INTRODUCTION

Francis Parker Yockey is the philosopher of the 21st Century in the same world historical manner as Rousseau and Voltaire were the historians of the 18th Century, Marx, Freud, Darwin for the 19th. In Yockey's Imperium the Western Destiny Thinker and activist has the answer to Marx's Kapital, and to the myriad tomes of other economic theorists, Freudian analysts, darwinian free-market evolutionists; ghosts of the 19th century who have continued to haunt the entirety of the 20th, interrupted only by the brief revolutions wrought by Fascism and National Socialism.

Yockey, beginning where Spengler ends, utilises the cyclic analysis of history – the flowering and fall of civilizations in organic manner, to which Yockey added his concept of "culture pathology", which includes "culture parasitism", "culture distortion", and "culture retardation". These terms refer to the manner various alien intrusions infect the course of a civilization and divert it from its organic destiny or life's course, just as a tree might be stunted from maturity by transplantation from weeds. In the case of Western Civilization, according to Yockey, "culture disturber" is synonymous with the interests pursued by the "Jewish-People-Nation-Culture-State", whose interests are at variance with that of the host culture. The West's destiny could only be fulfilled if liberated from the grip of the "inner enemies" and the "inner traitors" (the Jewish influence and its Gentile tools respectively). The destiny of which Yockey spake and wrote was that of Imperium – the Empire of Europe

Francis Parker Yockey was born in Chicago on 18th September, 1917 to Louis and Nellie Yockey, in a family of two sisters and a brother. With an IQ of 170, he was a gifted classical pianist as a lad. Yockey received his B A from the Georgetown University School of Foreign Service in 1938, and his degree in law cum laude from Notre Dame University of Law in 1941.

Already by 1936 Yockey had developed ideas which he called European "Imperialism". His ideology was decidedly that of authoritarian nationalism. In 1939 he had written an article for the popular radio priest Charles Coughlin's Social Justice, a mass circulation paper with pro-fascist leanings. The article, entitled "The Tragedy of Youth" called for a powerful Christian nationalism among the young to resist Leftist influences and to oppose the entry of the USA into any war fought in Europe against Hitler. A gifted speaker, Yockey spoke at a meeting of William Dudley Pelley's thriving fascist movement, the Silver Shirt Legion of America, in 1939. His 1940 essay, "Life As An Art" displays the broad outline of the ideas he later articulated in his magnum opus Imperium – with references to Spengler, Nietzsche, elitism, hierarchy and the idea of "Western Empire". In 1942 his acquaintances included Hans Haupt, who was to be executed in the USA during the war as a saboteur, who had attended meetings of the American First Committee (the anti-war lobby) with Yockey's sister Alice.

Despite Yockey's opposition to the war against the Axis, he enlisted in the army and was assigned to a G-2 intelligence unit, undoubtedly to do what he could for the cause of Europe from within. Although missing for two months, (and suspected by the FBI of having been on a spy mission for Germany) Yockey was honourably discharged in 1943.

After setting up a private law practice, Yockey somehow obtained a position with the War Crimes Board, and went to Germany with the US prosecution team to try second string Nazis at Nuremberg. "Undoubtedly his motive was to help out some of the people on trial", stated Yockey's principal post-war American colleague, H. Keith Thompson, in a 1986 interview. Yockey defiant, playing German anthems on the piano at the officers club, and after a confrontation with Justice Jackson he was fired. From then on he was marked by the FBI and the various branches of military intelligence, all of whom were to have a difficult time keeping track of Yockey over the course of the next 15 years, accumulating a file of over a thousand pages by the FBI alone.

In 1947 the US Army Counterintelligence Corps raided Yockey's home in Germany, but Yockey had already gone. He turned up next in Ireland, at a remote inn in Brittas Bay, where over the course of six months he completed his masterwork Imperium, under the pseudonym Ullick Varange.

With his unpublished manuscript, Yockey then went to London, where he sought out Sir Oswald Mosley, the pre-war Fascist leader who had returned to politics as leader of the Union Movement advocating a united Europe. Yockey landed a paid job as an organiser for the UM's European Contact Section, enabling him to establish contact with nationalists throughout Europe.

The FBI reported of this time, "Yockey pursued his aim of making extensive contacts through Union Movement and drawing around himself a circle of people."

His principal contact in UM at this time was Guy Chesham. His primary German contact was Alfred Franke-Kriesche, UM's German adviser and leader of the Bruderschaft; who had cultivated links with Soviet intelligence and who was to disappear on a mission to East Berlin.

With a group of supporters within UM, Yockey began to confront what he saw as Mosley's pro-American and anti-Russian orientation which apparently culminated in physical violence between Yockey and Mosley at a Hyde Park rally. This provided the basis for what an FBI report referred to as "a new political movement with an Eastern orientation - advancing Nationalism and extremity anti-American activity."

This reassessment of Russia's role in Europe, whose policy towards Germany was more conciliatory, and that of the USA's as the most negative influence, was also the same position being pursued by German veterans such as Dietrich and the Socialist Reich Party, of which more later.

In 1948 Yockey's friends, particularly Baroness Alice von Pflughe, had sufficient funds to publish Imperium. The European Liberation Front was founded at the Barones' home in 1949. During the course of the founding meeting, Yockey called for the formation of an underground resistance movement in Germany which would support any future Soviet military action against the USA and the other Allied occupying powers in West Germany. A small newsletter, Frontfighter was published for a number of years, continuing to publish Yockey's communiques, while Yockey travelled Europe and slipped in and out of the USA while intelligence agencies and the FBI unsuccessfully sought to keep tabs on him.

In 1950 Yockey returned to Germany and worked for the American Red Cross. Until 1951. That year he went to Italy to organize a foreign delegation to the founding congress of the Italian Women's Movement, an auxiliary of the neo-fascist Italian Social Movement, and delivered a speech to the congress. The same year he went to Canada in the company of an Italian fascist, seeking to establish a magazine which would be called Fourth Front. They also aimed to assist in the revival of the Canadian fascist movement, Yockey's primary Canadian contact being Adrien Arcand who had led a large pre-war party and had been interned during World War II. Under surveillance, their conversations were reported to the FBI, while the US Consulate General in Montreal recommended Yockey be investigated for subversive activities and his passport canceled.

Sometime in 1950 Yockey managed to fit in a sojourn to the USA where he briefly worked with Gerald L K Smith's Christian Nationalist Party, although his opinion of the Smith movement, and indeed of the "American Right" remained low. According to his colleague H. Keith Thompson, "Yockey knew the U.S.S. for the cesspool it was and it. He had no respect for it for or for any of its petty politicians... he was particularly contemptuous of the American 'right-wing', because he'd had first-hand experience in the Smith organisation..."

In 1951 Yockey was approached by a member of the McCarthy movement, and an appointment was arranged with the anti-Communist Senator who was keen to have Yockey write a speech for him, for which Yockey would be paid.

H. Keith Thompson, a veteran activist who had been involved with the German-American Bund and America First movement prior to the war and had worked for German intelligence, first met Yockey in 1952. Yockey and Thompson were introduced by the German nationalist Frederick Weiss, a veteran of World War I who had served on the Kaiser's High Command and had come to the USA soon after the war. Thompson's initial impression of Yockey was as "a very pleasant young man, quite intense", and strongly anti-American.

Thompson introduced Yockey to George Sylvester Viereck, the famous German-American poet and author who had once been described as Germany's foremost propagandist in the USA.
Among Vierbeck's influential social circle Yockey met such notables as revisionist historians Charles Callan Tansill and Harry Elmer Barnes, at dinners hosted by Thompson.

Thompson's main activity at this time was as a registered foreign agent for Gen. Otto Remer's Socialist Reich Party, and as a lobbyist for Remer's release from jail. Yockey joined Thompson in his efforts on behalf of Remer, (having met Remer in Germany) who was impressed by Yockey's Imperium (as was German air ace Hans Rudel). Yockey, unknown to authorities, was registered under the name of Frank Healy in his capacity as an agent for the SRP.

In 1952 Thompson and Yockey sent a letter to US Secretary of State Dean Acheson on behalf of their Committee for International Justice, urging US intervention for the release of the so-called 'war criminals' and the cession of Gen. Remer's harassment. Large segments of the letter are unmistakably Yockey's style:

"The German National Socialist movement was only one form, and a provisional form at that, of the great, irresistible movement which expresses the Spirit of our Age, the Resurgence of Authority. This movement is the affirmation of all the cultural drives and human instincts which liberalism, democracy, and communism deny.

"The Resurgence of Authority has both its inner and its outer aspect. The inner has been touched upon in the previous paragraph. Its outer aspect is the creation of the European Imperium-State-Nation, and therefore the reassertion of Europe's historically ordained role, that of the colonizing and organizing force of the entire world. This role is historically necessary and no other force in the world can be substituted for Europe in this mighty destiny... Either Europe brings peace and order to the world, or else the world will remain in darkness and chaos."

Gen. Remer was upheld as the representative of "this great mission."

Yockey's main literary outlet while in the USA was the bulletin issued by James Madole of the National Renaissance Party, written under Weiss' name. Around this time the FBI noted a marked shift in Weiss' former anti-Soviet attitude, Weiss being seen as "favour the Soviet viewpoint to some extent;", and it was thought Weiss might be receiving Soviet financial support. The FBI was also aware that Weiss' writings at this time were in fact penned by Yockey.

In 1952 Yockey returned to Europe, carrying messages from Thompson to Remer and the Socialist Reich Party. That year, Thompson states, "While in East Germany, Yockey was fascinated by the trial of former Czech Communist leaders on treason charges, which he considered an important change." Eleven of these were Jews, described by the authorities as being "Zionists" and "Zionist adventurers". For Yockey the "Prague Treason Trials" were significant, marking a symbolic revolt by the Soviets against Jewish influence.

He was to write a lengthy essay "What Is Behind The Hanging of the Eleven Jews in Prague", outlining the thesis.

According to Thompson, Yockey told him he served as a courier for Czech intelligence during the 1950s. It is not surprising, considering the Russian alliance both Yockey and Remer's SRP were advocating, in order to put a wedge in American hegemony over Europe. In turn, Russia was interested in embarrassing West Germany by supporting fascists movements, and a symbiotic relationship resulted. Yockey was also supportive of the various Third World authoritarian regimes emerging to challenge American world hegemony and Zionism. He had a favorable attitude toward Castro, visiting Cuba and having some association with a government connected journalist named Rodrigues. (He spoke of the rise of the Third World regimes in his final essay "The World in Flames" shortly before his death).

