

The White Temple

Race, Culture, Religion

by J.D.Hallstatt

"Spiritus Contra Spiritum"

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The Templer
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The White Temple approach is not coup d'etat or conspiracy, our supreme long term victory will come with our evolution to Godhood. We will employ only legal rights to practice our religion and to express our beliefs.

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Introduction

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Introduction

The White Temple is more than a remedy for the nihilism of our age. Modern culture has blindly attempted to divorce culture from biology. The Templer vision remarries biology to art, ethnicity, the warrior ethos and ecology, which are four of the five subjects of this book, the last chapter being on the religion.

To the ecologists we say, of course we want to preserve the biosphere, why would we want to destroy our nursery? But the biosphere is not the endgoal of nature, history, religion or evolution.

Evolution has a purpose, to evolve life to Godhood, and its chosen method is natural selection; thus we combine religion and science, idealism and natural selection.

Evolution could be called "complexification," as Teilhard de Chardin defined it, as distinguished from simplification, which is the law of entropy (disorder). Complexification shows intention and purpose to evolution, it hardly seems a leap of faith to say so.

Stability alone is not our mission, creative advancement is our calling. The White Temple says that we are part of the Will-To-Godhood trying to fulfill Itself by evolving to Godhood. Godhood is the goal, ie. the Will-To-Godhood is in the process of self-fulfillment.

Nature is not our monarch, the God and creator of nature is our sovereign. We judge the environment and all other things according to how they serve God's purpose.

We live in a consumer society with a vast inner emptiness. Many of us seek to fill the emptiness, almost as children, with play and amusement. But play will not fill the emptiness. Human nature requires more than play and amusement.

The White Temple will seem out of place today, especially in the United States where a highly manipulated "democracy" is offered as the solution to everything. In an age of decadence we see the White Temple almost as a religious military order, with a saving character, tone and guiding belief, designed to maintain health and strength over time. As we will discuss in this book, we see the military ethos as about all we have left of ancient heroic values in the modern world.

What we call *the golden equation* places race at the sociobiological base of religion, religion as the base of cultural power and cultural power as the base of political power. Religious power comes first, followed by cultural power, and then political power. This takes political strategy several steps deeper than most modern strategies care to go.

We are advocating a spiritual renewal, we are a religious school first before we are a political or economic movement. The White Temple will create a moral atmosphere where healthy men and women can be born and live. We want all Templers to feel in harmony with their destiny. We are the bearers of eternal values.

The ideas here expressed should not be considered finished, or theoretically perfect. We must be attuned to the demands of the times we live in. But we now place our hope in the continuation of human evolution through the White Temple.

Only religion can keep men together in very stressful times, only religion can make men heroic, with great ideals. Without a deep religious cause our people see few reasons to defend themselves. We require real cultural purpose, a basis for ethics based in biology and religion. The White Temple offers a remedy for the nihilism of our age, a biological religion where spiritual values count, and moral restoration prevails.

Our values are dependent on power, and power can be a metaphor for survival and reproductive success, since power allows for successful survival and reproduction.

Society or civilization should not be thought of as "redeeming" men from their "animal" selves, their biological selves; modern society blocks men, or at least spins man away from his animal self. This is usually a deception men do to themselves.

The biological self has been devalued and even denied by those who consciously or unconsciously gain *advantage* from the devaluing--which in fact is *applying* the animal will-to-power in subterfuge. Nietzsche was great in exposing these deniers.

What has been the consequences of society's denial of the biological self, and what would be the consequences to society if men had affirmed the biological self?

The White Temple has no problem affirming the biological nature; rather than using religion to *deny* the biological nature, as most traditional religions do, the White Temple *affirms* biology. As Nietzsche brilliantly pointed out, the religious deniers have succeeded in taming biological man and have thus created weak men, weak societies and weak cultures. The consequence of the modern denial of the biological self has been the decadence and degeneration of man, alongside technical advancement.

We join Nietzsche in preferring the affirmation of biological man, but we attach racial evolution and idealism to this sacred affirmation, which is contained in the religion of the White Temple.

Our animal selves, our biological selves, our instincts, our souls, the will-to-power, the urge, the Will-To-Godhood---as it is called in the White Temple---has the absolute ideal of Godhood to refine and improve our biological selves, not to deny our biological selves, but to *advance and expand our biological selves*, first to superman, and finally to Godhood, a Godhood that is the ultimate of material evolution, which we define as *Materiaspiritus*.

In this book I begin with the subject of art (Arthought) suggesting that the greatest art in history has been linked to the affirmation of the sacred within the race and culture. The next chapter on ethnicity (The Keeper Of The Kinds) deals with the true history of the Nordics and the sociobiological and racial view of human nature. Chapter three covers the warrior ethos (Tyr Watch) and among other things, confirms order, stoicism and many traits of the Spartan character as vital to our survival. The next chapter on ecology (The Undoing) suggests that

preserving the biosphere is imperative but not the only goal of evolution; we preserve nature so that we may advance to Godhood in evolution. The last chapter on the White Temple (Ascending Life) examines the sociobiological view of religion and looks at thinkers such as Hegel, and the ancient sages of the Vedas, to see how they *might* relate to the White Temple.

I owe much to the ideas of Friedrich Nietzsche, Wilmot Robertson, William Pierce and Edward O. Wilson, who I have adapted, expanded and perhaps plagiarized over the years. There is a larger list of sources at the end of this book.

1 ARTHOUGHT

Any artistic, cultural or political theory that does not affirm the basic motivation of biology behind all human intellectual theories is at least false and probably deceptive. With this in mind the greatest art and the greatest epochs of art creation are linked to periods when art affirmed a people and what that people held sacred. Classic art philosophy is based in the affirmation of the sacred within the race and the racial culture.

Rather than to attempt to unravel the Gordian Knot of the neo-Marxist intelligentsia, or the postmodernist philosophers, with their dark territory of competing avant-garde theories, it is perhaps better to try to cut the postmodern knot with the sword of biology.

All cultural "narratives" are *not* equal. Those that best enhance and advance one's survival and reproduction are better, righter, and more truthful. It was wrong to try to "free" art from biology, since it can't really be free from biology.

When you "deconstruct" deconstructionism you find good old biological activations behind the theories which are important in understanding the theories. For example, Michael Foucault used his brilliant mind to affirm homosexuality rather than to unselfishly accept the idea that homosexuals may not be healthy for society. Modern intellectuals have not had the *courage* to see the base of biology behind all social behavior, they do not see the fields of sociobiology, racialism and the White Temple religion as a way out of the nihilism of modern "high" culture--with *courage* they might have done. The ghost of Hitler was too intimidating for them to see past.

When Plato in his "Republic" supposedly banished ecstatic poets, extravagant rhythms and effeminate harmonies, or when St. Augustine confessed the "peril of pleasure" that *sung* psalms produced in him, they were indicating how very powerful are these artistic "intruders" at the gate. But we have since learned that emotions are important biological adaptations, helping us to cope with our environment. What makes us feel good is generally what has survival values for human evolution. Art evolved because it had survival value, art was useful in survival and reproduction, we survived better with art than we would have without it.

According to Nietzsche, "Tragedy" provided the remedy for the great threat the Greeks felt from the Persians. The Greeks had to choose between militarism or defeat. Tragedy gave them relief, tragedy was an affirmation of fate, tragedy helped the Greeks deal with the horror of their existence. The songs and dances of the tragic chorus revealed the cruelty of Being---the spectators enjoyed what took place on stage and *accepted* the revelations.

The artist is a religious and cultural warrior, related to the political warrior. Great art has always been influenced by heroic struggles. Could one think of a more powerful and potentially tragic subject for art today than the decline and death of the Nordic? Our race may become extinct! Evolution could be turned backward! This is a theme worthy of an Aeschylus or Shakespeare! We have the *tragic* choice between the racial state or the debauchery of a borderless world, and extinction. It requires courage in the artist---which is rare in artists-

--yet alone in other men.

Should we proceed as if the nineteenth century had continued on, as if modernism and post-modernism never happened? Six centuries of Western art have come to an end, to be followed, if trends continue, by the ending of Western man. Today *everything* is permitted in art, art beyond the pale, art with no place in art history, art reverting back to the primitive; *everything* is permitted in what Arthur Danto openly and proudly calls the "post-historical" period. Post white Western history indeed!

There is a parallel between art accepting virtually anything as art and the international, interracial, egalitarian acceptance of a world without borders. Anything can be a work of art just as any race can be a citizen.

Critics who have objected to white, western, artistic taste were often not of Anglo-Saxon, Protestant, Christian or Nordic heritage. The "tyranny of taste" which modern critics complained about was often merely an objection to the art of another race. What people like Clement Greenberg were seeking to get rid of, or "purify," (fascist term?) was precisely the elements in art which white western artists had used for hundreds of years. Why?

Reviving Art

Rather than try to revive the art of the nineteenth century it would be better to revive the philosophical base of great artistic expression throughout Western history: the affirmation of the sacred in art, the affirmation of the things that the race and state and religion hold sacred. Reviving or saving a declining or even dying race and culture is a sacred cause. Technique, style, and form can follow this epic function.

This means that in art it is not the technique, style or form that matters most---vital as these things are---it is the affirmation of the race that matters most. *Art should be defined not so much in terms of traditional or modern but in terms of affirmation or denial.* We create culture to enhance---or affirm---ourselves. To do otherwise is suicide, lies, ignorance, or nihilism.

Classicism grew out of the concept that human nature is in most ways determined. Romanticism saw the differences in people. But individual expression (Romantic) need not be in opposition to group expression (Classical).

The ordered and mechanical world of Classicism was dissected with the increased knowledge of the 18th century, which led to the specialization and individualism of the 19th century. But developing knowledge in the last years of the 20th century regarding human nature brings back the possibility of another classicism, this time grounded in sociobiology, affirming the race and religion.

Courageous minds acknowledge that the sociobiological view of history leads to the racial view of history, which leads to the art philosophy presented here. While exponents of *cultural* determinism continue to fight for their theories, the mood is slowly turning against them. The academic evidence has grown large in favor of including sociobiology in many areas of the *humanities*, but it is slow in coming.

