

THE CHRIST THAT FAILED

**The Origins of Anti-Christianity within
American White Nationalism**



Jake S. Wheeler
315h rip

**THE CHRIST THAT
FAILED: THE ORIGINS
OF
ANTI-CHRISTIANITY
WITHIN AMERICAN
WHITE NATIONALISM**

Jake S. Wheeler

TABLE OF CONTENTS

[An Anti-Christian White Nationalism?](#)

[The New Sin of Racism](#)

[In Search of a White God](#)

[A New Order](#)

[A Creator in Viking Garb](#)

[Conclusion](#)

[References](#)

If God did not exist, it would be necessary to invent him.

Voltaire, *Letter to the author of The Three Impostors*.

If God really existed, it would be necessary to abolish him.

Bakunin, *God and the State*.

An Anti-Christian White Nationalism?

On the afternoon of June 10, 2009, 88 year-old James Wenneker von Brunn entered the Holocaust Museum in Washington DC. Under his long coat he clutched a .22-caliber rifle. The museum's front-door security guard, Stephen Tyrone Johns, ushered von Brunn through the entrance, and in an instant was met with a fatal gunshot. What ensued was sheer bedlam. A firefight broke out between von Brunn and two armed guards and as visitors, many of whom were children on a school field trip, dove for cover amongst the scores of screams, von Brunn was pacified. The nation was shocked. Details soon emerged on von Brunn which confirmed what most had already suspected. He was a white nationalist who had been involved in extreme politics for decades. Major newspapers and media outlets across the nation clambered to obtain additional details on the man. And details they found. In countless articles and exposes, von Brunn's story was recounted. He had graduated from university, served as a PT captain during the Second World War, been married briefly to the daughter of a noted British novelist, worked as a commercial artist, and had over the previous decades become increasingly consumed with racism and anti-Semitism. Details from his website were also recounted, as well as extensive passages from his 1999 self-published book, *"Kill the Best Gentiles!"* However, *no single* major news agency or "hate-watch" group in the United States reported on the fact that von Brunn was as anti-Christian as he was racist and anti-Semitic—so much so that it could have easily have been a cathedral or chapel where the attacks had taken place.^[1] The silence on von Brunn's anti-Christianity proved disconcerting. His book had been studied and reported on by journalists and "experts" alike—yet nothing.

Throughout *"Kill the Best Gentiles!"* were a host of arguments levied against Christianity.^[2] According to its author, Saul of Taurus had invented the religion to bring about Rome's destruction; the early Christian Church had been founded by Jewry to propagate the concept of the "Equality of Man;" Christianity denied "Nature's Laws;" American

Christian churches had actively encouraged interracial coupling amongst its practitioners; and only in a West stripped of Christianity could the white race reclaim its primacy.^[3] There were two possible explanations behind why von Brunn's anti-Christian position was not divulged to the American public in the wake of the museum killing: either his book was never fully explored by the many journalists and "experts" who had purportedly poured over it, or his anti-Christian position was simply disregarded because it did not fit neatly into the defined narrative of the American white nationalist movement.

Von Brunn's anti-Christian position was not a mere apparition but a widely held belief amongst many of his colleagues. In fact, the American white nationalist movement had become decidedly anti-Christian over the previous two decades, so much so that *The Occidental Observer*, an online white nationalist journal edited by Dr. Kevin MacDonald of California State University at Long Beach, felt compelled to report on the state of affairs in a May 14, 2010 article titled: "The Christian Question in White Nationalism."^[4] At the beginning of the article, its author, Greg Johnson, declared: "There is a strong anti-Christian tendency in contemporary White Nationalism," and then proceeded to present an accurate accounting of the overall position of the anti-Christian faction. Johnson wrote:

The argument goes something like this: Christianity is one of the primary causes of the decline of the White race for two reasons. First, it gives the Jews a privileged place in the sacred history of mankind, a role that they have used to gain their enormous power over us today. Second, Christian moral teachings—inborn collective guilt, magical redemption, universalism, altruism, humility, meekness, turning the other cheek, etc.—are the primary cause of the White race's ongoing suicide and the main impediment to turning the tide. These values are no less Christian in origin just because secular liberals and socialists discard their supernatural trappings. The usual conclusion is that the White race will not be able to save itself unless it rejects Christianity.^[5]

The author's reporting proved accurate. Yet, although Johnson believed that anti-Christianity was dividing the movement to its own

detriment, he did not claim to know or attempt to locate the origins of anti-Christianity within American white nationalism. However, even though von Brunn had never been an influential figure or ideologue within the movement, a short perusal of the bibliography of his book would have provided the necessary starting point. Von Brunn listed amongst a number of authors Ben Klassen and William Pierce.^[6] It was these men that had cultivated the sizable anti-Christian position amongst American white nationalists located today. It was these men that had since the early 1970s attempted to divorce the white race from its more than fifteen-century long devotion to Christianity. And it was these men that had largely succeeded.

The current state of anti-Christianity within American white nationalism can be directly attributed to two men—William Pierce and Ben Klassen. These men were not co-conspirators. Each founded his own separate white nationalist organization and published his own works. However, their objectives remained fundamentally identical. Each wished to rid the white race of what they had become certain had been the root cause of its ruin—Christianity. Each man was certain that Christianity had given to the white race a slavish mentality, an obsession with egalitarianism, and an anti-natural mentality. Furthermore, its alien origins and narrative left the white race eternally beholden to its greatest foe—Jewry. However, Pierce’s and Klassen’s shift towards anti-Christianity did not appear in a vacuum. Over the 1960s, many white supremacist ideologues witnessed what they perceived to be organized Christianity’s invention of “the sin of racism.” At the same time, the victories attained by the Civil Rights Movement, which defined itself as a Christian crusade and was conducted under the United States government’s acquiescence, further radicalized the traditional American extreme racist-right and ushered in the emergence of a white nationalist position. By the early 1970s, many American organized white supremacists became alienated from both the nation and churches of their fathers and sought out alternatives. Politically, most adopted white nationalism and abandoned the apartheid aims of earlier years, opting instead for total racial autonomy. Religiously, most found it impossible to abandon Christianity entirely and instead found refuge in the dejudaised theology of Christian Identity. However, as Christian Identity came to dominate the white nationalist movement in the 1970s, William Pierce and Ben Klassen emerged and outlined why and how the faith, in all of its forms, should be cast aside. Pierce’s approach was subtle, whereas

Klassen wrote with a rhetorical hammer. In the 1980s, the movement changed once more. The Order, a white nationalist terror cell, and the intellectual product of William Pierce, destroyed the Christian Old Guard of the movement, and in its wake both Pierce and Klassen were able to increase their anti-Christian campaigns. By the early 1990s, their efforts had largely paid off as Christian Identity, the last viable faction of American Christian white nationalism, had been pacified. Yet, Pierce and Klassen's decades-long struggle did not end there, as an opportunistic David Lane, the inadvertent product of both men and a former Order member, emerged to apply the final nails to a viable Christian white nationalism's coffin.

There remain today Christian white nationalists of varying theological strains within the movement. However, the movement's sizable and vocal anti-Christian faction had by the turn of the last century come to dominate its membership and discourse. Although most anti-Christian American white nationalists are not exclusive devotees of Pierce, Klassen or Lane, their arguments against the faith nevertheless mirror ones put forth previously by Pierce and Klassen in their more than thirty year campaign against Christianity. It was William Pierce and Ben Klassen, aided by a rearticulated Western Christianity and the final efforts of Lane, which convinced American white nationalists that Jesus was the Christ that failed.

The current anti-Christian position within American white nationalism is not part of a larger trend towards irreligion or non-Christianity. The West has indeed become less Christian. At the beginning of the twentieth century, an estimated third of the world's population were professed Christians—with the vast majority of them, up to eighty percent, living in Europe, the Russian Empire, and Anglo-America.^[7] Today that is not so. However, although numbers of professed Christians have dropped considerably in Europe, in 2001 70 percent of Americans declared themselves to be observant Christians.^[8] Furthermore, there has not been merely a shift towards secularization or non-Christianity within white nationalism. Rather, there has been a distinct shift towards anti-Christianity, and although many American Christians believe their faith to be under attack quite regularly within contemporary society, the anti-Christian arguments found within American white nationalism does not reflect the chief arguments commonly directed against the faith in popular culture.

Although polemics against faith and religion, such as the recent national best-sellers *The God Delusion* (2006) and *God is Not Great* (2007), no doubt add credence to those already opposed to Christianity within American white nationalism, specific arguments against Christianity run much deeper than simply pointing out the superstitious, anti-scientific, or even disharmonious nature of the faith as expressed in the works of a Dawkins or Hitchens.^[9] Those arguments are present, but have been voiced in the West since before the nineteenth century. There is something much more to the anti-Christian discourse of American white nationalism. Rather than perceiving Christianity as bigoted, aggressive or exclusive, anti-Christian white nationalists view the faith as everything antithetical to their own ideology. They view Christian thought and faith as rooted in egalitarianism, pacifism and universalism, and the sole cause of the West's loss of racial and eugenic consciousness.

The fact that the present anti-Christian position within American white nationalism is the result of a thirty year campaign by William Pierce and Ben Klassen should have been recorded within the historiography of the movement. A historiography certainly exists. Modern white nationalism, although rooted in Nazi Germany, did not become a sizable movement in the United States until the late 1960s when white supremacists forwent efforts to preserve segregation and instead adopted a primordial concept of race and nation located in the rhetoric of Hitler's Germany. White nationalists in the United States now sought homogenous states, rather than Spartan-Helot fantasies. Unfortunately it was not until the middle 1980s, as a reaction to the violent exploits of The Order, that scholarship into the movement was undertaken. Until then, academia had resigned themselves to studying the Ku Klux Klan and related more traditional American white supremacist groups. Nevertheless, over the 1980s, scholarship regarding the movement was focused almost exclusively on the Christian Identity adherents of the Pacific Northwest, from which many of The Order sprang. Both Toy and Aho, in each of their works, provided insight into a theology and locale that had until then been ignored.^[10] After a short hiatus within academia, domestic terror again fired up the printing houses as the Oklahoma City Bombing in 1995 ushered in a new collection of studies into white nationalism. The connection between Timothy McVeigh and a certain book titled *The Turner Diaries* (1978) inspired Ball and Dagger to pen a brief article on a novel that had by then

achieved cult status within American white nationalism.^[11] That same year witnessed Dobratz and Shanks-Meile's work published after they had conducted an in-depth sociological study of the movement and found that, rather than mere "hatemongers," white nationalists proved much more complex and multifaceted than previously understood.^[12]

By the late 1990s, scholarship into religion within the radical racist-right reaped rewards when Barkun published an excellent history of Christian Identity, a theology that had largely dominated the movement over the 1970s and 1980s.^[13] A few years later, Gardell offered great insight into neo-paganism, a faction that was by the late 1990s quickly surpassing Identity as the primary religious confession of American white nationalists.^[14] Soon thereafter, Michael published a broad study of the Church of the Creator, yet another so-called white nationalist religious faction.^[15] An article by Dobratz made a fascinating contribution when she documented how the ideologies of Christian Identity, neo-paganism, and the Church of the Creator played central roles in constructing the worldviews of a great many American white nationalists.^[16] In their work, Kaplan and Bjorgo offered clarity into how by the late 1990s, the internet was increasingly being utilized as a vehicle to spread white nationalist discourse and attract members.^[17] In 2002, Swain published a study focused on what she referred to as "America's new white nationalism."^[18] Although she dated the emergence of white nationalism decades too late, Swain nevertheless presented her readers with a movement far removed from the formulaic ill-educated, bellicose contingent most represented in popular media. Yet, the anti-Christian position located within American white nationalism has yet to be fully examined.

Anti-Christianity within American white nationalism has yet to be the focus of any study, academic or otherwise. There have been light outlines or brief reviews of the anti-Christian positions of William Pierce, Ben Klassen and David Lane, yet they have been undertaken as an aside or passing reference within a larger and unrelated framework. Certain monographs dedicated to religion within white nationalism have proven more forthcoming; however, all have failed to gainfully explore anti-Christianity within American white nationalism.^[19] Gardell, in his study of neo-paganism in American white nationalism, noted an increased

refutation of Christianity within the movement in the 1980s but failed to locate its genesis.^[20] Furthermore, he credited the rise of anti-Christian neo-paganism in the 1990s to a reaction to globalization, failing to recognize that its popularity in the movement was primarily a result of organized Christianity's shift over the 1960s, and that it only became a viable faction after Christianity had been wholeheartedly demonized by Pierce and Klassen.^[21] Barkun, Kaplan and Michael, for their parts, did record how organized Christianity came to alienate some anti-Semitic Americans following the creation of the State of Israel, yet these were passing assertions which would have been better made had they been presented with evidence.^[22] Furthermore, Michael and Gardell both failed in bringing to light the appropriation by David Lane of Klassen's ideology, which Lane reintroduced as Wotanism.^[23]

The following study will investigate Pierce and Klassen's thirty-year campaign to divorce white nationalism from Christianity which occurred under the noses of academia, "experts," and government authorities. This study will illustrate how, for decades, white supremacist organizations never viewed their Christian faiths as antithetical to their racism or anti-Semitism. It will examine arguments from both Christians and white nationalists and reveal why the break between organized Christianity and organized white racism took place. This study will also thoroughly investigate how William Pierce used his publishing, works of fiction, and finally his celebrity status to first demonize organized Christianity, and later the religion in its entirety. The following will also prove how The Order was the brainchild of William Pierce and how it destroyed Christian Identity's hold on the movement, and how out of the ashes emerged a dominant anti-Christian discourse promulgated by both Pierce and Klassen. Furthermore, this investigation will bring to light David Lane's usurpation of Klassen's ideology; before he went on to destroy Christianity's last viable hold over the movement using arguments first introduced by William Pierce and Ben Klassen. The following study will also show how and why a viable "Christian white nationalism" will most likely never again be seen in the United States. The divorce is beyond reconciliation.

Most of William Pierce and Ben Klassen's arguments against Christianity were not original, although their applications certainly were. Theirs was a collection of positions pulled from a number of sources.^[24]

The United States had had a history of racial theorists deriding Christianity and its moral teachings long before Pierce and Klassen. In fact, America's most renowned racial theorist, Madison Grant, held such a position. In his much celebrated and influential work, *The Passing of the Great Race* (1916), Grant charged the Christian religion with a host of offences that mirrored a great deal of Pierce's and Klassen's arguments.^[25] However, two ideologues seemed to influence Pierce's and Klassen's anti-Christian position most—Friedrich Nietzsche and Adolf Hitler.

The argument that Christian morality led to the destruction of civilization dates back at least to Edward Gibbon. However, arguably the best known critic of Christianity and the ruinous effects of its teachings was Friedrich Nietzsche. Nietzsche's most famous assault on Christianity was aptly titled *Anti-Christ*, and encompassed well Nietzsche's anti-Christian position. At the very beginning of his polemic, Nietzsche declared: "What is more harmful than any vice?—Practical sympathy for the botched and the weak—Christianity..." Nietzsche then proceeded to present his readers with a long list of offenses Christianity was guilty of. According to Nietzsche, the religion was anti-evolution, anti-intellectual, anti-scientific, and anti-nature. Jesus was the "god of the sick," and as much as he was recast, the biblical god of the Christians remained the tribal godhead of Jewry. Nietzsche lamented that Europeans had adopted an alien god and remained certain that Rome's conversion to the faith had spelled its ruin. Nietzsche argued that Paul's construct of the faith was his own ideological sickle with which to slice at the heels of the Roman Empire and that Rome's collapse was a direct result of its acceptance of Christianity's non-racial, universalist and democratic beliefs. According to Nietzsche, the egalitarianism of Christianity was societal poison by destroying the natural hierarchy of man, no different from the socialism and anarchism of his day and posited that the West's adoption of Christianity had retarded humanity for two millennia.^[26]

Throughout many of Pierce's and Klassen's anti-Christian writings a great many of Nietzsche's critiques appeared. The German philosopher assuredly had a profound effect on Pierce personally, who came to believe thoroughly in the possibilities of a future generation witnessing the emergence of *Urbemen*.^[27] William Simpson, a man whose own anti-Christian tome would greatly influence Pierce, actually abandoned his faith

in Jesus after discovering Nietzsche.^[28] Additionally, although Klassen did not appreciate Nietzsche's lack of anti-Semitism—he nevertheless thought of him as “brilliant” and appropriated many of his arguments.^[29]

The other great influence on both men's anti-Christian positions was Adolf Hitler. Both Pierce and Klassen credited *Mein Kampf* specifically with fully developing their racial consciousness and worldview, and even though Hitler did not take a negative position on Christianity in his book, he certainly presented a morality antithetical to traditional interpretations of the faith.^[30] It was that Hitlerian morality that greatly influenced Pierce's and Klassen's anti-Christian position.^[31] In fact, Klassen centered his entire Church of the Creator on it. In *Mein Kampf*, Hitler provided his readers with a morality based on the necessity for humanity to yield to the firm “Laws of Nature” as he placed the preservation of one's race above the needs of the individual.^[32] Another theory located in *Mein Kampf* which proved tremendously influential on Pierce's and Klassen's anti-Christian positions was Hitler's creator-race theory, as corrupted from Gobineau by way of Houston Stewart Chamberlain.^[33] Furthermore, in *Mein Kampf* Hitler vehemently defended the absolute necessity of eugenics, a position both Pierce and Klassen would assume fervently.^[34]

Although it has been implied by Michael, in his study of the Church of the Creator, that *Hitler's Table Talks* contributed greatly to forming Klassen's anti-Christian position—it most likely did not.^[35] *Table Talks* was alleged to have been a collection of transcriptions of multiple “dinner conversations” recorded by two of Hitler's secretaries, Heinrich Heim and Henry Picker.^[36] Although Klassen once admitted to owning a copy of the book in a private letter, and many of the views expressed in the book mirrored his own, several of the views reportedly expressed by Hitler concerning Christianity completely contradicted Klassen's.^[37] In *Table Talks*, Hitler echoed Alfred Rosenberg's thesis when he denied the “Jewishness” of Jesus and argued instead that Jesus was most likely of Gallic origins.^[38] Moreover, Hitler was to leave Christianity alone—believing it to be already on its way towards obscurity as science and reason replaced its primacy. He further argued that common people needed Christianity as a source of comfort and moral compass and was opposed to

attempts to develop National Socialism into a religion or the seeking of any alternative faith.^[39]

The following work cannot delve into the very origins of anti-Christianity within white nationalism. To do so one would have to locate the very first argument against Christianity and proceed accordingly. The scope of this work and the author's abilities prevent such an endeavor. However, located in the following work are the motivations and architects behind white nationalism's shift towards anti-Christianity over the late twentieth century. Furthermore, it is hoped that in chronicling the rise of anti-Christianity within American white nationalism, a more genuine history of the movement itself will be presented.

The New Sin of Racism

Identifying the *Christianness* of twentieth-century discourse in America proves problematic. A certain late twentieth-century white nationalist ideologue recognized this fact when he attached a brief footnote in a companion book to the white nationalist Francis Parker Yockey's book, *Enemy of Europe* (1953/1981).^[40] Writing in 1981, Dr. Revilo P. Oliver felt it necessary to elucidate to his readers the prevalence of Christian language in Yockey's essay, "The Tragedy of Youth" (1939). The essay, Yockey's first published work, had first appeared as an article in Father Coughlin's newspaper *Social Justice*, and had recently been made available to a whole new generation still interested in the writings of the post-war American white nationalist.^[41] Oliver noted:

In the article, Yockey uses such terms as "a conservative, Christian view of life," perhaps as a courtesy to the editor. The term 'Christian' at that time and for decades thereafter was a convenient designation for the established traditions of our civilization as distinct from Jewish influences, which the word was thought to exclude, and it carried no necessary implication of religious beliefs.^[42]

Oliver was correct. Terms like *Christian* and *Christendom* had been synonymous with *Western European* and the *West* for centuries. Furthermore, Yockey himself was not a practicing Christian and had forgone religious faith altogether after having discovered Otto Spengler as a youth.^[43] Moreover, Yockey was writing for a Catholic priest, albeit an anti-Semitic pro-Nazi one, and his essay was penned at a time when the vast majority of Americans identified themselves as Christian. Consequently, in "The Tragedy of Youth," an essay concerning the ills befalling America's young people and the evils of the Rooseveltian left, when Yockey wrote of a "Christian America," the true motivation behind it remains uncertain. In the same article, Yockey further declared:

The result of this campaign to destroy Christian Americanism among the youth is that every periodical, 95 per cent of the books, and all the lecturers are Leftist. Leftist ideas are a part of the very atmosphere which American youth breathes. The young person whose reasoning powers have come to full development within the past seven years has never even come in contact with a conservative, Christian view of life. His professors are in the main Leftists, those who are not are afraid to speak out for fear of their jobs. [44]

On the looming war in Europe, one which Yockey foresaw the United States inevitably entering into, he declared:

American youth by the millions will be conscripted into armies to be sent to Asia and Europe to fight the battle of world Communism, unless a powerful Christian nationalism arises to cast out the alien-thinking minority in Washington. A war will give our “liberal” Government a chance to avenge wrongs done it by those foreign governments which have liquidated class war within their nations, and to defeat by a repressive war-dictatorship the incipient movement among the people against radicalism and in favor of a Christian nationalistic government. [45]

In the above passages, Yockey employed Christian language exactly as Oliver had noted. He was communicating to a Christian audience and in veiled terms. “Christian” categorized “good white Americans” outside of the two greatest perceived evils, communism and Jewry—which were one and the same to most white nationalists. It was “Christian nationalism” that stood in firm opposition to “international Jewish-communism.” Moreover, how better to present one’s cause to a Christian American audience than to present one’s position as specifically dedicated to their defense. Yockey’s apparent pro-Christian position in “The Tragedy of Youth” should then be interpreted not as a devotional expression, but as a product of its time and intent.

Subsequent writings by Yockey never again spoke of “Christian nationalism,” let alone of the perceived virtues of Christian morality, the divinity of Jesus, or of Christian salvation. However, located in one of

Yockey's later writings was something more than simple evocations of Christian language. In his "The Proclamation of London" (1949), like certain nineteenth-century Romantics, Yockey spoke longingly of medieval Christian Europe's unity of faith and purpose. He wrote: "From its very birth-cry in the Crusades, the Western Culture had one State, with the Emperor at its head, one Church and religion, Gothic Christianity, with an authoritarian Pope, one race, one nation, and one people, which perceived itself, and was recognized by all outer forces, to be distinct and unitary."

[46] Those were the nostalgic views of a secular white nationalist not possessing a Christian faith, but certainly not one ruing the day Western Christianity was established.

Yockey's position on Christianity was emblematic of many of the pro-Christian white nationalists following the Second World War. Not all were observantly Christian but all remained conscious that they were speaking to a Christian audience, wished to distinguish between Jews and gentiles, and saw nothing at all inherently wrong with a faith that had been part of Western civilization for more than fifteen centuries. However, by the 1980s a growing number of American white nationalists did not share Yockey's nostalgia. That was why Oliver felt it necessary to explain Yockey's seemingly "Christian position" in "The Tragedy of Youth" to his readers. However, until the late 1980s, a distinctly "Christianized" white supremacy absolutely dominated the discourse of the American white nationalist movement.

"For Christ and Country!"

One American white supremacist group, the Ku Klux Klan, would combine its Christian faith with its racial aims to achieve unparalleled successes. Over the twentieth century, various Klan factions steeped themselves in Christian discourse, symbology and rites. Born out of the ashes of the Confederacy's defeat, the Klan was established in resistance to black emancipation and Northern occupation. Yet interestingly, during its first incarnation, the Klan did not articulate itself in explicitly Christian terms. [47] Rather, it was not until its rebirth in the 1920s that the Klan recast itself as a distinctly Christian organization. Under its second incarnation, there was no singular Ku Klux Klan, but various factions across the nation, both in and outside the American South, inspired and

fueled by white Protestant fears that their nation and religion were now under threat. The worries motivating Klan activities included threats from “godless” communism, the great influx of Catholic and Jewish immigrants from Southern and Eastern Europe, and the perceived rise of secularism and scientific thought. Accordingly, under its second birth, the Ku Klux Klan added communists, Jews, Catholics, secularists and modernists to the list of enemies of “white Christendom.”^[48]

The simultaneous emergence of fundamentalist Christianity in the United States and the Klan’s rebirth was no coincidence. In his history of the Ku Klux Klan, Wade posited: “While fundamentalism would make a contribution to religion in twentieth-century America, its most critical impact on our social and political history was that, without it, the Ku Klux Klan could never have enrolled the fantastic numbers nor have gained the remarkable power it wielded between 1922 and 1925.” Wade continued: “The ultimate result of the Klan’s virile Christianity, its alliance with fundamentalist clergy, its anti-Catholicism and uniting of diverse white Protestants under the twin banners of fear and prejudice was that, by 1924, the Klan had essentially become its own church.” From the illumination of the fiery cross to its hymns and liturgies, the KKK presented itself as a manifestly Christian fraternity, so much so that in a 1924 study of the group, a sociologist would note: “A Fundamentalist would certainly find himself thoroughly at home in the atmosphere of the Klan ceremonies.” From 1921 to 1924, membership in the Ku Klux Klan grew to four million.^[49]

Over the twentieth century, the Ku Klux Klan continued to present themselves as defenders of both Christian values and of white supremacy. However, following its victories in the 1920s, the size and influence of the Klan fell considerably, with nationwide membership at approximately ten thousand by 1960. Yet, with the election of Roman Catholic John F. Kennedy, its numbers soon doubled. In 1965, in the state of Mississippi alone, there were approximately five thousand members of the White Knights of Mississippi.^[50] In a 1966 Klan brochure to prospective members distributed throughout Jackson, Mississippi titled “20 Reasons to Join the Klan,” the Christian position of the racist organization was illustrated in typical form.^[51] The first reply in “20 Reasons to Join the Klan” was: “Because it is a Christian, fraternal and benevolent

organization.”^[52] In another Klan brochure from the middle 1960s, titled “Ideals of a Klansman,” duty to Christ was stressed as the key principle of the organization. The brochure’s opening passages were solely dedicated to proclaiming the Klan’s devotion to the Christian faith and its defense. It read: “We believe in God and the Christian religion, and that a Godless nation cannot long prosper.” The brochure continued:

The Christian religion is founded on the teaching of Jesus Christ. An infidel or a person that rejects Jesus Christ and His teachings, cannot be a true Klansman. And the nation that rejects God and His word is sure to reap calamity of some kind.
^[53]

Over the twentieth century, Klansmen from across the United States had no reservations in claiming to be both defenders of Protestant Christianity and white supremacy. And they were not alone in doing so.

All notable American white supremacist and anti-Semitic organizations before the 1970s took decidedly pro-Christian positions. One such group was the Defenders of the Christian Faith, founded in 1925 by Kansan Gerald Burton Winrod. Its founder was a Christian evangelist with ardent Nazi sympathies.^[54] By 1937, the Defenders of the Christian Faith had proven quite influential. Its newspaper, *The Defender*, reached as many as 100,000 monthly readers, reproducing anti-Semitic materials from the pro-Nazi international *Welt-Dienst/World-Service/Service Mondial*.^[55] In 1933, William Dudley Pelley, the son of a Methodist minister, founded the overtly pro-Nazi fascist organization, the Silver Shirt Legion. In 1936, Pelley ran for president under the Christian Party of America and received 1,600 votes. His Silver Shirts went on to enjoy a peak membership of 15,000—only to collapse in 1940.^[56] In 1942, Gerald L. K. Smith, a one-time member of Pelley’s organization, began to publish *The Cross and the Flag*.^[57] Smith’s Christian magazine was an anti-Semitic, racist, anti-communist and anti-labor publication that at its height was said to have had approximately 25,000 subscribers.^[58] In 1947, Smith founded the Christian Nationalist Crusade, where he continued his activities over the next decades.^[59]

In 1958, J.B. Stoner, a man who had been thrown out of a number of Ku Klux Klan “Klaverns” because of his public addresses demanding the extermination of the Jews, founded the National States’ Rights Party in Knoxville, Tennessee.^[60] Much like the Ku Klux Klan, the group utilized terror and in its first year, five men with links to the party were indicted for their participation in the bombing of Atlanta’s oldest synagogue.^[61] Mirroring the Ku Klux Klan further, Stoner would present his group’s activism as a defense of Christian America and his anti-Semitism as biblically sanctioned. Stoner had even gone so far in the previous decade to pen *The Gospel of Jesus Christ versus the Jews: Christianity’s Attitude toward the Jews as Explained from the Holy Bible* (1946), as a member of his Anti-Jewish Party.^[62] However, by the 1970s, the National States’ Rights Party, the Defenders of the Christian Faith, and *The Cross and the Flag* would fade into obscurity as white nationalism came to dominate the discourse and membership of organized white supremacy in the United States.^[63]

George Lincoln Rockwell

Unlike the aforementioned groups, the American Nazi Party was not a self-described Christian group, yet it would nevertheless assume an incredibly pro-Christian position. America’s first truly successful white nationalist organization was founded in 1959 by George Lincoln Rockwell. Born the son of a Vaudevillian actor in 1918, Rockwell had attended Brown University, studied commercial illustration at the Pratt Institute in Brooklyn, and served as an aviator in the Pacific during the Second World War, before becoming America’s most public National Socialist.^[64] It was during the increasing tensions of the Cold War and Civil Rights Movement that Rockwell had become steadily more radicalized both politically and racially. Rockwell’s strident anti-communist position became Nazified following his attendance at a speech given by Gerald L. K. Smith, of the Christian Nationalist Crusade.^[65] Smith had advised his audience members to read *Mein Kampf* and Rockwell did so accordingly. The experience left him a changed man and he later described the experience as something of a religious conversion.^[66] Believing National Socialism to be the white race’s only salvation from the communist menace of world

Jewry—Rockwell became a Nazi. In 1959, after a brief association with the National States' Rights Party and being questioned by the FBI on his pre-knowledge of their Atlanta synagogue bombing, Rockwell founded the American Nazi Party.^[67]

Rockwell was not a Christian but rather the leader of a movement he wished to see successfully lead the West into a new age. Presenting himself as a staunch defender of “Christian America” served both his purpose and his aims. In his book *White Power* (1967), Rockwell described himself as a “pro-Christian ‘Agnostic’.”^[68] To serve his purpose, a great deal of Rockwell's *White Power* was dedicated to detailing how he believed Christianity was being mocked and ridiculed by those on the radical-left.^[69] In fact, throughout his many writings Rockwell described the perceived ills that had befallen the world over the twentieth century as a literal war on Western Christendom with history described in distinctly Christian and anti-Christian terms.^[70] Furthermore, over his tenure as a white nationalist ideologue, Rockwell claimed to be speaking on behalf of white Christians everywhere and pleaded with them to join his ranks.^[71]

Before being able to realize his aims, George Lincoln Rockwell was shot dead in 1967, as he backed his car out of a parking space outside of a strip-mall laundromat in Arlington, Virginia. The gunman was a 29 year-old mentally unstable party member of Rockwell's named John Patler, whose true motivation was never made entirely clear.^[72] In the wake of Rockwell's death, his group imploded. Nevertheless, although Rockwell's organization never attracted more than few hundred followers and he himself was viewed by the vast majority of the American public as a brown-shirted lunatic, he was key in helping to transform organized white supremacy into a movement based on white nationalism.^[73] Outside of the spectacle of his public demonstrations and past the bombastic and vitriolic rhetoric of his speeches and interviews, Rockwell successfully introduced distinct Nazi ideology into the American extreme racist-right. In his study of George Lincoln Rockwell, Simonelli aptly posited that Rockwell had “shattered the barriers of Nazi Nordic elitism and Ku Klux Klan nativism and opened racist politics in America.”^[74] William Luther Pierce, once one of Rockwell's closest advisors, later reflected on Rockwell's contribution to the movement, noting: “[Rockwell] gave Hitler's doctrine

currency, he gave thousands of people the conviction that National Socialism was indeed the wave of the future and he gave the few the courage to begin working for a National Socialist world.”^[75] Within the movement, arguments would no longer be based solely on whether whites should live atop non-whites, but rather, whether whites should live beside them at all. Racism and secular anti-Semitism had been present in America well before Adolf Hitler or the advent of National Socialism, however, Rockwell introduced a simplified Hitlerian worldview and construct of race and nation to a whole new generation of white supremacists at the same time as certain black Americans were arguing for self-determination and a separate political state. The result was the emergence of white nationalism within the greater organized white supremacist movement. Yet, American white nationalism and Christianity did not have to be mutually exclusive—as proved by Rockwell who embodied a non-Christian white nationalist not at all uncomfortable in representing his organization as defenders of white Christians everywhere.^[76] However, things would soon change.

The New Heretics

Over the 1960s, key white racist leaders and ideologues began to view efforts by organized Christian churches as antithetical to their movement’s ideology. What began with pointing out exceptional instances of Christian opposition to their beliefs and aims soon developed into organized Christianity increasingly being viewed as antagonistic. Over the 1960s, key white nationalist writers began expressing contempt for what they perceived to be entirely new articulations of anti-racist Christianity. By the late 1960s, white nationalists would recoil as they were faced with a new sin being attacked from the pulpit—“racism.” Over the decade defenders of racial segregation would feel compelled to comment on the rise of Christian preachers who now brought the ideals of the Civil Rights Movement into their congregations. White nationalist writers would comment on a perceived newly arisen double standard, Christian support for racial pride in non-whites alongside a condemnation of a white equivalent. White supremacist organizations had for decades been proud defenders of “white Christian America”; however, by the close of the decade, leaders of both organized Christianity and of American white

nationalism would come to view their own goals as fundamentally antithetical.

In George Lincoln Rockwell's first book, *This Time the World* (1961), he called attention to certain things he found troubling emerging within organized Christianity. In describing for his readers what a victory for his National Socialism in the United States would encompass, Rockwell posited that he first would eliminate all of the negative influences in the United States and included were certain members of the American clergy. He described the aftermath of his "cleansing," writing: "Americans will once again revel in their wonderful, blessed America, spotlessly clean of the queers, pornography, hot-house sex atmosphere, hypocrites, false Christian pink preachers, and—most important of all—traitors and liars." In his book Rockwell also derided the Vatican's recent moves to cease blaming the Jews for the death of Jesus, declaring: "Rothschilds have now got Pope John deleting passages of Holy Scripture which do not please the Jews who had Christ crucified!"^[77] Although critical of a particular element within American Christian leadership and recent events in Rome, Rockwell was careful to include "false" in describing his hated liberal Christian leaders, and the Pope's recent moves towards détente with Jews were blamed on Jewish scheming. Thus was the perception still within the movement.

Another white supremacist to take note of the recent turn within organized Christianity towards anti-racism was Carleton Putnam. He did so in *Race and Reason: A Yankee View* (1961), an apologia for racial segregation in the American South, published the same year as Rockwell's *This Time the World*.^[78] Putnam was not an undistinguished individual.

Educated at Princeton and Columbia University, he founded Chicago and Southern Airlines, which later merged with Delta Air Lines, served as chief executive and director of Delta, and remained on the board of Delta Air Lines until his death in 1998. In *Race and Reason*, Putnam represented a Christian worldview confident in the validity of racial segregation and was determined to dispel the current argument being presented by many that Jesus was a proto-civil rights activist, and that it was somehow "un-Christian" to believe in the inequality of humanity.

Writing at a time when the New Testament was being touted as a basis for egalitarianism, Putnam argued that nowhere in the teachings of Jesus was it held that all men, or all races, were equivalent. According to

Putnam, Jesus saw the potential for equality in all, but all were not equal. On the often heralded concept of “equal in the sight of God,” Putnam wrote that nowhere in the Bible did it state such a thing. He further extended his argument concerning human inequality to racial inequality, and surmised: “What is true of religion and righteousness is just as true of achievement in other fields. And what is true among individuals is just as true of averages among races.” He continued: “The confusion here is not unlike the confusion created by some left-wing writers between the doctrine of equality and the doctrine of Christian love. The command to love your neighbor is not a command either to consider your neighbor your equal, or yourself his equal.” Putnam did not argue that Jesus would have turned anyone away on a racial basis and recognized the potential for salvation in all humans within Christianity. However, he did posit that recognition of the inequity of the races was not un-Christian and maintained that located in the religion there was “nothing un-Christian in facing the fact that, as individuals differ in merit, so averages differ among races in those attributes involving specific cultures. Judgments as to the average have to be made accordingly.”^[79] To his merit, Putnam went on to plead with Southern segregationists to remain “Christian” and refrain from violence and intimidation.^[80]

Six years after publishing *Race and Reason*, Putnam authored a follow-up book, titled *Race and Reality: A Search for Solutions* (1967). Putnam’s later work showed evidence that over the intervening years there had emerged a much more outspoken and active anti-racist Christian clergy in the United States. After again arguing that Jesus was no proto-desegregationist, Putnam laid out how relatively new the concept of Christian racial egalitarianism, now being thundered from an increasing number of pulpits, was. “For nearly two thousand years, in fact up until 1954, nobody supposed Christianity required integration. The idea is a recent discovery, trotting obediently along behind the Supreme Court decision.” Putnam continued: “Like much of religious dogma it is an overlay on the original, put there by very fallible men, and none has proved so fallible or so weak—I might say such sheep—as the majority of our religious leaders when it comes to the race problem.”^[81] The author

attacked Christians and church leaders who continued to use their religion as the rationale behind belief in racial equality. He asserted:

I am puzzled by the attitude of churchmen nowadays who seem to think the Christian religion demands they support policies which are certain to lead to the aforesaid plucking down. They appear to care little for the heritage bequeathed them by their forebears, or for the millenniums of self-denial and self-discipline that have been a part of the growth of Western civilization and its codes of honor and decency.^[82]

Like Carleton Putnam, George Lincoln Rockwell waited six years to publish his next book—*White Power* (1967). Similar to Putnam, one can detect in Rockwell's later work the firm belief that certain anti-racist Christian clergy had become much more vocal and strident. In 1961, Rockwell had been careful to list "false Christian pink preachers" on his roster of targets. However, by 1967, "false" was longer included. By the time of his next book, Rockwell perceived Christian church leadership, in total, as serving as the moral anchor of "liberal" opposition to the principles of racial inequality. Rockwell mused:

Today, every "decent" liberal believes that "humanity has dignity". Some religious people base their belief on an edict of God, and can find some excuse for their belief in equality. So our preachers and priests are fighting fanatically against the new "heresy" of belief in human breeds.^[83]

Two years later, Willis Carto, of the then very influential white nationalist group Liberty Lobby, in the forward to his 1969 publishing of Francis Parker Yockey's *Imperium*, would himself call attention to the perceived emergence of a new middle-class Christian position concerning "the new heresy of racism."^[84] In his forward, Carto called attention to what he viewed as complacency and hypocrisy amongst the white middle-class American public, which Carto was certain was rooted in a "newly-discovered Christian double standard." Carto thundered:

The zeitgeist is always reflected in definitions, so it is the height of insult for a White man today to be labeled an "isolationist" or

“nationalist.” White folks must all be “free traders,” “internationalists” and “cosmopolitan” in our outlook, and how we admire the “citizen of the world,” whatever that is. Our view is intently focused away from our marches; it is far easier, we have discovered, to solve the problems of total strangers than to solve our own. Non-Western peoples are not so enlightened as we, and it is eagerly excused, utilizing a newly-discovered Christian double standard which is a mark of modern moral superiority, like belonging to the Classics Book Club or contributing to the Negro College Fund. What, asks Nietzsche, has caused more suffering than the follies of the compassionate? It is *good* for colored peoples to be nationalistic; we encourage it, in fact, and snap up Israel Bonds with a warm feeling of self-righteousness. We are joyful when colored peoples and Jews exhibit “race pride,” the cardinal sin and taboo of our own puritanical environment. [\[85\]](#)

The noted American white supremacist David Duke, schooled in white nationalism as a young man through his association with Rockwell’s Nazi Party, reflected back on this time of organized Christianity’s re-articulation of racism in his autobiography, *My Awakening* (1998). [\[86\]](#) In it, Duke recalled that from his earliest memories he had been a believing Christian and that throughout his early years in the American South, he had never felt any conflicts between his white supremacist ideology and his Christian faith. He remarked: “When I first questioned the idea of racial equality, it never entered my mind that understanding racial differences could be incompatible with my Christian beliefs, for almost all Christian churches in the South were then segregated.” Duke further recalled: “[E]ven the Catholic church had segregated parochial schools and separate seating during Mass for Whites and Blacks.” But all of that began to change by the close of the decade, noted Duke:

For the first time in the 2,000-year history of Christianity, it seemed, a new sin had been invented: racism. Many church leaders of all denominations began to speak out forcefully in opposition to racism and segregation, and they were rewarded with extravagant praise in the national media. [\[87\]](#)

According to Duke, “racial differences posed no moral dilemma for organized Christianity for its first two thousand years,” but now things were quite different.^[88] Duke and others were correct in noting that by the late 1960s a newly articulated Christianity and a socially conscious church leadership had emerged, who increasingly came to view the Civil Rights Movement as Christianity’s newest holy crusade.

A New Christianity

It was not the Christian churches of postbellum America that white nationalists would come to reject and condemn, but the Christianity that materialized following the Second World War. Anti-Christianity within American white nationalism was born out of the ashes of Dresden, not Dixie. To understand American white nationalism’s shift towards anti-Christianity, it is necessary to recognize the changes Western Christianity underwent from the late 1940s to the 1970s. Three key events occurred in the middle twentieth century that would set Christianity on a course of antipathy towards the ideology and aims of white nationalism. First, the Holocaust and establishment of the State of Israel forced a redirection of Christian-Jewish relations. Second, the Civil Rights Movement in America was led by both black and white Christians and was largely a Christian movement. Third, organized Christianity underwent a radicalization process over the 1960s which redirected it towards social justice. By the late 1960s, many key white nationalist ideologues in the United States would come to perceive Christianity as having abandoned the West. Some would be left alienated; others would seek alternatives. And some would go on the offensive.

