Speech to the Gruppenführer on homosexuality

by Heinrich Himmler

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From a sexual point of view, the Berlin of the 1920s and early 1930s has nothing to envy to the universe of Thousand and One Nights in Burton's unredacted version (see Mel Gordon, Voluptuous Panic: The Erotic World of Weimar Berlin, Feral House, 2006), as evidenced by contemporary films such as Metropolis, The Blue Angel and Anders als die Anderen. Homosexuality is flourishing there. In The Vice organized in Germany (Mercure de France, n ° 591, February 1, 1923, p. 655-678), the French attaché Ambroise Got writes: “One of all the vices which overwhelm defeated Germany ... 'homosexuality attracts the attention of foreigners above all, not so much for its pathological manifestations, as for the extraordinary development it has experienced in Germany and which the mental deformations caused by the war have fueled ”.At the end of the 1920s, Berlin had several hundred bars with homosexual customers and several hundred other meeting places for uranists and lesbians, so much so that it came to be nicknamed the "capital of homosexuality". Decriminalized in Russia when Lenin came to power, homosexuality remains illegal in Germany. Its decriminalization becomes a cause. Magnus Hirschfeld (1868 - 1935), founder of the Institute for Sexual Research in 1918 and, later, of the World League for Sexual Reform, himself a homosexual, took it naturally. Many personalities, who, like Einstein and Rilke, have only German passports, are committed to his side. If their abolitionist whim is not fulfilled, homosexuality is nevertheless making its way into people's minds,in minds and in bodies. Under Weimar, the celebration of motherhood and the mother's duty to the fatherland gave way to the glorification of women, sexuality and freedom of expression.

National Socialism will shower the ardor of homosexual activists as soon as it comes to power. On February 23, 1933, homosexual associations and publications were declared illegal, Berlin bars with homosexual customers were closed by the police. On March 7, the director of the Institute for Sexual Research was arrested and deported to the Oranienburg concentration camp. Homosexuals are registered (they had been in the Netherlands since 1920. Régis Schlagden Chauffageen, Triangle rose, Otherwise, Paris, 2011, p. 1936). However, given the state - both economic, mental, moral and spiritual - in which Weimar and its creditors had left Germany, one should not expect the number of cases of homosexuality to suddenly decline. ; and it is not surprising that there were some at almost all levels of the National Socialist hierarchy, both in the administration, in the army and in the paramilitary organizations. It is known that a certain number of the leaders of the SS openly practiced homosexuality as well as strasserism. It is in this dispute that is inscribed the speech delivered by Heinrich Himmler (\*) on February 18, 1937 in front of the officers of the SS school that he himself had created five years earlier.

When we took power in 1933, we discovered gay associations. They had two million members. Cautious estimates by officials responsible for this problem go up to four million homosexuals in Germany. Personally, I think the numbers are not that high, because I think not all of those who were part of these associations were gays. On the other hand, I am obviously convinced that all homosexuals were not registered in these associations. I estimate their number at two million. But a million is really the minimum we have to accept, the lowest and most moderate estimate that can be made in this area.

I ask you to keep it in mind. According to the latest censuses, we must have sixty-seven to sixty-eight million inhabitants in Germany, or roughly thirty-four million people. There are therefore approximately twenty million men of childbearing age (that is, men over sixteen). There may be a million error, but it doesn't matter.

If I admit that there are one to two million homosexuals in Germany, that means that 7 to 8% or 10% of Germans are homosexuals. Under these conditions, it means that our people will be devastated by this contagious disease. A people will not survive in the long run if the balance between the sexes is thus disturbed.

If you take into consideration the fact, which I haven't mentioned yet, that while the number of women remains stable, we are short of two million men, who have fallen in the war, you can imagine how many these two millions of homosexuals and these two million deaths, thus almost four million men of childbearing age, upset the balance between the sexes in Germany and that this leads to disaster.

I would like to develop in front of you some thoughts on the problem of homosexuality. There are some people among homosexuals who take the following point of view: “What I do is no business at all, it's my private life. However, what concerns the field of sexuality does not concern the private life of the individual (1), but can be synonymous with life or death for a people, of world power or of Swissification. A people who have many children (2) can claim world power, mastery of the world (3). A noble race people who have very few children are doomed to die, to be forgotten in fifty or a hundred years and to be buried in two hundred or five hundred years.

Apart from this figure - so far I have only looked at the problem in this light - such a people can also disappear as a state for other reasons as well. We are a state of men and, despite all its faults, we must resolutely defend it. Because this institution is the best.

There have also been states of women throughout history. You have certainly heard the expression “matriarchal law”. The kingdom of the Amazons is not a legend, it actually existed. The Frisians especially and the seafaring peoples in general had matriarchal institutions, the appearance and traces of which can be followed up to our time. It is no coincidence that Holland enjoys being ruled by a queen or that the birth of a girl, of a queen, is greeted with more enthusiasm than that of a boy. It is not an oddity, but the manifestation of the ancestral instinct of the peoples of sailors.

For centuries, for millennia, the Germanic peoples and particularly the German people have been ruled by men. But this state of men is about to be destroyed because of homosexuality. In my opinion, the main mistake in the public domain is this: whether it is in the state, in popular organizations, in the army or in any other institution, individuals hold their positions according to their results, regardless human shortcomings. Even the so often unrealistic allocation of civil servant positions to people who have obtained the highest marks in their law exams is the effect of a selection based on results: you must have had the highest mark on the exam. In this case, the selection will be made according to the results,because it is first the one who had 1 who will be taken, then the one who had 1 ½ or 1 ¼, then the one who had 2, etc.