There *is* a "human nature" and it is largely determined, although we may no longer describe it the way the classical Ancient Greeks did. Human behavior certainly is not infinitely malleable, as the Boas School of Social Anthropology *continues* to claim. Artists cannot legitimately demand "liberty" from human nature. Michelangelo supposedly said, "I go my lonely way along paths which no man has made for me." But Michelangelo's art was competing with group acceptance. His individuality was merged with the traditions of his church.

The solitude of the genius should not be applied to society as a whole, this is the price the artist pays, for which he can be greatly rewarded. Difficulties arose when Romanticism changed from concentrating on the individual creative act to political philosophy, promoting "liberty, equality and fraternity."

It is vital not to tamper with the creativity of artists during the creative period, even if artists seem childish at times. But the art or creations of artists must ultimately be acceptable to society. Artists are as biologically connected to their kin and their society as any other member of society.

Creative aversions to stereotypes, schools, and repugnance for academic formulae may be important to originality but they do not make us any less "free" from human nature, which forms the base of our cultural expression.

The arts and culture are subject to human nature, to the imperatives of Nature. The poet and the painter are no less seeking survival and reproduction success than the politician or the businessman.

If old classicism came to include too many rules regarding the creative act itself, then it was too restricting, and the Romantics were correct in demanding more freedom. But *to demand freedom from human nature is futile, as well as decadent.*

Classicism And Race

The fixed truths" of classicism can now relate to human nature as defined by sociobiology, racialism and the White Temple, which rightly counters the random chaos and degeneration of the latest versions of Romanticism: postmodernism, etc.

The classical view of "moral purpose" will be reintroduced by the White Temple. The misconceived duality between the individual and the group will be made whole and united.

All art does not aspire to the condition of music, as Walter Pater described. There is a Will To Godhood, a power drive beneath the comings and goings of mankind, which aspires first to survival and reproductive success, and ultimately to Godhood. *Great art is more frozen religion than frozen music.*

But great art is not actually frozen any more than evolution is frozen. Evolution is dynamic and so should art and culture be, even as sociobiology has brought us to a new appreciation of Classicism. The subjects and styles of art that most appeal to us relate to our own time. We may enjoy the Spartan lines of the Greek temples---perhaps there is something inherent in the

Nordic that prefers simplicity, proportion and restraint---but we must synthesize *present day* consciousness with our past.

Creative stagnation can happen when the *private* creativity of artists is too rigidly restricted by the state. However, when Romanticism reacted against the "confines" of human nature it was a decadent denial, it pushed too far from the natural leash of human nature.

The White Temple puts the artist in his natural place within the biological and cosmic scheme of life. *The total art work of Ancient Greece was in fact a religion.* We require the same totality.

Richard Wagner could be thought of as the beginning of a new Classicism rather than the end of Romanticism. Wagner wanted to revive the idea of total art. The whole man, the synthesis of mind-body, flesh-spirit was lost when cultural unity was broken by the division and separation of religion, art and politics.

Some have thought that Wagner's "Romanticism" pointed toward modernism. If there was this connection, it could happen only by first *rejecting* the political, religious and racial aspects of Wagner's total art philosophy (Gesamtkunstwerk). This leaves only art for art's sake. Modernism is a reflection of a society that has lost everything---except perhaps greed.

Art and Religion

It is very difficult for a traditional conservative to admit that Christianity has been dying for years. Christianity no longer advances its white practitioners---the white race is now dying faster than being born. *The long difficult process of building and affirming another religious foundation is necessary.* Even presuming that one could adapt Christianity to sociobiological imperatives, it would take as much, or more, effort than it would take to develop the next religion of the White Temple.

Nothing unites a people like the synthesis of religion. Religions last long, political parties are transitory. To be effective, politics must be more than politics; society must have the superior uniting principles of religion. Achieving "all unity," unity of the senses--(synaesthesia)--unity of man--(racialism)--and unity with the cosmos--(The White Temple)--is the ideal.

The art philosophy of the White Temple is the next consciousness in art and in culture. With this religious movement art and culture will become clearer, cleaner, more honest, and not the concealed and ugly thing that art is today.

Things go very wrong when we tell lies to ourselves about human nature, eg. the lies of equality, interracialism and globalism. Art and culture, even language, follow and pick up these lies. Modern art and culture are thus full of lies, even modern consciousness is full of these same lies. The White Temple is the language of the next art and culture, the next Self, the next consciousness, the next religion.

Human nature will reassert itself, it always does. *The rationalism of Classicism and the irrationalism of Romanticism will come together in the synthesis of the White Temple.* The White Temple unites the classical-romantic, rational-irrational, spiritual-material in one

great philosophy-religion. The White Temple harmonizes the tensions running through art, religion, philosophy and politics. Was not this the ideal of the Enlightenment which they all were reaching for?

In the White Temple, Godhood is defined as Ultimate Beauty. This is the highest aesthetics. The totality of enjoyment that comes when thought and feeling in art are blended is only a mere reference to the totality achieved when evolution actually attains Godhood, when life achieves the purpose of the Will-To-Godhood, when we achieve the goal of evolution, which is Godhood.

Art reaches religion in The White Temple. Godhood constitutes absolute beauty, truth, goodness and power. These things may be distinct but they become one with Godhood. Beauty, truth, goodness and power are different ways to achieve Godhood. Each of these attributes achieves perfection with Godhood. The artist, lover, philosopher, scientist, priest, statesman or commander can follow their evolutionary development toward beauty, truth, goodness, or power, and when each of these attributes evolve to their highest absolute form they can achieve Godhood.

2 THE KEEPER OF THE KINDS

When enough people inherit the propensity to acquire certain behavior and social structures, it can be defined as "human nature." The defining traits of human nature include division of labor between the sexes, parent and child bonding, altruism toward closest kin, various forms of ethical behavior, such as incest avoidance, suspicion of strangers, tribalism, dominance orders within groups, male dominance over-all, and territorial aggression over limited resources.

Although we appear to have free will and the choice to go in various directions, the channels of our development are deeply cut by the genes in certain directions more than others. Cultures inevitably move toward these genetic traits.

Mankind is caught in the 21st century with a human nature that was shaped to deal with Ice Age problems. Hypertrophy explains the emergence of civilization, ie. the extreme growth of pre-existing hunter-gatherer structures metamorphosed into elaborate forms in advanced societies.

The brilliant father of sociobiology, E. O. Wilson, asks the question: how "human" do we wish to remain? Which of the genetic censors and motivators in our brains which *unconsciously* affect our ethical systems can we obey and which ones can we curtail or sublimate?

Carl Jung thought we must dig down to the primitive within in us, only out of the conflict between civilized man and the barbarian will we be able to form a new experience of Godhood and man. Nietzsche asked the question, where does the animal cease and man begin? T. S. Eliot expressed the dilemma by saying that it is not enough to understand what we ought to be, unless we know what we are, and we do not understand what we are, unless we know what we ought to be.

Both Nietzsche and Freud pointed to the problems created when heroic cultures were "internalized" and "spiritualized." Rather than celebrating this internalizing and spiritualizing we should mourn the loss.

It was not the "tension" between Christianity and Greece that made the West great, as some have suggested, internalizing and spiritualizing heroic cultures kept us from being much greater! Heroic culture was turned upside down, transformed, transmuted, made into its opposite, as Nietzsche brilliantly declared. Generally, nihilism is the denial of greatness for human beings. The religions and philosophies that we were given put us to sleep when we should have been awakened.

What have the philosophers and religious thinkers said about human nature and heroic culture? Socrates *logically* thought it was better to submit to injustice. Epicurus applauded the pleasure instinct. Kant wanted every day regulated by a time table. And Christianity undermined our most natural and necessary instincts.

The White Temple says that we do not have to suppress our instinctive drives, emotions, intuitive drives, or anything else that makes us who we are. Man is naturally and psychically

adjusted to the religion of the White Temple. When the covenants with *real* human nature and the actual natural world are broken, we eventually feel like we are alone in the world and alone in the cosmos, with no function and no meaning.

Racial Evolution

All races of humans share 99. 5% DNA---we share about three billion nucleotide pairs of DNA---which means that *racial differences are limited to . 5% or about fifteen million genetic differences of mutations*. Humans share 98. 4% DNA in common with chimpanzees.

Races of humanity differ on average in temperament, work ethic, lifestyle, nurturance, values and intelligences--as well as physical attributes. These differences generally reflect the necessities of the climate and physical environment in which the race evolved.

Richard McCulloch suggested that the proper measure to determine membership in the same race in biological terms is when a couple can interbreed without negating their physical-morphological-racial characteristics, ie. do your children look like you?

Evolution proceeds by selection and elimination. Each racial breeding group carries favorable recessive genes, which reappear generation after generation as the result of group inbreeding. Blue eyes are an example of recessive genes. Each racial breeding group also carries unfavorable recessive genes, and these differ in different races. Miscegenation increases the pool of unfavorable recessive genes by combining those of one race with those of another. Favorable genes from the two races also mix. Since the favorable genes are also different, they tend to interact disadvantageously and are transmitted at random.

The process of *evolution*, which depends on the regular transmission of beneficial characteristics, is frustrated by racial mixing. Relative genetic isolation of the race (or subspecies) is necessary if evolution is to continue. Genetic isolation effectively differentiates subspecies to the point where they become separate species. Heredity in man is governed by the same laws as all other forms of life. *Culture has not replaced heredity as the motive force of evolution. On the contrary, it is heredity which determines culture.*

In the course of evolution man tends to collaborate on a group basis, even though mutations occur in individuals; it is the breeding *group* and the gene pool that transmits these mutations to future generations. *The mutations of individuals must be carried forward in the group gene pool if they are to be transmitted into the future.*

According to E. O. Wilson, Lamarckian evolution, the inheritance of *acquired* characteristics is discounted, but this is exactly what happens in the case of *cultural* evolution. Biological evolution is far slower than cultural evolution and is outrun by cultural change. But this divergence cannot be great because *ultimately the social environment created by cultural evolution will be tracked by biological natural selection*. Societies that decline because of the genetic propensity of its members to breed competitively weaker cultures will be replaced by those more appropriately endowed. Biology, sooner or later, judges culture and resists or revises it.

