

## The Imagined Emotionology Of Mr Henry Part One

### Overview

In a 2024 essay titled *David Myatt's Imagined Emotionology, his Striving for Authentic Aryan Emotional Communities, and the Dishonourable Wulstan Tedder*, {1} Clive Henry applies various fairly recently developed categories, causal abstractions, {2} to describe Myatt and the idea of a rural homeland which Myatt wrote about toward the end of his three decades (1968-1998) as a neo-nazi activist and National Socialist ideologue. These categories include: (i) Barbara Rosenwein's notion of emotional communities; (ii) William Redd's concept of emotional management; and (iii) Sara Ahmed's notion of emotional hardness. {3}

In the matter of the causal abstractions it is our view that, when applied to human beings, they are or they can be dehumanizing since the person or persons so categorized is or are judged according to the moral criterion or criteria assigned to, or assumed to be associated with, a particular category.

Furthermore, in his essay Mr Henry asserts (i) that Wulstram/Wulstan Tedder, a neo-Nazi ideologue described in the antifascist *Searchlight* magazine and whose articles appeared in John Tyndall's British nationalist *Spearhead* magazine, "never existed... Tedder was, partly or entirely, the invention of David Myatt", and (ii) that 'Anton Long' was another pseudonym that Myatt used.

In the matter of Tedder, Mr Henry mentions Myatt's claim of using that pseudonym {4} and asserts, given Myatt's championship of honour, that this reveals a dishonourable duplicity on Myatt's part and quotes from the written Code of Honour that Myatt describes in several of his National Socialist writings:

A man of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as he does not steal from others or cheat others for such conduct is dishonourable. A man of honour may use guile or cunning to deceive his sworn enemies, and his sworn enemies only, provided always that he does not personally benefit from such guile or cunning and provided always that honour is satisfied. {5}

Furthermore, Mr Henry does not make an obvious logical deduction from his quoted part of Myatt's 1990s Code of Honour which is that the claim by Myatt of using that pseudonym might well be a deception to continue to protect the identity of a comrade or colleague to whom had in the past given his word of honour not to reveal, and which person wrote various articles in *Spearhead* and elsewhere using that pseudonym and who was possibly the contact that Myatt refused to name in his 1998 interview with the antifascist Nick Lowles {6} and whom he mentioned in an earlier letter to Professor Kaplan. {7} Hence Myatt was invoking the clause in that Code regarding deceiving "sworn enemies". For an oath of loyalty once sworn

"can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable." {4}

In the matter of the assertion by Mr Henry that Anton Long was a pseudonym Myatt used, no evidence from primary sources is provided which leads to the conclusion that it is, like the similar claim by Goodrick-Clarke {8} et al., a personal opinion unsupported by evidential facts.

In his essay Mr Henry states that Myatt "posted the insurrectionary manual 'A Practical Guide to Aryan Revolution' on a Canadian website in November 1997." However, he provides no evidential facts for what has become a widespread allegation and in this matter the following facts are relevant and can be verified by primary sources such as custody records at Malvern Police station, records at Charing Cross Police station, files in the archives of SO12, SO13 and MI5, and interviews with the Detectives involved:

In early 1998 Myatt was arrested at his home near Malvern by Detectives from SO12 (Special Branch) of Scotland Yard as part of Operation Periphery which had been set up to investigate him in relation to incitement to racial hatred and conspiracy and incitement to murder. The Police spent seven hours searching Myatt's four-bedroom detached village home where he lived with his wife and family, and seized and removed his computers and files. Myatt was taken to Malvern Police station and interviewed several times. He was later bailed with one of his bail conditions being to attend further interviews with officers from SO12 at Charing Cross Police station in London.

SO12 - in conjunction with British security services and overseas agencies such as the Canadian police with two SO12 officers travelling to Canada - then spent three years trying to find evidence sufficient to bring a criminal prosecution and convict Myatt on such charges. In 1999 following the London nail-bombings and the arrest of Copeland the investigation was widened and included Detectives from the then Anti-Terrorist Branch (SO13) who interviewed Myatt about Copeland.

Despite the three-year long investigation involving multiple law enforcement agencies in the United Kingdom and abroad the Police and forensic teams failed to find evidence that Myatt wrote 'A Practical Guide to Aryan Revolution' or posted it on a Canadian website. They also failed to find any evidence that Myatt knew

Copeland or had influenced his actions. In the Summer of 2001 Myatt was released from his bail, with the Police returning his computers and files.

### **Generalizations And Rural Communities**

Mr Henry, in his essay, makes a generalization about Myatt: that he "diagnosed the world as fundamentally decadent and degenerate". However, Mr Henry provided no primary sources for this claim about Myatt's view of "the world".

