

## **Vindex, Homo Hubris, And Authenticity In The National Socialist Writings Of David Myatt**

With a few exceptions Myatt's National Socialist (NS) writings, date from between 1984, with the publication in America by George Dietz of Myatt's *Vindex - Destiny Of The West*, to September 1998 before his conversion to Islam.

The exceptions are the NS writings he revised and the pro-NS writings he wrote following that conversion; which post-1998 writings he explained in a 2023 interview, that he:

"kept certain channels of communication open particularly concerning Reichsfolk, and, in anticipation of a forthcoming criminal trial following my arrest in 1998 by SO12, I was preparing a defence since their criminal investigation was ongoing only ending in the Summer of 2001 when I released from my bail after it was found that there was insufficient evidence to bring me to trial.

This preparation included having some of my National-Socialist writings re-issued, one of which was the essay *Why National-Socialism is Not Racist*, and another *The Theology Of National-Socialism: An Examination of National-Socialism, Christianity and Islam* [...]

It was during this time that I wrote *The Question of National-Socialism, Racism and Tolerance* which led me later that year (2001) to conceive a practical plan to try and bring National-Socialists and Muslims together in order to combat, in various ways, what I considered were our mutual enemies. In furtherance of which I wrote tracts such as the multipart *The National-Socialist Guide to Understanding Islam*, in which I broached the subject of 'martyrdom operations' by Muslims, the last edition of which 'guide' was published in 1424 AH." {1}{2}

In regard to 'Homo Hubris' the primary sources used are the 48 page *Seven Essays Concerning The Mythos of Vindex* {3} and the similarly and confusingly titled, 55 page and later compilation *Essays Regarding The Vindex Mythos* which contains the complete text of Myatt's *Mythos of Vindex*. {4} However, I have, for comparison, also utilized a stand-alone version of the *Mythos of Vindex*. {5}

The *Seven Essays* contain early drafts (c.1997-1998) of parts of his *Mythos of Vindex* together with items such as *Homo Hubris and The Magian Ethos* in which Myatt answers questions such as "Can you explain what you mean by the term The Whites Hordes of Homo Hubris, why you use it and what, if any, relation there is to the term Horde used to describe the followers of Genghis Khan?" There is also a polemic with the descriptive title *The United Nations - The Sly Magian at Work*.

In the Introduction to *Essays Regarding The Vindex Mythos* the compiler writes:

"Written in 1998 but substantially revised and extended during his time as a Muslim, *The Mythos of Vindex* was only first privately distributed in a complete edition in 2009 by Reichsfolk and only publicly published by them in 2016."

She notes that *The Mythos of Vindex* contains:

"an extensive critique of those peoples of the West who had helped destroy National Socialist Germany and who had allowed or facilitated what Myatt in *Vindex - The Destiny Of the West* described as the Magian distortion of the West. He termed these people 'the White hordes of Homo Hubris' who were the natural allies and servants of The Magian."

Myatt himself writes in the Introduction to *Seven Essays Concerning The Mythos of Vindex*:

"The essence of the new way of life that *Vindex* heralds and implements (the *Vindex* ethos) is: (i) the way of tribes and clans in place of the abstraction of the modern nation-State; and (ii) the way, the law, of personal honour in place of the abstract laws made by governments."

In the *Vindex and The Defeat of The Magian* section of the work he states that:

"*Vindex* restores to the modern world the fundamental principle of true, natural justice: the personal justice based on the rule of personal honour, which thus gives to the individual a genuine freedom. For it is this natural, and human, justice, which the modern State has usurped, making the individual powerless before 'the might of the State, for there are no so-called individual rights which the mighty State cannot take away or suspend or ignore or legislate away, and no area where the State cannot interfere or impose its will."

