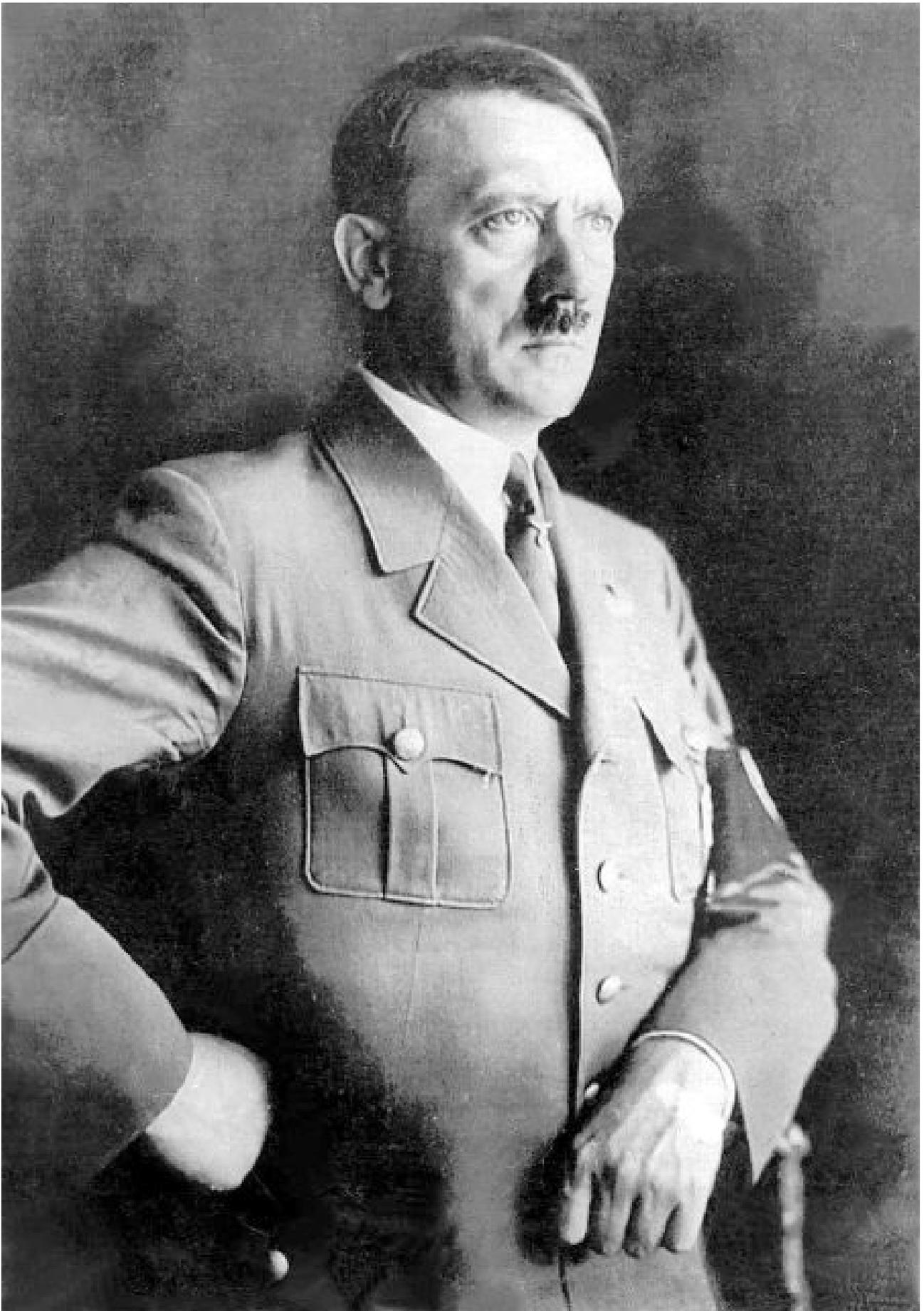


FAITH OF THE FUTURE



Matt Koehl

NEW ORDER



FOR THOSE
WHO ARE WORTHY OF HIM

NEW ORDER
Box 27486
Milwaukee, Wisconsin 53227

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"Wir sind nicht die Letzten von gestern,
sondern die Ersten von morgen."
H Sündermann

"We are not the last of yesterday,
but the first of tomorrow."

