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## FAITH OF THE FUTURE

by Matt Koehl

When Christianity in its Nicene form first made its appearance amongst the Germanic peoples of Northern Europe, the future progenitors of the West greeted the new doctrine with considerable suspicion and less than full enthusiasm. For their part, they felt more comfortable with their own indigenous gods and beliefs than with the strange new import from out of the East. Even with the accretion of Hellenistic and Roman elements during its migration from Judea, Christianity—with its underlying Oriental/Semitic character—remained essentially alien to the personality and disposition of the proud Teuton. Within the soul of our ancient forebears, the very concept of original sin was perceived as unreasonable and perverse, just as calls for pacifism and self-abnegation were regarded as demeaning to their inherent dignity.

The inborn religiosity—*Frömmigkeit*—of these men of the North involved values of personal honor and loyalty, upright manliness, courage and heroism, honesty, truthfulness, reason, proportion, balance and self-restraint, coupled with pride of race, a questing spirit and a profound respect for the natural world and its laws—ideas representative of a worldview which the early Christian missionaries found incompatible with their own doctrine and which they proceeded to condemn as *beathen*. If they displayed but little inclination to embrace the new faith, these early Teutons were by the same token not unaccommodating in their attitude. With characteristic Nordic tolerance in such matters, they were perfectly willing to permit the peaceful coexistence of a foreign god alongside the natural deities of their own folk.

For its part, however, the intruding new doctrine—impelled by a hitherto-unknown Semitic spirit of hatred and intolerance—commenced to demand the elimination of all competitors, insisting that homage be rendered to but one jealous god, the former Jewish

tribal god—*Yahweh*, or Jehovah—and to his son. Alien in its doctrine, the Creed of Love now felt obliged to employ equally alien methods to achieve its purposes. Under the auspices of the sword and accompanied by mass extermination, Christian conversion now made great strides where formerly peaceful persuasion had failed. In this manner, for example, were the tender mercies of the Christian savior disclosed to Widukind's Saxons and Olaf Tryggvason's Norsemen. If it was hypocritical and inherently contradictory, it was nevertheless effective, and all of Europe was thereby saved for Christianity...

### *The decline of Christianity*

The imposition of Christianity on the Aryan peoples of Northern Europe had one lasting effect. It resulted in an inner tension, a disquiet—an *angst*—which has been a protruding feature of Western culture from its inception. Throughout the history of the West, there has always existed a soul struggle keenly felt by the more perceptive spirits of the race, occasioned by the contradiction between the inverted values and tenets of an Oriental/Semitic belief system on the one hand and the natural religious feeling of Nordic/Aryan man on the other.

If the former furnished the ideological matrix of the culture, it was the latter which provided the creative inspiration, the divine spark. Indeed, the greatest moments of Western culture as a manifestation of Aryan genius—whether expressed in a specifically Christian or extra-Christian form—occurred *despite* the stricture of Church dogma, rather than because of it. Dante, Chaucer, [Edmund] Spenser, Shakespeare, Milton, Goethe, Schiller, Shelley, Wordsworth, Keats, Byron, Leonardo, Michelangelo, Raphael, Botticelli, Dürer and Rembrandt all testify to this, no less than do Vivaldi, Bach, Handel, Haydn, Mozart, Beethoven, Wagner and Bruckner.

The external character of Christianity was greatly modified in its metamorphosis from a small Jewish cult into the mighty religion of the West. The medieval institution known as chivalry, in fact, with its refined honor code—which save for its Christian trappings more properly reflected the outlook and mores of a pre-Christian time—resulted from this very process, and provided a *modus vivendi* for opposing spiritual interests during the Middle Ages. Thus, through a mutual accommodation of sorts was the underlying contradiction largely contained. And yet despite any institutional adjustment, the unease deriving from an alien idea remained latent within the fabric of

the culture. The social and intellectual response to this inner tension varied. For their part, the kings, emperors and other secular rulers tended to treat the matter with cynical detachment, accommodating and offering resistance as political requirements dictated. Among scholars and thinkers, on the other hand, there were those who, like Giordano Bruno, rose in open revolt against Church dogma. More often, however, the stirrings of disquiet were manifested in subtle attempts to orient Christian doctrine toward innate Aryan religiosity. This was particularly true of the mystics of the Middle Ages, like Scotus Erigena, Amalric of Bena and Meister Eckhart, who—going beyond the theology of the Church—looked inward into their own souls and to Nature itself to discover the kingdom of God.