He explains that:

"The Magian ethos is represented in the victory of consumerism over genuine, numinous, culture. It is represented in the triumph of abstract 'cleverness' - particularly abstract 'law' - over the noble instincts of the man, or woman, of honour. It is represented in the triumph of vulgar mass entertainment over spontaneous family and small community events. It is manifest by the triumph of urban haste and impoliteness over the possession of rural manners. It is manifest in the triumph of loans and usurious debt over thrift. It is represented in the triumph of indecency and profanity over modesty. But, perhaps most of all, it is represented in the destruction of the slow, rural, way of life - work involving manual labour and/or the

labour of animals – and its replacement by the industry and machines of Homo Hubris, made possible by a rampant capitalism and the abject and large-scale exploitation of people and natural resources by modern States and their privileged oligarchies."

That is, he was not in his *The Mythos of Vindex* using the term Magian, as many have incorrectly assumed, as a synonym for Jewish. In an Appendix to *The Mythos of Vindex* it is explained that the term Magian refers to

"not only the hybrid ethos of Yahoud and of Western hubriati, but also to refer to those individuals who are Magian by either breeding or by nature, with the essence of the Magian ethos being inherent in Judaism, in Nasrany (Christianity), in Islam, and in the relatively recent causal (social, political, intellectual) abstractions - such as Marxism and Freudian psychology - which have been developed by Magians and by their followers, the hubriati of the West."

With 'hubriati'

"that class of individuals, in the West, who have been and who are subsumed by hubris and the delusion of abstractions, and who occupy positions of influence and/or of power. Hubriati include politicians, Media magnates and their savants, military commanders, government officials, industrialists, bankers, many academics and teachers, and so on. The oligarchy (elected and unelected) that forms the controllers of Western governments are almost exclusively hubriati. Among the abstractions which delude hubriati are the State, the nation, abstract law, and the pretence that is called democracy."

However, in essence, it is fair to conclude that a study of Myatt's writings in *Seven Essays Concerning The Mythos of Vindex* and in *Essays Regarding The Vindex Mythos* reveals that, in common with most of his National Socialist writings, Myatt's portrayal of Homo Hubris is based on severe ideological, impersonal, and moralistic generalizations, and is itself not only hubristic but also a causal abstraction, a category, a type, to which he un-empathically assigns individuals, and which impersonal un-empathic assignment he would, to his credit, not only philosophically and morally criticize years later, making rejection of such abstractions one of the foundations of his post-2011 philosophy of pathemathos, but also led him to deconstruct extremism, {6} and National Socialism as in his two 2012 texts (i) *Hitler, National-Socialism, and Politics - A Personal Reappraisal* and (ii) *Some Philosophical and Moral Problems of National-Socialism*. {7}

#### **Homo Hubris**

Such an ideological, impersonal, moralistic, generalization is implicit in his 1990s description of Homo Hubris as sub-human, but which term he did not, as so many seem to have pejoratively assumed, use it as The Third Reich ideologically did. Instead, and given his predilection for archaic spelling and archaic meanings {8} and the context, he used it in accord with the definition given in an old Cambridge dictionary "of having or showing behaviour or characteristics that are much worse than those expected of ordinary human people."

For the *Tyranny of The Magian* section of *The Mythos of Vindex* contains the following explanation:

"[T]he industrialized nations of the West are the original abode of Homo Hubris: that new sub-species of the genus, Homo, which new sub-species has evolved out of the industrial revolution and the imposition of both capitalism and what is called democracy. This new rapacious denizen – this creation of the modern West – is distinguished by their profane 'lack of numinous balance', by a lack of knowing of and feeling for the numinous; by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification. And it was to satiate and satisfy and to use and control Homo Hubris that the Magian and their acolytes manufactured the vacuous, profane, vulgar mass entertainment industry – and mass 'culture' – of the modern West, just as it is the Magian-controlled Media, and the 'spin', the propaganda, of politicians who have been assessed and accepted by the Magian cabal, which keeps Homo Hubris almost totally unaware, and uncaring, of the reality of the modern world and of the sordid dishonourable deeds of the multitude of Magian minions."