I. Idea and Civilization

Every great culture, every great civilization—every human order of any significance, in fact—has a polar ideology or *mythos*, which furnishes the emotional, supranational foundation for that particular order. The life and destiny of a culture are inseparable from such a nuclear idea. It serves as a formative pole, which during a culture's vital period provides for a unity of political, religious and cultural expression.

There are numerous examples. In ancient Egypt, the singular concept of the *ka* found its cultural elaboration in the construction of the pyramids. In a similar manner, Taoism combined with Confucianism and Buddhism to form the spiritual core of traditional Chinese culture, just as the cult life of the Japanese revolved around Shinto, and just as Islam furnished the spiritual matrix for a cultural flowering in the Near East during the Middle Ages. Among Indo-Europeans, it was the Vedic tradition which formed the oasis for an exquisite Hindu civilization, while a pantheon of Classical gods and heroes presided over the destinies of ancient Hellas and Rome.

If one now turns to the West, one cannot avoid the conclusion that it is the *Christian* worldview which stands at the heart of this particular culture. [In referring to the West, we mean that manifestation of European culture which emerged following the collapse of the Classical civilizations of Greece and Rome and which assumed definitive form in the time of Charlemagne around AD 800.]

Indeed, its very symbol is the towering Gothic cathedral. In its art, its architecture, its music, literature and philosophy, the West is pervaded by the omnipresence of Christianity. In the magnificent frescoes of Michelangelo, in the polyphonic rhythms of Vivaldi and Bach, the literary masterpieces of Dante, Chaucer and Milton, the philosophy of Thomas Aquinas, Kant and Hegel—in all of this, the heavy backdrop of Christianity looms unmistakably against the cultural horizon.

Even figures such as Shakespeare, Rembrandt, Mozart, Beethoven, Wagner and Schopenhauer—even Voltaire and *Nietzsche!*—whose creative *daemon* [a person's attendant spirit] transcended Church dogma in noticeable fashion—even they are witness to the ineluctable presence of the Christian idea as a cultural fact. And even if one contends that the works of these personalities had nothing to do with Christian doctrine as such, but derived their ultimate inspiration from other sources, the very fact that such an argument is put forth at all constitutes the most conclusive proof that Christianity is, indeed, the

mythos of Western culture, the core idea around which all cultural expression revolves. For even when its fundamental tenets have been challenged and disbelieved, it has continued to qualify the cultural milieu and furnish the central reference point for thought and action.

It is not without significance that those two major languages of Western thought—German and English—should have received their modern form from a translation of the Christian Bible; that the main function of the first Western universities was to teach Christian theology; and that natural science—that domain so uniquely fascinating to the Aryan intellect, which has come to challenge the very foundations of traditional faith itself—began very humbly as the quiet, conscientious study of the world of the Christian creator. All of this is but eloquent testimony that the Christian worldview does, indeed, form the spiritual matrix—the nuclear center—of Western culture.

II. Christianity and the West

When Christianity in its Nicene form first made its appearance among 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 *heathen*.

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.

* * *

It would be a mistake, however, to assume that only through force and violence did Christianity prevail. In the propagation of its doctrine and the fulfillment of what it considered to be its holy mission, the Church displayed amazing flexibility and suppleness. It was not loath, for instance, to adopt and adapt for its own purposes as it deemed appropriate certain aspects of ancient heathendom, particularly those which were most firmly rooted in the folk experience of our early forebears. Not only did this serve as an aid in the conversion process, making the Christian notion more palatable to the Nordic prospect, but it was also useful in inducing greater conformity and submission on the part of those already converted.

Especially during the reign of Pope Gregory did this policy receive definitive sanction. Former heathen holy places were appropriated as sites for the new chapels, churches and shrines. The Northern winter solstice celebration, *Yule*, was arbitrarily selected as the official birthday of the Christian savior. The spring celebration of reawakening Nature, *Easter*, was designated as the time of the Christian resurrection following the Jewish Passover. The summer solstice celebration, *Midsummer*, was transmogrified into the Feast of St. John, accompanied by the traditional rites of fire and water. In similar manner were other ancient festivals taken over and transformed: Whitsuntide, or High May, became the Day of Pentecost; the Celtic festival of Samhain became All Hallow's Eve; and Lent, acquiring Christian coloration, recalled a former season of the same name.