Returning to New York from Prague Yockey briefed Thompson and Weiss on the situation behind the Iron Curtain, the apparent shift in Soviet policy influencing others on the "Right", principally Madole and the American Catholic anti-Zionist paper Common Sense, although most of the American Right, from conservatives to Nazis continued to parrot the Establishment anti-Soviet, Cold War line.

In July and August 1953 the FBI was reporting that Yockey had turned up in Cairo, writing anti-Zionist propaganda for the Egyptian Government of Nasser, with whom Gen. Remer was now closely associated.

Yockey's luck in alluding the authorities finally ran out in 1960, quite by chance. Re-entering the USA in June he proceeded to the house of a Jewish friend, Alex Scharf, who greatly admired Yockey's intellect, but whose precise association remains unknown, at least as far as this writer can ascertain. Yockey had lost a suit case and had planned the airport seeking its whereabouts. In the meantime however airline employees and opened the case and found three fraudulent passports, informing authorities. On 8 June FBI agents raided Scharf's home and found Yockey. He resisted, slamming a door on an agent's hand, escaping briefly but being caught in the street.

US Commissioner Joseph Karesh, a rabbi, set Yockey an exceptionally high bail, $50,000, apparently with instructions from Washington. While the FBI initially claimed to the press that this was a "mystery case", and the headlines blazed forth with headlines about the "mystery man" with three passports, he was soon being described by the press as a "significant Fascist with international connections". The Zionist intelligence and smear-mongering network, the Anti-Defamation League, described Yockey as being "as important a world figure in fascism as we now know."

Determined to deny Yockey the dignity of a trial, The System decided to railroad Yockey into a mental asylum, as they had done with America's greatest cultural figure, Ezra Pound for his support of fascism and opposition to pluralocracy.

With no outlook beyond humiliation, incarceration in an asylum as a madman, buried and forgotten, possibly lobotomised, and concerned above all about the future of those who had remained loyal to him, Yockey took his life with cyanide on 17 June, 1960.

The press noted the "US Attorney's office were left holding a top-secret file on Yockey and no Yockey to prosecute;", a file "labeled with dynamite" as one agent put it.

Thus Yockey entered immortality as the premier philosopher of Western Destiny, the first martyr for the European Imperium of the coming Century. His work will remain a lasting legacy, the foundation upon which a revived Pan-Europa will be constructed, if there indeed is to be a future for Europe, and hence the world, or a new Dark Age of chaos and destruction.

In this volume we are proud to be able to resurrect from oblivion works, including original typewritten Yockey MSS, which have lain buried for decades, some possibly published here for the first time, providing the Western Destiny Thinker and activist with new insights into Yockey's Idea - the Idea of Imperium Europa.

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NEW ZEALAND
3 Passports: Mystery Man Seized

Continued from Page 1

They refused to reveal the names on the other two passports; but all three bore Yockey's own photograph, they said.

The airline notified the FBI, which sent agents to return the bag to Yockey on Monday at the Oakland address of his friend. Yockey tried to flee, FBI Agent Edward Cunningham said at yesterday's ball hearing before U.S. Commissioner Joseph Kares.

FBI agent Robert Leonard tried to restrain Yockey, Cunningham said, but Yockey eluded him, and smashed a door violently on Leonard's restraining hand, gaining the equally many stitches were required to close the cut. Yockey fled from the house, but agents recaptured him in the street outside.

He held on a temporary charge of failing to have registered for the draft. Yockey was transferred to custody in San Francisco yesterday on a passport fraud charge filed by State Department officials.

FBI agents said Yockey "claims to be a writer, but won't give any address." When agents first sought to question him Monday, they said, he gave his name as Richard Mitch. Yockey interrupted yesterday's ball hearing twice—once to shout that FBI testimony was a lie, and again to insist that "I know my rights."

"I don't know what you may have in your minds," he cautioned the Government agents, "but to justify this kind of bail, you're going to have to make a case on the record."

Assistant U.S. Attorney William P. Clancy Jr. had explained that the high bail was necessary "because of the unusual circumstances of this case." His office later told reporters that the staff had been instructed "by Washington" not to discuss the case further.

State Department officials here said that the passport bearing the name "Bruce man" showed its holder had traveled extensively in England, Germany and Belgium, another alias.

At the time of his arrest, Yockey had $2000 in cash in his pockets and was also here, said last night.

Richard Auerbach, special agent in charge of the FBI, carrying press credentials, said: "You think it's a mystery from a German magazine, isn't it? Well, we just wish they said—credentials bearing his own picture but still another alias."

Yockey, 37-year-old man of many names, was held for a passport-fraud case in a passport-fraud case in a passport-fraud case that appeared to have been solved, and that appeared to have been solved, and that appeared to have been solved.

"Escaped" by a chance break in his arrest, his suitcase had gone away, and all the different passports—all with the same photograph—all with the same photograph—all with the same photograph.

The case of the straying Yockey was solved on Monday when agents found the man "in the presence of an unidentified person" at the home of an unidentified person. The case of the straying Yockey was solved on Monday when agents found the man "in the presence of an unidentified person" at the home of an unidentified person. The case of the straying Yockey was solved on Monday when agents found the man "in the presence of an unidentified person" at the home of an unidentified person.

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**Yockey & The Press**

- Mystery Man Seized With Three Passports
- Passport Fraud Mystery Unfolds: Fascist Links
- Insanity Plea In Yockey Case Halted
- FLA Boss Seizes Yockey's File On Yockey
- ADL Fails In Yockey Case Halted
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- ADL Fails In Yockey Case Halted
Bail Plea Delayed

Passport Suspect Called 'Top Fascist'

Francis Parker Yockey, mysterious collector of spurious passports, was described here yesterday as a "significantly Fascist with international connections." Yockey, 43, held under $50,000 bail for passport fraud, was described by Stanley Jacobs, regional director of the Anti-Defamation League.

He was one of the several unlisted observers yesterday at Yockey's stormy hearing before U. S. Commissioner Joseph Kareh at 10:30 a.m. and had his hearing set over until 10:30 a.m. Monday.

Yockey's slender figure shows he was born in 1917 in Michigan. His graduation came from Notre Dame and attended a number of U. S. universities. He was honorably discharged from the Army in 1945 with a medical disability. The discharge reads "dementia praecox, paranoid type."

Stanley Jacobs of the Anti-Defamation League here said their files showed Yockey had appeared with Gerald L. K. Smith, head of the Christian Nationalist Party, in St. Louis in 1950.

He said he is author of "Imperium," a book published in London which Yockey described as "a master thesis of Fascist strategy based on three principles: anti-Americanism, a neutral Germany, avoidance of anti-Russian activity."

Yockey is known to have used the aliases of Francis Downey, Frank Yockey, Frank Downey, Frank Italo and Frank Downey.

On the afternoon of April 22, he was arrested by agents of the Federal Bureau of Investigation Monday at the home of Alex Schacht, former director of education for the Temple Beth Abraham in Oakland.

Schacht was not available to explain why Yockey should be in his home. His guest was picked up after his luggage had gone astray and wound up in an airport in Fort Worth, Texas.

Employees opened the luggage and found three passports—one American, one Canadian and one British—seven birth certificates and a set of German press credentials.

When arrested Yockey tried to escape. He slammed the door on the hand of FBI agent Robert Leonard. It required 20 stitches to sew up the wound.

Since then he has been held in lieu of $50,000 bail while authorities attempted to discover the pattern of his life and the reason he was carrying $29,000 in cash and $680 in traveler's checks with him.

"We are interested in where he gets his money," Clancy said. "We know he has been associated with some anti-Semitic groups and that he is engaged in a systematic and well-planned operation in passports."

In his appearance before Kareh, Yockey was stiff and angry.

"This is practically assault and battery," he told Kareh.

FRANCIS PARKER YOCKEY AND HIS SISTERS

He visited with Mrs. William Coyne (center) and Alice Spurlock in Fort Worth, Texas. The suitcase contained three false passports, all carrying Yockey's picture, and phonies

Yockey complained during yesterday's proceedings that he had refused permission to see his two sisters, Alice Spurlock, hospital key technician in Gilroy, and Mrs. William Coyne of Bethesda, Md.

The Commissioner receded court for 40 minutes to allow Yockey to confer with his sisters in the Marshal's office.

Yockey was asked during the recess whether he had traveled extensively in Russia in 1937, and the questioning reporter was dazed and confused with the order: "Get out of here, you filthy swine!"

Passport Fraud Mystery Unfolds: Fascist Links

A long background involving activity with extreme right-wing political groups in the United States and Europe began to emerge yesterday in the case of the mysterious Francis Parker Yockey.

He appeared briefly before United States Commissioner Joseph Kareh at 10:30 a.m. and had his hearing set over until 10:30 a.m. Monday.

Yockey's arrest record shows he was born in 1917 in Michigan. He graduated from Notre Dame and attended a number of U. S. universities. He was honorably discharged from the Army in 1945 with a medical disability. The discharge reads "dementia praecox, paranoid type."

Stanley Jacobs of the Anti-Defamation League here said their files showed Yockey had appeared with Gerald L. K. Smith, head of the Christian Nationalist Party, in St. Louis in 1950.

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"This is practically assault and battery," he told Kareh.
Passport Case: Insanity Plea Hinted

Continued from Page 1

FORT WORTH

Meanwhile, the trial turned up in Fort Worth, and an airline official opened it to逮捕 the two in custody. Insane were three passports. Though each bore a different name, Yockey's photo was on all three.

The FBI arrested him in Oakland after he had injured an agent in an attempt to escape. Yockey, 47, was identified by fingerprints on his exterior record.

FBI Department officials said yesterday that Yockey had been a war department employee in Europe during World War II, and other sources reported he was active at that time in the Nuremberg war crimes trials in Germany last week.

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An agent from the office of Yockey told The Chronicle last night that Yockey had been a WEPA, while attending Georgetown University, Washington, D.C. from 1937-38.

The Chronicle learned that Yockey had attended the University of California at Los Angeles before completing the course. His hometown at that time was listed as Ixonia, Ill.

He was known to have practiced law in Illinois at one time and to have served as an assistant district attorney in Detroit.