One singular event, the Holocaust, forced Western Christianity to come to terms with its historical treatment and representation of Jewry. Debates continue as to how much the religious anti-Semitism of the churches spawned the racial anti-Semitism of the Nazis. Nevertheless, Hitler emerged on a continent familiarized for more than ten centuries with the Christian demonization of Jews. Furthermore, during the Second World War, both the Catholic Church and mainline Protestant churches in Europe did not place themselves in opposition to Nazi Germany’s anti-Semitic ideology or activities. Moreover, recent scholarship has revealed that the relationship between organized Christianity and National Socialism was not

entirely hostile.^[89] Recent studies have also proven that loyalty to Jesus and the Fatherland were not exclusive tasks in Hitler's Germany.^[90] Consequently, following the Second World War, a Catholic priest would reflect on the Jewish experience within Western Christendom and remark: "Since Europe became Christian there has scarcely been a time in which, one country or another, Jews have not been abused, slandered, plundered, deported, enslaved, tortured and put to death."^[91]

In the aftermath of Germany's defeat began the initial stages of a slow rapprochement between organized Western Christianity and Jewry. In 1947, in Seelisberg, Switzerland, an inter-denominational and interfaith conference issued a formal declaration wholeheartedly condemning Christian anti-Semitism.^[92] In 1959, the Catholic Church removed from its Good Friday Liturgy, the term "perfidious" in reference to Jewry.^[93] By 1965, the Roman Catholic Church issued *Nostra Aetate* (In Our Time) in *Vatican II*, which removed questions of Jewish culpability in the death of Jesus by declaring: "[T]he Jews should not be presented as repudiated or cursed by God, as if such views followed from the Holy Scriptures."^[94] By 1971, the Catholic Church had established the International Catholic-Jewish Liaison Committee and the International Jewish Committee for Interreligious Consultations.^[95] Furthermore, the founding of the State of Israel altered forever the relationship between Jews and Christians—especially Protestants. In fact, Israel's creation was aided greatly by key British officials who were in part motivated to aid in the state's creation by the biblical narrative of their own Christian faiths. Moreover, subsequent generations of American evangelical Christians came to be counted as some of Israel's most vocal supporters, as many viewed the Jewish state to be divinely sanctioned and entirely prophetic.^[96]

As in Germany, Christian churches in the United States oversaw what many remain certain were their nation's darkest years. Yet, Christianity in antebellum America was employed in the arguments of both master and abolitionist from the time the first African slaves arrived on the Atlantic seaboard. For slavery's earliest Christian defenders in America, the "Curse of Ham" from Genesis was interpreted to justify the institution as "God's curse."^[97] *Bible Defence of Slavery*, in its fifth edition by 1853, listed

copious amounts of scriptural justifications for the institution.^[98] However, many Christians opposed slavery and rigorously fought against it on religious grounds.^[99] Furthermore, in the first third of the nineteenth century, there emerged hundreds of thousands of black Christians in the United States—the byproduct of a series of massive revivals during the Second Great Awakening. To emerge out of that milieu were a number of outspoken black Christian leaders, including Denmark Vesey, Nat Turner, and Frederick Douglass.^[100] These men were amongst the many American black Christians who would go on to develop a Christianized liberation discourse tradition that would serve to strengthen black Christians in America well into the twentieth century.^[101] Additionally, the question of a Christian sanctioning of the institution of slavery itself would go on to literally tear the most populous American Protestant churches apart—long before it would the nation.^[102]

The Holocaust forced European Christian churches and its members to face the church's historic position on Jews. Similarly, *Brown v. Board of Education* (1954) would force many American Christians to face their own demons. For their part, many Christian churches across the United States, and the world, had already condemned racial apartheid long before the United States Supreme Court did so.^[103] However, following the 1954 court decision, more churches took action. The Southern Baptist Convention very quickly passed a resolution supporting desegregation by an overwhelming majority and both the Southern Baptists and Southern Presbyterians leadership pleaded for all to comply with the court decision peacefully and both elected presidents widely viewed as firm desegregationists.^[104] Billy Graham did not desegregate his “Crusades” until after the Supreme Court decision was reached. However, three years later, Graham invited Martin Luther King to speak at one of his events, much to the vexation of many in his inner circle.^[105] Furthermore, although Graham lagged behind many other Christian leaders in demanding federal involvement in desegregation, he continued to publicly argue a distinctly anti-racist Christian principle in the 1960s.^[106]

Not all Southern Christian churches championed desegregation, and a great number of Southern Christians opposed it. However, although

significant religious opposition to civil rights did emerge in the 1950s and 1960s, the religion of the opposition was populist and not sanctioned, nor supported, by any church elites. Furthermore, only a few preachers were featured in segregationist periodicals and pamphlets, and when segregationists did find clergy to thunder their cause, the Bible was seldom utilized. Not that white racists did not comprise much of the membership within Christian churches in the American South during this time—in fact they did. However, the anti-integration cause remained largely a secular movement.^[107]

The role of black Christian churches and leaders in the Civil Rights Movement cannot be overstated. Ironically, it was the racially segregated churches of the American South that had created havens, free from whites, where black Christian liberation discourse had been developed and leadership created.^[108] Moreover, outside of leadership and rhetoric, black churches brought other key assets to the Civil Rights Movement, including communication networks, church members and bases of operation.^[109] Additionally, black Christian civil rights action brought Christian arguments against segregation and racism to the national stage and created what De Cruchy deemed, “a crisis of credibility for white Christians and church leaders.”^[110] Moreover, it proved fortuitous that at the same time as the Civil Rights Movement emerged, led by black Christian clergy well-versed in religious rhetoric, the United States was undergoing a religious revival. Over the 1950s, the United States had redefined its national character against the “godlessness” of the Soviet Union.^[111] Those who were “un-American” were now “un-Godly.” In his study, Noll argued that this shift in American discourse allowed Christian civil rights activists to frame their arguments in religious terms to an American audience increasingly habituated to it.^[112] Literally hundreds of Christian civil rights leaders, both black and white, would employ Christian language, teachings and morality in their struggles for racial equality, with many firmly believing their struggles to be a distinctly Christian battle. For example, a black Christian participant in the movement described the now famous March on Washington as explicitly Christian, writing:

No one who participated in the march on Washington, as I did, could deny the Christian character of that march. I know

among the 200,000 people motives were mixed and that people were there who lay no claim to Christianity. But the leadership was religious and Christian...The method used was nonviolent, the Christian spirit was persuasive, and the fellowship was warm and religious.^[113]

So profound was Christianity in framing the discourse of the Civil Rights Movement that in their study Houck and Dixon would posit: “Since time immemorial rhetoric and religion have conspired to cocreate reality. Nowhere was this cocreation more central than in the American civil rights movement of the mid-twentieth century. Many leaders of that movement were ordained clergy; others were lay ministers or faithful congregants. All used the resources of rhetoric to move a nation.”^[114]

That civil rights leaders successfully employed Christian language in their struggles where leaders of organized white supremacy’s attempts had largely failed, lay in Christian white supremacists’ failure to successfully sanction their position theologically. During the Civil Rights Movement, persuasive theological arguments against racism emerged. Often times penned by black Christian academics, these arguments would gain currency as the 1960s progressed and help to place racism into a manifestly heretical framework by the closing of the decade. In 1957, Benjamin E. Mays, the black Christian president of Morehouse College, published *Seeking to be a Christian in Race Relations*, again published in revised form in 1964.^[115] Throughout the book, Mays presented biblical arguments against racism and beseeched his Christian readers to transcend worldly prejudices. The following year, George D. Kelsey, a black Christian and Professor of Christian Ethics at the Theological School of Drew University, published *Racism and the Christian Understanding of Man* (1965).^[116] In his book, Kelsey presented racism as not only “un-Christian,” but entirely “anti-Christian.” Kelsey noted: “Racism is more than forgetting to give thanks. It is more than the religious indifference which is wide spread amongst men. It is itself religion. It is a decisive act of turning away from God. It is life ‘according to the flesh’ (ROMANS 8:5). It is the worship of ‘the creature rather than the Creator’ (ROMANS 1:25).”^[117] Kelsey went on refer to racism as “the ultimate sin” and a very real form of

“paganism.”^[118] To those Christians not in accord, Kelsey further warned: “[L]arge number of Christians have failed to identify self-deification in its purest form, namely racism.”^[119]

By the early 1960s, racism was increasingly presented as heresy by organized Christianity. Furthermore, increasing numbers of organized Christian leaders were not content with simply thundering their positions from the pulpits, and action began to be viewed as obligatory. Over the decade, an increasing number of Christian clergy would become personally involved in social justice—including “racial justice.” In fact, involvement in social action was now sanctioned and encouraged by church leadership. In 1961 the World Council of Churches, which by then included 577 delegates from 197 member churches, literally called for a “holy crusade” against racism. Moreover, the Council called for an end to immigration race quotas so that the West may welcome “all of God’s children” to its shores. The Council declared:

The Church is called to strive actively for racial justice. Christians should not be tied to any one way of action but should make creative use of various means—conciliation, litigation, legislation, mediation, protest, economic sanctions and non-violent action—including cooperation with secular groups working towards the same ends. The Church should seek to ensure that immigration laws are not based on race discrimination.

Where oppression, discrimination and segregation exist, the churches should identify themselves with the oppressed race in its struggle to achieve justice. Christians should be ready to lead in this struggle.^[120]

In 1965 the Immigration and Nationality Act was passed and the racial quotas that had been enacted in 1924 to ensure that the United States would remain a white majority nation were no more. Without question, the act could not have had achieved success without the steadfast participation of key Christian organizations, including the World Council of Churches, the National Council of Churches and the National Catholic Welfare Conference.^[121] During this time, increasing numbers of Christian clergy

began to view racism as not only un-Christian, but anti-Christian, and that position began to come into conflict with organized white supremacist groups. For example, a year after the World Council of Churches made its declaration, the archbishop of New Orleans excommunicated several Catholic members of the Ku Klux Klan for their “anti-Christian” activities. [\[122\]](#)

By the middle 1960s increasing numbers of the clergy were abandoning parochial ministries to involve themselves in social activism and campaign work for oppressed groups. [\[123\]](#) The revolutionary fervor increased after 1966, when Eugene Carson Blake, a man who had earlier been imprisoned for his anti-segregation activism, became general secretary of the World Council of Churches. [\[124\]](#) This newfound Christian radicalism within the clergy was not confined to the United States. That same year, the Marxist rebel priest Camilo Torres, who had once famously declared: “The Christian who is not a revolutionary is in a state of mortal sin,” was killed by the Colombian military. [\[125\]](#) In 1968 the World Council of Churches instituted its Program to Combat Racism which actively supported anti-apartheid efforts in Namibia and South Africa. [\[126\]](#) In 1971 the General Assembly for the United Presbyterian Church voted to donate \$10,000 to Angela Davis’ legal defense fund. [\[127\]](#)

By no means did all black Americans view Christianity as actively serving the cause of black civil rights. Even certain black Christian clergy remained unconvinced. [\[128\]](#) Lawrence Lucas, a black Catholic priest, penned a book detailing his struggles within the Church in the 1960s, titled *Black Priest/White Church: Catholics and Racism* (1970). [\[129\]](#) In it, Lucas maintained that although he remained a devout Catholic, the Church itself was assuredly a racist institution. [\[130\]](#) Some black Americans had abandoned Christianity altogether for Islam, most notably Malcolm X, who in 1965 declared outright: “Christianity is the white man’s religion.” [\[131\]](#) Another prominent black leader, Stokely Carmichael, in an interview with *Esquire* magazine, asserted that not only were Christian churches not doing enough, but they were literally standing in opposition to black liberation. Carmichael advised: “Christians should start working on destroying the church and building more Christ-like communities. It’s obvious—that the

church doesn't want Christ-like communities. Christ—He taught some revolutionary stuff, right? And the church is a counter-revolutionary force.”^[132] However, by the late 1960s, black nationalists could turn to their own radical interpretation of Christianity in the newly developed Black Theology.^[133]

Advocates of Black Theology were certainly radicals by any measure and the vast majority of white Christians would not have been exposed to such arguments during their Sunday services. However, certain mainline Christians began to wonder if a “white Jesus” was appropriate for the modern age. Emblematic of some of the positions to come out of the debates of the 1960s was *Your God is Too White* (1970).^[134] The forward of the book represented its tenor, penned by Ed Riddick of the Southern Christian Leadership Conference, a vocal anti-war activist, who declared: “The White Jesus is dead. He was slain somewhere between Hiroshima or Nagasaki and that road to Selma. And that Jesus will never be resurrected as the Christ.”^[135] The book's two authors, two evangelical Christians—one black and one white, gave some recommendations to white Christian readers seeking to rid themselves of the sins of racism and cleanse their church of the heresy. They advised: “To those white Christians who invariably ask, ‘What can we do?’ we say without equivocation ‘De-honkify’ (dewhiten) your church: its curriculum, its investment and purchasing programs, its leadership and its attitudes.”^[136] Clark Pinnock, professor at Trinity Evangelical Divinity School, went on to argue that *Your God is Too White* should be “required reading for evangelical Christians.”^[137]

Organized Christianity alienated a great many white supremacists over the 1960s. Although not all Christian churches supported the Civil Rights Movement in unison, American Christians proved essential to its victories. Furthermore, organized Christianity underwent many changes in the twenty years following *Brown v. Board of Education*. The Christianity of the 1960s was not the Christianity of a generation earlier. It had been transformed. The decade witnessed the emergence of Social Liberation Theology, Black Liberation Theology, Death of God Theology, the Jesus Movement, et cetera, and the following decades would further witness the introduction of Feminist and Queer Theology.^[138] Although most

churchgoers would not have been directly exposed to the aforementioned theological interpretations, mainline Christianity underwent fundamental changes. In his study of Christianity during the age of counterculture, Oppenheimer posited that, although the decade witnessed individuals flocking to alternative religions, the most radical changes to religion in the 1960s occurred within mainline Christianity itself.^[139] Moreover, on questions of race, by the late 1960s and early 1970s, even most white evangelicals in the American South had accepted the inevitability of civil rights—with many actively encouraging it.^[140]

Western Christianity became increasingly radicalized and racially egalitarian at the same time as church attendance in the West began to wane. In a 1957 Gallup poll, 49 percent of Americans polled claimed to have attended church services over the preceding week, by 1972, it was down to 40 percent.^[141] Not surprisingly, the changes were felt most among the young. In 1957, churchgoing by Americans aged twenty-one to twenty-nine was above the national average. By 1972, the percentage of Americans in their twenties attending church had fallen far below the national average.^[142] The decade also witnessed many within the clergy abandoning the church. For example, in 1969 alone, 3,000 Catholic priests across the globe left the Church.^[143] In a study conducted by McLeod, the question of why were the 1960s a decade when so many Westerners lost their Christian faith was approached, and of the five factors located, one was the theological radicalization within Christian church leadership.^[144] According to McLeod's findings, white nationalists were not alone in being alienated by the new face of organized Christianity. Over the 1970s and into the 1980s, the more conservative factions of organized Christianity would raise their voices, with battles against the legalization of abortion, opposition to the Equal Rights Amendment and the rise of the "Moral Majority"—yet for many white nationalists it was too late, the new "sin of racism" had already been canonized.

“You Can No Longer Serve Two Masters!”

By the early 1970s, a white nationalist position began to dominate the discourse of the organized white supremacist movement in America. It came about because of the victories of the Civil Rights Movement and the

United States government's direct involvement in desegregation. Furthermore, Rockwell had injected into the movement's rhetoric an overtly Hitlerian position at the same time as traditional white supremacist organizations were increasingly viewed as utter failures. What emerged was American white nationalism, a position stipulating that race was nation and that if the state or church did not recognize this fact, the state or church was illegitimate. Consequently, just as organized Christian churches had become much more stridently anti-racist and radicalized, white nationalist ideologues were there to disavow them. By the early 1970s, leading white nationalist writers had moved past simply calling attention to what they perceived as the re-articulation of Western Christianity towards racial egalitarianism. White nationalist publications began detailing how organized American Christianity had increasingly embraced a proactive position concerning social justice. These were no longer general statements but itemized accounts reaching large audiences of white nationalists. By 1973 many white nationalists would be forced to ask themselves if they could continue to serve both their church and their race.

Writing under the pen-name "Wilmot Robertson," the white nationalist Humphrey Ireland detailed how great the schism between white nationalism and American Christianity had grown over the 1960s in his book, *The Dispossessed Majority* (1972).^[145] The book, which traced the decline of white dominance in the United States, would prove very popular and would be in its ninth printing by 1996.^[146] In it, Ireland provided a short autobiography. A native of Pennsylvania, whose ancestors had fought on both sides in the Civil War, he claimed to have studied at both American and foreign universities as well as having spent three years as an army officer in the Second World War. Ireland maintained that he had waited for decades for a scholastic work outlining how America had degenerated into a state where its majority white population had been reduced to second-class citizenship, but could wait no longer.^[147] In *Dispossessed Majority*, Ireland named what he perceived to be the origins of the demotion of whites in America: first, the divisive and destructive influence of liberalism on American white culture; second, the prohibition of racist theory following the Second World War; and third, the emergence of ethnic racism amongst America's minorities.^[148] In his book Ireland detailed the current state of the American Christian churches, by declaring:

Today, Christianity in the United States—the fundamentalist excepted—has turned its attention from God to man and become the champion of the minorities. Many Protestant ministers take the money from their collection plates and spend it on projects for blacks and Hispanics that are often more political than charitable. Churches are transformed into meeting places for black gangs. Clergy record their “deep appreciation” to the black militant who stormed into Manhattan’s Riverside Church and demanded \$500 million in “reparations.” Long tolerant of communism in its various Stalinist, Titoist, and Maoist guises, many churchmen now openly endorse revolution in Central America, smuggle in illegal aliens, propagandize for unilateral disarmament, raise bail for Black Panther Thugs, and conspire against a future draft as they conspired against the American war effort in Vietnam. Some Catholic priests have been active in inciting strikes of Mexican-American migrant farm workers against American farmers...[\[149\]](#)

It should be noted that Ireland was careful to exclude “fundamentalist Christianity.” However, Ireland would not be the only white nationalist by the early 1970s to become aware of and document the perceived shift of Christianity into direct opposition to white nationalism. Furthermore, future ideologues would exclude no Christian interpretation from their disdain, fundamentalists included. By 1973, organized Christianity, in all its current manifestations, would be attacked.

One year after Ireland voiced concern over the new role of the Christian Church, William Luther Pierce, a former physics professor and one-time close adviser to George Lincoln Rockwell, published a lengthy article detailing how he believed organized Western Christianity had turned against the interests of the white race. Pierce did so in his article “The Role of the Church” (1973), which appeared in his organization’s magazine, *Attack!*[\[150\]](#) Following Rockwell’s death, Pierce had by 1970 reconfigured a George Wallace presidential action group, Youth For Wallace, into an overtly white nationalist group—under the name National Youth Alliance. It was as leader of the National Alliance that Pierce nailed his own

proverbial list of grievances to the door of Wittenberg Church. Until Pierce, no other white nationalist had detailed so comprehensively how far the Christian churches in the West had traveled in recent years. The article would also represent what would become for Pierce a lifetime pursuit.

In the opening passages of “The Role of the Church,” Pierce lamented that although the Christian church had, in various forms, endured as a Western institution for more than a thousand years, “it is now feeling the hurricanes of change and responding to them more strongly than many newer institutions.” Pierce pointed out how overall declines in church attendance during the 1960s had left Christian churches across denominational lines desperate for followers and ripe for radicalization. Pierce then introduced a number of recent news items detailing support and sympathies within organized Christianity for leftist leaders and causes as evidence. In his article, Pierce noted how leftist support within the Christian church hierarchy was not limited solely to the shores of the United States and reported how Western Christian churches had reached out to nationalist struggles across the developing world. Pierce then went on to document how, the pulpit had been transformed into a “sounding board for neo-liberalism,” and a bullhorn of the social gospel and wrote of how many Christian church services had been stripped of their time-honored majesty in frantic attempts to win back young attendees. Pierce’s article also recorded how, as centuries-old ceremonial norms were being thrown aside, so was conventional church discourse. [\[151\]](#)

It was not only traditional ceremony and texts that were being abandoned, lamented Pierce, but the time-honored role of the churches had been reversed. He wrote of how Western Christian churches had for centuries guarded society and culture against Jewish influences and how that had since been replaced with a “Judeo-Christian” position which placed Jews “on a pedestal.” Pierce reported that now Christian doctrine was being carefully reviewed and “modernized” to bring liturgy into the new “Judeo-Christian” worldview and that Passion Plays were being “reworked” to eliminate their traditional demonization of Jews. Going further, Lutherans and Presbyterians had rewritten their Sunday school materials so as to no longer place the Jews as responsible for the crucifixion and to designate them as “God’s chosen people.” The author further posited that the trend towards stressing the connection between Christianity and

Judaism would only increase based on the rising popularity within organized Christianity of ecumenicism.^[152]

Pierce deemed one single shift within organized Christianity as more caustic than any other—its newly established position on race and racism. According to Pierce, it was the church’s new attitude that placed it in full support of “crimes against God and nature.” Echoing the concerns of earlier white supremacists over the newly created heresy of racism, Pierce went further, arguing:

Most serious of all is the Church’s racial attitude. It is not simply that “racism” has become the No. One Devil, the only unforgivable heresy, the ultimate sin in the eyes of the Church, but all the major sects, Catholic as well as Protestant, have perversely embraced a program calculated to physically destroy the racial basis of Western man’s existence.^[153]

According to Pierce, the church was now actively involved in the eradication of the white race. It had gone from a passive defender of multiculturalism to an active participant in white racial genocide. The author went on to quote from a recent report released by the Presbyterian Church in the United States, a predominantly southern denomination, where its church officials had reportedly recognized “with appreciation the contribution to better human relations in the world community that may come from Christian marriage across cultural, national, and racial lines.” The report purportedly encouraged church members considering adoption “to give serious thought to adopting Negro or Oriental orphans.” As far as Pierce was concerned, the gauntlet had been thrown down; Christian churches had betrayed the West. If white nationalists were guilty of the Christian “sin of racism,” Pierce now charged that organized Christianity was guilty of white nationalism’s cardinal offense: “race treason.”^[154]

Pierce wrote of how, for centuries, members of the white race had exclusively been the ones to march behind the cross and it was they who had spread Christianity to the four corners of the earth; but whites had since been betrayed. Pierce further noted that although many white Christians hoped to one day return their churches to their former grandeur, these hopefuls failed to recognize the most severe of modern Christianity’s ills: the increased shifting of racial demographics within the faith. The author

noted soberly: “The fact is that Christendom always had been, in theory, a community of faith rather than blood.” Pierce continued: “Just as with all cultural phenomena, the Church reflects the racial characteristics of the human masses who give it life. When the Holy Roman Empire was the secular arm of Christendom, those masses were substantially Aryan. Today they are not.”^[155] According to Pierce’s figures, approximately half of the world’s Christians were non-white, and white Christians were soon to be outnumbered two to three times by the century’s end. To further press his case, Pierce printed images of the predominantly black boys’ choir of St. Mark’s Anglican Church in London, as well as a Catholic ceremony on the banks of the Rio de Janeiro which incorporated African-animist rituals.^[156]

In closing “The Role of the Church,” Pierce offered very solemn advice to the American white nationalist community. He advised that they could no longer serve two masters, asserting: “[T]he Church could no longer be considered a Western institution, and those who serve it cannot also wholeheartedly serve our race.”^[157] For Pierce and other white nationalists, organized Christianity had, by 1973, crossed the Rubicon. The author closed not with an explicit call for white nationalists to abandon Christianity as a personal faith—but to desert the religious institutions that now stood in direct opposition to their movement.^[158]

By the early 1970s, the relationship between white nationalism and organized Christianity was in a state of hyper-decay. The same year that William Pierce’s scathing article was issued, the white nationalist Revilo P. Oliver published a booklet, titled *Christianity and the Survival of the West* (1973).^[159] Born in 1908, Oliver, whose name was a palindromic familial tradition, had served as Professor of Classics at the University of Illinois at Urbana for thirty-two years, where he received both the Guggenheim and Fulbright awards.^[160] Over the 1950s and 1960s, Oliver became increasingly politically radicalized and active. He was on the original staff of William F. Buckley’s *National Review* but later broke with the paper in 1955, and was also one of the twelve founding members of the John Birch Society—only to resign in protest in 1964 after accusing its leader, Robert Welch, of being a covert enemy agent.^[161] By the late 1960s, Oliver had

adopted a distinctly white nationalist position and would go on to write on white nationalist issues until his death in 1994.^[162]

In *Christianity and the Survival of the West*, Oliver recognized the increased tension between organized Christianity and white nationalism and sought to locate a direction for white nationalists to proceed.^[163] Although not a Christian, Oliver commented in his essay that for centuries Christianity had acted as the spiritual bond of Western civilization. However, the author recounted how the once great unifying force could never return, because the divorce of Christianity and Western civilization was inevitable. According to Oliver, Western Christianity was doomed to failure from the start due to its irrational nature and alien origins; he wrote: “Christianity brought with it from Asia Minor alien elements that were generally ignored but remained latent in its sacred books and dogmas, incompatible at the limit with Western man’s innate need to know and master the physical world.” Oliver further asserted: “Our minds, unlike those of other races, demand that all the elements of a doctrine be logically consistent with one another and in conformity with observed reality.” Oliver affirmed that as much as some had attempted to place the blame of the collapse of Western Christianity on the Jews, it was the fault of Westerners themselves. Oliver declared that it was Western man’s quest for logic that had finally killed Christianity’s authority in the West, arguing:

That is the *principal* cause of the recession of Christian faith, and you cannot blame the Jews for it. It is most unlikely that the Jews planted every inscribed tablet found by excavators in Asia Minor, and it is quite certain that they did not create quasars or even the great galaxy in Virgo. The blame, if any, must fall entirely on our race—on the philosophical mentality and Faustian will that distinguish us from all other races and that alone made possible the abstruse and complex determinations of fact that undermined our faith.^[164]

In his booklet, Oliver argued that as rational men in the modern age could no longer count themselves as amongst the Christian faithful, organized Christianity had been usurped by an unscrupulous leadership. Oliver described the clergy that now shepherded the Christian flock as irreligious, dispassionate, and embittered, and further described them as,

“lacking the courage to seek honest employment...It is no wonder that they preach the ‘social gospel.’ Some of them, no doubt, really believe it, for it is a fact that the loss of religious faith merely leaves many minds morbidly susceptible to the contagion of the most grotesque superstitions.” Oliver went on to argue that the loss of the West’s faith in Christianity had produced a moral vacuum since filled by the new religion of the age —“liberalism.” He posited: “If Christ was not literally the Son of God, the *entire* morality on which our civilization was *consciously* based for so long seems to collapse, to vanish as an illusion, to be as unfounded as the old notion that the earth was flat.” He continued:

That is obviously what is happening—has happened today, when we witness everywhere tacit and explicit repudiation of *all* morality—not only Christian teaching, but the antecedent and basic morality without which civilization is flatly impossible. And, what is even more disheartening, there seems to be no basis left for *any* morality.

In viewing his contemporary age, Oliver wrote: “Both the God of Christendom and the reasoning mind of our race have been virtually obliterated by the peculiar system of voodoo called ‘Liberalism.’”^[165]

In *Christianity and the Survival of the West*, Oliver addressed the Christian American extreme-right community in this professed age of liberalism and discord and remarked retrospectively: “During more than two decades, the active Defense of the West has rested almost entirely on the shoulders of Christians in all Occidental nations. And that has been true on all levels.” Oliver then surmised that ninety percent of those involved in “pro-American activities” over the years had been devout Christians. He continued: “Almost without exception, all of the thousands of ‘conservative’ and ‘anti-Communist’ organizations that have come and gone during the past fifty years have been specifically Christian, proposing to defend Christianity and the Constitution simultaneously.” However, Oliver declared to his readers that the age of defending both “Christ and Country” was at an end, asserting: “The Western world is no longer Christendom. The religion that once united us has become the faith of a minority.” Turning his attention to Christian white supremacists specifically, Oliver wrote: “All this, I know, is acutely painful for Christians, but it will do them no good to weep or to curse infidels or to hire

an evangelist to tell them that they must ‘fight atheism’ by booking him for a return engagement.”[\[166\]](#)

Oliver ultimately offered three alternatives for American white nationalists as Western Christianity suffered its final death throes. He argued that American white nationalists could invent a new religion, adopt an alternative, or simply walk away from religion altogether. First, Oliver cautioned against any notions amongst white nationalists to establish an entirely new religion, arguing: “It is vain to dream of a religion to replace Christianity. Comte’s notion of a ‘Religion of Humanity,’ whereby congregations would throng temples to venerate Henry Ford, Thomas Edison, and Werner von Braun as ‘benefactors,’ was one of the ideas that occurred to him when he was out of a straight-jacket, but it should have suggested to his friends and keepers the need to hustle him into one.” Oliver’s second option was for American white nationalists to seek out an alternative faith. To that he warned: “If the faith of Christendom was an error, alien gods can command no true piety—not even in the little circles where they may enjoy a passing vogue. The Oriental cults that make wealthy dowagers beam and write cheques are not for men. Christianity is irreplaceable.” For Oliver, the only sensible route for white nationalists to proceed on was a complete abandonment of faith in personal deities and fraudulent holy texts.[\[167\]](#)

The 1960s began with certain white supremacists pointing out their concerns in regards to particular members of the Christian community and their objections to racial inequality and anti-Semitism. However, by the close of the decade, members of the white nationalist movement increasingly believed themselves to be recast by organized Christianity as heretics guilty of committing the “new sin of racism.” The early 1970s witnessed white nationalist leaders and ideologues detailing how organized Christianity had gone beyond merely condemning white nationalist principles to becoming agents in a war against the white race. Years later, Oliver reflected upon this time in the American white nationalist movement and maintained that, during the time of his publishing *Christianity and the Survival of the West*, he had possessed “a last hope that something could be salvaged from the ruin of the religion.”[\[168\]](#) He remembered the time as a chance of renewal. In his booklet Oliver had advised his white nationalist readers that they now had three choices in replacing Christianity: they could

invent a new religion, they could reconstruct a dormant one, or they could dispense with religion in total. By 1973, various American white nationalists would attempt all three—and the long march towards anti-Christianity within white nationalism would begin.

In Search of a White God

Beginning in the early 1970s, organized white supremacy abandoned traditional Christianity in droves. After years of alienation and demonization, most had simply had enough. Rather than acting as a catalyst, the writings of Ireland, Pierce and Oliver merely represented the frustrations of those within the movement. However, most white nationalists could not bring themselves to abandon Christianity outright, and so they opted instead for a Christianity stripped of its Jewish origins and adopted Christian Identity theology. Still, some sought to reclaim the religion of their pre-Christian ancestors and developed a racist reconstruction of Odinism, while others would abandon religion altogether.

Christian Identity

Mainline Christian churches had so ostracized white supremacists that by the early 1970s many came to adopt a racialized corruption of traditional Christian theology, referred to by its adherents as Christian Identity. The theological interpretation had evolved out of a negligible religious fad from Victorian England, called British-Israelism, which supposed that Anglo-Saxons were included in the biblical lost tribes of Israel.^[169] However, by the 1930s, the movement had crossed the Atlantic and was fused with anti-Semitism and racism by Henry Ford's spokesman, William J. Cameron, the driving force behind the publication of the *Dearborn Independent's* notorious series of newspaper articles, *The International Jew*.^[170] By the end of the Second World War, this ideology, by then referred to widely as Christian Identity, was then further developed and radicalized by Gerald A. K. Smith: leader of the Christian Nationalist Crusade and the man who would later advise George Lincoln Rockwell to read *Mein Kampf*.^[171] By the 1950s, Identity theology had been thoroughly developed. In his study of Christian Identity, Barkun laid out the three central principles of Christian Identity: whites were the sole descendants of the ancient Israelites as described in the Bible, Jews were not related to the biblical Israelites and were instead the literal spawn of Lucifer, and the world was on the verge of a cataclysmic apocalypse in which whites would battle against the Jews and

their allies, non-whites and white “race-traitors,” to redeem the world.^[172] In his study of radical religions, Kaplan posited that Christian Identity grew popular amongst members of the American racist-right who, following the Second World War, were not able to reconcile themselves with their churches’ support of Zionism.^[173] However, the shifting position on race within organized Christianity acted as the primary catalyst in the propelling of Christian Identity to the forefront of American white nationalism in the 1970s.

In the 1970s Christian Identity became the leading religious tendency within the white nationalist movement.^[174] Over the decade, even a great many Klan factions would adopt it.^[175] What also emerged during the 1970s were white nationalist Christian Identity leaders based out of rural compounds surrounded by heavily armed loyalists. Just as on the extreme left, following the tumultuous 1960s, many on the extreme racist-right simply “dropped out” and “went upcountry.” The leaders of these Christian Identity groups came to dominate the movement, men such as James Ellison of the Covenant of the Arm and the Sword, based in the Ozarks, Robert Millar, pastor and leader of another prominent Ozark Identity community at Elohim City, and Dan Gayman, an Identity minister to the Church of Israel, based out of Schell City, Missouri. However, one man and Christian Identity compound would dominate American white nationalism like no other—Richard Butler and his Aryan Nations at Hayden Lake, Idaho.

Sometime in the early 1970s, Pastor Richard Girnt Butler, while flying over forested mountains of the Pacific Northwest, had an epiphany. He would relocate his small Christian Identity Church in Lancaster, California, to northern Idaho and establish an “Aryan bastion,” far from the violence and cultural decay of Southern California. So, in 1973, the same year Pierce and Oliver had announced the death of Western Christianity, Butler, accompanied by roughly a dozen faithful families, founded Aryan Nations at Hayden Lake, Idaho.^[176] More than a religious center, Butler’s Aryan Nations provided a meeting place for a diverse cross-section of white nationalists. By the early 1980s, Aryan Nations would attract a multitude of white nationalists annually for its Aryan Nations World Congress, drawing a great number of both Identity and non-Identity adherents.^[177] It was

there in 1983, that key members of The Order would be introduced to each other.^[178]

American white nationalism's wide-spread adoption of Christian Identity theology over the 1970s may have represented a direct break from more traditional interpretations of Christianity, but it was not a break from the Christian religion. In fact, it introduced a much more ardent Christian position into American white nationalism, with "Aryans" now armed with a mandate from heaven to battle the sons of Satan—the imposter Jews. How much Aryan Nations could have been considered a *Christian* organization remains debatable. Nevertheless, its literature did pull heavily from biblical texts and Jesus, recast as an Aryan, was honored as the messiah.^[179] Furthermore, Butler referred to himself as a pastor and held regular church sermons. However, much of Butler's sermons and writings were focused on anti-Semitism, racial hatred, and securing a white racial homeland in the Pacific Northwest for whites. Therefore, Aryan Nations should best be described as a school of white nationalism centered on a dejudaised form of Protestant Christianity.^[180]

Odinism

Not all white nationalists in America could accept Christian Identity. Just as Richard Butler flew over the Pacific Northwest with dreams of founding an Aryan Christian homeland, a Danish immigrant sat in her Florida home and mailed out her own religious solutions. Her name was Else Christensen, and by the early 1970s, she had created an obscure neo-pagan white nationalist organization, the Odinist Fellowship, and a newsletter *The Odinist*. In it, Christensen asked her fellow white nationalists to join her in abandoning Christianity and instead take up the religion of their ancient Germanic ancestors: Odinism. Born of humble origins in 1913 as Else Oscher in Denmark, Christensen later developed ties with the extreme racist-right and became associates with James K. Warner of George Lincoln Rockwell's American Nazi Party. Warner had earlier attempted to establish Odinism as the religion of American white nationalism but his venture had ended in utter failure. So, before Warner went on to become a Christian Identity minister and Grand Dragon of David Duke's Knights of the Ku Klux Klan, he gifted all of his neo-pagan literature to Christiansen. It was in that collection that Else Christensen

discovered the writings of Alexander Rud Mills.^[181] Alexander Rud Mills had been an Australian lawyer and writer, and appears to have been the first individual to publicly promote Odinism in the English-speaking world.^[182] It is not clear when Mills embraced Odinism, yet there have since been very few that have rivaled his zeal once converted.^[183] Active during the Second World War, Mills went on to be interred by the Australian government based on his pro-Nazi writings and activities.^[184] Upon being released in 1942, Mills went on to publish a number of Odinist tracts and pamphlets over the next two decades, including *Law for the Ordinary Man* (1948) and *The Call of Our Nordic Religion* (1957). However, he is best remembered for his anti-Christian pre-war opus, *The Odinist Religion: Overcoming Judeo Christianity* (1939).^[185] It was Christensen who successfully imported Mills' racist, anti-Semitic and anti-Christian interpretation of Odinism to the United States.^[186]

Christensen's contribution to white nationalism was not that she herself introduced any new ideas or concepts, and her Odinist Fellowship never moved beyond the status of a post office-box organization. Furthermore, Christensen was not the only individual to establish a racialized neo-pagan organization in the United States during this time. Stephan McNallen established the Viking Brotherhood, later renamed the Asatru Free Assembly, in 1969-1970.^[187] However, it would not be until the 1990s that neo-paganism would emerge as a sizable faction within American white nationalism—and it would be neither Christensen nor McNallen who would lead its charge.

Ben Klassen

By 1973, American white nationalists alienated from organized Christianity had alternatives. Both Christian Identity and Odinism offered white nationalists religious ideologies free of the "sins of racism." However, in 1973, a third option arose. It was an entirely new religion whose founder was determined to make the sole religious conviction of white nationalists. Its name was the Church of the Creator, and its self-described Pontifex Maximus was Ben Klassen. Revido Oliver had warned against emulating Comte's "Religion of Humanity," but that was exactly what Klassen had ventured to establish.^[188] Aside from promoting his

own ideology over the next two decades, no single figure in American white nationalist history would work more tirelessly than Ben Klassen to demonize and condemn Christianity and its effect on the white race. Furthermore, unlike those too timid or wise to attack Christian morality, myths, and superstitions directly, Ben Klassen would literally wage war on everything Christianity held sacred.

Bernard “Ben” Klassen was born in 1918 in Molotschna Colony, a centuries-old German-Mennonite community in the Black Sea region of the Ukraine. Following the Bolshevik Revolution, his prosperous and pacifist brethren were subjected to a series of pogroms by marauding Mahknovskys and devastating famines, which killed thousands and left Klassen embittered and angry for the rest of his life.^[189] Like most of the Black Sea Mennonites, Klassen and his family fled the Ukraine. His family left in 1924, when Ben was 5 years old. They first settled in Chihuahua, Mexico, joining a fledgling Mennonite community there. However, Mexico proved too untamed and they moved on to a rural Mennonite community in Saskatchewan, Canada, named Herschel. By the time Klassen was 12 years old he had managed to learn English fluently and entered a nearby German-Language Academy. It was as a young man, attending school away from home, that Klassen came to lose his faith in Christianity, and by the time he was seventeen and attending the University of Saskatchewan, a course in ancient history left him entirely convinced that Christianity was no different from the many religions that had come and gone throughout history.^[190]

During Ben Klassen’s childhood and adolescence his lifelong racism and anti-Semitism were cultivated. He had been raised to be deeply proud of the racial exclusiveness of his Black Sea Mennonite ancestors and the pogroms which stained his earliest years were blamed on the Jews.^[191] Certain other factors contributed to his racist and anti-Semitic worldview.

Klassen was raised in a German-Mennonite community in Canada, whose chief newspaper was decidedly pro-German and pro-Nazi both before and during the Second World War.^[192] Additionally, it was through Klassen’s small rural Mennonite German-language library that his father and elder brothers introduced young Klassen to anti-Semitic literature, such as Henry Ford’s *International Jew* and the *Protocols of the Elders of Zion*.^[193] It was also from the local Mennonite library that, at age twenty, Klassen borrowed a German-language edition of *Mein Kampf*. If as a youth Klassen

lost his faith in Jesus, *Mein Kampf* would ignite his fervor in race. Klassen later wrote of the book's effect on him, asserting: “[*Mein Kampf*] greatly influenced my future outlook on life as a whole, and especially on the political structure of the world. In particular, it brought home to me the overwhelming fact that the Jews controlled the world, and that they were now, and had been for centuries, our most dangerous and sinister enemies.”^[194] However, Klassen would remain outside of politics for some years.^[195]

Upon graduating from university, Klassen enjoyed the next two decades as an ostensibly normal and somewhat successful individual. By 1946, he had settled in Southern California, where he was soon married to Henrie Etta McWilliams by a Methodist minister. His first and only child, Kim Anita, was born soon thereafter. During the 1950s, Klassen became successfully involved in real-estate development, settling briefly in Nevada and then in the San Francisco Bay Area. In the middle-1950s, Klassen invented the “Canoelectric,” an electric can opener which received limited success. By 1959, Klassen again resettled, this time in Lighthouse Point, Florida, where he continued to involve himself in real-estate development.^[196] However, it was after establishing himself in Florida in his early forties that Klassen decided to enter the world of the radical right. It would be a world that Klassen would never exit.

Ben Klassen had become increasingly political during the late 1950s. The media's many attacks on Senator Joseph McCarthy following his investigative hearings had deeply angered Klassen. In 1957, Klassen's fury was elevated when the Eisenhower administration, despite the local white population's objections, enforced racial integration in Little Rock by means of armed troops. In 1961, President Kennedy's sending of 20,000 troops to Oxford, Mississippi, to ensure James Meredith's safe passage into the University of Mississippi, coupled with Governor Wallace's symbolic stand in the schoolhouse door the following year, pushed Klassen to the fringe. It was with this backdrop that Klassen reverted to his 1930s worldview. He later remarked on this time in his life, writing: “I was becoming more politically aware and racially excited. No longer did I feel that everything ‘was alright’ in America. I began to revive my memories of Hitler and his racial creed.”^[197]

During the 1960s, Klassen moved farther to the right. In 1963 Klassen sent away for some literature from the John Birch Society, the most recognizable far-rightist group of the 1960s, and joined soon thereafter. [198] He went on to labor within the organization, going so far as to open a Birch Society bookstore. However, by 1966 Klassen had grown increasingly impatient with the organization's passive methods and ran for the state legislature on the Republican ticket. [199] Klassen won the election, yet the Florida Supreme Court ordered a reapportionment election; in the following race, Klassen found little support from his party and organization and was defeated. [200] The loss left Klassen disenchanted with the Republican Party and the Birchers. In the meantime, he became involved in George Wallace's bid for the White House, serving as the Chairman of the Broward branch of the American Independent Party. [201] By 1969, Klassen's anti-Semitism resurfaced, as he had become certain that the Jews were bringing America to ruin. Of this transformation, Klassen later wrote: "Now I began to realize that the whole basis of this age-old struggle was race. It was the Jewish race using all the weapons at its command, and it did have a huge arsenal to destroy, mongrelize and enslave the mongrelized product of the White Race." [202]

Klassen soon shot off an angry letter to the leader and founder of the John Birch Society, Jack Welch, in which he demanded his \$10,000 lifetime membership fee be refunded and admonished Welch and his organization for purposely refusing to name the Jews as the real culprit behind America's peril. [203] 1969 also marked the year that Klassen resigned as chairman of the American Independent Party. [204] With his resignation from these groups, Ben Klassen would become one of the many American white nationalists to enter the extreme fringe of politics whilst cloaking themselves in "Christ and Country" when he founded the White Nationalist Party.

In 1970, Ben Klassen received his charter for the White Nationalist Party from the state of Florida. It was to be his last foray into the traditional American political system. The local press reported on the event and declared: "Klassen, who ran George Wallace's presidential campaign in Broward in 1968, said the purpose of his new third party would be to emphasize that 'the White Christian people who conquered America don't

intend to be relegated to second-class citizenship’.”^[205] Klassen was no devout Christian. He had lost his faith as a youth. However, Klassen was conscious, as had been other white supremacists, as well as civil rights advocates and countless politicians of every stripe, that by presenting himself and his group as staunchly pro-Christian and explicitly serving out God’s wishes, he would not only be currying the public’s sympathies, but would also attract votes, members and donations. To be successful, Klassen was going to have to utilize the appropriate discourse, and that was what he set about doing.

For the most part, there was nothing extraordinary about Klassen’s White Nationalist Party; it was racist, anti-Semitic and decidedly pro-Christian. Like similar groups, the party presented itself to the public as white Christian America’s last hope for salvation. The party’s platform thundered away about how the United States had been founded by righteous European gentiles and that it was now being torn asunder by Jews and blacks. Throughout its platform Klassen injected the appropriate religious language. “Point One” of the party’s fourteen point creed held a clear pro-Christian position, proclaiming: “We believe that the White Race was created in the Image of the Lord, and represents His noblest and loftiest creation.”^[206]

A four-page promotional flyer distributed by the White Nationalist Party incorporated a great many exceptionally pro-Christian positions. It was titled “Fifty Phony Arguments used by Kosher Conservatives to Confuse Gentiles and Protect the Jews” (1970) and was composed as a series of questions and answers. From the perspective of a prospective member, the flyer asked: “Don’t you think that attacking the Jews will be divisive to the conservative movement and perhaps even wreck it?” The flyer answered: “The objective is not to preserve the ‘conservative’ movement but rather to preserve our White Race, our Christian Faith and our Nation.” In answering the hypothetical statement: “I am not going to attack anyone on a religious basis,” the party answered: “Why not? They certainly are out to attack and destroy our Christian faith.” The question: “But are you going to blame all the Jews?” was answered with: “Yes. If they are Jews they study and practice the Talmud. The Talmud has the whole dastardly program of destroying Christianity and the White Race inherent throughout its many volumes.” When the inquiry was presented:

“Hasn’t there been a reconciliation of late between Christians and Jews as exemplified by the Conference of Christians and Jews?” The party answered: “Absolutely not. The Jews are trying to Judaize the Christian religion, and secretly hate us more than ever.” When asked, “Well, aren’t the Jewish and Christian religions very similar?” Klassen’s flyer thundered: “No, they are diametrically opposed. The Christians praise God and mourn the suffering of Christ on the cross. The Jew praises the power and the glory of the Jew here on earth and mourns the suffering of the Jew here on earth.” The final statement by the prospective white Christian to the party was: “But you cannot oppose the Jews, they are God’s chosen people.” “No!” was the White Nationalist Party’s rebuttal: “Instead of fulfilling the commandments and other conditions made by God, they killed the greater part of the Prophets, denied the Son of God, and slandered and killed our Lord Jesus Christ.” The flyer ended with the White Nationalist Party advising prospective party members, whose anti-Semitism may be rebuffed by their Christian clergy, to press on, and declared:

If your minister is one of those promoting the ridiculous premise that the Jews are God’s chosen people, it might be well to ask him why he is defending the deadly, sworn enemies of Christ instead of defending Christianity from the Synagogue of Satan.[\[207\]](#)

Klassen’s Nationalist White Party existed from 1970 to 1971. The group never attracted much of a following and could be counted as just one of the many petty extremist political groups to have emerged during that time. However, it was during his time as leader of the White Nationalist Party that Klassen came to view Christianity as the primary roadblock to realizing white nationalism in America. Klassen had expected and prepared for hostility from a host of adversaries, but was shocked when his strongest opposition came not from leftists, non-whites, or Jews, but instead from the Christian faithful. Christian friends and associates countered Klassen’s racist and anti-Semitic positions as wholeheartedly un-Christian.[\[208\]](#) Klassen later recounted his distress at how his party was received, writing: “[D]espite the fact that I had taken a pro-Christian stand. Continually I was told that the Jews were God’s chosen people; that the niggers, too, were God’s creatures; that racial discrimination was un-Christian, that ‘our

Savior' was a Jew, the bible said 'I will curse them that curse thee, and bless them that bless thee'." Klassen was left dismayed and was forced to reevaluate his understanding of Christianity. He recalled: "[U]p to this time, I had regarded Christianity as something rather innocuous, and perhaps a time-consuming nuisance."^[209] Now Klassen set about re-approaching the teachings of Jesus.