Not only was Christian adaptation confined to sacred days alone, however, it extended to heathen deities, customs and symbols as well. A multiplicity of saints and angels, for example—not to mention demons—came to replace

the various gods and heroes of pre-Christian times. Ritual infant-sprinkling became Christian baptism, or christening, just as the salubrious effect of holy water generally was quickly discovered by the new faith. Similarly, the lighted tree and evergreen decoration at Christmas time were taken over virtually intact from previous heathen custom. Even the Cross itself was adapted from pre-Christian sources, replacing the earlier Fish, Dove and Star as the emblem of the faith—a fact which led to considerable distress and controversy when it was first introduced in the early Church!

And so, in addition to those Hellenistic, Roman and Babylonian elements which already overlaid an original Jewish nucleus, a Northern component was now introduced to the spiritual *mélange* [a mixture of different things; a disordered mixture] which was to become medieval Christianity. With all of these accretions, however, it was essentially the outer form of the faith which was affected and modified; the inner substance of the doctrine retained its basically Oriental/Semitic character. If the new creed was not particularist like its Judaic parent, this had to do with its conceived leveling function among non-Jews. For what had originally been an exclusively Jewish sect had become—at the instance of the erstwhile Pharisee Saul/Paul—a universal creed directed at the Aryan world, denying the validity of all racial, ethnic and personal distinctions.

Thus it was, that out of this alien germ there emerged the faith which was to form the spiritual mold of Western culture.

III. 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, 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.

As we have seen, 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* [“way of life”] 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 Johann 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.

* * *

The most important consequence of the Gutenberg invention is to be seen in the Protestant Reformation, to which it was a contributing factor and whose development it greatly influenced. Up until the time of Martin Luther, the focus of Christian authority was the Papacy, whose word was unquestioned in matters of faith and dogma.

Now, with the great schism in Christendom, a direct challenge was presented to ecclesiastical authority. It certainly was not, of course, the intent of Luther and the other dissenters to undermine or eliminate the Christian faith; rather the opposite. They merely wished to reform it. And yet, by challenging the one unifying institution of Christendom and causing a split in Christian ranks, they inadvertently opened the door to disbelief in the Christian *mythos* itself.

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. Not only that, but critical examination of biblical literature gave rise to serious doubt concerning the veracity and validity of the subject matter itself, not to mention the peculiar mentality of its various authors. For the first time, perceptive minds could observe the obvious contradiction between empirical reality and what was claimed as holy writ.

Gradually there grew the inner realization that the faith itself was flawed, and creative genius began to look beyond the ideology of the Church for inspiration and direction. Even in those instances where Christian motifs

continued to provide the external form for artistic expression—such as in the works of Bach, Corelli and Rubens, for example—the vital *daemon* which spoke was clearly extra-Christian and of a religious order transcending Church dogma. And so even the Counter Reformation, and the stylistic mode it inspired, succumbed to widening *skepsis*. A lessening of traditional belief had set in, and Aryan creativity now began to look increasingly in other directions for the divine. At the intellectual level, philosophy—which had long separated itself from theology—pursued its own independent quest for truth, while at the artistic level a succession of stylistic periods—impelled by irrepressible inner tension—sought ever newer forms of expression. Thus, the Baroque, having exploited all of its possibilities, gave way to the Rococo and the Classical, which in turn yielded to the Romantic of the last century and to the Impressionist, which has now been succeeded by the Modern era—which concludes the historical experience of the West.

* * *

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.

For the modern Church, this poses an impossible dilemma. The more it adheres to its fundamental doctrines, the more preposterous they must appear and the quicker will be its demise. On the other hand, once it attempts to reconcile itself with the findings of science by reinterpreting and redefining its basic tenets, it automatically concedes its moral position and its very reason for existence as an arbiter of truth.

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. Especially is this to be noted in the self-devaluation process of ecumenism and interfaith/interideological dialogue, which constitutes the clearest concession by Christianity that it has failed and no longer has anything vital to offer. For once the Church admits that its doctrines are coequal with those of the nonbeliever, then what reason is there to be a believer?

It is not without significance that while the influence of Christianity is waning in the West, it is—through the sheer force of demographic pressure—gaining souls and expanding among nonwhites. Not only is this particularly true in Latin America, but also in Africa and—to a lesser extent—in Asia as well. 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.

Accordingly, it would be a mistake to assume that the Judeo-Christian idea has anything to offer the white peoples in their contemporary struggle for survival—that it might in any way be capable of addressing the vital needs and concerns of endangered Aryan life on this planet. 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 [in name only] 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.