The primary sources indicate that in his 1990s National Socialist writings Myatt refers to current societies mostly in the Western world. For example:

"Instead of living in an Aryan society, we are forced to live in repressive, decadent, multi-racial societies which are dedicated to everything Aryan warriors loathe and detest." {9}

"If such 'nationalists' do not have the strength of character to so praise and so respect such a man, for his courageous deeds, then those so-called 'nationalists' are, quite frankly, acting in a sub-human, dishonourable way and - whether they feel it or not, in their hearts - they by such actions of theirs have proved themselves to be just part of the decadent anti-Aryan System we National-Socialists detest." {10}

"National-Socialism believes there are two fundamental ways of living, and thus two fundamental types of society based upon these two ways. There is the material way of living, with individuals striving for, or pursuing, 'happiness, material comfort and wealth'. Then there is the way of excellence, of idealism (or nobility) with individuals striving for an idealistic goal. National-Socialism believes the material way is decadent - a waste of our lives, a waste of the evolutionary potential which we possess." {11}

The context is provided by what he wrote about Iran:

"consider the example of Islam which in this century inspired a revolution in Iran, a revolution against a decadent, repressive, tyrannical, government which slaughtered hundreds of thousands of people, and imprisoned thousands, over several decades, in an attempt to suppress dissent and which was heavily supported by the American government both financially and militarily. But the people were inspired to resist tyranny, without resorting to taking up arms, due to the charismatic leadership of Ayatollah Khomeini who simply explained and put forward the spiritual alternative of Islam.

Gradually, the ideals of Islam inspired more and more people, including those in the Police and the Armed Forces with the result that the tyranny gradually lost the support of not only the people but also those Institutions it had relied on to enforce its tyranny and its decadence." {12}

In the matter of rural communities Mr Henry wrote:

"Achieving racial and cosmic authenticity through aspiring to, and striving towards, emotional authenticity would therefore be a defining pillar of Myatt's Aryan folk community, creating an emotional community based around intense emotional management."

"The enclave would act as an emotional refuge from the emotional regimes of modernity where true Aryans could live and interact as they should, in accordance with a National-Socialist emotionology defined by Myatt."

This is possibly somewhat pejorative, since what standards did Myatt define in regard to personal emotional standards and their expression? Primary sources indicate that the standards Myatt suggested, not defined, were what he understood as the National Socialist personal ethics of honour, loyalty, and duty, as evident, in his estimation, by the actions in combat veterans such as Leon Degrelle and Otto Ernst Remer. {13} In Myatt's view the essence was in an individual living, or aspiring to live, according to such ethical virtues.

"Genuine freedom - the basis for a civilized way of life - lies in the ability of individuals to determine their own lives by being able and willing to physically defend themselves, their own honour and that of their family and kin. {14}

"The essence of National-Socialism can be expressed in three words: honour, loyalty and duty. Personal honour is the basis for the morality of National-Socialism; it is our guide to how we should conduct ourselves. Loyalty is one important practical expression of both personal honour and duty: our honour means that we are loyal to both our duty, and those to whom we have pledged our loyalty.

Our duty is to strive to aid Nature: that is, to strive for personal and racial excellence, for according to National-Socialism race and individual, noble, character are manifestations of Nature - of Nature striving to evolve toward higher forms, toward more Order. That is, our duty is to strive for a personal Triumph of the Will and a folkish Triumph of the Will. Our honour demands that we strive to do this duty in an honourable and loyal way - in accord with the ethics, the morality, of National-Socialism.

This means that whatever we do, we should strive to be honourable - that is, fair, courteous, reasonable, resolute and prepared to defend ourselves, and those to whom we have pledged loyalty. The morality of National-Socialism also demands that we uphold freedom, and truth. Both freedom and truth arise when

strong individuals - individuals of moral character, guided by honour, loyalty and duty - do what is right and strive to create a noble way of living for themselves, their kin and their folk." {15}

In *Why We Must Return To The Land*, Myatt explained what was ethically involved and necessary:

"We should know and act upon the truth that every act of bad-manners by us toward another human being is an act of exploitation. We human beings - and particularly those in the developed Western world - have become like a plague sweeping over the face of this planet, leaving devastation and destruction in our wake. Our treatment of our fellow human beings is appalling: at every level, people are exploited, seen as some sort of commodity, or as some sort of enemy or threat. Where is decency? Where are manners? Where is the slow, quiet, reflection that marks the real rural way of living?

