

Address delivered by James P. B. Hyndman, from Station WHAP, New York City, on Monday, May 24, 1926, 9:15 P.M., on Americanism. Subject:

THE NORSE MYTHOLOGY

And he laid his right hand upon me, saying unto me,
Fear not; I am the first and the last:

I *am* he that liveth, and was dead; and, behold, I am
alive for evermore, Amen.

(Revelation 1:17 &18.)

Three young Indian boys, who aspired to earn their first feather, requested the Indian Chief to give them a task, which might enable them to win it. The Chief said, "Scale that mountain." Two or three days later, the first Indian youth returned, with a root in his hand, and said, "O, Chief, See, I have brought you a root from the top of that mountain." "No," said the Chief, "You have not been to the top of the mountain; there are no roots there." A day or two later, the second Indian youth returned, having a small branch of a tree in his hand. He said, "O, Chief, I have been to the top of the mountain, and have brought you this branch to prove it." "No," said the Chief again sadly, "There are no trees on the top of the mountain. You have not been at its peak." The next day, the third Indian youth returned. He had nothing in his hand, but his face was beaming, and his eyes shone with the light of inspiration. "O, Chief," he exclaimed, "what a wonderful view of the sea!" "You have been to the top of the mountain," said the Chief. "You have seen the vision!"

Christ is the peak of the mountain, the corner-stone, or top stone, of the pyramid, representing spiritual man, who is immortal, the image and likeness of God. Only those who scale the mountain of spiritual sight, can discern this vision. The beloved disciple, John, caught the vision, and he recorded it, in obedience to the command which follows: "Write the things which thou hast seen." John has testified, for all eternity, that Christ Jesus, his Master and Teacher, conquered death, and "is alive for evermore," **So Be It**. This faithful disciple had sufficient spiritual alertness, to record a warning, that none should add to, or take from, the words "of the prophecy of this Book." Christ Jesus, after his resurrection from the tomb testified to Peter and the other disciples, of John, "If I will that he tarry till I come, what is that to thee?" It is highly significant that there is no record that John ever died, notwithstanding the test which he underwent, of being placed in boiling oil. This fact, and the significant words of Christ Jesus, are a clear indication, that not only Christ is on the earth today, and will appear the second time, but that the beloved disciple is also here with Christ, his Master.

The parallelism between the Book of Revelation, by the beloved disciple, John, and the Norse mythology, is very striking, and quite apparent to the

student of divine metaphysics. Rasmus Anderson, Professor of Norse Literature in the University of Wisconsin, to whom I am chiefly indebted for my knowledge of this subject, says that the Norse mythology is the most divine of all mythologies. As stated in a former paper, an English literary man said that the spiritual imagery of the Norse Edda, and that of St. John's Book of Revelation; were practically one and the same; and, having the key to both, they become clear and comprehensible to the Initiated, but are only a vain panorama to the ignorant.

The next succeeding paper in this series, will develop the correlation between the Norse Mythology and the fundamental, essential Protestant Christian religion of the United States of America, proving that the roots of our marvelous institutions, on which the American Federal Republic is founded, have come to this age as the inevitable fruit of the teaching, doctrine, authority, and command of the everliving Christ, who visibly appeared among men two thousand years ago; to establish on earth the Kingdom of God, and whose second appearing, here in America, is close at hand, when he will take unto himself all authority and all power, which were given him of the Father.

A very brief outline of the Norse Mythology will be of interest and profit, at this time. One can inform himself on this subject to as full an extent as he may desire, by reading Rasmus Anderson's book, on The Norse Mythology, and the other works on the subject, which Mr. Anderson recommends.

Thomas Carlyle, the noted English writer, who was a deep Norse scholar, said of the Norse Mythology, or religion, that it was a system of THOUGHT, of rugged, rude, but sincere and earnest thought, vigorous and manly in its character, while the Greek system of mythology was notably graceful and beautiful, but lacking in cohesive power.

A brief synoptical outline of the Norse Mythology is given by Mr. Andersen as follows:

- Act I. The creation.
- Act II. The time preceding the death of Balder.
- Act III. The death of Balder.
- Act IV. The time immediately succeeding the death of Balder.
- Act V. Ragnarök, the Twilight of the gods, that is, the decline and fall, immediately followed by the regeneration of the world (or spiritualization of thought, when all creation will be revealed as wholly spiritual).