He and his wife, a former teacher, appeared before U.S. Commissioner Joseph Kress at 10:30 a.m. yesterday, Hoppe asked Kress to continue the hearing—ostensibly to determine whether $50,000 bail was too high.

Hoppe himself, Hoppe asked Kress to continue the hearing—ostensibly to determine the $50,000 bail demanded by the Government.

With him was Attorney General Hoppe—a specialist in patents, copyrights and computer law.

"I'd like to have Mr. Yockey examined by a psychiatrist to determine whether or not he is sane," Hoppe told Commissioner Kress.

Yockey erupted in a sibilant, resonating whisper: "That's a dirty trick!"

Then he spoke clearly: "I'm sorry—I'd like to dismiss the attorney. This comes as a complete surprise to me."

Kress allowed a 20-minute recess so Hoppe could confer further with his client. As Yockey and the attorney left for their conference, Yockey again muttered: "It's a dirty trick," and spat on the floor.

Attorney J. W. Kühne, present with Hoppe and Hoppe's associate Victor lobe, told reporters: "I talked to Mr. Yockey at Mr. Hoppe's request, but I'm not associated with the defense."

After the private conference between Yockey and his attorneys Hoppe and Victor Kress, a 43-year-old attorney, insisted at first that the only problem was that his client was insane—but he later withdrew that suggestion pending further private conversations.

Assistant U.S. Attorney William P. Smith, Jr., told newsmen yesterday that Yockey had used at least 13 aliases during "what appears to be a systematic and well-planned operation in passports, the purpose of which we do not know."

Yockey's trouble began Sunday—accidentally. He arrived in Oakland to visit a friend and found that a bag was missing from his luggage.

See Page 5, Col 4

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Passport Defendant

Mystery Man Yockey Kills Self In S. F. Jail Cell

By Tom Mathews

Neu-Nazi Francis P. Yockey took a leaf from the notebook of Hermann Goring, Hitler's air marshal, and poisoned himself in jail yesterday.

He left behind him a furor set of official and a note denying anyone to find out who supplied him with the cyanide he used to end his life.

The Federal Bureau of Investigation, the State Department and the United States Attorney's office were left holding a top-secret file on Yockey and no Yockey to prosecute.

The case arrived last Wednesday, one official said, it was "loaded with dynamite."

Yockey, 43, was arrested June 6 for investigation of passport fraud. FBI agents caught up with him when he checked on a suitcase that had gone astray during a plane flight.

The suitcase contained three false passports, German press credentials and three birth certificates.

Agents found him in the apartment of Alex Schaff, 400 Beale Avenue, Oakland, Schaff, a former teacher at the Temple Beth Abraham school, immediately disappeared.

He was last seen by the Federal Grand Jury, but so far has not turned up.

A warrant for arrest of Schaff was issued late last year.

See Page 5, Col 4
U.S. Agents Probe Death in Jail Cell

Yockey, known for his radical views and his affiliation with the Nazi movement, was arrested and held in the Los Angeles police station. He was later transferred to the federal prison in San Francisco.

Yockey began talking to his colleagues the day he was arrested. He made his usual claims of being a victim and demanded to be released. He was eventually taken to a hospital for psychiatric examination.

The U.S. Attorney, William F. Cleary, would not say whether Yockey was admitted to the hospital. He did say that the government was considering all options, including deportation.

Adjacently, a reader writes:

"The government has a right to keep Yockey in jail. He is a danger to society."
Caught and Caged

His movements in Europe from 1951 to 1960 are unknown. Most of his friends believed he must have been killed. But on June 9, 1960 the San Francisco Bay Area papers screamed the headline news that a "mysterious stranger" had been picked up in Oakland on June 6 with three passports! The FBI, State and Justice Departments were intensely interested, it was reported. He was held for $50,000 bail. His name? Francey Parker Yockey.

From the start, the affair was headline news in San Francisco. But it was all effectively suppressed in other sections of the country. Next began a fantastic series of illegalities and violations of due process of law unparalleled in the U.S. since the Atlanta synagogue bombing, when five youths were almost "legally" lynched for bombing a synagogue actually bombed by an agent of the ADL.

Here are a few of the illegalities and civil rights violations that Yockey suffered: (1) The FBI arrested him without a warrant, violating the 4th Amendment. (2) His bail was set at $50,000 by Judge Joseph Kartez, an unordained rabbi. (At one time Kartez said he wished it was $150,000.) The 8th Amendment bars excessive bail. Normal bail for passport fraud—the only charge against him—is $5,000. (3) He suffered cruel and unusual punishment in the County Jail. (4) The papers accused him of doing things he never did and saying things he never said, whipping up public hatred and ridicule of him. (5) He was denied interviews with friends and even his sister had to receive special and begrudging permission to see him.

Punishment

His first attorney—a well-meaning but ignorant patent lawyer—a friend of the family—pulled the biggest goose. Having lied two relative "inmates" in insane asylums, and unable to comprehend a man with an intellect infinitely superior to his own, he suggested that Yockey needed a mental examination. This was the chance that Rabbi Kartez was looking for. "The merit of the case have nothing to do with it," he agreed. "This man needs a mental examination."

In an effort to facilitate these and other brazen illegalities, and trying to whip up public ignorance of the Yockey affair, Stanley Jacobs, official of the San Francisco Anti-Defamation League, publicly branded Yockey a "top fascister" who was "pro-Russian and anti-American!" He was widely quoted.

Then another bombshell. It was revealed that the friend at whose home Yockey was captured was Alex Scharf, former Auschwitz prisoner who had escaped the "gas chambers." Mystified reporters wondered how "anti-Semitic" Yockey could have a confirmed Semiite for a friend, the ADL had no answer.

As Yockey lay on his cot in jail, he must have considered his imprisonment as objectively as he could. The pattern had now become clear: his fate was planned. No jury trial was to be allowed. He had counted on a jury trial. Instead, he was to be declared insane and indefinitely held. He could expect unending grilling—mental torture and perhaps physical torture, too, and finally, a frontal lobotomy; his mind sterilized. Worst of all, he thought, there was the public scorn. For a man like Yockey, ridicule was unbearable.

What hope had he? No newspapers outside of San Francisco were carrying the story. He was denied elementary civil rights that every Communist received. No one seemed to care; he was cut off from the outside, lonely, forgotten.

Escape

He still had a trump card. Should he use it? He could escape his persecutors this way, and cheat them of their feast. In any event, he had made his contribution to the world with his book. His suicide would attract some attention; perhaps some people would wonder why a man who was to die for his beliefs and investigate by reading his book!

He made his decision, and his jaw set. He turned toward his cellmate and cryptically said, "I'll sleep through till morning."

The lights went out at nine, that Thursday evening. In the dark he felt for the hidden capsule. Yes, it was still there. Potassium cyanide is very quick.

Anthem

The following morning his sister was told. With a heart full of agony she murmured, "He felt that he was not going to receive a fair trial... and he was right. Now—of all that talent and brilliance—gone!"

Although the tragic death of Francis Parker Yockey has ended the ADL's effort to silence his郅esy by misleading the public, he will continue to live on, revered and nourished now in an ever-increasing number of minds until the outcome of the final battle of the Western world either assures them of everlasting triumph or obliteration.

The world already owes a great debt to Francis Parker Yockey. Let his noble life be an example to inspire our own nobility and his tragic death be a rebuke to our own cowardice and guilt. And let his watching spirit witness our perpetual and increased hostility towards the "inner enemy" which, by killing Yockey, gives birth to a brighter fire of self-sacrifice for ourselves.

Oh God, may his great, tortured soul, purged now of the self-assumed burden of responsibility he bore, at last find the peace and rest he never thought of seeking in life.

Oswald Spengler

The philosopher-historian whose Decline of the West was a seminal influence on Yockey

(FOR 1 COPY SEND STAMPED ENVELOPE, OR FOR LARGER QUANTITY, SEND CONTRIBUTION TO: N.C.R.P., BOX 15089, TAMPA, FLA. 33614)
Life As An Art
written, December 1940, in South Bend, Indiana

Life has been said to be an art, the greatest of the arts. But it is
an immanent to the vast impersonal directedness which we attempt to con-
jure under the name of Destiny whether we regard life as an art, a task,
a burden, or whether we trouble to objectify it at all. Destiny's pur-
pose (thus human-like to personify not only all other things disembled,
but even Destiny which is only can) is merely that the form impressed
be unfolded. It is sublimely unconcerned with its divine counterpart,
the soul of man, which tortures and frustrates itself -- on the individual
plane -- with first one and then another picture of life. Always the living
tries to discard life, and never is life other than it is! by reason thereof.

Even the superperson, endowed with the Destiny that is the hallmark
of the living, tides up into itself the lives of generations and nations,
evidences complete indifference toward the outcome of the problems it poses.
History, with its many volumes and its one page, carries this message to
the man of comprehension. It is well enough for men to invent an ethic
which will obtain for its brief period and over its brief territory; this
inward force of life -- Destiny -- will make sure that this temporary ethic
will in no case interfere with the necessity of life's course of happening.

If we wished, we might speak of an ethic of life, for it must be surely
one of the privileges of man, securely imprisoned by life, that he can
contradict himself in a harmless way.

Center comprehension on the unfolding rosebud -- does it matter to its
process of actualization that the rosebud knows its destiny? Will it
become any the less a full-blown rose that it remembers the content and
significance of its unfolding? In the same way proceeds the actualization
of the autonomic-divine creature called man. Even such an inorganic
thinker as Schopenhauer saw that one could never change his character,
Out of the lingering anachronism of metaphysics and atheism emerge two great metaphysical entities, life and love. These two entities have the function of life and love, and we must respect life. It is probably true that life which makes these demands, but it is not for us to understand, but only to see the necessity and to do it. The setting sun, which each day marks the end of another resuscitation of the life set on this sun, sets the sun of men, the world and the universe of stars, in the best background for the probing after explanations, and the men in whom the pulse of life beats strongly will confine his questioning to the evening twilight. And we ask ourselves whether we can put our hands to it, in the absence of any one set of possibilities -- whether those of one day, or those of one's life -- have been realized, but we will believe him who mistakes high noon for an ethic.

We must respect life -- that is, entirely answer life's demands of itsower products, the men of comprehension, to suit all whose reality the others seek. In the level tones they can bring, human consciousness is the consciousness of life. In some cases the process of finding the correct picture occupies the whole life course of a man. This is the philosopher. But life is not a background for philosophers -- philosophers can only discern the problems. Men of action bring the solutions -- and the solutions are the deeds themselves. The course of superpersonal happening is just as inevitable as the expression of its possibilities by the unfolding result.