Our treatment of the other life-forms with whom we share this planet is equally appalling, if not more so. We ruthlessly exploit them, as we ruthlessly slaughter them, considering them just another commodity, to be priced and traded and consumed. We do not have to live as we now live, and as most of us want to live. We do not have to exploit other human beings, and other life-forms, and the Earth itself. We can control ourselves; we can exercise restraint; we can choose to restrain our greed, our emotions, our desire for material goods and luxuries. We can behave in a reasoned and well-mannered way toward other human beings.

Such self-control, such restraint, such well-mannered behaviour, is the human thing to do. Thus, we can choose to live in a simple rural way, toiling in harmony and in rhythm with Nature in order to produce what food we need for ourselves and our family, just as others can work in honest trades supplying the essential things we need (such as clothes) which we ourselves cannot make or produce. And all this without the evil of usury or the exploitation caused by factories and industries. Everything that we really need can be made by hand in a natural way in a natural community in a small area. Everything that we do not need requires industry, commerce, business, factories and exploitation.

We all have a choice, as we all have the capacity to change ourselves for the better by using our will: by restraining our desires, our emotions, our needs. We all have the capacity to behave in a rational, civilized, way toward our fellow human beings, and toward the other life-forms which share this planet which is our home." {16}

There therefore is not, as Mr Henry suggests, an abstract, impersonal, "National-Socialist emotionology defined by Myatt" but rather individuals making a choice and deciding matters for themselves.

#### **Conclusion: The Missing Context**

It is perhaps unfortunate that Mr Henry does not mention the wider context of Myatt's idea of a rural homeland, which is (i) that it manifested his non-racist (re)interpretation of National Socialism as evident in his Reichsfolk organization and such writings as his 111yf (2000) article *Why National-Socialism is Not Racist* {17} and (ii) that post-2010 he rejected National Socialism, wrote texts such as *Understanding and Rejecting Extremism* {18} and *Analysing National Socialism*, {19} and, based on his personal forty years experiences as both a Muslim and a National Socialist, not only developed what he termed the philosophy of pathei-mathos {20} with its virtues of compassion, humility, and empathy but also placed his former Code of Honour into a wider metaphysical context writing in 2014 that honour:

"cannot be extracted out from the 'living moment' and our participation in the moment; for it only through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develop what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos." {21}

Thus, in respect of honour, there can be no supra-personal 'code of honour' - written or oral - which an individual seeks to uphold and live by, since honour, in Myatt's post-2011 philosophy of pathei-mathos, is not an ideal to be followed or aspired to. A person thus does what is honourable - in the "immediacy of the personal, living, moment" - because it is their nature, a wordless part of their way of life, to do so; to behave in such a manner that there is, in such a moment, a natural balancing of Life itself, since the personal virtue of honour is:

"a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις [hubris], in order not to cause suffering, and in order to re-present, to acquire, ἄρμονίη [balance, harmony]." {22}

Selann Ibotæ, et allæ  
2024 (v. 1.7)

ooo

{1} <https://doi.org/10.1080/14631180.2024.2319484>

{2} Refer to Appendix One for an explanation, by Myatt, of what is philosophically meant and implied by the term

'abstraction'.

{3} Other recently developed categories in the new field of study regarding 'extremism' include "mixed, unclear or unstable (MUU) ideologies", fringe fluidity, fused extremism and ideological convergence, to each of which Myatt has been assigned by various academics and propagandists.

{4} *A Matter of Honour*, 2012, <https://davidmyatt.wordpress.com/wp-content/uploads/2018/08/a-matter-of-honour.pdf>

{5} *The Religion of National-Socialism*, third edition, 2003, <https://archive.org/download/davidmyatt-ns-religion/davidmyatt-ns-religion.pdf>

This edition is five years after Myatt's conversion to Islam, qv. Appendix Three. Furthermore, in 1998, after founding his Reichsfolk organization, Myatt revised the Code to include women, with this revised text given in full in Appendix Two.

Reichsfolk is mentioned by Jeffrey Kaplan in his *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*. Rowman & Littlefield, 2000. pp.251-253

{6} Interview with the antifascist Nick Lowles, the context of which is provided in the section *The Infamous Post Box Interview of The Modern Tale Of An Antifascist Propagandist*, 2022.

{7} Refer to footnote #51 of Kaplan's book *Nation and Race*. Northeastern University Press. 1998.

{8} qv. Myatt's *A Matter of Honour*, op.cit.

{9} *Why We Need An Aryan Revolution*, n.d.