As for the positions that are occupied by women in the administration and in the economy, no man of good faith will be able to argue that they reach them only thanks to their skills, because, be honest (we are between men and so we can speak frankly), if you are looking for a shorthand typist and you have two candidates, one terribly ugly, fifty years old, typing three hundred words (so, almost a genius at it) and another, cute, of good breed, twenty years old, but who only hits a hundred and fifty, you will certainly take your most serious air (or I do not know you at all) and find a thousand very moral reasons to hire the pretty candidate twenty-year-old who types fewer words per minute. The other is old, you will say,she could get sick more easily and whatnot.

Good. We can laugh about it, it does not matter and has absolutely no importance, because if she is pretty, she will soon get married and anyway a position of shorthand typist is not decisive for the State .

But as soon as this principle of choosing according to competence alone gives way in a state of men to an erotic principle (I say this with the utmost seriousness), a principle of effeminacy, a sexual principle of attraction of a man for a man, the destruction of the state begins. I will give you an example taken in everyday life, I say "taken in everyday life". I would add that, in my opinion, in all the regions inhabited today on earth, no service has a better knowledge of the issue of homosexuality, abortion, etc., than the Gestapo in Germany . I think we can say that we are the most knowledgeable people in this area.

Ministerial counselor X is homosexual and needs an assessor to assist him in the Council of State, but he does not make his choice according to the principle of competence. He will not choose the best lawyer, nor will he say that Assessor X is certainly not the best lawyer, he has a good mark, he has practice and, what is much more important, he seems of good race and his view of the world is correct. No, he does not take as assessor a qualified and engaging person, but he chooses the one who is also homosexual. These people are able to recognize each other at a glance from one end of a room to the other. When there are five hundred men at a dance party, they have spotted after half an hour those who have the same inclination as them.Normal people like us absolutely cannot imagine how this is done.

The ministerial adviser therefore chooses the assessor who has the worst mark and whose vision of the world is erroneous. He does not seek to know his skills, but suggests to the head of division at the ministry to hire him. He praises him for his work and justifies his proposal in detail. This assessor now takes office, because it will never occur to the head of the division in the ministry to ask for more precise details and to study more closely the proposal of the ministerial adviser. He indeed thinks that this old civil servant proposes the assessor according to his effectiveness and his capacities. It does not occur to a normal man that this assessor could have been proposed because of his sexual inclinations.

These two do not stop there, because the assessor, now advisor to the Council of State, will follow the same principle. If, in a state of men, there is at any post whatsoever a person who has this disposition and has decision-making power, you can be sure to find around him three, four, eight , ten or more individuals who have the same inclination, because one follows the other closely and beware of the normal man or two who are among them. They are doomed. They can do whatever they want, they will be destroyed. Let me cite here the example of a comrade from this circle to whom this happened. The Obergruppenführer SS von Woyrsch was at grips in Silesia with the Gruppenführer SA Heines and the Gauleiter and Oberpräsident Brückner, both homosexuals.Woyrsch was persecuted for having disturbed this wonderful understanding and not, as we have said, because he is not like us, but always for reasons of a moral and political nature, which stem from his vision of the National Socialist world.

Homosexuality therefore destroys all competence, any structure based on competence and destroys the State in its foundations. To this is added the fact that the homosexual is a radically ill man on the psychic level. He is weak and shows himself cowardly in all decisive cases. I believe that in war he can show courage from time to time, but in civilian life they are the most cowardly men that can be.

Linked to this is the fact that the homosexual lies as he breathes. He doesn't lie - to take a blatant example - like a Jesuit. The Jesuit lies for a specific purpose. He tells anything with a radiant air, knowing that he is telling lies. It has a moral justification: for the glory of God, ad majorem dei gloriam. The end sanctifies the means. There is here a whole philosophy of morality, a moral doctrine, which was developed by Ignatius of Loyola (4).

So the Jesuit is lying and he knows it, he does not forget for a single moment that he is lying. On the other hand, the homosexual lies and believes what he says. When you ask a homosexual the following question: "Did you do this?" ", The answer is no. I know of cases where homosexuals we questioned answered us: "On what I have most sacred, on the honor of my mother, that I drop dead right here, if I lie. "Three minutes later, when, with supporting evidence, we asked them," What about this? ”, It naturally did not collapse and it is still there, unfortunately.

At first, I never understood it. In 1933-1934, we approached things in complete ignorance, because it was and still is a world so foreign to normal man that he absolutely cannot imagine it. Gruppenführer Heydrich and I and a few other people really had to learn something in this area and always from painful experiences. At first I got angry when young people were lying. I understand today that it is impossible for them to do otherwise. This is why it never occurs to me again to ask a homosexual: can you give me your word? I don't do it anymore, because I know he won't tell the truth. The very moment a homosexual tells you something tearfully, he is convinced it is true. Based on my experience,homosexuality leads to irresponsibility, I would almost say to insanity, absolute.

The homosexual naturally suffers more than any other blackmail, firstly because he himself is a delinquent, secondly because he is a malleable type and, thirdly, because he is weak and without the slightest will.