Within the men of action, the immediate phenomenon of becoming, occurs the free will in the service of the destitute. Freedom and love, to the new man, this must remain a contradiction that they are free to do the necessary. The question here is: what picture of life is most suitable for the man of action?

It would be absurd to attempt to place my selection of such a picture on any other basis than that of taste -- taste being in the last resort the true basis of even the most highly rationalized and mechanized philosophy. Ask higher men and lower men -- ask those called to rule and those chosen to live in order that the higher men may actualize a possible destiny -- differ in spirituality as much as they cannot be comprehended otherwise than in two different species. In all reverence it can be said that the lower men rely on God and the higher men on themselves. This hierarchy is the result of the law of selection, which makes all practical philosophy of human nature. It must therefore be definitively as forth.

Thus are the species of man as different in spirituality as the level tones are different in the same story of life. Those called to rule are the higher men, those called to serve are the lower men. Of the two, the former is the work of love, of the latter, the work of life. The former includes the freedom which life possesses, the individual; the superhuman powers of life, the all and total universe.

In each case the method of higher men is the inversion of the method that is used by the lower persons. Lower men live in continuous and passive, lower, metaphysical and practical, their mental and spiritual life outlays. Their world must be in the experience of choice, and, in a high culture, the primeval beginnings in a great religious awakening and a patriarchal organization of society testify both to the individual and the superhuman power of the tremendous invisible world, the world of upheaval and creation, of life, mysterious, accountable non-exist. Every subsequent development in the soul and religious aspects of a High Culture cultivates this same fear and its exhibited desire to be free from fear by conjuring the world-around. The development of religion through the supremacy of philosophy to the ideal organization in free science is the story of the seeking by lower men for inward security -- the process of bringing wealth against the unknown. Correspondingly society from its patriarchal origin through the complexities attendant on the growth of cities and that man of action is the person daily in the present demand for social security has always been promised at an earlier moment than the need of the week -- the lower men -- for external and inner security.

The higher men, however, unable to sit in the hard-like comfort of lower men, filled inwardly with a rushing on -- which must first expression, find their significance and their temporary satisfaction in grand creation, in music, in physical, philosophical, or greater than these, the creativeness of deeds. Higher men themselves are the servants of culture in that the style of their creativeness is an accident of their birth which places them in that or that cultural epoch. The great technical achievements, acknowledged by the age as supreme, were not in utile time. No more is the greatness in the arts of form today, hence no higher men, but only weaknesses and jealous inferior are unreflectively to work, in these arts today. In the age when western culture was at its peak of grandeur, one is not surprised to find one of the most perfect higher men as the philosopher. But, regardless of the cultural stage, high politics is always appropriate, and so for the past thousand years of the western culture, there has been a continuous succession of higher men in the supreme field of high politics. From Frederick II, to Napoleon, as Pitt the younger, Napoleon, Mussolini, Hitler, Khrushchev, to the young man of the people chosen from the higher men, regardless of the drain that other fields of electrification made on the precious blood of the western nation. It is surprising to see that the volumes of history, it is thereby its commanding position in human cultural creativeness. One and all, from Richard Plantagenet to Mussolini, from Napoleon to Dengler, higher men have each had the same gap, the unspoken feeling of mission. The smaller men, filled perform with variegated tales of anything as forceful and sincere, as sure of itself, have always described this feeling of the higher men as vanity, and the consequent reverence that higher men feel for themselves as egotism.

This it is that distinguishes the higher men -- they have reverence for these men; their own souls contain to them something peculiar which must be borrowed from fulfillment. For the man of action there is no more of the attributes of superpersonal souls, like history in its fulfillment laying waste human resources, denying and frustrating human wishes, reducing deep into private life to shaken souls with tragedy, the higher men deny and subordinate their own reveries for the protection of their private lives, and all because there is something more important to them than all their lives, the mission. In the conduct of his life, the higher men does not so much strive for salvation than history itself embodies reason. There is no reason for the cycle of the generations, for the universal life cycle of birth, growth, fulfillment, decline and death, for the human life span of 70 years, the culture's of 10,000 years, the nation's of 300. Antiquity is the dark which makes the higher men is not the current method of accomplishment. Herein, in this all-demanding sense of a mission, is the explanation of Napoleon's rejection of Desirée Clairv, destined flight from Frederick. The choice of a mate, if any, it is also decided by the inward voice.

This is a strange selfishness which man, and it is not the man alone. It is the world.
This age is already clearly outlined, and with it goes an ethic as rigid as that of St. Ignatius.

Our religion can be put into one word: skeptics. And ethico into one: discipline. I do not believe in the existence of the old ethics; all ethical treatises in all ages, in one form or another.

But at different times, different creeds are uppermost — that is, they are those of the significant men. In the Crusades, the significant man was a Gothic Christian. In the 18th century, he was an atheist. And now he is a skeptic — not in the older sense, meaning one who does not accept the Christian religion, but in the sense that he doubts not of this or that tenet, but that he doubts the ability of men to understand anything. He is not a subjectivist, he is not atheist, positivist, nor pragmatist — these are all systems, explanations, and he has no explanations, he builds no systems, he builds instead roads, colonizes, empires, deeds. It is immediately apparent that such an attitude toward life is not divisible to a metaphysician or an aristocrat, and the significant man of the future will number among them no man of thought, no logicians, no abstract thinkers, the great men of the Victorians confused in the name of Christendom; the great scientists from Roger Bacon to Max Planck, confused in the name of intensified knowledge; the thinkers, from Aquinas to Bentham, each to reduce the totality of things to their infallible in the name of truth. But the two of old vulgate Christianity has subsided, pure knowledge has been dissolved into technique, and the quest after truth no longer attracts the great minds. Napoleon herded the man of the future, Nietzsche described his nature, Spengler has announced his imminent arrival.

Our future, having been shown, unfolds for us the secret of the present. It has no content, the result can be only that which is the struggle of the Past against the Future. Victory in these days, as in all previous days will go to him whose spirituality in consonant with the living idea of the times.

Skepticism and Discipline! Just as the skepticism of the coming age is a new and deeper skepticism, so is the discipline. It is the discipline of self, first of all. The ideal of self-discipline will be realized of course only by the higher man, just as in Gothic times, one man to realize the dominant idea of the time was the saint, the higher man, the bearer of the mission of those days. But the idea of self-discipline nevertheless is dominant, and it will attract with irresistible power the leading men of the coming time. But the discipline will only start with the self, it will continue into the field of training of the young, the organization of the economic life, the form of the state. Above all, it will be the self-discipline of the eternal idea, the idea of the monarch — call him dictator or president, he will return, and the hereditary idea is too strong in our western bliss not to break out once our nationism is finally buried, education, law, technology, armies and fleets, all will be governed by discipline, all will be at the service of the state.

They will be in the service of the State rather than the service of the Church, rationalism, "humanity," universal equality, the proletarian, or something else, simply because the new idea is completely externalized. It will be no longer art, it will be no longer science and literature, no Utopia to bring forth. It contains the kernel of Renaissance, no Flemish school of painting, no Spanish drama, no German metaphysics, no English
Thoughts, distilled from Mein Kampf written June 1936

The world-situation of the moment takes the form of war-preparations between the two remaining powers. Such a war would be a great war, and would be begun with corresponding preparations. To Russia it means a much higher state of technological organization, for America's sole advantage vis-a-vis Russia is the technical one. To America it means possession of vast masses of infantry. Both powers will need years for preparation.

It is not mean absolute preparation, far that never existed, but only the feeling of preparedness.

The stakes of the war will be possession of the ball of Europe, the center of the world.

Russia can win only with higher technical development; America only with infantry troops.

To urge a crusade against Moscow bolshevism simply plays into the hands of the Washington regime.

Imperialism now supplantes the older war fascists. Fascism was still infused with petty-bourgeoisism to a greater or lesser degree. The enemy is organized INTERNATIONALLY on all levels. For us to fail we to organize is to insure that our struggle, however gallant and heroic, will be severely doomed.

It is simply the reign of terror in Europe that keeps Europeans out of active politics and in their homes.

By the ordinary cycles governing such things, it can be known that in about five years, approximately 1939, the initiative will pass to us, far we to exploit, or to throw away.

October 1936

All of the intellectuals and critics who have read Spengler almost without exception have misunderstood him. They missed that highly important sentence: "What I have written here is true, that is, true for me and for the leading minds of the time to come." These scholars laid all the question to themselves: Is this philosophy TRUE? Naturally, in an age of criticism, nothing is considered objectively true, so all the scholars, again almost without exception rejected Spengler, although they borrowed his method and his terminology and conclusions in great part to reach philosophical conclusions in perfect harmony with the Bolshevism of 1900. Anyone in the XX century who thinks that a philosophy is objectively true or objectively false is an anachronism, and an idée, a belief is true if it makes us more efficient, more dangerous, more organized. In this sense Spengler is true -- his philosophy corresponds to our deepest metaphysical instinct, makes us think harmonious in feeling, and in deed and in word.

The older idiots demonstrated this in their baseless fault-finding with Spengler; their bias in their bias is in the esthetic realm: a philosophy is a picture -- here again, Spengler said it for them, but this they did not read, and if a picture is a whole, if it lives, if it works creatively on the observer, it is esthetically true. It does not matter whether in the foreground the shadow fall right and left in the back-ground. We live in an age in which mental refinement, like everything else rare and beautiful, has apparently died out. The statements are terrible self-deceivers, almost without exception, the so-called thinkers are merely erudite mouthpieces of the party-politician: the scientists are fakers who change their theories every few years, there are no religious, no artistic, no universal minds were.
The three vital systems have absolutely no validity applied to superior men, higher men, creative men. But it was against these that the three systems were directed, with Darwin, it was purely intellectual, but with Marx and Freud, the hatred and jealousy were also directed at the peer and all the ponderous verbiage merely dug out their inferiority complexes, the seeking of resentment of inferiority. How Marx and Freud would have enjoyed the Nürnberg trials!

In the beginning, Marxism and Freudianism were ideological systems, never scientific systems. They aimed, as did all those who used these vital doctrines, at levelling...

