**ORGANICISM**

The philosophy of Oswald Spengler and Francis Parker Yockey has been called "organicism" by some, a philosophy related to what they called 'cultures' which these authors posit as some sort of spiritual force or 'organism' that has a material component in the form of human populations and the cultures which they create which are epiphenomena of that population and presumably are an as it were 'emanation' of the 'culture soul' or 'cultural organism' from which they derive, as above so below.

Thus what are conventionally called 'cultures' are incarnations of the cultural soul or organism, its mundane footprints having an idiosyncratic size and shape specific to Itself.

Organicism is a nebulous creed as, especially in the case of Francis Parker Yockey, it speaks of the cultural organism as not racial or a race but existing over and above the particular racial demographics such that the demographic can be molded and modified according to the qualities of this 'culture' which has a formative an causal influence on their being. This appears to be a legitimate enough conception should we concede that such an 'orgnaism' exists which is itself a fair presumption.

However, whether this 'organism' is not necessarily bound up with certain racial groups as either an epiphenomenon of their racial soul having a causal influence in maintaining their soul or whether it is a pre-given structure (an energetic 'spiritual' formation of a qualitatively distinct type is under). Thus what is cause and what is effect and what precedes and originates and what proceeds and is originated is a question. Perhaps either of the organicist authors speak of this in detail but the writer can't recall any specific passage wherein this was spoken of.

Thus upon reading such as Spengler ad Yockey one is left with a tenuous connection between a nebulous 'culture' or 'culture soul' and the actual, biological race which exists and can be perceived in five sense reality to concretely exist is neglected. This has the effect of accommodating doubt in the reader as to whether spirit and matter are strictly conjoined and accommodates the presence of these distinct biological physical groups within the same territory as the emphasis of the organicists is the presentation of 'western culture' which term 'Western' is referred to explicitly in Spengler's title of his work "The Decline of the West".

In Yockey's work "Imperium" also the emphasis is placed on salvaging "western civilization' which could mean any number of things and as Yockey spoke favorably of the Catholic church in "The Enemy of Europe" at a certain point he may have attempted to draw parallels between Catholicism and western civilization such that it is the 'universal'/Catholic church that is being sought to be saved not the white race specifically.

Spengler however contends, regarding christianity, that it is "The Grandmother of Bolshevism" and exalts "Prussianism". Thus he would not speak favorably of christianity nor weld it together with 'the West" but in his magnum opus speaks of the West in terms (his thesis) suggestive of his willingess to see it saved from a possibly inevitable doom. Thus can be seen that the culture is not strictly bound to race so far as the writer can recall, that 'the West' is spoken of in decline and that whether it can be salvaged or not is a question.

Thus the reader of these works is left in some state of confusion as to what is being spoken of as 'the culture' and 'the West' are nebulous and ill-defined terms which admit of all manner of associations most of which are presumably false.

That Spengler was allegedly one-eighth jewish suggests that, as he was the founder of organicism, the purpose of this philosophy was to confuse the racial issue under the guise of a nebulous 'cultural' auspice which is suggested (albeit in an implicit way) to be the major ultima causa of that over which it superintends.

 Thus biological race is shunted to the side and supplanted with a 'culture' organic life that can be observed on the earth being supplanted with the 'life' of the unidentifiable and at best inferrable by the mundane artefacts of human culture, 'cultural organicism' as the be all and end all, possibly accommodating non-white races in white society and even an intermixture thereof.

The way in which these ideas are presented clothed in a tone of doom, gloom and desperate necessity of struggle makes discerning any forward path difficult to properly understand and leaves the reader with a feeling of hopelessness and even apathy over the fate of 'the West', 'Western culture'.

Perhaps both Spengler and Yockey were operatives of the cabal and were merely conscripted to play the role they play-the former as a respectable bourgeois civil servant putting forth a philosophy of aggression so that the Germans could be clothed in the raiment of 'militarism' and thus blamed for the orchestrated world war that the jewish elite and their masonic affiliates contrived to establish the state of israel, the league of nations and their world government and this by creationing chaos and the breakup of the Austro-Hungarian empire.

Thus Germans become the scapegoat again and are blamed for the jews' gambit for power. Perhaps this was the motive of putting Spengler in his position and publishing his works making them highly popular in the Germany of the time?