Moreover - I will give you just a few examples in this area - the homosexual is possessed by an insatiable need to confide in all areas and especially in the area of ​​sexuality. Most of the time, you find that the one who gets pinched gives you without any constraint all the names he knows. So there is - I have to place myself from this point of view - no fidelity in the love between men, although these people claim to love each other. The homosexual tells everything in an unbridled manner, no doubt in the hope of being able to save his skin.

We must understand that, if this vice continues to spread in Germany without our being able to fight it, it will be the end of Germany, the end of the Germanic world. Unfortunately, this is not as easy for us as it was for our ancestors. For them, homosexuals were isolated abnormal cases. The homosexual, who was called "Urning", was drowned in a swamp. The professors who today find these corpses in the swamps are certainly not aware of having before them, in ninety percent of the cases, a homosexual who had been drowned there with his clothes and his belongings. It was not a punishment. It was simply the elimination of an abnormal life. It had to be suppressed, the same way we pull up nettles and throw them all in a pile to burn them.There was no sense of revenge there: the individual concerned had to disappear.

It was so with our ancestors. But, with us, this is unfortunately no longer possible. In the context of the SS, I would now like to explain this to you very clearly. I expressly point out that I know exactly what I am talking about. This is obviously not intended for officers' meetings, but you can relate it in conversations.

We still have today in the SS a case of homosexuality every month. There are eight to ten a year throughout the SS. So I decided this: in any case, these people will be publicly degraded, excluded from the SS and brought to justice. After having served the sentence imposed on them by the court, they will be interned on my order in a concentration camp and shot dead during an escape attempt. Each time, the unit to which the person concerned belonged will be informed on my order. I hope in this way to succeed in eradicating this kind of people from the SS to the last, in order at least to preserve the noble blood that we have in the Schutzstaffeln and the racial type that we are re-establishing for Germany.

However, the problem is not resolved in the whole of Germany. Indeed, we must not have any illusions about this. When I prosecute the homosexual and have him interned, that does not solve the problem, because the homosexual leaves prison just as homosexual as he was when he entered. The problem therefore remains unresolved. It is resolved to the extent that vice is stigmatized, whereas before it was not. Before, during and after the war, we had many laws on this subject, but nothing was happening. I will give you an example, to make myself understood better: in 1934, during the first six months of our activity in this field, we brought more cases to the courts than the Berlin Police Presidium in twenty-five years .No one can come and tell us that the problem has only gotten worse because of Röhm. It naturally did us great harm, but this thing had spread before the war, during the war and even more after the war.

You see, all kinds of problems can be solved through administrative and police measures. We can solve the problem of prostitutes, very trivial compared to the previous one. Precise measures allow them to be inserted into an eligible organization for a people of a culture like ours. In this area, we are very open-minded, because we cannot, on the one hand, want to prevent young people from falling into homosexuality and, on the other, close all outlets. It would be madness. Ultimately, preventing any possibility of relationships with girls in big cities - even if it's for money - is pushing large numbers of young people to the other side (5).

In these considerations, we must not forget that Germany has unfortunately become a two-thirds urbanized country. The village has no problem. The village settles all these questions in a healthy and natural way. There, despite the pastor and Christian morals, despite a religious feeling that has been maintained for centuries, the young guy will knock on the girl's window. The problem is solved in this way. There are quite a few illegitimate children, a few people bustling about in the village, and the pastor is happy to have a new sermon subject. The guys are doing just like the past and - make no mistake about it - like in the earliest times in our history. The whole theory, invented for the needs of the cause, according to which the Germanic girl,whether she is unlucky enough not to marry until twenty-six or thirty, has lived like a nun until then, is a story to sleep on. In contrast, blood laws were strict: no boy or girl had the right to compromise with inferior blood. The law was ruthlessly severe. Neither did they compromise on marital fidelity. The unfaithful woman was punished with death, because foreign blood risked entering the family in this way.The unfaithful wife was punished with death, because foreign blood could thus enter the family.The unfaithful wife was punished with death, because foreign blood could thus enter the family.

It was all natural at that time. The order was healthy and reasonable. He went in the direction of natural laws and not against them, as today.

As I said, in this area the problems will one day be solved, one way or another. The more we facilitate early marriages - so that our men get married at twenty-five - the more the other problem will go away and everything will naturally return to normal.

On the other hand, the problem of homosexuality cannot be solved. Obviously, I can - this is a question we have weighed in all directions - have all the misguided young people incarcerated and locked up in the camps. It is easily achievable. But I ask myself a question: if I lock up twenty thousand young people who have gone astray from the big cities, I will perhaps be able to bring three or four thousand sufficiently young (seventeen to eighteen years old) back to the right path. to discipline, order, sport and work. We have already achieved this in many cases. But from the moment when there will be no more young people with this inclination, homosexuals risk looking for new victims. It is therefore a double-edged sword.

As long as they will not be irreparably corrupted, we will arrest and intern in camps all these young people of seventeen or eighteen years old. We will try to bring them to their senses and, as I just said, we have already succeeded in many cases.

But all this does not solve the whole problem. I see only one solution: to prevent the virtues of a male state, the advantages of male associations, from degenerating into flaws. In my opinion, our whole life is subjected to too much masculinization (6), which goes so far that we militarize unimaginable things, that - I say it openly - we have no equal to make men put in place. row, get them lined up and pack their bags, but I find it disastrous to see girls and women (especially young girls) crisscrossing the country with wonderfully well-made packages. It can cause problems. I find it disastrous to see women's organizations, women's associations, women's communities,deal with things that destroy the charm, dignity and grace of women. We men - I speak in a general way, because it does not concern us directly - we want, in our madness, to make the woman an instrument of logical thought, to train her in everything, which is only possible if we masculinize women until the sexual difference and polarity disappear in the long run. Therefore, the path that leads to homosexuality is not far.the road to homosexuality is not far off.the road to homosexuality is not far off.