Klassen later claimed that during his puzzlement, he once again opened the Bible, this time with a hypercritical eye, and what had once seemed a harmless, if not irrational, text, soon took on an air of malevolence. He reflected on his own Road-to-Damascus whilst reading the Sermon on the Mount, recalling:

Whereas before, I had heard and read all the bits and pieces of it, it had never occurred to me to examine what this kind of advice would do to a nation and to a race. Now I began to realize that such suicidal advice as "turn the other cheek," "love your enemies," "sell all that thou hast and give it to the poor," "judge not lest ye be judged," and "resist not evil," was real suicidal advice.

Klassen seemed to have been most troubled by the fact that although Jesus, his Apostles, and Paul were all Jews, the egalitarian teachings located within the New Testament were reserved solely for Christians. Armed with a newfound perspective, Klassen then set about reinterpreting the history of the West and claimed that everything became clearer as he delved deeper into Christian history, myths and morality. History's pages now made sense. "The more I dug into this, the more all the mosaic pieces began to fit together. I began to get a multitude of answers to questions that had eluded me throughout my life," he recalled. It was all Christianity's fault, every ill in Western society. If Jews had been manipulating and conspiring against the white race for centuries, they had only been successful because of the suicidal teachings of Christianity. Klassen then decided to break the old cast and forge a new one by creating a new religion. He later described his decision, writing:

It became abundantly clear to me that what the White Race needed was a completely new approach to the whole problem of extricating itself from the sinister Jewish conspiracy. And in order to get this new approach it seemed overwhelmingly clear

that what the White Race really needed was a new religion, a new philosophy of life and a new Weltanschauung...It also became overwhelmingly clear to me that to found a new party based on race while trying to coexist with Jewish Christianity was impossible. Every weapon that we needed in such a struggle was already undermined and neutralized by the basic concepts of Christianity itself. [\[210\]](#)

It was then that Klassen decided to create for the West his own religion, his own holy book, and his own solutions. Bernard Klassen then set course to destroy Christianity.

In 1973, the year when white nationalism began its long march away from Christianity, Ben Klassen published *Nature's Eternal Religion*. [\[211\]](#) The book would be the first openly and aggressively anti-Christian American white nationalist tract, and would form the ideological foundations of Klassen's Church of the Creator. Klassen would spend the next two decades indefatigably promoting both his position on Christianity and his so-called religion. The contents of *Nature's Eternal Religion* were for the most part not original. His arguments against Christianity were largely a collection of positions lifted from Friedrich Nietzsche and Eli Marcus Ravage, among others, and his so-called religion was based almost entirely on Hitler's pseudo-Darwinian position on the "Laws of Nature" as expressed in *Mein Kampf*. However, the arguments in his book would be repeated time and time again and be exposed to a cross section of American white nationalists over many decades. Over the pages of *Nature's Eternal Religion*, Klassen presented a number of key anti-Christian arguments that continue to be disseminated within contemporary white nationalist discourse.

In *Nature's Eternal Religion* Klassen first attacked Christianity's effect in Europe over the previous fifteen centuries. According to Klassen, from its very inception, Christianity had been designed by Jews as revenge for the destruction of the Second Temple to bring about the ruin of Rome, and the suicidal and egalitarian teachings in the Sermon on the Mount continued to corrupt and undermine Western culture and civilization. Klassen further maintained that Christianity was anti-science and anti-intellectual, and had kept Western man imprisoned in ignorance. Klassen

declared: “There is no phenomenon in history that has so confused, confounded and raised havoc with the White Man’s normal reasoning processes as has Christianity.” In his book, Klassen lamented the many bloody religious wars waged in the West since the Protestant Reformation, noting: “[T]hroughout Europe, brother fought brother, Protestant fought Catholic, and the White Man destroyed himself with a vengeance, all in the name of Christ.” Klassen further assailed Christianity for being nothing short of proto-communism and ushering in an unnatural obsession with equality that had since plagued the modern age, noting: “Not only do both communism and Christianity preach the equality of the individual, but they also preach the equality of races, another vicious lie thrown in the face of Nature.” Klassen further attacked Christianity as anti-eugenic and asserted that its compassion for the weak and egalitarian position produced a false morality at odds with the natural laws of evolution. He argued:

Christianity not only believes in destroying the better types of individuals, but also the better types of races. It continually keeps denouncing those that have accomplished something—“it will be easier for a camel to pass through the eye of a needle than a rich man to enter the kingdom of heaven.” It keeps promoting and blessing the worst elements of a population: “blessed are the meek,” “blessed are the poor in spirit.”

Klassen further warned his white nationalist readers: “Without a doubt, Christian principles will, in the long run, produce a mongrelized race of misfits, imbeciles, and parasites. In fact it will produce a mass of scum humanity.”[\[212\]](#)

In *Nature’s Eternal Religion* Klassen placed blame on Christianity for all of the current tribulations facing white nationalism and the white race. He declared that it was the American Christian churches, both liberal and fundamentalist, that stood in the way of the white nationalist cause and continued to strip the natural racial survival instincts of all white Christian churchgoers. Klassen asserted that the entire racist-right movement would continue to fail in its battles against its enemies because of its adherence to Christianity. In his book, Klassen noted the emerging Christian Identity movement within white nationalism and derided them. He pointed out how even though they were anti-Jewish, by claiming that whites were the “true Israelites,” Identity adherents not only remained beholden to the perverse

morality of the New Testament, but their theology ran contrary to both logic and history. Klassen continued with his scorn for Christian Identity, asserting:

This argument is really treacherous and seems to especially hook those people that want to be Bible-believing Christians, and at the same time have discovered what an evil race of people are the Jews. Since their bible tells them that the Israelites are the “chosen” people of God and that it would be absurd for God to choose such an obviously evil, treacherous, and perfidious race as the Jews, therefore, by some twisted rationalizing, if they could only put themselves in the place of the Israelites, it would make the whole biblical mess more acceptable. Consequently, when somebody comes along and offers them a ridiculous cock-and-bull story that we, the White Race, are really the true Israelites, they jump at this nonsense like a fish at a baited hook. [\[213\]](#)

According to Klassen, there was no choice—white nationalists must abandon faith in Christianity and cast aside its false teachings and morality, a Christian morality that, Klassen lamented, had permeated even the most secular of Western minds. [\[214\]](#) In his book, Klassen presented a very dark future for the white race if it did not destroy all Christian influences within Western society. For if it did not, the white race would continue on its march towards degeneration and extinction.

In *Nature's Eternal Religion* Klassen also introduced his Creativity creed, the religion he declared was based on “Nature’s Laws,” rather than an alien Semitic creation. In reality, Klassen’s so-called religion of Creativity was not a religion but solely a moral and philosophical code designed for the white race. His “church’s” use of the term *Creator* did not denote a supernatural architect or originator of life, but referred instead to Klassen’s concept of the white race as the sole “creator-race,” as borrowed and corrupted from Gobineau, in *An Essay on the Inequality of the Human Races* (1855). [\[215\]](#) Nowhere in the belief system of the Church of the Creator was there located any recognition of the supernatural, a god(s), an afterlife, or any sense of spiritualism. His “Sixteen Commandments” of the Church of the Creator did not collectively, nor individually, constitute any

theological base for a religion of any kind.^[216] Most likely, Klassen's covert but primary motivation in establishing his organization as a church was the tax-exempt status it afforded.^[217]

Whatever the true motivation behind its inception, the principles and morality of Klassen's Creativity were to be based solely on the firm "Laws of Nature," and according to Klassen, the highest law of nature was the reproduction of one's own species. "As far as Nature is concerned, there are no good guys or bad guys, there are no heroes or villains. There is only one immutable law: the Law of Survival. Perpetuate your own kind," argued Klassen. "There is no such thing amongst its creatures as righteousness, or morality, or a sense of fair play. Nature tells each creature: you are endowed with certain characteristics, peculiarities and attributes, to propagate and perpetuate your species and defend it against all others, no holds barred," he wrote. Furthermore: "The laws of Nature are unchanging, unbending and unyielding. They are eternal." According to Klassen, Creativity was to be the very opposite of Christianity and would serve the white race, just as Christianity had failed it. He thundered:

In making an analytical comparison between the new, dynamic, militant and vibrant new Creativity religion with the sick and morbid religion of Christianity, we find the philosophies of the two religions in direct opposition to each other. We Creators are tremendously proud of that difference. We are proud to be the enemies of Christianity. We are convinced that our dynamic new religion will pursue and expose Christianity for what it is — a Jewish conspiracy — until all Jewish influence, Christianity and communism are wiped from off the face of the earth.

According to Klassen, the future of the white race, under the Church of the Creator, would witness the reversing of Christianity's degenerative effect on Westerners and asserted with pride: "We definitely believe in eugenics and racial health." Klassen then explained further his aims, declaring: "This is an important part of the program of the Creativity Movement. Within a few generations after we have reclaimed control of our own destiny and are well on our way on the program of upgrading, advancing and up breeding our race, the results will be utterly staggering to the imagination."^[218]

On August 16, 1973, the Church of the Creator received its corporate charter as a non-profit, religious organization from the State of Florida. [219] On March 6, 1973, Ben Klassen had 20,000 printed copies of *Nature's Eternal Religion* delivered to a Florida warehouse at a cost of \$14,141.61. [220] By 1974, Klassen's Church of the Creator was granted tax-exempt status as a religious organization. [221] During the 1970s, Klassen would feverishly distribute copies throughout the white nationalist community, often free of cost, as he began to build up what he had hoped would become the dominant religion of the American white nationalist movement. His method for distribution of his anti-Christian tome was quite innovative. Becoming a member of the Church of the Creator proved a simple process. However, because all members were considered "reverends," Klassen expected Creators to exercise an extraordinary effort to promote the creed of the Church, including recruiting members and distributing *Nature's Eternal Religion*—at their own expense. [222] Klassen also expected at least a carton of thirty-two books, at \$32.00, to be distributed per month, per member. [223] If selling the books was not an option, members were expected to loan them out or give them away. [224] By the middle 1970s, Klassen began to gain a number of admirers and members of the Church of the Creator. By 1976 Klassen claimed to have had several active Church of the Creator groups in Texas, Colorado, and in various pockets scattered throughout the United States. [225] Amongst his devotees were professors, retired military men, retired judges and practicing attorneys. [226] Moreover, the middle 1970s witnessed Klassen gaining admirers outside of the United States, as he came to exchange letters with white nationalists in Canada, Scotland, Wales, New Zealand, Germany, Austria, Puerto Rico, Nigeria, Saudi Arabia, Sweden, and most numerous, South Africa and England. [227] Over the decade, Ben Klassen reached out to anyone and everyone he hoped could join his ranks or distribute and promote his doctrine.

Klassen hoped that the Church of the Creator would come to serve as the umbrella religion of the American racist-right, and as he saw no conflict in his members converting to Creativity whilst remaining in their particular white nationalist faction, he reached out to leaders of all the notable

extreme rightist organizations of his time, both traditional and overtly racist and anti-Semitic.^[228] The individuals and organizations Klassen contacted read like a “who’s who list” of American extremists. In every letter sent, Klassen could not help but express his scorn for Christianity and offer arguments on how the current perils facing the white race were due to adherence to Christianity. Among the traditional American far-rightist leaders Klassen contacted were General P. A. Del Valle of the Defenders of the American Constitution, William K. Shearer of the American Independent Party, and Paul Belknap of the United States Industrial Council.^[229] Klassen also reached out to leaders of overtly racist white nationalist groups, including Willis Carto of the Liberty Lobby, Harold Covington, Matt Koel and Steven D. Love of Rockwell’s resurrected National Socialist White People’s Party, Dennis Nix of the American Nazi Party, Frank Collins of the National Socialist Party, Wilfried A. Kernbach of the Friends of Germany, David Rust of the National Socialist Liberation Front, John W. Gerhardt II of the American White Nationalist Party, Robert DePugh of the Patriots Leadership Conference, and, ironically, Gerald R. Carlson, Chairman of the National Christian Democratic Union—as well as William Pierce of the National Alliance.^[230] In reality, Klassen made no converts to Creativity amongst the leaders he contacted; however, what Klassen achieved in his tireless self-promotion was exposing these leaders to a fresh and vehemently anti-Christian white nationalist position.

There was no mention of paganism, Odinism or Norse religions in *Nature’s Eternal Religion*, for these had not yet secured a sizable enough presence within the movement. However, hoping to convert those who had already rejected Christianity, Klassen reached out to the two existent neo-pagan racialist groups in the United States. As early as 1973, Klassen wrote to Else Christiansen of the Odinist Fellowship, advising her: “[A]ncient religions are not the answer to today’s problems. After all Druidism, the Norse, the Viking and the Teutonic myths were invented and perpetuated by ignorant superstitious men.”^[231] Klassen also attempted to convert Stephen McNallen of the Asatru Free Assembly, by arguing: “It is all very well to indulge in Mother Goose fairy tales (which at least are our own myths instead of being the Jewish myths of the Old and New Testaments) but it is at best only a playful indulgence, that will get us nowhere.”^[232] In Great Britain, Klassen extended his hand to John W. Smith of the Anglo

Saxon Church of Woden.^[233] Klassen's tact never matched his passion, and so he failed in drawing the above neo-paganist leaders into the Creativity faction. However, successes soon came.

William Pierce

In March of 1975 Ben Klassen wrote to a rising star within American white nationalism: William Luther Pierce. After a significant relationship with George Lincoln Rockwell's American Nazi Party, where he founded and edited its journal *National Socialist World*, Pierce had gone on to establish the National Alliance, an up-and-coming American white nationalist organization by the middle 1970s. In 1973 Pierce had already declared in his *Attack!* article, "The Role of the Church," how the Christian churches in the West had become entirely antithetical to the objectives of white nationalists, and advised his readers that they could no longer in good faith serve both their race and church.^[234] However, in his article, Pierce stopped short of attacking the actual religion of Christianity.^[235] That was because Pierce was at a time in his career when he refused to engage in "a war with the Christians," as he later phrased it.^[236] Nevertheless, in 1975, Klassen, suspecting the reasons behind Pierce's silence, reached out to him and asked Pierce to join him in breaking Christianity's grip on the white nationalist movement in America. Klassen pleaded to Pierce:

Some time ago you wrote me that you had read our book, but were still hesitant to take an open stand on the issue of Christianity being a Jewish tool for the destruction of the White Race...I respect you as a courageous, intelligent and forthright thinker, writer and speaker. I believe the time has now come, however, where despite fear or hazard of losing some of our (still befuddled) supporters, we get down to the nitty-gritty.
^[237]

Pierce was left unconvinced by Klassen's appeals and so the following month Klassen besought Pierce once more, writing:

Now I realize that you have a much tougher decision to make, since you have a larger following and establishment than I did when I made the break, and you have a larger establishment now. So you have a dilemma and I am not sure what I would do

myself were I in your position. I do believe this however, that I would rather build something that was bound to succeed in the long run, than build something that would sooner or later have to be torn down or at least drastically revised. Frankly I can't see how we can ever win as long as we embrace, or ignore, or tolerate Christianity in our supposedly sincere life and death struggle against the Jews. Anyway, we have been completely unsuccessful and under a drastic handicap with it during the last 2,000 years. At the rate the Jews are now pushing mongrelization we don't have another 2,000 years to fiddle. In fact, the whole question of the survival of the White Race will be no more than an academic issue in another generation or two—unless we drastically change our thinking and our tactics.

[\[238\]](#)

During the 1970s, William Pierce never did answer Klassen's requests to openly condemn Christianity. It was not that Pierce did not share Klassen's anti-Christian convictions—he most definitely did. However, if Klassen was the shock troop of anti-Christian discourse within American white nationalism, thundering away at every opportunity, William Pierce was the furtive information minister. Rather than alienate Christian white nationalists, William Pierce would remain stealthy and cautious for most of his career, rarely taking an explicit position but nevertheless working continuously to undermine white nationalists' faith in Jesus and reverence for their church. Much later in life, Pierce reflected on Klassen, and on how his anti-Christian strategy differed from his own:

Klassen and I agreed on some fundamental things. We disagreed on tactics. His was an in your face, very abrasive, anti-Christian stance. And my attitude was, well, you know I agree with you on a lot of these things about Christianity, but I don't think it's good, because there are many good people who are Christians, or think of themselves as Christians. And I don't see the need to alienate all these people. I think a lot of them can be won over...I thought that his whole approach was seriously flawed. The type of people that he attracted was a lower grade of people...He basically had the right ideas, but he expressed himself in a fairly crude form and it was guaranteed

to appeal to mostly rednecks and skinheads and other people on the bottom of the social-economic ladder who felt immediately threatened by the racial changes that were taking place in the country.^[239]

Ben Klassen and William Pierce were very different men. Klassen was confrontational in his language and approach and employed proletarian and derogatory racial terminology. Pierce did not. His tactics and delivery were wholeheartedly dissimilar from Klassen's. However, William Pierce, perhaps more than any other white nationalist ideologue, aided in the shift towards anti-Christianity within American white nationalism. He would do so by introducing American white nationalists to the anti-Christian writings of Savitri Devi and William Gayley Simpson, penning the subversive, yet subtly anti-Christian *Turner Diaries*, and by helping to spawn the white nationalist terror cell, The Order.

Former university physics professor, William Luther Pierce III, a man that the Southern Poverty Law Center would label upon his death "America's most important neo-Nazi for some three decades," was born on September 11, 1933—a fitting date twice over.^[240] Pierce's biography would be recounted through a series of interviews granted to Griffin in his study of the white nationalist ideologue.^[241] He was born in Atlanta to middle-class parents: his father, an owner-operator of an insurance agency, and his mother, a homemaker with a penchant for the arts. In 1942, at the age of 8, his father was killed in an auto accident and he, his brother and his mother, moved to Montgomery, Alabama, and then again to Dallas, Texas. As a child, Pierce did well academically and spent his last two years of high school at a military academy. Like Klassen, it was away from home at boarding school that Pierce lost his faith in Christianity. Pierce later recalled his one-time Christian faith, remarking: "I had had a Presbyterian background growing up. Especially from fourteen to sixteen, those years, I saw myself as a Christian. Christianity had provided me with answers, it had been my frame of reference."^[242] However, after the military school's elderly Episcopal priest failed to answer the inquisitive Pierce's questions on the aspects of the religion he found perplexing, Pierce claimed to have lost his faith entirely. He later commented that the Episcopal priest had

inadvertently helped him to “gain an early emancipation from Christianity.”^[243]

Upon graduating in 1951, Pierce entered Rice University in Houston on a full academic scholarship. Once graduating university, he joined a team attempting to develop controlled nuclear fusion at the Los Alamos Scientific Laboratory, New Mexico and entered the California Institute of Technology at Pasadena for graduate studies. Pierce soon accepted another position working in the field of rocket instrumentation at the Jet Propulsion Laboratory while finishing his Masters at the University of Colorado, and continued there until receiving his PhD in 1962. That same year, Pierce moved on to take an assistant professorship in physics at Oregon State University, where he was soon promoted to associate professor and was granted tenure. He was 32 years old.^[244]

It was during his time as a professor of physics at Oregon State that William Pierce began to become alienated from the land of his birth. Along with the effects of the war in Vietnam, the successes of the Civil Rights Movement began to disturb Pierce greatly.^[245] As the Civil Rights Movement progressed during the 1950s, Pierce admitted to having been too occupied with his studies to notice its immediate effects. However, now with free time, Pierce began to study the interracial student body of his university and the ramifications of the previous decade’s events soon came to light. His America was to be forever an integrated state. Pierce quickly came to believe that although it felt gratifying to grant non-whites complete societal integration—it would not simply end there. Through studying a close friend who had married and had children by a biracial woman, whom Pierce was certain his friend loved, the physics professor grew certain that the United States would soon transform into a polyracial nation within a few generations. The academic then retreated to his library where he felt compelled to turn to Oswald Spengler’s works and Brooks Adams’ *The Law of Civilization and Decay*. It was also during this time of cultural and racial anxiety that Pierce read *Thus Spoke Zarathustra*, a work he later claimed had a profound effect on him. Another book Pierce felt compelled to revisit was Hitler’s *Mein Kampf*. Pierce later recalled its effect: “I read *Mein Kampf* for a second time. I had read it the first time as an undergraduate, but it didn’t really turn on a light at that time. It did when I read it again at Oregon State, though.”^[246] Pierce later reported that he

began to be filled with a tremendous sense of urgency and drew parallels in his mind from strife-ridden Weimar Germany and his own place and age. [247] William Pierce was becoming a white nationalist.

In the middle 1960s Pierce went searching for solutions in the extreme right. Like Klassen, Pierce tried the John Birch Society, yet quit soon thereafter because they failed to openly tackle race issues and delve into what Pierce had by then come to be certain was the root of international communism—world Jewry. [248] In 1964, he met with George Lincoln Rockwell and in 1966 left his job and moved with his young family near Rockwell's organizational headquarters in Arlington, Virginia, to dedicate all of his free time to the white nationalist movement. [249] Pierce soon convinced Rockwell to allow him to produce and edit a party journal. Although Rockwell's organization would have other publications, *The Storm Trooper* and the *Rockwell Report*, Pierce's was quite different. [250] Pierce's journal would be intended for an erudite white nationalist audience, with lengthy articles and book reviews; it would be a quarterly with each issue a hundred-plus pages. As Pierce was willing to fund the project himself, Rockwell agreed to grant him full editorial control. [251] Pierce named the journal *National Socialist World*, and in its very first issue Pierce made a very telling editorial choice.

For its premier issue, Pierce decided to print a condensed version of a book he had read during his troubled time at Oregon State, Savitri Devi's *Lightning and the Sun*. [252] So important was Devi's book that Pierce, as editor, had her work take up the majority of the issue. Pierce later recalled Rockwell's reaction: "Rockwell was a little taken aback when he found out I was going to use that in the first issue." [253] Rockwell was right to be hesitant; for beneath the Hindu-Aryan mysticism and Hitler-occultism of Devi's book lay a scorn for Christianity absent in American white nationalist discourse up to this time. So, in 1966, on the pages of *National Socialist World*, William Pierce introduced Devi's writings to American white nationalists. It would be a tactic later revisited by Pierce, publishing distinctly anti-Christian works, penned by others, to a white nationalist readership.

Devi began writing *Lightning and the Sun* in 1948, completing it in 1956. [254] The book combined Hitler worship with Devi's own synthesis

of Hindu mysticism and National Socialism.^[255] On the surface, *Lightning and the Sun* would have appeared a strange book for Pierce to champion in the pages of his journal. Nowhere in Pierce's subsequent works did he ever betray any sort of devotion to Devi's mysticism or the literal deification of Adolf Hitler, two of the main themes of Devi's work. However, by reviewing *Lightning and the Sun*, it becomes evident why Devi's work spoke so strongly to Pierce; scattered throughout her esoteric passages was a deep anti-Christian position, a position Pierce may have adopted from Devi years earlier.

In *Lightning and the Sun*, Savitri Devi accused Christianity of a host of offenses. It was an alien faith, corrupted by Paul, and wholly disastrous in its effects on the West. Devi thundered away at Christianity for its meekness and slavish nature, and posited that that was the reason behind Constantine's adoption of the faith and why European despots had protected and encouraged the religion ever since. Devi blamed Christianity for being the root cause for the emergence of the West's preoccupation with the ideals of democracy and egalitarianism in the modern age, concepts that, according to Devi, would be "as foreign as possible to the age-old warrior-like Aryan idea of superior humanity." Devi further argued that Christianity's universalist position forsook kin-ties as she pointed to Charlemagne's fight on behalf of the "anti-national" Roman Catholic Church against the Lombards, Saxons and other tribes who were, in reality, his racial brothers—all in the name of faith and "irrespective of blood." Furthermore, Christianity encouraged racial miscegenation. For a contemporary example, Devi pointed to Goa where she argued that official Church policy had encouraged marriages "between Portuguese and Indian Christians of any caste." To which, Devi remarked: "Every new crossbreed, christened by the holy Church." Furthermore, according to Devi, Christianity worked in opposition to nature, and she railed against the religion for placing human life above all others, asserting: "However contemptible he be, individually or racially, from a cosmic standpoint, he is, in his estimation, *always worth saving*—be it at the cost of any amount of suffering, disfiguration or destruction of the rest of living creatures; always worth saving just because he happens to be 'a man'." Devi also argued that Christianity's egalitarianism had stood in the way of progress by its opposition to science and eugenics, asserting:

That sinful will, coupled, as time goes on, with positive hatred for the eternal, natural Order, has found its latest main expression in the system of false values which stands, at an interval of two thousand years, behind both the Christian and the Communist revolution—the system according to which “man” is everything, and man’s “happiness” the end of all desirable activity—and in an increasing effort not to stop the silly application of “science” to the prolongation or preservation of superfluous lives—oh, no!^[256]

The reception to *National Socialist World's* publishing of *Lightning and the Sun* was quite positive. In his third issue, Pierce declared that the condensed version of Devi's book had received such an excited response that he had decided to offer more of her writings.^[257] In 1967, the journal published excerpts from Devi's *Gold in the Furnace*, which was soon followed by excerpts from her *Defiance*.^[258] In his study of Savitri Devi, Goodrick-Clarke noted that up until Pierce's publishing, Devi's writings had only been published privately in Calcutta and distributed on a very small scale.^[259] Goodrick-Clarke further noted that it was Pierce's introduction of Devi to American white nationalist audiences that proved pivotal in promoting her writings throughout international white nationalism.^[260] Although Devi and her writings have never been widely read within the movement, over the next decades select white nationalist readers would continue to consume Devi's thoughts on National Socialism, Hindu mysticism and religion. For his part, William Pierce continued to promote the writings of Savitri Devi over his long career.^[261] That was the least he could do for the woman who had further educated him on the innate sickness of the faith of his childhood.

Pierce's association with Rockwell's American Nazi Party was not long, and he did not formally join the American Nazi Party until after Rockwell's death, disagreeing with their overt Nazi costumes and posturing.^[262] In fact, it was based on Pierce's advice that the name of Rockwell's party was later changed to the less objectionable National Socialist White People's Party.^[263] However, in his study of George Lincoln Rockwell, Simonelli noted that Pierce's influence on Rockwell had increased greatly in

the final years of Rockwell's life. Apart from personally putting together the party's journal, Pierce served as Rockwell's trusted advisor and was one of the organization's most vocal advocates for the physical confrontations that soon came to characterize the group's public appearances. Simonelli also reported that although Pierce never took part in any street battles personally, he, more than any other member of the party, advocated violence as a means of political strategy.^[264] However, following Rockwell's assassination in 1967, the organization set forth on a path to disintegration.^[265] Pierce finally became an official member of the National Socialist White People's Party, but by 1970, he had come to oppose the course the party was taking under the stewardship of Matt Koehl and departed from the group.^[266]

Like Ben Klassen, William Pierce actively supported Governor George Wallace, the Alabama segregationist, in his bid for the presidency, becoming an official for Youth For Wallace. However, with Wallace's failure, Pierce reconfigured the group in 1970 as an overtly white nationalist group, under the name National Youth Alliance, with Willis Carto of the Liberty Lobby. Yet, after the two men had an explosive falling out with each claiming to be the organization's leader, Pierce emerged as head of the group, which he renamed the National Alliance.^[267] As leader, one of the first things Pierce did was to establish a party magazine, *Attack!* It was in the pages of *Attack!* that Pierce published "The Role of the Church" (1973), an article detailing organized Christianity's war on white nationalism.^[268] Three years later, he again presented Western Christian churches as committed to white racial destruction in the pages of his magazine.

In a 1976 article published in *Attack!*, titled "Churches Bent on Suicide," Pierce both documented and assaulted what he believed was organized Christianity's relentless anti-white crusade over the previous ten years.^[269] Remaining hesitant to alienate the still very large Christian contingent located within American white nationalism, he again limited his critiques solely to organized Christianity and its leadership. In his article, Pierce declared: "There is no more striking symptom of the terrible illness of Western civilization than the self-destructive behavior of the Christian churches in recent years." After Pierce detailed Christian support and funding of liberation movements in Africa during the 1970s, he surmised

that church leadership's mentality was nothing short of suicidal. He wrote of church elites' attitudes towards the post-colonial world, asserting: "Their commitment to, and support for, anti-White terrorists in Africa and elsewhere is stronger than ever." Pierce recounted the plight of white Rhodesians and Mozambicans and wrote about how both the World Council of Churches and the Catholic Church had financed black guerilla fighters, in the guise of humanitarian relief, while all the time choosing to abstain from condemning their terror. Furthermore, Pierce pointed out how Christian churches were at the forefront of anti-apartheid activities in South Africa. He went on to charge organized Christian churches in the Republic of South Africa with racial treason, writing:

White priests, ministers, bishops and deacons have defied the laws against racially mixed assemblies by holding integrated worship services. They have filed lawsuits against the government and issued inflammatory statements to the press. And, most important, they have tirelessly agitated directly among the Blacks, urging them to rebel.

Pierce further argued: "It almost seems that the Christian churches in general, both inside and outside the WCC, are now giving expression to a deeply ingrained death-wish." Pierce closed his article with a prediction—as Christian churches in the West placed the interests of whites behind those of non-whites, whites would increasingly abandon Christianity. He wrote: "At the rate the churches are headed downhill now, it will be surprising if Christianity survives its second millennium as a significant force in the life of the West." Pierce further posited: "Our principal concern must be to see that it does not succeed in pulling the race down with it."^[270]

In 1978, William Pierce would attempt to do for William Gayley Simpson what he had succeeded in doing for Savitri Devi, when he distributed and later printed Simpson's book through his National Alliance's publishing house, National Vanguard Books.^[271] Pierce had met the elderly Simpson a few years earlier and had developed a deep appreciation for both his mind and character.^[272] In fact, Simpson's book stood out as the first of only three books to be championed by Pierce and his publishing house other than his own.^[273] Following the same recipe as his *National Socialist World* printings of Devi's work, Pierce would allow another white

nationalist ideologue to condemn Christianity for him. Yet, the anti-Christian arguments located in *Which Way Western Man?* (1978) represented something essentially different from those articulated by Devi in *Lightning and the Sun*. Simpson's arguments were not the esoteric writings of a Franco-Greek Nazi-obsessed mystic, but were the cold cogent thoughts of an Anglo-American seminary graduate convinced that, although "true Christianity" was not a faith without wonder and beauty, it was an alien one, incompatible with Western nature and antithetical to the principles of white nationalism. At a time when William Pierce was admittedly hesitant to fully condemn Christianity publicly, he heavily championed Simpson's work, promoting it well into the 1980s on the pages of his magazine, selling several thousand copies. Once selling out of Simpson's original prints, National Vanguard Books printed several thousand more—only to sell out of those.^[274] Furthermore, William Pierce's *National Vanguard* continued publishing other written works from William Gayley Simpson, such as "One Man Striving," a series which carried with it Simpson's characteristic anti-Christian and Nietzschean worldview accompanied by approving editorial notes from Pierce.^[275]

Simpson's *Which Way Western Man?* was an autobiographical sketch of a man who had began his life full of egalitarian optimism, only to be left convinced of two certainties: that as much as Western idealists insisted, humanity was not created equal, and that Western civilization had begun a rapid descent into the abyss.^[276] In his book, Simpson wrote that he had been a seminary graduate, a minister to the urban poor, a socialist and anti-war activist during the First World War, an ACLU director, and a lecturer on progressive issues at colleges and churches—only to become an American white nationalist. Simpson's weighty seven-hundred-fifty-eight page tome was written by a man deeply attached to his own conception of the West and firmly certain that his West was in a state of dire crisis, a crisis of morality, of consciousness, and of identity. Among the many topics approached by Simpson in his book were the necessity for the implementation of eugenics, the need for a reorientation towards the handling of societal problems, the negative effects of industrialization on human life, arguments against popular government and egalitarianism, the existence of a natural hierarchy of man and the inequality of the races, and the philosophical genius of Friedrich Nietzsche. However, a tremendous

amount of *Which Way Western Man?* traced how and why Simpson, once a wholly devout Christian, had come to the conclusion that the religion upon which he had once based his entire moral and cosmological worldview had proven to be the ruin of the West.^[277]

In his book, Simpson made a great many arguments against the religion to which he had once pledged himself. He argued that because Christianity was solely a spiritual religion, it offered no benefit in the physical world and had led to its followers' abandonment and even rejection of material realities, such as "race purity" and class distinctions. Simpson asserted: "Frankly, I think this is the fate to which any people exposes itself that follows Jesus, century after century, in his disregard of the physical, of the Earth, of diet, sex, beauty, breeding and the Doctrine of the Thoroughbred." He continued: "It unfits them for survival...Jesus' exclusive emphasis on the so-called spiritual is pernicious and ruinous...We are marked for extinction."^[278] Simpson also argued that Christianity's repudiation of the physical realm and egalitarianism had destroyed the eternal and natural hierarchy and distinctions within mankind—thus paving the way for democracy and communism to emerge and dominate the ideals of the modern age. He argued: "Jesus' concentration on the spiritual, which really confined his attention to the spiritual individual, meant an indifference to, and a neglect of, physical relatedness in all its aspects—family kinship, gratitude and obligation to one's ancestors, identification with one's kind by which one feels oneself differentiated from all other kinds of human beings."^[279] So, Simpson surmised:

Jesus' neglect of every sort of physical relatedness left the soil quite untended against the invasion of the rank weed of the doctrine of human equality, as soon as a shift in the winds began to carry the seeds of it into lands taken over by Christianity. Our air is fairly filled with the floating seeds of this detestable doctrine: one man is as good as another; the differences that are hereditary, that are handed down from father to son, and that run in families—are of no consequence.^[280]

Smith posited that the egalitarian message of Jesus had left the West void of any aristocratic oversight and had encouraged mob rule. He thundered away at ideals of equality in the modern age, writing: "The suffrage has

been pushed down ever deeper into the social mass until now every ignoramus, nitwit and trifler can have his share in determining the direction of a people.” Simpson continued:

Democracy we call it, and are proud thereof, and we even fancy ourselves its missionaries to all the world. But some of the better informed among us are convinced that Democracy is always a symptom of approaching dissolution...The Mob, unwilling to endure a real ruler, and unable to rule itself, lurches on like a drunken man toward the inevitable ditch. For men are *not* equal. And the best *should* rule. And when a people prevents their rule, the end is destruction.[\[281\]](#)

Simpson further argued that not only had Christianity paved the way for democracy, but had birthed its egalitarian twin sister, communism. He wrote:

[It] is as significant as it is undeniable that the teaching of Jesus has provided a strangely fertile soil for the seed of the very un-Germanic but thoroughly Jewish doctrine of Socialism and the Jewish-led and largely Jewish-manned movement of Communism, into which Socialism has proliferated and hardened. I have known Communists to argue in all seriousness that their movement is really the application to a society of the ethics of Jesus.[\[282\]](#)

The author agreed, and posited that Christian doctrine was indeed nothing short of proto-Bolshevism with its contempt for private property, the family, the aristocracy, and of breeding.[\[283\]](#)

In *Which Way Western Man?* Simpson argued that Christianity was not for “Aryan man” and that a religion cannot be egalitarian or universal, but must be based in blood and kinship. Furthermore, posited Simpson, the religion of Jesus had proven itself incompatible with the West. He asked his readers: “Are we not compelled to wonder whether it would not have been far better for European men if they had never heard of Jesus of Nazareth, except as the great prophet of a Jewish sect?” Simpson argued that the reason Christianity had failed the West was because it was an alien Jewish faith and as long as Western man attempted to live in accord with its

teachings, he would falter. Simpson recognized that over the course of centuries Christianity had taken on many “Aryan additions,” such as theology, theocracy, art, and eventually, “a Nordic feudalism.” However, whatever external form Christianity may have taken over the centuries, “at the bottom and heart of it all was the Jew—the instinct and nature and need of a breed of men that the Nordic felt alien to himself, and inferior to himself too.” Simpson argued that when the West adopted Christianity it had lost its identity, writing: “And century after century we have prostrated ourselves before the one, and by the other have undertaken to guide our own footsteps and those of our children and our grandchildren after us. Inevitably our history since the latter days of the Roman Empire might quite properly be called ‘the Jewification of the West.’”^[284]

Simpson, like Ben Klassen, called for the creation of a new religion to replace Christianity as the faith of the West. “Our supreme need is for a *new religion*, a religion that is our own, consonant with all the best in our past, equal to all the exigencies of our present.” However, unlike Klassen, Simpson did not believe that one could simply be manufactured, arguing: “Anything consciously worked up and artfully fabricated, with a view to an end, would be artificial, and as such, totally devoid of life. Any real religion, really new, really our own, if it comes at all, will have to come gradually and organically.”^[285] Simpson would have a tremendous effect on Pierce, whose later writings would include many of Simpson’s anti-Christian positions. Simpson’s works would also profoundly affect the man who would soon establish The Order. In the meantime, Pierce himself tried his hand at creating a religion for the white race.

Both William Gayley Simpson and Revilo Oliver had warned against white nationalists attempting to manufacture a religion. Simpson said that one must arise organically, and Oliver had advised his readers to abandon faith in the supernatural altogether.^[286] However, by the late 1970s, Pierce, like Klassen, tried his hand at creating a race-based religion to replace Christianity as the religion of American white nationalists. He was to call his new faith Cosmotheism and it grew out of his Sunday lectures at the National Alliance’s headquarters.^[287] In reality it was a philosophy more than a religion and could best be described as pantheism with a eugenic objective.^[288] Written in a series of short prose, the so-called theology of Pierce’s Cosmotheism was laid out in three pamphlets: *The*

Path (1977), *On Living Things* (1979), and *On Society* (1984). The religion meant to replace Christianity offered guidance on spiritual and intellectual growth, health and breeding, and how best to govern society. Other than an attempted tax haven, Cosmotheism was largely a failure.^[289] By Pierce's own recollection, the Cosmotheist Church meetings averaged approximately twenty in attendance and the IRS later revoked Pierce's church's tax-exempt status.^[290] However, in the same year that Pierce published his first Cosmotheist pamphlet and Simpson's *Which Way Western Man?*, he would publish a book that would become arguably the most influential white nationalist tract since *Mein Kampf*. And it would make Pierce a luminary within the movement.

The book that propelled Pierce into the vanguard of American white nationalism was *The Turner Diaries* (1978).^[291] Pierce first got the idea to write a fictional white nationalist novel from fellow white nationalist Revilo Oliver over a lunch in Washington in 1974.^[292] Pierce had complained to Oliver that he feared that his message was not reaching blue-collar white nationalists via his weighty articles in *Attack!*, so Oliver recommended writing a novel in a much more accessible form.^[293] Pierce did so and 1975 witnessed the first installment of the serialized *Turner Diaries* in the pages of the National Alliance's magazine, written as twenty-six chapters, one for each issue, and published over a period of three-and-a-half years.^[294] The novel, set in the near future, followed the exploits of an elite white nationalist cell, The Order, who carried out a war of terror against the "Zionist occupied" United States government. The group initiated and prosecuted an ongoing campaign of [terrorism](#), [assassination](#), and economic [sabotage](#) which culminated in a nuclear attack. The book concluded with white nationalists establishing an all-white nation through the mass exterminations of undesirables: Jews, non-whites and "race-traitors."^[295] In 1978 Pierce published *The Turner Diaries* as a two-hundred-page paperback under the pseudonym "Andrew MacDonald," through his National Vanguard Books. It was an instant success.

Although investigated extensively by American law enforcement, media and academia, the anti-Christian subtext of *The Turner Diaries* has remained unrecorded. Nevertheless, in *The Turner Diaries* Pierce delicately demonized the same Christian churches and leadership as he had in the

pages of his organization's magazine.^[296] According to Pierce's future-based novel, Christian churches had played a key role in allowing an anti-racist tyrannical government to propagate its misinformation campaign. Furthermore, Christian preachers were singled out, along with others in government and the media, as helping to "promote or implement the System's racial program," a program bent on destroying white racial purity. As author, Pierce implicated organized Christian churches explicitly for encouraging interracial couplings, as priests teamed up with rabbis to pen tracts extolling the virtues of breeding outside of one's race. Furthermore, when the protagonist, Earl Turner, began executing white women engaged in interracial relationships, he blamed schools and churches for the women's blasphemy. For example, an entrance in Turner's diary read:

November 30. In thinking over Saturday's events, what surprises me is that I feel no remorse or regret for killing those two White whores. Six months ago I couldn't imagine myself calmly butchering a teen-aged White girl, no matter what she had done. But I have become much more realistic about life recently. I understand that the two girls were with the Blacks only because they had been infected with the disease of liberalism by the schools and the churches and the plastic pop culture the System churns out for young people these days. Presumably, if they had been raised in a healthy society they would have had some racial pride.^[297]

Pierce was also to utilize a great deal of anti-Christian imagery in his now famous novel. Towards the end of the book, as the white nationalist revolutionaries attained victory, those determined to be "enemies of the race," including Christian clergy, were executed in Christian evangelist television studios, where their vast television viewing audiences could witness for themselves justice being delivered. As a final judgment by Pierce on the sheepishness of contemporary Christians, he wrote that, following The Order's victory, Christians proved to be very good subjects under the newly established white nationalist state, specifically because the various Christian churches had prepared and trained them throughout their lives to remain silent and follow orders blindly.^[298]

In crude fiction, William was able to reach more white nationalists with his anti-Christian inferences than he ever could have in publishing the likes of *Devi* or *Simpson*. The impact of the book on American white nationalism proved to be nothing short of remarkable. From the late 1970s to the early 1980s, *The Turner Diaries* was sold through ads in survivalist magazines, at gun shows, and was distributed by individual white nationalists, as well as through Pierce's National Vanguard Books.^[299] Over the next twenty years *The Turner Diaries* would go on to sell more than half a million copies.^[300] The Anti-Defamation League has described the book as having "achieved cult status" and called it "probably the most widely read book among far-right extremists."^[301] The Federal Bureau of Investigation deemed it the "bible" of the racist-right and in her study of American white nationalists, Blee located a great many individuals quite certain that the contents of *The Turner Diaries* were entirely prophetic.^[302]

The Turner Diaries quickly made William Pierce a star within the movement. As white nationalists bought and borrowed *The Turner Diaries*, interest grew in the man who had authored it and the organization that had published it. A larger membership brought increased revenue and staff to the National Alliance, as well as a new computer system.^[303] However, rather than focusing on mere numbers, Pierce instead decided to focus on recruiting the more able and dedicated of his prospects. Pierce later recalled this time in his white nationalist career, and remarked: "One thing decided during this period was if we could not be a large organization, we would, at least, be an elite organization...We stuck to the straight and narrow path, and we gradually began to pick up the sort of people we wanted."^[304] One such individual in whom Pierce saw tremendous potential was a young idealistic white nationalist from the Pacific Northwest: Robert Jay Mathews. It would be Mathews that would create his own Order, and it would be his Order that would forever alter American white nationalism's relationship with Christianity.