A genetic study of racial groups by Professor Guigi Cavalli-Sforza of Stanford constructed the last 100,000 years of human evolution, and it supported several archaeological and linguistic theories regarding races.

The first major population split of early man gave rise to two distinct genetic clusters---Africans and non-Africans, i. e. Africans such as Pygmies, Ethiopians, Bushmen are genetically separate from the rest of the world populations. Africans evolved down one branch of the human tree and then non-Africans underwent a major split giving rise to two groups: Northeur Asians and Southeast Asians.

Northeur Asians gave rise to Caucasoids, Northeast Asians, or Northern Mongoloids, American Natives and Arctic populations. Southeast Asians gave rise to mainland and island Southeast Asians, or Southern Mongoloids, Pacific Islanders, New Guineans, Aboriginal Australians.

These genetic distances between populations agree with archaeological studies which suggest a split between Africans and non-Africans about 100,000 years ago.

Caucasoids separated from Northeast Asians around 50,000 years ago, about the time Neanderthals disappeared and modern humans first appeared in Southwest Europe.

Genetic groupings also closely match language families proposed by U. S. and Soviet linguistic scholars---indicating considerable parallels between genetic and linguistic change.

Branching of races occurs, as we mentioned, whenever a portion of the population of an existing species becomes isolated from the rest of the population long enough for the genetic constitutions of the two groups to drift apart.

The White Temple defines "upward evolution" as the direction of change of the whole cosmos toward *more and more developed states of consciousness in evolving life forms*. Man's evolution turned upward when he split from the ape line about 25 million years ago. Furthermore, consciousness can be related to brain size.

Cro-Magnons

100,000 years ago, with heavy glaciation, a type of Homo-Sapiens appeared, called Neanderthal Man, different from earlier populations. The Neanderthal was an adaptation to the extreme cold of Europe's first Wurm Ice Age. About 40,000 years ago Cro-Magnon Man appeared---modern in all respects---*with a brain 100 cubic centimeters larger than today's whites*; Cro-Magnon's brain had more highly developed frontal lobes and an increased area of cerebral hemispheres, due to folding and fissuring and larger associative areas.

Perhaps with Cro-Magnon our race had already reached a point of diminishing returns in the balance between biological and cultural evolution; from then on social organizations shielded man from selection pressures. We may even have gone backward biologically in the last few hundred years. The White Temple suggests that natural selection should have been taken over by artificial selection about 30,000 years ago. The White Temple proposes to bring biological progress once again in line with cultural progress.

About 12,000 years ago the ice began receding and forests sprang up. Cro-Magnon lived in Europe from the Mediterranean Coast to the edge of the ice in the north. Cro-Magnon's were our big game hunter ancestors. They were physically homogeneous (many remains have been found) and their art work was similar from Spain to the Urals.

As mentioned, these upper Paleolithic Cro-Magnon whites had brains bigger than the white average today, and they were long-headed (dolichocephalic) like Nordics today, but also round headed (brachycephalic) like modern Alpines. Today neither Nordics or Alpines are physically identical to Upper Paleolithic whites.

In a few thousand years the Cro-Magnons introduced more cultural innovations than all of previous mankind; many cultural remains have been found.

The glaciers retreated about 20 miles per century, and this signaled the beginning of the Mesolithic---or the Middle Stone Age. The duration of the Mesolithic varied for different areas of Europe---but it lasted longest in the north.

During the Mesolithic the racial character of Northern Europe changed. Some Cro-Magnons followed the retreating ice north and maintained the Upper Paleolithic big game hunting life style of the past 30,000 years. Others remained in the forests which sprang up across Europe, and some interacted with new people coming from the South.

Farming in the Middle-East had allowed an explosion of population of farmers, who moved north to the sparsely populated Cro-Magnon areas. This was the Neolithic period. The farmers swamped the Mesolithic Cro-Magnon hunters and hence much of Europe became Mediterranean in subracial character. These farmers had been living on the Southern margins of Europe, they derived from the ancestors of Upper Paleolithic people who had expanded along the Mediterranean; they evolved under different conditions from the Cro-Magnons into Mediterraneans.

Nordics Arrive

But Mediterraneans were not the only race to invade the Cro-Magnon areas of Europe during the Neolithic. From the Steppes of Southern Russia came the Nordics. They had agriculture, perhaps from early Mediterranean contact, or they may have developed it on their own. They were farmers, breeders, craftsmen, and above all else, they were warriors,

Everywhere they went Nordic language, religion, art and social customs replaced and ruled whoever they encountered. These Indo-European Nordics of the Neolithic period had developed specialization, division of labor, trades, social classes of peasants, craftsmen, warriors and priests.

The old European civilization, which had lasted about 3,000 years, utterly disintegrated with the arrival of the Nordics. Everything, temples, Gods, language, disappeared with the arrival of the Bronze Age Nordic warriors from the east.

The Nordics were, skeletally, between Cro-Magnon and Mediterraneans. Their language has

since been defined as Proto-Indo-European. They buried their dead in Kurgan mounds. Their religious symbols were the sun and the sky---in contrast to the earth, and reproduction of Old Europe.

The Nordics migrated to---or invaded---Europe for 16 centuries, beginning about 6,400 years ago. The first invasion seems to have been into the Rhine, a thin wave, probably without their wives. The second invasion conquered the last remnants of old Europe. In this wave they brought their wives and their Bronze weapons. The third invasion was more massive than the first two, and with this invasion the racial balance in Europe shifted toward Nordic predominance.

During this period the Mediterraneans were living in Southwestern Europe, the Nordics were living in Southern Russia from the Urals to Central Europe and north to the Baltic west, there were mixed Nordic-Mediterraneans in former Old Europe, and there were Cro-Magnons still predominant in the north and far west.

The Nordics were the Battle-Axe people. They were less soil-bound (although, as we mentioned, they too were farmers) and more concerned with valor, honor, and authority. In the Scandinavian myths the Aesir are the Battle-Axe people. Odin might have also been the name taken by a mythologized Nordic King who invaded Europe.

The Indo-European language completely replaced the languages of Old Europe. There is no trace left of the language spoken by the Mediterraneans of Old Europe, except perhaps Basque.

The Fatal Flaw

The Nordics did not destroy the indigenous populations of Mediterraneans, they enslaved them, ruling as an aristocracy. In the far north, which was largely still Cro-Magnon, and sparsely populated, the Nordics blended with the Cro-Magnons, producing over many centuries a mostly Nordic to mostly Cro-Magnon variation, with the Nordic element predominant in most areas. In Old Europe over many centuries the Nordic element slowly sunk from site as they blended with the Southern Mediterraneans.

The creative Nordic race in fact seeded all the high civilizations of world history. Indo-European Nordic branches included the Germanic peoples in Northwest Europe, the Celts in Central Europe, the Romans in Italy, the Hellenes, Phrygians and Thracians in South-eastern Europe, the Balts in Northeastern Europe, the Slavs in Eastern Europe, the Indo-Iranians (Seythes, Medes, Persians, and Indo-Aryans) in the rest of Western Asia, the Tocharians (who later went from Germany to China), the Hittites, Philistines, and other "sea people" in the Middle East, and many other Nordic people and groups. This truly was a glorious racial seeding of human history, which has not been enough celebrated.

The same general pattern was repeated in all the Nordic invasions: Nordics conquered, established themselves, freed Nordics from manual labor for creativity, then there was rapid cultural innovation. But inevitably there came racial mixing, sometimes sooner, sometimes later, and the civilization stagnated and retrogressed. *The rise and fall of races constitutes the primary history of mankind, and the rise and fall of civilizations is secondary to this pattern.*

Multiracialism has always been a prelude to white extinction.

Even when the Nordics set up caste systems as the Aryans of India---which was a very determined effort to avoid racemixing---the rules against mixing didn't hold over 35 centuries. The essential but subtle qualities of psyche and intellect in the Aryans, which led to the conquest and building of civilization, was diluted into ineffectiveness in their descendants 15 centuries later.

Only the Nordics who migrated northwestward into Europe predominated genetically in the long run. A new Indo-European heartland was established in Northern Europe in four divisions--Celts, Germans, Balts and Slavs.

From a tiny proto-German homeland the size of Tennessee, the German branch of Nordics expanded for 3,000 years all over Europe, ruling over Celts, Balts, Slavs, Latins, Greeks, as well as the populations of the Roman Empire. And then Germanic-Anglo Saxons discovered North America. Why did the Germanics prevail?

The German area was much more sparsely settled by Non-Indo-Europeans than, say, the proto-Celtic area. The proto-German homeland was protected from the Romans by Celts. The Neolithic Revolution was not fully established in the German homeland, there were fewer farming Mediterraneans. When the first wave of Indo-European Nordics reached Scandinavia, they found forests inhabited mostly by descendants of Cro-Magnon big game hunters. Megalithic tombs in Denmark had skeletal people resembling both Nordic and Cro-Magnon racial traits. More waves of Indo-Europeans entered the proto-German homeland reinforcing the Nordic traits with their aristocratic, patriarchal elements. And finally the Germans underwent a population explosion in the Bronze Age and early Iron Age and expanded steadily west, south and east.

The Same Mistakes In American

At the present time America's racially mixed population can no longer rally around shared values. Our older minorities, Black and Native American, have remained unmelted. Very few of us have learned---or been allowed to learn---that *whenever two or more well-defined ethnic groups live in the same territory, conflict is the rule*. As Dr. Glaister Elmer, and his wife Dr. Evelyn Elmer pointed out in their writings, *the major goals of ethnic groups are cultural and institutional dominance*.