The "human race" is mostly not human -- i.e., not only numerically does the human element predominate, but a given sample of large number above any class plane possesses the human essence. Examples: obviously outside the Western culture, are monkeys, and of course, the human race.

Let him who does not know this visit China. India, Africa, Islam. But in Europe itself, in any great city, for example, the greater part of the population is governed by allusions and ideals, this "in fact," but not in theory, in America, this is true also in theory.

Life and death are not opposites, not polarized -- life and death are the same. Life is death, and death is life

Life is a series of events, not a series of moments. The process of this occurring is called death, or in other words, death is the last performance of life.

Life and spirit are identical.

Superiority is an attempt; mediocrity is an accomplished fact.

Philosophy in the 21st century no longer has the obligation to present a system, but a phaenome.

Why is philosophy necessary at all in the 21st century, the age of absolute relativism? Because even we children of machinery and statistics still have our pre-technological, metaphysical sense -- we must fill in the background, the lacks. However, for the new men, this is not the problem; the parents transmit their metaphysical notions to the children, and -- the child is father to the man, many men create their own world-view, independently of family and society, and consciously select one in each million in culture-populations, far less among savages, schlemihls, and barbarians.

Freud is a fairly truthful picture of the usual man; so is Marx; so is Darwin. The common denominator of all these three vital systems is the equality idea. All three of these systems, in their unconscious origins, revolt against superiority, aristocracy, culture. Darwinism says: "You see, with all your price, your arrogance, your greatness, your egotism, your superiority, and you shall be our servants." Freud said: Even your possessive...

"I am a simple impossibility for the Principle of Individuality to assume or conceive its own termination. Every one of us believes instantaneous in his own immortality, just as every one of us believes in the infinite and in the soul's warmth in the feeling of the Perfect, One for him, the essential was the relationship of man to God, and that of man to man is so plainly a mere reflection of the first that he barely mentions it. And what was the path of salvation to this man, and how ever religious and poetic the evanescent attempts to rest in the state of innocence, the abdication of the very principle of individuality and mystical union with God. This is to be attained however, not like an Indian, by selflessness, still and even to live, but in the midst of active life.

All theorees and proofs of the immortality idea; the question. The questions that came after death already contain in the words 'after' the idea of Life. Life is Time. The phrase 'comes after' is also time.

It is a simple impossibility for the Principle of Individuality to assume or conceive its own termination. Every one of us believes instantaneously in his own immortality, just as every one of us believes in the infinite and in the soul's warmth in the feeling of the Perfect, One for him, the essential was the relationship of man to God, and that of man to man is so plainly a mere reflection of the first that he barely mentions it. And what was the path of salvation to this man, and however religious and poetic the evanescent attempts to rest in the state of innocence, the abdication of the very principle of individuality and mystical union with God. This is to be attained however, not like an Indian, by selflessness, still and even to live, but in the midst of active life.

The bitterest of all things is frustration. It is the denial of Life by Life. It is a victory of the outside over the inside, the victory of accident over Destiny.

The worst frustration -- ask me, I know it -- the lack of opportunity.
Keyserling: America Not Free Page 139:

Accidents and individual variations seem little. No defeat has ever changed the destiny of a nation inwardly strong if it was not annihilated. Nor has any victory which was not founded on moral and intellectual superiority ever lasted.

The more the means of communication improve, the more chance there is that localities will survive and the more they will mean. For great facility and frequency of intercourse contraindicate natural influence, nor is illimitability any longer the necessary prerequisite for friendly intercourse.

Indeed, culture stands and falls with differences perceived and recognized. Only where the law of polarization as opposed to equalization obtains can there be culture.

Goethe: Reverence, which no man brings into the world with him, is yet that upon which everything depends. If man is to be, man must be reverent.

Verarg. — Spengler: Independently functioning wholes; naturally the integrated whole.

Legos — the principle of masculinity, of fatherhood, of distance, of tension. Fools — principle of femininity, or love, of motherhood, of nearness, of root.

Keyserling — Hey: If a man meeting another begins by thinking, "I am as good as you", he is and accordingly treats him with familiarity, he will never learn from him, even though the other is a god. On the other hand if reverence is the primal attitude even the greatest can learn, and always does even from the humblest.

Verarg. — Women are first women and only then human beings. men are first human beings and then men.

Courteous toward women: in Europe the respect of the strong for the weak; in America the respect of the inferior for the superior.

Even if a tired and offbeat mankind wishes to renounce wars, like classical mankind of the latest centuries, like the Indians and Chinese today, it can only become — from having been the wage of wars — the object about which and with which wars are made by others.

Spengler — F. & B.

No parliaments babbling or party-polities are equal to our task, but only personalities, who know how to force themselves and their decisions through. Spengler from Introduction to Korber's Essays on the Philosophy of History.

Yet to the general who comes onto the battlefield with a system, Napoleon will, character, industry, and boldness come near as want which it can.

The ambition to rule itself is the secret of all passions. Self-interest is only, the key to cosmopolitical transactions.

THOUGHTS UPON MAKING

Wherever there is a polarity, there is always a wider reality which includes it, and, much more, a super-inclusive reality. The poles define, express, and make real this inclusive reality, but nonetheless they are not it. Many cannot penetrate the parts of the whole, and live strong in their expressing and defining power, as intensely felt, the inclusive concept is lacking in our speech. Thus, love and hatred are polarized, and the inclusive reality is sexual feeling, but polarized Erin, not as positive and negative; each pole is equally positive, equally negative, equally creative, equally destructive, equally necessary in every sense of the word, organic and inorganic. Each pole exists as much only by virtue of the other.

Polar-thinking is Historical thinking. Nicole Saunier gave it a mischievous, a spirit essentially belonging to the entire history of the Western Culture, and not merely to his age, like Thomas Aquinas. Hegel's thought is always polar, even though he is the child of his age, enlightened with its new phalanx called electricity, and its arbitrarily named "positive" and "negative" poles mistakenly used a terminology which assumes a "positive" force for the Thesis and a "negative" for the Antithesis.

Every statement, every movement contains an implicit or own contradiction. Every attenuation is also a denial. Every infinitesimal denial contains an implicit attenuation.

The principle of diffusion which fulfills itself physically in the world, as that even the comparatively inert metals like gold and silver will in time, placed side by side, six with one another, rules also in the world of life. It is the opposite pole to polarity.

Polarity shapes, defines, creates, makes tense, generates. Diffusion renders formless, eliminates, severs, anesthetizes, kills. Example: the polarity of the sexes. The higher the state of culture, the more pronounced the accompanying polarity of the sexes. Many primitives possess this polarity, barely exists, in some countries with a sex. Their development in 18th century Europe. But even in this highest intensity of sexual polarity, there are always the intermediate types, which leave the males and females to return to the middle. Diffusion, the opposite of polarity, polarity's other pole.

Damaschke: We can classify thinkers also as polarized and diffuse. In our age, Spengler is a polarist. Keyserling, Teubner et al., diffuse. Nietzsche is polarized, Maehle is diffuse. Nietzsche is polarized, Maehle is diffuse.

Spengler is a polarist. Keyserling, Teubner et al., diffuse. Nietzsche is polarized, Maehle is diffuse. All names are polarized, as are Berkeley, Hopkins and Spencer, Voltaire, Rousseau, etc. This is a fact. Pastoral is diffuse. Emotional thought in general is diffuse — naturally I refer primarily to England's age of glory, the 19th century — and English action (again the 19th century) is polarized. Hence comes, the universal hypocrisy of England, the land of the culture of hypocrisy. Parliament, victory at the principle of diffusion over the polarity of king and subject, of freedom and law. Appropriately this principle of diffusion of victory under King William, who was absolute until the Charles he beheld in the name of republican Parliament, the principle of diffusion however, succeeded at once again to the polarity of freedom and law. In this case, however, the leaders are semi-anonymous, semi-visible, but they lead nevertheless, since polarity and only polarity creates. American, American, Thiers was polarized. Disraeli is diffuse. Disraeli is diffuse. Disraeli is diffuse. We cannot say, every polarity contains within itself its own diffusion.

The interwoven of the poles upon one another are perfectly simple and infinitely complicated. Thus in the polarity of the sexes, in any one individual, a strong inner opposite pole to his actual sex heightens his actual sexual polarity. Ultra-masculine figures like Cesare Borgia, William, Oliver, Napoleon, Alexander, Napoleon, Ulrik, etc., have NUCLEARLY within them a strong feminine pole, and it is this which remains true, feeling for the idea of masculinity. The limiting factor enters when the inner feminine pole is so strongly marked that it neutralizes the masculinity of the man. Among non-modern societies, since the pole of the dynamic of varying, swinging, this occurs seldom if ever — namely such an inner masculine excess that it neutralizes the femininity of the woman.

As the man with the strong inner feminine pole is more masculine, so is the woman with
The fact that man is purely masculine, i.e., purely masculine in the principle of diffusion accompanying the principle of polarity.

One will understand all this better when he never for a moment ceases to remember that in the physical world there is no such thing as the Principle of Polarity. This is an error of passive receptivity and active forcing of fulness theories on to the physical world (i.e., our picture of the physical world). In the actual world there never was such a thing as 'Evolution', but in the brain of every true Englishman in the 19th century, it was well-evolved that 'Evolution', gradual, orderly, parliamentary development governs the entire world of life.

When passive receptivity dominates our thought, we attain to that 'smeelering awe' of which Darwin spoke. When force governs our thinking, we develop a SYSTEM, like the philosopher, and the psychologists (Huxley, Darwin, Freud & Co.). It was owing to the great strength of his passive-receptive pole that Goethe never attained to any DISHARMONY. At the last moment in every act of thinking, he realized suddenly that it was only another form that he was forming.

Polarity is the one principle which describes equally well—i.e., to our imagination—the physical world and the world of life. Why is this? Because the world of life and the physical world are themselves POLARIZED. Like equals, like; the physical world equals matter.

This is the supreme formula for our late men, historically and skeptically oriented, of the relationship of spirit and matter. We longer see a conflict, as did earlier centuries. We see the interaction of two poles, mutually destroying, mutually creating. Remarks appear in the pages of the philosophers, like Spengler's "Never separate soul and body has there been". In fields of nature there was nothing more evident than the absolute disjunction of the absolute prongs of soul. To us, in our formula, the soul and body are identical, the soul is the body, the body is the outside. God is the triumph of the outside over the inside, the victory of matter over soul, this being again an example of diffusion. Death is the diffusion of matter and spirit, life. You can use the expression, and I don't blame you, the utter extinction of both soul and matter.

