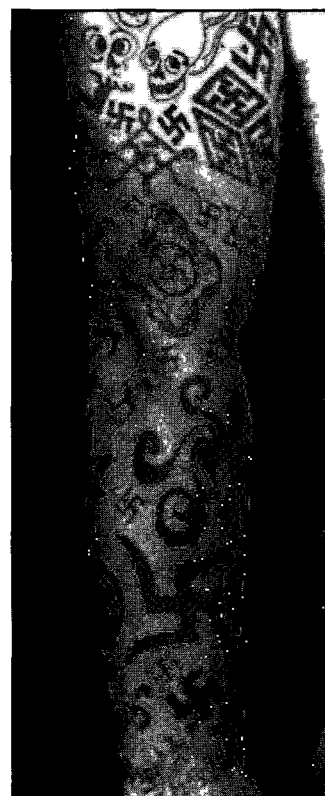
The author's Swastika tattoos.

Above: "Gentle Swastika."

Photo by Brian Clarkson

Below: Swastikas of various cultures and times.

Photos by Ivan The Cat



Friends of the Swastika

I get mail from all over the world from individuals who love what I'm doing. Everywhere I go people come up to me on the street to discuss Swastika history. They send me things from other countries and I have a constant flow of pilgrims who come to see my Swastika Museum.

The Friends of the Swastika is becoming a global grass-roots movement. A Declaration of Independence proclaiming the innocence of the Swastika has been signed by hundreds of artists, poets, tattooers and others, including Lyle Tuttle, Leo Zulueta, Clayton and Elsa Patterson, Billy Shire of La Luz de Jesus, Charles Gatewood, Spider Webb, Robert Delford Brown, Bob Roberts, Steve Bonge, Hanky Panky, Joe Coleman, Genesis P-Orridge, Don Ed

Hardy, Chris Pfouts, Jack Rudy, Jonathan Shaw, Baba Raul Canizares, Paul Jeffries, Donna Barr, Hardy Blechman and Byron Black. Craig Stecyk III of Juxtapoz magazine did an eight-page spread on artists who are using the Swastika.

I encourage you to write, email me, help this network grow...be a friend to a Swastika today!

Email me through my website:

www.manwoman.net

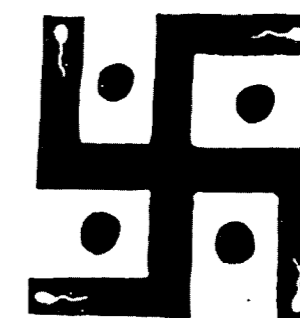
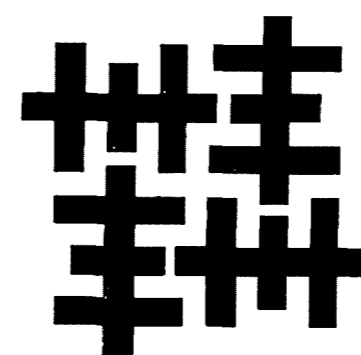
or write to me in care of:

Flyfoot Press

221 11th Ave. South

Cranbrook, B.C.

V1C 2P6, Canada



Above: Sex Pistols button

Left: The psychic cross of punk rocker Genesis P-Orridge transforms into a swastika.

Right: "Swastika in Heat" logo of punk band, Hernia Retraction Accordion.

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Pat Parsons photo

About the Author

In 1965 ManWoman experienced the first of many spiritual encounters that continue to this day. During these out-of-body experiences, he was told to change his name to Manwoman, to express wholeness of being.

In his dreams, a divine force demanded that he tattoo his body with Swastikas, much to the horror of his Auschwitz-surviving Polish relatives! It became his prime mission in life to detoxify and redeem the Swastika as a centuries-old sacred symbol.

In 1989, Re/Search, San Francisco's bible of what's hip, included him in Modern Primitives. This led to his founding of the "Friends of the Swastika," a group that in 1995 made a Declaration of Independence proclaiming the innocence of the Swastika.

ManWoman lives in Cranbrook, British Columbia with his wife Dale. He is a professional artist and has had his work shown throughout Canada and the United States, including Los Angeles and New York. His most well known patron, Dan Aykroyd, has purchased his art for the House of Blues collection.