It may well be argued that the worst consequences of such ideological and spiritual error were far less conspicuous before the Second World War. Does the same hold true today, however, when the final effects of that error can be plainly seen? For well over a millennium now, Christianity has held a monopoly as the self-proclaimed custodian of the spiritual and moral well-being of an entire cultural order—for which one must reasonably assume that it has accepted concomitant responsibility. What, then, are the fruits of its spiritual regime? We see them all around us. They are the symptoms of a diseased civilization: decadence, degeneracy, depravity, corruption, pollution,

egoism, hedonism, materialism, Marxism and ultimately atheism. Yes, *atheism*. By destroying whatever natural religious feeling once existed in the hearts of our people and substituting alien myths and superstitions, it must now bear full responsibility for the diminished capacity for spiritual belief among our folk.

It will perhaps be objected that the Church itself is opposed to all of the above *indesiderata*. I am sorry; the responsibility for what has been claimed as a divine charge cannot be so easily evaded. Words aside, these happen to be the actual results of its earthly reign. The Promethean spirit of Aryan man, for its part, must now look in other directions.

IV. Twilight of the West

As we have seen, the ultimate source of the decline of the West lies in the failure of the polar ideology, or *mythos*, which has formed its foundation. Once the dogmas of the dominant faith were effectively called into question and challenged—an unavoidable development, given the preposterous assertions of Christian doctrine on the one hand and the truth-seeking nature of Aryan man on the other—it was only a matter of time before the entire cultural order which rested upon it was itself called into doubt.

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 his 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.

V. 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. Yet even this cataclysmic tragedy—with the immolation of its godlike protagonist and his martyr people—was historically necessary for two reasons:

- First, it resulted in a decisive blow to the Old Order, a mortal blow from which it can never recover and which assures its disappearance from the stage of world history; and

- Secondly, by clearing the field, it has served to release the new Movement from any lingering constraints, inhibitions or commitments with respect to the Old—thus enabling it to acquire the necessary freedom for the fulfillment of its revolutionary mission. This is particularly important to consider, for not only was 1945 a water shed in the larger history of the world; it was a great divide in the development of the Movement as well. A phase which had been essentially political and military now became spiritual—yes, even *religious*.

Militarily and politically, National Socialism stood defeated in 1945—completely. Had it represented merely a political or military structure, it could not have survived the collapse. The Idea of Adolf Hitler, however, was more than just political or military. It was above all spiritual—and spiritual ideas cannot be broken by brute force or military means alone. And yet, military might and physical compulsion were the only resources at the disposal of the Old Order, morally and spiritually it was bankrupt. And so its apparent defeat of National Socialism in reality proved to be something quite different. For in the contest, the new Idea had lost none of its integrity—its inner substance—but remained spiritually *undefeated*, awaiting only the proper moment to make its reappearance. Indeed, it was precisely in this vital area that it proved itself stronger than ever. Unimpeded by expedient—i.e., political—considerations of any kind, it was now completely free and unfettered to pursue its high destiny. Out of the crucible of the most horrible suffering and hardship, a Movement had emerged—inwardly purged, perfected in its faith, fortified, steeled and infinitely more conscious of its holy mission on this earth.

As we now move further into the future, we begin to perceive the faint outline of an awesome design: *Adolf Hitler and his people had to sacrifice themselves so that the wonderful, new Idea could one day be reborn in exalted form as a glorious beacon and symbol for embattled Aryan mankind everywhere*. That was the purpose and essence of their heroic, Olympian struggle. And it is now upon this sacred foundation—one forged and hallowed in the flames of monumental tragedy—that a regenerate Movement must build, and in so doing give eternal meaning to the precious blood sacrifice of those martyred millions, representing a higher humanity, who fell with the faith of a new age in their hearts.

VI. 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.

In this latter category will be found all those now spiritually alienated, who somehow manage to find their way to a new world. Today there exists a brooding sense of despair—a despair reflecting more than a mere loss of faith in some governmental regime or social system, but touching every aspect of life and existence. Men cry out for something to believe in, for something to guide and inform their lives. Perceptive minds are searching for purpose and direction, for a new focus of faith to replace that which has been hopelessly and irretrievably lost.

But where is such an idea, such a faith?