A New Order

The 1980s witnessed the demise of Christianity's dominance over the American white nationalist movement. However, this death was not sudden and remains to this day incomplete. Nevertheless, a series of events would break Christianity's hold over the movement. Most significantly, the decade witnessed the rise and demise of the terror cell, The Order, an intellectual product of William Pierce. The 1980s also witnessed William Pierce becoming increasingly strident with his anti-Christian rhetoric, as well as the fruition of Ben Klassen's decades-long efforts, as his Church of the Creator drew into its fold increasing numbers of a new generation of white nationalists. The decade also saw the end of Christian Identity's long hold over the movement and its leaders largely silenced. By the closing of the 1980s, Pierce and Klassen would have thousands of followers well indoctrinated in the evils of Christianity. Furthermore, in the early 1990s, an opportunistic David Lane would emerge inside the pages of Klassen's newspaper, now recast as prisoner-prophet, and would go on to create for white nationalism a hybrid of Ben Klassen's Creativity and Odinism—which he called Wotanism.

William Pierce Sharpens his Quill

Following the successes reaped with the publishing of *The Turner Diaries*, Pierce continued on course. Although his prominence had risen considerably, Christian Identity factions still dominated American white nationalism. However, that did not stop Pierce from expressing his thoughts on the effects of Christianity, at least within the private confines of his National Alliance. Over the years 1978 to 1982, Pierce penned a series of lectures on the history of the white race not intended for the public. Scattered throughout were expressions of a position on the faith strikingly similar to that of William Gayley Simpson. The series, now known as *Who We Are: a Series of Articles on the History of the White Race*, revealed how Pierce viewed and privately described Christianity to his fellow National Alliance members.^[305] Until recently, the series had remained unpublished.^[306] Throughout the articles, Pierce's contempt for

Christianity extended past its organized form and to the very core of the religion. Pierce argued that a religion must be organic, not alien, and described Christianity's entrance into Roman Europe as a usurpation of the natural order. He wrote:

It was a religion designed to appeal to slaves: blessed are the poor, the meek, the wretched, the despised, it told them, for you shall inherit the earth from the strong, the brave, the proud, and the mighty; there will be pie in the sky for all believers, and the rest will suffer eternal torment. It appealed directly to a sense of envy and resentment of the weak against the strong.

Pierce went on to describe how later Germanic tribes had attempted, to no avail, to reconcile their warrior ethos with Christianity's alien and slavish values. He then asserted that however seemingly *Aryanized* Christianity had been transformed over the centuries, "Christian ethics—the slave morality preached in the Roman catacombs—was like a time bomb ticking away in Europe—a Trojan horse brought inside the fortress, waiting for its season. That season came, and the damage was done." Pierce continued: "Today Christianity is one of the most active forces working from within to destroy the White race." Expressing his eugenic position, Pierce further wrote how the medieval Christian monasteries had kept the brightest men of Europe from breeding for centuries, thus increasing the intellectual darkness of the era. Furthermore, according to Pierce, the Protestant Reformation only increased Christianity's slavish hold on Western man because as Western Christians read for themselves the New Testament, the submissive mentality of the faith was allowed to become fully adopted. Pierce continued to scornfully address the ruinous effects of Christianity on Western culture and declared:

The otherworldly emphasis on individual salvation, on an individual relationship between Creator and creature which relegates the relationship between individual and race, tribe, and community to insignificance; the doctrine of human irresponsibility ("be, therefore, not anxious about tomorrow," for the Lord will provide); the inversion of natural values inherent in the exalting of the botched, the unclean, and the poor in spirit in the Sermon on the Mount—the injunction to "resist not evil"—all are prescriptions for racial suicide. Indeed,

had a fiendishly clever enemy set out to concoct a set of doctrines intended to lead the White race to its destruction, he could hardly have done better.^[307]

Pierce concluded by surmising that by the twentieth century, Christianity had left the white race handicapped against Jews and non-whites. Pierce wrote: “The ‘White guilt’ syndrome exploited so assiduously by America’s non-White minorities is a product of Christian teachings, as is the perverse reverence for ‘God’s chosen people’ which has paralyzed so many Christians’ wills to resist Jewish depredations.”^[308]

Remaining hesitant to alienate the still dominant Christian Identity faction of American white nationalism, Pierce reserved his scorn for Christianity’s effects on the West for his private inner cadre, however that did not prevent his continued public efforts to sever white nationalists from their Christian churches. In an article appearing in *Attack!*, titled “Churches Misdirect Young Americans” (1981), Pierce charged Christian churches in America with indoctrinating white children with anti-racist propaganda and derided the efforts of charities like the Christian Children’s Fund in non-white nations.^[309] He posited that these charities fed on the “misdirected altruism” of white American Christians towards non-whites—an altruism claimed by Pierce to be “one of the gravest dangers to our race today.” Furthermore, according to Pierce, the “misdirected altruism” of white Americans was “largely the fault of false religious teachings.”^[310]

In his article, Pierce claimed that the past decade had witnessed unrelenting attempts by American Christian churches to strip the American white youth of any racial pride or sensibilities. Both Catholic and Protestant churches did so, in part, through the clever use of propaganda. To illustrate his point, he republished a newspaper cartoon called “Padre,” which had appeared a few weeks earlier in the *Catholic Standard*, a newspaper published by the Archdiocese of Washington DC. The printed cartoon portrayed a couple seeking the council of a priest in his office. They appeared to be a white male and Asian female. After informing the priest that they were in love and wished to marry, they expressed concern with one matter, “what color our children will be?” The priest responded with: “If you love each other as much as you say—I’d say your children should be about the same color as Jesus.” In the same article Pierce

inserted a poster from the Southern Baptist Convention. The image was of the back of a church bus, teeming with children, with a large banner affixed to its rear proclaiming: “Jesus Saves from Racism.” Below the image was printed: “Observe Race Relations Sunday, February 11, 1979.” In closing Pierce remarked: “All major denominations, Protestant and Catholic, have expressed sentiments similar to those.” So brainwashed had the Christian churches left the white American youth, argued Pierce, that many young white women would not dare to “refuse the friendly offer of a ride or a meal from a Black stranger in a bus station,” so as not to appear un-Christian. [\[311\]](#)

The Rise of Ben Klassen

Klassen’s organization remained quite insignificant over the 1970s. However, the 1980s would witness Klassen’s Church of the Creator emerge as a sizable faction within the American white nationalist movement. Nevertheless, in the early 1980s, white nationalism was still dominated by Christian Identity factions, and so, Klassen remained something of a pariah. Even so, over the ten years since publishing *Nature’s Eternal Religion*, Ben Klassen had stayed quite active. In 1976 Klassen pressed an LP record titled *Survival of the White Race*. [\[312\]](#) In 1981 he published *The White Man’s Bible*, meant to serve as an expanded elucidation of Church of the Creator theology, for which he had 20,000 copies printed. [\[313\]](#) Two years later, Klassen printed 25,000 copies of his third book; *Salubrious Living*, a book coauthored with health-faddist Arnold DeVries, dedicated to new-age health, organic vegetarian dieting and eugenics, meant to aid and strengthen the minds and bodies of the white race. [\[314\]](#) Both *The White Man’s Bible* and *Salubrious Living* were to join *Nature’s Eternal Religion* to form the trinity of Creator “holy books,” with all three decidedly anti-Christian. Yet Klassen had bigger plans than simply writing. On April 1, 1983, he and his wife finished their 650-mile road trip from Lighthouse Point, Florida, and arrived at their new country estate in rural Otto, North Carolina. [\[315\]](#) Klassen was determined to establish a world headquarters for the Church of the Creator there, replete with Creativity church, library, barracks and a school for gifted boys who would go on to serve as American white nationalism’s vanguard. [\[316\]](#) In June 1983, Klassen would

set course on what would one day help to shift the very discourse of American white nationalism concerning Christianity when he distributed 15,000 copies of the first issue of his newspaper, *Racial Loyalty*.^[317] But first Klassen was going to be on television.

Tom Metzger of the Southern California-based white nationalist group, White Aryan Resistance (WAR), was the first in the movement to recognize the possibilities of public-access cable television and would grow in prominence through it. In 1983 Klassen's group remained rather negligible within the greater movement, so small, in fact, that at the last moment he was informed by Metzger that he would only be appearing on one episode, rather than the two he had been previously promised.^[318] However upset, Klassen pressed on and appeared on the half-hour program, titled *Race and Reason*, best described as a white nationalist *Charlie Rose*, in a grey-blue suit and burgundy tie, opposite the toupee-topped Metzger and his co-host Dave Wiley.^[319] Klassen's thick graying hair was slicked back and he sported a thin dark mustache—his appearance looking not unlike a disaffected Walt Disney.

This was an opportunity for Klassen to reach a whole new white nationalist audience. Appearing tense but not nervous, Klassen began to answer Metzger's questions. He asserted that he had ministers with their own congregations across the United States, as well as in England, Australia and South Africa. After a few more expected questions, Klassen was forced to correct Metzger on the beliefs of his church, and informed the host that his Church of Creator was not a religion of "nature worship," but rather a religion based on the unforgiving "Laws of Nature." Throughout the interview Klassen stayed true to form and it did not take long for him to denounce Christianity. After positing that that white race was at the pinnacle of all of nature's creations, Klassen argued that it had nevertheless failed on two fronts: the white race had failed to remain racially conscious, and it had chosen for itself the religion of Christianity. Speaking on behalf of his organization, Klassen continued: "We take a very dim view of Christianity. We say that Christianity is an alien religion that was foisted by our enemies the Jews and they did it for the purpose of softening us up so that they could enslave and exploit us all the easier." Interestingly, neither Metzger nor Wiley challenged his anti-Christian statements. The program ended with contact information for the Church of the Creator appearing

briefly on the screen. The appearance had been a success. However, later that same month, events would take place on Whidbey Island, Washington, that would come to transform white nationalism in America forever.^[320]

The Order

In September of 1983, nine men stood in a circle surrounding a white infant girl and pledged to each other a declaration of war on the United States of America on behalf of the future of the white race.^[321] They called themselves The Order. The group, also known by its members as *Bruders Schweigen*, German for *Silent Brotherhood*, was to be later described by an FBI agent as “the most organized group of terrorist-type people ever to have operated in the United States.”^[322] It was founded and led by Robert Jay Mathews, a practicing Odinist who did not smoke, drink or swear, and adhered to a strict physical regimen. Mathews had joined the John Birch Society at age eleven, only to leave like so many others, because they refused to approach the “Jewish Question.” He had moved from Arizona to northern Idaho in 1974 where he grew increasingly radical, racist and anti-Semitic. At the time of The Order’s founding, Mathews was still a young man, aged 31.^[323]

The Order’s exploits and Mathews himself went on to become the stuff of legend within American white nationalism. Soon after its founding, The Order set out on a year-long campaign of assassinations, armed robberies and counterfeiting schemes—all to ignite and prepare for a white nationalist revolution in the United States. The group not only assassinated Alan Berg, a liberal Jewish radio talk-show host in Denver, but entertained the idea of assassinating Norman Lear, television producer of *All in the Family*, *The Jeffersons*, *Sanford and Son* and *Good Times*, Morris Dees of the Southern Poverty Law Center, as well as Henry Kissinger and Baron Elie de Rothschild. The group set up a counterfeiting operation which produced up to \$200,000, and for its time, The Order was responsible for the biggest armored car heist in American history, running away with \$3.6 million in stolen cash from a robbery in Ukiah, California. Mathews then went about distributing large amounts of cash from the “war-chest” to various white nationalist leaders across the United States. Additionally, The Order went on to meet with a representative of the Syrian government and made plans to contact Nation of Islam leader Louis Farrakhan, in order to

initiate an Islamo-Aryan alliance against the State of Israel and American Jews. The group bought safe houses, training camps, utilized a phone message system, used a voice-stress analyzer in questioning prospective members, had coded names, and its members were instructed to keep \$500 cash on their bodies at all times in case of emergencies. By its end, The Order had grown to include thirty-nine active members.^[324] However, Mathews would be dead within a year of The Order's first meeting.

Without question, The Order was the intellectual product of William Pierce. The Order was not a National Alliance faction, and it operated completely independently of William Pierce. However, how much Pierce knew of Mathews' plans before the founding of The Order remains clouded.^[325] Flynn and Gerhardt, in their unrivaled work on The Order, credited the National Alliance for being Mathews' principal motivation for forming the group.^[326] Yet it was more than that. Pierce's influence on its founder and leader was nothing less than profound. Mathews had joined the National Alliance in 1980, believing the group to be of a more intellectual nature than competing organizations.^[327] According to Mathews' own writing, it was his reading of *Which Way Western Man?* that helped to ignite a frenzied sense of racial urgency in him.^[328] Mathews reportedly spent night after night pouring over the book's contents, underlining passages he found especially pertinent.^[329] Furthermore, Simpson's book, coupled with Pierce's private position on the faith, undoubtedly aided in Mathews' personal abandonment of Christianity.

Before founding The Order, as a member of the National Alliance, Mathews had successfully recruited members for Pierce among the disgruntled farmers and ranchers of the Pacific Northwest.^[330] Upon meeting Mathews, Pierce took an immediate liking to him and invited Mathews to fly out and speak at the National Alliance's annual convention in Washington DC. When Mathews arrived at the National Alliance convention, he had already achieved celebrity status amongst many white nationalists, because Pierce had used a photograph of Mathews in his printed promotions of the event in the National Alliance bulletin.^[331] Yet there was even more of a connection between The Order and Pierce. It was widely known that Mathews was absolutely fixated on Pierce's *Turner Diaries* and passed out copies to anyone not yet familiar with it.^[332]

Furthermore, it has been maintained in a number of scholarly investigations into The Order that Mathews consciously modeled and named his group on The Order of Pierce's imagination.^[333]

Pierce's hand in Mathews' actions did not end with the founding of The Order. Rather than simply being the inspiration behind Mathews' further radicalization and the forming of his group, Pierce continued to have a tremendous influence over Mathews. During The Order's exploits, Mathews named William Pierce and John Ireland of the National Alliance as benefactors on a second life insurance policy.^[334] It has also been reported that when penning his now famous "Declaration of War," Mathews turned to Pierce's *Attack!* magazine for inspiration.^[335] Furthermore, as The Order accrued millions of dollars through armed robbery and counterfeiting, Mathews visited Pierce's Arlington, Virginia headquarters, where Mathews' mistress Zillah Craig witnessed him pass Pierce a large bag full of cash.^[336] Suspiciously, later that same year, Pierce was to pay \$95,000 in cash for a 346-acre parcel of land in rural West Virginia, later to become the National Alliance's new headquarters.^[337] Zillah Craig later reflected on Mathews' veneration for Pierce and remarked: "Bob accorded Pierce a reverence approaching outright worship that he deigned to give no other man. When William Pierce spoke, Mathews became reticent, almost as if he were afraid to interrupt with thoughts of his own. It was decidedly unlike Bob Mathews."^[338]

In late 1984 the FBI, after having been tipped off by an Order member and former National Alliance associate Tom Martinez, was closing in.^[339] Mathews and The Order had become the subject of a massive national manhunt, and the injured Mathews, who had survived an earlier gunfight with federal agents, decided to stay and fight it out alone at his safe house on Whidbey Island, Washington. After a three-day firefight, which involved approximately one hundred FBI agents, a helicopter gunship, and more than 250 rounds of tear gas, the decision was made by the FBI to burn the house to the ground. Yet, even as the home was set aflame, Mathews continued to assail the agents with a barrage of automatic gunfire from the second floor. The following morning, the charred remains of Robert Jay Mathews were found, and buried within his chest was found a molten medallion. Adorning this half-melted piece of gold were the words:

“Bruders Schweigen.”^[340] And so, on December 8 1984, “The Day of the Martyr” was created and a legend was born.

Previous to The Order, there had been no modern domestic terror organizations in the United States to come from the radical racist-right.^[341] In a movement long-plagued with armchair activism, the aftermath of Mathews’ “heroic” standoff sent colossal shockwaves throughout the movement. In Raleigh, North Carolina, hundreds of white nationalists marched, as teenage girls held a banner proclaiming: “WE LOVE THE ORDER.”^[342] William Pierce wrote of Mathews’ death in his magazine, by then renamed *The National Vanguard*, declaring: “He took up arms against the enemies of his race, knowing that he had virtually no chance of defeating them.”^[343] Ben Klassen, a man not at all connected to The Order, in his newspaper *Racial Loyalty* named Robert Mathews a “Martyr and Hero of the White Race.”^[344] Klassen also printed Mathews’ now famous “Letter to the Editor” in full.^[345] Klassen then followed, writing: “Bob, we have not forgotten you. Your death has not been in vain. Your name will be enshrined as a hero in our hearts and minds. We will avenge your death. Delenda est Judaica!”^[346] A few years later, in the pages of *Racial Loyalty*, it was reported how Creators had recently celebrated December 8 as “Martyr’s Day.” The article was accompanied by a photograph of Robert Mathews smiling while holding a young child.^[347] To this day, December 8 has continued to be referred as “Martyr’s Day” within the movement and celebrated by various white nationalist factions. In his study, Gardell recorded how Whidbey Island, Washington was visited by white nationalist neo-pagans annually on December 8 as a pilgrimage—replete with swastika lighting ceremonies.^[348]

Scholarly investigations into American white nationalism have recorded the continued prominence of The Order within the movement. Goodrick-Clarke, commenting on Mathews’ and The Order’s legacy, noted: “Mathews is now the principal hero and martyr of far-right folklore, while other members of the Bruders Schweigen enjoy an emblematic status.”^[349] Kaplan remarked that Mathews had been “lionized in the United States and Europe in song and story,” and that imprisoned Order members had “become icons of the international race movement.”^[350]

Gardell noted how all the surviving original members of The Order were “hailed as heroic Aryan prisoners of war in numerous poems and white-power lyrics.” Gardell also noted in his 2003 study: “The Order has grown in significance over the years, assuming a legendary status as an ideal model for Aryan revolutionary warriors.”^[351] In his study, Zeskind posited simply: “The Order changed everything” by offering a genuine model for white racial revolution and terrorism.^[352]

Outside of the poems and marches, the greatest effect of The Order on American white nationalism was that it literally destroyed its Old Guard. Not only had The Order set an example of what a handful of committed white nationalists could do, but it exposed how very inactive leaders of prominent white nationalist organizations had been over the past decade. Furthermore, following The Order’s terror campaign, federal prosecutors and agencies were now awakened to the activities of the radicalized racist-right and in the immediate years of Mathews’ death, federal authorities began to go after the men and organizations, almost all of whom were Christian Identity adherents, which had dominated the white nationalist movement since the middle 1970s.

In 1985 federal agents raided the Christian Identity white nationalist Covenant, Arm and the Sword’s survivalist training camp in the Ozarks, which resulted in its leader, James Ellison, turning government witness. In 1986 William Potter Gale, a patriarch of Christian Identity and the man who had introduced Richard Butler to its theology in the 1960s, was indicted by a federal grand jury along with others and charged with conspiring to mail death threats to IRS officials and a judge. Gale was found guilty and sentenced to a year in prison, only to die before carrying out his term. In 1987 a federal grand jury indicted five men associated with Frazier Glenn Miller’s White Patriots Party for conspiring to obtain military arms from Fort Bragg. Two were convicted, two pleaded guilty, and one was acquitted. That same year, a federal grand jury in Mobile, Alabama awarded to the mother of Michael Donald, a black man beaten, slashed and hanged by the Ku Klux Klan in 1981 \$7,000,000 in damages. United Klans was forced to hand over its 7,000-square-foot headquarters to the young man’s mother. The attorney was Morris Dees of the Southern Poverty Law Center—one of the stated targets of The Order.^[353] Dees’ civil case offered a glimpse of what was to come.

Ironically, Richard Butler and his Aryan Nations were greatly reduced in stature following Mathews' death. The Aryan Nations compound had been very much linked to the exploits of The Order, with several founding members of it belonging to Butler's organization and living on the compound. Furthermore, the printing press used for much of The Order's counterfeit operation had belonged to the Aryan Nations.^[354] However, when The Order began channeling money gained through their activities, Butler and his Aryan Nations were intentionally snubbed. It soon became known that although Mathews, who had never been a member of Butler's faction, had recognized in the Aryan Nations compound an opportunity to locate like-minded individuals, he had never personally cared for Richard Butler.^[355] In fact, Mathews was believed to have held Butler and his inaction in utter contempt.^[356] So although it was at Butler's Aryan Nations compound that Mathews and other Order members first met, Aryan Nations and Butler's influence and stature waned considerably over the 1980s.^[357] With federal authorities hunting down its figureheads, and their leader's inaction exposed, Christian Identity's prominence within the movement began to fade.

Apart from damaging Christian Identity's hold over the movement, the death of Mathews fragmented and further radicalized the still-small Odinist faction of the white nationalist movement. Following Mathews' death, the American press uncovered that he had been an Odinist. McNallen's Asatru faction had already distanced themselves from white nationalism over the 1970s, and although Mathews was not a member of Christensen's Odinist Fellowship, perhaps not even knowing of its existence, much attention was brought to Else Christensen and her group. Christensen, in turn, ordered that her Odinist Fellowship members tone down their racist rhetoric.^[358] However, Christensen's urging prompted the more radical members to leave the Fellowship and establish or join much more overtly racist Odinist groups.^[359] Despite the implosion and virtual demise suffered at the Odinist Fellowship, it was now common knowledge that white nationalism's greatest hero was a practicing Odinist. That revelation would later prove significant. In 1993 Christensen achieved early retirement when the octogenarian was caught in an automobile filled with marijuana, was arrested, and sent to prison.^[360]

By 1986, all of the remaining Order members had been captured, having received a total of 900 years of prison.^[361] 1987 witnessed the United States Justice Department bringing to trial fourteen white nationalists on sedition charges at Fort Smith, Arkansas. The roster included the Aryan Nation's Richard Butler, Michigan Christian Identity minister and prominent ideologue Bob Miles, the well-known Identity Texas Klansman Louis Beam and five Order members.^[362] At the time, Pierce was certain that he was going to be named in the federal indictment, but in the end he was spared.^[363] Klassen was not involved in the exploits of The Order in any manner and remained unnamed. In the end, after hundreds of witnesses and thousands of pages of documents, the government lost its case.^[364] However, the much publicized federal trial succeeded in creating two consequences: it further unnerved the Old Guard of white nationalism, and shone a dim spotlight on David Lane, a little-known member of The Order, who had been among the men who stood trial at Fort Smith.

Enter David Lane

David Eden Lane had been a founding member of The Order. He was captured on March 5, 1985, after the recently captured Order member, Ken Loff, turned government informant in exchange for a five-year sentence.^[365] Upon his arrest, Lane was convicted of racketeering, conspiracy, and for violating Alan Berg's civil rights, and was sentenced to a total of 190 years. His role within The Order had not been insignificant. Lane was central in setting up and overseeing The Order's counterfeiting operation.^[366] Lane had also driven the getaway car in Alan Berg's assassination. Furthermore, it was Lane who had lived in the Denver area and had phoned into Berg's radio show regularly to debate him.^[367] Lane reportedly delighted in playing a tape recording of one particular exchange and shared it with several friends. One of the primary reasons Berg was targeted was because when Colonial Jack Moer, an Identity white nationalist, had been a guest speaker at Lane's Christian Identity Church in January 1984, Alan Berg had invited Lane's Pastor Pete Peter and Colonial Moer to appear as call-in guests. During the radio exchange, Berg argued with them briefly

and then abruptly hung up. The exchange left Moer's supporters livid, including Lane.^[368]

Far from the middle-class upbringings of Pierce and Klassen, David Lane was born in 1938 to a 30 year-old common laborer and a 15 year-old farm girl in Iowa. According to Lane, his father was an abusive alcoholic who soon abandoned his young family. Lane's mother was left destitute, and after Lane and his younger brother were found rummaging through a neighbor's refuse in search of food, the local authorities were called in and the children were placed in an orphanage. By 1943 Lane had been adopted by a fundamentalist Lutheran family.^[369] During the late 1940s and early 1950s, young Lane traveled with his family from Iowa to Illinois to Texas and Colorado as his minister father traveled from church to church seeking a permanent position. They soon settled in Colorado. Following graduation from high school, Lane began working at a local power company and was married briefly to a young woman named Mary Lou. During the 1960s, Lane became increasingly radicalized politically and grew gradually more suspicious of the United States government. Like so many, he joined the John Birch Society, only to quit because the Bircher's sole focus was on the menace of communism and not on race or the evils of Jewry. Lane then began to familiarize himself with anti-Semitic literature and adopted a much more vociferous white nationalist position. By the late 1970s, Lane had become a marginally employed, yet ardent, white nationalist. However, his life would be forever altered after a chance meeting with Robert Jay Mathews at the Aryan Nations compound.^[370]

There was no one religion of The Order. The inner circle of the group was split between Christian Identity and Odinist factions. Mathews, like his idol William Pierce, certainly held organized Christianity in contempt, believing it to be largely controlled by Jews.^[371] However, Mathews got along quite well with Identity white nationalists. He was an Odinist; however, his mistress Zillah Craig, introduced to him by Lane, remained a Christian Identity adherent throughout their relationship.^[372] Moreover, throughout his tenure as leader of The Order, Mathews remained politically savvy enough to placate both the Identity and Odinist blocs of his group.^[373] As for Lane, throughout his tenure with The Order, he remained firmly within the Christian Identity faction. Before ever meeting Mathews,

Lane had deep connections with Christian Identity and Butler's Aryan Nations. By the early 1980s, Lane was a Christian Identity minister who served as "information minister" for the Aryan Nations.^[374] In 1982, Lane's ties to Aryan Nations increased further when his sister Jane, who already worked as a secretary at the Aryan Nations compound under Butler, married Carl Franklin, president of the Pennsylvania chapter of the organization.^[375] Furthermore, after Mathews' death, Lane continued to take a Christian Identity position and labored to articulate The Order's mission in explicit Christian Identity language. For example, Lane once asserted in an essay titled, "Statement to the World by the Holy Order of the Bruders Schweigen" (1987): "We declare our God-given right as descendants of the seed-line who founded these United States to continue our racial existence...so that our people may fulfill the mission allotted them by the Creator of the universe."^[376] By the late 1980s, with the collapse of Christian Identity's hold on white nationalism well underway, and Richard Butler's empire and prominence crumbling, it seemed that David Eden Lane had attached himself to the wrong horse. By the early 1990s, the Christian Identity factions of the movement would be left fragmented and directionless.^[377] The stature of Christian Identity would take a further knock with the publishing of Pierce's follow-up novel—*Hunter*.

William Pierce, the Anti-Christian Ideologue

By 1987, with the most prominent leaders of American white nationalism either dead, in prison, exposed as government witnesses and mere soap boxers, or under indictment at the sedition trial taking place in Arkansas, William Pierce was left as the leading white nationalist ideologue in the nation. In 1987 Pierce had further reasons to smile: he was going to be on television. The Cable Communications Policy Act of 1984 required that public-access channels be uncensored and available to all, and so by the late 1980s, other white nationalist cable-access programs sprang up across the country, based on Tom Metzger's model.^[378] One such program was hosted by the white nationalist Dr. Herbert Poinsett, a balding former chiropractor, whose program was also named *Race and Reason*.^[379] Pierce had the honor of appearing on a two-part episode, and there would be

no last minute changes like with Klassen's experience. On the screen, Pierce appeared opposite Poinsett, wearing a dark-grey suit and tie, his whitening blondish hair brushed back neatly. Unlike Klassen's appearance with Metzger, Pierce looked quite comfortable. Over the interview Pierce argued that the Jews, since biblical times, had proven to be the most ethnocentric racial group on earth and feigned wonder as to why Hispanics could have La Raza and blacks the NAACP, yet groups such as his were publicly condemned. Pierce further asserted that white Americans had become "afraid to think racially," "afraid to be racially conscious," and "made to feel guilty for being white." The host then posed Pierce a question that would never have been asked a few years earlier, asking:

Do you think that the Christian churches, the powerful ones like the Roman Catholic and the various powerful Protestant groups have made the people, have broken down the ethnic, the white ethnic structure? In other words, the Christian churches, be they the Roman Catholic, Baptists, the Presbyterians, Methodists, Lutherans, (inaudible) telling the parishioners that "we're all equal," "we're all one," "God loves us all," "we're all the same."

Pierce grinned quickly, looked down for a brief moment, and answered confidently:

Well, to answer your basic question Herb, the Christian churches I think have played a role almost as important as the controlled news and entertainment media in this country in breaking down the sense of white racial solidarity, white racial consciousness, of a feeling of white responsibility for their own future. [\[380\]](#)

However, Pierce would wait just a little longer to publicly attack the Christian religion itself—two years to be exact.

In 1989 William Pierce published his second and last fictional novel, *Hunter*, again under the name "Andrew Macdonald." Pierce later commented that he preferred it over *The Turner Diaries* and viewed it as much more of an educational tool for his readers. [\[381\]](#) And "educate" he would. The novel, written in the same pulpish style as *The Turner Diaries*,

recounted the exploits of Oscar Yeager, who attempted to purify American society by executing interracial couples before moving on to greater “enemies of the race.”^[382] William Pierce had for years remained hesitant not to alienate the Christians within American white nationalism, but now it seemed that Pierce felt confident enough to do so, at least through fiction. Whereas the anti-Christian message in *The Turner Diaries* pertained solely to mainline churches and its leadership, *Hunter* would attack Christianity in its entirety. Throughout the novel was a constant stream of anti-Christian criticisms. Christianity was referred to as an “alien superstition” and “slave-religion,” most of whose adherents could “never be taught to stand on their own feet, to think like aristocrats, to have an aristocratic religion.”^[383]

The novel began with only Christian clergy and churches being attacked.^[384] However, as the story progressed, Pierce moved past organized Christianity and began to deconstruct and assail what he believed were the central tenets of the religion. In the beginning of *Hunter*, Pierce’s protagonist was not anti-Christian but his eyes were gradually opened to the truth behind the West’s fall. Yeager’s transformation was aided by Pierce’s obviously semi-autobiographical character, Harry Keller, former university professor and member of an organization called the “National League.” Through Keller, Yeager was instructed on how Christianity had enslaved the mentality of white culture. For example, in one of their sessions, Keller schooled Yeager, telling him:

[T]he religion founded by [Jesus’] followers certainly wasn’t a Western religion. It gained a foothold among the slaves and other alien elements of the demimonde in the decaying Roman Empire, and then it was imposed on our Saxon ancestors by fire and sword. What it became during the thousand years since then certainly was colored by our own racial character, making it at times in the past rather different from the subversive creed used by Saul of Tarsus and his successors to undermine the power of Rome.

Keller continued:

It is a religion of equality, of weakness, of regression and decay, of surrender and submission, of oblivion. If our race survives

the next century it will only be because we have gotten the monkey of Christianity off our backs and have found our way to a genuinely Western spirituality again. The Jews may claim Jesus as one of their own if they wish, but in the long run I hardly believe that we will consider ourselves in their debt because of it.^[385]

In *Hunter*, fundamentalist Christians fared no better than their liberal brethren. Throughout the book, fundamentalist Christians were presented as Jewry's chattel and described as "stooges" for Mossad. At one point in the book, a collection of certain American fundamentalist leaders, referred to as "Billy Gresham, Jerry Caldwell, Jimmy Braggart, Pat Robinson, Moral Richards," were described as "that sleazy crew of Jew worshippers."^[386] Moreover, it was not simply the more traditional interpretations of Christianity that Pierce now attacked. In his first true public condemnation of the religion of Christianity, Pierce also set his crosshairs on Christian Identity. With its leaders imprisoned, shamed or exhausted from federal attention, Pierce revealed his utter contempt for their theology. While describing a meeting of the novel's lead characters, Christian Identity was mentioned as having made real headway in recruiting members into the white nationalist fold. However, it was immediately noted that Identity theology had failed in attracting anyone of value or intellect. To that Professor Keller opined: "The reason they can't recruit anyone but uneducated hicks is that their doctrine is crazy...They have this completely nutty version of history, which no one who's paid attention in his high school history class can believe."^[387] In Pierce's *Hunter*, Christianity, in all of its forms and interpretations, was a target. David Lane's faith and faction were now being described by the hero of Robert Mathews, and by then arguably the most influential white nationalist ideologue in the United States, as absolute nonsense.

The same year that *Hunter* was published Ben Klassen scored an anti-Christian coup within the movement. He had gotten his hands on an internal National Alliance bulletin in which William Pierce had openly condemned Christianity and its effects on the white race to his members. Klassen then published the statement in his newspaper in July 1989 for all to see. According to Klassen's newspaper, Pierce had declared:

The greatest obstacle to the survival of our race is Christianity. Even with all their malice and cunning, the Jews would pose no real threat to the race were it not for their Christian collaborators. In the U.S. just as in South Africa, the Jews may be pulling a lot of strings behind the scenes, but the troops in the war against the White Race are mainly White Christians filled with religious guilt and obsessed with the need to expiate that guilt by sacrificing their own race on the altar of 'equality'...Let us never forget...that Christianity itself is an alien, hostile, racially destructive creed of Jewish origin, and in the future most of those who have fallen under its spell will continue to be our enemies and the enemies of our race.[\[388\]](#)

The fact that Klassen and Pierce remained cordial following the publication of Pierce's private declaration showed how weak the Christian faction within white nationalism had become by 1989, Identity or otherwise. Furthermore, with his newfound primacy, Pierce now seemed to care much less about concealing his honest thoughts on Christianity. In an extraordinary move for Klassen, *Racial Loyalty* went so far as to advertise *Hunter* for years in its pages, with Klassen no doubt approving of its severe anti-Christian position.[\[389\]](#) The times had certainly changed.

Ben Klassen Builds an Empire

By the late 1980s, Klassen's faction began to gain a real footing within the movement. In a post-Order movement, Klassen's combative and crude approach proved very attractive to a new generation of white nationalists. In fact, Klassen's greatest recruiting successes at this time came from the rising skinhead faction of the movement.[\[390\]](#) By 1988, Klassen's Church of the Creator claimed a membership of approximately 3,000, which included 100 ordained ministers who could be found in the United States, Great Britain, South Africa, and Australia, as well as in small pockets of South America.[\[391\]](#) Although actual membership was most likely smaller, Klassen's decades-long efforts were seemingly paying off. His headquarters in Otto, North Carolina, would even occasionally host young skinheads from across the nation, to be educated there as tomorrow's white nationalist leaders.[\[392\]](#) Klassen's newspaper, *Racial Loyalty*,

continued to be distributed over the decade. Its shift from lengthy articles in its earlier years to shorter, more vulgar items by the end of the decade reflected with whom Klassen had finally found an audience. White nationalist and anti-Christian cartoons were also added in the final years of the publication.

During the 1980s and into the early 1990s, Klassen's newspaper would serve as an anti-Christian broadsheet that Klassen claimed attracted tens of thousands of monthly readers.^[393] Although not its primary focus, the paper would produce article upon article condemning Christianity as the "white man's curse." Every thirty days, white nationalist readers of *Racial Loyalty*, both Creators and otherwise, would be treated to anti-Christian articles such as: "The Christian Version of a Solution," "My Transformation from a Jew-Loving Mormon to a Creator," "Catholic Church Proliferates Illegals," "Promoting a Jewish Hoax: Before we go silly again glorifying a Jewish spook that never was, let us examine this annual hoax," "The Hokey Miracles attributed to JC," "Martin Luther and Protestantism: blind tools of the Jewish Conspiracy to destroy the Renaissance of the White Race," "Judeo-Christian Bible calls childbirth a sin," and "Judeo-Christian Bible Condone Incest," to name but a few.^[394]

Aided by an in-house Church of the Creator printing press, Klassen's publishing practices over the 1980s had also increased considerably. The decade witnessed Klassen publish collections of preferred *Racial Loyalty* articles: *Expanding Creativity* (1985), *Building a Whiter and Brighter World* (1986), *RAHOWA! This Planet is All Ours* (1987), and *On the Brink of a Bloody Racial War* (1993). *Portfolio One* (1990) was a complete collection of the first twenty issues of *Racial Loyalty*. Furthermore, the early 1990s witnessed Klassen ensure that his life and works would be remembered when he published two autobiographies: *Against the Evil Tide* (1991) and *Trials, Tribulations, Triumphs: A History of the Church of the Creator during the 1980s* (1993). Creativity theology was also retackled by Klassen in *The Little White Book* (1991), a collection of Church of the Creator statements and affirmations—his version of Mao's and Ghadafi's famed ideological pocket-books. True to form, all of the aforementioned works contained Klassen's anti-Christian position.

David Lane Reintroduces Himself

By 1988, David Lane was on the wrong side of history. Although already having gained a name within the movement from his Order membership, his Christian Identity theology and Aryan Nations ties no longer carried the same currency they once had. In fact, they proved a detriment. Christianity, including Identity, was being mocked by the movement's younger generation's ideologues Pierce and Klassen, the same generation who literally venerated The Order. David Lane would have to fade into obscurity or reintroduce himself to the movement. He chose the latter. Lane's appearance in Klassen's newspaper served both Klassen's and Lane's purposes, Ben Klassen was able to feature an imprisoned member of The Order, a group that had remained conspicuously distant from the Church of the Creator and its leader, and David Lane was able to reintroduce himself to thousands of Klassen's mostly young and militant readers. In August 1988 David Lane appeared in *Racial Loyalty*. In it, Lane made no references to Christian Identity and went so far as to place Creativity at the "apex" of the white nationalist movement. Lane surmised: "[E]ventually all will have to recognize the ultimate and purest of hard truths which Creativity espouses."^[395] By 1989, the Church of the Creator was aiding in David Lane's ongoing legal problems.^[396] Although not a Creator, a relationship had certainly been formed between Lane and Klassen.

The Demise of Ben Klassen

Whatever successes Klassen had enjoyed during the late 1980s, the early 1990s would not prove as kind, as his world would soon crumble. In 1989, a review by local county tax officials had concluded that the Church of the Creator's North Carolina property no longer qualified for religious tax exemptions. Three years later, on the morning of January 24, 1992, Ben Klassen discovered his wife Henrie Etta dead from the cancer she had been battling for some time. They had been married for forty-five years, and he was left absolutely crushed. Later recalling the experience, Klassen wrote: "When I saw she had stopped breathing, it seemed she had such a serene and peaceful look on her face, I almost envied her. And why not? She had lived her life in dignity and died the same way. All her troubles, pain and anguish were over and gone."^[397] Klassen noted how following her death he was no longer the same the same man.

It was not just his wife's passing that now troubled Klassen. In 1992, George Loeb, a Church of the Creator minister, was put on trial for the murder of black American Gulf War veteran, Harold Mansfield Jr., in Neptune, Florida. Even though Klassen was not personally involved in the killing, he was mindful that Tom Metzger, leader of White Aryan Resistance and television host, had been successfully sued by Southern Poverty Law Center attorney Morris Dees in 1991 for "inspiring" the skinhead murder of an Ethiopian immigrant, Mulugetta Seraw, in Portland, Oregon, in 1988. Tom Metzger had lost his white nationalist empire over the ordeal, as well as his finances and home.^[398] Fearing his fate would mirror Metzger's, Klassen looked to none other than William Pierce, a man with whom Klassen had had incredibly limited contact over the last twenty years.^[399] In June 1992 Pierce arrived at Klassen's headquarters with his by then fourth wife, and Klassen sold his property to Pierce for \$100,000, well under the appropriate value.^[400] It was a property that Klassen had intended to become the center of a new anti-Christian American white nationalist movement—and now it was gone.

The early 1990s were not kind to Ben Klassen on many fronts. Apart from his wife's death and the forced selling of his headquarters to Pierce, Klassen had struggled to name an heir to the Church of the Creator. In the early 1990s Klassen had announced that he would soon pass the baton over to Rudy "Butch" Stanko, an imprisoned wealthy white nationalist serving a six-year sentence for selling contaminated meat. Klassen had been promoting Stanko's white nationalist qualifications and books, *Slavery in America* and *The Score*, in the pages of *Racial Loyalty* since 1988.^[401] In issue after issue were demands for his release. The April 1989 edition of *Racial Loyalty* was even named "The Rudy Stanko Issue."^[402] By April 1990, the still incarcerated Stanko was being referred to as the Church's "future leader."^[403] In February 1990, after being tirelessly promoted in its pages, *Racial Loyalty* celebrated Stanko's release under the headline: "Rev. Rudy Stanko is out of the clutches of the JOG's Gulags."^[404] However, upon his release, Stanko and Klassen had a terrible falling out, leaving Klassen accusing his one-time heir of making off with the Church of the Creator's valuable mailing list.^[405] In the May 1992 issue of *Racial Loyalty* Klassen had another announcement; thirty year-old Reverend

Charles Altvater was now to be his successor.^[406] With his wife dead, his property gone and his heir-apparent a crook, May 1992 was not the 73 year-old's month.

Racial Loyalty, May 1992

Ben Klassen's final ruin can be traced over the pages of the May 1992 issue of his newspaper. In it, David Lane again reintroduced himself to the readers of *Racial Loyalty*, this time amazingly recast as an Odinist, in an article titled "C.R.A.P." (Christian Right-Wing American Patriots).^[407] It was an incredible precedent for Klassen to publish a non-Creator authored article—let alone an Odinist's. Klassen had remained incredibly dismissive and publicly hostile to neo-paganism since the early 1970s.^[408] However, the fact that Rudy Stanko's books were still being offered for sale in that particular issue, even after Klassen believed him to be a thief, spoke to how disengaged from the newspaper Klassen had become.^[409] Still, apart from a couple of references to Odin, Lane's article followed three classic Klassenian themes: that the traditional American racist-right had failed the white race, the need to follow "Natural Law," and that Christianity had been the cause of the white race's ruin. In fact, Lane's article read like orthodox Creator literature.^[410] However, in his article Lane was able to employ something Klassen could never have, and that was the memory of Robert Mathews—that was to be a valuable tool in Lane's arsenal that he would utilize frequently for the rest of his life.^[411] In "C.R.A.P.," Lane thundered away at Christianity's hold on the movement, while invoking the name and memory of his "martyred" Odinist comrade. Lane wrote:

How the C.R.A.P. loves to slander the Odinist, Robert Jay Mathews. If only he had waited, and if only he had known Jesus, he wouldn't have had to die. Perhaps he should have waited another two thousand years for the imaginary rapture by the equally imaginary Jesus? In fact, he had to die precisely because the White man is infected with a fire escape religion.

Lane continued:

Bob Mathews did not sacrifice his life for a joke. Or for you to cling to a standard of living. Or for you to cling to executioner

worship. He went to war because the terror brought against children in the jungles America calls cities was a torture to his soul. As it is to mine. He knew that if our race is to live then we must take territory, women, and power by force, and war. All who deny it are cowards and fire escape artists.^[412]

The fact that Robert Mathews had enjoyed close relationships with Christian Identity white nationalists, including Lane, was forgotten. Now Lane could criticize Christian white nationalists through their most celebrated figure, a man no longer able to speak for himself. Lane continued his article in archetypal Klassenian language. Even though Lane was now claiming to be an Odinist, it was “Nature’s Laws” and not Norse mythology he would invoke: “No more Kohnservatism. The enemy intends to exterminate our species and they’re close to their goal. We will respond in kind or perish from the earth. That is Nature’s law. The time for intellectual escapism passed long ago.”^[413]

In the same May 1992 issue that made the unprecedented move to allow an Odinist to appear in its pages, an announcement was made. It read solemnly: “Notice to all Members: The former Reverend Ron McVan does not speak or represent the Church of the Creator. His membership has been cancelled and his Ministerial Certificate revoked.”^[414] Ron McVan had been a high-ranking member of Klassen’s church since the late 1980s and had even designed a heraldic crest for the organization; he then quickly rose through its ranks.^[415] The December 1990 issue of *Racial Loyalty* announced that Ron McVan was made “chief executive leader” of the Church’s White Berets and White Rangers, the group’s security and self-defense services.^[416] McVan, a talented artist, received a commission from Klassen to copy an image of Hitler from a poster bought by Klassen in New Orleans; he also painted portraits of Sam Houston and William B. Travis for his leader.^[417] McVan seemed to have been fairly close to Klassen, even being present at the Church of the Creator headquarters during a bomb scare on July 2, 1991.^[418] Up until December 1991, McVan had also served as editor of *Racial Loyalty*, a position he had held for some time.^[419] However, McVan soon disappeared from the newspaper’s pages and in the December 1991 issue of *Racial Loyalty*,

McVan's name was no longer listed as "chief executive leader."^[420] By May 1992 he was out of the organization.^[421] Not only that, but the newspaper felt the need to announce it boldly to all of its readers—an unprecedented move.