I find it disastrous, as the Student Association has done in recent years - to take an example from within the movement - to do wonderful packs and exercise. I don't need a student association for that.

I spoke recently with the new leader of the Association and told him, “My dear Scheel, if you ever get caught doing the exercise with your comrades, I will become your arch enemy. In student hostels, it is necessary to make the spirit work and to lead spiritually and to bring order in society. "

I once saw a student newspaper - I believe it was from the Silesian Association. On the title page of this journal dedicated to the intellectual work of young academics, there were eight men lined up in two rows, while their spiritual leader checked the alignment. It is in itself the job of the non-commissioned officer, the adjutant, the company commander or the battalion commander, who have precisely the habit of always checking the alignment, but it is by no means the role of 'an intellectual institution. When you hear yourself say abroad: "You really don't know anything other than military discipline", it is not quite as false as you might think.

The SS, we must now raise this question, claims to be an Order. The party also claims to be an Order. These two statements are not mutually exclusive. We are, I say it very clearly, a National Socialist order - and now here is the racial definition - of northerners and the sworn community of their clans. We are first and foremost a military order, not the Order, but ONE national-socialist and military order, bound by discipline and Nordic blood. A community of clans, if you will. Formerly, we would have spoken of a brotherhood of nobles. But it is on purpose that I do not use this expression. Simply, by that I mean that our task is to train men, while the task of political order concerns political leadership.

From the moment the Party is a political order, it must be increasingly concerned with intellectual content and move away more and more from military aspects, such as packages, rallies, etc. And this applies to the smallest detail. I have discussed these issues a lot with Comrade Ley who has a great understanding of this sort of thing. I asked him about the (really very successful) rally of political leaders in Nuremberg: "Why are you giving orders?" Personally, I wouldn't. There were a hundred thousand political leaders there. Well-trained soldiers would already be needed for the command "Rest!" Raise the flags! Lower the flags! Be executed impeccably by a hundred thousand men at once!

"Why don't you say in your speeches: 'and now let's raise the flags, let's lower the flags? "" It is exactly the same, but in a form that is not overly manly, soldiery and military. Why do you have to give orders for this stuff? Here are some thoughts on all of these problems.

I come back to my subject. I was saying that we excessively masculinize all of existence. We also masculinize our youth too much. I will give a few examples, to which you can add many more, probably from your own experience or your experience with other children.

I find it disastrous for a people that young people say to their mother: “Say, when we march in the Hitler Youth, be careful not to pass near us. I'd give you a sign, but the others would laugh at me. They would call me a little boy to his mother and a sissy. I find it disastrous for a people that a young boy is ashamed of his mother or his sister, or that he is brought to be ashamed of women, in this case those to whom he is closest, his mother or his sister. sister - who is a woman in the making. It is disastrous that a young person is mocked beyond normal because he is in love with a girl, that for this reason he is not taken seriously, that he is considered weak, that he is tell him tough guys don't take care of girls. “There are only boyfriends.It is men who decide on earth, ”he was told. The next step is homosexuality.

These are the ideas of Mr. Blüher: “Generally speaking, the greatest form of love is not that which exists between a man and a woman. Because of the children, it's something animal. The greatest form of love is the sublimated love that binds two men. In the history of the world, the greatest things have come out of it. All this is only the shameless lie of these individuals who monopolize Alexander the Great and Bismarck. There are no great men that homosexuals do not monopolize: Caesar, Sulla, etc. I believe that, with the exception of Don Juan, they monopolize almost all of them. This is what is distilled to young people who are part of an already extraordinarily masculinized movement and who live in men's camps, where they do not have the possibility of meeting young girls. In my opinion,it should come as no surprise that we have taken the path of homosexuality.

I believe that a fundamental change can only come from this: we must - this is something particularly urgent for us in the SS - to re-educate the SS and the young people, to the extent that we have influence on them , so that they become chivalrous men, young knights (7). It is for the moment the only possibility that we have to put a definitive end to the current situation and not to find ourselves in that of the Anglo-Saxon countries and of America. I once said to an Englishwoman who found it appalling that men greet women first: "I suppose your hens are strutting around the rooster?" Does that sound against convention to you? »A consequence of the too many privileges granted to women in America,it is because no man dares to look at a young girl any longer, because otherwise he is brought before a tribunal of honor and condemned to pay damages. In America, homosexuality is an absolute protective measure for men, as they are enslaved by women. There the woman can behave like an ax: she just cuts the man into little pieces. She never gets caught. This is the best example of female tyranny!This is the best example of female tyranny!This is the best example of female tyranny!

With us there is no danger that the man's chivalrous attitude will be forced and exploited by the other party, because in Germany women, out of habit and education, are not inclined to do so. In any case, we absolutely must make our young people again chivalrous men, men who dedicate themselves to the defense of women.