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 [exhibiting or relating to design or purpose especially in nature] 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 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 down-graded the well-being of one's own kind—of one's folk and race—to something of lesser significance. The community of believers—red and yellow, black and white—was more precious in the sight of the Church fathers than the true community of flesh and blood, love for which was denounced as a species of "idolatry." Whereupon the spiritual marrow of Aryan man was left to marinate in a moral concoction of meekness, mildness, resist-not-evil and love-thine-enemy.

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.

* * *

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 [of one and the same substance, essence, or nature] 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.

Thus does it lift the burden of original sin and guilt from his shoulders and end his abasement before the Almighty, proclaiming his glorious nobility instead. It restores the essential wholeness of man, for in its view there can be no cleft between body and soul. It represents, finally, an affirmation—rather than a negation—of life, and teaches joyful heroism, defiant courage and manly

resolve in the face of inexorable destiny, even when it involves gloom and despair, adversity and death.

Thus does the new Idea—by returning to traditional values of Aryan religiosity—free Aryan man from that inner tension which has characterized spiritual life in the West for the past millennium, and bring him into harmony with the laws of Nature and his own being. In a word, the outlook of the future reinstates Aryan man to a sound, natural condition, once again allowing unhindered expression for his native spirituality, as well as freeing him for the accomplishment of a great mission.

In so doing, it recalls the faith of our ancient forefathers, who lived in communion and rapport with Nature and enjoyed a fully developed religious life, which established the moral and ethical standards of their society and set the spiritual tone of their destiny.

Most importantly, by going back to the primal source of life itself, the new Idea is able to reestablish 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.

* * *

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 over-come 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 highest priority over every other consideration.

* * *

If the new Idea represented merely an instauration [restoration or renewal] 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.

If we examine all of the ideological and spiritual trends of the past one hundred years, as well as those of the present time, it becomes immediately apparent that *there is but one Idea which can conceivably qualify to serve as the formative principle of a post-Western, post-Christian world.*

The coming dispensation will not involve so-called alternatives which are merely secularized outgrowths of the same underlying idea which is itself the cause of our present condition.

And here it must be emphasized that in the revolutionary convulsions which are coming, the neo-Semitic ideology of Karl Marx will have no more lasting significance than that of a cultural emetic. Whatever momentary power and success it enjoys is all ephemeral within a larger historical context—just as is that of all the gurus, fakirs and exotic, new cults from out of the East in these latter days of the twilight civilization.

In the contemporary world, an idea or conception may be viewed as either reactionary—and therefore transitory—or as revolutionary and enduring. Everything which tends to perpetuate the Old Order is reactionary. Everything which continues to work within the frame-work of the past is reactionary. Everything which tends to foster decadence is reactionary. All falsehood, all hypocrisy and opportunism are reactionary. As such, they are transitory and will not last. Only that which embraces hard reality and difficult truth will form part of something new and wonderful. Only it can truly be called revolutionary, for it will endure. It alone will furnish the spiritual foundation—the radiant nucleus—of a new age.

Today there is but one Idea which may be regarded as the regenerating seed of a revolutionary New Order; but one Idea which can serve as a spiritual standard for post-Western man; but one Idea which holds the way to the future. *It is the magnificent and mighty Idea of Adolf Hitler.*

VII. The Faith of Adolf Hitler

Beyond its purely intellectual aspect, the revolutionary Idea of Adolf Hitler contains an added dimension, to which one must turn to discover the source of its ineluctable attraction—its compelling magic, as it were. It is from its sentient—its *emotional*—content that one must educe the secret of its extraordinary mystique—just as it is here that one cannot help but perceive its nuclear potential as the *mythos* of a new age. For it is not by logic and reason that great, earth-shaking movements are impelled, but by the unfathomable force of suprarational [above, yet including the rational; encompassing a truth of scope greater than ordinary logic or reason] faith subjectively felt by the

adherents of such a movement. In the arena of great world events, even the most rational of ideas must take on the character of subjective faith—or remain for-ever condemned to the realm of sterile abstraction. It must, in other words, proceed beyond the understanding of the mind to an appreciation of the heart. Only thus does it assume that mysterious and inexplicable quality which guarantees success.

If we examine the various individual features of the National Socialist idea—its views on such fundamental concepts as race, personality, the state, work, struggle and Nature, for example—we find that these do not, even when taken together, suffice to explain the curious fascination surrounding its manifestation. For that we must turn, ultimately, to the personality of its author. For in the person of Adolf Hitler, the Idea undergoes fusion into a transcendent whole which is greater than the sum of its parts. Only in a subjective appreciation of this phenomenon and what it represents does the Idea become comprehensible.

