

## **The Two Interpretations Of National Socialism**

What is not widely known in the modern Western world is that there are two very different interpretations of National Socialism. "Ours" - that of groups such as Reichsfolk and of those who know and who appreciate the writings and deeds of people such as Waffen-SS General Leon Degrelle {1} - and that of the majority of latter-day self-described "neo-nazis".

### **Latter-Day Neo-Nazism And The National-Socialism Of Reichsfolk**

The first and most well-known latter-day interpretation of National Socialism is that of the majority of self-described "neo-nazis", and which interpretation is accepted by most anti-fascists who actively oppose such modern "neo-nazis".

This is the National Socialism with a belief in a strong, powerful, nation-State, and with an overt racist ideology. A National Socialism with a dislike - often hatred - of non-White immigrants and non-White neighbours; with a belief in the instinct of "might is right" and the necessity of *kampf*; with a dislike - even a hatred - of those whose love is for someone of the same gender; a National Socialism with a misogyny based on the masculous instinct that it is the natural duty of most women to be wives and home-makers; and a National Socialism with a dislike - even a hatred - of Islam and Muslims.

The second, and not very well-known, interpretation of National Socialism is that of the "revisionist", non-racist, National-Socialism developed by David Myatt in the 1990s and manifest in the Reichsfolk group {2} inspired as this version was by Myatt's meetings with Waffen-SS General Leon Degrelle and by his correspondence with Jost Turner whose vision was of a new Aryan folk-community in America and of other "NS kindred" communities around the world.

In this Myattian interpretation of National-Socialism {3} it is regarded as both (i) "an ethnic philosophy which affirms that the different races, the different peoples, which exist are expressions of our human condition, and that these differences, this human diversity, should be treasured in the same way we treasure the diversity of Nature. National-Socialists believe our world would be poorer were these human differences to be destroyed through abstract ideas," and as (ii) "a pure expression of our own unique Aryan ethics, based as these ethics are upon the idealism of duty to the folk, duty to Nature, and upon the nobility of personal honour." {4}

It is also the National-Socialism which rejects the notion of a strong, powerful, modern nation-State in favour of new ethnic folk-communities and which National-Socialism is not politically active "on the streets" but instead is "a social, educational, cultural, and spiritual, movement based upon and dedicated to disseminating the noble principles of ethical, non-racist, National-Socialism which are honour, reason, fairness, loyalty, duty to one's own folk and to Nature, and respect for and understanding of other cultures and other ways of life." {2}

In simple terms, the Myattian interpretation of National-Socialism is based on both honour and race, whereas the neo-nazism of most modern nazis and of modern neo-nazi political groups is based on the glorification of race and the glorification of "racial struggle" at the expense of personal honour; a difference Myatt emphasised in his essay *A Brief Criticism of William Pierce*, written in 1947,

"The main weakness of the theorizing of Pierce is that he has failed to see that it is a combination of race and honour which defines National-Socialism, and which should define the racialist movement in general. Without the evolutionary, moral, concept of honour, there is only the inhuman ethics of the past, and in practice this leads to the creation of people who are ignoble and societies which are anti-evolutionary. Thus, Pierce is firmly stuck in the past: an ignoble past of unreason and dishonour.

This lack of an ethical dimension to his thinking leads to him supporting the old concept of racial struggle and the inhuman consequence of considering that some races are superior to others." {5}

Myatt expanded upon this in his seminal text *Esoteric Hitlerism: Idealism, the Third Reich and the Essence of National-Socialism*,

"An affirmation of race without an affirmation of honour is not National-Socialism, just as an affirmation of honour without an affirmation of race is not National-Socialism. It is this living, organic, dialectic of honour and race which defines National-Socialism itself, and a National-Socialist is an individual who strives to do their honourable duty to both their own race and Nature herself, of which other human races are a part.