This certainly fits the definition of sub-human as "having or showing behaviour or characteristics that are much worse than those expected of ordinary human people" where, according to Myatt's essays about a return to the land, such 'ordinary human people' implies those who before the industrial revolution mostly worked on the land and lived in rural communities. {9}

In addition, in his 2001 text *Return To The Land* he wrote:

"The stark truth of the matter is that our modern way of living is inhuman: in fact, it is sub-human. It encourages and condones sub-human behaviour, despite all the meaningless abstract political rhetoric spewed forth by politicians and others.

The result of such sub-human behaviour is evident for all to see in the vast urban sprawls: drunken, ill-mannered, louts (both male and female) indulging themselves; gangs of youths roaming urban (and even rural) housing estates, terrorizing people; gangs and individuals robbing, raping and mugging at will; armed gangs carrying guns, and using them, in some 'turf war' over drugs; ill-mannered, careless, angry drivers of motor vehicles; selfish, ill-mannered, vainly preening 'business-executive' types acting superior because they have money. And so on, and so on.

The modern world has become less and less human: less and less reasonable, less and less free."  
{10}

In the same text he also writes about a 'return to authenticity.'

### Authenticity

In his NS writings Myatt does not use the term 'authenticity' as it now commonly defined in academia, and used by certain social commentators, by psychiatrists, and by politicians:

"To be authentic is to identify with, or claim ownership of, a narrative of origins, or a sense of original and unadulterated selfhood. To assert or reclaim authenticity is to reject any force or process that separates or alienates the individual from their true identity, character, or sense of purpose." {11}

Instead, Myatt uses 'authentic' in the original Ancient Greek sense, which is not of ownership or of 'power' but of 'original', of one who does something for themselves,

**Authentic** (ōpɛntɪk), *a* (and *sb*) Forms 4-5 auctentyke, 4-7 autentik(e), 5 -yk, 5-6 -ioke, -yke, 6 attentik, awtentyke, 6-7 aut-, authentique, -ike, -ioke, 6-8 -ick, 6- authentic. [a OF. *authentique* (13th c), ad. L *authentic-us*, a Gr *αὐθεντικός* 'of first-hand authority, original,' f. *αὐθεντία* 'original authority,' and *αὐθέντης* 'one who does a thing himself, a principal, a master, an

or of the 'principle' one or thing or 'being', and thus possibly, as the opposite of inauthentic, suggestive of Heideggerian existentialism.

Hence Myatt writes that:

"we must return to the land, to a less materialistic, more rural, way of living, because only such a way of living with its close and intimate contact with Nature and with its often hard manual work enables us to live in an authentic and human way." {10}

Regarding 'hard manual work' he was speaking from experience:

"Do not believe that I yearn for some non-existent romantic rural idyll. I know [from years of personal experience] the hardness of this life, of how the work, the days, the weather, can wear you down, make limbs, back, hands, ache; of how some days I become wearied with a particular wearisome, repetitive task, and yearn for the day to end, to sit outside in the garden of the local Pub, alone with my pint of liquid food made from water and barley and flavoured with hops..... But this simple life is my choice; there are good days, and bad days; usually more good days, especially when - as today and yesterday - the Sun warms and I can see the beauty of this Earth's blue sky. In many ways, I yearn for the warm, sunny days of an English Spring, Summer and Autumn, as I know there must be life-giving rain, and clouds to bear that rain. There is balance, which has brought the numinous beauty of this rural landscape, this land.

The toil of earlier times was often much harder than it is now; but the toil that is necessary, now, to live simply, frugally, is not that hard - although it will be so for those who have never done such work. I remember how many people - especially young people - started work in the fields at my previous place of work. Some lasted a few hours; some lasted a week; a few lasted a few weeks. None lasted longer, leaving us two [old farm hands] with our hoes, our taciturn ways, to knowingly smile.