Our citizenry is now too diverse for quick acceptance of a single value system. One ethnic group gains only at the expense of another. Omnipresent ethnic friction expands, and we can assume that ethnic conflict will intensify. Ethnically-based value conflicts will lead to more government gridlock. White flight will continue from areas of sizeable minority populations, which will increase the visibility of ethnic enclaves locally and nationally.

The policies of democratic liberalism and globalism are part of the conscious (and unconscious) project to replace whites and western civilization with "multicultural diversity." For example, such tactics as "affirmative action" make black applicants for law school over 250 times more likely than white candidates to be selected. Merit is not the principle used. It has been suggested that if blacks can't adjust to white society without special help after 140 years

in America, they never will. As of 1996, whites were transferring \$75 billion annually in welfare assistance to blacks. The Chinese and Vietnamese have been in America less than one generation and are succeeding very well.

We know from a true reading of history that *race creates culture, culture does not create race*, and if we want a white culture, then a white state is needed; it is as simple, or difficult, as that. Most people know this instinctively, but too many people are benefiting from making this real knowledge a politically incorrect taboo---at least in the short term. As violent crimes increase (e.g. blacks commit almost half the violent crimes in America even though they are only 12% of the population) whites may decide to save themselves.

The Jewish people are intelligent and highly motivated, which often leads to their success, but Jews are also very successful at "networking" in a way that can only be defined as racism, even as they foment successfully against the racism of any other race. When the old and powerful religion of Judaism also affirms racism, calling its people "the chosen," you have a very effective social bonding. The Jews are only about 5% of the American population yet 16 of the 40 richest Americans are Jews, 20% of professors at major U. S. universities are Jews, 40% of the partners of leading New York and Washington law firms are Jews, and Jewish control of the major media is way out of proportion to their numbers.

There are already Hispanic demands for independence in the Southwest, even calls for secession from the union. But to this day immigration of Hispanic---and other races---continues, both legal and illegal. Other separatist movements will attract more adherents. *Balkanization of the United States might well follow.* Human nature goes its natural way.

Balkanization of the U. S. is not even the worst case scenario in regard to the results of uncontrolled immigration. Preceding the dissolution of the United States, there would be strife marked by more terrorist acts, perhaps guerilla warfare. We could end up ethnically-divided like Lebanon, India, or Northern Ireland.

Whites tend to be a "low fertility culture," whereas nonwhites exhibit great fecundity in big cities. Open spaces and wilderness is important to whites who seem to have greater space requirements than almost any other people. When our cities are overrun with nonNordics, with opposite behavioral tendencies, how will Nordics compete or reproduce successfully in such an alien environment? We are now seeing the answer: whites are now dying faster than being born.

3 TYR WATCH

America became powerful as the result of two areas that are not directly connected to the concepts of democracy and equality: the economy and the military. Both are *dominated by rank, hierarchy, difference, and meritocracy*, as well as greed.

Clausewitz was right in seeing human beings permanently at "war," politics is only the "peaceful" side of war, war is a continuation of politics by means of combat, politics is only the covert form of war. Life has always been a struggle and a competition for successful survival and reproduction.

Disliking the military, as many moderns do, does not make the military less necessary, but the dislike of the military does make the necessity of the military more difficult to maintain. People who do not like the warrior ethos---usually those who have other competing agendas---try to portray the military as a disorderly and even crude way of life. The truth is that the non-warrior culture is more likely to perpetuate these negative traits. Order, stoicism and the Spartan existence have always characterized the warrior ethos, which was, among other things, *designed to keep degeneration and decadence away*. Christian spiritualism and the otherworldly philosophers did not *tame* or "spiritualize" the warrior ethos, they nearly destroyed the warrior ethos, thus opening up civilization to disorder, hedonism and the weakening affects of luxury.

The military character, tone and guiding beliefs are all we have left in the modern world of the old Nordic heroic values. Attach race to the military ethos and you have the foundation of our Western World. Modern militaries exclude race (at least officially) from the military ethos, which makes them mercenaries, missing the heart and soul of the warrior, which is to defend and advance the race.

You do not judge the highest value of a state *merely* by the refinement of its art and culture, as those who devalue the military seem to do; *military power is the foundation and structure over which the superstructure of art and culture are able to rise*. A prime concern of the military is to avoid the weakening effects of existence. The military has to deal with reality, and live in reality, while art and culture tend to indulge more in creative dreaming and ideology. *The greatest art and culture evolved out of heroic cultures, which included a refined affirmation of the military ethos.*

Liberals appear unwilling to confront questions involving power. William Hawkins asked the question: if to study war is to perpetuate it, does this mean that if war is ignored it will go away? Or will it merely come as a surprise?

Being "in the right" or having a higher civilization or standard of living is no grounds for safety, as the survivors of the sack of Rome in 476 would tell you. *Military history rightly assumes human nature has not changed much over the millennia.*

Reality And Ideology

Industrial supremacy, leads to economic supremacy, leads to military and geopolitical supremacy; this is the reality. The fact is, the economics of a state initially forms around the needs of the military. Modern states evolved as a means to maintain the industrial and technological base needed to create and maintain the military for the security of the state.

In his brilliant book "The Ethnostate," Wilmot Robertson said that a bare bones state manifesto must declare that no people should let its unique biological heritage be lost or diluted to the point where it cannot be recovered. Whatever prevents this from happening is right; whatever lets it happen is wrong. That is, *the key obligation of all states is to protect the gene pools of their respective races and population groups.*

The White Temple seeks to spur the development of a new heroic culture, to replace the modern, anti-heroic pseudoculture. The task of cultural renewal is of heroic proportions. We must battle the strong tide of modern history, putting forgotten and newly created virtues up against the powers of mass society. In this struggle a certain heroic disposition is important.

Great truths are hard and bitter to take, this has been called "northern realism," a term Jack London supposedly used. *Democracy no longer supports the white race in America*, accept in very short term things; we are now dying faster than being born. Liberal humanism and egalitarianism have overwhelmed us; these conceptions---or deceptions---are based in sentimentality, romantic notions and quixotic abstractions often designed to advance some selfish agenda.

Our pacifism and ignorance in the face of other races who sought power within our nation has only led to far greater corruption and exploitation. Our desire to avoid violence has led, and will lead, to far greater violence.

The White Temple believes that we can begin to save ourselves by returning to Nordic values, heroic values, and the warrior ethos. *Our task is to replace the Judaeo-Christian-Humanist values of meekness, humility and universalism with the Nordic values of honor, courage, heroism and race.*

Since the White Temple affirms the long term evolution to Godhood, we know that a truly heroic culture produces great men in order to surpass them, that is, we don't worship heroes as if they were God. Even great heroes must be surpassed.

The white founding classes in America---and elsewhere, who became the upper classes, were originally defined by stoicism, a stiff upper lip, hard work, manliness, courage in social values; these are military values. *When the upper classes lost the warrior ethos they soon lost their culture*, which is why the warrior ethos is so important.

Globalism

The "Global world" is destroying us, as it did Rome long ago, and as it did many other empires. We have seen in our racial history that *group feeling, race, has made possible our greatest*

social achievements. Wilmot Robertson described how men in their ethnic isolation remain pure of lineage, they cultivate bravery, self-reliance, loyalty. Struggle makes for few luxuries. But then with human acquisitiveness and aggression, and the corrupting effects of luxury, the need for racial solidarity wrongly seems to be reduced. The corruption soon extends to every one.

Our world is headed for more fragmentation and drift. *If we wish to carry our race and its cultural traditions forward through the coming extreme period, we must offer the White Temple to our people.*

For a time we will have politically marginal religious communities, which preserve our race and civilization; but the heroic religion of the White Temple will ultimately give rise to the great renewal of our race and culture.

The present nation will be more open to change as we experience greater difficulties. Opposition to the culture of modernism is increasing, as selfish individuals, and criminals, continue to assert themselves at the expense of everyone else.

Our time parallels closely the turn of the last century when nationalism began to rise in Europe, when unregulated speculation, as today, led to unwitting investors losing their savings in crashes, when farmers lost their farms, when people began to see capitalists as basically anarchic marauders. People did not then, and do not now, feel like full members of society, very few people are benefiting from globalism. The "service economy" has not lived up to the promise of the globalists---after they closed down our industries and moved them to nations with cheaper labor.

During the turn of the last century smaller businesses lost their businesses to Big Business, so the small-business middle-class, as well as the unhappy wage earners, were as unhappy as the people who had no property. Back then, people oscillated between a return to what might today be called "paleo-conservatism," and a revolutionary, collectivistic social order. Most people didn't feel comfortable with the class envy of communism, but they could affirm a nationalism that *included* socialism, which the Marxists denied. Thus National Socialism grew.

The main difference between the present period and the turn of the last century is that the national racial solutions found then have since been utterly (and falsely) "repudiated" with propaganda, they have been defeated by the capitalists with whom they tried to do battle. Therefore, to most disgruntled people, racial nationalism looks like less of a "solution" this time around.

However, the general rot of capitalism has proceeded and at this time people feel even more alienated than they did at the turn of the last century. The social foundations that we formerly counted on---such as religion and family---are passing away. High crime in mixed-race cities did not exist at the turn of the last century.

The White Temple is a much *deeper* replacement for the present loss of cultural and religious order than the other leading modern contenders for change, including the ecology movement, the paleoconservative movement, the Taoist "Way," the old anti-corporation socialists, the Greens,

and the new paganism, which we will speak more of in the next chapter on ecology.

Early in the twentieth century the great banking families, or dynasties, (Rothschild, Baring, Erlanger, Schroder, Seligman, Speyers, Miraband, Mullet, Warburg, Oppenheimer and Schiff, etc.) which had increasingly dominated the different national concentrations of high finance, were able to bring about a revolutionary change, drawing the national concentrations of banks into a single integrated *international* financial system, which they planned to control.

This revolutionary change in high finance called for a corresponding change in politics, since an internationalized high finance cannot coexist with innumerable national concentrations of political power. Wall Street fell into the hands of international financiers, having won their battle in the realm of democratic politics by methods still used today, ie. the manipulation of the media, by controlling party politics, and by manipulating the trade union movements.