It was with the Renaissance, however, that there appeared the most significant movement to challenge Church doctrine—a movement which would, in fact, set in motion an irreversible chain of events leading ultimately to the discrediting of that very doctrine as the core idea of a culture. Now, for the first time, was the Promethean impulse able to break out of the clerical mold. Art came to express not merely a sterile Semitic outlook, but the feelings of a Northern racial soul—a most notable development, which announced that creative vitality had stepped beyond the mythic prescriptions of the culture. The entire Judeo-Christian cosmology was called into question by new discoveries in the natural and physical sciences. Exploration across unknown seas commenced. Perhaps the most revolutionary single development of this time, however, was the discovery of movable type by Johannes Gutenberg, which enabled a much wider circulation of knowledge—knowledge other than that bearing an ecclesiastical imprimatur, knowledge transcending the basic ideology of the culture.

To replace papal authority in matters religious, Luther proposed to substitute the authority of the Book; and so, with the prospect of employing the Gutenberg invention, he undertook the prodigious task of translating obscure Hebrew scriptures into the German language—to the everlasting misfortune of Christianity.

It is ironic that in his quest for spiritual freedom, the Great Reformer should have rejected the despotism of the Papacy only to embrace the tyranny of the Torah and the ancient Jewish prophets. The arcane texts which had remained on musty shelves behind cloistered walls and accessible only to priests and theologians now became universal property. And now, instead of one single authority in matters of Christian exegesis, everyone—and no one—became an

authority. Out of this there could be but one result: contradiction and confusion. The effect on intelligent minds, of course, was devastating. For here it was now possible—in the best Talmudic fashion—to prove mutually exclusive points of view by reference to the same Semitic texts...

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Today, Christianity has reached its final stage. From both a spiritual and a scientific standpoint, its fundamental beliefs have become untenable. The advances of Aryan science have forever shattered the old Jewish myths. The cumulative impact of such figures as Copernicus, Galileo, Kepler, Newton and Darwin could not be eternally suppressed by ecclesiastical edict. When Church dogma, for example, insisted that the earth was the center of the universe and scientific investigation demonstrated otherwise, Aryan man was compelled by his innate regard for the truth to accept the latter at the expense of the former. In so doing, he came to question all other aspects of a once-sacrosanct belief system...

The fact is that Christianity, as the dominant ideology of the West, has failed. It has exhausted all of its historical possibilities. No longer does it carry the emotional, mythic, polarizing force necessary to direct the spiritual life of a culture. Indeed, it is a spent cultural force no longer capable of adapting successfully to new organic realities. All of this can be readily seen in the emptiness and sterility of modern cultural expression—reflecting the absence of any real spiritual values—as well as in the secularization of the Christian idea itself into liberal democracy and Marxism...

This development has, of course, not escaped the notice of the Church, which—with obsequious interracial posturing and attempts to divorce itself from its historical Western setting—has chosen to redirect the Christian appeal toward the colored world as the primary area of its interest and concern. In abandoning its Western role, however, Christianity has announced its conclusion as a cultural force. And so, whatever it may have traditionally represented for past generations of Europeans and North Americans no longer obtains.

What now exists in the name of Christianity—apart from certain nostalgic, retrograde attempts to revive a historical corpse in a world of uncertainty and personal insecurity—is nothing more than fossil formalism and sterile nominalism without genuine vitality or substance, reflecting the marginal relevance of this particular ideology

in today's society. For in the face of modern realities, the Christian worldview simply has nothing more to say. It has fulfilled its historic role; it is now moribund. At best, it is irrelevant. At worst, it is an avowed enemy, a deadly menace to the Aryan race and its survival.