That is, a National-Socialist must always be honourable, whatever the consequences, or the perceived consequences. Quite often, this means a National-Socialist is faced with what seems to be difficult choices and difficult decisions, although in reality if National-Socialism itself is properly understood, there is no conflict, no moral dilemma and no difficulty in doing the right, the honourable, thing.

Thus if something, some act or deed, seems to affirm race - or be beneficial to one's race - but is dishonourable, then that something is not something a National-Socialist should do. What honour does it define our duty to our race and other races - it prevents us from committing hubris." {5}

In addition, in Myatt's revisionist version of National-Socialism there is no misogyny, for the NS Code of Honour applies equally to both men and women,

"A man or woman of honour treats others courteously, regardless of

their culture, religion, status, and race, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion." {6}

### **Our National-Socialism**

The National-Socialism of Reichsfolk is Myatt's revisionist, non-racist, ethical, version of National-Socialism.

This is the National-Socialism where

"a true National-Socialist knows or feels that some things are honourable, and other things are dishonourable. It is dishonourable, for instance - cowardly and unfair and uncivilized - for several people to attack and try to injure or kill a single individual.

Thus, if several Caucasians attack one Negro, they are acting dishonourably - they are being uncivilized and cowardly. A true National-Socialist would never do such a thing. They would always want to see, or take part in, a "fair fight".

I myself - a life-long National-Socialist - would go to the aid of a Negro if I saw him being attacked by several Caucasians, for that would be the just, the fair, the honourable, the civilized and the National-Socialist thing to do. That so many people today who adhere to 'political National Socialist' organizations do not agree with this just shows how far these so-called 'National Socialists' are from genuine National-Socialism. Which, incidently, is why I always write 'National-Socialism' rather than National Socialism."

This is also the National-Socialism where there is respect for the Muslim way of life and Muslim culture, with honourable co-operation between National-Socialists and Muslims regarded as desirable {8}.

That this revisionist, non-racist, ethical, version of National-Socialism is not appreciated - and certainly not understood - in the societies of the modern West is regarded by our kind as just one more indication of just how successful the Magian, the hubriati, and the neo-nazi hordes of Homo Hubris, have been in propagating the Magian latter-day (mis)interpretation of National Socialism as something "racist", homophobic, misogynist, anti-Muslim, and uncivilized.

R.S.  
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{1} Waffen SS General Leon Degrelle was awarded numerous medals for war-time bravery including the Knight's Cross of the Iron Cross with Oak Leaves, a German military award similar to the British Military Cross. His writings include:

° *The Eastern Front: Memoirs of a Waffen SS volunteer, 1941-1945*. Institute for Historical Review. 2014. ISBN 9780939484768.

° *Hitler, né à Versailles*. 1-3. Paris: Art et histoire d'Europe. 1986. ISBN 2906026085.

° *Ich war Gefangener*. Nürnberg: Hesperos Verlag. 1944.

° *Hitler pour 1000 ans*. Paris: La Table Ronde. 1969.

{2} qv. <https://wyrdsister.files.wordpress.com/2018/05/intro-reichsfolk.pdf>

{3} qv. *Myatt: Selected National-Socialist Writings*,

<https://regardingdavidmyatt.files.wordpress.com/2016/05/myatt-selected-ns-writings1.pdf>

{4} Myatt, *Why National-Socialism is Not Racist*, 111yf. The essay is included in *Myatt: Selected National-Socialist Writings*.

{5} The essay is included in *Myatt: Selected National-Socialist Writings*.

{6} The Code is given in the third edition of Myatt's *The Meaning Of National-Socialism*, included in *Myatt: Selected National-Socialist Writings*.

{7} Myatt, *The Spirituality of National-Socialism: A Reply to Criticism*, included in *Myatt: Selected National-Socialist Writings*.

{8} See, for instance, the essay *Islam and National-Socialism* in <https://wyrdsister.files.wordpress.com/2018/12/ns-islam.pdf>

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