Classic economics defined wealth as created by a product that can be sold in the marketplace. Wealth is hence automatically distributed by wages to producers, by profits to suppliers of capital, and by taxes—such as tariffs— to finance government services.

Global multinationals do not distribute wealth this way. *They make new products in cheap third world countries and then use the European and American market to distribute the products, without creating jobs at home, and with little or no concern for national or regional populations anywhere.* Then the free trade internationalist governments, manipulated by the globalists, don't tax the multinationals, so the multinationals can expand even further.

Money is invested by the globalists in national home industries only when there is not a more profitable investment elsewhere with less expensive labor forces, etc. *Jobs lost are not replaced by the "service economy."*

Protectionionism

The way to save our country, our race, economically, is to adopt protectionism. We can produce far more than what our citizens consume, far more than we now do under plutocratic internationalism. Imports can be severely restricted. Manufacturing can be redirected from the vanishing export market to domestic markets. Foreign debt can either be rescheduled or repudiated. Then rebuilding can begin.

With protectionism, other countries will, of course, retaliate against our exports, but we *will recapture the domestic markets from imports much faster than we will lose the remaining export markets.*

Obvious as it may be, it must be said again, economic strength is required for military strength, which is necessary for the security of the state and the race. At this time the exigencies of our plight demand that we first form a religio-political cadre of Templers.

A Better System

With the return to Nordic values, a strong and healthy system can be set up to help block the

things that corrupt us, while offering high ideals and the warrior ethos, that is, the religion of the White Temple. *Inevitable problems that result from maintaining warrior values are far fewer than the problems of liberal humanism and egalitarian democracy.* We must, once again, affirm the Godhood destiny of our race and instill in our race the values of honor, courage and heroism.

This does not mean a rejection of modern technology, but technology must expand and enhance what we are. Technology must be naturalized. To naturalize technology means to use it to enhance our race. Modern technology has often been given the license to do as it pleases, no matter how it may weaken a people or a culture.

The warrior ethos must be modernized rather than pulled up by its roots and thrown away. We still have human natures, we still require heroes. *New technology has not in the least ended competition between men.*

Western culture was built upon pagan foundations. High technology will not vanquish human nature any more than Judaeo-Christianity could vanquish the pagan nature of man. The White Temple will not deny our pagan foundations.

White culture is a racial heritage of moral good. Globalist technology sees humanity as one undifferentiated mass of people, or consumers. The White Temple affirms racial and national loyalty over individual gain, and we highly resent the fact that our values are giving way to the primacy of consumership. Globalism merely regards racial and national boundaries as restrictions on goods, capital and cheap labor. *Globalists seek a world market and are doing so by breaking down all racial and national barriers.*

We have ignorantly squandered our genetic pool, and we have been greatly damaged by competing races who somehow knew that the source of our cultural strength and health was our gene pool.

We have gone from a conquering, creative and aristocratic people to a decadent nihilistic people. We have been taught to despise the very thing that made us great: our gene pool, our race.

Little can be done now to stop the present decline of America. We cannot break the powerful hold of the media, churches, government and global finance. Very soon---if not the next big election---the democratic process will be useless to whites because we will be in a minority--
- and *people vote racially.* Remember, we are no longer breeding faster than we are dying.

The White Temple is a racial and martial religion, but the essence of our thinking now is not coup d'etat or conspiracy, our supreme long term victory will come with our evolution to Godhood. We will employ only legal rights to practice our religion and to express our beliefs.

We can apply the ideas of Antonio Gramsci but adjust or deepen them: Political power is based on religious power. Political structure is the result of religious values, of which the economy is but one aspect. Religion is the base of cultural power. *We wage a religious-cultural struggle before the power struggle on the political plane can be resumed.*

We undermine all liberal and globalist values and replace them with the values of the White

Temple. We create new values. All fields, art, economics, even sports will be reinterpreted from the White Temple standpoint.

We must reaffirm Nordic values, heroic values, the warrior ethos, and build our religious, hierarchical and meritocratic community, so that there will be something left and available for our race when conditions are right.

The White Temple will be necessary to help guide the people and maintain the values through generations in a decaying society. Only the religious values of the White Temple can provide many generations with a long-lasting, racial, political and Godly environment, which will lead to a new flowering of our race on the great evolutionary path to Godhood.

4 THE UNDOING

If we look at the whole earth, the biosphere, we find that by widening our study of life on earth, we can better see the function of the parts in relation to the whole.

We find that the natural order and the social order are a single order of organization, specialization, cooperation and stability. *Order has been defined as the influence of the whole over the parts, which can be regarded as laws, the laws of nature.*

The Templer vision projects and age of restoration, which will save not only the white race but restore the natural environments. The White Temple has high regard for environmentalism, bio-regionalism and localism. The ecological world view of the White Temple synthesizes or provides a linkage to the Greens, the anti-globalists, the traditional conservatives, as well as old religions such as Taoism, and new sciences such as sociobiology, which care about the environment.

Modern culture has blindly tried to divorce culture from biology and ecology. The White Temple remarries biology and ecology to culture. The White Temple is a religion dedicated to not only sanctifying the race but sanctifying the natural world.

As I said in the introduction to this book, we do not proclaim that Nature is our only king---as many ecologists do---the creator God of nature is our king. Liberal ecological thinkers tend to narrow their thinking down to the biosphere. We say to the liberal ecologists, of course we want to preserve the Biosphere, why would we want to destroy the nursery out of which we advance to Godhood? Biospherism seems to want the children to stay in the nursery forever, like Peter Pan, and never grow up.

A healthy Biosphere is not the only goal of evolution, the evolution of life to Godhood is the highest goal, and this can only be done by preserving the Biosphere out of which we evolve. If we destroy Nature we cannot advance. We do not preserve Nature merely to create a stable ecosystem. Thinkers from Heraclitus to Nietzsche have observed that all is Becoming, Being is an illusion of stability, all is flux, all is the river of Becoming. One could say that Being is Becoming.

We do not place ourselves, or our race, at the center of Nature and then value the environment merely in terms of its impact on us, we place the creator God, the Will-To-Godhood at the center of Nature; *we judge the environment and our race according to our understanding of how they serve God's purpose.*

The Pagan Way

In the old Pagan religions, political and economic concerns were subordinated to maintaining an orderly cosmos, which included the Biosphere. For example, *order* was defined as R'ta in the Vedas, Asha in the Avestas, Maat for the Ancient Egyptians, Dharma for the Buddhists, and Tao for the Chinese.

Such concepts as R'ta recognized the hierarchical laws governing man, the natural world, and the cosmos, which were the moral duty of man to observe.

As we discussed in the chapter on Ethnicity, modern man has certainly lost touch with Nature, including human nature. The more the environment differs from the one in which we evolved, the more behavior is maladjusted.

We agree with the Deep Ecologists when they say that *ecology has to be teleological, purposefulness is an essential feature of the behavior of living things*. Life has to fulfill the purpose of its function within the Biosphere, as well as within the cosmos.

Perhaps only our intuition can allow us to understand the "Whole," the "Oneness," which is the central intuition of many religions. Our primitive brains are the source of our instincts, emotions, and our values, which we find with our intuition. When we put words to these things it comes from our newer brain, the neo-cortex.

The evolutionary process itself is influenced by the needs of the Will-To-Godhood as well as by the needs of the Biosphere. Our minds evolved not only for the purpose of adapting to our biological and social environment, but for fulfilling God's purpose through the Will-To-Godhood.

We agree with the traditional pagan religions when they say that the order of nature is a moral order. The White Temple has faith in the wisdom of the creator God, which created the natural world and the cosmos. The cosmos seems to be self-sufficient, nourishing as well as nourished from Itself.

The "bio-spiritual" manifestation of God is the Will-To-Godhood, which is evolving toward God's purpose of self-fulfillment, or Godhood. Man's destiny is bound up with the destiny of God and the Will-To-Godhood. *Evolution and natural selection are the Will-To-Godhood's way of advancing superior life toward Godhood within the cosmos.*

The Ecologists

The Deep Ecologists tend to think only in terms of the earth and generally promote going back to primitive ways, because primitive ways had less impact on the environment. The White Temple has a longer view. Static societies will not fulfill God's purpose, which is to evolve the creations of evolution to Godhood. The environment is conserved because to do so helps achieve God's purpose; we do not conserve the environment merely for the sake of conserving the environment. As we have said, *the goal is not merely a stable earth, the goal is Godhood well beyond the earth.*

White Temple "teleology" relates to the cosmos, to Godhood, God's purpose, and not merely to the earth. It is not Earth First, or man first, it is God's purpose first, which *then* affirms ecology and race, based on God's purpose. Evolution selects the most fit to advance in the Biosphere and beyond, and thus evolution helps fulfill God's purpose.

We must preserve the Biosphere because the bulk of services required to keep the planet alive

are provided by the Biosphere. For example, trees and forests create most of the atmospheric moisture that will form clouds and absorb the sun's heat, providing a cooling system for the planet.

The five major ecosystems on earth are the forests, freshwater systems, coastal/marine habitats, grassland and agricultural lands. *Serious problems exist now in all of these systems.* We have global warming, depletion of the ozone layer, deforestation, desertification, and the chemical contamination of groundwater, rivers, seas, and estuaries.

Economic "progress" has disrupted the natural world. The main goal of most government policies in the world have been to serve the short term political and economic interests of politicians and their allies within the global industrial community.

Ancient cities that once thrived in tropical and subtropical areas are now occupied by deserts, mostly due to their destructive impact on fragile ecosystems. Our modern industrial cities are having a *far greater* impact on fragile ecosystems. *We need to look at the whole idea of "progress" in a healthier way.*

Templer Ecology

The White Temple affirms that the Will-To-Godhood is within all things, animate and inanimate, and it permeates the cosmos. The Will-To-Godhood is the manifestation of God's purpose, which is self-fulfillment, or Godhood. Man's immediate purpose is to evolve to higher man, but his ultimate purpose is evolutionary self-fulfillment, or Godhood. God exists through a continuing process of self-creation. We will have much more on this in the last chapter on the religion of the White Temple.