### *Twilight of the West*

The ultimate source of the decline of the West lies in the failure of the polar ideology, or *mythos*, which has formed its foundation... With the loss of belief in its guiding ideology—that is, with the dying out of Christianity—the West has lost faith in itself, and its death becomes inevitable. For the Christian worldview has stood at the very heart and soul of the West, permeating its art and culture. It was no accident, for instance, that in times past the term “Christendom” was synonymous with the West.

Cultures live and die with their gods. That the god of the West should have died was foreordained from the very beginning, and it is in this sense that Nietzsche's celebrated pronouncement must be understood. For how could a Middle Eastern import permanently satisfy the real spiritual needs of Aryan man? Yahweh/Jehovah could murder Zeus and Jupiter, Odin and Thor. But how could he maintain forever the fiction that he was the real father of their children?

If we disregard all ephemeral revivalism, it can be clearly seen that the culture of the West has now reached the point of practical disbelief and atheism, a fact which is reflected in every field of modern cultural endeavor. Atonality and the eruption of alien rhythms in music, formlessness and insanity in painting and the plastic arts, cheapness and vulgarity in literature and on the stage, vapidness and grotesque ugliness of line in architecture—all of this bears disturbing witness to a spiritual, emptiness and sterility, to disorientation and a lack of direction, to an absence of values and standards and an *ethos* to inform artistic expression.

It is modern technology, however, which—by assuming a utilitarian function in a soulless, materialistic produce/consume society, rather than serving a higher cultural purpose—offers the conclusive statement that Western culture has nothing more to say. The West, as a culture, has exhausted all of its historical possibilities; it has no new direction in which it can go. This, of course, does not mean that Aryan man himself no longer possesses a creative capability. But this genius and talents must now find expression in a Western context. Western civilization itself cannot experience a

rebirth. It has exploited and expended its potential and destroyed its one hope for a resurgence, and now it can only wallow in decadence and die. The Old Order is doomed.

Not only is the final collapse of the West inevitable, but for a New Order to emerge such a collapse is historically imperative. For only out of a new formation can there be the possibility of racial salvation for Aryan man. Indeed, this civilization *must* die, so that upon its ruins a new and greater culture may now rise. That is the meaning and message of contemporary events. That is the iron will of history.

### *The tragedy of 1945*

The fall of Berlin to the Eastern hordes in 1945 represents a decisive turning point in the history of the world. Very few have yet grasped its real import, although many have argued the hypothetical possibilities of a different denouement to that fateful conflict. Unfortunately, the scenario was predetermined and involved elements which even superhuman agency could not contain or overcome.

The events of 1945 were in fact, but the concluding scene of a great tragic drama which began on April 20, 1889, when a very remarkable figure made his appearance in this world to herald the start of the second half of human history. But although the birth of this extraordinary personality signals the beginning of a new age, his earthly work was constrained by exigencies under an Old Order. And it is here that the element of tragedy is introduced. For he came into the world during a historical cusp—during the period when one order is dying and another has yet to be born—which foredoomed all of his finest efforts and precluded the possibility of a fulfillment of his Idea during his mortal lifetime.

It is perhaps the greatest of historical ironies that it was Adolf Hitler, the father of a new age, who offered the West its last opportunity for resuscitation and renewal. By infusing new spirit into the old civilization and by defending its major institutional forms—as the *Führer* proposed—it is conceivable that the Old Order might have been able to protract its historical life, perhaps even for another millennium. It was not to be, however. The decay was too advanced. In its diseased and delirious condition, the West rejected the one hand which could have rescued it from impending death.

Beyond that, however, the contradiction between the values of the Old and the New was simply too great. In the final analysis,

these values were mutually exclusive. And so the Second World War was, in fact, a “war against the West,” as critics of National Socialism have charged. It represented a titanic struggle between the Old and the New. Unfortunately, the entrenched forces of the Old—even in their decadent and moribund state—proved momentarily too formidable for the incipient New.