Life (i.e., spirit) is a denial of the world—polarity—but at the same time it is tied to the world—all poles are tied to one another. In contrast, death is the pole of life and death.

Life and world are two poles, and each one serves a wider reality. This inclusive reality is being, whereas can get further, and is ABSURDLY contradictory, e.g. life and being is equal. Our pole of the opposite pole is non-existing, which is the weakness of life's power—this is EXPRESSING. From this point on, thought must proceed without words, and we are only one or two thoughts removed from the state of "shameless awe".

The emergence from the state of shameless awe (maximum of passive receptivity) proceeds at once into activity for its own sake—polarity again.

matters and spirit arise together (like all poles) and they will go down together. Theology of all cultures fuses its picture of being (the best known myth of origins) with Genesis, the best known myth of the end is salvation). And ending, before, after, is NOTHING. With the idea of Nothing, thought comes to an end, since there is nothing with which we can polarize it.

Always remember, whether matter or spirit exists, save as concepts. These are two words, two ideas, two thoughts—nothing but two words or nothing but two thoughts—nothing but two words. Matter, spirit, labels, collectively, matter. Possible polarities within the realm of matter (i.e., as matter) are not the same as, i.e., as matter (i.e., fundamental as that of matter).

Culture as play—thought is not precisely new, but it is immensely important, and has not been seen in its FULLEST significance. The "let's pretend" of the child is the play of witch-doctor with savages—this is "let's pretend" that takes action is sacred, will bring favorable consequences, while that which is not, will bring disaster, while children playing in a culture-atmosphere are already for themselves what they are playing, while the savages—except for the witch-doctors, the medicine men, the priests—pretends, actually believe in the collection of tales and value which make up their primitive culture.

The drama is the pretense that the artificially arranged on the scene, that all. We accept this pretense, most obviously during the performance, and—literature and conversation, etc.—even more to a greater extent thereafter.

Music presupposes the attitude: "Let's pretend that the world of sound is orderly, pleasing, and beautiful—like tidies. The inner-world of symbols is then projected into sounds,

Religion is the pretense: "We can understand the totality of being, as complete, that we can even assign with perfect security that which we cannot understand to an orderly system. Wishing for an answer.

Every religion can make exact words, but without remainder, because of the will-to-play (here, the will-to-believe) is stronger than any mere intellectual weapon—logic, contradiction, etc.—that can be brought against it. Philosophy, religion—except that the content for Mystery is easier, and progressively less respected. Science is more fact in human, until the will-to-play states to the point where it becomes a world-outside, and then it is the pretense that the sum total of things in nothing but the things themselves.

Ethics is the pretense: "We can be as perfect as our play-rules at perfection if we just observe the right rules." This describes both types of ethics, that asking at goodness, and asking at beauty.

Painting is the expression of the play-feeling: "Let's pretend that landscapes, people and things really look like this!"

"Wandering Philosophy of Arts" was a purely form of the idea of Culture as an Play.

The dying out of culture is the dying out of the will-to-play, and its attenuation in each society. In the 19th century, what is left is: Let's pretend that we are clockwork figures, and create our social, our buildings, our dances, our inner lives accordingly. The 20th century says: "Let's pretend we are gangsters"—but what is the gangster—a crude individualist, a savage, desexualized, without the value of the savage. That is to say, there would be a savage, no pretense, the game is the. The innermost play-situation in the gangster code is the insistence on courage to be observed in the ideal gangster.

The 20th century finds the Baroque and Gothic ornamentation in architecture silly. It stresses instead the "Principle" that Function must govern Form. This is the ideal of all the arieten of architecture, and the Womb. This is the aggressive and elaborate development of this architecture, in which the principle of the Baroque is to make a quasi-sclerotic like Freud, or a puritanistic statistician like Kinsey, who can find a hearing in the 20th century. Instead of Kant's magnificent Categorical Imperative, which tells us how we should do things, quite again, the will-to-play—we want to know how most people act, with the latent idea already there: This is the people act, then I too can act this way.

In war, the 10th century was a war of the 10th—still treated war as a war with strictly permitted and forbidden measures, of which the fundamental principle was: civilians are excluded from war, both actively and passively; they may not fight. Spirit, spirit, spirit, labels, collectively, matter. Possible polarities within the realm of matter do not exist for us (i.e., in a fundamental as that of matter).
Highly developed type, and yet -- all large-scale warfare is culture per se, since culture is the artificial human thinking, and activity above the plane of economic and production, far in all large-scale war the power is the stake, and the will-to-power on this scale is in culture. What we are witnessing, in this cultural interregnum, this drift of civilization, the desolation of the world by the American-Indian coalition, is the large-scale warfare culture is primitive. In the future, even European war will be steadily increasingly primitive.

Reussensee is the break with the world-to-work which is synchronous with culture, with its ideation of the savage, the peasant, the shepherd, the will-to-work, he expresses, on the cultural plane, Culture's fate with itself. Society's fatigue with the demanding and exhausting game, the over-intellectualization of the game, one, on the individual level, this, this is the selfish and inferior individualism, indissoluble rationalization, and KAHLER hatred directed against that which he is not equal. In a previous century Reussensee would not have burst out, nor would he have been heard. There are always Reussensees -- there is one in every century.

It must never be forgotten that the chief revolutionary in 19th century France was Louis XVI. He was not at every decisive turn frustrated neither and no one would have foreseen his historically preliminary role. "The greatness of the people!" was a satire for France and the west, by his very rationalistic creed, historians who tend this Revolution neglect the actual value of his role.

Reussensee says: "Let us play no longer -- let us surely be what we are, namely what we are at better, simple creatures with merely basic needs." It was an expression of the strength of culture, and plane of the principle of polarity, that this revolt against the life-play was not adopted by the Culture-hearing strata and was made into, a play -- "Karl Matteu" as - "Beatrice", the triumph of the inhumane general style over the French stylist.

Play makes life magic. It polarizes life, it makes life tense, conscious, aware, demanding. One relates oneself -- and thus revives. The Prince of Neuburg fails: what was natural? Yes, but according to the rules of the culture-game (the military regulation) he had not acted in this way, he did not allow himself to be crushed by the revolution. The revolutionaries could be said to be Bewillig, in that they could only bring about such sacrifices to culture.

We also can no longer feel the IMMENSELY strong play-arcs of the culture, the culture-beats even of their time. Those KAHLER are ready at any moment for any QUANTUM trifles, to risk their lives. Granted, he actual parallel ever lived. Yet, the formal ideal was present in revolutions of Knights, rulers, and warriors, and worked there FORGOTTEN, just as in our own literary gangster-ideas work FORGETTEN to others rather than ideals, to the Zeitgeist -- all respond to game.

All of these thoughts have been wrong -- for Culture-man does not play -- he is PLAYED WITH. Culture-man is the creature of the culture-organism, one of its cells, its units of structure and fulfillment. He does not play, for the simple reason that he does NOT KNOW or feel THAT IT IS A GAME. When we talk of the refined intellectuals, the Cultivators, the Shakespeare, the Nathan -- these know that it is a game. Young men of today, the Freidrichs had their essence of insatiable in which they knew that Culture is a game, but hepselein was the first who was so clear about it, for this can not be extended into the time when the game has passed its highest developent.

Children play, but know that they play, Culture-man plays, and does not know what. Civilization my civilization reveals against play, but there is still a great deal or historical necessity, i.e. UNDIFFERENTIATED play, still latent in him, and this I call CLUTCH OUT, whether he wants not at all, whether he knows it or not.

Play not only makes magic -- it is magic. The theater always works magically, every successful theatrical piece contains the polarization between that which the players instinctively would like to do, and that which, for any reason, they feel should, or should not do. This is the principle of magic. The entity is polarized: possible-unpossible being identical with impossible. What is magic to you is routine to me. hence the magic of culture: all culture on working upon an individual in an expression of the polarity between his natural wish and tendency and his feeling of a higher imperative. We are all lazy for pretence is lazy, and all culture requires effort, already this genuine tension; a polarity. Successful effort makes a man capable of that which others, unequal to the effort, find impossible, hence he becomes magic.

All great men, all higher men, affect us magically. Polarization affects us, but as does diffusion. We are all polarized by our own higher realities, our own wish to be what we think, and the world as we think. The higher realities, even in the smallest man, the common man, the average man, will affect us;

Napoleon's victory on the battlefield is the fact that he departed from time after time the game of warfare as others played. So did Frederick, a generation before him, but Napoleon's break with the game was more fundamental. The German revolution was applied to warfare -- away with the rules, if victory to the era, let us pursue it according to any game in which we wish. That the language, that he could do with the tools, that he could have won had he been able to effect on European unification. The German was a Zeitgeist. It does not fit itself be accelerated.

The German that went into Russia in 1914 had gained its victories over the Soviets, English, French, because all were within the same Culture and plays the same game according to the same rules. German superiority in the game was no manifest that the others promptly surrendered, with their forces largely intact. In the case of the English, the French, the allies subtle a political game, awarded a victor, allowed the feeling of a sort of negative victory, because he was lacking a long step ahead, a Politicus, that is, himself been a freeman, having bought out the peace-conviction, even 50 years before, this would have been quite in order.

In 1890 the war was two years for the victor. There was no England in 1990-- there was only America, and America did not play or play this game.

In Russia it was otherwise. The Russian armies, even when defeated, returned, and to the Western rules of the game, did not surrender. They had to be destroyed physically. Their pride in the game of warfare was destroyed. The army is a game, no real thing, a superior, just as Napoleon's breaking of the rules had conferred on him a superiority vis-a-vis his more cultured opponents. Napoleon's advantage lasted until -- "Lo n't fight, says Dan Ticknor's often with one enemy, lest you teach him all your art of war -- his opponents caught up with him, and Charles, Duffer, Claum, John, he too, Wellington. Russia's advantage will last only so long. Perhaps already, we are no longer primitive enough in warfare to lay down the fight like France. Or we are too weak, too packed, more worn out, or we fight to kill, and they are merely to live, we never understood this: the classic notion, of the word, that he could play the battle, that of one's intention as it governs his battle-conduct -- not one of scales.

