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**RACIAL  
POLICY  
NATIONAL SOCIALIST**

**Walter Darré**

**RACIAL POLICY**

**NAQONALSOCIALIST**

EDITIONS

**Wotan**

APARTADO CORREGÍ 14.010  
BARCELONA

Edition sponsored by **CEDADE**  
Apartado de Correos - 14.225 - Madrid

**WOTAN** Editions  
P.O. Box -14.010 - Barcelona

ISBN 84-85156-69-2  
Dep. legal - M-40642-  
1980 Printed in Spain

## PROLOGUE

The revolutionary aspect of the National Socialist philosophy undoubtedly lies in the fact that - for the first time in history - natural laws have been recognised as valid also for man. *That is why our political mission lies structuring the internal and external order of our People according to the laws of Race, Blood and Soil. For these are factors whose interrelations and positive manifestations we are fully convinced of.*

The question of Blood, considered as a question of race and biological laws, determines every plan and every action of government.

It is precisely this issue that has been clearly and politically considered and stated. The book was written by Reichsleiter R. WALTHER DAR RE, who did not confine himself to his political mission vis-à-vis the German agrarian population, but went even further into the realm of thought. In other words, it is a profoundly clear and mature development of the question from a scientific and philosophical point of view. '

*"What we are and what we can still be as a People, that is decided by our ethnic composition"*. This statement by R. WALTHER DAR RE must always be the law that governs our actions. It indicates the enormous responsibility of every living generation for the very substance of the people: for our blood, which is made up of creation, inheritance and responsibility for the future. This responsibility has been described in this essay by Reichsleiter R. WALTHER DAR RE in a relentlessly open manner which denies any mere compromise solution and which obliges us to the highest moral and social responsibility.

The sentence that states that "the only true guiding line for our People is His Blood" is such a well-founded truth that we must make it a daily premise for our work and for our life. And we must also prepare ourselves to face, without contradiction and with deep responsibility, all that this sentence implies by way of logical deduction; especially as regards the question of marriage, of the child tied to its parents, and - not least - as regards the general question of the relations of the sexes to each other.

We have chosen this work by R. WALTHER DAR RE, which is so full of thoughts and so fundamental from the point of view of our way of life, to make it available to the entire indoctrination apparatus of the Movement, because we want that, during ideological work, all the issues so clearly dealt with here are understood with the same clarity and affirmed - even internally - with the same correctness, with the same hardness and with the same lack of compromise.

At the same time, in submitting this work, I would like to highlight and reaffirm the consequences of the

The decisive points which, in this , **emerge from** our philosophy and would like to

also exhort the Comrades to embrace a life in accordance with these ideals. For **even** the longing dearest to our hearts can only be realised through the example **of** men who are ready **to** set a living example in order to give life to the ideal by their behaviour.

Awakening this disposition is the duty of indoctrination in our Movement.

y .- ? Friedrich Schmidt  
Hauptbefehlsleiter  
Head of the Indoctrination Division  
of the N.S.D.A.P.

Munich, January 1941. s—.

■■■- '^^^4,4- ® - . - ? - ■ 'ΛÉ^S^

◆ ■ Rarely has a century announced itself so unmistakably in its main mission as precisely our century. In the year 1900, three scientists found, independently of each other, the scientific proof for the vital law of the inheritance of qualities; they were the Germans von Tschermak and Lorrens and the Dutchman de Vries. These discoveries followed one another independently and even without influencing each other. But very few scientists already suspected the spiritual upheavals they would cause; even the most daring spirits among them would not have dreamed of the extent to which these upheavals would take place.

The scientific world had not yet recovered from its surprise when another novelty came along that was at least as surprising. The fact that the discoveries of the year 1900 were not new at all, but had been made long before, but until then no one had seriously considered them. Already 25 years earlier, another German, the Capuchin priest Gregor (Johann Mendel), had arrived at the same results as the three scientists mentioned above, but without finding any understanding among his contemporaries. If up to that time no one had been able to agree on who was to be credited with the discovery of the inheritance of qualities, the question was now settled. It was clear that the honour went to

-Gregor Mendel, a Capuchin priest from Brünn in Moravia. From then on it was agreed to call the process of inheritance of qualities "*Mendefism*" in order to connect once and for all the celebrity of the discovery with the name of the discoverer.

But these discoveries would only have caused a commotion in the world of natural science if, shortly before the end of the century, a similar event had not shaken the spirits of Germany. An Englishman, who had chosen Germany as his second homeland, published a work in German, which lapidally put an end to the spiritual currents of the last century and historically showed race as the creative principle of history. *Hoaston Stewart Chamberlain*, in his work "The Foundations of the Nineteenth Century". His work caused a furore, a furore that we can no longer even imagine today, imposed the need to take up positions, swept away the hitherto accepted concepts and prepared the ground to allow the new concepts of Blood and Soil to take root. For many years, his work was practically the bible of every German nationalist.