Developments in science and technology should be subject to the God's purpose. Disrupting natural systems is contrary to the needs of the creator. Cutting down forests to produce sleazy newspapers, or churning out toxic materials to spread over our farm fields and release into our rivers does not fulfill God's purpose.

We must recreate the extended family and the racial community within which we evolved, these have been the most effective units of social and ecological healthy behavior. *We must reintegrate ourselves back into the natural world and back to human nature, as defined by The White Temple and sociobiology. This requirement includes restoring the category of the sacred, the category destroyed by modernism.*

The life of the Whole of things is the vital and religious way to feel the cosmos, to feel the Will-To-Godhood of life in the natural world. *Religion needs to sanctify man, sanctify the race, and sanctify the natural world.* Science and modern economics do not satisfy these fundamental psychological needs, they don't believe their task is to sanctify anything. The White Temple affirms ecological ideas in its worldview and sanctifies the natural world.

We can't escape ecological concerns any more than we can escape our genetic traits, both are determined forces in our lives. Stray too far from natural ecology, or the balance of nature, and nature will pull you back into balance, or it will destroy you, or itself. *To save our race and*

our culture we must save the natural world.

The central problem with most modern ecologists---as with most liberals---is that they seem to be as unwilling as ever to confront questions involving power. We have said it before, ideas have consequences if those who hold them have enough power to instill them. For example, nothing in human history tells us that "arms control" either prevented or limited war. But a strong military *does* prevent war.

The hierarchy in nature and ecology is based in power and order. Nature is our nonverbal master, it will snuff us out without telling us first, but it will sometimes give us a natural warning. Nature is giving us warning now. Nature is saying "fulfill my path, help me evolve through you." If we want to save the earth and save our race we have to be stronger and smarter than those who wish to cripple our race and destroy our earth. There are endless, contradictory ways to power, but power is necessary.

In a sense, Templers are *reclaiming* ecology. *Racialists were the first ecologists*, e.g. before the first world war in Germany. Those who claim that "eco-fascists" are "usurping" the Green movement don't know their history, the Greens are latecomers.

Present trends predict the dying of the white race and the West. The White Temple affirms and promotes racialism and ecology to put a stop to these trends. The White Temple works to create the place, the organization, where ideas on racialism and ecology can grow.

It seems naive to think that all people will respect the environment, we will need a hierarchy topped by an ecologically educated leadership to stop the raiders and marauders and criminals who always rise in and out of society. The concept of leaderless resistance ultimately cannot save the earth.

Competition between life forms is down-played by liberal ecologists who like to see competition as a primitive or "pioneer" strategy which gives way to "cooperation." But *competition is very important in natural selection, it becomes a central organizing principle of nature*, as Darwin believed. *Evolutionary progress is created by competition and natural selection.* Competition even regulates populations and ecology. *Cooperation develops best within communities who share similar genes and similar goals.* Competition is a vital part of the continuing process of the self-creation of God, from man to overman to Godhood.

The White Temple Cosmos

We agree with the more or less Hegelian view of consciousness developed by William Pierce's "Cosmotheism," in that the Will- To-Godhood (called the "Urge" in Cosmotheism) is in all things, but the consciousness of Godhood is more highly evolved in living things than in non-living things, in man more than in animals, and in some men more than in others.

Living things developed from non-living things through the all-permeating Will-To-Godhood. *The purpose of all material things is the implementation of the Will-To-Godhood, which is God's purpose of self-fulfillment, or evolution to Godhood.*

We will discuss cosmogony in the next chapter, but for now, think of the Templer cosmogony as a circle which begins where it ends and ends where it begins. The Will-To-Godhood can be symbolized by the dynamics of that circle. *The purpose is Godhood, the method is natural selection.*

We could say, to adapt Hegel's historical view, that the Will-To-Godhood is cunning, it let's the instincts and passions of men do its work, while men, even "world-historical individuals," may not always be reducible to their purposes---they may produce results not intended, yet they still may contribute to the evolution to Godhood of man. Again, the purpose is Godhood, the method is natural selection; *The White Temple seeks consciousness of this purpose*, and success in natural selection.

Perhaps "Deep Ecology" will make itself even deeper by absorbing the general tone of Hegel's essentially White Temple idea that, "the history of the world begins with its general aim, the realization of the Idea of Spirit---only in an implicit form, that is, as Nature; a hidden, most profoundly hidden unconscious instinct, and the whole process of History is directed to rendering this unconscious impulse a conscious one." We will also consider Hegel more in the next chapter.

If we ask the ecological question---adapting William Pierce's Cosmotheist question, which was asked back in the 1970's: must man abstain from harming other living things, since all living things exist to serve the Will-To-Godhood? The answer is: man may abstain only from contravening the Will-To-Godhood. *The defensive function comes from taking measures against those who would poison the earth and thereby damage the implementation of God's purpose.*

The White Temple will protect the air men breathe and the water they drink. We will be concerned with the quality of the food we eat. The welfare of the Templers and our people depend on the conservation of common resources.

We have now arrived at the final chapter focusing on the religion of the White Temple.

5 ASCENDING LIFE

The brilliant new field of sociobiology has reexamined the psychobiological functions of religion and this science found that religions sanctify ethical codes, they insure group cohesion by validating the moral code so that individuals may sacrifice narrow self-interest for the wider community, thus promoting the survival of the group.

Also, religions provide a mythological function. They give a story-explanation of how things began and how the community relates to the cosmos and to Godhood. Religions provide rituals which rejuvenate and reaffirm the morals and beliefs of the collective, as well as providing rites of passage, life crises, marriages, etc.

And religions provide a spiritual function, the perception of transcendent meaning, higher purpose above the personal ego, so that the collective feels that they are participating in the greater action of the cosmos. *Religions have always sanctified what they needed.*

If we have real intellectual courage we can see that *the real base of religious practice is genetic advantage to their practitioners.* Our genes have been evolved to make us ready for accepting religion. There was a genetic advantage for both the individual and the group to surrendering self to group.

The historical fact is that if religions weaken their societies they will initiate their own decline. If religions hurt societies during warfare, encourage the destruction of the environment, shorten lives, or interfere with procreation, they will decline---and they have done so in the past.

The religion of the White Temple renews and reunites the macro-cosmic with deep instinctual micro-human needs. *The White Temple provides the psychobiological functions required of religion: conservation of the race and ethnostate, bonding of self to group, congealing identity, and the long-term bio-spiritual commitment of evolution to Godhood.*

The core of religious practice, the consecration of the group, is well-suited to the White Temple, which sanctifies the race. Past religions which permitted us to experiment with universalism and egalitarianism have caused us to pay the price of steeply declining birth rates and decadent societies. Christianity has largely taken away our belief in "life," in the potential of *this life*, it has put us to sleep when we should have been awake. While we were asleep our race began to decline.

A New Psychology

Perhaps we should develop a new psychology, which *defines neurosis and psychosis as a failure to adjust to real human nature*, that is, the neurotic is directing his life to escape or reject basic traits of human nature, including kin-centeredness, pair-bonding, hierarchy, territoriality and xenophobia, or racialism. *Christianity and modern humanist culture have not only failed to adjust to human nature, they have performed a transvaluation, making our culture*

neurotic and psychotic by denying human nature.

I could see a dynamic psychology which defines anything that isn't of *direct* survival and reproduction behavior as *psychobiological*. The "roots of culture" would be the Will-To-Godhood, not a "renunciation of" but a manifestation or sublimation of the Will-To-Godhood. The Will-To-Godhood could in this case stand for the *instincts*. *The senses* could be the "ego," organs of receiving and directing stimuli. The *environment* would interact with the instincts (Will-To-Godhood), which would include traditions, parental rules etc. And the *energy* of the Will-To-Godhood (instincts) seeking outlet (directly or indirectly) would be called the Will to Power, after Nietzsche. Psychological health would come from the right balance within this dynamic. Dreams etc. could be used to gain insight into how the person is balanced or imbalanced.

When the existentialists defined "other-directedness" as "inauthenticity" and "inner-direction" as "authenticity," *they didn't go far enough inside to see that the most authentic self is part of the whole*, the group, the race, and Godhood, which then makes other-directedness authentic and inner-direction selfish.

It seems that the modern psychologists and philosophers simply did not pay enough attention to real human nature, biological human nature; if they had they might have seen that in ongoing evolution *if you wish to maintain genetic mutations beyond the individual, then selection must take place at the group level*. The Ancient Greeks paid far more attention to human nature, and they used human nature to help form their classic social philosophies.

Consciousness isn't "free," as Sartre suggested, claiming that we are also thus "free." *Consciousness is biological, and constrained by biological drives*. If we have freedom at all it is freedom to choose between a few unfree choices, which is a kind of human freedom, yet not at all total "freedom." We have *choices*, and we are somewhat "free" to make those choices, *but the choices are always constrained by our biological human nature, and Nature itself*. We are not "free" to flap our arms and fly like a bird, but we may be able to choose whether we want to drink water or coffee, or whether we want to vote for a democrat or republican.

The facts are the *opposite* of Sartre's "freedom." Modern philosophers gave a bad name to "Fate." The father of modern thinkers, Friedrich Nietzsche, tried to teach us all to "accept fate" (love fate) but we didn't want to listen to him, or could not listen. To twist Sartre's term, we are "condemned" to *unfreedom*, not condemned to freedom, we are "condemned" to human nature, condemned to biology---but the word "condemned" shows a bias that does not exist; why would we place such a negative, pessimistic word like "condemned" on *reality*?! Are we "inauthentic" if we accept our "chains," if we accept our fate? *How can they be "chains" if we were never free?*

Nietzsche was right, we must love our fate to be truly healthy. We are most "authentic" when we accept or even love our fate, that is, when we understand that *we are driven by the deterministic drives of biology, and "constrained" by human nature, which is primarily kin-centered, racist, hierarchical, territorial, monogamous, etc.*

It is the denial of human nature which is the real decadence, brought on by an unhealthy desire

to escape the deterministic truths of life. The psychology behind the denial is what Nietzsche was concerned about, ie. why do men, why do *philosophers* want to deny what we *are*, deny what *is*? The fact that the denial perhaps brings them a certain decadent power does not mean that they have first seen the truth and denied it, they seem fearful of the truth.