{10} *The National-Socialist* newsletter, Number 12, 107 yf

{11} *What Is National-Socialism?* in *Ethical National-Socialism*, Reichsfolk, 2009. <https://cosmicreich.files.wordpress.com/2011/03/ethical-ns>

{12} *Consider The Centuries, Not The Years*, n.d. (c.1998)

{13} "I had spent many of the previous months eagerly reading about nationalism, about National-Socialist Germany, and especially about Adolf Hitler, inspired by an account of the actions of Otto Ernst Remer, on that day in July 1944 during the Second World War. Such loyalty; such a sense of duty; such honour; such forthright warrior action. To me, in the moment of my reading, then as after, Remer seemed the perfect embodiment of the warrior; of the type of person who might build the new society I had often theorized about." *Myngath*, 2013, <https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf>

In an interview in 2023 Myatt said: "As for honour, what initially inspired me in the late 1960s were the actions of Otto Ernst Remer, a recipient of the Knights Cross with Oak Leaves, in July 1944. Some years later Remer presented me with a photograph of him taken after the battle of Kharkov in 1943." Australian Interview, *An Uncertainty Of Knowing: Four Interviews*, 2023, ISBN 9798394746574

{14} *National-Socialism, Morality and Justice*, n.d.

{15} *Idealism, the Third Reich and the Essence of National-Socialism*, in *Ethical National-Socialism*, <https://cosmicreich.wordpress.com/ethical-national-socialism/>

{16} The essay is dated JD2452043.173 which resolves to May 13, 2001. Which is three years after Myatt's conversion to Islam, qv. Appendix Three.

{17} *Why National-Socialism is Not Racist*, included in *Ethical National-Socialism*, op.cit.

{18} <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf>

{19} <https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf>

{20} <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>

{21} *The Way Of Pathei-Mathos - A Précis*. Included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*, <https://davidmyatt.wordpress.com/wp-content/uploads/2023/12/viator.pdf>

{22} David Myatt, *The Numinous Balance of Honour*, in *The Numinous Way of Pathei-Mathos*, op.cit.

---

## Appendix One

### Abstractions And Ontology

The philosophical use of the term 'abstraction' is explained by Myatt in his *The Numinous Way Of Pathei-Mathos*,

"An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.

Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future. All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.

Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.

According to the philosophy of pathei-mathos, this presumption of knowledge and understanding by the application of abstractions to beings - living and otherwise - is false, for abstractions are considered as a primary means by which the nature of Being and beings are and have been concealed, requiring as abstractions do the positing and the continuation of abstractive opposites in relation to Being and the separation of beings from Being by the process of ideation and opposites." {1}

In his *Introduction* to his *The Numinous Way Of Pathei-Mathos* he writes that:

"empathy and pathei-mathos lead us away from the abstractions we have constructed and manufactured and which abstractions we often tend to impose, or project, upon other human beings, upon ourselves, often in the belief that such abstractions can aid our understanding of others and of ourselves, with a feature of all abstractions being inclusion and exclusion; that is, certain individuals are considered as belonging to or as defined by a particular category while others are not.

Over millennia we have manufactured certain abstractions and their assumed opposites and classified many of them according to particular moral standards so that a particular abstraction is considered good and/or beneficial and/or as necessary and/or as healthy, while its assumed dialectical opposite is considered bad (or evil), or unnecessary, or unhealthy, and/or as unwarranted [...]

We human beings have continued to manufacture abstractions and continue to assign individuals to them, a useful example being the abstraction denoted by the terms The State and The Nation-State and which abstraction, with its government, its supra-personal authority, its laws, its economy, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.

Ontologically, abstractions - ancient and modern - usurp our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions. In the matter of the abstraction that is The State there is a tendency to define or to try to understand our relation to Reality by for example whether we belong, are a citizen of a particular State; by whether or not we have an acceptable standard of living because of the opportunities and employment and/or the assistance afforded by the economy and the policies of the State; by whether or not we agree or disagree with the policies of the government in power, and often by whether or not we have transgressed some State-made law or laws.

Similarly, in the matter of belief in a revealed religion such as Christianity or Islam we tend to define or understand our relation to Reality by means of such an abstraction: that is, according to the revelation (or a particular interpretation of it) and its eschatology, and thus by how the promise of Heaven/Jannah may be personally obtained.

Empathy and pathei-mathos, however, wordlessly - sans denotatum, sans abstractions, sans a dialectic of contradictory opposites - uncover physis: our physis, that of other mortals, that of other living beings, and that of Being/Reality itself. Which physis, howsoever presented - in ourselves, in other living beings, in Being - is fluxive, a balance between the being that it now is, that it was, and that it has the inherent (the acausal) quality to be."