Both events, influencing and complementing each other, led to the rise of the racial and traditionalist thinking which took hold of Germany a few years later. While "Mendelism" conquered the entire scientific world of biology in an incredibly short space of time, Chamberlain revolutionised the entire intellectual structure of the educated world with his "fundamentals". Even before the World War of 1914, the two events, which occurred like an explosion at the turn of the century, threatened to turn our entire world view and entire way of thinking literally upside down.

The speed with which this spiritual development took place can perhaps best be seen in the fact that in Germany, barely 35 years later, there was already a

legislation which provided for the isolation of foreign blood and which sought to avoid hereditary offspring with hereditary defects. To understand how marvellous this process of rethinking all known values was, it is enough to point out that it took place in an unstable situation of internal and external wars, in fact in the midst of two world wars, facts which are certainly not at all favourable to a spiritual process. –

These facts need to be remembered from time to time. For the extraordinary speed with which the new knowledge of the inheritance of qualities has spread means that the vast majority of people are unprepared to accept its consequences. Even for those who know, or at least begin to suspect, that these new discoveries place us squarely in a new cosmic dimension, it is difficult, in the midst of the whirlwind of disputes and discussions, to arrive at thoughtful conclusion.

The present writer admits that he too had the same thing happen to him at first; nor has he met anyone who has not had something similar happen to him. It is certainly relatively easy to understand, for example, that the Jewish question is no longer a religious question but a racial question<sup>1</sup>. The whole Jewish question is thus settled and resolved because, even if one can still talk about how the Jews should be treated, it is no longer necessary to discuss whether they can be converted into Indo-European Aryans by means of some external influence<sup>^</sup>; a discussion that lasted for the whole of the 20th century, and which has been going on for a long time.

XIX. It is also, for example, easy to understand that the whole question of criminality is illuminated in a new light by the knowledge gained from the science of the inheritance of characters; the real criminal is woundedly conditioned and the construction of prisons and institutions of confinement will, in the future, only be a proof to the State that its statesmen are not able to discern the wheat from tares ... and to weed them out if necessary.<sup>2</sup>

Far more disturbing than these logical consequences, which are directed, as it were, towards the inner cleansing of the popular structure, are those which point out that all the qualities of a People, of its illustrious men in the State and in the Army, in the Economy and in Art, in Commerce and in any Employment, have also inherited their qualities. What makes this statement so disturbing are the conclusions to be drawn from it. We owe our great heroes, then, neither to chance nor to any special grace of Providence. Our great men are a part of the legacy of our people within the framework of their racial composition.

We do not in any way deny the divine will, acting on the individual life of the common man, which conditions and protects his destiny. Nor are we under any illusion of trying to explain the miracle of the emergence of a genius by seeking only the inheritance of his qualities in his ancestors. We do not deny the fact of a will superior to the human will, we do not deny a divine Power. But we have no choice but to recognise that no true genius has ever arisen among any People who have not possessed qualities and predispositions which can already be ascertained among their ancestors. In other words, we do not deny that genius owes its presence to a special divine gift, but we affirm that a Genius can only

The human being can fully manifest himself within the framework of possibilities that his ancestors have bequeathed to him by inheritance.

This is both disturbing and compelling at the same time. For it makes us realise that we ourselves, but also our people, have a set of qualities which we owe to our ancestors. This gives everything around us, both our public and private life, a new focus and a new appreciation. For the achievements of our people in the present age **are not** "can then be separated from their realisations throughout history. **Esther** means, taken to its ultimate consequences, that the whole 19th century illusion about the infinite progress of mankind may have its share of truth in the things that we, Men, can invent and Build but that it is no longer valid for **the**

The evolution of Man himself<sup>(v)</sup>, for he has to his credit a magnitude determined by the qualities and conditions of his race. If we, as a People, are able today to enhance anything, we owe it to the racial currents which have already been present throughout the history of mankind.

throughout our history. And in the future we will be able to realise and create only that which can be done through the blood of our children and grandchildren. The decisive question in all this : *the people's community is an ethnic community.*

This raises a key question: What do we do to maintain and multiply this irreplaceable popular treasure that is our blood, our vital capacity **as a People**?