* * *

Who, then, was Adolf Hitler? What was he?

Certainly, he bore the attributes of any man. He had two natural parents. He had flesh and blood. He ate and slept. He grew up, went to school, and worked for a living. He formed friendships, had personal likes and dislikes, became angry, but also had a warm sense of humor. He experienced joy and sorrow, pleasure and pain. In other words, his were all the normal human experiences and emotions. He was, in fact, completely human.

Historically, of course, Adolf Hitler was something more. He was a great national leader and statesman. Where can one find a comparable instance of a humble man of the people rising—by sheer will, determination and genius in the face of every conceivable obstacle and odd—to leadership of a great nation, liberating it from alien domination, purging it of racial and moral decay, and building within it a regime of national unity and social justice? Where was there a similar statesman who, single handedly, was able to halt the seemingly inexorable advance of Communism across the face of a continent? Where else was there a leader who was able to lift his country—a country defeated in war and burdened with unbearable reparations—up out of economic and social misery and restore it to a position of prosperity, dignity and pride, while other nations sickened in the throes of a Great Depression? Where in all of history was there ever a ruler who enjoyed greater popular support?

Yet, it is beyond his manifest role as an outstanding national leader and statesman, as well as his obvious humanity, that we must look to discover the essential person of Adolf Hitler. Specifically, it is in the domain of the extrahistorical—i.e., in that area outside the normal historical process—that we must turn to find the true identity of the figure who stood in our midst just a few short generations ago. For although his life's work continues to exercise an ongoing effect, its real meaning cannot be disclosed through the usual investigations of historiography.

* * *

More than one observer has commented on a certain strange, compelling quality which seemed to emanate from the person of Adolf Hitler. Kubizek, for example, has described the remarkable incident on the Freinberg.[August Kubizek, *The Young Hitler I Knew*, tr. E.V. Anderson (New York, N.Y., Tower Books, Inc., 1954), Chapter 10 – [see appendix below](#)]

Others have reported similar, if less dramatic, experiences in their own personal encounters with Hitler. And not only did this mysterious quality manifest itself in such individual meetings, but before larger audiences as well. Even persons who were not German and not National Socialist have testified to the singular ability of Adolf Hitler to articulate the unspoken feelings and aspirations of his listeners as though he were giving utterance to their inner-most thoughts and emotions.

Recalling a Hitler rally which she attended in 1930, one Social Democratic writer described the phenomenon in this way: "The audience was breathlessly under his spell. This man expressed their thoughts, their feelings, their hopes; a new prophet had arisen—many even saw in him another Christ... [Lilo Linke, *Restless Days* (New York, N.Y., A.A. Knopf, 1935), pp. 397-398]

That he was able to affect his contemporaries in this manner is in itself remarkable. What is even more extraordinary and amazing, however, is the ability of Adolf Hitler to exert a continuing charismatic effect on generations which were not even born during his mortal lifetime! He still seems to articulate our deepest, most heartfelt feelings and longings as Aryans. He seems to strike a flawless chord with our innermost being. When he speaks, there is an immanent awareness that we are actually listening to the sound of our own inner voice. So perfect is his relation to our racial psyche that it is as though he has become one with it. We have the feeling that here before us is the consummate expression of the collective unconscious of our race.

It is as though we are confronted by an awesome presence, by a timeless charisma. Indeed, there is a certain enigmatic aura surrounding the figure of Adolf Hitler which seems to transcend all barriers of time and space. When we mention his name, we sense that we are speaking of more than a historical phenomenon; we allude to something which is eternal and infinite. We have the feeling that we are referring not only to the past, but to the present and future as well. Instinctively, we sense that here was more than just another man, that here was someone quite extraordinary.

The truth is that in Adolf Hitler we are confronted by a phenomenon which defies all objective analysis and rational explanation. Indeed, it is one which can only be understood in its symbolic, or representative, role—that is, through mythic interpretation. For only in the realm of the *mythos*—of the epic, the saga and legend—do we find those elements adequate to describe this most unusual personality. Only through a process of *apotheosis* [elevation to divine status] can we hope to achieve a coherent understanding of the true reality of this remarkable figure. Only then do the various facets of his earthly life and career submit to plausible explanation.