## Appendix Two

### The Code of Honour

The word of a man or woman of honour is their bond - for when a man or woman of honour gives their word ("On my word of honour...") they mean it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man or woman of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man or woman of honour is prepared to do their honourable duty by challenging to a duel anyone who impugns their honour or who makes dishonourable accusations against them. Anyone so challenged to a duel who, refusing to publicly and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if they challenge their accuser to a duel and fight it; the honour of the person who so makes such accusations or who so impugns another person's honour, is only satisfied if they either unreservedly apologize or accept such a challenge and fights such a duel according to the etiquette of duelling. A man or woman of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man or woman of honour has sworn loyalty or allegiance to or whom they honourably champion.

A man or woman of honour always does the duty they have sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man or woman of honour is prepared to die - if necessary by their own hand - rather than suffer the indignity of having to do anything dishonourable. A man or woman of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as they themselves are - that is, they can only entrust themselves under such circumstances to another man or woman of honour who swears to treat their defeated enemy with dignity and honour. A man or woman of honour would prefer to die fighting, or die by their own hand, rather than subject themselves to the indignity of being defeated by someone who is not a man or woman of honour. 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.

A man or woman of honour, when called upon to act, or when honour bids them act, acts without hesitation provided always that honour is satisfied.

A man or woman of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, nor to boasting, preferring as they do deeds to words. A man or woman of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as they do not steal from others or cheat others for such conduct is dishonourable. A man or woman of honour may use guile or cunning to deceive sworn enemies, and sworn enemies only, provided always that they do not personally benefit from such guile or cunning and provided always that honour is satisfied.

---

## Appendix Three

The date of several essays or revisions of essays relating to National Socialism are after Myatt's conversion to Islam, which Myatt explained in a 2023 interview with an Australian journalist, admitting that he

"kept certain channels of communication open particularly concerning Reichsfolk, and, in anticipation of a forthcoming criminal trial following my arrest in 1998 by SO12, I was preparing a defence since their criminal investigation was ongoing only ending in the Summer of 2001 when I released from my bail after it was found that there was insufficient evidence to bring me to trial.

This preparation included having some of my National-Socialist writings re-issued, one of which was the essay *Why National-Socialism is Not Racist*, and another *The Theology Of National-Socialism: An Examination of National-Socialism, Christianity and Islam*, in which I had written,

Honour demands that we treat people, regardless of their race, their culture, their religion, their 'political views' with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in

particular by how they act toward us [...] It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of 'National Socialism' with its hate-filled, irrational, Hollywood 'nazis'.

It was during this time that I wrote *The Question of National-Socialism, Racism and Tolerance* which led me later that year (2001) to conceive a practical plan to try and bring National-Socialists and Muslims together in order to combat, in various ways, what I considered were our mutual enemies. In furtherance of which I wrote tracts such as the multipart *The National-Socialist Guide to Understanding Islam*, in which I broached the subject of 'martyrdom operations' by Muslims, the last edition of which 'guide' was published in 1424 AH."

The interview is included in *An Uncertainty Of Knowing: Four Interviews*, ISBN 979-8394746574. Gratis open access pdf: <https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf>

---

## **The Imagined Emotionology Of Mr Henry Part Two**

### **Overview**

In Part One of our analysis of the 2024 essay by Clive Henry titled *David Myatt's Imagined Emotionology, his Striving for Authentic Aryan Emotional Communities, and the Dishonourable Wulstan Tedder*, {1} we wrote that he:

"applies various fairly recently developed categories, causal abstractions, to describe Myatt and the idea of a rural homeland which Myatt wrote about toward the end of his three decades (1968-1998) as a neo-nazi activist and National Socialist ideologue. These categories include: (i) Barbara Rosenwein's notion of emotional communities; (ii) William Redd's concept of emotional management; and (iii) Sara Ahmed's notion of emotional hardness. In the matter of the causal abstractions it is our view that, when applied to human beings, they are or they can be dehumanizing since the person or persons so categorized is or are judged according to the moral criterion or criteria assigned to, or assumed to be associated with, a particular category." {2}

Here, in Part Two, with reference to primary sources, we consider (i) in Chapter One more of his specific claims and (ii) in Chapter Two his application of categories to describe political world-views such as fascism, a term which he uses in a generalized sense "in accordance with the new consensus definition formulated by [Roger] Griffin as a genus of political ideology whose mythic core in its various permutations is a palingenetic form of ultranationalism". {1}

### **Chapter One: Specific Claims**

They are:

(i) that 'the world', according to Myatt "had been corrupted by nemetic Jewish forces, which he frequently referred to as ZOG (Zionist Occupational Government) [...] who had utilised Christianity, liberalism, Marxism, capitalism, and multiculturalism to weaken and destroy Aryanism" and