Recently, I said to one of the leaders of the Hitler Youth: “You are very little Christians in general, but your attitude towards women is as purely Christian as it gets. One hundred and fifty years ago, a thesis was defended in a Catholic university under the title: "Does woman have a soul?" This already reveals the whole tendency of Christianity, which aims at absolutely destroying the woman and seeks to highlight her inferiority (8). I firmly believe that, fundamentally, the clergy and Christianity as a whole are an erotic male association intended to erect and maintain that Bolshevism which has existed for two thousand years. I say this because I know the history of Christianity in Rome very well.I am convinced that the Roman Emperors who exterminated the early Christians did exactly what we are doing with the Communists. The Christians were then the worst ferment that the big city contained, the worst Jews, the worst Bolsheviks that existed.

Bolshevism of the time therefore had the strength to grow on the corpse of Rome. The clergy of this Christian Church - which later subjugated the Arian Church (9) after endless struggles - came, from the 4th or 5th century, to demand celibacy of priests. He relies for this on Paul and the very first apostles, who presented the woman as the symbol of sin and only allowed or recommended marriage as a legal means of escaping prostitution - it is written in the Bible - and presented procreation as a necessary evil. The clergy continued for several centuries to want to accomplish this project, until the celibacy of priests was put into practice in 1139.

On the other hand, I am convinced that the minority who do not want to submit to this homosexuality, in particular the country priests, who, according to my estimate, are not for the most part - more than 50% - homosexuals, whereas I presume that, in the monasteries, homosexuality amounts to 90 or 95%, even 100%, has no other outlet than the auricular confession, to obtain the women and the girls whose she needs.

If today the trials concerning homosexuality among priests were to resume and if we treated priests like all German citizens, I could guarantee two hundred trials and more in the next three or four years. If we are unable to start these trials, it is not because we are short of cases, but quite simply because we do not have the number of officials and judges necessary for this task. But, in four years, we will bring - I hope - very convincing proof: we will prove that the ecclesiastical organization, among its leaders as well as among its priests, constitutes for the most part an erotic association of men, who, on this base has terrorized humanity for eighteen hundred years now, which demands of it the greatest bloody sacrifices and which,in the past, has been sadistically perverse. It is enough for me to recall the trials of witches and heretics.

The depreciation of women is a uniquely Christian attitude, and we too - including many diehard pagans - who have been National Socialists to this day have unconsciously adopted this ideological thinking. I still know today many comrades who believe themselves obliged to prove the particular firmness of their vision of the world and their particular masculinity by behavior as rude and aggressive as possible towards women.

On the other hand, I see in our ranks a certain tendency to exclude as much as possible women from festivals and ceremonies. The same people then complain that women sometimes cling to the Church, or that they are not one hundred percent committed to National Socialism. They shouldn't complain though, since they treat women like second-rate people and keep them out of our entire inner life. No one should therefore be surprised that they are not yet fully acquired in our interior life. We need to be aware that the movement, the National Socialist worldview, can only be sustainable if it is carried by women, because men grasp things with their understanding, while women grasp them with their hearts.It is among the Germans and not among the Germans that the trials of witchcraft and heresy have claimed the most victims (10). The priesthood knew very well why she burned five to six thousand women: precisely because they clung intuitively to the old knowledge and to the old doctrine and that, intuitively and by instinct, they did not let go. not to turn aside, while men, reasoning logically, had already been converted (11).while men, reasoning logically, had already been converted (11).while men, reasoning logically, had already been converted (11).

I come back to our question. I see in the whole movement an excessive masculinization and, in this exaggerated masculinization, the breeding ground for homosexuality.

I ask you to discuss these ideas whenever possible - but, in any case, not in front of the entire officer corps. Discuss it with this or that man. Please make sure that your men - I have shown you the way - dance with young girls at the summer solstice feast. I believe that it is absolutely justified to allow our young candidates to organize a dance party from time to time in winter. We will not invite any maidens of unclean blood, but the best. We will give our SS the opportunity to dance with them, to be cheerful and happy. I think it's useful to prevent them from getting lost in homosexuality. It would be a negative reason. But there is also a positive reason: let's not be surprised that such and such has a bad marriage and marries a girl with no racial merit,if we do not give him the opportunity to know others.

I believe it is necessary to ensure that young people between the ages of fifteen and sixteen meet girls at a dance class, at parties or on various occasions. It is at the age of fifteen or sixteen (this is a fact proven by experience) that the young boy finds himself in unstable equilibrium. If he has a dance class crush or a youthful sweetheart, he is saved, he walks away from danger. In Germany, we don't need to worry about whether we are putting young people in contact with girls too early and pushing them to have sex - this is a very serious problem, which was once talked about in laughing and talking obscenities, but thank goodness it's over. No, in our climate, given our race and our people, a sixteen-year-old looks at love in the purest, most beautiful, most idealistic and,from the moment he fell in love with a girl - I must say it again clearly - there is no longer any question for him of collective onanism with comrades, nor of sexual friendship with men or young boys.

From this moment, the danger is over. We must now bring together the necessary conditions, we must eliminate this attitude which reigns today in all youth and perhaps also in the SS and which consists in making fun of a man who accompanies a young girl or who behaves correctly. with his mother, or who behaves like a gallant man with his sister. There is the breeding ground for homosexuality.

I consider it my duty to discuss these issues with you, gentlemen generals. This is an extremely serious thing, which modern leaflets and theories will not solve. We won't solve it by just saying, “My God, why are our people so bad? This depravity of morals is appalling… ”None of this will solve the question. If we feel it is resolved, I wonder why we continue to go to so much trouble. If we believe that it is not, we must admit that, in this area, our people have been misguided ...