As regards Yockey he appears on the scene as an Irish American presumably at one time (and forever?) a Catholic and apparently had a 'change of heart' or epiphany regarding the injustice of the jewish orchestrated world war two and on that basis became an opponent of that which he rightly referred to as "The Enemy of Europe", ie. the jewish shadow government in both its communist-soviet form and is zionist-capitalist form (U.S.A anglo-american empire).

This is what gave rise to the notion of the 'third position', that which is neither communist nor capitalist but has attached the somewhat nebulous label 'fascist' which simply means a government based upon order in its Italian fascist sense, a term that, like 'culture' and 'western'; could have assimilated within it any and everything from a multiracial sewer to a christian hegemony ruled by jews.

Presumably the latter is an outlier and the traditional definition of Mussolini and Gentile applies in Yockey's understanding, namely an organic state, a state that is shaped and molded by a common 'culture' or 'culture organism' and that the culture organism has become developed (or develops?) the writer does not adequately comprehend either Yockey or Spengler's position) by the population's existence in a given place over time, like a foot fitting into a shoe, the shoe becomes molded by the foot and perhaps molds the foot- for better or worse?

Thus the end conclusion regarding organicism that the writer can make is that as a general description of the modality of a racial soul it would be a valid conception, the racial soul qua 'culture' having a formative influence on the population serving to maintain a certain state of being or formation that can be considered the race of the population existing in an 'organic state'.

However it is uncertain whether Yockey or Spengler intended this to be their conception at all and thus the reader of their works its left with more questions than answers.

The fact that Yockey reached out to non-whites such as arabs, etc. for assistance in dismantling the American empire suggests that he might have had at least an effective strategy in combatting the enemy though it creates associations that the jewish police state (and the jews) want, namely to associate whites with terrorism and further it creates should any such alliances ever be formed, a high probability of having the relationship blow up in one's face. Thus one must conclude that organicism is a 'noli me tangere' and should be read simply to extract useful concepts that can be perhaps better oriented towards racial preservation.

The "Decline of the West" and the manifest destiny of the white race are confused in the works of Spengler and Yockey-the organicists- and thus what the destiny of 'the West' would be and whether this is equivalent to "the destiny of the white race" or contains it in a positive and uplifting manner or a negative and destructive one is an uncertainty. The tone of both especially that of Spengler suggest if not an inevitable decline then a necessary upward heroic striving for the salvation of the white race and in the case of Yockey it is more of a 'battle cry' than anything strategic or tactically specific.

The preservation or rectification of 'Western Civilization", the 'culture' of the west is thus portrayed as a dying cancer patient and whether this patient's condition is terminal or no is not stated in either work to be a certainty but rather an uncertainty though in both the uncertainty of its recovery seems to preponderate especially in the case of the mischling Spengler who may have been fanning the flames of war deliberately.

Thus is put forth and very discretely a near eastern fatalism that accompanies Spengler's works and the conception of culture cycles as, if they were paralled to physical bodies subject to generation and corruption. Perhaps this may be the case but the influence and effect of the work leads more to an apathetic pessimism in the reader than any inspiration to combat the enemy and attain a victory.

Perhaps this was the intention of the work, namely to demoralize the racialist white reader and lead him to the precipice of despair over the potentially 'near-inevitable' fate of his 'culture', ie. of his race and all of that which supports his being and is a creation thereof? Perhaps this is just the writer's misunderstand of the works of the organicists?

In either case both Spengler and Yockey are used by contemporary operatives of the cabal to put forth their nebulous 'third position', to detract from the racialist standpoint and its clear and distinct blood, soul and soil emphasis and the necessity for action against the enemy; the creation of bad alliances with such as non-whites and especially muslims and with Russia, the 'eurasian-empire'; with an excessively harsh critique of Americanism without an adequate appreciation of its saving graces and the replication of the anti-nordicist agenda which is diametrically opposed to the position of the national socialists and of Julius Evola' s conceptions of race as outlined in "Synthesis of Racial Doctrine".

Thus the contemporary altright nazbol Duginist figures who are all working against the intelligent white elites and even average intelligent pro-whites who value their European heritage and the productive and creative history of whites, are merely serving the jews wittingly or no in sabotaging the only hope whites have for survival namely the white intelligentsia who dwell in 'the West' without whom all civilization crumbles to dust in the iron fist of global jewish despotism whether it flies its black and red flag under the name of 'third position'; 'fascism' in its inauthentic, nebulous form, or 'national bolshevism' or variations on the theme. Whether this is an appropriate application of organicism or a construal is a question the writer cannot solve.