That same May 1992 issue printed a letter from William Pierce, the recent purchaser of Klassen's North Carolina headquarters, addressed to Klassen personally. In the letter, Pierce appeared to have expressed genuine concern over Klassen's struggles. He wrote: "The failure of your plans for Rudy Stanko to shoulder your burden must have been very disappointing. I hope that you do not act too hastily now and put your faith in people unable or unwilling to carry on in the right direction." Pierce continued:

Please be very careful during the next couple of months. There are people who, for one reason or another, will challenge you, and I am afraid that no good will come of it. The problem, in my opinion, is that none of the challengers will be able to do the necessary things to preserve and advance what you have built. Their challenges will only cause damage. I've survived enough of these mutinous conspiracies to know how to handle them, but they take a lot of energy out of a person.

Pierce closed with thanking Klassen for his many years of service to white nationalism and for his role in helping to divorce the movement from Christianity, an endeavor both men had labored away at, in their own ways, for the past two decades. Pierce wrote:

I always have appreciated your work, even though your style is different from mine, because you have helped to move a substantial portion of the White resistance movement away from Christianity. In the past there was too much a feeling that one must at least pay lip service to Jesus, but your work during the past ten years has greatly reduced that feeling.

If things become more difficult during the next few weeks, please don't hesitate to give me a call.^[422]

Soon thereafter, Klassen, aged 74, abruptly retired. He named Milwaukee skinhead Mark Wilson, aged twenty-five, heir to the leadership

of his organization.^[423] The Church of the Creator was then promptly moved to Milwaukee, along with its library and printing press.^[424] The November 1992 issue of *Racial Loyalty*, now based out of Milwaukee, printed a flood of letters mourning the retirement of Ben Klassen. Among the many letters of heartfelt goodbyes and proclamations of adulation for Klassen and his life's work was a letter from David Lane. Titled "Words From Wodensson," it read:

Dear Mr. Klassen,

Received your letter indicating you will retire. Just wanted to send you a note to say the White Race will one day recognize your contributions to the life of our folk.

Great men are seldom recognized in their own age. I understand the betrayals and the disappointments, for I've experienced them too. But one day, truth will out.

On behalf of the Folk, "Thank you for your loyal struggle for the life of our people". Let it be known you have done your duty!^[425]

Klassen came out of retirement briefly to remove the Milwaukee skinhead from leadership, out of disgust and frustration at how the Church of the Creator and its finances had been mishandled.^[426] In January 1993 Klassen appointed Rick McCarty of Niceville, Florida, as the new Pontifex Maximus of the Church of the Creator. The Church's cash and assets were then sent to McCarty, as well a written transfer of leadership. The Church of the Creator would live on—it was hoped. That same year, Klassen published his final written work, the autobiographical *Trials, Tribulations and Triumphs*. In the book's final pages, Klassen looked back on his role in American white nationalism and remarked:

At seventy-five, this is undoubtedly the last book I will write. I have dedicated the last twenty years of my life and all my worldly resources to try to awaken the White Race to its impending peril, and I have done all I can. I am finished...Now

the younger generation must pick up the torch and fight the battle.^[427]

On August 7, 1993, Klassen set aflame a pyre of shredded documents and filled his stomach with prescription pills.^[428] The man who had attempted to divorce Christ from the American white nationalist movement exactly twenty-years earlier had vanquished himself. His tombstone reads: “HE GAVE TO THE WHITE PEOPLE OF THE WORLD A POWERFUL RACIAL RELIGION OF THEIR OWN.”^[429]

1994 witnessed the final demise of Klassen’s Church of the Creator. In the year following Klassen’s death, Morris Dees and the Southern Poverty Law Center filed a civil suit against the Church of the Creator on behalf of the family of Harold Mansfield Jr. The Mansfield family was awarded \$1,000,000 when the new leader of the Church failed to contest the case. Soon thereafter, the Southern Poverty Law Center, again on behalf of the family of Harold Mansfield, successfully sued William Pierce for his participation in Klassen’s efforts to prevent his North Carolina property from being turned over to the Mansfield family. In the end, the Southern Poverty Law Center won an \$85,000 judgment from Pierce, the profit Pierce had realized after having sold Klassen’s property.^[430] Within a year of Klassen’s suicide, his Church of the Creator had disintegrated.

A Creator in Viking Garb

Over the 1990s, David Lane went on to become one of the leading white nationalist ideologues in America, perhaps second only in stature to William Pierce. His anti-Christian writings came to be consumed across the world and his literature would be translated into no less than eighty-four different languages.^[431] Lane's white nationalist publishing house would go on to act as a propaganda center that distributed anti-Christian Wotanist literature in North America, Europe, Russia, South Africa and Latin America.^[432] Lane's so-called neo-pagan religion, Wotanism, went on to become the leading school of white nationalist neo-paganism, a faction that had by 2000 surpassed Church of the Creators in numbers and was on its way to outnumbering Christian Identity adherents amongst American white nationalists.^[433] By the late 1990s, both "watch-dog groups" and academia had recognized Lane's stature and influence within the movement. The Southern Poverty Law Center said of him: "David Lane remains one of the most important ideologues of contemporary white supremacy," and labeled Lane: "[T]he Renaissance man of late 20th-century white nationalism."^[434] In his Study, Gardell noted that Lane's now famous "Fourteen Words" credo: "We must secure the existence of our people and a future for white children," had been accepted almost universally throughout the various factions of white nationalism.^[435] Zeskind posited that the "Fourteen Words" had been turned into "a virtual religious mantra" across the globe amongst white nationalists.^[436] It was David Lane that applied the final piles of earth upon the grave of Christian white nationalism by achieving what Klassen had only dreamed of. However, Lane did so only because he literally stepped in where Klassen had left off.

The Reinvention of David Lane

With auspicious timing, a year after the Church of the Creator's collapse, the imprisoned David Lane founded a neo-paganist white nationalist organization, along with his newly declared wife and former

Christian Identity adherent, Katja Lane, along with former Church of the Creator officer, now an apparent Odinist, Ron McVan—the man whose departure from Klassen’s Church was announced boldly on the pages of its newspaper. David Lane’s new organization was to be called Wotansvolk and would include a publishing house, the Fourteen Word Press.^[437] The switch from Identity to Odinism by Lane in the early 1990s has yet to be properly investigated by academia or the “experts.”^[438] However, by careful review of the sources, a proper appraisal may be presented. Throughout his many subsequent writings, Lane almost never referred to his Identity past, and in his autobiography he made absolutely no mention of it.^[439] However, in an essay penned shortly before his death, Lane approached his Identity history briefly. He wrote that in the 1970s he had searched for a “religious concept that would preserve our people,” but that the only existing creed known to him was Christian Identity.^[440] How Robert Mathews and other Order Odinists found their way to racist neo-paganism, men that Lane had seemingly been very close to, and why Lane had not adopted it during his time in The Order, was curiously not addressed. Lane never fully disclosed any details on his “conversion” to neo-paganism, and when he finally discussed it in the same essay written shortly before his death, he maintained that he was seemingly “forced” to create his brand of white nationalist Odinism, *Wotanism*, because there was nothing else out there, although he did divulge that he was well aware of Else Christensen prior to his “conversion.”^[441]

In reality, the true motivations behind David Lane’s “conversion” were a direct reaction to the successes of The Order. The terror cell brought limited prominence to Lane, who had attempted for some time thereafter to articulate The Order’s exploits and aims in a Christian Identity context. However, the years following Mathews’ death witnessed all of the prominent leaders of Christian Identity—Louis Beam, William Potter Gale, James Ellison, and Bob Miles, men that had been extremely prominent within the movement for many years—ostensibly silenced, either through conviction or discretion. Richard Butler and his Aryan nations, the former powerhouse of American white nationalism, had fallen into disrepute, in large part because of Mathews’ publicized contempt for Butler. After Mathews’ death it was also made public that he had been a practicing Odinist, which not only imbued the faith with legitimacy in the eyes of

those who now perceived Mathews a martyr, but factionalized and further radicalized neo-pagan white nationalism. However, the greatest motivation for Lane's abandonment of Christian Identity was that William Pierce and Ben Klassen had cultivated an entirely new generation of white nationalists who would not accept a white nationalist ideologue who was Christian in faith. Furthermore, Pierce and Klassen had developed an anti-Christian position within the discourse of white nationalism from the 1970s onwards to which Lane was able to attach himself. And attach himself he did.

Lane and McVan emerged in 1995 and filled the power vacuum created with the demise of Klassen and his Church of the Creator. They did so by co-opting the central tenets of Creativity, positions Klassen had himself appropriated from Hitler. More than two decades earlier, Klassen had set out the precepts of Creativity in *Nature's Eternal Religion* (1973)—referred to by Klassen as his “Sixteen Commandments.”^[442] Located throughout Klassen's “Commandments” were calls for the white race to place itself within nature and base its morality and survival on nature's unforgiving laws. “It is our duty and our privilege to further Nature's plan by striving towards the advancement and improvement of our future generations,” announced Klassen who further declared: “It is the avowed duty and holy responsibility of each generation to assure and secure for all time the existence of the White Race upon the face of this planet.” Klassen argued that the white race must place as its “sacred goal” the reproduction of itself. In his book, Klassen had surmised that the “highest law of Nature” was “the survival of the species.”^[443]

Lane's Wotanist ideology was unquestionably a facsimile of Klassen's Church of the Creator ideology, with references to Norse Paganism sometimes inserted here and there. There had been anti-Christian, racist and anti-Semitic Odinism within the movement since Christiansen's recovery of Mills—yet Wotanism was different. Lane established the so-called religious edicts of his Wotanism in an essay penned just one year after Klassen's death titled “88 Precepts” (1994). The primary position in Lane's Wotanism was that the white race must base its actions and morality on the unforgiving “Laws of Nature,” for according to Lane: “[T]he highest law of nature” was “the preservation of one's own kind.”^[444] Lane argued: “The White Peoples of the earth must collectively understand that they are equally subject to the iron-hard Laws of Nature with every other

creature of the Universe, or they will not secure peace, safety, nor even their existence.” Almost all of Lane’s “precepts” included affirmations of the need for the survival of the white race and the paramount necessity for reproduction. Lane maintained that any religion which denied “the Natural Laws of the Universe” was inherently false, and declared: “In accord with Nature’s Laws, nothing is more right than the preservation of one’s own race,” and that the “instincts for racial and species preservation are ordained by Nature.” Lane further posited that the concept of a multi-racial society violated “the Natural Law for species preservation,” and that the “concept of *equality* is declared a lie by every evidence of Nature.”^[445] Throughout his “88 Precepts,” the white race’s principal responsibility was the reproduction of the white race. By its conclusion, there had not been a single mention of Norse mythology or neo-paganism in all of Lane’s “88 Precepts.”^[446] Considering the lack of religiosity located in Wotanism, the movement soon attracted many former Church of the Creator members.^[447]

David Lane’s Wotansvolk was not a neo-pagan religion of any kind, a fact unfortunately overlooked in the secondary literature, although neo-pagan white nationalists’ overall lack of spirituality and ceremony has been noted within certain scholarly investigations.^[448] Like Klassen’s Church of the Creator, Wotanism was merely a racist moral creed now sprinkled with references to Norse gods—no doubt made familiar to Lane through Else Christiansen’s prison-outreach literature.^[449] Lane did not believe in the actual religion of Odinism, Wotanism or any other mythology. In his essay “Crossing the Rubicon,” Lane opined: “To demand literal belief in the supernatural and impossible religious myths of antiquity is to remain dismally ignorant of the truths of science and nature. Religious mythologies have a purpose, sometimes good, sometimes bad, but only the credulous and simple-minded take them literally.”^[450] In fact, in his writings Lane referred to himself as a “Deist.”^[451] Furthermore, according to Lane, one did not need any belief in the supernatural to be a Wotanist. Lane posited in an essay titled “Wotanism Lecture”: “Even a professed Atheist can be a Wotanist. To be an Atheist Wotanist, the ‘Creator’ simply means the results of chance over eons of time.”^[452]

Over the 1990s, embracing the tone and position that Pierce and Klassen had cultivated, Lane adopted an overt hatred for Christianity and asked a whole new generation of American white nationalists to abandon the religion of their forefathers. For example, in 2006 Lane was asked by the British white nationalist magazine *Blood and Honour*: “Who or what do you think is our biggest enemy we face today?” Lane answered simply: “[T]he universalistic worldview of Christianity.”^[453] As anti-Christian as Klassen and Pierce, white nationalism now had a modern-day martial hero, not an elderly man in a suit and tie, attacking Christianity. Furthermore, the incarcerated Lane remained impervious to the increased use of civil suits as a weapon to bring down white nationalist leaders. Over the 1990s and into the 2000s, Lane authored more than sixty essays and a novel, almost all of them containing overt and vehement anti-Christian rhetoric.^[454] His essays were published in various white nationalist publications and remain readily accessible via the internet, including Lane’s own website archive, DavidLane1488.org. Furthermore, his publishing company, Fourteen Words Press, published an anthology of Lane’s works, *Deceived, Damned and Defiant* (1999).^[455] Another compilation of Lane’s works was published posthumously, titled *Victory or Valhalla* (2008).^[456]

Throughout Lane’s many writings, all of his critiques of Christianity mirrored the ones put forth over the previous decades by Pierce and Klassen. It is not the position of this study to label Lane an outright intellectual plagiarist, although the former counterfeit artist did unashamedly copy directly from Hitler’s written works in his famous “Fourteen Words” credo.^[457] However, Lane’s anti-Christian arguments had already been in the air for sometime, placed there by Pierce and Klassen, which Lane then conveniently scooped up and repackaged as his own.^[458] Among Lane’s many claims was that Christianity had been created by Jewry to enslave the Romans and was directly responsible for all of the white race’s perils.^[459] In essay after essay, Lane posited that under Christianity the Jews remained “God’s Chosen People,” thus rendering the West subservient to an alien destructive tribe.^[460] Lane further argued that among the many sickening effects of Christianity on the West were making the white race meek and slavish, demanding humanity be subject to an unnatural egalitarianism, standing in opposition to eugenics, and

wholeheartedly encouraging racial miscegenation—all under the guise of Christian morality.^[461] Furthermore, Christianity proved itself to be anti-intellectual, anti-nature, and completely irrational.^[462] In the end, Lane would inevitably beseech the Christians amongst his white nationalist readership to forgo the religion, for the sake of their race and bloodline. For one example of Lane’s approach, in an essay titled “Open Letter to Reality Deniers,” Lane addressed Christian white nationalists everywhere and asked them about their minister, pastor or priest: “Does he speak of Christian songs like ‘Black or Yellow, Red or White, All are precious in his sight’? Does he speak of how Christians now give the White man’s countries and even his women to non-White men?”^[463]

Ironically, it was David Lane who went on to attack Christian Identity theology like no else had—or could have. Like all classic apostates, David Lane attacked his former faith with an impassioned zeal which greatly hastened Identity’s march towards obscurity. Lane accused Christian Identity white nationalists and their leaders of overseeing with complacency decades of “forced bussing, open borders, Anti-White propaganda, miscegenation or the ever-accelerating plunge to extinction.”^[464] Lane attacked Christian Identity white nationalist leaders who had held sway over the movement for decades, thundering: “For 30 years I have watched... while little White children suffered the tortures of the damned.”^[465] “Identity has been promoted for decades and during that period our race went from having a chance to near oblivion,” lamented Lane.^[466] He begged Christian Identity followers to abandon the “Christian” aspect of their faith altogether in his essay “Open Letter to Christians,” urging: “The Identity Christian leaders should have restricted their title to just one word, i.e. Identity. And admit to the absolute and undeniable fact that in both its creation and effect the New Testament religion is suicidal racial poison.”^[467] In his essay “Now or Never,” Lane stepped up his efforts to divorce white nationalism entirely from Christianity and claimed that Christian Identity theology was created by military intelligence agents to neutralize the white nationalist movement by keeping its adherents tied to a slavish and meek faith.^[468] If Lane could not dissuade Christian Identity white nationalists through attacking its theology, scripture or origins, Lane did his best to further demote individual Christian Identity leaders.

During the 1990s, Lane applied his best efforts to demonize and demote the memories of past Christian Identity white nationalist leaders. In his essay “Crossing the Rubicon,” Lane exposed Identity leaders who had received money from Robert Mathews’ “war-chest,” only to turn government witnesses against The Order, including Mark Thomas, the Christian Identity preacher from Pennsylvania, and Dan Gaymen, the Identity minister and one-time ideologue of the American white nationalist movement. Lane also exposed the three top Identity leaders of the Covenant, Sword and Arm of the Lord (CSA), James Ellison, Kerry Noble and Randall Radar, for not only testifying against The Order but against their own recruits. In addition, Lane exposed James Ellison for his testimony in the case against white nationalist Richard Snell. Robert Millar, pastor and leader of the once prominent Ozark Identity community at Elohim City, was also targeted when Lane pointed out how Millar had allowed the “treacherous” James Ellison to live at Elohim City and to marry into Millar’s family. Lane further claimed Millar was a paid FBI informant.

[469] In another essay, “One Man’s Agony,” Lane thundered away at the one-time white nationalist hero and Identity leader Bo Gritz, calling him a scam artist and CIA henchman. Lane pointed out that Gritz had been wearing an FBI listening device when he served as a negotiator to Randy Weaver and his family during the showdown at Ruby Ridge. Furthering his attack on Gritz, Lane pointed out that the “war hero” had an Asian wife, with whom he shared biracial children as well as a black godson. [470] In fact, the only Christian Identity leader that Lane reserved any kind words for was his old comrade from Aryan Nations, Richard Butler, whom he called a “true gentleman and noble Aryan.” However, Lane maintained that Butler had simply utilized Identity theology “as a tool to reach some of our folk who remain bamboozled by Christian insanity.” [471]

Lane’s prominence came from his words and ideas. His Wotansvolk never was on an organizational level with Pierce’s National Alliance, or even the Church of the Creator. However, David Lane’s anti-Christian Wotanism exploded in popularity because it came at an ideal time in the white nationalist movement. During the 1960s, organized Christianity had moved further from racism and anti-Semitism, until it became something wholly antithetical to white nationalist aims and ideology. The 1970s witnessed white nationalists in the United States frantically search out

alternatives, whether they lay in an alternative Christian theology, a reversion to pagan worship, or in manmade ideologies cloaked in religious discourse. At the same time, the white nationalist movement witnessed the emergence of William Pierce and Ben Klassen—two men that chose not only to abandon organized Christianity, but to attack, deride and deconstruct the faith as no one in the movement had ever dared. Klassen did so overtly, whilst Pierce remained more subtle. Nevertheless, both achieved their objectives. In the 1980s Robert Jay Mathews and The Order emerged, and the entire white nationalist movement was redrawn. Gone was “Christ and Country” and the Old Guard; the white nationalist movement had become something else. The Order’s rise and demise into cult status proved to be a death knell for Christianity’s hold over the movement. The realization that Robert Mathews was an Odinist added a legitimacy and sense of menace to the budding Odinist religion and further radicalized and fragmented it.

David Lane entered the movement at exactly the right time. Ben Klassen was dead, and William Pierce remained somewhat subdued as increased attention by the authorities was being coupled with civil-action suits. Consequently, David Lane, already incarcerated as a hero *Bruder* and without material wealth, was left over the 1990s to speak freely with nothing to lose. His racial ideology—cloaked in religious conviction and uncompromisingly anti-Christian—was left unrivaled for more than a decade, to further achieve what Pierce and Klassen had initiated. Organized Christianity, William Pierce, Ben Klassen and The Order had succeeded in creating David Lane. All succeeded in severing American white nationalists from the religion of their fathers.

The Demise of Christian White Nationalism

The first decade of the new century witnessed the death of organized Christian white nationalism. By 2000, the Ku Klux Klan, America’s oldest overtly white supremacist organization, was a proven failure.^[472] In 1991, after decades of collapsing numbers, the Anti-Defamation League had surmised: “[F]rom the standpoint of the nation as a whole, the KKK has only limited present and potential significance.”^[473] Emblematic of the current state of the movement, in 2006 the Imperial Klans of America announced that in an effort to attract new membership, it would now be accepting non-Christians, declaring: “Since its beginning the IKA has been

a Klan that only accepted Christians into its ranks...However, now...all groups will be heard.”[\[474\]](#)

The new century would prove equally unkind to the Aryan Nations as it disintegrated entirely. In 2000, a mother and son, Victoria and Jason Keenan, were harassed at gunpoint by three guards outside the Aryan Nations compound at Hayden Lake, Idaho.[\[475\]](#) The attack resulted in Morris Dees, of the Southern Poverty Law Center, winning a civil case against Richard Butler, who was not present during the incident, on behalf of the Keenans which resulted in a combined civil judgment of \$6.3 million.[\[476\]](#) The lawsuit bankrupted the 82 year-old and his organization. On February 2001, Butler’s twenty-acre property in northern Idaho was put up for auction and sold for \$250,000 to none other than the Keenans, who were the only qualified bidders. Butler, who was present at the auction, left in a solemn mood. As he made his way down the courthouse steps into the frigid mountain air he was asked for a statement. He responded: “I am part of the generation that should have saved the world.”[\[477\]](#) By Butler’s own estimation, he had his generation had failed miserably.

In 2003, the octogenarian was further humiliated when it was found out that he had been keeping company with a former pornographic film actress who had performed in many interracial scenes.[\[478\]](#) On September 8, 2004, the 86 year-old died in his sleep at an Idaho home lent to him by a wealthy supporter. At the time of his death, his organization had no more than a couple hundred followers and the Aryan Nations’ former land had since been sold, its buildings razed, and turned into a “peace park.”[\[479\]](#) Both Aryan Nations and Christian Identity theology have since then remained inconsequential within the greater white nationalist movement.

The Demise of William Pierce

William Pierce’s star never waned during the 1990s. In fact, his celebrity increased considerably when on April 19, 1995 thirteen plastic barrels filled with ammonium nitrate, nitromethine and a mixture of fertilizer were exploded in Oklahoma City by Timothy McVeigh. In the weeks following the attack authorities established that McVeigh had been very taken by Pierce’s *Turner Diaries* and that several phone calls were made to a National Alliance message line via a prepaid phone-card

purchased by McVeigh, just prior to the bombing.^[480] The aftermath of the Oklahoma Bombing brought renewed attention to Pierce and his works, even prompting *60 Minutes* to broadcast an interview with the aging white nationalist in 1996.^[481]

During the late 1990s, William Pierce developed his role as the elder statesman of American white nationalism and reached out to organized white nationalists in Europe.^[482] By the early 2000s, Pierce's National Alliance was earning more than \$1,000,000 annually and had a paid staff of seventeen full-time employees.^[483] Before the end of 2000, National Alliance membership had increased to approximately forty local chapters in twenty-four states, with an estimated membership of 3,000.^[484] For his part, Pierce continued his anti-Christian rhetoric over the 1990s in his newspaper and on his radio program.^[485]

On July 23, 2002, William Pierce died from kidney failure related to cancer. Kevin Alfred Strom, a high-ranking member of the National Alliance, issued a statement: "Standing far above his contemporaries, history will rank William Pierce with Shaw and Nietzsche as a visionary who saw clearly what European Man *could become*."^[486] The British Nationalist Party declared: "The sad news has reached us of the death of Dr. William Pierce one of the most articulate writers and broadcasters and inspirational thinkers in American politics. His writings on a stance highlighting the failures of multiculturalism earned him both respect from patriots around the world and hostility from the American established media."^[487] The British Nationalist Party was proved correct when the established American press failed to note Pierce's prominence within the movement in their respective obituaries. However, the British press did. In announcing his death, *The Independent* wrote: "William Pierce was the most influential neo-Nazi figurehead in America, a retiring, well-educated man whose exhortations to race war, anti-government assaults and mass execution of blacks, Jews and inter-racial couples inspired a generation of violent white supremacists both at home and abroad."^[488] *The Guardian* named Pierce's National Alliance "the most successful, wealthiest and best-organised hate group in the US."^[489] Curiously, few American white nationalist organizations issued statements of praise or mourning following

the news of Pierce's death.^[490] The silence was directly related to Pierce's last speech.

William Pierce delivered his final speech at the National Alliance's secretive Leadership Conference held just ten days prior to his death. With Richard Butler bankrupt and the Aryan Nations collapsing, and the newest leader of Creativity embroiled in legal problems, the National Alliance now stood unrivaled.^[491] In his speech Pierce did not call for greater unity within the American white nationalist movement, nor did he praise the efforts of other factions. William Pierce was direct and honest in his appraisal of a movement he was sure had collectively failed the white race over the past half century. Pierce stepped to the podium and declared frankly:

[T]he Alliance has no interest at all in the so-called movement. We're not interested in uniting with the movement, and we're not interested in competing with the movement for members. If anything, we should be grateful that the movement is out there to soak up a lot of the freaks and weaklings who otherwise might find their way into the Alliance and make problems for us. In this regard, I was sorry to note Aryan Nations and the Church of the Creator have, for all practical purposes, died in the last few weeks. I hope one or two replacement groups spring up to draw away from us the defectives.^[492]

Following Pierce's death, the Southern Poverty Law Center obtained and made public his final speech in its *Intelligence Report*. The speech's contents not only undermined the National Alliance's support base, but gravely damaged its standing amongst other factions within the greater American white nationalist community.^[493] Within the year, internal squabbling erupted inside the National Alliance as divisions among its ranks grew. Without Pierce's autocratic directorship, America's most successful white nationalist organization imploded. By 2009 the National Alliance had lost almost all of its members.^[494]

The Church of the Creator Reborn

The death of Ben Klassen in 1993 did not actually spell the true end of the Church of the Creator. Though Klassen's chosen successor, Rick McCarty, had dissolved the group in 1995, that same year a young student and recent "convert" to Creativity named Matt Hale re-established the Church of the Creator in East Peoria, Illinois.^[495] The following year, Hale was voted official Pontifex Maximus in a meeting of select former members of Klassen's organization.^[496] Despite Hale's successful inroads into reestablishing Creativity within American white nationalism, the re-branded "World Church of the Creator" was plagued with legal problems during Hale's tenure.^[497] By the spring of 2005, Hale was sitting alone in a prison cell, sentenced to forty years for soliciting an undercover FBI informant to murder the federal judge who had recently ruled against him in a copyright infringement case.^[498] Soon after Hale's conviction, his reconstructed World Church of the Creator declined in membership and fragmented into several independent factions.^[499] However, the disintegration of Hale's organization did not lessen the presence of Creator ideology within the contemporary white nationalist movement, especially on the internet. In fact, the various Creativity factions have ensured that internet access to Klassen's writings and Church of the Creator teachings are multiplied, with each faction eager to present its group as Klassen's rightful heirs.^[500] And to insure that Klassen's lessons for the white race are not left unrealized, "The Creativity Alliance Directory" also includes links to "Youth" and "Kids" Creator websites. The children's website includes Aesop's Tales, games and puzzles, all in child-friendly language and bright colors.^[501] One particular crossword puzzle found on the "Creator Kids" website would make Ben Klassen beam with satisfaction. When a child comes across: "_____ is anti-nature," they are instructed that the answer is: *Christianity*. When a child is met with: "Christian _____ are suicidal," the answer is, of course: *ideas*.^[502] In 2009, observers estimated that the worldwide constituency of Church of the Creator members was as high as 40,000 to 60,000.^[503] However, even if those numbers were grossly inflated, Ben Klassen's legacy within the movement proved pivotal.

The Demise of David Lane

The 2000s proved very eventful for David Lane—victories were met with challenges which were followed by defeats. By January 2000, there were Wotansvolk adherents reported in forty-one countries on all continents.^[504] That same year, Wotansvolk became legally recognized as a church under the name Temple of Wotan. In 2001, Wotansvolk’s prison outreach program claimed to be serving more than 5,000 prisoners.^[505] However, that same year Wotansvolk and the Fourteen Word Press moved from St. Maries, Idaho, and from under the stewardship of Katja Lane and Ron McVan. The administration of the church and press was transferred to John Post, a construction manager in Napa, California.^[506] Soon thereafter, Katja Lane divorced her imprisoned husband, and an embittered McVan left Wotansvolk, claiming to have been betrayed and cheated by Katja Lane and John Post.^[507] However, David Lane continued writing.

In one of Lane’s last written works, an essay titled “Misdirected Hate,” there was a despondent tone not located in his previous works. In it Lane declared: “With factors of health and age there comes a time in a man’s life where he may reflect upon his mortality and whether he has accomplished his life’s mission.” “As many know, those whom we shall call ‘Universalists,’ who control the affairs of the world, are determined to mix and destroy the uniqueness, integrity and beauty of all different races, nations and cultures for their ‘New World Order.’” Lane wrote further:

In this case, the word Universalists encompasses a multitude of mindless meddlers with doctrines labeled Zionism, Judeo-Christianity, Liberalism, New Agism, and others. But regardless of their underlying doctrine they unite in labeling those of us who resist the mixing and destruction of our White Race as bigots, racists, haters, and the like. Even though we act in obedience to Nature’s first and highest law, which is the preservation of one’s own kind. Many of you know that obedience to that Law, as elucidated in the 14 Words, “We must secure the existence of our People and a future for White Children,” is my life’s mission.^[508]

In “Misdirected Hate,” Lane expressed disgust for members of but one race, the one that he had claimed to have given his life and freedom in defense of. Lane surmised: “The real hate I feel is for the traitors of my own Race, who embrace universalist mixing with the inevitable subsequent extinction of my White Race.” “My friends, I’ve done all I can from [my] prison cell these past twenty years, and for many years before that. Now age, health, stress and prison are having their inevitable effect.”^[509]

In late May 2007, the man that noted British nationalist Colin Jordan once deemed a “warrior for the survival and revival of the White peoples of this world,” died in his federal prison cell in Terre Haute, Indiana from cancer.^[510] He was 68 years old.^[511] Following his death, the outpouring of lamentations from the white nationalist community was as tremendous as it was plentiful. Expression of grief came from across the various factions of the movement and from both inside and outside the United States. In Los Angeles, many dozens of white nationalists, comprised mostly of young morose shaven-headed men and their portly womenfolk, marched publicly, their sullen frames adorned in matching white shirts reading “14 Words” as they held large signs proclaiming: “David Lane – Hero of the White Race” and “Free The Order.” Mourners stood beside the road and chanted: “Hail David Lane – Never Forgive – Never Forget!” The memorial later saw the marchers assemble in front of the large United States Federal Building on Wilshire Boulevard and in unison give the fascist salute in Lane’s honor.^[512] In the Ukraine, literally hundreds of young white nationalists, almost entirely male, marched defiantly through the streets of its capital. The long parade through Kiev later converged so the young marchers could lay red candles and roses at the foot of a hand-sketched portrait of their fallen hero. Essays by Lane were read aloud through megaphones as young white nationalists stood solemnly at attention and rows of young man yelled: “You will never die!” in Slavic brogues as they raised their fists forcefully.^[513] Memorials were also held in at least four other American cities, England, Germany, Australia, Spain and Russia—and the date of Lane’s death has since been designated a “Global Day of Remembrance” within the movement.^[514]

Conclusion

Organized white supremacy and Christianity in America will most likely never again coexist as they once did at the zenith of the Ku Klux Klan. In 1973 William Pierce opined: “The fact is that Christendom always had been, in theory, a community of faith rather than blood...Just as with all cultural phenomena, the Church reflects the racial characteristics of the human masses who give it life.”^[515] Three years later, Pierce predicted: “[I]t will be surprising if Christianity survives its second millennium as a significant force in the life of the West.”^[516] The reasons behind Pierce’s assertions and prediction may have been erroneous, but he was certainly correct on both fronts. Christian churches in the West are no longer explicitly Western, just as the West’s inhabitants are no longer overwhelmingly Christian. At the beginning of the twentieth century, the West was indeed Christian. However, as McLeod correctly asserted, two things occurred over the twentieth century concerning the religion: it was successfully spread throughout the globe, and at the same time, it lost its traditional hold on the West, its institutions, its culture, and its peoples. The greatest shift occurred in Asia and Africa. In 1900 only five percent of the world’s Christians lived in Asia and Africa, yet by 2000, these lands contained thirty-two percent of the world’s Christians. Whites still comprise the majority of the world’s Christian population; however, it is now by a much smaller margin. From 1900 to 2000, the proportion of Christians living in Europe, Russia and North America had decreased to forty percent of the world’s total. The greatest abandonment of faith altogether exists in Western Europe, where in 1999, it was recorded that 54 percent of the Dutch, 43 percent of the French, and 37 percent of Belgians were atheist.^[517]

America remains largely a Christian nation, with 70 percent of its inhabitants professing to be practicing Christians.^[518] However, the United States itself changed considerably over the twentieth century and American Christianity along with it. In 1900, 7 out of 8 Americans were white. By 2000, the figure stood at 1 out of 4.^[519] The greatest change

came to the United States following the Immigration Act of 1965, an act heavily championed by both Protestant and Catholic organizations, which removed racial quotas which had previously favored immigration from white nations. However, two thirds of all immigrants arriving in the US since 1965 identified themselves as Christian.^[520] Thus, what occurred over the late twentieth century was Christian immigrants further reshaping Christianity in America. Their swelling numbers have since influenced American Christianity to such a great extent that a Christian academic recently surmised: “The new immigrants represent not the de-Christianization of American society but the de-Europeanization of American Christianity.”^[521]

During the late twentieth century, organized Christianity continued to present itself as anti-racist and a friend to the Jewish people. In 1979 Pope John Paul II visited Auschwitz and honored those who had perished in the camp—with explicit reference to the Jews.^[522] In 1980 the Synod of the Evangelical Church of the Rhineland accepted: “Christian co-responsibility and guilt for the Holocaust,” and recognized Jewish self-definition, Israel’s permanent election, and the State of Israel.^[523] That same year, the World Council of Churches declared: “Every human being created in the image of God is a person for whom Christ died. Racism, which is the use of a person’s racial origin to determine a person’s value, is an assault on Christ’s values, and a rejection of his sacrifice.”^[524] Similar moves by mainline denominations continued into to the next century. In 2000 Pope John Paul II spoke once more, this time at the Holocaust Memorial in Israel. His speech appeared as reconciliatory as it did apologetic. He declared:

As bishop of Rome and successor of the Apostle Peter, I assure the Jewish people that the Catholic Church, motivated by the Gospel law of truth and love, and by no political considerations, is deeply saddened by the hatred, acts of persecution and displays of anti-Semitism directed against the Jews by Christians at any time and in any place.

The church rejects racism in any form as a denial of the image of the Creator inherent in every human being.^[525]

In the United States, mainstream churches continued to attach themselves to anti-racist campaigns, and for the past decades have placed themselves at the forefront of those demanding to cancel debt to developing nations and the abolishment of the death penalty.^[526] Furthermore, this century witnessed Christian and popular presses introduce a great many guidebooks, almost training manuals, designed for church leaders to help further develop multicultural interpretations of their faiths.^[527] One such book, a collection of essays authored by Christian academics, offered advice on how their fellow Christians could help to build a religious community void of the concepts of race. One particular author related to his readers a past interaction he experienced between himself and an evangelical married couple. In private, they had admitted to him: “We would rather have our daughter marry a non-Christian white than a Christian non-white.” The author then claimed that he was utterly shocked, saddened and perplexed as to how two lifelong Christians could have come to such a position.^[528] Pierce and Klassen could not have penned the academic’s reaction better themselves.

Just as many white nationalists were abandoning organized Christianity, a study was published in 1974 concerning the association between Christianity and racial prejudice.^[529] Ironically, it determined that moderately active church members were more prejudiced than non-church members, and highly active church members were no less tolerant than non-church members.^[530] To the present day, churches remain segregated. Studies have found that most white Americans choose to attend predominantly white churches, though whites are less likely than non-whites to reveal their choice as being shaped by race.^[531] Additionally, 90 percent of black churchgoers belong to historically black denominations.^[532] As of 2003, only 5.5 percent of churches in the United States were interracial in membership.^[533] Furthermore, the Roman Catholic Church is presently shepherded by a former member of the Hitler Youth, however seemingly remorseful, and Billy Graham, “America’s pastor,” has in recent years been exposed as a fervent anti-Semite—at least when in the company of President Nixon.^[534] Yet, a concordat between organized Christianity and white nationalism remains impossible because Pierce and Klassen

succeeded in attacking not just organized Christianity, but the religion's central tenets, its morality, its worldview, and its mythology. They turned Christianity into something sinister, alien, and crippling. White nationalists had a developed racist and anti-Semitic Christian theology to turn to in Identity—and many did so. However, following Pierce, Klassen and Lane, a great many white nationalists could not, in good faith, turn to the faith ever again.

In her study, Langer recorded how the more racist organizations that were recorded in the United States by “hate-watch” groups and law enforcement, the more donations and funding these groups were awarded. [535] Therefore, reports from these organizations should be interpreted accordingly. Nevertheless, the Southern Poverty Law Center, the Anti-Defamation League, and the Federal Bureau of Investigation claim to currently track more than seven hundred “hate organizations” and document more than eight thousand “hate crimes” annually. Additionally, they believe that “hate groups” have a collective membership of between thirty and fifty thousand. [536]

Whatever the true numbers of white nationalists in the United States are, for a very unscientific appraisal of the current state of anti-Christianity within the movement, one need only visit their internet discussion boards. Like the ones found on Stormfront.org, by far the largest of its kind on the internet and ranking in the top 1 percent of all sites on the internet with more than fifty-thousand registered members from across the world. [537] On internet discussion boards a “poster” asks a question and others respond, and in turn, more discussions are generated. For an example of the current anti-Christian fervor within the movement, in October 2010, a discussion thread was posted on Stormfront.org, titled: “Which WN ideology do you subscribe to?” [538] This was a seemingly reasonable question considering that Stormfront.org is frequented by a great many factions within the greater white nationalist movement. However, as the dialogue unfolded, the tone grew decidedly anti-Christian. At the very start of the discussion, a Church of the Creator “minister” posted his thoughts on the best ideology to adopt as a white nationalist, writing: “I strongly believe that nobody can really consider themselves well read on pro-White ideology unless they have read Nature’s Eternal Religion, it truly is the single most important book in the history of the White race.” [539] The mood quickly shifted as another white

nationalist disavowed any white nationalist who could call himself both Christian and racially conscious, posting: “Christianity is an intolerant monotheistic Semitic religion and it should be discouraged from white counties...Aryans do NOT need Semitic religions to make us decent people! The very idea is an INSULT to the Aryan race! We do not NEED your religion and we are BETTER OFF without it!”^[540] To this, another white nationalist took umbrage, and responded: “Do you think Christians do not have an equal and valid place in WN? You need to learn to respect Christians. You are the one who calls our religion ‘Semitic’ and calls us intolerant.”^[541] Soon thereafter, a white nationalist posted: “I was a pro-white christian for the longest time, because i didnt think destroying the white race was a good thing. Now that I[‘m] not christian, the world seems to make a lot more sense to me; esp after reading the Holy books of Creativity.” He then offered a very different position from the aforementioned Christian academic and asserted: “I think no matter what. I would let my kids date white of any religion as long as the person they are dating understand the importance of race. RACE IS THE ONLY THING THAT IS IMPORTANT. Nature tells us so.”^[542] In the middle of these debates and tirades, another white nationalist posted: “Any of the Christian sub-sects such as Catholicism or Protestantism aren’t White Nationalist Religions anyway. Think of who originated them, where they originated and why.”^[543] Soon thereafter, an anti-Christian white nationalist simply posted four images of the last two popes engaged in interfaith ceremonies—so as to put the question to rest once and for all.^[544]

The discussion went on for over 35 pages, with anti-Christian white nationalists overwhelmingly outnumbering more traditional Christian, Identity and pro-Christian posters. Soon, a Stormfront.org moderator felt forced to announce that there was to be no religious discussion outside of the “Theology Section.”^[545] The conversation soon ended, but not before one white nationalist attempted to steer the conversation back to the original question posed, and wrote plainly: “Mine is simple... ‘We must secure the existence of our people and a future for white children’ Eveything else is peripheral.”^[546] These arguments are repeated time and time again, most often devolving into petty quarrels. On another message board, at VanguardNewsNetwork.com, a Christian white nationalist in February 2011

started a discussion thread titled “In Defense of Christianity” and was quickly met with scorn and derision.^[547] After much debate, an anti-Christian white nationalist declared to all:

The era of Christianity is coming to an end, and no amount of over-glorification of the past will ever bring it back...Both Dr. William Pierce and Ben Klassen recognized the need of a new religion for the White race. The idea is catching on, as more and more White Nationalists see the writing on the wall for Christianity...^[548]

In an earlier and unrelated thread, a white nationalist echoed the same contention when he answered a newcomer who had posted that he had only recently become “racially aware,” and sought counsel on how to proceed.^[549] He was answered with: “The holy books of the Creators are excellent and need reading, David Lane is a must study too. Pierce had a lot of excellent material. Their message deals with the same issues but just in different manners.”^[550]

Very little of the anti-Christian arguments introduced by Pierce and Klassen, as well as Devi and Simpson, were original. Most had been present within Western discourse since the nineteenth century—notably in the writings of Friedrich Nietzsche. However, Pierce and Klassen’s racist and anti-Semitic interpretations of said anti-Christian arguments arrived at the perfect time. Pierce and Klassen articulated anti-Christian theories and arguments just as American white nationalists were growing increasingly alienated from the church and nation. At the tail end of the Civil Rights Movement, a struggle largely led by Christians and articulated in Christian language, mainline Christianity became progressively more radicalized and distinctly anti-racist. Consequently, at the same time as white nationalism became the dominant ideology of American white supremacists, many of its adherents sought alternatives outside of traditional Christianity. Some forwent religion altogether, while others resurrected, reinvented, or created ones of their own. Yet all the time Pierce and Klassen were present, disseminating their anti-Christian positions throughout the movement. Both men had already rejected religion as children. However, both Pierce and Klassen would have been more than happy to placate what they believed to

be superstitious nonsense had organized Christianity not turned proactively against the aims and ideology of white nationalism.

Once the determination was made that Christian churches lay in opposition to their cause, both Pierce and Klassen declared rhetorical war on Christianity. However, had the greater white nationalist movement not felt abandoned and attacked by organized Christianity, Pierce's and Klassen's assaults on the faith would have fallen on deaf ears. Certainly the aftermath of The Order presented an opportunity, but the seeds had already been planted. No statistics exist on the percentage of contemporary American white nationalists that hold not just non-Christian, but anti-Christian, beliefs. However, what is certain is that anti-Christian sentiments now extend far outside of Pierce's, Klassen's and Lane's camps. Furthermore, when Christianity is assaulted by contemporary white nationalists, it is most often done by utilizing specific arguments introduced by William Pierce and Ben Klassen. It was they who began the long process that continues today, as white nationalists increasingly look upon the man and faith that had personified the West for centuries—as having failed.

References

- Aho, James A. *Politics of Righteousness: Idaho Christian Patriotism*. Seattle: University of Washington Press, 1990.
- Anderson, David A. and Margarita R. Cabellon. *Multicultural Ministry Handbook: Connecting Creatively to a Diverse*. Westmont, IL: IVP Books, 2010.
- Andrew. "In Defense of Christianity - Attention, A Linder!" *VanguardNewsNetork.com*.
<http://www.vnnforum.com/showthread.php?t=122985&highlight=william+pierce>.
- Aryan Nations: letter to perspective members." *Aryan Nations*. Hayden, ID: Church of Jesus Christ Christian, n.d.
- Ball, Terence and Richard Dagger. "Inside the Turner Diaries: Neo-Nazi Scripture." *Political Science and Politics* 30, no. 4, (Dec. 1997): 717.
- Barkun, Michael. *Religion and the Racist Right*. Chapel Hill, NC: University of North Carolina Press, 1997.
- "Ben Klassen: A History." *Southern Poverty Law Center*. Issue number 95, Summer 1999. <http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/1999/summer/the-great-creator/a-history#>.
- Beyond a Dead Man's Deeds: The National Alliance after William Pierce*. Chicago: Center for New Community, August 2002.
- Blee, Kathleen M. *Inside Organized Racism: Women in the Hate Movement*. Berkeley: University of California Press, 2002.