The important thing is that I, perhaps we, now have, and can make, a conscious choice - to live in the world, as it has become; or to live as we can, and - I now believe - we should, simply, in an unaffected way, in harmony, symbiosis, with Nature, thus restraining ourselves, especially our desire for the things we really do not need, for the things which harm Nature, the living beings of Nature, and we ourselves, if we but knew it." {12}

In his *A Brief Criticism of William Pierce*, Myatt again mentioned rural living:

"Pierce failed to give the importance due to Nature and our connection to it. A rural way of life is essential to our well-being, as is a reverence for Nature and an understanding of our own place in the Cosmos. This gives us the higher, moral, perspective we need to make human, rational, choices." {13}

For Myatt the NS ideologue, Inauthentic life is the life, the way, of Homo Hubris:

"This is Homo Hubris, who uses powerful machines to dig deep into earth, to flail hedges, to cut down trees, to carve through and destroy what Nature has spent years, decades, perhaps a century, nurturing and growing, and who, in arrogance, desires to tame, to control, Nature - to urbanize Nature, to strive to make Nature conform to some plan, or some scheme, or some abstraction manufactured by some individual or approved by some committee of individuals, and who thus views Nature as some commodity, some resource. This is Homo Hubris whose greed and indifference are leading to the extinction of living species after living species on this planet which is currently our dwelling and our home. This is Homo Hubris whose abstractions,

whose selfishness, whose lack of empathy is leading to a loss of the diversity of Life on our planet, which loss includes the loss of folk communities and their often unique ways of living." {14}

In the published edition of *The Mythos of Vindex* he presents his idealistic vision of both Vindex and of the future where clans and tribes have apparently replaced his earlier vision of new, small, rural folk communities:

"[A]s I have stated several times in various writings, we have now arrived at the stage of our human evolution when we can not only, and for the first time, consciously understand ourselves, but when we can consciously decide how we are to react, and what it is that we should do. That is, we have become much more than thinking animals who possess the faculty of speech, for we possess the ability to conscious change, and to consciously control, and evolve, ourselves. Or, expressed, another way, we now know how to - and have the opportunity to - access and to presence, the numinous itself; to access and to presence that which refines, dignifies, and evolves us; that which makes us human, which can enable us to live numinous lives, and to fulfil the potential latent within us and so take us out to live among the star-systems of our Galaxy and of other Galaxies.

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

Thus, the duty - the wyrd - of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past - or even be in thrall to some perceived wyrdful, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany - but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader." {5}

However, in a letter written in 2003 he explains how a new folk or clan can be created:

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

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

This natural development historically occurred, for example, in the Shires of England where generational farms were often home to an extended family, with hamlets and then, later, villages - a form of tribe made up of various families - developing to aid the diverse specialisms that such farming communities came to require." {15}

As the authoress describes in her Introduction to *Essays Regarding The Vindex Mythos*,

"This is a world away from Storm-troopers marching in city streets, from political rallies, from electioneering and from a political leader making public speeches and promises. It is also worlds away from covert, insurrectionary, armed groups taking on the Old Order through campaigns of bombings, sabotage, and assassinations." {4}

Myatt was aware that this process, from families to clans and thence to tribes, would be a long-term project involving decades, if not a century or more, of causal time and be the result of personal example. Which is why he framed it and refereed to it as a mythos:

"Mythos, in the context of this work, refers to an intimation, or intuition, of an aspect of the Numen, presented as this is in words which relate an archetypal legend or an archetypal premonition/prophecy of some future events. Vindex is the name of one such numinous prophecy of the near future: an archetypal figure." {5}

Which long-term project he explained in his Mythos Of Vindex:

"A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and

through developing reason and understanding. What will result will be a new coming-into-being: a new folk." {5}

Hence why, in 1998, he created the Reichsfolk group:

"One of the aims of Reichsfolk is to create a new homelands for people of various cultures, where they can live, in freedom, among their own kind according to their own folkish traditions, customs and laws. Thus, Reichsfolk aims to establish groups or associations among peoples of all cultures, with the aim of the folk of these cultures seeking to establish their own folk homeland, and with all these diverse, world-wide, groups and associations co-operating together, on the basis of mutual respect and honour [...]