Accordingly, we may proceed to a recognition that this very unusual being did, indeed, bear a divine mandate. He was, indeed, the instrument of a higher destiny. He was, indeed, endowed by Providence with a special mission. And, indeed, may he be described as an incarnation of the Absolute—of that great, ineffable Force without beginning or end, which rules and dominates this universe and determines the destinies of men.

Intuitively we recognize that represented here is something elemental, something primal—something that goes back to the very foundation of the world. We perceive that this singular figure was/is a manifestation of the will of the Eternal *in corpore* [in body or irl]; that he was/is the voice of the Almighty, the word—the *logos*—spoken anew to modern man; that, indeed, he was/is the herald of a new age here on earth.

At the same time, we recognize him as the perfect personification of our racial soul. He is our consciousness and our conscience. In him is our racial will made manifest. In him do we see embodied the highest hopes and aspirations of Aryan man.

And so, in paying homage to this extraordinary personality, we at the same time defer to our own soul and to the divine which lies within us. In immanent [inherent] relationship with him and in the service of his Cause do our lives acquire purpose, meaning, value, relevance, direction, structure, significance. Without him, we have no worth; we are nothing—*nil*. With him, we are

privileged to become part of a larger order—indeed, we possess the possibility of transcending the limitations of our own mortal existence.

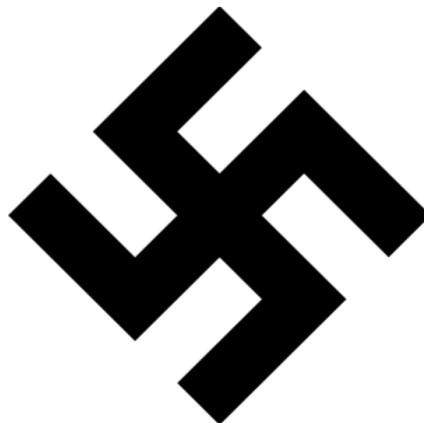
This, then, is the One whom we are honored to call *Führer*—Leader—our *spiritual guide*, special gift of Providence, the One chosen to disclose the divine will, the divine ordinances to the present age.

Every human order contains an idea which is symbolic of its higher purpose and mission. And so it is, above all, as a symbol of a new age that the figure of Adolf Hitler must be seen. It may be stated that he represents the inner principle—the *raison*—of our entire racial existence, of our history, our destiny, our life. He stands as our eternal emblem before the world. He is our law and our guide as Aryans for all time to come. He is our hope, our redemption, our promise of victory.

Thus do we perceive the outline of a new, immanent reality in which the transfigured person of Adolf Hitler joins with regenerate Aryan man and the Absolute in mystic union to form the noble *mythos* of a new faith.

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 [divine ordering of the affairs of the world] 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.*



Appendix – The Experience of August Kubizek

Source:

<http://www.worldfuturefund.org/wffmaster/Reading/Copy/hitlerprophetwagner.htm>

HITLER AS A POLITICAL PROPHET

HIS VIEW OF HIS ROLE IN HISTORY

A FATEFUL EVENING OUTSIDE LINZ

RECOLLECTIONS OF HIS BEST CHILDHOOD FRIEND

THE ROLE OF WAGNER'S OPERA RIENZI

Hitler's closest childhood friend, August Kubizek, wrote an interesting book called *The Young Hitler I Knew*. In this section of Chapter Ten he recounts a truly extraordinary experience with Hitler after he had seen Wagner's opera *Rienzi* for the first time. The bold print is added by us to highlight key points. The whole section reveals Hitler's messianic concept of his role in history, a messianic role directly connected to the world of Richard Wagner. It is useful to read this in conjunction with the letter written to Hitler by Houston Stewart Chamberlain in 1923, who became the Wagner family's spokesman on political matters in Germany after the death of Wagner himself.

Chapter 10 -- In That Hour It Began

It was the most impressive hour I ever lived through with my friend. So unforgettable is it, that even the most trivial things, the clothes Adolf wore that evening, the weather, are still present in my mind as though the experience were exempt from the passing of time.

Adolf stood outside my house in his black overcoat, his dark hat pulled down over his face. It was a cold, unpleasant November evening. He waved to me impatiently. I was just cleaning myself up from the workshop and getting ready to go to the theatre. *Rienzi* was being given that night. We had never seen this Wagner opera and looked forward to it with great excitement. In order to secure the pillars in the Promenade we had to be early. Adolf whistled, to hurry me up.