It must be noted here—and this is not without significance—that the Third Reich, the provisional state of the New, was itself heavily and *fatally* infected by ideas and elements carried over from the Old. The New had not completely prevailed against the Old. For that it had hardly had time; in fact, it had barely begun. The very nature of its introduction, which was dictated by the political and social realities of contemporary Germany, involved a gradual, evolutionary transition from the Old to the New, rather than violent upheaval—something which would have been neither feasible nor justifiable under existing historical circumstances. In consequence, however, we find that by the outbreak of war in 1939, old thinking, old attitudes, old habits and old interests continued to persist in many quarters of German society. The new ways were still far too tenuous. Not even the space of a single generation had been granted for the introduction of necessary radical change, with the result that the new thinking and new attitudes which could have produced the extra margin of revolutionary morale to effect a different sequel never had an opportunity to develop properly.

Thus, the outcome of this tragic drama could not have been other than what it was. Fate had chosen the time and the place and had set the stage, and events proceeded in their appointed manner.

### *Worldview of a New Age*

Today we are witness to the death throes of a civilization. An entire order is collapsing. The Old cannot be restored. It is doomed.

The confusion and uncertainty we now see is but a prelude to the utter chaos and agony which awaits. When the bright star of civilization implodes, it creates a spiritual black hole, one which acts in the same awesome manner as its material counterpart. All spiritual reality is impacted into nothingness by *anti-spirit*, as it were. No purpose, no meaning, no values, no standards, no principles, no roots, no direction, no ideals, no truth, no honor, no beauty, no excellence, no order, no gods—*nothing*—remains. Only that which is able to distance itself from the old world and remove itself from its terrible

gravitational pull can escape the all-consuming vortex of the collapse...

As has been noted, Aryan man has suffered for over a thousand years from a spiritual tension caused by the intrusion of alien ideology into his natural thought-world—a process which has distorted the culture of the West from the very beginning, and prevented the fulfillment of a higher mission. Not only was an incredible cosmology foisted upon the reluctant Aryan by the new creed, but he was forced to accept a statement of teleological purpose which amounted to a declaration of war against the natural order and its eternal laws. God was divorced from his creation; Nature itself became suspect; the spirit was set at enmity with the flesh; man was declared inherently and hopelessly sinful; God became an external object—a remote, arbitrary, despotic figure—whom man should fear and before whom he should cringe and cower. God was also seen as kind and benevolent; accordingly, he was said to have agreed not to torment and torture man in perpetuity, as he had planned, if man in turn would consent to ritual expiation through one of his three parts. By implication, responsible, upright behavior was denigrated in favor of forgiveness through divine grace.

The preoccupation of religion in the West for over a millennium with the salvation of the individual “soul,” without regard for any larger racial considerations, has had the most disastrous consequences. Not only has it encouraged the grossest form of spiritual pettiness and selfishness, but it has had an even more harmful effect. By assigning cardinal importance to individual salvation, it thereby downgraded the well-being of one’s own kind—of one’s folk and race... Finally, coupled with all of the foregoing measures for moral disarmament, there was added a Judeolatrous component: Those of the House of Israel were conveniently exempted from all of the above, on the grounds that as Chosen Ones they should not be disturbed by such unnecessary considerations. The modern condition presents itself as the end result of this extraordinary doctrine.

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The worldview of the future will differ radically from the Judeo-Christian outlook. It will proceed from a totally different perception of the human condition and its purpose. It will be based, in the first instance, upon a profound respect and reverence for



Nature, which it conceives as a timeless order without beginning or end but undergoing constant change and cyclic renewal, and which in its ultimate configuration is consubstantial with the divine, which it treats as *subject* rather than object.

It regards man as part of Nature, and proposes to restore the natural laws to their rightful place in human affairs—thus reforging the sacred link between man and Nature, a link which was shattered by Semitic ideology. At the same time, it declares that for the conscious Aryan there can be no separation from the divine; that his god is not in some other world, but resides within the precincts of his own heart; and that a proper religious attitude is one of veneration, rather than one of fear...