The primary practical and immediate aims are: (i) to create a new way of living through establishing new urban and especially rural communities and organic farms where the ideals of National-Socialism can be put into practice; (ii) to create a new type of person through individuals living in this new way, in such communities and on such farms. These aims arise from the belief that only this new way of living can solve the problems which beset our world and create the noble Golden Age which all civilized people yearn for in their hearts. These communities will form the basis for the creation of a new homelands sometime in the future [...]

The fundamental change that is required to bring about this new society is this personal change. This change cannot be brought about through ordinary political reform or revolution - for that usually only affects the external forms such as Institutions. The real revolution that is required is this personal spiritual revolution - a change of values and a change to idealism. This spiritual revolution can only be achieved through personal example and on an individual basis by individuals fundamentally changing themselves for the better - by becoming enlightened. Anything else is temporary and superficial." {16}

### **A Long-Term Project**

This understanding of Myatt's Vindex Mythos, of Reichsfolk, and of the example of Homo Hubris, as part of a long-term if idealistic and certainly non-political project centred around Nature, places such writings as we have been discussing, and some others have discussed, {17} into (i) the necessary supra-national perspective of centuries where temporal abstractions {18} such as nations, and their temporal politics usually in the West based on the dialectic of elections and propaganda with their projection of manufactured categories onto opponents and dissenters, are or become irrelevant morally or otherwise, and (ii) the perspective of how the ideas and mythos were developed, evolved, by Myatt over many years away from severe ideological, impersonal, and moralistic generalizations toward an emphasis on personal change through an authentic, first-hand, appreciation of virtues such as reason, restraint, and an empathy with all living things wrought through a rural living.

In regard to personal change, in his *Letters From An English Farm* Myatt wrote:

"Another warm beautiful Spring day in the English fields of the kind that reminds how wonderful and simple life can and should be: there seem to be no problems here, by this small stream, and I sit on the now longish, greening grass beside it beneath a sky of variegated blue with only the sounds of birds for company. No breeze to stir the trees of the overgrown copse behind.

There, three yards away, a bare grass-free patch where animals have come to drink, leaving prints in the now dried mud: two deer, a fox. There is no human-made war here; no rockets, missiles, bombs; and I am left again to wonder with sadness why our species never learns. Once, many times, anger at such injustice would have roused me, all but controlled me, and I would have sallied forth to try and make things better. But now: now, I feel only the centuries of longing that have brought some of our species to that perspective, that compassion, that empathy that has grown within me as grass grows with each warming Spring. Such a gift, this soil." {19}

"I have learned that one of the most harmful things is an ideology, of whatever kind, political, religious, social: a belief we have the answers, and that some law, some government, some abstract idea, some political or social policy, or religious belief, can and will change things for the better, even though - as it almost always does - such a thing involves some suffering, some deaths, some people being deprived of their liberty, their freedom, and some individuals using whatever arts of manipulation they can to convince others of the correctness of such a thing, which is always supra-personal, and as such always involves some people, or some government, having some dishonourable 'authority' over others, on pain of punishment.