Gentlemen, sexual miscarriage causes the most extravagant things you can imagine. To say that we behave like animals would be insulting animals. Because animals don't do that sort of thing. A normal sex life is therefore a vital problem for all people.

Speech on homosexuality, delivered by Heinrich Himmler in Bad Tölz, February 18, 1937, in Jean Boisson, Le Triangle Rose , Robert Laffont, Paris, 1988, translation revised and corrected by BK

(\*) Since a histrion in need of media recognition saw fit to declare recently that "Himmler himself had two fetish objects on his desk, Mein Kampf and the Koran ", it should be noted that this statement is based entirely on a passage of the cloth of the journalist René Alleau, Hitler and the Secret Societies, investigation into the occult sources of Nazism (1969), which passage in turn rests on nothing, except on the fabrications spelled out by a certain Ray Petitfrère in The Mystic of the Swastika (1962, p. 193 and not p. 284, as stated in Hitler and the Secret Societies ): that is, on less than nothing.

(1) On the contrary, what belongs to the field of sexuality comes under the private life of the individual, on the condition and only on the condition that the individual does not take his sexuality out of his private life. If this condition is not met, her sexuality becomes a public matter and it is up to the State to treat her as such, to take all measures to make her enter into the private life of the individual.

(2) For a critique of natalism, see <https://elementsdeducationraciale.wordpress.com/2014/04/30/la-nemesis-de-linferieur> , note 23.

(3) “Das Volk, das sehr viel Kinder hat, hat die Anwartschaft auf die Weltmacht und Weltbeherrschung ”has been translated into The Pink Triangleby “A people who have many children can claim world hegemony, world domination. However, " Weltmacht " actually means "world power", the fact of being a world power among others, while it is not incorrect to make " WeltbeherrschungBy "world domination", in the sense of the power of one who exercises absolute authority over the world. So did Himmler, like his sworn enemy, the Jew, cherish the idea of ​​a world empire, from Vanuatu to Nuuk, from Punto Arenas to Harbin? Nothing is less sure. Indeed, we must keep in mind that, for peoples of Aryan origin, “empire” never meant “sovereign political authority over my entire world”, but “over a part of the world”, theirs. So it was with the Roman Empire, which, even Semitized to the core, remained a form of political community in which the different peoples that it united more or less around a single central power were not not and e should not be those of the whole world, but those of a determined geographical area. The "world" of the Third Reich was Europe. TheWeltreich (significantly, the term means “empire” and not, as its literal translation might suggest, “world (Reich) empire (Welt)) which Himmler mentions three times in his famous Poznan speech ( http: / /www.1000dokumente.de/pdf/dok\_0008\_pos\_de.pdf ) of October 1943.

In his speech to the Old Guard on November 8, 1941 in Munich, Hitler said: “When the Honorable Mr. Wilkie [a 1940 US presidential candidate] explains that there are only two possibilities: either Berlin will be the capital of the world, or Washington will be the capital of the world, I can only say to myself: Berlin can in no way be the capital of the world and Washington will never become the capital of the world! "(" Denn wenn Herr Willkie, dieser Ehrenmann, erklärt, es gebe nur zwei Möglichkeiten, entwed er Berlin wird Welthauptstadt oder Washington wird Welthauptstadt, dann kann ich nur sagen: Berlin will gar nicht Welt.hauptstadt wirdstadt werdenstadt wirdstadt ! ”). In his speech of January 30, 1939 on the Jewish question:“The German people do not want their interests to be determined and controlled by a foreign people. France to the French, England to the English, America to the Americans, Germany to the Germans. We are determined to prevent the establishment in our country of a foreign people who have been able to take over and drive out all the key positions there. Because our will is to give our people adequate training so that they can occupy these key positions. "(" Das deutsche Volk wünscht nicht, daß seine Belange von einem fremden Volk bestimmt und regiert werden. Frankreich den Franzosen, England den Engländern, Amerika den Amerikanern und Deutschland den Deutschen! Wir sind entschlossen, das Einnisten eines dkeslasen sden Volmung an sich zu reißen gewußt hat, zu unterbinden und dieses Volk abzuschieben.Denn wir sind gewillt, für diese Führungsstellen unser eigenes Volk zu erziehen. ”). These two statements make it clear that Hitler, far from harboring a dream of world domination, as some claim, either gratuitously or on the basis of writings by writers like Rauschning, was firmly opposed to the establishment of what today we call it the “new world order”.

(4) By the way, the “conspiratorial” thesis according to which the SS was an emanation of the Jesuit order is gaining ground.

(5) Realistically, Himmler understood that it was futile to ban "the oldest profession in the world", that the only solution was to supervise it, if only to prevent it from being what it was is in the democracies where it is legal: the antechamber of organized crime, whether it is "state" or not. That being said, it does not take into account the fact that prostitution has never been an exclusively female occupation. The number of prostitutes in Berlin in the 1920s is estimated at 35,000.

(6) One might first believe that Himmler confuses masculinization and militarization, whereas, as the rest of the paragraph makes it very clear, he only rightly regrets the militarization of the lives of German women.