(ii) that "these malevolent influences were embodied in Myatt's figure of Homo Hubris, the devolved antithesis of his authentic Aryan," and

(iii) that "Myatt envisions this new, devolved being living in a constant state of oscillation between boredom and distraction, never at ease in solitary, quiet moments, and driven by selfish desires, or by abstract wants manufactured by ZOG."

it is notable that the only citation Mr Henry provides for the above three claims is Myatt's tract *The Meaning of Race and Nature* whose correct and full title is *The Meaning of Life: Race and Nature*, which was divided into three sections:

Part One: The Organic Nature of National-Socialism

Part Two: Folk and Fatherland

Part Three: Beyond The Egotism Of The Past - A Revolutionary National-Socialist Manifesto

It was published by Thormynd Press, York, in 1996 in an edition of 40 pages with a copy available in the British Library (YK.1996.b.13967) and, as of June 2024, is available on-line. {3}

(iv) The claim by Mr Henry is that:

"Myatt's concept of authenticity ultimately switches from an articulation of individual meaning and sovereignty to a submission to Aryan group identity."

## **The World**

In regard to the claim by Mr Henry that Myatt wrote about 'the world' being corrupted and decadent, as we noted in Part One:

"Mr Henry, in his essay, makes a generalization about Myatt: that he 'diagnosed the world as fundamentally decadent and degenerate'. However, Mr Henry provided no primary sources for this claim about Myatt's view of 'the world'. The primary sources indicate that in his 1990s National Socialist writings Myatt refers to current societies mostly in the Western world." {2}

We then proceeded to provide context by quoting from those primary sources which revealed that, contrary to the claim by Mr Henry, Myatt did not make sweeping generalizations about 'the world'.

in addition, in the source Mr Henry cited for his three claims we find this in regard to 'the world',

"Many people understand that what is occurring cannot go on without some great catastrophe occurring. If such growth does continue, unchecked, we will be left with only a few unspoiled places where Nature can be felt and known, with these few places being almost over-run with people escaping from the urban and industrial wastelands. If such growth does continue, the social problems which are developing will increase. If such growth and such a pursuit of self-indulgence and materialism does continue, then our Western world - and probably the rest of the world as well - will become an inhuman place to live, with increasing and constant social turmoil, and with a loss of everything human and valuable. What is human - and valuable for us - is an awareness of our own place in the natural "scheme of things"; that is, a perspective, a depth of vision, an understanding of how we as individuals are balanced between the past and the future, and of how important Nature is for us - the creator, and mother of us all, on whom we all ultimately depend for food and our well-being, and whom we should respect, if not revere." {3}

Which, contra Mr Henry, is not about the world "having been corrupted by nematic Jewish forces." Indeed, the terms Jew and Jewish do not occur anywhere in Myatt's 1996 tract *The Meaning of Life: Race and Nature*.

## **Homo Hubris, Boredom, and Distraction**

Nowhere in the source Mr Henry cited do we find any mention of 'Homo Hubris' and find instead a section titled *The Denizen Of The Future* from which this a quote with the context being Nature and its continuing decimation:

Many people understand that what is occurring cannot go on without some great catastrophe occurring. If such growth does continue, unchecked, we will be left with only a few unspoiled places where Nature can be felt and known, with these few places being almost over-run with people escaping from the urban and industrial wastelands. If such growth does continue, the social problems which are developing will increase. If such growth and such a pursuit of self-indulgence and materialism does continue, then our Western world - and probably the rest of the world as well - will become an inhuman place to live, with increasing and constant social turmoil, and with a loss of everything human and valuable. What is human - and valuable for us - is an awareness of our own place in the natural "scheme of things"; that is, a perspective, a depth of vision, an understanding of how we as individuals are balanced between the past and the future, and of how important Nature is for us - the creator, and mother of us all, on whom we all ultimately depend for food and our well-being, and whom we should respect, if not revere.

If change and growth continue unchecked, with Nature despoiled, then a new type of human being will be created - the urbanized denizen who knows nothing of the wild profundity of Nature, and who therefore does not respect Nature, and who has no real perspective on life. This denizen will therefore be vainly arrogant and weakly self-indulgent, addicted to personal pleasures. All this denizen will know of Nature is the artificial, almost life-less and totally god-less "nature" encountered in "countryside parks", in the barren, chemically-polluted fields of agri-business farms, and in well-kept, well-trodden "nature trails". The waking hours of this denizen will be filled with music of one sort or another, and entertainment, and possibly some work in some enclosed building or house, and he/she will feel at home in cities, in motor vehicles, in buildings and houses, and uncomfortable in what is left of the "real world". This denizen will have plenty of "spare-time" to indulge themselves in an unreal way through organized and controlled "games" and "sports" and "thrill-seeking pastimes". This denizen would not know what to do if he/she found themselves alone for any length of time, in a quiet place, with no "entertainment systems", and they would do almost anything to avoid prolonged and uncomfortable exposure to the "natural elements". They would exercise and exert themselves - but just a little, and probably in some indoor "gym" or "sports club".