The Goths, the ancestors of the Norseman, came from Asia. In previous papers, it has been pointed out, that the Norsemen, who were the progenitors of the Anglo-Saxon peoples of today, in America and Britain, were themselves the descendants of the so-called "lost" ten tribes of Israel, with whom the two tribes of Judah and Benjamin (or the remnant of them remaining after the destruction of Jerusalem) again joined themselves, with Levi. It is not difficult, therefore, to account for the very apparent similarity between the metaphors,

symbols, and Imagery of the Norse Mythology, as regards creation, the earth and man, the struggle between good and evil, and the end of the "chaotic world of matter" (as the Norse writers put it) followed by the final triumph of the gods, with the grand imagery of the Holy Bible, closing with the marvelous Apocalypse of St. John, who beheld, while still in the flesh, the "new heavens and new earth," in which he saw no "temple", that is, a wholly spiritual world, in which anthropomorphism, or so-called animate matter or flesh, was unknown, and God and the Lamb, the Son of God, or Christ, was the light of it. Paul declared:

Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. (II Corinthians 5:16.)

The Norse Mythology had two distinct themes: (1) The explanation of the so-called material world and the creation of the so-called human race; and (2) The marvelous phenomenon of the spiritual universe, over which presided the supreme Deity, or the God of gods, in the highest heaven (Gimlé) in whom all things will be revealed as existent, after Ragnarök, the closing chapter in material history, called by the Norsemen, "The Twilight of the gods."

The first theme, namely, the explanation of the creation of the so-called material universe, while interesting from an academic point of view, may be dismissed with a brief skeleton outline of its chief features. It should be stated here, that the Elder Edda is the poetical repository of the Norse Mythology, and was reduced to writing in this form, by Snorre Sturleson, a noted Icelandic scholar, in the eleventh century, from Norse folklore, which had been kept alive among the people, probably for centuries, by their Skalds, or professional story-tellers. These Skalds were highly trained men, and the people demanded that in the telling, and the retelling of these folklore stories, their Skalds should maintain the utmost accuracy. The Younger Edda is a commentary upon the Elder Edda, and was written by Snorre Sturleson. The word Edda means "Great-Grandmother," and has reference to the folklore as having been handed down by the grandmothers of the people.

In the period before history, so says the Edda, there was nothing; all was a vast space, called Ginnungagap. Then there appeared the North and the South. The highest heavens, are Múspelheim, the fire-world, where dwells Surt, and in its highest regions is Gimlé, the abode of the supreme God. The lowest of all is Niflheim, the mist world, or world of darkness. Between these extremes are 7 other worlds, or abodes, namely: Asaheim, the abode of the gods, next to Múspelheim; then Ljosalfaheim, the abode of the elves; Vanaheimr, the abode of the sea-deities; Mannaheim, the abode of man, sometimes called Midgard, or the world of so-called humans; Jotunheim, the abode of the giants; Svartalfaheim; and Hehheim, hell, or the grave; then Niflheim. In the midst of Niflheim is the fountain Hvergelmer, where dwells the dragon Nidhug and his brood of serpents. Between Asaheim and Jotunheim,

the abodes of the gods and the giants respectively, flows the River Ilfing, which never freezes over. From the fountain Hvergelmer, in Niflheim, flow the 12 ice clad rivers called Elivagar. As these streams flowed farther from their source, the venom which issued from them became hard, like dross from a furnace, and became ice. From the ice, vapor arose, from the heat sent out by the supreme God in Múspelheim. This vapor froze. As the heat from Múspelheim again melted it, the drops of vapor quickened into life, and were shaped into the likeness of a man. His name was Ymer, and he was called the frost giant. He was not good, but bad (illr). When he slept, he fell into a sweat, and from the pit of his left arm issued a man and a woman, and one of his feet begat with the other a son, who became the father of the race of frost giants. From the son and daughter of two of the giants, came three sons, Odin, Vile and Ve, the three gods who arranged (but did not create) the heavens and earth, and ruled them. Odin was the highest of the gods. These three slew the giant Ymer. So much blood flowed from his wounds, that the whole race of frost giants was drowned, except one, who, with his wife, escaped in his boat, and reproduced a new race of frost giants. From Ymer's body was formed the earth; his blood formed the rivers; his bones, the rocks; his flesh, the land; his hair, the grass and the trees; his brains, the clouds; and his skull, the canopy of heaven. Again, Odin, Hoener and Loder (who afterwards degenerated into Loke, the evil spirit, or Lucifer of the Norsemen) created the first man and woman, named respectively, Ask and Embla, from the ash and elm trees. So the legend goes on, almost ad infinitum, paralleling the account in Genesis, from the fourth verse of the second chapter on, where we are told that "a mist went up from the earth, and covered the whole face of the ground." Both the Norse account, and the record of the second chapter of Genesis, are the story of the false so-called material creation; they have no relation to the true record of creation, as given in the first chapter of Genesis, wherein all things are brought forth as the reflection, the image and likeness of God, Spirit, and are pronounced by Him, very good.