- Bormann, Martin, ed. *Hitler's Table Talk 1941-1944*. 3rd edition. Translated by Norman Cameron and RH Stevens. New York: Enigma Books, 2000.
- Borow, Zev. "Marketing Hate." *SPIN*, February 2000.
- Braybrooke, Marcus. *Pilgrimage of Hope: One Hundred Years of Global Interfaith Dialogue*. London: SCM Press, 1992.
- Calverhill, Randolph. *Serpent's Walk*. Hillsboro, WV: National Vanguard Books, 1991.
- Carrier, Richard C. "'Hitler's Table Talk': Troubling Finds." *German Studies Review* 26, no. 3 (Oct. 2003): 561-576.
- Chappell, David L. *A Stone of Hope: Prophetic Religion and the Death of Jim Crow*. Chapel Hill, NC: University of North Carolina, 2004.
- Cheng, Patrick S. *Radical Love: An Introduction to Queer Theology*. New York: Seabury Books, 2011.
- "Church of the Creator: A History." *Southern Poverty Law Center Intelligence Report*. No. 95. Summer 1999.
<http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/1999/summer/the-great-creator/a-history#>.
- [CivitasDiaboli](#). "Tom Metzger-Race and Reason 2/2." *Youtube.com*.
http://www.youtube.com/watch?v=_GrfSyK8Dsg&NR=1.
- Cleage, Albert. "The Quest for a Black Christ," *Ebony*, March 1969.
- Cone, James H. *Black Theology and Black Power*. Minneapolis, MN: Seabury Press, 1969.
- Cone, James H. *Martin and Malcolm and America: A dream or a Nightmare*. Maryknoll, NY: Orbis, 1991.

Coogan, Kevin. *Dreamer of the day: Francis Parker Yockey and the postwar fascist international*. New York: Autonomedia, 1999.

Coppa, Frank J. *The Papacy, the Jews, and the Holocaust*. Washington DC: Catholic University of America Press, 2006.

Creativity Alliance. "A tour of the School for Gifted Boys with an address from Ben Klassen, P.M. (c. 1989)." *Youtube.com*.

<http://www.youtube.com/user/CreativityAlliance#p/u/26/zT7OOVxAzxM>. -

<http://www.youtube.com/user/CreativityAlliance#p/u/14/HCuLyM36dfE>.

Creativity Alliance. "Ben Klassen PM on Race & Reason." *Youtube.com*.

<http://www.youtube.com/watch?v=ggnACwSIXPs&feature=related>.

Creativity Alliance. <http://creativityalliance.com/>.

"David Lane." *Southern Poverty Law Center*. <http://www.splcenter.org/get-informed/intelligence-files/profiles/david-lane>.

- Davies, Susan E. ed. *Ending Racism in the Church*. Cleveland: Pilgrim Press, 1998.
- Dawkins, Richard. *The God Delusion*. New York: First Mariner Books, 2008.
- Delgado, Richard and Jean Stefancic, eds. *Critical White Studies: Looking Behind the Mirror*. Philadelphia: Temple University Press, 1997.
- Devi, Savitri. "Paul of Tarsus, or Christianity and Jewry." Translated by Irmin Vinson. *National Vanguard*, no. 118 (September-October 2002).
- Devi, Savitri. *The Lightning and the Sun*, 3rd edition. Edited by William L. Pierce. Hillsboro, WV: National Vanguard Books, 2000.
- Devi, Savitri. *The Lightning and the Sun*. Calcutta, 1958. The Savitri Devi Archive. <http://www.savitridevi.org/lightning-contents.html>.

- Deymaz, Mark and Harry Li. *Ethnic Blends: Mixing Diversity into Your Local Church*. Grand Rapids, MI: Zondervan Publishing, 2010.
- Dobratz, Betty A. and Stephanie L. Shanks-Meile. *White Power, White Pride!: The White Separatist Movement in the United States*. New York: Twayne Publishers, 1997.
- Dobratz, Betty A. "The Role of Religion in the Collective Identity of the White Racist Movement." *Journal for the Scientific Study of Religion* 40, no. 2 (Jun. 2001): 287-301.
- Drinan, Robert F. "The Christian Response to the Holocaust." *Annals of the American Academy of Political and Social Science* 450, (July 1980): 179-189.
- Duke, David. *My Awakening*. Internet Archive. 1998.
<http://ia600209.us.archive.org/6/items/MyAwakeningAPathToRacialUnderstandingByDavidDuke/my-awakening-david-duke.pdf>.
- Eckard Toy, "'Promised Land' or Armageddon?: History, Survivalists, and the Aryan Nations in the Pacific Northwest," *Montana: The Magazine of Western History* 36, no. 3 (Summer 1986): 80
- Edelman, Lily, ed. *Face to Face: A Primer in Dialogue*. B'nai B'rith Adult Jewish Education, 1967.
- Epp, Frank. "An analysis of Germanism and National Socialism in the immigrant newspaper of a Canadian minority." PhD Dissertation., University of Minnesota, 1965.

- Esterline, David V. ed. *Shaping Beloved Community: Multicultural Theological Education, Louisville*. KY: Westminster John Knox Press, 2006.
- Flynn, Kevin and Gary Gerhardt, *The Silent Brotherhood: The Chilling Inside Story of America's Violent, Anti-Government Militia Movement*. New York: Signet, 1990.
- Forrester, Duncan B. *The Oxford Companion to Christian Thought*. Edited by Adrian Hastings. Oxford: Oxford University Press, 2000.
- Gainé, Michael. "The State of the Priesthood." *Modern Catholicism: Vatican II and After*. Edited by Adrian Hasting. London: SPCK, 1991.
- Gardell, Mattias. *Gods of the Blood: The Pagan Revival and White Separatism*. Durham, NC: Duke University Press, 2003.
- George Lincoln Rockwell, interviewed by Alex Haley. *Playboy Magazine*. April 1966. <http://www.playboy.com/arts-entertainment/features/george-lincoln-rockwell/george-lincoln-rockwell-01.html>.
- George, John and Laird Wilcox. *American Extremists: Militias, Supremacists, Klansmen, Communists and Others*. New York: Prometheus Books, 1996.
- Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*. New York: New York University Press, 2002.
- Goodrick-Clarke, Nicholas. *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth, and Neo-Nazism*. New York: New York University, 1998.
- Gorsuch, Richard L. and Daniel Alshire "Faith and Ethnic Prejudice: A Review and Interpretation of Research." *Journal for the Scientific Study of Religion* 13, no. 3 (Sep. 1974): 281-307.
- Grant, Madison. *The Passing of the Great Race*. 2nd Edition. New York: Charles Scribner's Sons, 1922.
- Griffin, Robert S. *The Fame of a Dead Man's Deeds: An Up-Close Portrait of White-Nationalist William Pierce*. Bloomington, IN: First Books, 2001.
- Grossman, Cathy Lynn. "In Nixon tapes, Billy Graham refers to 'synagogue of Satan'." *USA Today*. http://www.usatoday.com/news/religion/2009-06-24-graham-tapes_N.htm.
- Gumbel, Andrew. "William Pierce: Influential figurehead for white supremacists." *The Independent* (London). 26 July 2002.

<http://www.independent.co.uk/news/obituaries/william-pierce-649470.html>.

Hamm, Mark. *Terrorism as Crime: From Oklahoma to Al-Qaeda and Beyond*. New York: New York University, 2007.

Harvey, Paul and Phillip Goff, eds. *Religion in America Since 1945*. New York: Colombia University Press, 2005.

Herschel, Susannah. *The Aryan Jesus: Christian theologians and the Bible in Nazi Germany*. Princeton: Princeton University Press, 2008.

Hightower, Nia. "Butler's Porn Star Companion Gets Busted." *Southern Poverty Law Center*. <http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2003/winter/the-company-he-keeps>.

Hitchens, Christopher. *God is Not Great: How Religion Poisons Everything*. New York: Twelve, 2009.

Hitler, Adolf. *Mein Kampf*. Translated by Ralph Manheim. Boston: Houghton Mifflin Company, 1999.

Hobbs, Frank and Nicole Stoops. *Demographic Trends in the 20th Century*. US Census Bureau. Washington DC: United States Government Printing Office, 2002.

- Holthouse, David. "Tales from the Creeps: A White Nationalist Horror Story." *Southern Poverty Law Center*.
<http://www.splcenter.org/blog/2008/10/31/tales-from-the-creeps-a-white-nationalist-horror-story/>.
- Houck, Davis W. and David E. Dixon, eds. *Rhetoric, Religion and the Civil Rights Movement 1954-1965*. Waco, TX; Baylor University Press, 2006.
- Intelligence File: William Pierce." *Southern Poverty Law Center*.
<http://www.splcenter.org/get-informed/intelligence-files/profiles/william-pierce>.
- Ireland, Humphrey (Wilmot Robertson). *The Dispossessed Majority*, 4th edition. Cape Canaveral, FL: Howard Allen Enterprises, 1996.
- Jackson, Camille. "Intelligence Report." *Southern Poverty Law Center*.
<http://www.splcenter.org/intel/intelreport/article.jsp?aid=490>.
- Jeansomme, Glen. "Gerald L.K. Smith: From Wisconsin Roots to National Notoriety, *Wisconsin Magazine of History*," (Winter 2002–2003): 18-29.
- Johnson, Greg. "The Christian Question in White Nationalism." *The Occidental Observer*. May 2010.
<http://www.theoccidentalobserver.net/authors/Johnson-Christianity.html>.
- Juhnke, James C. *A People of Two Kingdoms: The Political Acculturation of the Kansas Mennonites*. Newton, KS: Faith and Life Press, 1975.
- "July News Item." *British National Party*.
http://web.archive.org/web/20020803121030/www.bnp.org.uk/news/2002_july/news_jul14.htm.
- Kale, Steven. *Gobineau, Racism, and Legitimism: a Royalist Heretic in Nineteenth-Century France in Modern Intellectual History*. Cambridge: Cambridge University Press, 2010.
- Kaplan, Jeffrey and Tore Bjorgo, ed., *Nation and Race: The Developing Euro-American Racist Subculture*. Boston: Northeastern University Press, 1998.
- Kaplan, Jeffrey. *Encyclopedia of White Power*. Berkeley, AltaMira Press, 2000.
- Kaplan, Jeffrey. *Radical Religion in America: Millenarian Movements from the Far Right to the Children of Noah*. Syracuse: Syracuse University Press, 1997.

- Keene, Michael. *Christianity and Social Issues*. Cheltenham, UK: Stanley Thornes Publishers, 1995.
- Kelsey, George D. *Racism and the Christian Understanding of Man*. New York: Charles Scribner's Sons, 1965.
- Kennedy, Edward M. "The Immigration Act of 1965." *Annals of the American Academy of Political and Social Science* 367, *The New Immigration*. (Sep. 1966): 137-149.
- Klassen, Ben and Arnold DeVries. *Salubrious Living*. Otto, NC: Church of the Creator, 1983.
- Klassen, Ben. *A Revolution of Values Through Religion*. Otto, NC: Church of the Creator, 1991.
- Klassen, Ben. *Against the Evil Tide*. Otto, NC: Creativity Books, 1992.
- Klassen, Ben. *Building a Whiter and Brighter World*. Otto, NC: Church of the Creator, 1986.
- Klassen, Ben. *Nature's Eternal Religion*. Lighthouse Point, FL: 1973.
- Klassen, Ben. *Portfolio One: First Twenty Issues of Racial Loyalty*. Otto, NC: Church of the Creator, 1990.
- Klassen, Ben. *Rahowa: The Planet is Ours*. Otto, NC: Church of the Creator, 1987.
- Klassen, Ben. *Survival of the White Race*. Lighthouse Pont, FL: Church of the Creator, 1975. Vinyl recording.
- Klassen, Ben. *The Klassen Letters, Volume 1*. Otto, NC: Church of the Creator, 1988.
- Klassen, Ben. *The Klassen Letters, Volume 2*. Otto, NC: Church of the Creator, 1989.
- Klassen, Ben. *The White Man's Bible*. Lighthouse Point, FL: Church of the Creator, 1981.
- Klassen, Ben. *Trials, Tribulations and Triumphs*. Otto, NC: Church of the Creator, 1993.
- "Ku Klux Klan – Ideology." *Anti-Defamation League*.
http://www.adl.org/learn/ext_us/kkk/ideology.asp?LEARN_Cat=Extremism&LEARN_SubCat=Extremism_in_America&xpicked=4&item=kkk.
- Lane, David. "Blood and Honour Magazine Interviews David Lane." *Blood and Honour Magazine* 35 (Summer 2006):
<http://www.bloodandhonourworldwide.co.uk/magazine/issue35/issue35p8.html>.

- Lane, David. "Statement to the World by the Holy Order of the Bruders Schweigen." *Calling Our Nation*, no. 53, (1987).
- Lane, David. *David Lane's Pyramid Prophecy*.
<http://www.davidlane1488.org/wotan.html>.
- Lane, David. *Deceived, Damned and Defiant: The Revolutionary Writings of David Lane*. St. Maries, ID: 14 Word Press, 1999.
- Lane, David. *Victory or Valhalla: The Final Compilation of Writings by David Lane*. North Charleston, SC: Createspace, 2008.
- Langer, Elinor. *A Hundred Little Hitlers: The Death of a Black Man, the Trial of a Racist, and the Rise of the Neo-Nazi Movement in America*. New York, Metropolitan Books, 2003.
- Levitas, Daniel. *The Terrorist Next Door: The Militia Movement and the Radical Right*. New York: Thomas Dunne Books, 2002.
- Lucas, Lawrence. *Black Priest/White Church: Catholics and Racism*. New York: Random House, 1970.
- Martinez, Thomas and John Guinther. *Brotherhood of Murder*. New York: Pocket Books, 1990.
- Matt Hale Archive*. <http://rahowadirectory.com/hale/>;
"Matt Hale." Anti-Defamation League.
http://www.adl.org/learn/ext_us/Hale.asp?xpicked=2.
- Mays, Benjamin E. *Seeking to be a Christian in Race Relations*. Revised Edition. New York: Friendship Press, 1964.
- McLeod, Hugh, ed. *World Christianities c.1900 –c.2000, The Cambridge History of Christianity Volume 9*. Cambridge: Cambridge University, 2006.
- McNallen, Robert A. ed. *The Odinist Anthology*. Grass Valley, CA: Asatru Free Assembly, 1983.
- McNallen, Stephen A. *What is Asatru?* Breckenridge, TX: Asatru Free Assembly, 1985.
- McVan, Ron. "Betrayal." June 23, 2008. *Vinland Folk Resistance*.
http://www.vinlandfolkresistance.com/articles/200806/McVan_Betrayal.html.
- McVan, Ron. *Creed of Iron*. St. Maries, ID: Fourteen Words Press, 1997.
- McVan, Ron. *Temple of Wotan: Holy Books of the Aryan Tribes*. St. Maries, ID: Fourteen Words Press, 2000.
- Melton, J. Gordon, ed. *Encyclopedia of American Religions*, 4th edition. Farmington Hills, MI: Gale Research Incorporated, 1993.

- Melton, J. Gordon, ed. *Melton's Encyclopedia of American Religions*, 8th edition. Farmington Hills, MI: Gale Research Incorporated, 2009.
- Michael, George. "David Lane and the Fourteen Words." *Totalitarian Movements and Political Religions* 10, no. 1 (Mar. 2009): 43-61.
- Michael, George. *Theology of Hate: A History of the World Church of the Creator*. Gainesville, FL: University Press of Florida, 2009.
- Michel, Lou and Dan Herbeck. *American Terrorist: Timothy McVeigh & the Oklahoma City Bombing*. New York: Regan Books, 2001.
- Mills, Alexander Rud. *The Odinist Religion: Overcoming Jewish Christianity*. 1939. *New Nation News Reporters Newsroom*.
<http://newnation.tv/forums/showthread.php?t=202856&highlight=nnnrrr>.
- Morlin, Bill. "Aryan compound sold at auction to Keenans; Bankruptcy court makes quick work of North Idaho monument to hate." *Spokesman Review* (Spokane, WA). February 14, 2001.
- National Socialist World*. Spring 1966-Winter 1968.
- Never4getWLP. "Race and Reason with Dr. William Pierce – First Show." *Youtube.com*. <http://www.youtube.com/watch?v=DmidnBg9gHA>.
- Nietzsche, Friedrich. *The Antichrist*. Translated by H. L. Mencken. New York: Alfred Knopf, 1920.
- Noll, Mark A. *God and Race in American Politics*. Princeton: Princeton University Press, 2008.
- Oliver, Revilo. "A Cringing Lord," *Liberty Bell* (November 1990):
http://www.revilo-oliver.com/rpo/A_Cringing_Lord.html.
- Oliver, Revilo. *Christianity and the Survival of the West*. Sterling, VA: Sterling Enterprises, 1973.
- Oliver, Revilo. *The Enemy of our Enemies: A Critique of Francis Parker Yockey's The Enemy of Europe*. York, NC: Liberty Bell Publications, 1981.
- Oppenheimer, Mark. *Knocking on Heaven's Door: American Religion in the Age of Counterculture*. New Haven, Yale: Yale University Press, 2003.
- Pierce, William (Andrew Macdonald). *Hunter*. Hillsboro, WV: National Vanguard Books, 1989.
- Pierce, William. (Andrew Macdonald). *The Turner Diaries*. Hillsboro, WV: National Vanguard Books, 1978.
- Pierce, William. "A Real Case Against the Jews." *Attack!*, no. 81, 1981.

- Pierce, William. "Churches Bent on Suicide." *Attack!*, no. 46, 1976.
- Pierce, William. "Churches Misdirect Young Americans," *Attack!*, no. 81, 1981.
- Pierce, William. "Four More Years." *National Vanguard*, 117, March–April 1997. <http://www.natvan.com/national-vanguard/>.
- Pierce, William. "On Churchgoers: Does Admitting That Most Major Churches Are Anti-White Make One 'Anti-Christian'?" *Free Speech* 3, no. 4 (April 1997): <http://www.natvan.com/free-speech/fs974c.html>.
- Pierce, William. "The Organizational Strategy," *National Vanguard*, 114 (November–December 1994): <http://www.natvan.com/national-vanguard/>.
- Pierce, William. "The Role of the Church," *Attack!*, no. 19, 1973.
- Pierce, William. "What Will it Take." *National Vanguard*, 103 (January–February 1985).
- Pierce, William. "Who We Are: a Series of Articles on the History of the White Race (1978-1982)." *JRBooksOnline.com*, http://www.jrbooksonline.com/PDF_Books/WilliamLutherPierceWhoWeAre.pdf.
- Pierce, William. *Cosmotheism Trilogy*. Internet Archive. <http://ia700209.us.archive.org/4/items/CosmotheismTrilogyByWilliamLutherPierce/cosmotheism-trilogy-william-luther-pierce.pdf>.
- Pierce, William. *National Alliance Bulletin*. (February–March 1978).
- Pierce, William. *The Best of Attack! and National Vanguard Tabloid*. Edited by Kevin Alfred Strom. Arlington, VA National Vanguard Books, 1984.
- Pitcavage, Mark. "Reviving Paganism." *Southern Poverty Law Center*. <http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2003/winter/reviving-paganism>.
- Pollack, John. *Billy Graham: The Authorized Biography*. New York: McGraw-Hill, 1966.
- Price, Isabel B. Gerald L. K. Smith and Anti-Semitism. Master's Thesis, University of New Mexico, 1965.
- Priest, Josiah. *Bible Defence of Slavery; and Origins, Fortunes, and History of the Negro Race*, 5th edition. Glasgow, KY: Rev. W.S. Brown MD, 1853.

Priest, Robert J. and Alvaro L. Nieves, ed. *This Side of Heaven: Race, Ethnicity, and Christian Faith*. Oxford: Oxford University Press, 2007.

- ProWhiteVideos. "David Lane Memorial Video." *YouTube.com*.
<http://www.youtube.com/watch?v=UYKzzLBDeTI>.
- Putnam, Carleton. *Race and Reality: A Search for Solutions*. Cape Canaveral, FL: Howard Allen Printing, 1980.
- Putnam, Carleton. *Race and Reason: A Yankee View*. Washington DC: Public Affairs Press, 1961.
- Quarles, Chester L. *The Ku Klux Klan and Related American Racialist and Anti-Semitic Organizations*. Jefferson, NC: McFarland and Company, 1999.
- Racial Loyalty*, June 1983-November 1992.
- Ravage, Marcus Eli. "A Real Case Against the Jews: One of Them Points Out the Full Depth of Their Guilt." *The Century Magazine* 115, no. 3 (January 1928): 346-350.
- Ravage, Marcus Eli. "The Jew: Commissary to the Gentiles." *The Century Magazine* 115, no. 4 (February 1928): 476-483.
- Redbeard, Ragnar (pseudonym). *Might is Right or The Survival of the Fittest*. Edited by Katja Lane. St. Maries, ID: Fourteen Words Press, 1999.
- Reed, Christopher. "William Pierce." *The Guardian*, 25 July 2002.
<http://www.guardian.co.uk/news/2002/jul/25/guardianobituariebooksobituarie1>.
- Richards, Father. *Encounter Today: Judaism and Christianity in the Contemporary World* I, no. 1 (Winter-Spring 1966).
- Robert Jay Mathews, "Mathews 'Last Letter'" (1984), *Free The Order*,
<http://www.freetheorder.org/RJMlastletter.html>.
- Rockwell, George Lincoln. *This Time the World*. York, NC: Liberty Bell Publications, 2004.
- Rockwell, George Lincoln. *White Power*. Internet Archive. 1967.
http://ia700107.us.archive.org/11/items/WhitePower_189/White_Power.pdf.
- RonaldB in RaleighNC. "William L. Pierce vs. Ben Klassen: Feedback on similarities differences, etc." *Stormfront.com*,
<http://www.stormfront.org/forum/t284370/>.

- Rosenberg, Alfred. *The Myth of the 20th Century*. Translated by Vivian Bird. Costa Mesa, CA: Legion for the Survival of Freedom, 1982.
- Rousselot, John H. "Beliefs and Principles of the John Birch Society." Washington DC, US Government Printing Office, 1962.
- S Man. "Which WN ideology do you subscribe to?" *Stormfront.org*.
<http://www.stormfront.org/forum/t753171/>.
- Salley, Columbus and Ronald Behm. *Your God is Too White*. Downers Grove, IL: Inter-Varsity Press, 1970.
- "Savitri Devi's Works." *The Savitri Devi Archives*.
<http://www.savitridevi.org/works.html>.
- Schmaltz, William M. *Hate: George Lincoln Rockwell and the American Nazi Party*. Washington DC: Brassey's Publishing, 1999.
- Simonelli, Frederic J. *American Fuhrer: George Lincoln Rockwell and the American Nazi Party*. Urbana, IL: University of Illinois Press, 1999.
- Simpson, William Gayley. *Which Way Western Man?* Edited by J.N. Abbot. Published by the estate of William and Harriet Simpson, 2006.
- Sizer, Stephen. *Christian Zionism: Road to Armageddon*. Leicester, UK: Inter-Varsity Press, 2004.
- Spector, Stephen. *Evangelicals and Israel*. New York: Oxford University Press, 2009.
- Steigmann-Gall, Richard. *The Holy Reich: Nazi Conceptions of Christianity, 1919-1945*. Cambridge, UK: Cambridge University Press, 2003.
- Stone, Barbara S. "The John Birch Society: A Profile." *The Journal of Politics* 36, no. 1 (Feb. 1974): 184-197.
- Stoner, J.B. *The Gospel of Jesus Christ Versus the Jews: Christianity's attitude toward the Jews as explained from the Holy Bible*. Chattanooga, TN: Stoner Anti-Jewish Party, 1946.
- Strom, Alfred. "William Luther Pierce: September 11, 1933 - July 23, 2002." *National Alliance*. <http://www.natvan.com/wlp.html>.
- Swain, Carol M. and Russ Nieli, ed. *Contemporary Voices of White Nationalism in America*. Cambridge, UK: Cambridge University Press, 2003.
- Swain, Carol M. *The New White Nationalism in America: Its Challenge to Integration*. Cambridge, UK: Cambridge University Press, 2002.
- Taylor, Bron Raymond, et al. *The Encyclopedia of Religion and Nature: K-Z, Volume 2*. New York: Thoemmes Continuum, 2005.

- The Creativity Movement*. <http://www.creativitymovement.net/index1.html>.
- “The Hate Movement Today: A Chronicle of Violence and Disarray.” *ADL Special Report*. 1987.
- “The KKK Today: A 1991 Status Report.” *ADL Special Report*. 1991.
- The New Delhi Report: The Third Assembly of the World Council of Churches 1961*. New York: Association Press, 1962.
- “The Order.” CBS’s *Turning Point*. July 10, 1997.
- “The Turner Diaries.” *Anti-Defamation League*.
[http://www.adl.org/learn/ext_us/Turner_Diaries.asp?
LEARN_Cat=Extremism&LEARN_SubCat=Extremism_in_America
&xpicked=5&item=22](http://www.adl.org/learn/ext_us/Turner_Diaries.asp?LEARN_Cat=Extremism&LEARN_SubCat=Extremism_in_America&xpicked=5&item=22).
- “The Voice of Progressive Racism: Insurgent News and Views.” *Resist.com*.
May 18 2008.
[http://www.resist.com/updates/2008/MAY_08/AryanUpdate_18MAY
08.html](http://www.resist.com/updates/2008/MAY_08/AryanUpdate_18MAY08.html).
- “‘Third Party’ Gets Charter.” *Ft. Lauderdale News*, November 18, 1970.

- Ulvhedingrom. "David Lane Memorial in Kyiv, Ukraine." *YouTube.com*, <http://www.youtube.com/watch?v=4skOSkBFrMk&feature=related>.
- Verhovek, Sam Howe. "Leaders of Aryan Nations Found Negligent in Attack." *New York Times*, September 8, 2000.
- Von Brunn, James. "*Kill the Best Gentiles!*" Easton, MD: Holy Western Empire, 2002.
- Wade, Wyn Craig. *The Fiery Cross: The Ku Klux Klan in America*. London: Simon and Schuster, 1987.
- Wakin, Daniel J. "Richard G. Butler, 86, Dies; Founder of the Aryan Nations." *The New York Times*, September 9, 2004.
- Warner, Stephan R. "Coming to America: Immigrants and the faith they bring." *Christian Century*, February 10, 2004.
- Webb, Clive. *Fight Against Fear: Southern Jews and Black Civil Rights*. Athens, GA: University of Georgia Press, 2001.
- Weikart, Richard. *Hitler's Ethic: The Nazi Pursuit of Evolutionary Progress*. New York: Palgrave Macmillan, 2009.
- Weinraub, Bernard. "The Brilliance of Black," *Esquire*, January 1968.
- White Aryan Resistance, *Resist.com*, <http://www.resist.com/>.
- Wilgoren, Jodi. "White Supremacist Is Held In Ordering Judge's Death." *New York Times*, January 9, 2003.
- "William Pierce." *Anti-Defamation League*.
http://www.adl.org/learn/ext_us/Pierce.asp?LEARN_Cat=Extremism&LEARN_SubCat=Extremism_in_America&xpicked=2&item=wp
- "William Pierce: A Political History." *Southern Poverty Law Center*. Intelligence Report. Fall 2002, no, 107. <http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2002/fall/facing-the-future/william-pierce-a-poli>.
- Winter, Barbara. *Australia-First Movement: Dreaming of a National Socialist Australia*. Sydney: Interactive Publications, 2005.

Woo, Rodney M. *The Color of Church: A Biblical and Practical Paradigm for Multiracial Churches*. Nashville, TN: B&H Academic, 2009.

“World Church of the Creator: ‘Racial Holy War’ on the Web.” *Anti-Defamation League*. http://www.adl.org/poisoning_web/wcotc.asp.

“World Church of the Creator: One Year Later.” Chicago: Center for New Community, 2000.

X, Malcolm. *Autobiography*. New York: Grove Press, 1965.

Yockey, Francis Parker. *Collection of the Miscellaneous Works of Francis Parker Yockey*. Internet Archive.
<http://ia600307.us.archive.org/34/items/CollectedWorksOfFrancisParkerYockey/Imperium103.pdf>

Yockey, Francis Parker. *Imperium: The Philosophy of History and Politics*. Sausalito, CA, Noontide Press, 1969.

Zeskind, Leonard. *Blood and Politics: The History of the White Nationalist Movement from the Margins to the Mainstream*. New York: Farrar, Straus and Giroux, 2009.

Zoglin, Richard. “All You Need Is Hate.” *TIME*, June 21, 1993.

[1] A thorough investigation of major media outlets and “hate-watch” groups’ coverage of James von Brunn, the shooting at the Holocaust Museum in Washington DC, and von Brunn’s book, “*Kill the Best Gentiles!*” was conducted via the internet, including LexisNexis’ search-engine (which includes the archives of 30,000 major news publications) as well as the internet archives of the Southern Poverty Law Center and Anti Defamation League. Although many details of von Brunn’s anti-Semitism, racism and past criminal and personal activities, and his book “*Kill the Best Gentiles!*” were accounted for, there was, and continues to be, absolutely no coverage concerning von Brunn’s anti-Christian position from the aforementioned sources: LexisNexis.com, the Southern Poverty Law Center, and the Anti Defamation League.

[2] James von Brunn, “*Kill the Best Gentiles!*” (Easton, MD: Holy Western Empire, 2002), 14, 332, 348.

[3] *Ibid.*, 14, 332, 348.

[4] Greg Johnson, “The Christian Question in White Nationalism,” *The Occidental Observer*, <http://www.theoccidentalobserver.net/authors/Johnson-Christianity.html>.

[5] *Ibid.*

[6] Von Brunn also listed the mailing addresses and websites of both Pierce and Klassen’s organizations in “*Kill the Best Gentiles!*”: Von Brunn, 372-374.

[7] Hugh McLeod, ed. *World Christianities c.1900 – c.2000, The Cambridge History of Christianity Volume 9*, (Cambridge: Cambridge University, 2006), 1.

[8] *Ibid.*, 344.

- [9] Richard Dawkins, *The God Delusion*, (New York: First Mariner Books, 2008); Christopher Hitchens, *God is Not Great: How Religion Poisons Everything*, (New York: Twelve, 2009).
- [10] Eckard Toy, "'Promised Land' or Armageddon?: History, Survivalists, and the Aryan Nations in the Pacific Northwest," *Montana: The Magazine of Western History*, Vol. 36, No.3 (Summer, 1986), 80; James A. Aho, *Politics of Righteousness: Idaho Christian Patriotism*, (Seattle: University of Washington Press, 1990).
- [11] Terence Ball and Richard Dagger, "Inside the Turner Diaries: Neo-Nazi Scripture," *Political Science and Politics*, Vol. 30, No. 4 (Dec., 1997): 717.
- [12] Betty A. Dobratz and Stephanie L. Shanks-Meile, *White Power, White Pride!: The White Separatist Movement in the United States*, (New York: Twayne Publishers, 1997).
- [13] Michael Barkun, *Religion and the Racist Right*, (Chapel Hill, NC: University of North Carolina Press, 1997).
- [14] Mattias Gardell, *Gods of the Blood: The Pagan Revival and White Separatism*, (Durham, NC: Duke University Press, 2003),
- [15] George Michael, *Theology of Hate: A History of the World Church of the Creator*, (Gainesville, FL: University Press of Florida, 2009).
- [16] Betty A. Dobratz, "The Role of Religion in the Collective Identity of the White Racist Movement," *Journal for the Scientific Study of Religion*, Vol. 40. No. 2 (Jun. 2001), 287-301.
- [17] Jeffrey Kaplan and Tore Bjorgo, ed., *Nation and Race: The Developing Euro-American Racist Subculture*, (Boston: Northeastern University Press, 1998).
- [18] Carol M. Swain, *The New White Nationalism in America: Its Challenge to Integration*, (Cambridge, UK: Cambridge University Press, 2002).
- [19] Although by no means a focus of Griffin's work, through his interviews with Pierce one does gain an understanding of Pierce's anti-Christian position. Swain and Nieli also gained glimpses into Pierce's anti-Christian position through their interviews. However, neither Griffin nor Swain and Nieli placed Pierce's position into the wider context of his career or located his objective to "liberate" the movement from Christianity. Robert S. Griffin, *The Fame of a Dead Man's Deeds: An Up-Close Portrait of White-Nationalist William Pierce*, (Bloomington, IN: First Books, 2001); Carol M. Swain and Russ Nieli, (ed) *Contemporary Voices of White Nationalism in America*, (Cambridge, UK: Cambridge University Press, 2003).
- [20] Gardell, 152.
- [21] Ibid., 18.
- [22] Michael did include passing a reference to increased anti-racism within organized Christianity as a catalyst for alienation as well: Michael, *Theology of Hate*, 48; Jeffrey Kaplan, *Radical Religion in America: Millenarian Movements from the Far Right to the Children of Noah*, (Syracuse: Syracuse University Press, 1997), 4; Barkun, 135-136.
- [23] Both Gardell and Michael approached Lane's Wotanism as a religion failed to fully explore the obvious appropriation of Church of the Creator ideology by Lane; Gardell, 191-231; George Michael, "David Lane and the Fourteen Words," *Totalitarian Movements and Political Religions*, Vol. 10, No. 1, (Mar. 2009), 43-61.
- [24] Two works that contributed greatly to Klassen's anti-Christian position were the noted Jewish writer Marcus Eli Ravage's "A Real Case Against the Jews: One of Them Points Out the Full Depth of Their Guilt," and "The Jew: Commissary to the Gentiles." Both appeared in *The Century Magazine* in 1928 and were penned as sardonic rebuttals to the anti-Semitism of his age. Ravage

argued that the centuries-old hatred of Jews was rooted not in their rejection of Christianity but rather in their creation of Christianity. Ravage then went on to sarcastically argue that the Jews had given the West Christianity and that Paul had created Christianity to bring down Imperial Rome. Ravage went on to assert that Christians had been left in a state of spiritual limbo ever since—adhering to an alien faith rooted in the Jewish tradition, yet unable to shed their pagan hearts. Christians were now left with no spiritual home, unable to fully adopt Christianity, but incapable of reverting back to their native heathenism. They were lost. Ravage also claimed that Jews had been responsible for every revolution and discontent in the West since Christianity's adoption. The essay's ironic tone would be lost on Klassen, who viewed the works as literal confessionals and would appropriate many of Ravage's arguments in his works. Furthermore, Klassen would utilize "A Real Case Against the Jews" as propaganda—reprinting it in its entirety in his *White Man's Bible*; Marcus Eli Ravage, "A Real Case Against the Jews: One of Them Points Out the Full Depth of Their Guilt," *The Century Magazine*, Vol. 115, No. 3, January 1928, 346-350; "The Jew: Commissary to the Gentiles." *The Century Magazine*, February 1928, Volume 115, Number 4, 476-483; Ben Klassen and Austin Davis, "Fifty Phony Arguments Used by Kosher Conservatives to Confuse Gentiles and Protect the Jews" (1970), *The Klassen Letters, Volume 1*, (Otto, NC: Church of the Creator, 1988), 42-52; "Letter to David Rust" (September 17, 1976), *The Klassen Letters, Vol. 2*, (Otto, NC: Church of the Creator, 1989), 18; *The White Man's Bible*, (Otto, NC: Church of the Creator, 1981), 231-234; William Simpson also seemed to believe in the validity of Ravage's claims and integrated them into his work: William Simpson, *Which Way Western Man?* J.N. Abbot (ed), (Published by the estate of William and Harriet Simpson, 2006), 66-67, 70, 658-659, 708; For his part, Pierce appeared suspicious of the essay's legitimacy. However, that did not stop Pierce from printing the essay and positing that the spirit of it was correct: William Pierce, "A Real Case Against the Jews," *Attack!*, Issue No. 81, 1981; as republished in *The Best of Attack! and National Vanguard Tabloid*, Kevin Alfred Strom (ed), (Arlington, VA National Vanguard Books, 1984), 203.

[25] Grant argued that contemporary Christian proscriptions on birth control and eugenics were detrimental to the health and purity of the white race, that the Christian notion of the divine sanctity of life stood in direct opposition to "Natural Law," and that the fall of Rome was the result of the adoption of Christianity, with its egalitarianism, meekness and disregard for race and class which led to Rome's loss of blood purity. Grant further pointed to the Catholic Church and charged them with being guilty in historically placing their faith above their race and nation by encouraging racial miscegenation amongst its followers: Madison Grant, *The Passing of the Great Race*, 2nd edition, (New York: Charles Scribner's Sons, 1922), 49, 85, 221-222.

[26] Friedrich Nietzsche, *The Antichrist*, (trans.) H. L. Mencken, (New York: Alfred Knopf, 1920), §2, §7, §13, §17, §18, §19, §24, §25, §43, §47, §51, §35, §57, §58, §59.

[27] By Pierce's own account, he had established his Cosmotheist religion in the hopes of hastening the coming of Nietzsche's "Uberman": Griffin, 196.

[28] William Gayley Simpson, *Which Way Western Man?* ed. J.N. Abbot, (Published by the estate of William and Harriet Simpson, 2006).

10.

[29] In the pages of his monthly newsletter, *Racial Loyalty*, Klassen gave a review of his thoughts on Nietzsche, writing: "One major contribution Nietzsche made to the cause was his relentless attack on Christianity, although he never did expose its Jewish origins. However, in attacking Christianity, he was neither the first nor the last to do so, but more brilliant than most." Ben Klassen, originally published in *Racial Loyalty*, 31, (January 1986): also reprinted in Ben Klassen's *Rahowa: The Planet is Ours*, (Otto, NC: Church of the Creator, 1987), 50; Ben Klassen, *A Revolution of Values Through Religion*, (Otto, NC: Church of the Creator, 1991), 27.

[30] Pierce, as quoted in: Griffin, 66-67; Klassen, *Against the Evil Tide*, 132; Adolf Hitler, *Mein Kampf*, trans. Ralph Manheim (Boston: Houghton Mifflin Company, 1999).

[31] For an informative study into Hitler's pseudo-Darwinist morality, see: Richard Weikart, *Hitler's Ethic: The Nazi Pursuit of Evolutionary Progress*, (New York: Palgrave Macmillan, 2009).

[32] *Ibid.*, 96, 134, 249, 254-255, 288-294.

[33] Arthur Gobineau, *The Inequality of Human Races*, trans. by Adrian Collins, (New York: GP Putnam's Sons, 1915); Houston Stewart Chamberlain was to borrow a tremendous amount from Gobineau's theories on race, civilization, and cultural degeneracy within history. He would also infuse rabid anti-Semitism into Gobineau's hypothesis. Gobineau was not anti-Semitic and went so far as to interpret Mosaic Law as an admirable attempt to preserve racial purity, and throughout his essay, never displayed a derogatory attitude towards Jewry: Steven Kale, *Gobineau, Racism, and Legitimism: a Royalist Heretic in Nineteenth-Century France in Modern Intellectual History*, (Cambridge: Cambridge University Press, 2010), 60.

[34] In *Mein Kampf*, Hitler presented nature as an unforgiving mistress, unsympathetic and rewarding only the best fit. He wrote: "Nature knows no political boundaries. First, she puts living creatures on this globe and watches the free play of forces. She then confers the master's right on her favorite child, the strongest in courage and industry." He also argued that the white race was indeed a separate species and its members' greatest responsibility was its preservation and procreation, arguing: "In general it should not be forgotten that the highest aim of human existence is not the preservation of a state, let alone a government, but the preservation of the species." He later posited: "There is no freedom to sin at the cost of posterity and hence of the race," and "[t]he right of personal freedom recedes before the duty to preserve the race." So paramount was "blood-purity" to Hitler that he placed its protection in religious language, and argued: "Blood sin and desecration of the race are the original sin in this world and the end of a humanity which surrenders to it." So faithful was Hitler's certainty of the concept of "survival of the fittest" that his primary objection to Marxism lay in its rejection of "the aristocratic principle of Nature," which he believed replaced "the eternal privilege of power and strength by the mass of numbers and their dead weight." That would be an argument both Pierce and Klassen would go on to apply Christianity. Hitler, *Mein Kampf*, 96, 134, 249, 254-255.

[35] Michael, *Theology of Hate*, 43-44.

[36] However, this translation is not without controversy, see: Richard Carrier, "'Hitler's Table Talk': Troubling Finds," *German Studies Review*, vol. 26, no. 3 (Oct., 2003): 561-576.

[37] In a private letter dated December 8, 1976, Klassen revealed that he possessed a copy of *Hitler's Table Talks*, referring to it by its German title, *Hitler's Tischgesprache*, so it should be assumed that he owned the German-language edition: Ben Klassen, "Letter to E.V. Johnson," *The Klassen Letters*, Vol. 2, (Otto, NC: Church of Creativity, 1989), 36.

[38] Alfred Rosenberg, *The Myth of the 20th Century*, trans. Vivian Bird, (Costa Mesa, CA: Legion for the Survival of Freedom, 1982).

[39] *Hitler's Table Talk 1941-1944*, 3rd edition, Martin Bormann (ed), trans. Norman Cameron and RH Stevens, (New York: Enigma Books, 2000), 7, 19, 59-61, 76-77, 88-89, 144-145, 253-254.

[40] According to Oliver, Yockey's original pressings were destroyed by West German police in 1953. However, in 1981, a second printing was made based on a rescued copy of the original: Revilo Oliver, *The Enemy of our Enemies: A Critique of Francis Parker Yockey's The Enemy of Europe*, (York, NC: Liberty Bell Publications, 1981), 4.

- [41] “The Tragedy of Youth” appeared in the August, 21 1939 issue: Kevin Coogan, *Dreamer of the Day: Francis Parker Yockey and the Postwar Fascist International*, (New York: Autonomedia, 1999) 94.
- [42] Oliver, *The Enemy of our Enemies*, 17.
- [43] Coogan, 145.
- [44] Francis Parker Yockey, “The Tragedy of Youth” (1939), in: *Collection of the Miscellaneous Works of Francis Parker Yockey*, Internet Archive, <http://ia600307.us.archive.org/34/items/CollectedWorksOfFrancisParkerYockey/Imperium103.pdf>, 2-3.
- [45] *Ibid.*, 4.
- [46] Yockey, “The Proclamation of London 1949,” *Collection of the Miscellaneous Works of Francis Parker Yockey*, 7.
- [47] For example, in the original 1866 “Prescript of the Ku Klux” (*Klan* was a later addition), there was no mention of religion—including Christianity—and although “God” was invoked in the beginning of the creed, and it was done only in the most generic sense: “Prescript of the Ku Klux” (1866), reprinted in: Chester L. Quarles, *The Ku Klux Klan and Related American Racialist and Anti-Semitic Organizations*, (Jefferson, NC: McFarland and Company, 1999), 195.
- [48] Wyn Craig Wade, *The Fiery Cross: The Ku Klux Klan in America*, (London: Simon and Schuster, 1987), 178-179.
- [49] *Ibid.*, 169, 183.
- [50] Wade, 309, 335.
- [51] “20 Reasons to Join the Klan” (1966), reprinted in: Quarles, 277-278.
- [52] Other listed responses included: “Because it is composed of native born, white, gentile and protestant American citizens who are sound of mind and of good moral character,” and “Because a Christian-like brotherhood among men must be achieved in America,” in: *Ibid.*, 277.
- [53] *Ibid.*, 279.
- [54] So ardent were his Nazi sympathies in fact that in 1942 Winrod was indicted by the federal government for sedition: James C. Juhnke, *A People of Two Kingdoms: the Political Acculturation of the Kansas Mennonites*, (Newton, KS: Faith and Life Press, 1975), 140.
- [55] *Ibid.*, 139.
- [56] John George and Laird Wilcox, *American Extremists: Militias, Supremacists, Klansmen, Communists and Others*, (New York: Prometheus Books, 1996), 33.
- [57] *Ibid.*, 38.
- [58] Glen Jeansomme, “Gerald L.K. Smith: From Wisconsin Roots to National Notoriety, *Wisconsin Magazine of History*, (Winter 2002 – 2003), 21; Isabel B. Price, “Gerald L. K. Smith and Anti-Semitism,” (Master’s thesis, University of New Mexico, 1965), 143.
- [59] George and Wilcox, 38.
- [60] Wade, 302.
- [61] Clive Webb, *Fight Against Fear: Southern Jews and Black Civil Rights*, (Athens, GA: University of Georgia Press, 2001), 55-56.
- [62] J.B. Stoner, *The Gospel of Jesus Christ Versus the Jews: Christianity’s Attitude toward the Jews as Explained from the Holy Bible*, (Chattanooga, TN: Stoner Anti-Jewish Party, 1946).