In the 18th century, it was tactically inferior to fight to kill. It was a waste of precious time. In the 20th, it is tactically necessary to fight to kill, not merely to defeat, as far as numbers of the dead go, the difference is not as vast as one would think. One must not forget the force of numbers, the overpowering, entire enemy force. This is impossible, when large numbers are present. The difference is one of tactics, of the approach to the battle, of one's intention as it governs his battle-conduct -- not one of scales.

Distance is decisive here -- the mountain peak in the distance is imposing even attractive, but after it is scaled, the wind and snow and ice tail.

In this way, we can only apprehend the world HISTORICALLY. Since History is like a play, it therefore works realistically, and our world is like a play, only the KULTUR man, the artist, can read in this. The end of all, is that all, do not understand it -- to the small minds who will "if the Western Culture will die if in any way, we should force by accident whatever in it, or with it." In the vast drama called History we play the role assigned to us. The role of a single man, a role, is also permits us to leave the stage if we are not assigned the role that we feel RIGHTFULLY, ESSENTIALLY, belong to us.

Once more: the highest formula of affirmation: The KULTUR-AS-TRAUM.
No European can ever know the precise quality and intensity of the love which a colonial brings to the history and the works of the Western Culture. No matter how sensitive he is by nature, no matter how high the cultural-historical focus, to which he is, it is outside of his European life — must of necessity take many things for granted. The house, the streets, the society, the universal diffusion of culture, he grows up in this atmosphere having nothing with which to contrast it. Not only concepts but feelings as well, form themselves by polarity. Hence it is that weak heads in Europe — like Lafayette, Orleans, Beauregard, the English plutocracy of the Ancien Régime, the Congress of Vienna — not being able, through complete lack of imagination, to compare Europe with that outside, fail utterly to realize the rarity and exquisiteness that israse somewhere. They lack the sense of value. This sense is born, but it can be sharpened and intensified by privation. Thus it is that the colonists -- and all colonics have a certain plan of their being which is susceptible to the centripetal attraction of the mother-soul — when he does have the sense of value and the creative hypersensitivity that have always characterized the European expansions, from the Huns to Hitler, has a heightened love of everything European which rises almost to the pathological. For him every pavement, street, every European Roman type, every place that he has been, is a focus of feeling, even in the most recent times, has a magic force.

A new type of love and affection can even arise in the colonist who returns to the soil of his native soil. His intuition, his presence, and his feelings even for those individuals and types which would be repellent for him according to his personal taste, but who are clothed also with their quantum of the magic which bathes everything European. He can love a negro as a product of a race and a part of Europe, which is a feeling of necessity unknown to the native European.

On the other side, there is a sense of feeling in the colonist, owing to his generalized love of the entire organism, he may be unable to feel the inner poles, the inner discord of the Culture. In the A.D. 16th century, both Washington Irving and Emerson evinced this lack. In the "Age of Absolute Politics," this lack is not a defect, but an asset. Absolute politics means politics between a Culture and extra-Cultural forces. This struggle for power is unmitigated, unconditioned, the total Culture against the totality without. In such a struggle, the colonial becomes for him the perfect unity, while for the natives, the memories of past discords linger: Versailles versus Potham, Raben versus Bourbon, Socialism versus Capitalism.

In one word: for the colonial who is capable of creative and appreciative feelings, like Culture in religion. Culture embraces the totality of the soul of the organism, every event of its life, every product of its soul, every possibility, creative feeling, all of it contains creation. Religion is the form of all awakening creative life; it is creation, it is youth. Religion is the formulation of the deepest feelings of harmony, which turn themselves into truths in the process of developing. The feeling of Culture- as Religion is the inter-religion of Europe. It is a blend of highly refined products of Culture. It is a bridge, from the last but one of a phase of the Culture. It is a bridge, from the last but one of the phases of the Culture. This is our religion, and it is divided in all the history of Culture was one exclusively, it becomes almost popular compared to this. How many souls can make the material of history and religion a profound and divine world-outlook? They are counted in Europe in hundreds, millions.

Perhaps there are a few souls in Europe who feel within them the religious imperative of the future. Unlikely, but possible, just as Platon and Voltaire were utterly improbable in the desert of mechanical criticism in the 18th century. But European religious pyramid of Europe. Beneath them is the stratum of our precious and strong inter-religion, making up the spiritual foundation of the divine, mechanizing of the organic, and insular disrespect to the useful and the Unknowable. This God-killing mockery took two forms, in Europe, Christian-social politics, and in America, compulsory social entertainment in the Sunday meeting-rooms. These forms it still has, and this is what today calls itself religion in the west. It is not all that is genuine in the religious sphere, for even in any absolute spiritual sense, but only in a chronological sense — is the Jesuit level, the plane which regards religion as a matter of knowledge, a dogma, a law, and in cases of doubt, of custom, or mystery, the Counter-reformation, and includes members of both sides of that era. Below this is the Information level. Still today in Germany there are many, and elsewhere there are some who have remained permanently in the Lutheran stage, so that they are still in their own personal forms, and there they stay. Below them -- are there any left who feel the old, pure, monistic relationship of the pre-reformation period of true religion? Yes, there must be, although they are not to be found in the offices of the Church, wearing the purple, or emerging themselves to the light in those banking operations which constitute religious administration today. They would be in some monastery, in an isolated rural district, the plains of the Romagna, or the Spanish sierras. This type simply could not survive in the counter-reformation, together with those others of problematical existence, the religionists of the A.D. 17th and 18th centuries, are the only true religionists in Europe; for these two groups -- and for them alone -- religion is directed to the transcendental, it knows and loves the Unknowable, it personalizes the Immaterial, it cares for the Direction.
is belief; and in our knowledge we believe, we will to believe, we are
impelled to believe. We know that words destroy thoughts, and thus we
leave the formulae and the words to the believers without faith, retaining
for animals ourselves, the devout skepticism, the thoughts without
words.

Skeptical historicism is at once the greatest afflibation and the greatest
negation. It is thus capable of the most extravagant creation and of the
most complete destruction. It combines delicacy and barbarism, Crusade
and Rococo. It is the synthesis of all the ideas and mores of the Culture.

An example: the tasks of our time are frankly irreligious tasks. In
religion of any other variety is equal to them; the true religionists
of the future will not live in, nor will they live in, if they can
themselves. We skeptics alone can bring to them the necessary
religious zeal, for all older religions are stifled in logic and mechanism. Our
feeling alone is one more pure; ours is the clear slate, the
primitive chaos side by side with
over-refined urban intellectuality. We this purity is itself true religion.

If the inevitable permits the rest to fulfill itself, we shall undertake
such projects, erect such structures, and create such a State, and have
such deeds, that our remote descendants, hearing the legends of our race,
and gazing at its remains in walls and monuments, will tell their children
that once a race of supermen dwelt on the earth.

The most pleasing of all the projects we must undertake, for it involves
the physical security of our holy soil and throughout its entire future
and destiny, is the causeway linking the continent with the islands and
as an assurance of security, the causeway across the Northern Channel of
the British Isles and the English Channel. The second is a subsidiary
undertaking. The Great Causeway must be built as soon as possible;
and it must continually be widened for a century. This must be
done on principle, even though no apparent need for it exists.

Two other grand projects have less immediacy. As to which will, or can, be
undertaken first, accident will decide. But both have the Destiny-quality.
First, the Europeanisation of South Africa. To effectuate this, the
conversion of the Mediterranean into two lakes; causeways at Gibraltar,
and from Italy to Tunisia, dam at Narvaville and Bechuanas, closing of the
Suez. Second, the Europeanisation of the heretofore semi-literate
Europe. Settlement of the new area with Europeans from the overpeopled petty-states of Europe.

Then, the Egyptianisation of Africa. This includes the
Balkans, Romans, Greeks, the Hellenic, the Hellenic, the Hellenic
the Caucasus. In a certain extent, the two projects are substitutes for one another. If
either one could be completely accomplished, it would assure security
in one direction. Viewed however from the viewpoint of the
next three centuries, both projects are necessary. If either one is to
serve as the great monument of the age. From the standpoint of
one century, one will suffice. Both will take fifty years to
actualise.

Great things can be expected of England -- Prussian things -- with the
Liberation of Europe and the erection of the Causeway. The Causeway
will destroy the island, the insular mentality, the remnants of
overrefined culture. The possibility of the repetition of the American stab in the

painful point. This is ours, that our religion takes the form of a yearning
which sees its satisfaction beyond its grasp, that the later perfection
of religious feeling is forever denied us, moving across our dark golden-brown
autumnal bridge of culture-religion, bathed in the dying light of the
twilight of our unpersonal world.

Just as every religion has its idiosyncratic point of unbearable sensitivity, so
does it have its peculiar joys. The joy of our religion is precisely in its
psychological artificiality. If only we are capable of complete skepticism, fewer still
may sin a faith of their skepticism.

But it is precisely this that is the organic necessity for those who will to be
the creators, and, like the discouraged, to be, we know and love
this necessity.

The present is the point of tension between the past and the future. This
fertile insight is the source of another of the heightened joys that are
reserved for us believing skeptics while all other religions feelingle
whatever present anywhere in the past are directed to the past -- or toward
the future -- we alone are the present, now. One can labour for the
future, dream it, build for it, delive: it -- but not live in it. Thus ours
is the religion of the times. All others belong to the blind and the

Our Fourth joy: we know the coming religious forms, but after they have
come and taken up their way, those in their service will no longer know
them, but will be in them and surrounded by them, what to them will be
the totality is only to us one more item of knowledge. We know their
world, and they will not know it.

We are thus classical and romantic in one. We are the synthesis of everything
past, the prefiguration of everything future, we are the highest attainable
point of the western spirituality. Classical: ours is the religion of
the ages; "romantic" the active side of our religion is a labor
and yearning for the future, an affirmation, a conservation, a love and a
yearning for the past.

Our religious intermixture, alone all the religious phases of our Culture,
will have no successors. Despair, Enlightenment, Atheism -- a certain form
of physiological inferiority -- will continue all will continue to
have some form of existence at least two centuries from now. But the
feeling of culture-as-religion will have disappeared, and in
will leave
no memory, for the possibility of seeing, with our way will have disappeared.
The other religions all represented possibilities more widely diffused in
human nature than the possibility of skepticism. Think of Friedrich
Baentzen, alone in the cold skeptical height which was his dwelling-place.
 Think of Jethro, who had not the courage of his skepticism and leaped into
vulgar belief. Ours is thus a great collective loneliness. We have no
ancestors on this plane, for no previous high Culture ever had our
archaeological tendency, which alone is the source of our intense historicism.
We shall have no descendants -- as far as we can see. Once more -- our
uniqueness.