The concerns of this urbanized denizen would be either personal ones, or abstract ones manufactured for such denizens by the international commercial and political concerns which would control, in an almost tyrannical way, all if not most of the nations of the world. Without knowing it, this denizen would be controlled - and looked after - by such concerns from the cradle to the grave. Gradually, the world itself would become a gigantic multi-national "theme park" for the enjoyment of such denizens, whom the international commercial and political concerns would want to keep well-entertained, well-fed and reasonably docile, since such denizens would be the workers who would keep the whole unnatural System going. {3}



Which, while a rather harsh and politicized generalization about a particular type of person, does not imply 'malevolent' in any sense, and with Mr Henry apparently replacing Myatt's use of the political term 'the System' with the specific term ZOG, while 'the System' is generally used by political activists of various persuasions and by others to refer to a powerful entity or entities, such as a government and/or a social group, who or which are considered to influence and/or control the lives of people.

There is also no mention by Myatt of "a constant state of oscillation between boredom and distraction" only of an "urbanized denizen who knows nothing of the wild profundity of Nature, and who therefore does not respect Nature, and who has no real perspective on life. This denizen will therefore be vainly arrogant and weakly self-indulgent, addicted to personal pleasures."

Furthermore, Mr Henry does not supply any context, for while some of the views that Myatt expresses in his tract *The Meaning of Life: Race and Nature*, especially those about 'racially-mixed' individuals, are politicized generalizations, uncouth and dated, Myatt only a few years later and while still a National Socialist, would repudiate them as he developed what he termed 'ethical National Socialism' influenced as he later admitted by not only Leon Degrelle and Otto Ernst Remer, but Jost Turner, {4} leading him to write his *Why National-Socialism is Not Racist* text {5} and other texts which contained passages such as this:

"National-Socialism does not preach or teach any form of racial hatred or racial intolerance. Instead, it encourages us to: (i) be proud of our own race, our racial culture and racial heritage, and (ii) be tolerant and honourable and so accept that other races have a natural right to live in freedom and be proud of their own race, racial culture and racial heritage. One of the primary practical aims of this new religion is to encourage the creation of separate, free ethnic homelands with these different homelands cooperating together for their mutual benefit.

Essentially, the religion of National-Socialism seeks to change both individuals, and the world itself, by seeking to encourage individuals to understand the divine, uphold the noble ideals of National-Socialism, and dedicate themselves to striving to implement those ideals in a practical way." {6}

## **Chapter Two: Authenticity**

Mr Henry states that he uses the term according to the specific definition of Umbach and Humphrey which is:

"To be authentic is to identify with, or claim ownership of, a narrative of origins, or a sense of original and unadulterated selfhood. To assert or reclaim authenticity is to reject any force or process that separates or alienates the individual from their true identity, character, or sense of purpose." {1}

In his *Why We Must Return To The Land* Myatt uses the term authentic several times:

"We must return to the land, to a less materialistic, more rural, way of living, because only such a way of living with its close and intimate contact with Nature and with its often hard manual work enables us to live in an authentic and human way.

The modern way of living - in vast urban sprawls with their commerce, their industry, their easy travel - is an inauthentic and inhuman way of living which has also encouraged, and indeed made possible, the development of a real tyrannical State whose very vastness and laws are a contradiction of everything that is human.

Humanity resides in reason, in the slow accumulation of knowledge and wisdom from direct personal experience, and in the direct and reasoned (that is: hospitable, honourable and well-mannered) contact with fellow human beings. Judgement of others is thus a judgement based on personal knowledge of them. In particular, humanity means a judgement that arises from slowly reflecting upon things that we ourselves have experienced at first hand." {7}

He thus uses inauthentic in reference to modern urban-based life as opposed to a rural living on the land and thus in accord with what he wrote in his *The Meaning of Life: Race and Nature* and in many other tracts of the same time about 'authentic' rural living.

This "slowly reflecting upon things that we ourselves have experienced at first hand", often according to Myatt obtainable by a rural way of living and manual work, is not to "claim ownership of a narrative of origins," and neither is it a sense of "unadulterated selfhood" as Mr Henry, following Umbach and Humphrey, claims.