Most importantly, by going back to the primal source of life itself, the new Idea is able to re-establish the primacy of *race* as the sacred premise for all higher existence on this earth. By thus raising the concept of race to an inviolable religious principle—indeed, to a *moral imperative*—it is able to speak to the paramount issue of modern time, the supreme biological/environmental issue, namely, the survival of Aryan man as the most advanced form of life on this planet. Hence, not the salvation of a mere individual, but rather the salvation of an entire race is its vital concern. By contrast, any system of contemporary philosophical or religious thought which fails to address this fundamental question in an explicitly positive manner is irrelevant, meaningless and useless—if not downright harmful—to the cause of our continued existence.

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And here it must be noted that the threat to our racial survival begins with spiritual causes; consequently, it can only be overcome by a solution which is spiritual in character. It is not from a lack of political alternatives or intellectual strategies that we suffer, but rather a more fundamental lack of will, courage, determination, dedication, commitment, integrity and overall morale—not to mention a lack of basic understanding and insight and a sense of true common identity. Whatever external dangers pose themselves derive, in the final analysis, from this internal problem.

Therefore, the question of racial survival must be seen as involving not only political and propagandistic activity, but must in the first place encompass a *moral and spiritual mobilization*. Without such a moral muster, all other efforts—however noble and valiant—must

necessarily prove futile. The effects of decades and centuries of cultural decadence are simply too advanced and widespread to be overcome through political appeal alone.

The proper function of politics, of course, is to take people—in the mass—as *they are* and utilize them for a larger purpose. The spiritual condition of the Western masses is such, however, as to preclude any useful potential for revolutionary political activity at this time. Consequently, the first task of the contemporary Movement must be to establish a firm spiritual/moral base—a standard of absolute moral fixity—capable of attracting those alienated young idealists of our race who are searching for answers in a confused and despairing world, one which will influence their lives and transform them into dedicated partisans of the holiest of causes. It is just such a strong spiritual foundation which must underlie any effective political action in the future.

There is an accompanying consideration. It must be recognized that the condition which prevails evolved over a long period of time and cannot be eliminated by instantaneous panacea, but only through a process of *protracted struggle* involving decades and generations. The integrity of such a struggle, however, can only be sustained by spiritual—i.e., *religious*—conviction and commitment, with the Movement often depending solely on its moral resources for continuity and survival. Therefore, the development of those resources as a critical necessity must assume the highest priority over every other consideration.

### *The faith of Adolf Hitler*

If the new Idea represented merely an instauration of traditional Aryan spiritual values and the natural outlook of pre-Christian times, along with an appeal for racial preservation, it certainly would possess relevance, meaning and utility; yet it would remain incomplete, and would not hold its dynamic, historic quality. For ultimately, every great historical idea embodies a special mission as well as a call for a new type of man.

What is unique about the Idea of the future is that it proposes to relieve the human condition by transcending it. It proclaims a higher destiny for Aryan man, and summons him toward a full realization of his potential for physical, spiritual and moral elevation—indeed, toward *godhood*—: an undertaking so tragically stymied and stunted till now by the warped, deforming doctrines of an alien creed.

Nevertheless, it is precisely the possibility for such upward evolution toward a godlike race in the Nietzschean sense which assigns to the new Idea its higher purpose and meaning and gives to it its extraordinary, revolutionary character...

Already, the rudiments of this faith, the Hitler faith—*Hitlerism*—exist in wordless, inchoate form in the hearts of a small, but growing number. Slowly, almost imperceptibly, a sacred retinue is gathering in sworn bond of deathless loyalty and honor. Defiantly, its banner is raised. The prospect of battle stirs its blood. It hails the struggle—the awesome challenge. It awaits the coming storm.

A new dispensation now looms on the horizon. A new, transforming reality is rising. As the darkness of a dying civilization casts its lengthening shadow over a confused and despairing world, *the faith of the future will shine forth ever more brightly as the one great, redeeming hope—the polar star of a new age and a resplendent New Order, one which will be guided and instructed by the immortal personality of the greatest figure ever to walk the face of this earth.*

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