- [63] George and Wilcox, 35, 39: In the 1980s, J.B. Stoner would be convicted for the 1958 bombing of the Bethel Baptist Church: *Washington Post*, May 16, 1980.
- [64] William M. Schmaltz, *Hate: George Lincoln Rockwell and the American Nazi Party*, (Washington DC: Brassey's Publishing, 1999), 13-15.
- [65] *Ibid.*, 21.
- [66] Rockwell was to later write of the experience: "I reread and studied it some more. Slowly, bit by bit, I began to understand. I realized that National Socialism, the iconoclastic world-view of Adolf Hitler, was the doctrine of scientific, racial idealism, actually, a new 'religion' for our times," in: George Lincoln Rockwell, *This Time the World*, (York, NC: Liberty Bell Publications, 2004), 71.
- [67] Schmaltz, 28, 34.
- [68] Rockwell was pro-Christian on pragmatic grounds, asserting in *White Power*: "Since most of my people are overwhelmingly Christian, I will fight for their right to keep this White, Christian country, as long as that is the majority will." George Lincoln Rockwell, *White Power*. Internet Archive. 1967. http://ia700107.us.archive.org/11/items/WhitePower_189/White_Power.pdf, 33-34.
- [69] *Ibid.*, 4-5, 101.
- [70] Rockwell, *This Time the World*, 66, 73; *White Power*, 47-48, 73, 76, 82.
- [71] For example, in an interview Rockwell granted with Alex Haley that appeared in the April 1966 issue of *Playboy* magazine, Rockwell called on white Christians to actively oppose the Civil Rights Movement before racial miscegenation destroyed the United States and argued: "That's what the whole so-called civil rights movement is all about; and they're just liable to get away with it if the good white Christians of this country don't wake up and get together before it's too late to restore the natural order of things.": George Lincoln Rockwell, interviewed by Alex Haley, *Playboy Magazine*, (April 1966), <http://www.playboy.com/arts-entertainment/features/george-lincoln-rockwell/george-lincoln-rockwell-01.html>.
- [72] Frederic J. Simonelli, *American Fuhrer: George Lincoln Rockwell and the American Nazi Party*, (Urbana, IL: University of Illinois Press, 1999), 131-140.
- [73] *Ibid.*, 141.
- [74] *Ibid.*, 141.
- [75] Pierce, as quoted in: *Ibid.*, 141-142.
- [76] Interestingly, Rockwell compared his followers of Nazi ideology in the years after Hitler's death to the struggles of the early Christian church following the death of their leader, and cast himself as the Saint Paul of National Socialism. In *This Time the World*, Rockwell posited: "I am, and must be, above all things, the Apostle of Adolf Hitler, who was the greatest world savior in two thousand years. I must, like Saint Paul before me, now spread what I once misunderstood, hated and fought. I must, like the early Christians, drive out the 'evil spirits' of materialism, greed, selfishness, shortsightedness and cowardice, and stand defiant, even in the midst of the 'lions of the Coliseum', if that be my fate, to give the world once more that 'Polar Star' of direction, purpose, hope, loyalty and love which can no longer be supplied by the infiltrated religions," in: Rockwell, *This Time the World*, 114.
- [77] Rockwell, *This Time the World*, 193.
- [78] Carleton Putnam, *Race and Reason: A Yankee View*, (Washington DC: Public Affairs Press, 1961).
- [79] Putnam, *Race and Reason*, 5, 27.

[80] Putnam further asked that Southern Christians resume their “white man’s burden,” requesting: “Above all, in the face of great provocation, protect the Negro from himself. Continue and improve your stewardship. Give no grounds for the title supremacist. Deserve, as indeed in the past you so often have, the title leader and minister. In the Christian family the Negro is still your younger brother, the figure of the Galilean still stands in judgment over you both,” in: *Ibid.*, 43.

[81] Carleton Putnam, *Race and Reality: A Search for Solutions*, (Cape Canaveral, FL: Howard Allen Printing, 1980), 54.

[82] *Ibid.*, 54.

[83] Rockwell, *White Power*, 36-37.

[84] There remains some debate surrounding the authorship of the introduction to the 1969 edition of *Imperium*. The introduction to the 1969 edition of *Imperium* was attributed to Willis Carto of the Liberty Lobby, however, some claim that it was actually penned by Revilo Oliver, who at that time did not want to be publicly associated with the book. It has been argued that Carto simply rewrote Oliver’s work and attached his own name to it. The debate is recounted in a later edition of *Imperium*—one which carries an introduction penned by Revilo Oliver.

[85] Willis Carto, in: Francis Parker Yockey, *Imperium: The Philosophy of History and Politics*, (Sausalito, CA, Noontide Press, 1969), xxxiii.

[86] David Duke, *My Awakening*, Internet Archive, 1998, <http://ia600209.us.archive.org/6/items/MyAwakeningAPathToRacialUnderstandingByDavidDuke/my-awakening-david-duke.pdf>.

[87] *Ibid.*, 28.

[88] *Ibid.*, 187.

[89] There exists much hearsay and debate concerning Christianity under the Third Reich. First and foremost, although folkish paganism did exist in Germany under Hitler, its adherents and numbers remained rather inconsequential. And although both Hitler and Goebbels expressed antagonism towards the Catholic faith, with both ceasing church attendance well before 1933, neither ever formally left the Roman Church or refused to pay church taxes. Hitler’s true private views on Christianity remain an area of scholarly debate; however, whether Hitler was a nominal Christian or sly opportunist, publicly, he assumed a Christian position: Daniel Langton, “Relations between Christians and Jews,” *World Christianities c.1900 – c.2000, The Cambridge History of Christianity Volume 9*, (Cambridge: Cambridge University, 2006), 484; Susannah Herschel, *The Aryan Jesus: Christian theologians and the Bible in Nazi Germany*, (Princeton: Princeton University Press, 2008), 3, 6; Richard Steigmann-Gall, *The Holy Reich: Nazi Conceptions of Christianity, 1919-1945*, (Cambridge, UK: Cambridge University Press, 2003), 27.

[90] For German Protestants who wished to fuse state ideology and Christianity there was the German Christian movement. Following 1933, German Christians would come to claim a membership of 600,000—including pastors, bishops, professors of theology, and religion teachers. And although the Confessing Church remained in opposition to the Nazification of German Protestantism, most members were only opposed to the German Christian movement’s efforts to undermine Christian doctrine, and the Confessing Church never collectively opposed Hitler or Nazism. Furthermore, whereas the Confessing Church may have supported Jews baptized as Christians—most members were in accord with German Christians in the need to deJudaize Germany and rid Christianity of the perceived destructive influences of Judaism. Most Catholic Germans were also in agreement with the aforementioned mission of the German Christian movement. Moreover, later claims made by the Catholic Church that its hierarchy helped to save thousands of Jewish lives during the Second World War remain quite contentious: Herschel, 3-5; Langton, 485.

[91] Father Richards, *Encounter Today: Judaism and Christianity in the Contemporary World*, Volume I, No. I, (Winter-Spring 1966): in *Face to Face: A Primer in Dialogue*, ed. by Lily Edelman, (B'nai B'rith Adult Jewish Education, 1967), v.

[92] Langton, 491.

[93] Ibid., 491.

[94] Ibid., 492.

[95] Marcus Braybrooke, *Pilgrimage of Hope: One Hundred Years of Global Interfaith Dialogue*, (London: SCM Press, 1992), 198.

[96] Stephen Sizer, *Christian Zionism: Road to Armageddon*, (Leicester, UK: Inter-Varsity Press, 2004); Stephen Spector, *Evangelicals and Israel*, (New York: Oxford University Press, 2009).

[97] Janell Williams Paris, "Race: Critical Thinking and Transformative Possibilities," *This Side of Heaven: Race, Ethnicity, and Christian Faith*, 24.

[98] [98] Josiah Priest, *Bible Defence of Slavery; and Origins, Fortunes, and History of the Negro Race*, 5th ed, (Glasgow KY: Rev. W.S. Brown MD, 1853).

[99] John Wesley, in the early years of his Methodist movement, was a vocal opponent of the practice. Baptists groups, Quakers, as well as many other Christian factions did so as well: Joseph L. Thomas and Douglas A. Sweeney, "Crossing the Color Line: A Brief Historical Survey of Race Relations in American Evangelical Christianity," *This Side of Heaven: Race, Ethnicity, and Christian Faith*. 113, 115-116.

[100] Thomas and Sweeney, 116.

[101] Ibid., 116.

[102] The splits between Baptists and Methodists occurred formally in the 1840s with the Presbyterians doing so in 1861. It was not until 1939 that the Northern and Southern Methodists formally reunited. The Presbyterians did not do so until the 1980s and the Baptists are still yet to once again join one another: David L. Chappell, *A Stone of Hope: Prophetic Religion and the Death of Jim Crow*, (Chapel Hill, NC: University of North Carolina, 2004), 105.

[103] In fact, every International Christian conference since 1928 had condemned racial segregation within Christian churches. The World Council of Churches in its first meeting in 1948, declared that as a body Christian churches "must call society away from prejudice based upon race or color." A few years later, the World Council announced: "[T]he principle of racial segregation is incompatible with the idea of a Christian society...At the same time the Council confirms its renunciation of the principle of racial discrimination." Even in the American South, certain large Christian denominations condemned segregation before the landmark decision of *Brown v. Board*. The Southern Presbyterians, known as the Presbyterian Church in the United States, overwhelmingly passed a resolution supporting desegregation: Benjamin E. Mays, *Seeking to be a Christian in Race Relations*, revised edition, (New York: Friendship Press, 1964), 62-63; Chappell, 108.

[104] Furthermore, both denominations desegregated their seminaries long before public schools in the South did: Chappell, 108.

[105] Thomas and Sweeney, 115.

[106] John Pollack, *Billy Graham: The Authorized Biography*, New York: McGraw-Hill, 1966), 99, 221-225.

[107] In his study, Chappell noted a common misconception amongst scholars on the role of Southern white churches during the Civil Rights Movement, noting: "Scholars, blinded by the abiding racism of most of the southern white clergy, miss the crucial point. The historically

significant thing about white religion in the 1950s-60s is not its failure to join the civil rights movement. The significant thing, given that the church was probably as racist as the rest of the South, is that it failed in any meaningful way to join the anti-civil rights movement.” White churches in the America South were simply unwilling to join with Southern politicians in their fight against desegregation. For, according to Chappell, Southern churches “could not make defense of segregation the unifying principle of their culture.”: Chappell, 107, 109, 112-116, 130.

[108] James H. Cone, *Martin and Malcolm and America: A Dream or a Nightmare*, (Maryknoll, NY: Orbis, 1991), 21.

[109] Steve De Cruchy, “Religion and Racism,” *World Christianities c.1900 – c.2000, The Cambridge History of Christianity Volume 9*, (Cambridge: Cambridge University, 2006), 389.

[110] *Ibid.*, 390.

[111] In the early years of the Cold War, the US government tied itself increasingly and in rapid succession to religion. In 1954, the US Congress added “under God” to the Pledge of Allegiance, in 1955, “In God We Trust” was added to US currency, and in 1956, President Eisenhower approved of “In God We Trust” becoming the official maxim of the United States: Mark A. Noll, *God and Race in American Politics*, (Princeton: Princeton University Press, 2008), 128.

[112] Noll, 129.

[113] Mays, 95.

[114] Davis W. Houck and David E. Dixon, eds. *Rhetoric, Religion and the Civil Rights Movement 1954-1965*, (Waco, TX; Baylor University Press, 2006), 1.

[115] Benjamin E. Mays, *Seeking to be a Christian in Race Relations*, revised edition, (New York: Friendship Press, 1964).

[116] George D. Kelsey, *Racism and the Christian Understanding of Man*, (New York: Charles Scribner’s Sons, 1965).

[117] *Ibid.*, 146.

[118] *Ibid.*, 146, 153.

[119] *Ibid.*, 145.

[120] *The New Delhi Report: The Third Assembly of the World Council of Churches 1961*, (New York: Association Press, 1962), 103: in Mays, 63.

[121] Edward M. Kennedy, “The Immigration Act of 1965,” *Annals of the American Academy of Political and Social Science*, vol. 367, The New Immigration, (Sep. 1966), 139.

[122] De Cruchy, 389.

[123] Hugh McLeod, “The Crisis of Christianity in the West,” *World Christianities*, 339.

[124] Michael Walsh, “The Religious Ferment of the 1960s,” *World Christianities*, 314.

[125] Camilo Tores, quoted in: McLeod, 339.

[126] Duncan B. Forrester, *The Oxford Companion to Christian Thought*, ed. Adrian Hastings, (Oxford: Oxford University Press, 2000), 676.

[127] Mark Oppenheimer, *Knocking on Heaven’s Door: American Religion in the Age of Counterculture*, (New Haven, Yale: Yale University Press, 2003), 13.

[128] Martin Luther King criticized organized Christianity for its complacency in American racial apartheid in the decades following Reconstruction: Paul Harvey and Phillip Goff, ed., *Religion in America Since 1945*, (New York: Columbia University Press, 2005), 135.

- [129] Lawrence Lucas, *Black Priest/White Church: Catholics and Racism*, (New York: Random House, 1970), 7.
- [130] *Ibid.*, 7.
- [131] Malcolm X, *Autobiography*, (New York: Grove Press, 1965), 241.
- [132] Stokely Carmichael: quoted in: Bernard Weinraub, “The Brilliance of Black,” *Esquire*, (January 1968), 48.
- [133] Out of a consortium held in Harlem in 1966 came Black Theology—a synthesis of Christian social justice, Black Power and Liberation Theology. Black Theologian, James H. Cone, a professor of systematic theology at Union Theological Seminary in New York, described white racism as much more appalling than mere sin—it was Luciferian. “Theologically, Malcolm X was not far wrong when he called the white man the ‘devil.’ The white structure of this American society, personified in every racist, must be at least part of what the New Testament meant by the demonic forces,” remarked Cone in his influential *Theology and Black Power* (1969). Key champions of Black Theology would announce to the Christian World that Jesus himself was a black man. The noted Black Theologian, Albert Cleage, appeared in *Esquire* magazine in an article titled “The Quest for a Black Christ” (1969), and declared: “When I say that Jesus was black, that Jesus was the black Messiah, I’m not saying, “Wouldn’t it be nice if Jesus was black?” or “Let’s pretend that Jesus was black.” I’m saying Jesus WAS black. There never was a white Jesus. Now if you’re white you can accept him if you want to, and you can go through psychological gymnastics and pretend that he was white, but he was black. If you’re such a white racist that you’ve got to believe he was white, then you’re going to distort history to preserve his whiteness.”: De Cruchy, 391; James H. Cone, *Black Theology and Black Power*, (Minneapolis, MN: Seabury Press, 1969), 40-41; Albert Cleage, “The Quest for a Black Christ,” *Ebony*, (March 1969), 174.
- [134] Columbus Salley and Ronald Behm, *Your God is Too White*, (Downers Grove, IL: Inter-Varsity Press, 1970).
- [135] Ed Riddick, in: Salley and Behm, 7.
- [136] *Ibid.*, 114.
- [137] Clark Pinnock, in: *Ibid.*, book jacket.
- [138] Patrick S. Cheng, *Radical Love: An Introduction to Queer Theology*, (New York: Seabury Books, 2011).
- [139] Oppenheimer, 2.
- [140] Noll, 156.
- [141] McLeod, “The Crisis of Christianity in the West,” *World*, 331.
- [142] *Ibid.*, 331.
- [143] Michael Gainé, “The State of the Priesthood,” *Modern Catholicism: Vatican II and After*, ed. by Adrian Hasting, (London: SPCK, 1991), 246-254.
- [144] The other four factors McLeod attributed were the newfound prosperity of the era, the emergence of youth-culture, women’s liberation, and the political radicalization of the late 1960s: McLeod, 337.
- [145] Humphrey Ireland (Wilmot Robertson), *The Dispossessed Majority*, 4th ed., (Cape Canaveral, FL: Howard Allen Enterprises, 1996).
- [146] *Ibid.*, iv.
- [147] *Ibid.*, inner jacket, xi-xii.

- [148] Ibid., inner jacket.
- [149] Although quoted from a later edition, the footnotes included no pre-1970 material, thus implying that the particular passage quoted was from the first edition: Ireland (Robertson), 267-268.
- [150] William Pierce, "The Role of the Church," *Attack! Magazine*, Issue No. 19, 1973, *The Best of Attack! and National Vanguard Tabloid*, ed. Kevin Alfred Strom, (Arlington, VA: National Vanguard Books, 1984), 27-28.
- [151] Ibid., 27.
- [152] Ibid., 27.
- [153] Ibid., 27.
- [154] Ibid., 27.
- [155] Ibid., 28.
- [156] Ibid., 28.
- [157] Ibid., 28.
- [158] Ibid., 28.
- [159] Revilo P. Oliver, *Christianity and the Survival of the West*, (Sterling, VA: Sterling Enterprises, 1973).
- [160] Zeskind, 393.
- [161] George and Wilcox, 193.
- [162] Oliver himself would go on to take a vehemently anti-Christian position—openly condemning it and its centuries-long effects on the West in many of his later writings. But he would wait for the anti-Christian climate of the 1990s to do so. For an example of Oliver's critique, he once asserted in an article titled "A Cringing Lord": "There could be no clearer proof that the Jews' mystery religion, a spiritual syphilis, has rotted the minds of our race and induced paralysis of our will to live," in: Revilo Oliver, "A Cringing Lord," *Liberty Bell*, November, 1990, http://www.revilo-oliver.com/rpo/A_Cringing_Lord.html.
- [163] Revilo P. Oliver, *Christianity and the Survival of the West*.
- [164] Ibid., 4-5, 14, 17-19.
- [165] Ibid., 15-16, 23, 51.
- [166] Ibid., 13-15, 39.
- [167] Ibid., 24-25, 33.
- [168] Oliver, *The Enemy of Our Enemies*, 30.
- [169] Barkun, 186.
- [170] Jeffrey Kaplan, *Encyclopedia of White Power*, (Berkeley, AltaMira Press, 2000), 51.
- [171] Kaplan, *Encyclopedia of White Power*, 51; Schmaltz, 21.
- [172] Barkun, x-xi.
- [173] Kaplan, *Radical Religion in America*, 4.
- [174] Barkun, 3.
- [175] An prime example of a Christian Identity minister Klansman would be embodied in the Texan Louis Beam—one of the more prominent white nationalist ideologues of the middle 1980s: Wade, 399-400; Quarles, 155-181.

[176] Born in 1918 in Bennet, Colorado, and moving to Los Angeles during the Depression, Richard Girt Butler served in the Army Air Corps during the Second World War as a mechanic instructor. Already a long-time anticommunist and racist, over the 1950s, Butler became enchanted with Senator McCarthy's trials and grew increasingly extreme in his views—coming to believe that the United States was controlled by Jewish communists and that Hitler was the greatest man born since Jesus. Moving farther to the right by the closing of the decade, Butler met William Potter Gale, a former senior official on General MacArthur's staff and ordained Christian Identity minister. In 1961, Gale introduced Butler to Christian Identity theology and Butler quickly immersed himself in its literature whilst synthesizing it with his own interpretations of Nazi ideology. In fact, it was Richard Butler who first introduced George Lincoln Rockwell to Christian Identity in the early 1960s, when Rockwell considered for a brief time incorporating the theology into his own Nazi faction. In 1968 Butler became a senior marketing engineer with Lockheed Aircraft Company and it was during this time that he became the co-inventor of a rapid repair system for airplane tubeless tires—royalties from which helped to fuel his future efforts in the white nationalist movement. Following Swift's death in 1970, Butler took over as pastor of Swift's Lancaster, California church. However, multicultural California became increasingly unattractive to Butler, whose congregation's numbers had been lessening. It was then that Butler decided to found Aryan Nations and move his flock to the wilds of Idaho: Flynn and Gerhardt, 75; Goodrick-Clarke, *Black Sun*, 241-242.

[177] Kaplan, *Radical Religion in America*, 5.

[178] Founding members of The Order: Robert Jay Mathews, David Lane, Gary Yarbrough and Frank Silva met at the Aryan Nations compound: Kaplan, *Encyclopedia of White Power*, 9.

[179] "Aryan Nations: letter to perspective members," (Hayden, Idaho: Church of Jesus Christ Christian, n.d.).

[180] In his study, Kaplan recognized Aryan Nation's generic nature and concluded that National Socialism, rather than Christian Identity, seemed to have formed the organization foundational principles: Kaplan, *Encyclopedia of White Power*, 9.

[181] Gardell, 167.

[182] Bron Raymond Taylor et al, *The Encyclopedia of Religion and Nature: K-Z, Volume 2*, (New York: Thoemmes Continuum, 2005), 1219.

[183] Mills' embracing of Odinism most likely occurred sometime in the late 1920s. It is known that between 1930 and 1933, while traversing his way through Europe and Russia, Mills drifted towards both the Norse religion and fascism. While in Britain, he established the Moot of the Anglikan Body, a Nordic society, and attached himself to Arnold Leese's Imperial League of Fascists. Mills then traveled to Nazi Germany, where he later reported that he was able to get a brief audience with Hitler, of whom Mills was very fond. Allegedly, Mills attempted to discuss Odinism with Hitler, who was not a fan of Germanic neo-paganism, and was swiftly rebuffed. Also while in Germany, Mills contacted fellow neo-paganist General Ludendorff, with whom Mills continued to correspond with for some years. However, it remains unclear how much Ludendorff's neo-paganism affected Mills' theology. Upon traveling back to Australia, Mills dedicated his time to developing his own brand of racist, anti-Semitic and anti-Christian neo-paganism, which he referred to as Odinism. Mills also formed an Anglikan Body in Melbourne, reportedly attracting up to 120 members. In 1935, Mills founded the British Australian Racial Body, dedicated to the preservation of British racial character in Australia. And in 1936, Mills moved to Sydney and published the *National Socialist*, a decidedly pro-Nazi journal. However, the journal attracted few readers outside of law enforcement, who were increasingly keeping an eye on Mills. The journal folded after just two issues. See: Barbara Winter, *Australia-First Movement: Dreaming of a National Socialist Australia*, (Sydney: Interactive Publications, 2005), 39-41.

[184] Winter, 40.

[185] For insight into Mills' own brand of Odinism and anti-Christian, racist and anti-Semitic outlook, one should look to *The Odinist Religion: Overcoming Jewish Christianity* (1939). In *The Odinist Religion*, Mill's criticisms of Christianity were as plentiful as they were scathing. According to Mills, Christianity was at the very heart of all Western man's sorrows. It was Christianity's innate egalitarianism, anti-racism, reverence for all life, universalism, philo-Semitism, and slavishness which were all to blame for the West's past and current woes: Alexander Rud Mills, *The Odinist Religion: Overcoming Jewish Christianity*, 1939, *New Nation News Reporters Newsroom*, <http://newnation.tv/forums/showthread.php?t=202856&highlight=nnrrrr>.

[186] Gardell, 152.

[187] Yet, Christensen and McNallen represented two separate schools within American neo-paganism. Christensen's was a more political and overtly racist interpretation, whereas McNallen's faction focused on religion with an ethnic, yet less racialist, understanding: Robert A. McNallen (ed.), *The Odinist Anthology*, (Grass Valley, CA: Asatru Free Assembly, 1983); Stephen A. McNallen, *What is Asatru?* (Breckenridge, TX: Asatru Free Assembly, 1985); Gardell, 152.

[188] Oliver, *Christianity and the Survival of the West*, 24.

[189] Klassen, *Klassen Letters, Volume I (1969-1976)*, 1988, 5; Klassen once wrote of his childhood in post-Revolution Ukraine: "One of my own earliest recollections of this time is hunger and starvation." *Racial Loyalty*, "Pole Star," Issue No. 20, January 1985, 3.

[190] Ben Klassen, *Nature's Eternal Religion*, Klassen, *Nature's Eternal Religion*, (Lighthouse Point, FL: Church of the Creator, 1973), 238-239.

[191] Klassen later described the "racial exclusivity" of the Mennonites in the Ukraine: "They were a hard working and frugal type of people, intensely religious. They took good care of their own. By the beginning of World War I they had become an extremely prosperous island in a rather backward sea of peasants in that part of Russia. Their farms, their standard of living, their general well-being, and their educational level, was far above that of the Russians themselves. The Mennonites kept their native German language, they ran their own schools, and neither fraternized, socialized, nor

intermarried with the Russians. In fact, they would no more think of marrying a Russian than the White Man in America would think of marrying a nigger.” Klassen, *Nature's Eternal Religion*, 238; *Klassen Letters, Volume I (1969-1976)*, 1988, 5.

[192] Epp proved that it was not a simple fraternal or cultural attachment to the Fatherland found in the region's chief Mennonite newspaper *Der Bote*, as he highlighted how favorably Nazi Germany's racial and anti-Semitic ideology was presented in the newspaper over the 1930s: Frank Epp, “An analysis of Germanism and National Socialism in the immigrant newspaper of a Canadian minority,” (PhD dissertation., University of Minnesota, 1965), 285.

[193] Klassen, *Klassen Letters, Volume I (1969-1976)*, 6.

[194] Ben Klassen, *Against the Evil Tide*, (Otto, NC: Creativity Books, 1992), 132.

[195] Klassen, *Nature's Eternal Religion*, 239.

[196] Klassen, *Against the Evil Tide*, 110-114.

[197] *Ibid.*, 132.

[198] The John Birch Society declared itself to be dedicated to the eradication bolshevist influences in America. Built on the rhetoric of Senator Joseph McCarty, the organization would attract tens of thousands conspiratorially-minded individuals over the next decade. While remaining not an explicitly Christian organization, the groups certainly utilized the Christianized rhetoric of the era: Barbara S. Stone, “The John Birch Society: A Profile,” *The Journal of Politics*, vol. 36, no. 1 (Feb., 1974): 184-197; John H. Rousselot, “Beliefs and Principles of the John Birch Society,” (Washington DC, US Government Printing Office, 1962).

[199] Klassen, *Nature's Eternal Religion*, 239-240.

[200] *Ibid.*, 240.

[201] Klassen, *Against the Evil Tide*, 166.

[202] Klassen, *Nature's Eternal Religion*, 240.

[203] In his letter to Welch, Klassen thundered: “You know as well as anybody that we are not threatened by a ‘Communist’ conspiracy, but in the clutches of a Jewish conspiracy, that such nebulous fronts as socialism, communism, Fabianism, CORE, N.A.A.C.P., Black Panthers, S.D.S., and a thousand others are Jewish creations, instruments for the destruction and enslavement of the Gentiles in America and elsewhere,” in: Ben Klassen, “Letter to Jack Welch,” (November 6, 1969), *Klassen Letters, Volume I (1969-1976)*, 16.

[204] Klassen, *Klassen Letters, Volume I (1969-1976)*, 7.

[205] “‘Third Party’ Gets Charter,” *Ft. Lauderdale News*, November 18, 1970: as reprinted in: *Ibid.*, 34.

[206] Ben Klassen, “Nationalist White Party: Our Creed,” in: Klassen, *Klassen Letters, Volume I (1969-1976)*, 35.

[207] Ben Klassen and Austin Davis, “Fifty Phony Arguments Used by Kosher Conservatives to Confuse Gentiles and Protect the Jews,” (1970), in: Klassen, *Klassen Letters, Volume I (1969-1976)*, 42-52.

[208] Klassen, *Nature's Eternal Religion*, 240.

[209] *Ibid.*, 240.

[210] *Ibid.*, 240-241.

[211] Klassen, *Nature's Eternal Religion*, (Lighthouse Point, FL: Church of the Creator, 1973).

[212] *Ibid.*, 94, 202, 205, 208.

[213] Ibid., 5, 56, 211, 223.

[214] Ibid., 5, 56, 208, 211, 223.

[215] Gobineau had theorized that only the white race had created high-culture and it was gradual racial miscegenation with the lesser races that had led to the collapse of history's greatest civilizations, from the Mediterranean to the Americas. His theories on race went on to be corrupted by Chamberlain and Hitler. See: Arthur Gobineau, *The Inequality of Human Races*; Klassen posited in *Nature's Eternal Religion*: "It has been the White Race who has been the world builder, the makers of cities and commerce and continents. It is the White Man who is the sole builder of civilizations," only to collapse through racial "mongrelization." See: Klassen, *Nature's Eternal Religion*, 13, 15-16.

[216] Klassen, *Nature's Eternal Religion*, 143.

[217] In a 1976 letter to a fellow American white nationalist Ardie McBrearty, Klassen advised that all white nationalists should form churches so as to better deal with the Internal Revenue Service, writing: "One suggestion I might make in fighting the I.R.S. is to have our people form any number of churches, as we have done, and claim tax exemption on religious grounds. It is a lot easier than fighting the I.R.S. as a lone individual. Think about it.": Klassen, "Letter to Ardie McBrearty," (June 13, 1977), *The Klassen Letters, Volume II*, 72.

[218] Klassen, *Nature's Eternal Religion*, 5, 14, 151, 204.

[219] Klassen, *Against the Evil Tide*, 178.

[220] Ibid., 178.

[221] Klassen, "Letter to Paul Englert," (December 19, 1974), *The Klassen Letters, Volume I*, 180.

[222] Klassen, "Letter to T.W. Johnson," (February 17, 1975), Ibid., 192.

[223] Ibid., 192; The price of a carton was increased to \$40.00 a carton by 1976.

[224] Klassen, "Letter to Michael E. Breda," (December 30, 1975), Ibid., 256.

[225] Klassen, *The Klassen Letters, Volume II*, 33.

[226] Klassen, *The Klassen Letters, Volume I*, 27, 54, 95-96, 187; *The Klassen Letters, Volume II*, 259-266, 104-112, 229-230.

[227] Klassen, *The Klassen Letters, Volume I*, 27-28, 129, 135, 142, 147-148, 150-151, 156-161, 166-167, 172-175, 177, 225, 244, 268-267, 267, 285; *The Klassen Letters, Volume II*, 9, 21, 39-40, 90-92, 97-99, 101, 139-140, 143-144, 153, 156-157, 159-160, 173, 175, 193-194, 206-207, 219-221, 223-224, 244, 253-254, 264-265, 267.

[228] In a letter to Steven Love of the National Socialist White People's Party, Klassen wrote that: "There is no conflict in belonging to N.S.P. politically and to the CHURCH OF THE CREATOR [emphasis in the original] religiously. In fact the two reinforce each other": Klassen, "Letter to Steven D. Love," (September 9, 1974), *The Klassen Letters, Volume I*, 166-167.

[229] Ibid., 61, 63, 66, 152, 228, 262, 264.

[230] Klassen, *The Klassen Letters, Volume I*, 109, 122-125, 166, 168-169, 212-213, 220-222, 225-227, 261-262, 252-253, 280, 286-288; *The Klassen Letters, Volume II*, 8-9, 12-14, 18-19, 29-35, 42-44, 76-88, 102-103, 196-197.

[231] Klassen, "Letter to Else Christensen," (November 5, 1973), *The Klassen Letters, Volume I*, 137-138.

[232] Klassen, "Letter to Stephen A. McNallen," (March 17, 1975), Ibid., 202-203.

[233] Klassen, "Letter to John W. Smith," (January 10, 1981), *The Klassen Letters, Volume II*, 258-259.

[234] William Pierce, "The Role of the Church," *Attack! Magazine*, issue 19, 1973, *The Best of Attack! and National Vanguard Tabloid*, ed. Kevin Alfred Strom, (Arlington, VA: National Vanguard Books, 1984), 27-28.

[235] *Ibid.*, 28.

[236] Griffin, 137.

[237] Klassen, "Letter to William L. Pierce," (March 28, 1975), *The Klassen Letters, Volume I*, 213.

[238] Klassen, "Letter to William L. Pierce," (April 21, 1975), *The Klassen Letters, Volume I*, 220-222.

[239] Pierce, as quoted in: Michael, *Theology of Hate*, 94.

[240] Hitler was elected as chancellor in 1933; "Intelligence File: William Pierce," *Southern Poverty Law Center*, <http://www.splcenter.org/get-informed/intelligence-files/profiles/william-pierce>.

[241] Robert S. Griffin, *The Fame of a Dead Man's Deeds: An Up-Close Portrait of White-Nationalist William Pierce*, (Bloomington, IN: First Books, 2001).

[242] Pierce, as quoted in: Griffin, 32.

[243] *Ibid.*, 26-27, 32-33.

[244] *Ibid.*, 32-33, 35-36.

[245] He later recalled that he grew increasingly disgusted by the effects of the Vietnam War on two fronts: Pierce was utterly repulsed at the sight of American students openly supporting the men who were killing American soldiers by the thousands, and he was equally furious at his government, that once deciding to enter a war, had seemed determined not to wage it at full tilt: *Ibid.*, 52.

[246] Pierce, as quoted in: *Ibid.*, 66-67.

[247] *Ibid.*, 52-55, 66-67.

[248] *Ibid.*, 80-82.

[249] By this time Pierce was employed as a senior research laboratory scientist at Pratt Laboratory in North Haven, Connecticut: *Ibid.*, 37, 55.

[250] George and Wilcox, 327.

[251] Schmaltz, 283.

[252] *National Socialist World*, No. 1, Spring 1966; Of Greek-Italian extraction, Savitri Devi, a name she later adopted, was born in Lyon, France in 1905. After receiving Master's degrees in science and philosophy, and a PhD in chemistry, she traveled to India in search of the origins of Indo-European Aryanism. Already wholly sympathetic to Hitler and the Nazis, in India Devi changed her name, married a pro-Nazi Indian Brahman, and entrenched herself in Indian history, culture and religion. While in Calcutta she lectured on pan-Aryanism and the virtues of Nazism. However, after working as an intelligence gatherer for the Japanese against the British in Burma, as soon as the War ended, she set off for Germany eager to aid in a Nazi revival. By 1948, Devi had entered occupied Germany and ended up spending six months in an Allied detention center for her pro-Nazi activities there. Nevertheless, Devi could not be thwarted and over the next decades she would cultivate ties to ODESSA, the British fascist movement, and with time, American white nationalism. Throughout the 1940s and 1950s, Devi would write prolifically on the subject of Hitler, anti-Semitism, and the perceived ancient links between Indo-Aryanism, Nazism and Bhramicism: Nicholas Goodrick-Clarke, *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth, and Neo-Nazism*, (New York: New York University, 1998), 7, 24-25, 67, 70, 74, 76, 91, 127.

[253] Pierce, as quoted in: Griffin, 101.

[254] Savitri Devi, *The Lightning and the Sun*, Calcutta, 1958, “The Savitri Devi Archive,” <http://www.savitridevi.org/lightning-contents.html>.

[255] *Lightning and the Sun* divided great men of history into three broad categories, *Men in Time*, *Men above Time*, and *Men against Time*. According to Devi in her book, Genghis Khan was *in*, Akhenaton was *above*, and Hitler was *against*. Devi further described Hitler as an avatar—ushering in a new age: Devi, *Ibid.*

[256] Devi, 208, 213-214, 265, 365-366, 381.

[257] Goodrick-Clarke, *Hitler's Priestess*, 206.

[258] *National Socialist World*, No. 3, Spring 1967; *National Socialist World*, No. 6, Winter 1968.

[259] Goodrick-Clarke, *Hitler's Priestess*, 206.

[260] *Ibid.*, 205-206.

[261] As late as 2000, Pierce's National Vanguard Books published an edition of *Lightning and the Sun*, personally edited by Pierce. And in 2002, Pierce's party newspaper, *National Vanguard*, published Devi's distinctly anti-Christian essay “Paul of Tarsus, or Christianity and Jewry” (1958). Since first being introduced to white nationalist audiences by Pierce, select Devi writings have been translated into French, Dutch, German, Spanish, Russian, Portuguese, Italian, Hungarian, and Greek. Until her death, Devi continued to correspond with highly prominent white nationalists in Europe and the Americas, including Rockwell's successor, Matt Koehl, Britain's Colin Jordan and John Tyndall, the Chilean Nazi-esoteric Miguel Serrano, and Ernst Zündel, a well-known holocaust denier. She died in 1982, at her friend's home in Essex, England, and her ashes were later enshrined next to George Lincoln Rockwell's in Wisconsin. There exists today, a weighty website dedicated to her persona, her life, and her writings. Devi should be credited with introducing an esoteric strain into white nationalist discourse found in many notable ideologues' writings—including David Lane:

Savitri Devi, *The Lightning and the Sun*, 3rd edition, ed. William L. Pierce, (Hillsboro, West Virginia: National Vanguard Books, 2000); Savitri Devi, “Paul of Tarsus, or Christianity and Jewry,” trans. Irmin Vinson, *National Vanguard*, no. 118 (September-October 2002): 12-16; “Savitri Devi's Works,” *The Savitri Devi Archives*, <http://www.savitridevi.org/works.html>.; Lane utilized Devi's “Hitler as avatar” theory explicitly when describing Robert Mathews in a 2006 interview for Britain's *Blood and Honour Magazine*: David Lane, “Blood and Honour Magazine Interviews David Lane,” *Blood and Honour Magazine*, issue 35, (Summer 2006), <http://www.bloodandhonourworldwide.co.uk/magazine/issue35/issue35p8.html>.

[262] Griffin, 108.

[263] *Ibid.*, 108.

[264] Simonelli, 124.

[265] *Ibid.*, 131.

[266] Griffin, 109, 112.

- [267] “Intelligence File: William Pierce.”
- [268] Pierce, “The Role of the Church,” 27-28.
- [269] William Pierce, “Churches Bent on Suicide,” *Attack!*, Issue No. 46, 1976, *The Best of Attack! and National Vanguard Tabloid*, ed. Kevin Alfred Strom, (Arlington, VA: National Vanguard Books, 1984), 74.
- [270] *Ibid.*, 74.
- [271] William Gayley Simpson, *Which Way Western Man?* (Cooperstown, NY: Yeoman Press, 1978).
- [272] Griffin, 245-246.
- [273] Devi’s *Lightning and the Sun* and Randolph Calverhill’s *Serpent’s Walk*—a 1991 novel based on an SS corps that continued to fight on after Germany’s defeat—being the other two: Randolph Calverhill, *Serpent’s Walk*, (Hillsboro, WV: National Vanguard Books, 1991); Savitri Devi, *The Lightning and the Sun*, 3rd edition, ed. William L. Pierce, (Hillsboro, West Virginia: National Vanguard Books, 2000).
- [274] Griffin, 245.
- [275] “One Man Striving,” (series): published in *National Vanguard*, 87, March – 1983; *National Vanguard*, 90, June – 1983; *National Vanguard*, 92, August – 1983; *National Vanguard*, 97, January – 1984; *National Vanguard*, 99, March – 1984.
- [276] According to Simpson, the nucleus of Simpson’s book had derived from a series of papers written on the topic of the West’s decline, and was sent off, beginning in 1944, to approximately 250 friends and acquaintances—mostly comprised of professors, college presidents, authors, ministers, doctors, and university students—followed by an additional fifteen years of research: William Gayley Simpson, *Which Way Western Man?* ed. J.N. Abbot, (Published by the estate of William and Harriet Simpson, 2006).
- [277] *Ibid.*, 5-6.
- [278] *Ibid.*, 63.
- [279] *Ibid.*, 61, 63.
- [280] *Ibid.*, 63.
- [281] *Ibid.*, 63.
- [282] *Ibid.*, 65.
- [283] *Ibid.*, 65-66.
- [284] *Ibid.*, 63, 65-67.
- [285] *Ibid.*, 67.
- [286] Simpson, 67; Oliver, *Christianity and the Survival of the West*, 24.
- [287] Griffin, 179.
- [288] In reviewing the theology of Cosmotheism, it becomes apparent that it was not to be the egalitarian and universalistic Christianity Pierce would later openly condemn. Much of Cosmotheism was what Pierce believed was a practical path towards preparing the world for the ‘over-man’—as described by Friedrich Nietzsche. Furthermore, in Pierce’s Cosmotheism, the hierarchy of humanity was recognized, with each individual and race equipped with varying degrees of self-consciousness. Unlike Klassen’s Church of the Creator literature, Pierce’s Cosmotheist did not attack Christianity overtly, however, Pierce was surely addressing Christianity when he wrote in “On Living Things”: “Others have taught falsely that man himself is sacred and inviolable; that all

who are ‘men’ are immune to the process of creation, that men stand aside from it and above it, and that all men are of kind.” Unlike Christianity, in Cosmotheism, mankind was very much a part of nature—subject to its laws, its instincts, and its merciless demands. Furthermore, Cosmotheism stressed strongly the absolute necessity for eugenic breeding and the preservation of the white racial blood-stock. Pierce wrote: “He shall keep his stock pure... He shall increase the number of his stock, and he shall make every land wherein he dwells, free of the danger of mixing with other stocks... He shall so arrange his laws and his institutions that in each generation men and women shall engender numbers of offspring in proportion to their own value.” Furthermore, those not of value, should not breed at all. Pierce also posited: “[T]he best shall engender the most, and the worst none.”^[288] Blood-purity and “up-breeding” were not the only goal of Cosmotheists—the highest being the attainment of knowledge. Pierce wrote: “Above all else, the [Cosmotheist] Community must give direction to the gain of knowledge; for it is not mere knowledge itself for which the members of the Community strive: it is knowledge which leads to understanding, knowledge which complements consciousness, knowledge which abets service of the One Purpose,” in: William Pierce, “The Path,” “On Society,” and “On Living Things,” in William Pierce, *Cosmotheism Trilogy*, Internet Archive, <http://ia700209.us.archive.org/4/items/CosmotheismTrilogyByWilliamLutherPierce/cosmotheism-trilogy-william-luther-pierce.pdf>. 1-5, 7-9, 14, 17.

^[289] Griffin, 180.

^[290] *Ibid.*, 181, 197.

^[291] William Pierce (Andrew Macdonald), *The Turner Diaries*, (Arlington, VA: National Vanguard Books, 1978).

^[292] Griffin, 137.

^[293] *Ibid.*, 138.

^[294] *Ibid.*, 141.

^[295] William Pierce (Andrew Macdonald), *The Turner Diaries*, (Arlington, VA: National Vanguard Books, 1978).

^[296] However, Pierce remained careful not to alienate Christian readers by noting the existence of racially conscious Christian whites in the battles of the near future. Pierce wrote how many white Christians were the “most devoted and courageous members” of the resistance: Pierce (Macdonald), *The Turner Diaries*, 38.

^[297] *Ibid.*, 22, 31, 46, 93.

^[298] *Ibid.*, 94, 111.

^[299] Griffin, 141.

^[300] Leonard Zeskind, *Blood and Politics: The History of the White Nationalist Movement from the Margins to the Mainstream*, (New York: Farrar, Straus and Giroux, 2009), 31.

^[301] “The Turner Diaries,” *Anti-Defamation League*, http://www.adl.org/learn/ext_us/Turner_Diaries.asp?LEARN_Cat=Extremism&LEARN_SubCat=Extremism_in_America&xpicked=5&item=22.

^[302] Kathleen M. Blee, *Inside Organized Racism: Women in the Hate Movement*, (Berkeley: University of California Press, 2002), 91.

^[303] William Pierce, *National Alliance Bulletin*, February-March 1978, 3: as quoted in: Zeskind, 32.

^[304] *Ibid.*, 3.

^[305] William Pierce, “Who We Are: a Series of Articles on the History of the White Race (1978-1982),” *JRBooksOnline.com*,

http://www.jrbooksonline.com/PDF_Books/WilliamLutherPierceWhoWeAre.pdf.

[306] However, the articles are increasingly available online through certain white nationalist internet digital libraries.

[307] Pierce, “Who We Are (1978-1982),” 136.

[308] *Ibid.*, 132, 169.

[309] William Pierce, “Churches Misdirect Young Americans,” *Attack!*, issue 81, 1981, *The Best of Attack! and National Vanguard Tabloid*, ed. Kevin Alfred Strom, (Arlington, VA: National Vanguard Books, 1984), 202-203.

[310] *Ibid.*, 202.

[311] *Ibid.*, 202-203.

[312] Ben Klassen, *Survival of the White Race*, (Lighthouse Point, FL: Church of the Creator, 1975), vinyl recording.

[313] Ben Klassen, *The White Man’s Bible*, (Lighthouse Point, FL: Church of the Creator); *Portfolio One: First Twenty Issues of Racial Loyalty*, (Otto, NC: Church of the Creator, 1990), 2.