Myatt simply states that "we should know and act upon the truth that every act of bad-manners by us toward another human being is an act of exploitation" which is not the 'authenticity' that Mr Henry, et al, ascribes to fascism "whereby an authentic life can be sought through the identification and pursuit of some defining, immutable, eternal essence."

Good manners, and a rural way of living, do not involve such a "defining, immutable, eternal essence" nor the pursuit of it. Neither are they a political ideology; instead they are examples of an alternative way of life, a life-style, consciously and rationally chosen.

"We can behave in a reasoned and well-mannered way toward other human beings. Such self-control, such

restraint, such well-mannered behaviour, is the human thing to do. Thus, we can choose to live in a simple rural way, toiling in harmony and in rhythm with Nature in order to produce what food we need for ourselves and our family, just as others can work in honest trades supplying the essential things we need (such as clothes) which we ourselves cannot make or produce. And all this without the evil of usury or the exploitation caused by factories and industries. Everything that we really need can be made by hand in a natural way in a natural community in a small area." {7}

Thus there is not, as Mr Henry claims, "a submission to Aryan group identity" only individuals and families deciding for themselves to live an alternative way of life, sometimes with those that they feel share their own 'folk or ancestral' culture and values. Such a consciously chosen life-style takes the individual far away from fascism as Mr Henry, following Roger Griffin, has defined it.

### **Conclusion: Stereotyping And The Missing Context**

The essay by Mr Henry is in our opinion flawed for three reasons:

1. Because it amounts to stereotyping by only considering a few writings by Myatt, from a specific time, and those out of context. Writings which, in the 1990s and thus soon afterwards while he was still a National Socialist, were deprecated by Myatt himself as evident in his 'ethical National-Socialism' {8}, and then, post-2011, completely rejected by him as evident in his texts (i) *Hitler, National-Socialism, and Politics – A Personal Reappraisal* and (ii) *Some Philosophical and Moral Problems of National-Socialism*. {9}
2. Because it attempts to, and as we have described in this part and in Part One, but fails to describe Myatt and those 1990s National Socialist writings of his in terms of causal abstractions, misunderstanding both 'the nature of Myatt' {10} with his decades-long experiential life culminating in his philosophy of pathei-mathos, {11} and as described here, fails in describing Myatt's idea of a rural homeland in terms of both fascism and the abstractions regarding 'emotionology' that Mr Henry employs.
3. Because he does not supply citations from primary sources for various claims that he makes, such as that Anton Long was a pseudonym used by Myatt, and that "these malevolent influences were embodied in Myatt's figure of Homo Hubris".

Selann Ibotæ, et allæ  
2024 (v. 1.07)

ooo

{1} <https://doi.org/10.1080/14631180.2024.2319484>

{2} <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/imagined-emotionology.pdf>

{3} <https://archive.org/download/race-and-nature/race-and-nature.pdf>

{4} "The revisionist, non-racist, National-Socialism developed by David Myatt in the 1990s and manifest in the Reichsfolk group [was inspired] 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." *Reichsfolk: A New Interpretation Of National Socialism*, <https://archive.org/download/two-types-ns/two-types-ns.pdf>

As for Ernst Remer, his non-racism was evident in the fact that he lived for a while, after the second world war, in Egypt and became adviser to Gamal Abdel Nasser; was acquainted with Yasser Arafat and a comrade of Omar Amin, a Waffen-SS officer living in Egypt who had converted to Islam. qv. *David Myatt, Australian Interview, 2023, An Uncertitude Of Knowing: Four Interviews, 2023, ISBN 9798394746574*

{5} *Why National-Socialism is Not Racist*, included in *National-Socialism and Islam: The Case for Co-operation*, <https://archive.org/download/ns-islam/ns-islam.pdf>

{6} *The Religion of National-Socialism*, <https://archive.org/details/davidmyatt-ns-religion>

{7} The essay is dated JD2452043.173 which resolves to May 13, 2001. Which is three years after Myatt's conversion to Islam, qv. Appendix Three of Part One.

(8) qv. <https://cosmicreich.wordpress.com/wp-content/uploads/2011/03/ethical-ns.pdf>

{9} Both available in <https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf>

{10} qv. *David Myatt And The Pinch of Destiny*, in *An Uncertitude Of Knowing: Four Interviews, 2023, ISBN 9798394746574*

{11} qv. *The Numinous Way Of Pathei-Mathos*, <https://perceiverations.wordpress.com/wp-content/uploads/2022/10>