The more spiritual side of the Norse Mythology deals with Odin, in his character as the pervading spirit of the universe, the embodiment of the highest spiritual conception of generic spiritual man. Odin's son, Balder, is the beneficent god of spring and summer, that is, of the spirit of warmth and inner sunshine of the spiritual nature of man. Balder is the good and kind god; he ever overcomes evil by the innate goodness and purity of his character. His mother Frigg (who represents the highest elements of true motherhood) exacts an oath from all the elements of earth, that they will not injure Balder. But Loke, who hates Balder for his purity, discovers that Frigg did not exact this oath from the mistletoe, because it was so insignificant. So, while the other gods amuse themselves by hurling earth's elements at Balder, who is immune from them all, Loke picks a sprig of mistletoe, and with it slays the good Balder. The parallelism between this story, and the crucifixion of Jesus, is apparent. So, it is a common saying among Icelanders, that, when darkness overtakes day, the light of the world, then Balder dies; when winter succeeds summer, Balder dies; or when innocence in the soul of man is seemingly

overpowered by his evil tendencies, Balder dies. Balder remains in Hel, or the abode of the dead, until his mother exacts a promise, that when all the earth shall weep for Balder'(when the heart of the world melts before the great love of Christ) Balder will be released from Hel, or the grave. But Loke again instigates one of earth's elements to refuse to weep for Balder. What a parallel we find here, in Revelation, chapter 11, verse 8, where we are told that the bodies of the two witnesses "shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Later, the beloved John tells us, that the two witnesses arose, and the dragon and his angels were cast into the bottomless pit, prepared for the devil and his angels. Time and space forbid the recounting of the deeds of the gods, the description of their several abodes, the untiring exploits and journeys of Odin, on whose shoulders perch two ravens, Hugin (Thought) and Munin (Memory) who go out dally into the eternal world of thought and return to their master at evening, and whisper into his ear what they have learned; or of the wonderful feats of Thor, the god of thunder, with his hammer Mjolner (compare the account of the thunder of Sinai, the two sons of thunder, James and John, and the description of Christ, in the 15th and 16th verses of the first chapter of Revelation; or of Aeger, the god of the sea, the tempest-tossed universal human consciousness, of which John prophesies, at the second appearing of Christ, there will be "no more sea," for "the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea." The spirit of the Norse Mythology flows in the veins of the Anglo-Saxon peoples, who are the direct descendants of the Norsemen, and whose institutions of liberty, freedom from the enslaving yoke of priestcraft and ecclesiasticism, and independence from the blasphemous doctrine of "the divine right of kings" is exemplified in our Declaration of Independence, the direct fruit of our Norse culture.

The historical Odin, on whom the Norse Mythology is founded, was the embodiment, or personification of resistance to Rome, he having organized the entire so-called barbaric world against the pagan Roman Empire, under Pompey. Although he was obliged to flee, he conquered Europe, dividing it among his sons, keeping Scandinavia for himself; and his intense spirit of hatred of the Roman institution finally inspired the Goths to put an end to the cruel, materialistic and pagan Empire of Rome, under which, in conjunction with apostate Judaism, the crucifixion of Jesus was accomplished. But this "beast" of Revelation, though sorely wounded, as St. John says, revived. It appeared under Constantine, as the so-called Church of Rome, and established a line of popes, who, with the aid of the Jesuits, who were to appear later, should establish and develop a new form of the anti-Christian system, crueller, subtler, more mental, and therefore more dangerous than the Rome of Nero ever was.

In the next paper, it will be shown that the true religion of America is the direct outcome of the Norse religion, which was the pure and primitive teaching of Christ Jesus, given to the Norsemen from the lips of the Master himself; and that Balder is about to escape from Hel, or the under-world, or

grave, that is, the two witnesses of Revelation were shortly to arise from the street of the city, which is called Sodom or Egypt, which two witnesses are Christ and his beloved disciple John, and the dragon will be cast down forever.

I *am* he that liveth and was dead; and, behold,
I am alive for evermore, Amen.

(Revelation 1:18.)

James P. B. Hyndman