[314] Ben Klassen and Arnold DeVries, *Salubrious Living*, (Lighthouse Point, FL: Church of the Creator, 1983); *Portfolio One: First Twenty Issues of Racial Loyalty*, (Otto, NC: Church of the Creator, 1990), 2.

[315] *Ibid.*, 2.

[316] Klassen claimed that the rationale behind his move lay in the relative freedom it offered and to escape polyglot multi-racial south Florida: Ben Klassen, *Trials, Tribulations and Triumphs*, (Otto, NC: Church of the Creator, 1993), 3.

[317] Klassen, *Portfolio One, 2; Trials, Tribulations and Triumphs*, 11.

[318] Klassen later complained about the last-minute decision in his autobiography, writing: “Tom told me right at the outset that since the great Mike Brown had arrived, he was going to do a show on him, and sorry, that left time for just one show for me, instead of the two he had promised. This made me angry, since if I had known that he (Tom) was going to welch on me I would not have come at all,” in: Klassen, *Trials, Tribulations and Triumphs*, 65.

[319] Creativity Alliance, “Ben Klassen PM on Race & Reason,” *Youtube.com*, <http://www.youtube.com/watch?v=ggnACwSIXPs&feature=related>.

[320] Through studying Metzger’s career as a white nationalist ideologue, one can trace within the movement the shift away from Christian-based traditional racist-rightist thought, towards an anti-Christian white nationalist ideology. Emblematic of the shift within white nationalism over the 1980s, Metzger began the decade a “Christian Knight” of the KKK and ended it as an anti-Christian white nationalist. Ben Klassen would later comment on Metzger’s “conversion” to anti-Christianity over the 1980s in his autobiographical *Trial, Tribulations, and Triumphs* (1993), noting rather suspiciously: “When [Metzger] was a member of the Klan, he was pro-Christian and fervently defended Christianity. Then he left the Klan and, after a while, openly proclaimed he was anti-Christian.” Following the trend well into the 2000s, Metzger became one of the most vocal opponents to Christianity within American white nationalism—with his present-day WAR website heavily promoting the anti-Christian writings of none other than Ben Klassen, William Pierce and David Lane: Langer, 139-149, 182; Klassen, *Trial, Tribulations, and Triumphs*, 156; White Aryan Resistance, *Resist.com*, <http://www.resist.com/>; [CivitasDiaboli](http://www.youtube.com/watch?v=_GrfSyK8Dsg&NR=1), “Tom Metzger-Race and Reason 2/2,” *Youtube.com*, http://www.youtube.com/watch?v=_GrfSyK8Dsg&NR=1.

[321] Kevin Flynn and Gary Gerhardt, *The Silent Brotherhood: The Chilling Inside Story of America's Violent, Anti-Government Militia Movement*, (New York: Signet, 1990), 98.

- [322] “The Order,” CBS’s *Turning Point*, July 10, 1997, in: Mark Hamm, *Terrorism as Crime: From Oklahoma to Al-Qaeda and Beyond*, (New York: New York University, 2007), 125.
- [323] Flynn and Gerhardt, 41-56.
- [324] *Ibid.*, 103, 123, 129, 152, 180, 224, 322, 232, 234, 249-250, 296, 322, 362; Aho, 62.
- [325] In Pierce’s interview with Griffin, Pierce seemed to imply that he was aware of Mathews’ plans and warned him not to assume that the entire white nationalist movement was ready for all-out war: Griffin, 214, 216.
- [326] Flynn and Gerhardt, xii.
- [327] Mathews learned of the group through the *Instauration*, based out of Florida: Flynn and Gerhardt, 105.
- [328] In his last public writing, Robert Mathews credited *Which Way Western Man?* specifically, writing: “Reading became an obsession with me. I consumed volume upon volume on subjects dealing with history, politics and economics. I was especially taken with Spengler’s ‘Decline of the West’ and ‘Which Way Western Man?’ ... My knowledge of ancient European history started to awaken a wrongfully suppressed emotion buried deep within my soul, that of racial pride and consciousness.”: Robert Jay Mathews, “Mathews ‘Last Letter’” (1984), *Free The Order*, <http://www.freetheorder.org/RJMlastletter.html>.
- [329] Flynn and Gerhardt, 105-106.
- [330] Griffin, 202.
- [331] Flynn and Gerhardt, 121.
- [332] *Ibid.*, 235.
- [333] Barkun noted how Mathews had explicitly told perspective members that he had based his group on *The Turner Diaries* and Kaplan’s investigation produced similar conclusions: Barkun, 229; Kaplan, *Radical Religion in America*, 34, 61.
- [334] The policy was in the amount of \$50,000: Flynn and Gerhardt, 181.
- [335] Flynn and Gerhardt, 414.
- [336] *Ibid.*, 322.

- [337] “Intelligence File: William Pierce,” *Southern Poverty Law Center*.
- [338] Flynn and Gerhardt, 322.
- [339] Martinez had been thrown out of the National Alliance for insubordination by Pierce. Later, as a member of The Order, Martinez was caught passing counterfeit bills and negotiated a deal with the FBI in exchange for helping to capture Mathews: Griffin, 216.
- [340] Flynn and Gerhardt, 434-437.
- [341] Kaplan, *Radical Religion*, 64.
- [342] Flynn and Gerhardt, 452; Zeskind, 102.
- [343] William Pierce, “What Will it Take,” *National Vanguard* 103, (January-February 1985), 3: located in Leonard Zeskind, *Blood and Politics*, 102.
- [344] Ben Klassen, “Today’s Martyrs and Heroes of the White Race,” *Racial Loyalty*, issue 22 (March 1985), 6.
- [345] *Ibid.*, 7, 11.
- [346] *Delenda est Judaica!* is Latin for: “Destroy the Jews!”
- [347] “Martyr’s Day 1991,” *Racial Loyalty*, issue 77, (January 1992), 7.
- [348] Gardell, 196.
- [349] Nicholas Goodrick-Clarke, *Black Sun*, 247.
- [350] Kaplan, *Encyclopedia of White Power*, 11.
- [351] Gardell, 198.
- [352] Zeskind, 102.
- [353] Flynn and Gerhardt, 451, 454-455.
- [354] Flynn and Gerhardt, 151, 180.
- [355] *Ibid.*, 109.
- [356] Thomas Martinez and John Guinther, *Brotherhood of Murder*, (New York: Pocket Books, 1990), 270-271.
- [357] Kaplan, *Encyclopedia of White Power*, 9.
- [358] Gardell, 178.
- [359] *Ibid.*, 178.
- [360] Kaplan, *Radical Religion in America*, 185.
- [361] Gardell, 198.
- [362] Flynn and Gerhardt, 451-452.
- [363] Griffin, 216.
- [364] Thirteen of the fourteen defendants were acquitted: Flynn and Gerhardt, 452.
- [365] Flynn and Gerhardt, 395.
- [366] *Ibid.*, 135, 137-140.
- [367] Flynn and Gerhardt, 258.
- [368] *Ibid.*, 135, 137-140, 179, 258, 266, 321, 395, 466,

[369] Although Lane later reflected fondly on his adoptive mother, he remained disdainful of his Christian minister adoptive father.

[370] It was at this point in his “autobiography” that Lane conveniently skipped straight over his Christian Identity past to his chance meeting with Robert Jay Mathews in 1983, as well as leaving out that he had been a member of the Ku Klux Klan and Aryan Nations: David Lane, “The Auto-Biographical Portrait of the Life of David Lane and the 14 Word Motto,” *Deceived, Damned and Defiant: The Revolutionary Writings of David Lane*, (St. Maries, ID: 14 Word Press, 1999), 15; Flynn and Gerhardt, 89.

[371] Mathews once wrote: “There is a small, cohesive, alien group within this nation working day and night [to destroy the White race]. I learned that these culture distorters have an iron-grip on both major political parties, on Congress, on the media, on the publishing houses and on the major Christian denominations in this nation.”: Robert Jay Mathews, “Letter to the Editor”(1984), reprinted in: *Deceived, Damned and Defiant: The Revolutionary Writings of David Lane*, (St. Maries, ID: 14 Word Press, 1999), 186-187.

[372] Flynn and Gerhardt, 151, 258-259.

[373] The Christian Identity adherent David Tate, another founding member of The Order, wrote of Mathews in the middle 1990s, remarking: “During our period of Resistance, which Randy Duey referred to as ‘our year of living dangerously,’ I came to respect Bob Mathews more than I can put into words. While some would like to remember him as a strict Odinist, I know otherwise. Odinist, yes, but he was open to all good and sincere kinsmen; he had to be, since half of us leaned toward Identity-Christianity. There were occasions where Bob and I discussed ideas about revolution from my own Christian background. He was very positive towards them. Above all, Robert Mathews believed in The Cause for which we fought.” David Tate, *Deceived, Damned and Defiant: The Revolutionary Writings of David Lane*, (St. Maries, ID: 14 Word Press, 1999), 184; Barkun, 230; Gardell, 196-197.

[374] Lane also was said to have attended Pete Peter’s Church of LaPorte, a significant Christian Identity congregation at the time: Barkun, 231; Gardell, 193; Flynn and Gerhardt, 93.

[375] Gardell, 193; Flynn and Gerhardt, 259.

[376] David Lane, “Statement to the World by the Holy Order of the Bruders Schweigen,” *Calling Our Nation*, no. 53, (1987), 11-12: in Barkun, *Religion and the Racist Right*, 231.

[377] Kaplan, 5.

- [378] Richard Zoglin, "All You Need Is Hate," *TIME*, vol. 141 no. 24, June 21, 1993, 63.
- [379] However, the television program was unrelated and unconnected to Metzger's *Race and Reason*.
- [380] Never4getWLP, "Race and Reason with Dr. William Pierce – First Show," *Youtube.com*, <http://www.youtube.com/watch?v=DmidnBg9gHA>.
- [381] Griffin, 141.
- [382] William Pierce (Andrew Macdonald), *Hunter*, (Hillsboro, WV: National Vanguard Books, 1989).
- [383] Pierce (Macdonald), *Hunter*, 139.
- [384] *Ibid.*, 12, 31, 37.
- [385] *Ibid.*, 74-75.
- [386] *Ibid.*, 96, 75-76, 109.
- [387] *Ibid.*, 108-109.
- [388] William Pierce, "National Alliance Members Bulletin" (February 1989), *Racial Loyalty*, Issue 52, (July 1989), 5.
- [389] Klassen would describe *Hunter* as: "Recommended reading for all Creators and White Racialists" and his *Racial Loyalty* would advertise *Hunter* from April 1990 to its last issue.
- [390] Zeskind, 338.
- [391] J. Gordon Melton, *Encyclopedia of American Religions*, 4th Edition, (Farmington Hills, MI: Gale Research Incorporated, 1993), 845.
- [392] For a circa 1989 video-tour of the "School for Gifted Boys," which culminated in a Church of the Creator "sermon" from Ben Klassen, see: Creativity Alliance, "A tour of the School for Gifted Boys with an address from Ben Klassen, P.M. (c. 1989)," *Youtube.com*, <http://www.youtube.com/user/CreativityAlliance#p/u/26/zT7OOVxAzxM>. - <http://www.youtube.com/user/CreativityAlliance#p/u/14/HCuLyM36dfE>.
- [393] Klassen claimed the first printing produced 15,000 and that with time circulation increased considerably, in: *Trials, Tribulations and Triumphs*, 11, 164.
- [394] *Racial Loyalty*, issue 1, June 1983, 10; C.C. Messick III, *Racial Loyalty*, issue 13, June 1984, 12; Rex Tiro, *Racial Loyalty*, issue 14, July 1984, 5; *Racial Loyalty*, issue 30, December 1985, 5; *Racial Loyalty*, issue 52, July 1989, 6; Victor Wolf, RL, *Racial Loyalty*, issue 63, September 1990, 7; *Racial Loyalty*, issue 67, January 1991, 6; *Racial Loyalty*, issue 75, November 1991, 6.
- [395] The quote was attributed to Lane in "Brickbats and Bouquets," *Racial Loyalty*, issue 47 February 1989, 8, and was made in reference to an article appearing in *Racial Loyalty*, issue 42, August 1988: The original article has not yet been located by the author.
- [396] Robert E. "Jack" Jackson, "Help Scapegoats expose JOG Tyranny," *Racial Loyalty*, issue 50, May 1989, 5.
- [397] Klassen, *Trials, Tribulations and Triumphs*, 212.
- [398] Elinor Langer, *A Hundred Little Hitlers: the Death of a Black Man, the Trial of a Racist, and the Rise of the Neo-Nazi Movement in America*, (New York, Metropolitan Books, 2003), 357-358.
- [399] Klassen, *Trials, Tribulations and Triumphs*, 219.
- [400] *Ibid.*, 47, 68, 193, 212, 220-221.

- [401] Ben Klassen, "Brickbats and Bouquets," *Racial Loyalty*, issue 45, December 1988, 5.
- [402] *Racial Loyalty*, issue 49, April 1989.
- [403] *Racial Loyalty*, issue 58, April 1990, 5.
- [404] In white nationalist parlance, J.O.G. is "Jewish Occupational Government": "Rev. Rudy Stanko is out of the clutches of the JOG'S Gulags," *Racial Loyalty*, issue 78, (February 1992), 5.
- [405] Klassen, *Trials, Tribulations and Triumphs*, 195.
- [406] Ben Klassen, "Rev. Charles Altvater Designated as the Next Pontifex," *Racial Loyalty*, issue 80, (May 1992), 5.
- [407] David Lane, "C.R.A.P." *Racial Loyalty*, issue 80, (May 1992), 11.
- [408] By the middle 1980s, Klassen felt threatened enough to attack Odinism directly as he had Christian Identity theology on previous occasions. In the October, 1984 copy of *Racial Loyalty*, named by Klassen the "Gullibility and Superstition Issue," Klassen attacked Odinism in a sizable article titled "Odinism: Rising Phoenix or a Dead Horse?" The article, which included a reprinting of a number of letter exchanges between a Creator reverend and Odinist white nationalist, noted how an increasing number of white nationalists were embracing Odinism instead of Christian Identity. In concluding the article, Klassen let loose on Odinism, writing: "It is still a hoax, an escape mechanism, a child's game. One thing we do not need at this critical stage in the fight for the survival of the White Race is another cop-out, another childish game to divert us when we should and must come to grips with stark reality and do battle with a ruthless enemy." So important was the article "Odinism: Rising Phoenix or a Dead Horse?," that Klassen felt it necessary to republish it in his *Building a Whiter and Brighter World* (1986), a book comprised of collected *Racial Loyalty* articles Klassen felt were of special significance. But as much as Klassen protested, Odinism was indeed gaining in numbers within white nationalism by the middle 1980s, and the revelation that Robert Mathews was an adherent only fueled its rise. "Odinism: Rising Phoenix or Dead Horse," *Racial Loyalty*, issue 18, November 1984, 5-12; Ben Klassen, *Building a Whiter and Brighter World*, (Otto, NC: Church of the Creator, 1986), 40-45.
- [409] *Racial Loyalty*, issue 80, May 1992, 10.
- [410] David Lane, "C.R.A.P." *Racial Loyalty*, Issue 80, (May 1992), 11.
- [411] Over the rest of his life and writings, Lane would extol the virtues of Mathews while at the same time attaching himself and his position to Mathews' memory and prominence in essays, poems and novel. For examples of Lane's utilization of Mathews, see: "Auto-Biography," "Let's Win," "David Lane on Glenn 'The Rat' Miller," "Farewell to White Women," "Ode to Bob Mathews," "Current Reality," "Open Letter to a Dead Race," "Police Powers," "What to think vs. how to think," "The Price of Continued Reality Denial," "Sex and Women," "No or Never," "Maynard C Campbell (post 1997)," "Fanaticism of Desperation," "Strategy," "Polygamy (Postscript)," "Then and Now," "Who is White," "P.S. It Only Gets Worse Tim!" "Martyrs," "Polygamy – Nature's Command," "Crossing the Rubicon," "Open Letter to All Christians," and *KD Rebel*.
- [412] David Lane, "C.R.A.P." *Racial Loyalty*, Issue 80, (May 1992), 11.
- [413] Lane, "C.R.A.P." 11.
- [414] Ben Klassen, *Racial Loyalty*, issue 80, May 1992, 5.
- [415] Ron McVan, "Brickbats and Bouquets," *Racial Loyalty*, issue 48, March 1989, 8; The image itself appeared later in the article and was used in many subsequent issues: Ron McVan, *Racial Loyalty*, issue 48, March 1989, 11.
- [416] Ben Klassen, "The Mission of the COTC White Berets and White Rangers: Church security and self-defense," *Racial Loyalty*, issue 66, December 1990, 5, 7.

- [417] Klassen, *Trials, Tribulations and Triumphs*, 181.
- [418] *Ibid.*, 181, 210.
- [419] *Racial Loyalty*, issue 76, December 1991, 10.
- [420] “COTC Contact Points,” *Racial Loyalty*, issue 76, December 1991, 9.
- [421] McVan would letter claim that he chose to leave the Church of the Creator because it lacked a spiritual component: Gardell, 206.
- [422] William Pierce, quoted in: *Racial Loyalty*, Issue 80, (May 1992), 4.
- [423] A fortuitous move on Klassen’s part, Altvater was later arrested after attempting to fire-bomb the house of a policeman who had had Altvater’s automobile towed: Southern Poverty Law Center, “Ben Klassen: A History,” *Intelligence Report*, Summer 1999, issue no. 95, <http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/1999/summer/the-great-creator/a-history#>.
- [424] Klassen, *Trials, Tribulations and Triumphs*, 216.
- [425] David Lane, “Words from Wodensson,” *Racial Loyalty*, issue 83, November 1992, 4.
- [426] Klassen, *Trials, Tribulations and Triumphs*, 228-230.
- [427] *Ibid.*, 236. 229-230, 233-234.
- [428] “Ben Klassen: A History,” *Southern Poverty Law Center*, Summer 1999, issue number 95, <http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/1999/summer/the-great-creator/a-history#>.
- [429] Ben Klassen was buried on the small parcel of North Carolina property not sold to Pierce. To this day, his grave, which is often overgrown with weeds, is from time to time tended to by supporters and admirers: “The Voice of Progressive Racism: Insurgent News and Views,” *Resist.com*, May 18 2008, http://www.resist.com/updates/2008/MAY_08/AryanUpdate_18MAY08.html.
- [430] “Ben Klassen: A History,” *Southern Poverty Law Center*; Griffin, 389.
- [431] Gardell, 226.
- [432] *Ibid.*, 191.
- [433] *Ibid.*, 1, 191, 233.
- [434] “David Lane,” *Southern Poverty Law Center*, <http://www.splcenter.org/get-informed/intelligence-files/profiles/david-lane>.
- [435] Gardell, 190.
- [436] Zeskind, 489.
- [437] Apart from his own writings, Lane’s Fourteen Words Press published Ron McVan’s stridently anti-Christian Wotanist tract, and *Creed of Iron* (1997), *Temple of Wotan: Holy Books of the Aryan Tribes* (2000). The press also republished the incredibly anti-Christian ode to social-Darwinism from the nineteenth century, *Might is Right or Survival of the Fittest* (1890/1990), penned under the pseudonym Ragnar Redbeard: Ron McVan, *Creed of Iron*, (St. Maries, ID: Fourteen Words Press, 1997); *Temple of Wotan: Holy Books of the Aryan Tribes*, (St. Maries, ID: Fourteen Words Press, 2000); Ragnar Redbeard (pseudonym), *Might is Right or The Survival of the Fittest*, ed. by Katja Lane, (St. Maries, ID: Fourteen Words Press, 1999); David Lane, “Gates of the Mind,” *Deceived, Damned and Defiant: The Revolutionary Writings of David Lane*, (St. Maries, ID: 14 Word Press, 1999), 324.

[438] Studies that have addressed Lane's "conversion" have been less than illuminating. Gardell simply noted that the one-time Identity follower, while in prison, "dedicated his time to studies in history, philosophy, mystery religions, and Odinism, gradually developing an Aryan interpretation of paganism." Goodrick-Clarke noted the shift also, but like Gardell, simply remarked that following his prison sentence, Lane's "writings increasingly moved away from Identity toward a racist pagan viewpoint." Kaplan's review of Lane's shift towards Odinism mirrored Gardell and Goodrick-Clarke, while dating Lane's conversion somewhat prematurely, writing: "Passing through the John Birch Society, the Ku Klux Klan, and Christian Identity movement, Lane adopted a pagan philosophy based on his understanding of Nature's Law, one that would be greatly developed after his incarceration." All of the aforementioned scholars were not incorrect. However, it is the position of this study that Lane's "conversion" to anti-Christian Odinism was merely an opportunistic effort to insert himself into a white nationalist movement that by the late 1980s had become increasingly hostile to Christianity, including Identity: Gardell, 199; Goodrick-Clarke, 271; Kaplan, *Encyclopedia of White Power*, 167.

[439] David Lane, "Auto-Biography," *David Lane's Pyramid Prophecy*, <http://www.davidlane1488.org/wotan.html>.

[440] David Lane, "Odinism (Wotanism)," *David Lane's Pyramid Prophecy*, <http://www.davidlane1488.org/wotan.html>.

[441] Lane, "Odinism (Wotanism)."

[442] Klassen, *Nature's Eternal Religion*, 143.

[443] *Ibid.*, 229.

[444] Lane, "Odinism (Wotanism)."

[445] Emphasis in original.

[446] David Lane, "88 Precepts" (1994), *David Lane's Pyramid Prophecy and Der Bruders Schweigen Archives*, <http://www.davidlane1488.org/88.html>.

[447] Eric Hawthorne made the switch from Creativity to Wotanism over the 1990s. Hawthorne was a Creator reverend from Canada who contributed many articles to *Racial Loyalty* and with whom Klassen was impressed. So involved with white nationalist neo-paganism and Lane's Wotansvolk was Hawthorne that Hawthorne contributed to David Lane's anthology *Deceived, Damned and Defiant* (1999), where he supplied an ode to "Robert Mathews the martyr" in essay and poem, titled *Men Against Time: Klassen, Trials, Tribulations and Triumphs*, 235; "George" Eric Hawthorne, in "Man Against Time," *Deceived, Damned and Defiant*, 175-178.

[448] Goodrick-Clarke noted Wyatt Kaldenberg's, of the *Pagan Revival*, lack of ceremony and spirituality in his faction of Odinism: *Black Sun*, 264; Gardell noted Else Christiansen's Odinist Fellowship and Lane's and McVan's Wotansvolk's absence as well: Gardell, 207.

[449] In the early 1980s, Else Christensen established a prison outreach program in Florida which enabled her to send literature to and hold services in state prisons. Working from her model, other racist neo-pagan groups followed suit and created their own programs: Gardell, 175.

[450] David Lane, "Crossing the Rubicon," *David Lane's Pyramid Prophecy and Der Bruders Schweigen Archives*, <http://www.davidlane1488.org/88.html>.

[451] David Lane, "Wotansvolk," *David Lane's Pyramid Prophecy and Der Bruders Schweigen Archives*, <http://www.davidlane1488.org/88.html>.

[452] Lane, "Wotanism Lecture."

[453] David Lane, "Blood and Honour Magazine Interviews David Lane," *Blood and Honour Magazine*, issue 35, Summer 2006,

<http://www.bloodandhonourworldwide.co.uk/magazine/issue35/issue35p8.html>.

[454] Including: “Focus 607,” “Focus 608,” “14 Double Standards,” “14 Words International,” “14 Why’s,” “Health 07,” “Let’s Win,” “Christian Rightwing American Patriots,” “David Lane on Glenn Miller,” “White Genocide Manifesto,” “88 Precepts,” “Wodensson in Verse,” “Revolution by number 14,” “Open letter to a dead race,” “Reality Deniers,” “Reality Check,” “Betrayal,” “The Former Yugoslavia,” “Dissension in the Ranks,” “Police Powers,” “What to think vs. How to think,” “Universalist Imperialism,” “The price of continued reality denial,” “Gates of the mind,” “Wotansvolk,” “First law of nature,” “Race to Extinction,” “Sex and Women,” “England - Ireland – Scotland,” “The Eternal Lawyer,” “Now or Never,” “Maynard C. Campbell,” “Fanaticism of Desperation,” “Moral Authority,” “Modern Freemasonry,” “Final Address,” “Drugs and Governments,” “Misplaced Compassion,” “Technology leads to our Extinction,” “Intelligence Gathering,” “The illegal and malicious imprisonment of David Lane,” “The Death of the White Race,” “Security and Infiltration,” “Strategy,” “Polygamy,” “Adaptability,” “Then and Now,” “Valhalla,” “Who is White?,” “Wotanism (Odinism),” “Wotanism Lecture,” “Counterfeit Culture,” “Reality Denial,” “Open Letter to McVeigh,” “PS it only gets worse Tim,” “Martyrs,” “New World Order,” “Guerrilla Radio,” “Nature’s Command,” “Misdirected Hate,” “Money,” “Crossing the Rubicon,” “Open Letter to All Christians” and the novel *KD Rebel*.

[455] David Lane, *Deceived, Damned and Defiant: The Revolutionary Writings of David Lane*, (St. Maries, Id: Fourteen Words Press, 1999).

[456] David Lane, *Victory or Valhalla: The Final Compilation of Writings by David Lane*, (North Charleston, SC: Createspace, 2008).

[457] David Lane’s now famous motto: “We must secure the existence of our people and a future for White Children,” was a mere rephrasing of an Adolf Hitler quote *from Mein Kampf*, which read: “What we must fight for is to safeguard the existence and reproduction of our race and our people, the sustenance of our children...”: Hitler, *Mein Kampf*, 214.

[458] Never in any of Lane’s many writings did he demonstrate a true familiarity with any previous ideologue or philosopher—let alone anti-Christian ones. Even his references to Jung seemed forced and not fully grasped by the author.

[459] David Lane: *KD Rebel*; “Adaptability”; “Why Wotanism and the Pyramid Prophecy”; “Race to Extinction”; “History,” *David Lane’s Pyramid Prophecy and Der Bruders Schweigen Archives*, <http://www.davidlane1488.org>.

[460] “Why Wotanism and the Pyramid Prophecy,” “2 Letters to Georg Baldursson from early 2003,” “History,” “The Former Yugoslavia,” “What to think vs. how to think,” “Race to Extinction,” “Wotanism (Odinism),” Polygamy-Nature’s Command,” *KD Rebel, David Lane’s Pyramid Prophecy and Der Bruders Schweigen Archives*, <http://www.davidlane1488.org>.

[461] David Lane, “Misplaced Compassion,” “Who is White,” “Current Reality,” “Counterfeit Culture,” *David Lane’s Pyramid Prophecy and Der Bruders Schweigen Archives*, <http://www.davidlane1488.org>.

[462] David Lane, “Betrayal,” “Gates of the Mind,” “Wotansvolk,” *David Lane’s Pyramid Prophecy and Der Bruders Schweigen Archives*, <http://www.davidlane1488.org>.

[463] David Lane, “An Open Letter to Reality Deniers,” *David Lane’s Pyramid Prophecy and Der Bruders Schweigen Archives*, <http://www.davidlane1488.org>.

[464] David Lane, “Why Wotanism and the Pyramid Prophecy,” *David Lane’s Pyramid Prophecy and Der Bruders Schweigen Archives*, <http://www.davidlane1488.org>.

[465] David Lane, “Now or Never” *David Lane’s Pyramid Prophecy and Der Bruders Schweigen Archives*, <http://www.davidlane1488.org>.

[466] Lane, “Now or Never.”

[467] Lane, “Open Letter to all Christians.”

[468] Lane, “Now or Never.”

[469] Lane, “Crossing the Rubicon.”

[470] Lane, “One Man’s Agony.”

[471] Lane, “An Open Letter to the Reality Deniers.”

[472] Already in 1974, combined nationwide membership in the Klan(s) had fallen to an all-time low of roughly fifteen hundred—with the American public rating the racist organization less favorably than the Viet Cong in a national Gallup poll conducted that year. And although Louisianan David Duke and Louis Beam made their own separate efforts to revive the group over the 1970s, national figures continued to fall. By the 1980s, membership numbers had continued to fall. According to the Anti-Defamation League, total membership in the Klan’s ranks by 1988 was somewhere between 4,500 and 5,000, representing its lowest figures in fifteen years. Klanwatch’s Klan census numbers concurred with the ADL’s findings and both watchdog groups agreed that the Ku Klux Klan had little chances of re-launching itself into national prominence: “The Hate Movement Today: A Chronicle of Violence and Disarray,” ADL Special Report, (1987), 4; *Klanwatch, Special Report*, 47; in Kaplan, *Radical Religion in America*, 13.

[473] “The KKK Today: A 1991 Status Report,” *ADL Special Report*, (1991): 21; as found in Kaplan, *Radical Religion in America*, 14.

[474] “Ku Klux Klan – Ideology,” *Anti-Defamation League*,

[http://www.adl.org/learn/ext_us/kkk/ideology.asp?](http://www.adl.org/learn/ext_us/kkk/ideology.asp)

[LEARN_Cat=Extremism&LEARN_SubCat=Extremism_in_America&xpicked=4&item=kkk.](http://www.adl.org/learn/ext_us/kkk/ideology.asp?LEARN_Cat=Extremism&LEARN_SubCat=Extremism_in_America&xpicked=4&item=kkk)

[475] Sam Howe Verhovek, “Leaders of Aryan Nations Found Negligent in Attack,” *New York Times*, September 8, 2000, Sec. A, 14.

[476] The combined lawsuit was against Richard Butler and the guards involved in the attack: Bill Morlin, “Aryan compound sold at auction to Keenans; Bankruptcy court makes quick work of North Idaho monument to hate,” *Spokesman Review* (Spokane, WA), February 14, 2001, 1.

[477] The combined lawsuit was against Richard Butler and the guards involved in the attack: Bill Morlin, “Aryan compound sold at auction to Keenans; Bankruptcy court makes quick work of North Idaho monument to hate,” *Spokesman Review* (Spokane, WA), February 14, 2001, 1.

[478] Nia Hightower, “Butler’s Porn Star Companion Gets Busted,” *Southern Poverty Law Center*, <http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2003/winter/the-company-he-keeps>.

[479] Daniel J. Wakin, “Richard G. Butler, 86, Dies; Founder of the Aryan Nations,” *The New York Times*, September 9, 2004, Sec. A, 31.

[480] Griffin, 163-166.

[481] Richard Delgado and Jean Stefancic, eds. *Critical White Studies: Looking Behind the Mirror*, (Philadelphia: Temple University Press, 1997), 602.

[482] In late 1996, Pierce flew to England where he was keynote speaker at British National Party’s convention. Pierce also developed ties to the extreme-right German National Democratic Party (NPD). Over the late 1990s Pierce made frequent trips to Germany to attend NPD events and invited key members to his National Alliance headquarters. In 1999, Pierce spoke to the NPD Youth Congress and told the crowd that it was essential “for genuine nationalist groups everywhere to increase their degree of collaboration across national borders.” That same year Pierce attended an

international conference of white nationalists in Thessaloniki, Greece, which was reportedly attended by white nationalists from Greece, Portugal, Romania, Belgium, Denmark, Holland, Germany, Austria and South Africa: “William Pierce: A Political History,” *Southern Poverty Law Center*; “William Pierce,” *Anti-Defamation League*.

[483] “Intelligence File: William Pierce.”

[484] Gardell, 135.

[485] See: Pierce, “The Organizational Strategy,” *National Vanguard*, 114, November – December 1994, <http://www.natvan.com/national-vanguard/>; “Four More Years,” *National Vanguard*, 117, March – April 1997, <http://www.natvan.com/national-vanguard/>; “Miscegenation: The Morality of Death,” *National Vanguard*, 117, March – April 1997, <http://www.natvan.com/national-vanguard/>; “On Churchgoers: Does Admitting That Most Major Churches Are Anti-White Make One ‘Anti-Christian’?” *Free Speech*, Volume III, no. 4, (April 1997), <http://www.natvan.com/free-speech/fs974c.html>.

[486] Emphasis in the original: Alfred Strom, “William Luther Pierce: September 11, 1933 - July 23, 2002,” *National Alliance*, <http://www.natvan.com/wlp.html>.

[487] “July News Item,” *British National Party*, http://web.archive.org/web/20020803121030/www.bnp.org.uk/news/2002_july/news_jul14.htm.

[488] Andrew Gumbel, “William Pierce: Influential figurehead for white supremacists,” *The Independent* (London), 26 July 2002, <http://www.independent.co.uk/news/obituaries/william-pierce-649470.html>.

[489] Christopher Reed, “William Pierce,” *The Guardian*, 25 July 2002, <http://www.guardian.co.uk/news/2002/jul/25/guardianobituaries.booksobituaries1>.

[490] One noted exception was David Duke, who wrote of Pierce and his contribution to white nationalism: “I really think that Dr. Pierce made a tremendous contribution to our cause. He helped people think straight about the Jewish Question and the other vital realities of race. After having read almost every word he wrote, I feel once more as though a family member was lost. I have been experiencing that a great deal recently! He was one of us. I learned a great deal from him, and it is very depressing to think that his voice is stilled.” as quoted in: *Beyond a Dead Man’s Deeds: The National Alliance after William Pierce*, (Chicago: Center for New Community, August 2002), 6.

[491] The bi-annual event was held on Hitler’s birthday, April 20, 2002 at the National Alliance’s headquarters in West Virginia. “Intelligence File: William Pierce,” *Southern Poverty Law Center*, <http://www.splcenter.org/get-informed/intelligence-files/profiles/william-pierce>.

[492] William Pierce, quoted in: “Intelligence File: William Pierce,” *Southern Poverty Law Center*, <http://www.splcenter.org/get-informed/intelligence-files/profiles/william-pierce>.

[493] “Intelligence File: William Pierce,” *Southern Poverty Law Center*, <http://www.splcenter.org/get-informed/intelligence-files/profiles/william-pierce>.

[494] “Intelligence File: William Pierce,” *Southern Poverty Law Center*.

[495] “Church of the Creator: A History,” Intelligence Report, Summer 1999, no. 95, *Southern Poverty Law Center*, <http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/1999/summer/the-great-creator/a-history#>.

[496] Ibid.

[497] In 1998, despite having passed the Illinois bar exam, Hale was denied a license to practice law in the state. In 1999, very soon after a second denial was issued, a former Church member, close to Hale went on a forty-hour shooting spree targeting non-whites which left two dead, nine wounded, and ended in suicide. The shootings were believed to be in response Hale’s lost appeal. And in November 2002, Hale’s group was met with another legal defeat when it lost a trademark infringement lawsuit brought against it by the same Oregon-based church which many years earlier had trademarked the name “Church of the Creator.” A federal judge then ordered Hale to cease using “Church of the Creator,” to terminate the organization’s internet addresses, and to turn over all literature bearing the name. Hale refused and was held in contempt. Events soon worsened when on January 8, 2003 Hale was arrested for conspiring to have the judge that had overseen the copyright case assassinated: “Matt Hale,” *Anti-Defamation League*, http://www.adl.org/learn/ext_us/Hale.asp?xpicked=2; Jodi Wilgoren, “White Supremacist Is Held In Ordering Judge’s Death,” *New York Times*, January 9, 2003, Sec. A, 16.

[498] “Matt Hale,” *Anti-Defamation League*.

[499] George Michael, *Theology of Hate*, 189.

[500] Located in each faction’s website, the curious internet-surfing white nationalist is quickly exposed to Klassen’s scathing appraisal of Christianity and its ruinous effect on the white race. One such faction, the Creativity Movement, offers Klassen’s written works available for free download, as well as video and audio files of lectures and interviews of Klassen. The Creativity Movement’s website also boastfully links to several foreign national Creativity Movement sister-sites based in Croatia, Germany, Iceland, Poland, Slovakia, Slovenia, and Venezuela. Competing Creator websites, the *Matt Hale Archive* and Creativity Alliance, also include tremendous amounts of Klassen-authored literature available for free download. Additionally, the Creativity Alliance hosts an internet “Directory,” that links to Creativity Alliance chapters in three Australian provinces, Canada, Bulgaria, Norway, Italy, Serbia, Spain, South Africa, and Venezuela, as well as several American states: *The Creativity Movement*, <http://www.creativitymovement.net/index1.html>; *Matt Hale Archive*, <http://rahowadirectory.com/hale/>; *Creativity Alliance*, <http://creativityalliance.com/>.

[501] “Creator Kids,” *Creativity Alliance*, <http://www.rahowadirectory.com/kids/creativitykids.html>.

[502] Ibid.

[503] J. Gordon Melton, ed. *Melton’s Encyclopedia of American Religions*, 8th edition, (Farmington Hills, MI: Gale Research Incorporated, 2009), 624.

[504] Gardell, 225.

[505] Ibid., 207, 217; The true attraction of Wotansvolk and other similar Odinist groups within American prisons has been ignored by scholarly studies into the movement. The true motivation most likely lies in the fact that by claiming to be a ‘religious neo-pagan’, prisoners are afforded certain rights by prison administration. See: Mark Pitcavage, “Reviving Paganism,” *Southern*

Poverty Law Center, <http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2003/winter/reviving-paganism>.

[506] Gardell, 207.

[507] In July 2008, McVan published an article titled “Betrayal,” in which he claimed to have been unexpectedly thrown out of Katja Lane’s Idaho home and had his entire inventory of written works, a value claimed to be \$500,000, stolen from him by Katja and John Post, in: Ron McVan, “Betrayal” (2008), *Vinland Folk Resistance*, http://www.vinlandfolkresistance.com/articles/200806/McVan_Betrayal.html.

[508] David Lane, “Misdirected Hate.”

[509] Ibid.

[510] Colin Jordan, in: *Deceived, Damned and Defiant: The Revolutionary Writings of David Lane*, (St. Maries, ID: Fourteen Word Press, 1999), xxii.

[511] His body was then transported to white nationalist April Gaede’s home in Kalispell, Montana, to whom he also left all of his collected writings. At the funeral, in a coffin lined in white, Lane’s frail and thinned corpse was brought out to be viewed. In each eye were placed coins, so as to ensure his safe passage across the River Styx. His body was soon thereafter cremated and in honor of his life and famous credo, his ashes placed into fourteen pyramid-shaped urns, and sent to fourteen “noble” white nationalist women to honor and care for: David Holthouse, “Tales from the Creeps: A White Nationalist Horror Story,” Southern Poverty Law Center, <http://www.splcenter.org/blog/2008/10/31/tales-from-the-creeps-a-white-nationalist-horror-story/>.

[512]

ProWhiteVideos, "David Lane Memorial Video," *YouTube.com*,
<http://www.youtube.com/watch?v=UYKzzLBDeTI>.

- [513] Ulvhedingrom, "David Lane Memorial Video.": ulvhedingrom; David Lane Memorial in Kyiv, Ukraine, *YouTube.com*, <http://www.youtube.com/watch?v=4skOSkBFrMk&feature=related>.
- [514] "David Lane," *Southern Poverty Law Center*; "In Memory of our Friend, Father, Bruder, Teacher, David Lane," *David Lane's Pyramid Prophecy and Der Bruders Schweigen Archives*, <http://www.davidlane1488.org>.
- [515] Pierce, "The Role of the Church," 28.
- [516] Pierce, "Churches Bent on Suicide," 74.
- [517] McLeod, "The Crisis of Christianity in the West," *World Christianities*, 1, 325.
- [518] *Ibid.*, 344.
- [519] Frank Hobbs and Nicole Stoops, *Demographic Trends in the 20th Century*, US Census Bureau, (Washington DC: United States Government Printing Office, 2002), 71.
- [520] Stephan R. Warner, "Coming to America: Immigrants and the faith they bring," *Christian Century*, (February 10, 2004), 21.
- [521] Warner, 20.
- [522] Robert F. DrinanSource, "The Christian Response to the Holocaust," *Annals of the American Academy of Political and Social Science*, Vol. 450, (Jul., 1980), 188.
- [523] Daniel Langton, "Relations between Christians and Jews," *World Christianities c.1900 – c.2000, The Cambridge History of Christianity Volume 9*, (Cambridge: Cambridge University, 2006), 491.
- [524] Michael Keene, *Christianity and Social Issues*, (Cheltenham, UK: Stanley Thornes Publishers, 1995), 85.

[\[525\]](#) Frank J. Coppa, *The Papacy, the Jews, and the Holocaust*, (Washington DC, Catholic University of America Press, 2006), 283.

[\[526\]](#) Hugh McLeod, *World Christianities*, 646.

[527]

For example: Susan E. Davies (ed), *Ending Racism in the Church*, (Cleveland: Pilgrim Press, 1998); David V. Esterline (ed), *Shaping Beloved Community: Multicultural Theological Education*, Louisville, KY: Westminster John Knox Press, 2006); David A. Anderson and Margarita R. Cabellon, *Multicultural Ministry Handbook: Connecting Creatively to a Diverse*, (Westmont, IL: IVP Books, 2010); Mark Deymaz and Harry Li, *Ethnic Blends: Mixing Diversity into Your Local Church*, (Grand Rapids, MI: Zondervan Publishing, 2010); David Anderson, *Multicultural Ministry: Finding Your Church's Unique Rhythm*, (Grand Rapids, MI: Zondervan Publishing, 2004); Rodney M. Woo, *The Color of Church: A Biblical and Practical Paradigm for Multiracial Churches*, (Nashville, TN: B&H Academic, 2009).

[528]

Paul G. Hiebert, "Western Images of Others and Otherness," *This Side of Heaven: Race, Ethnicity, and Christian Faith*, 97.

[529]

Richard L. Gorsuch and Daniel Alshire, "Faith and Ethnic Prejudice: A Review and Interpretation of Research," *Journal for the Scientific Study of Religion*, Vol. 13, No. 3, (Sep. 1974), 281-307.

[530]

Gorsuch and Alshire, 281.

[531]

Janell Williams Paris, "Race: Critical Thinking and Transformative Possibilities," in *This Side of Heaven: Race, Ethnicity, and Christian Faith*, 24, 27.

[532]

Such as African Methodist Episcopal Church and the National Baptist Convention: Leonard Steinhorn and Barbara Diggs-Brown, "By the Color of our Skin: the illusion of integration and reality of race," (New York: Dutton, 1999): as found in Janell Williams Paris, "Race: Critical Thinking and Transformative Possibilities," 27.

[533]

Curtiss Paul DeYoung, Michael O. Emerson, George Yancey, Karen Chai Kim, *United by Faith: The multiracial congregation as an answer to the problem of race*, (New York: Oxford University Press, 2003) 74: in Joseph L. Thomas and Douglas A. Sweeney, "Crossing the Color Line: A Brief Historical Survey of Race Relations in American Evangelical Christianity," *This Side of Heaven: Race, Ethnicity, and Christian Faith*, 125.

[534]

In 2002, and again in 2009, recorded conversations of Graham and Richard Nixon were released. In them, Graham had opined that "Jews control the media" and used the term "Synagogue of Satan" in reference to particular Jews, among other inflammatory statements: Cathy Lynn Grossman, "In Nixon tapes, Billy Graham refers to 'synagogue of Satan'," *USA Today*, http://www.usatoday.com/news/religion/2009-06-24-graham-tapes_N.htm.

[535]

See [Elinor Langer's](#) *A Hundred Little Hitlers* and [Daniel Levitas'](#) *The Terrorist Next Door: The Militia Movement and the Radical Right* for detailed critiques of both the SPLC and ADL's fundraising methods.

[536]

Micheal Jessup, "The Sword of Truth in a Sea of Lies: The Theology of Hate," *This side of Heaven*, 165.

[537]

Ibid.

[538]

S Man, "Which WN ideology do you subscribe to?" *Stormfront.org*, <http://www.stormfront.org/forum/t753171/>.

[539]

HatemongerCA.

[540]

Germania Magna.

[541]

Rebel Redneck 59.

[542]

allkesh.

[\[543\]](#) DragonGodAvatar.

[\[544\]](#)

Germania Magna.

[\[545\]](#) Spartan.

[546]

cymrocymraeg.

[547]

Andrew, "In Defense of Christianity - Attention, A Linder!" *VanguardNewsNetork.com*, <http://www.vnnforum.com/showthread.php?t=122985&highlight=william+pierce>.

[548]

SmokyMtn.

[549]

RonaldB in RaleighNC, "William L. Pierce vs. Ben Klassen: Feedback on similarities, differences, etc.," *Stormfont.com*, <http://www.stormfront.org/forum/t284370/>.

[550]

Franz Mageson.