(7) His proposal to “re-educate the SS and the boys… so that they become chivalrous men, young knights” is incompatible with his own healthy views on the normal relationship between men and women. Besides courage, honor, loyalty, justice, which, incidentally, it would be foolish to believe that warriors did not know before the creation of chivalry, the main quality expected of a knight was gallantry towards women. , a quality whose central role in the code of chivalry is to be attributed to the then growing influence of courtly literature, the essential characteristics of which are already present in the poetry of the Middle East of antiquity (see, for example , Peter Russell, The Image of Woman as a Figure of the Spirit, IV, 1972); what was new in this code was the emphasis therein on the need for the knight to channel his energy, to adopt a measured attitude and to act "morally", that is to say in accordance with the rules. Christian “morality”, since it had been conceived by the Church, in an attempt to “transform the brutal force of feudalism into a disciplined force in the service of the Church…” (Fauriel, Histoire de la poésie Provencale, I, p. 488). Historians agree on the fact that in the “middle ages” gallantry towards women remained a literary motive and that the theology of war promoted by the Church had little influence on chivalry. This is to break open doors. How could long lines of warriors have been downgraded to Romeo and social workers in the space of a few generations? The reality of the experience was still very far from the ideals, which, as we know, eventually came true. All revolutionary dynamics, to use the interpretive framework established by N. Hagger, begin with occult vision, are followed by intellectual expression, find political expression, and end in physical expression. In the present case,occult inspiration was given by the forces behind the symbols peculiar to the matriarchal societies of the female races of the South, was conceptualized during the "middle ages" in the doctrine of courtly love, under which the woman almost became an ideal, a model for the man, found (a religious expression in the worship of the Virgin Mary, supposedly, according to an unconvincing explanation of de Rougemont, in order to compete with the worship of the courteous woman, and); political expression in what is called "feminism"; legal expression in the various “Declarations of Human Rights” on gender equality; an economic expression in women's access to all sectors and, subsequently, to all jobs, more and more tailor-made for her; and,finally, a physical expression in the "self-made-woman ”, the“ star ”, the“ actress ”, the politician, etc.

German soldiers were renowned for their gallantry and "so much" admired in this regard by Patton (Victor Davis Hanson, The Soul of Battle , p. 364), from Paris to Prague, during World War II, which they lost.

Who says gallantry, chivalrous spirit says gravitation of the man around the woman and the feminine values, therefore inversion of the polarity between the two sexes, in favor of the "weak".

(8) Himmler here follows the vulgate. More perspicacious, Louis Rougier perfectly penetrated the complicated relations between the Church and the woman, in certain considerations which have already been quoted and which will have to be quoted again here, so much their height of view remains unequaled: "The romanticism of the sin n Nevertheless, the supreme seduction of Christianity remained. This gave pleasure the flavor of danger and made abjection a way of eminent sanctification. To the intoxication of the passionate love who relishes the vertigo of losing herself eternally for the luxury of an hour of forbidden pleasure, corresponds the thirst for humiliation which possesses the saint, the need to degrade herself, to wipe everything away. insults for the glory of her heavenly husband. Love is intoxicated with the sacrifices it accepts and the forfeitures it consents.The fiery temperament of Saint Teresa, her instinct for domination, mixed with the chivalrous ideal of her time, could only make her the reformer of Carmel or a great lady of the court, leading state intrigues, defying all divine law. and human, inflaming the Escorial with the ardor of his senses. Don Juan is closer than we think to John of the Cross. All the tormented of the imagination, all the restless of the heart are candidates for ecstasy. Diderot said brutally of Rousseau: I see him circling around a capucinière. By virtue of her complexion, women especially yield to this attraction. By removing him from divine service, the Church humiliates him, but by removing him because she is too perilous, she makes him proud; by proclaiming that her flesh is only corruption and ashes, she challenges her beauty;but by making her body the choice vessel of the Lord and the customary instrument of our perdition, she confers on the gift of herself an infinite value. All the refinement of courtly love in perpetual coquetry with nature, all the romantic apology of passion proceed from there. In wanting to lower it, Christianity found itself placing the woman on a pedestal. An elder would be amazed at the role it plays in our daily concerns. The voluptuousness of souls, the fascination with sin that we taste all the more as we fight it, the deification of love remain the great magic of Christianity. "('the whole romantic apology for passion proceeds from there. In wanting to lower it, Christianity found itself placing the woman on a pedestal. An elder would be amazed at the role it plays in our daily concerns. The voluptuousness of souls, the fascination with sin that we taste all the more as we fight it, the deification of love remain the great magic of Christianity. "('all the romantic apology for passion proceeds from there. In wanting to lower it, Christianity found itself placing the woman on a pedestal. An elder would be amazed at the role it plays in our daily concerns. The voluptuousness of souls, the fascination with sin that we taste all the more as we fight it, the deification of love remain the great magic of Christianity. "('Celsus against the Christians , 1925)

If it is not permissible to summarize this dense and masterful analysis in one formula, the Church has lowered women in order to better raise women.

(9) “The Arian Church” (“ arianische Kirche ”) and not, an unfortunate error in the English translation of the speech (available at <http://nseuropa.wordpress.com/2013/04/11/heinrich-himmler> -speech-about-homosexuality-to-the-ss-group-leaders ), “the Aryan Church”.

(10) The link that could exist in Himmler's thought between the fact that “... the movement, the National Socialist worldview, can only be lasting if they are carried by women, because men grasp the things with their understanding, while women grasp them with their hearts ”and the fact that“ It is among the Germans and not among the Germans that the trials of witchcraft and heresy have claimed the most victims ”does not appear clearly. Still, the "witch hunt" (\*) did not begin before the end of the fourteenth century, several centuries after the Germanic men loyal to the forn sidhrhad paid a heavy price for Christian fanaticism. The fact remains that, indirect charm operation or deep conviction, it is absurd to claim that a vision of the world, whether National-Socialist or, better, Nordic-Aryan (in the typological sense of the term), can be worn by women and, a fortiori, only worn by women: women, by nature, have no vision of the world and do not even know what a vision of the world is. Also, making her believe that she is susceptible to a worldview is dangerous.