The simple way of reason, of restraint, of empathy with all living things, of symbiosis with Nature does involve us changing ourselves but such change involves only a free, conscious, individual, choice. Can we accept some of the hardships, the frugality, that such a life brings because we know that this is how we can and should live and that by so living we are not only not harming others, but aiding ourselves, our family, or locality, Nature and the Cosmos? All else seems, now, inauthentic, unnecessary, a turning away from the knowledge, the understanding, we have achieved - and especially a turning away from that empathy, that consciousness, that awareness of the matrix, of us as a connexion, a living nexus, which I have begun to feel is the essence of our humanity." {12}

## Footnotes

URL's valid as of June 2024

{1} The interview is included in *An Uncertainty Of Knowing: Four Interviews*, ISBN 979-8394746574. Gratis open access pdf: <https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf>

{2} According to Daniel Koehler:

"It is quite extraordinary that Myatt kept open and amicable relations with the extreme-right milieu, even years after his conversion. The fact that most of his neo-nazi writings are still essential reading in many militant far-right groups and circles further shows that his double narrative strategy that aimed to avoid being seen as a traitor have worked to some degree." *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*, Cambridge University Press, 2021. p.154

{3} Although undated, the 'Seven Essays' probably date from c.1998 to, given the mention in *The Ethos of Vindex In Historical Context* essay, of Abu Ghraib, Bagram and Guantanamo Bay, c.2003. <https://archive.org/download/34575213-david-myatt-seven-essays-concerning-the-mythos-of-vindex/34575213-David-Myatt-Seven-Essays-Concerning-The-Mythos-of-Vindex.pdf>

{4} Rachael Stirling, 2024, *Essays Regarding The Vindex Mythos*, <https://archive.org/download/vindex-mythos/vindex-mythos.pdf>

{5} *The Mythos of Vindex*, <https://archive.org/download/david-myatt-mythos-of-vindex-3/david-myatt-mythos-of-vindex-3.pdf>

This version has the boilerplate "Third Edition, cc David Myatt 1998, 2009. This work is licensed under the Creative Commons Attribution-NoDerivatives 4.0 International (CC BY-ND 4.0) License" attached to it.

{6} *Understanding and Rejecting Extremism*, 2013, <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf>

{7} Both essays are available in <https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf>

{8} "Apropos my sometimes idiosyncratic spelling. Standardization of spelling in English is a fairly recent innovation and one that, in my view, sometimes detracts from the rich diversity of the English language and our literary heritage. Thus and for example my preference for saught instead of sought; reflexion instead of reflection; and my occasional use of older somewhat obscure words such as perceiverations." <https://davidmyatt.wordpress.com/on-idiosyncratic-capitalization-and-spelling/>

{9} "An excellent depiction of [the] now lost pre-HomoHubris way of life, in the West, is given in *Lark Rise to Candleford* by Flora Thompson." Myatt, footnote to the *Vindex and The Defeat of The Magian* section of *The Mythos of Vindex*, op.cit.

{10} *Why We Must Return To The Land*, 2001, <https://web.archive.org/web/20081120084251/http://www.cosmicbeing.info/wayoftheland.html>

{11} Maiken Umbach and Mathew Humphrey, *Authenticity: The Cultural History of a Political Concept*, Palgrave Macmillan, 2018

{12} *A Fine Day in Middle June*, included in *Letters From An English Farm*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/05/davidmyatt-farm-letters.pdf>

{13} *Selected National Socialist Writings Of David Myatt*, 2016, <https://archive.org/download/myatt-ns-writings/myatt-ns-writings.pdf>

{14} *Ethical National-Socialism: A Collection of Essays*, 2009, <https://cosmicreich.wordpress.com/wp-content/uploads/2011/03/ethical-ns.pdf>

{15} Letter to Rachael Stirling, 2002. Quoted, without citing the source, in *Concerning The Vindex Mythos*, included in *Essays Regarding The Vindex Mythos*, op.cit.

{16} *What is Reichsfolk?* Included in *Ethical National-Socialism: A Collection of Essays*, op.cit.

{17} qv. *The Imagined Emotionology Of Mr Henry*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/imagined-motionology-dmyatt-parts1-and-2.pdf>

{18} qv. Appendix One, Abstractions And Ontology, of *The Imagined Emotionology Of Mr Henry*, op.cit.

{19} *One Week Beyond Mid-Spring*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/05/davidmyatt-farm-letters.pdf>

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