The White Temple thinks in terms of evolving "life" moving toward higher life, *not freedom from determinism, but determinism for higher and higher evolution.* The White Temple affirms life; *those who deny human nature and determinism deny life, which is an exercise in futility.* One can't deny what is, it is neurotic to try. The philosophers and sociobiologists who now study life to uncover the hidden patterns of "intentionality" seem to be on the right track.

No Duality

The big rift in the West between religion and the rational or intellectual mind, which began---or resurfaced---in the Renaissance, need no longer split the psyche of Western man. The big error of many religions came from separating the soul (Will To Godhood) and God from the phenomenal world. *Godhood does not oppose the material world, the material world is God trying to complete himself.*

The White Temple proposes the opposite of this false duality: life achieves Godhood through evolutionary biological reproduction. *Godhood is the supreme fulfillment of evolving material evolution.* St. Thomas said, "Things change because they are not complete," which is a teleological statement we can agree with. Godhood is the purpose behind changing evolving life.

It was a metaphysical error to believe that material life was "evil." Religious thinkers had to find ways to explain how their God could be "perfect" yet create an "imperfect" world. Natural evolution is a simpler way to understand God's purpose: natural evolution is God's self-fulfillment by way of evolving material life to Godhood. At this point in our evolution, *the end of scientifically-explained evolution is religiously-explained Godhood.*

The path to Godhood is much more than the limited view of the evolution of merely "consciousness;" the path to Godhood is the path of natural, phenomenal evolution. *Higher states of consciousness come with higher states of biological evolution.* Super-species will develop super-consciousness, and God-consciousness develops with Gods when the highest consciousness is attained; and *all this is within the phenomenal world, although supremely evolved.*

It was a great mistake for Nordics to replace the natural religious world of the "pagans" with the "spiritual" world of weak philosophers and Christian priests. I agree with Nietzsche when he said that *creating* the "spiritual" was perhaps the will-to-power of the philosophers and priests trying to conquer the warrior ethos, which was grounded in the natural world.

Materiaspiritus

I define the Will-To-Godhood as "bio-spiritual," or material-spiritual, to indicate the evolutionary, material quality of Godhood. *I see "Absolute Knowledge" as a supremely evolved mind in a supremely evolved material body knowing itself and having Absolute Knowledge, and*

not merely "mind" without a material body. God or Godhood is a material-spiritual supreme object---which I call *Materiaspiritus*.

Taking a cue from Ludwig Feuerbach, I might say that the material does not derive from thought, as Hegel suggested, but thought derives from the material. *Mind has its basis in the material, but it is a material at its highest evolved state of material-spiritual Godhood, ie. Materiaspiritus.*

Hegel says in his "Logic". . . "what begins is already; but just as much, is not yet. The two opposites, being and not-being, thus are found in it in immediate union; or it is their *undifferentiated unity*." But then Hegel goes on, again, as many religious thinkers before him, to spiritual abstractions by saying. . . "The analysis would thus furnish the *Concept* of the unity of being and not-being. . . This *Concept* could be considered the first, purest, i. e. most abstract, definition of the absolute. . ." And so, alas, we travel back to the "spiritual," free of the "material." This is not Reality in the White Temple, and this is why I use the term *Materiaspiritus* as an undifferentiated unity. *The idea of a thing is only a lesser symbol of the thing-itself.*

Godhood can be written as "A is A," it is not something abstract, it is concrete, no Platonic symbol is superior to it, no abstraction is necessary. The term *Materiaspiritus* defines this concrete Godhood. We can use an abstraction for convenience but *the abstraction should never hypertrophy into something superior to the concrete.*

We cannot have total consciousness of God without first having the body of God, the actual substance of Godhood. Hegel agrees that the Absolute is subject as well as substance. This is why biological evolution is so strongly affirmed in our interpretation of the White Temple. Seers and mystics have often claimed that mere *Knowledge* of Godhood brings "nirvana" or "heaven," e.g. the Vedanta School of Hinduism. *But we cannot fully know Godhood or have God-consciousness until we actually evolve to Godhood.* Perhaps we can have glimpses or intuitions of Godhood, but not Godhood Itself. The view of the false dualism of body-spirit has plagued human knowledge; the term *Materiaspiritus* suggests the union.

When Hegel and others suggest that "the spiritual alone is the actual, it is the essence or being-in-itself," they create duality which can lead to great confusion. We use the term *Materiaspiritus* hoping that no separation is suggested. Godhood (*Materiaspiritus*) is the highest evolved condition of the material. We do not wish to "stand Hegel on his head," as Marx did, *we wish to keep the highest evolved "spiritual" joined with the material to emphasize the zenith of bio-spiritual evolution.*

As we identify God with God's purpose and with the Will-To-Godhood we deny dualism. We can agree with Hegel when he identifies Absolute Being with nonBeing, and when he defines the cosmos as an "eternal becoming." Absolute Being, according to Hegel, is born from nonBeing and nonBeing is begotten by Absolute Being, in the perpetual motion of a circle. Most occult or esoteric teachings also affirm this conception, in one term or another.

With due respect to another version of dualist thinking, Buddhism thinks backwards. *Fulfilling, not abolishing the god-drive, the Will-To-Godhood, brings the only true "nirvana" or*

"heaven" of Godhood. Life *requires* evolutionary desire to attain Godhood. Again with due respect, the view of Jesus Christ was similar to Buddha's view in that one gets to heaven by way of the *death* of natural desires. On the contrary, *Godhood is maximum sacred desire fulfilled after eons of evolutionary striving.* Profane desire is defined as breeding in antievolutionary ways, which leads to less highly evolved minds and bodies.

The Vedas

As we compare the cosmogony of the White Temple to the ancient Vedas---as we did to the metaphysics of Hegel---we find symbolic parallels.

In the Rig-Veda, which was developed before and during the Nordic Aryan conquests of ancient India, the cosmos was thought of as governed by truth (rta) and order (sat), but the orderly cosmos was always in danger of being unbalanced or destroyed by the powers of chaos (asat). The phenomenal cosmos issued from a primeval person, Perusa, whose origin is not explained. God and matter are one in Perusa---he is the All. Everything existing in the cosmos is only one-quarter of his being, three-quarters of him is *immortal* and in heaven.

From Perusa, which is ultimate reality, the goddess Niraj was born. She symbolizes an evolving expanding cosmos. Perusa is a victim in a primeval sacrifice (perhaps the origin of religious ritual) and from his body arose all the elements of the phenomenal creation. The Rig Veda relates the fundamental Indian idea that creation is the *self-limitation* of God manifesting itself in the world.

Later in the Vedas, the creator God, who is now called Prajapati, is said to be exhausted after creating, disintegrating and differentiating himself. He then reintegrates himself to prepare for a new phase of creativity, thus restoring the oneness and totality in himself and the cosmos.

The name Prajapati is also identified with the name "Manu," seen in "The Laws of Manu," which is the book that tries to solve the social and racial conflicts of Aryans settling in their new territories. Manu says that Aryans always organize themselves into four groups necessary to the functioning of living: Brahman priests, Kshatrina warriors, and Vaishya sustainers; Manu also included the Sudra as servants of the other three groups.

Here, with the inclusion of the Sudra, is where the tragic mistake of the Nordic Aryan Indians took place, not unlike the same tragic mistake made by all the migrating, conquering branches of Indo-European Nordics, from the Greeks and Romans to the Celts---as we examined in previous chapters of this book. Even though the Sudras---who were virtually all non-Nordics---were given legal restrictions against being assimilated with the Nordics, the restrictions did not hold over time, which led to the gradual extinction of the Nordics in India through assimilation. This same assimilation happened after the Nordics conquered the ancient Greek mainland, also when the Latin Nordic founders of Rome mixed with the natives, and when the Celts mixed with the Mediterraneans. Now America and Europe, founded by relatively unmixed Northern Europeans, are being bred out of existence by mixing with the natives and other races. As the Northern Europeans decline the civilizations and cultures founded by them are also declining and being replaced. A continuing tragic Nordic mistake indeed!

Alas, Nordics have always chosen to conquer and *rule over* non-Nordics, rather than to remain as pure as possible by having no non-Nordics living in their territories, ie. no Sudra servant class.

When comparing the metaphysics of Hegel and the Vedas, we see parallels with the White Temple. The skeleton of Hegel's system could be outlined this way: humanity is propelled by an all-powerful, all rational "It." This It pushes humanity ceaselessly upwards. The path of ascent is an eternal zigzag, or dialectic. *The Will-To-Godhood in the White Temple and the dynamic of evolution updates Hegel and the Vedas.*

Hegel's cosmos also develops by a self-creating plan, from astral bodies to the world, from the mineral kingdom to the vegetable, from the vegetable kingdom to the animal. Hegel's "absolute idealism" sees a world-soul which develops out of the dialectical logic, that is, one concept, "thesis," generates its opposite, "antithesis," and the interaction of these leads to "synthesis."

As we have mentioned above, in Hegel's creation of the cosmos, "Being" evolves its antithesis "Not Being," and these two produce "Becoming," which is their synthesis. Then the cosmos develops by a self-creating plan. Being disappears into its opposite Not-Being and this movement of one into the other creates Becoming. This *movement* itself is what differentiates the two; *the only way to tell the difference between Being and Not-Being is this movement which Hegel defines as Becoming.* "A movement in which both are differentiated, but by a difference that has just as immediately dissolved."

In White Temple terms, Hegel's "Absolute Knowledge" is Godhood, and Evolution is "Logic" trying to evolve to Godhood. History *is* evolution seeking Godhood. "Absolute Truth" is achieved after evolving to Godhood. In place of Hegel's Dialectic, the White Temple describes natural selection and cosmic evolution.