Never before has a superpersonal feeling so completely subjugated the
world to such a profound and total knowledge. We are thus the highest
form to which culture-men has ever attained, since culture-man is the
creator who knows. We know that knowledge is not knowledge, that


The skeptic has no need of these intellectualized superintelligent self-saving devices for escaping from the metaphysical fear. For one simple reason: the strength of his ascendant instincts themselves overcome his world-fear. He is the man with absolute confidence in himself — metaphysical self-confidence. This is the highest formula for honour and race, and for the noble world-outlook. His substitute for knowledge is his intuitions, which are always mediate — is feeling, which is immediate. He feels his life in life, and he feels his life’s ethos. Beyond this, he feels the sublime accident-qualities of everything outside him, which are the tone of his feeling.

This type of skepticism has nothing whatever in common with what the clerical people call skepticism. They mean not believing in their particular distillate of fear-antidote. Absolute skepticism however, is the disbelief in all explanations, simply because of the precedent instinctive belief in the power of the intellect to achieve satisfactory results in the realm of the last and deepest things.

Intelligence is a practical thing: it is a weapon, a tool. It is for the purpose of accomplishing terrestrial things, making steel, building bridges and ships, navigating the seas and skies, producing food. But it can only work in subordination to something higher, just as a tool can only be piled by a hand. And something higher is the instinct, which demands that the problem be solved. The solution of the problem, in the ultimate, however, can only be bungled by intelligence. Instinct of higher men refuses to accept any such botched product as an explanation of life and world. This instinct is based on a feeling of love; it is all benevolent, and even the possibility of an explanation, because the world is so sublime.

Intelligence is the beast of prey man with claws and teeth are to the tiger. Intelligence is the most flexible and powerful of all tools and weapons. This is its distinction, and in this lies intellect being humbly satisfied.

It is also a shield; it can protect one from traps. It is also a tonic; it can remind a tired and suffering soul of that which it well knows, and can thus revive it.

The instincts of the Northern Barbarian, the highest order of intellect as expressed to the nearest edge by historicism and a restless skepticism: these are the human treasures which we higher men of the period 1920-1950 bring to the Destiny of Europe, and which we put into its service in all religion.

at any one moment

An army has five components, in order of descending importance:

1. Morale
2. The officer corps
3. The supreme leadership
4. Fighting material
5. Equipment

The skeptical in the bravest men must need not only equipment like the theologians and the scientists. He suffers in his feelings of race, honour, inner imperative and mission. Explanations are meaningless in this realm. Explanation is breaking-down into simpler things, but honour and the mission are themselves inherent and cannot be broken down.

The skeptical can see the outer world as void, enigmatic, meaningless. He is not overrewarded by his fear. He does not run to gods of his own creation, nor to natural laws, to give his life an intellectualized meaning, to hide from Fate.

Northern Barbarian is redundant; there are not, cannot be, southern Barbarians. Southern means contented, social, refined, above all, delicate in conceptions and usage and manner. Only from the Northern mists, and not from the Southern man, came the rough man, the man of loneliness, discontent, inner tension, the grand destroyer-creator. Barbarian does not mean primitive; barbarian is the transition from primitive to high culture. All primitive organization is based on suggestion, muse, and delusion; the barbarian is blunt, crude, destructive.

The three forms of knowledge are the three forms of the Guilt—Principle.

1. Superimposition — remote causality.
2. Religion — divine causality.

Superimposition is basically human. The other two are Culture-human, found only in human beings. In the sense of high culture, then they are creations of the high culture itself. Superimposition always exists. The others only during the life-course of the high culture. Religion is the beginning and the end knowledge-form of the high culture. Science is the counterpoint to religion; for seven centuries it is the base, and then for a brief period, it ascends into the trouble, carries the culture-melody, and then dies out forever, followed closely by its parent-religion. Superimposition exists before the culture, underneath it, and after it. All knowledge succeeds in the end to superimposition.

Here is the key to skepticism. The skeptic has no knowledge; he needs none. His explanations do not interest him, nor suffice him. Self-expression alone, and that in deeds, is his need.
Nietschke has changed his mind -- no frivolity, he has merely chosen his position longer in 1860, then Schopenhauer was still culturally alive, but in 1890, after the world has seen the states of Stalinal and Berlin, the spirit of Nietzsche now gives us our highest formula of affirmation: the world-as-dram. A cell this the dramatic Weltanschauung. The formula of eternal recurrence no longer moves us; we suspect that it come from the Darwinian half of Nietzsche.

Two modes of seeing the world have always separated themselves out: the world as beauty, or the world as goodness. They correspond to the heroic and the artistically, and in this age, one is the age of politics, of victory and materialism. Today the new grandeur of the world is not on the highest level, therefore can hardly be one of the world-as-goodness.

And it is precisely the world-as-dram, the world as-it-stands, in which that depth we are in the darkness, and the call to arms, the call to duty. The tragic sense, however uneasily, roughly order the play to cease.

Also dramatic: we feel instinctively that a man's end is the only thing that matters, and that the world is not so in the XIXth century. In a dream, it is only the end that matters. We do not know whether every man is the poet of his own biography, but we do know -- in our way of knowing -- that the honorable thing end is the only thing that cannot be taken from a man.

The masculinity of this age is another reason for its instinctive renunciation of the dramatic Weltanschauung. Masculine is dramatic, it is play within rules, deliberate non-seriousness, or otherwise put, seriousness on an inner level. It is the paradox of seriousness on the cosmic plane -- this is where woman is serious and practical -- and a preference for the non-seriousness of the plane of artificial situations, which one knows are artificial.

Men are an ambivalent eternal child. The higher the man, the more this is true. The ambivalence is the only play, however, known that it plays, and this is strictly kept secret from the highest man, who suffers from, that most human of all diseases -- the disease of unremitting consciousness.

But this is the age wherein the higher man attains to a superpersonal plane on which he has never stood before, and never will again, for the religious and the existence of the higher man of Europe 1950-2000 is radically aristocratic.

Thus, because the age is an heroic one, because it is an age wherein things will be done once and for all, because the higher man embodies in him the highest formulation of masculinity and of the age of Schopenhauer, he chooses himself with the dramatic Weltanschauung for him. We remember the world-mystery and participate in it deliberately, consciously, and move with reverence for himself.

The human race as a whole is a woman; old people of both sexes figure as women, and for most purposes, children are. Men is thus a variation.

Men is a revolt. Higher man is the greatest defiance of the revolt, and thus this century-moment of history, it is not only the highest point of the most intense culture, but the highest point of the idea of Man itself that is here attained.
The Americans are psychologicallymaterialistic, as are the aborigines of New Guinea and the Solomon Islands. This means merely that within each individual the social impulses predominate over the individual impulses. In this environment, individualism is stamped out, and higher types become almost impossible, because a higher type can only be maximally individualized, psychologically egotistic. This is true also of saints, all of whom were psychologically egotistic, even though they were spiritually altruistic. In America, instinctive altruism predominates, but spiritual altruism...

Russian socialism is the opposite of American socialism. Russian socialism, living as it does in a land and culture of psychological individualism, absolutely requires an aristocracy to actualize it. An aristocracy is an expression of individualism. Thus Russian socialism emphasizes the arising of higher individuals, since without them, there can be no Russian socialism, but only chaos. Russian socialism is spiritual socialism, not, like the American variety, psychological. In Russia, socialism is a value, a conscious ethic, an ideal, an organization-form, a means of accomplishment. In America it is unconscious, an inhibition, a negation, an inability to be individual, thus a denial of the human in man and an assertion of the herd in man.

Money: the well-known American orientation to money, according to which everything is measured in terms of dollars and cents, including religion, art, politics, social life, and individual life, does not arise from greed and covetousness. These things are human, not national. The method of comparing all things with one standard is simply an expression of the uniformity of America: this uniformity is understood to be at a very low level, specifically to the animal level of man, the plane on which health, happiness and comfort are the greatest problems—and there are no others in America—can be easily resolved in terms of the great money common denominator.

To an American—whose acquaintance with, say, the aesthetic side of the Western culture is as slight in comparison with a European as would be that of a present-day European with the works of the Hokusai—it is no strain of the mind to assess Franks and Krautels in terms of money. To him these things come under the heading of "beautiful surroundings", in other words, comfort.

Three different orientations to money: American, English, German.

To the American, money is life.
To the Englishman, the true Englishman, a type now almost extinct, the historical Englandman, money was culture.
To a true Prussian-German, money is perversion.
The whole German economy, even though it still uses money — I am speaking, of course, of the third Reich — is a systematic attempt to defeat money. The effort of the German social classes is to make the amount of money an individual receives directly proportionate to his needs. The only role played by money in the process is that of facilitating it. Money dispenses with the administrative machinery that would be necessary to operate a non-money economy.

In England, since never played any part in the money-outlook. The aim of everyone was to have as much as possible. As long as the upper stratum retained its sense of a world-mission, this money concept of money-as-culture (culture means here-sheer life) did no damage; it affected no degeneration. Granted, it ruined the lowest classes, but they did not matter to the world-mission.
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Yockey/Thompson letters to Dean Acheson. 1952. Yockey and his chief American colleague Keith Thompson write letters to State Dept. requesting release of German war hero Gen. Otto Remer, jailed for 'neo-nazism' as the leader of the growing Socialist Reich Party. They condemn 'war crimes trials', pointing to lack of judicial precedent, and outline Yockey's philosophy of Western Imperium. Incl. State Dept. replies. A few paragraphs are difficult but not impossible to read. $8.

America's Two Ways of Waging War. 1952. Written by Yockey as a speech for Sen. Joe McCarthy at the request of a staff member, although never used by the Senator, the speech was of great concern to the FBI. Contrasts the 'no win' war in North Korea with the unconditional surrender policy of World War II. Shows how US establishment assisted Red China. This document obviously had an enduring impact on US 'Rightist' thinking to the present. Incl. FBI letters seeking source of speech. $10.

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Yockey FBI Report. 1953. Throughout much of his life Yockey was a step ahead of the FBI and Military Intelligence as he travelled the world. This outlines Yockey's activities at a time he was writing anti-Zionist material for the Nasser Government. $8.