Now we were in the theatre, burning with enthusiasm, and living breathlessly through Rienzi's rise to be the Tribune of the people of Rome and his subsequent downfall. When at last it was over, it was past midnight. My friend, his hands thrust into his coat pockets, silent and withdrawn, strode through the streets and out of the city. Usually, after an artistic experience that had moved him, he would start talking straight away, sharply criticizing the performance, but after Rienzi he remained quiet a long while. This surprised me, and I asked him what he thought of it. He threw me a strange, almost hostile glance. "Shut up!" he said brusquely.

The cold, damp mist lay oppressively over the narrow streets. Our solitary steps resounded on the pavement. Adolf took the road that led up to the Freinberg. Without speaking a word, he strode forward. He looked almost sinister, and paler than ever. His turned-up coat collar increased this impression.

I wanted to ask him, "Where are you going?" But his pallid face looked so forbidding that I suppressed the question.

As if propelled by an invisible force, Adolf climbed up to the top of the Freinberg. And only now did I realize that we were no longer in solitude and darkness, for the stars shone brilliantly above us.

Adolf stood in front of me; and now he gripped both my hands and held them tight. He had never made such a gesture before. I felt from the grasp of his hands how deeply moved he was. His eyes were feverish with excitement. The words did not come smoothly from his mouth as they usually did, but rather erupted, hoarse and raucous. From his voice I could tell even more how much this experience had shaken him.

Gradually his speech loosened, and the words flowed more freely. Never before and never again have I heard Adolf Hitler speak as he did in that hour, as we stood there alone under the stars, as though we were the only creatures in the world.

I cannot repeat every word that my friend uttered. I was struck by something strange, which I had never noticed before, even when he had talked to me in moments of the greatest excitement. It was as if another being spoke out of his body, and moved him as much as it did me. It wasn't at all a case of a speaker being carried away by his own words. On the contrary; I rather felt as though he himself listened with astonishment and emotion to what burst forth from him with elementary force. I will not attempt to interpret this phenomenon, but it was a state of complete ecstasy and rapture, in which he

transferred the character of Rienzi, without even mentioning him as a model or example, with visionary power to the plane of his own ambitions. But it was more than a cheap adaptation. Indeed, the impact of the opera was rather a sheer external impulse which compelled him to speak. Like flood waters breaking their dikes, his words burst forth from him. He conjured up in grandiose, inspiring pictures his own future and that of his people.

Hitherto I had been convinced that my friend wanted to become an artist, a painter, or perhaps an architect. Now this was no longer the case. Now he aspired to something higher, which I could not yet fully grasp. It rather surprised me, as I thought that the vocation of the artist was for him the highest, most desirable goal. But now he was talking of a mandate which, one day, he would receive from the people, to lead them out of servitude to the heights of freedom.

It was an unknown youth who spoke to me in that strange hour. He spoke of a special mission which one day would be entrusted to him, and I, his only listener, could hardly understand what he meant. Many years had to pass before I realized the significance of this enraptured hour for my friend.

His words were followed by silence.

We descended into the town. The clock struck three. We parted in front of my house. Adolf shook hands with me, and I was astonished to see that he did not go in the direction of his home, but turned again towards the mountains.

"Where are you going now?" I asked him, surprised. He replied briefly, "I want to be alone."

In the following weeks and months he never again mentioned this hour on the Freinberg. At first it struck me as odd and I could find no explanation for his strange behavior, for I could not believe that he had forgotten it altogether. Indeed he never did forget it, as I discovered thirty-three years later. But he kept silent about it because he wanted to keep that hour entirely to himself. That I could understand, and I respected his silence. After all, it was his hour, not mine. I had played only the modest role of a sympathetic friend.

In 1939, shortly before war broke out, when I, for the first time visited Bayreuth as the guest of the Reichs Chancellor, I thought I would please my host by reminding him of that nocturnal hour on the Freinberg, so I told Adolf Hitler what I remembered of it, assuming that the enormous multitude of impressions and events which had filled these past decades would have pushed into the background the experience of a seventeen year old youth.

But after a few words I sensed that he vividly recalled that hour and had retained all its details in his memory. He was visibly pleased that my account confirmed his own recollections. I was also present when Adolf Hitler retold this sequel to the performance of Rienzi in Linz to Frau Wagner, at whose home we were both guests. Thus my own memory was doubly confirmed. The words with which Hitler concluded his story to Frau Wagner are also unforgettable for me. He said solemnly, "In that hour it began."