The human mind rises from simple consciousness in the process of evolution, through the stages of reason, until "Absolute Consciousness" is achieved with Godhood. In Hegelian terms the "synthesis," or outcome of evolution retains what is "rational" in its predecessors, and in turn generates another life form, another thesis. Eventually it achieves Absolute Reason, which is evolution knowing itself as Godhood.

We cannot agree with Hegel or the Vedas when they see Godhood as *entirely "spiritual,"* and when they see history as developing completely away from the material toward the "freedom" of the "spiritual." As discussed earlier, Godhood is the material supremely evolved. *Devaluing the natural material world, no matter how brilliantly presented, is the way of decadence and duality.*

Remember what Nietzsche said in "The AntiChrist. . . " *"The pure spirit is the pure lie."* Nietzsche waged war against this "theologian's instinct." *The White Temple enlarges Nietzsche's goal of a superman by evolving much higher to Godhood, by seeing Godhood not as pure spirit but as the highest evolved materialism, defined as Materiaspiritus to avoid being mistaken for pure spirit. Not a duality but a material-spiritual Being, a Being-which-is-also-a-Becoming. Not the Hegelian or Vedic pure spirit but the Nietzschean superman taken to the highest stage of Godhood.*

Evolution transforms existence into Godhood. *Evolution is a sort of penultimate creator, urging everything to higher levels of consciousness, ultimately achieving Godhood, the highest consciousness.*

As mentioned, it is perhaps clearer to think of cosmogony as a circle, where the first becomes the last, and the last becomes the first, a circle that returns into itself, or as Hegel said (but this time in relation to how he viewed the study of science), a circle that "presupposes its beginning and reaches it only in the end."

Indo-European ideas of time are usually of a progression of cycles; in each cycle a new cosmos is born containing the seeds of the past. For example, Odin existed *within* the cosmos and was subject to natural law.

The concept of "vitalism" (vital activational forces) does not have to negate the laws of physics and chemistry. The Will-To-Godhood works in conjunction with the laws of physics and chemistry. The Will-To-Godhood contains the "blueprint" for Godhood, providing that the Will-To-Godhood is successful in evolution.

The Will-To-Godhood, or the will to power, essentially defines life on earth. Power is used for survival, reproduction and security. Hobbes was generally right when he said that there is a "war" or competition of all against all until a hierarchy is attained. Hierarchy creates order, in human and animal societies, in nature, and in the cosmos.

The Biosphere seeks hierarchy to best create order, stability and homeostasis. The so-called "climax" state of nature, as seen from ecology, is an established hierarchy.

Preserving nature in the modern world will require power and hierarchy. We need nature to fulfill the Will-To-Godhood which activates us. The fruits of nature will go to those who have the foresight and power to preserve it.

On Theosophy

The agent, which the White Temple calls the Will-To-Godhood, is called "Fohat" by Theosophists. The religion of Theosophy sees God "emanating" himself or itself into evolving beings in the universe. God differentiates into time, space and matter. There is a sequence reflecting the cyclical fall of the universe from "divine grace" over various "rounds," and then redemption, before everything contracts once more to a point of primal unity, until the next cycle begins.

Blavatsky's original theosophical scheme included a racial theory of evolution, where each evolutionary cycle had a "root race," each with various levels of spiritual development. The Aryan race is called the fifth root-race. Blavatsky sees ultimate root-races evolving until "men shall take our places in the skies as Lords of the planets, regents of galaxies, and wielders of the fire-mist, Fohat."

The doctrines of Blavatsky played a role in several occult societies, such as Von Liebenfel's New Templars, which was one of the catalysts for the emergence of National Socialism.

Parallels between the Vedas, the philosophy of Hegel and the Theosophists, suggest that when the "balance" is disturbed between God and penultimate god (or NotBeing), then Existence is developed. The Will-To-Godhood, as we call it, then transforms the evolution of Existence into Godhood, which means that evolution also transforms Life and Logic into Absolute Knowledge, or Godhood. As mentioned, we do not see the spiritual "escaping" the material, the spiritual *requires* the material to exist and to achieve Godhood.

No one can describe these higher things precisely in advance of evolving higher consciousness, but throughout history it has seemed worthwhile to try. *When mystically necessary, Mythos takes over from Logos.* In any case, human words probably fail to define Godhood. The ultimate mysteries may be known only to God, or with Godhood achieved.

The Nordic Will-To-Godhood

Let us now describe the general evolutionary direction of the White Temple. The Will-To-Godhood is like a Nordic "Tao," the Way, or the Path. We live our lives in accord with the Will-To-Godhood.

The Will-To-Godhood (like the will-to-power, or soul, or urge) is the material-spiritual manifestation of God. The Will-To-Godhood motivating toward God's fulfillment exists in all things.

Adapting Hegel we can say that God is only God when he knows himself, but God does not know himself until man at least partially knows God. *We are the eyes and evolved consciousness of God at this stage in our evolution, but for God to become fully God, to know himself absolutely, we have to evolve to Godhood.*

The beginning stage of "Becoming" is the least formed, the least developed, the most abstract. Becoming moves toward the more concrete and complex as it moves toward Godhood.

The White Temple religious view sets the overall character, tone and guiding belief of culture. We preserve or conserve nature for the purpose of fulfilling God's purpose. *We are God, or part of God, seeking Self-fulfillment by evolving to Godhood.* Nature supports us.

We will build our *hierarchical and meritocratic*, religious temples, and our society, knowing that our religion maintains values better than anything else in a decaying world.

The Will-To-Godhood is a Godly drive seeking beauty, truth, goodness and power. Godhood is absolute beauty, truth, goodness and power, and not mere abstraction—Godhood is unity; these distinct things are one in Godhood.

Absolute beauty, truth, goodness and power are different ways to define Godhood. Godhood can be arrived at by achieving absolute perfection in each of these fields: eg. absolute truth in philosophy or science, goodness in religion, power in the warrior, beauty in the artist etc.

The *profane* has little concern for beauty, truth, goodness or power; the profane lives and reproduces indiscriminately. The *sacred* climbs toward Godhood, breeding toward absolute

beauty, truth, goodness and power. The *sacred* affirms upward evolution.

The greatest epochs of religion, and the greatest periods of art, are linked to the times when art and religion affirmed a people, a race, and what that race held sacred. The White Temple is founded on this affirmation of the sacred.

Fundamentals

We affirm the Western world but we want to cleanse the West of its decadence and degeneration.

We do not approve of liberalism, hyperindividualism, humanism, hyperrationalism, or present excessive versions of capitalism. We want to replace these with ethnostates, honor, courage, heroism, discipline, self-sacrifice, instinct aided by reason; the principles of the religion of the White Temple.

The white race is being destroyed by globalism and multiculturalism. We have become soft, decadent, addicted to comfort and luxury.

The big cities of urban civilization have not been good for us in the long run, with their mixed populations, their license and their general corruption. Even the rural farmer, who tends to be less decadent, has been corrupted by television and movies, among other things. The big city as Babylon is destroying us.

The post-Enlightenment secular West does not want politics and religion to merge, but we do. We do not want to continue the conflict between intellect and instinct. Religion and state are a powerful and beneficial union.

We believe in heroism. The lack of heroism in our present culture is a serious problem. Heroic culture is a positive life force. All the greatest cultures were heroic cultures. Our present, commercial, hedonistic civilization wants to destroy heroism to maintain its own mediocre self.

We agree with the ancient philosophers when that said that democracy lacks greatness, even if it has advantages at first. We believe that joining the self to heroic religion is how greatness is achieved. The individual alone lacks the power of the bonded religious group.

Right and Wrong

Fundamentally, we define Right as whatever plays a role in the evolution and advancement of the white race and the religion of the White Temple. Wrong is whatever retards our evolution and advancement.

Godhood is the goal of ultimate evolution, ultimate truth, beauty and power. Our perfection lies in evolving to Godhood by way of evolution.

Noble Heroes are those who are examples of what we must become to achieve Godhood. The mission of Noble Heroes is to bring about new survival conditions for our race, removed from

corruption. Noble Heroes set forth healthy conditions for our race to advance and evolve.

The Struggle

The White Temple always seeks to achieve its aims legally, by methods of law and order. The struggle is permanent, therefore the warrior ethos of the White Temple is needed to keep us strong and uncorrupted, in times of peace or war. The evolution to Godhood involves the struggle over aeons of time.

We know that the implementation of the principles of the White Temple, and its establishment, will come about through struggle. We also know that victory over superior powers has been won before. Victory is not merely a matter of chance. When our race stops their degrading and languishing behavior and uses their creative power, with honor, courage and heroism, victory will arrive.

Our enemies may seem undefeatable, with their money, their media, and their military, whereas we have no governmental power, we lack the things the competitor depends on for power. But we look to power elsewhere, our power is based on the natural truth, on will and mental strength, and on the great creative power of the White Temple religion.

Our power comes from the Will-To-Godhood which activates life and motivates the will to power. The ideals of the White Temple lead people to their natural strength and health.

Excessive Commercialism

The secret to our success is that we can sacrifice personal comfort, wealth, pleasure and status until we attain victory. This is the strength of the warrior ethos within the White Temple. Our competitors often lack these qualities (although our worthiest competitors have many of these qualities.)

We should fear more the fall of the White Temple ideals than our own personal lives, because if our race and culture perishes, our personal lives and our families will perish along with our race and our culture.

Lack of devotion and sacrifice is one of the major causes of the defeat of past and present movements. Selfish types have always harmed revolutions for the sake of their own pleasure. Without devotion and sacrifice no organized minority could stand against big powers.

Noble Heroes design their lives on the basis of service to the religion and the white race. Love of material things is a deterrent that prevents full participation in the religion and damages the warrior ethos. We direct our actions toward evolving to Godhood.

Appeal: I believe in the one, noble, racial ,hierarchical religion of The White Temple, which is devoted to the evolution of our race to Godhood. We praise God for creating The White Temple. We praise the Will-To-Godhood for manifesting and sustaining The White Temple.

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