(\*) It seems that the official reasons of a demonological order invoked by the Church to justify the “witch hunt” (“wizards were not spared either) conceal a much more concrete, more commercial one: the will to 'to put an end to people who were in fact the last holders of traditional medicine from the North, with the aim of definitively imposing throughout Europe what is called the "doctor", that is to say, to put it like it is, the drug seller, whose popes, then crowned heads, were the first to surround himself on this continent. The teaching of the "drugstore" was institutionalized in 1220, with the official foundation by Honorius III of the Faculty of Montpellier, which "was initiated very early in Arab science,and taught it for centuries ”(Bulletin of the French Society for the History of Medicine, Vol 17-18, 1923, p. 213; see also Aldo Mieli,Arab Science and its role in world scientific evolution , chap. “Arab Science from the 8th to the entire 12th century”, 1938). A detailed study on the underside of the "witch hunt" had been published a few years ago at <http://declinisme.blogspot.fr/> , but the blog was deleted.

The real witches were brought up very Catholic and were never really worried by the "secular" arm of "divine justice"; for example, most of the "Madames" quoted in the trials which gave rise to the poisons affair under Louis XIV survived.

(11) Himmler undoubtedly relies on the voluntary conversion of a certain number of peoples of Germanic origin, such as the Goths, the Alamans, the Burgundians, without forgetting the Franks, to Christianity, for reasons generally considered, on the faith of contemporary chronicles, as political, from the 5th to the 11th century. Reason, however, played very little role in the conversion of other Germanic tribes, which in fact resisted Christianization. The case of the Saxons is well known. Failing to be able to bring the Gospel message peacefully into the minds of the representatives of the Saxon nobility, Charlemagne, according to the monk Eginhard, his first biographer, had 4,500 of them cut off in Verden in 772. Faced with the stubbornness of the Saxons,it was arranged a few years later by the very Christian king and his ecclesiastical advisers that, among other rejoicings, "Whoever will deliver the body of a deceased to the flames, according to the pagan rite [...] will be condemned to death", that " Any unbaptized Saxon who seeks to conceal himself among his compatriots and refuses to be baptized, wishing to remain a pagan, will be put to death. »Later, in Norway,

"Those who did not abandon paganism," Snorri Sturluson tells in his History of the kings of Norway about the Christianization of Norway, were expelled, others, [Olaf Haraldson] had their hands or feet cut off or extirpated eyes, for some he had them hanged or beheaded, but did not leave unpunished any of those who did not want to serve God (...) to whom he afflicted great punishments (...) ”But, we will observe about this second case, Olaf Haraldsson (995-1030), elected King of Norway in 1016 under the name of Olaf II, had indeed converted to Christianity before embarking on these persecutions and, therefore, he could well to be one of those Germanic kings who, "reasoning logically", had abandoned the forn sidhr for Christianity, for political reasons. It is not and,to realize this, it suffices to ask oneself at what time of his life he converted. In Norway, among his own? No. In Rouen around 1014. How did he find himself in this city at that time? The Saga of the Kings of Norway does not say so. Without prejudging the circumstances which led him to find himself in Christian territory during his adolescence, it should be noted that, from the reign of Charlemagne, the Franks adopted the habit of entrusting monastic schools with young Saxons whom they were taken hostage and that, once catechized, they were set free, to become "in their turn missionaries in the midst of their parents and their compatriots" (A. Vetault, Charlemagne, Alfred Mame et Fils, Tours, 1878, P; 219). In this regard, let us note that Harald "Klak" Halfdansson (v. 785 - v. 852),the first king of Denmark to convert to Christianity, would also have been baptized in exile, while he was staying at the court of Louis the Pious, from whom he had come to ask for his military support to conquer the throne.

Finally, we must not forget that Germanic women played a crucial role in the Christianization of their people. In the Saga of Erik the Red, while he remains faithful to the forn sidhr, his wife, Tjorhilde converts to Christianity and goes so far as to build the first church in the region. In fact, archaeological data tend to show that a number of "middle ages" churches were founded by women (see Anne-Sofie Gräslund, "The Position of Iron Age Scandinavian Women: Evidence from Graves and Rune Stones », In Bettina Arnold, Nancy L. Wicker, Gender and the Archeology of Death, p. 81102) In England, the wives of the king and the great played a decisive role in their husband's conversion to Christianity (see Michel Rouche, Clovis, p. 889). A few centuries earlier, Clovis' wife had not played a role in the Frankish king's decision to be baptized. It is thanks to the influence of Thyra, the wife of Gorm den Gamle, first king of Denmark, “hard and attached to his tradition”, that the Christian missionaries were able to live in the country without too many problems. Etc.

For a discussion of the reasons why Scandinavian women would have been naturally attracted to Christianity, would have had every interest in approaching it, see Anne-Sofie Gräslund, “The Role of Scandinavian Women in Christianization: The Neglected Evidence”, in Martin Carver,The Cross Goes North: Processes of Conversion in Northern Europe, AD 300-1300 , 2nd ed., The Boydell Press, Woodbridge, 2005, p. 483-96.