For one thing is clear: if all our qualities depend so much on the inheritance of our ancestors/we can perhaps argue about what divine grace those ancestors have to thank for the acquisition of those qualities in prehistoric times. But we can never doubt that it is simply not in our to pass on hereditary qualities in any other way than through the biological process of conception and birth. But above all, it is already absolutely unquestionable that the fabrication of any *artificial* qualities that would supposedly complement our ethnic ideosyncrasy is the stuff of fools who are oblivious to reality. *What we are and what we, as a People, can still , is decided by our ethnic composition.*

Such considerations and assertions are only the direct consequence of the scientific facts which we were given to discover at the beginning of the century. They seem to be simple **and** almost self-evident, but they possess a terribly revolutionary force if they are thought through and if their consequences are made clear. Let us only think carefully about this: the most valuable and substantial qualities of our people, its ethnic composition, are a national asset that is unique and cannot be recreated. What cannot maintain" through conception and birth is irretrievably lost; as

if a treasure were thrown into the ocean at its deepest point. There is no force in the world - capable of bringing this lost treasure back to light, irretrievably, forever. Exactly in this way is the matter with the hereditary qualities of a People, when these qualities are extinguished without descendants. A Man or a Woman who would throw his or her property into the sea, where it would be lost for eternity of time, could really be called insane or foolish. About this fact there would be no doubt whatsoever! And he who would handle in such a manner the national property, or the unique and irretrievable treasures of the people's fortune, should be inexcusably liable to criminal prosecution for injury to the nation's patrimony, if the lunatic asylum should not mercifully adopt him.

But what do we do with the enormous amount of goods we have bisected from

What do we do with this unique and irretrievable treasure which our ancestors have handed down to us and placed in our responsible hands^ together our very blood? Let everyone ask himself; let everyone take a look at his own circle; the answer, in , will be embarrassing enough.

Man does not allow himself to be made in test tubes. Faced with the secret of the formation of  
In life, creation has spread a veil which no human hand will ever be able to draw, even if the Horrare investigates and discovers the smallest details of the vital process. This denial of ultimate knowledge about the origin of life is a basic law of human life simply, and a part of the ordering of existence as creation has constituted it upon the world.

There are many people today who do not want to follow the questions of value and the loss of hereditary ethnic qualities to their last consequences. These people think that if we have been able to invent aeroplanes, trains, telephones and radios, yes we have invented so much, and if progress is so rapid in all fields of knowledge, why should any genius ever be able to invent in the laboratory the way of transmitting hereditary qualities. But he who demands such things forgets that there is an infinite number things we can invent, as far as *the material* goods of this world are concerned," but that to discover the secret of Life is denied to us. Our very language points out to us that we "discover", in reality, that which in some way already existed before; for we discovered it and therefore what we found was already there, only we had not found it until then. The things we discovered we did not create; we simply found them. Our great biologists, our physicists and chemists know this perfectly well. Here are drawn our frontiers which we Men cannot cross.

That is a fact we had better get used to. No matter how excited we get about all the discoveries and how much we gawk at the technological progress of our time. In ethnic issues, as far as we understand human qualities, all the fuss about progress comes to an abrupt end. In ethnic questions, only what is given, what has been handed down to us through the laws of creation and life by our ancestors, counts.

*The only true wealth of our People is its biopsychic strength.* We can lose the material goods of this world, either as a People or as individuals^ in isolation; and such a loss will not bring us major consequences as long as we manage to keep our biological and psychic health as an ethnic group uncontaminated^ because by maintaining our biopsychic strength we will be able to regain, at any moment, the lost material goods.

This was the fundamental mistake made by the Sinarchy after the First World War. The enemies of Germany believed that by throwing their Peoples - and chief among them the Jewish People - into the plunder of the German economic structure, Germany, as a Nation, was finished. They forgot the capacity of the German people, a capacity born of their ethnic composition, and they also forgot that this capacity could rebuild in an incredibly short period of time all that had been plundered and plundered. Much more dangerous and cruel, but also much more accurate as far as the real essential question is concerned, was Clemenceau's harsh concept: "20 million Germans are left over in this world! ". *It is only when the source of life, the provider of the precious human element, is drained that a people begins to*

The German people are on the verge of being *weakened, devalued and impoverished*.<sup>3</sup> As an example, then, what the Münster and Versailles agreements of 1648 failed to achieve with the German people is about to be wiped out by the tremendous bloodletting caused by the Second World War. And, above all, thanks to the terrible national apathy which seems to have taken hold of this great people.

# "Thanks to our ideology, we are familiar with the concept of national heritage. We are also familiar with the concept that encompasses the individual who violates this heritage. national. Our revolution envisages thousands of measures to prevent this heritage from being squandered. But all these measures will never do more than prevent the loss of our material possessions or the loss of our spiritual strength; they never have a decisive influence on our biopsychic health. It is true that our Revolution provides for measures of euthanasia and social prophylaxis, but it is necessary to bear in mind that these measures are still only preventive, and do not yet represent a constructive incentive in the sense of the reproduction of the most valuable human element. ,

We do not wish to be misunderstood: it is always the case that even the best soil allows weeds to grow if the farmer does not remove them by some means. The productive capacity of the soil is determined as much by the care given to sowing as by the eradication of the weeds. In this sense, the prophylactic measures that our Revolution has provided for only succeed in removing weeds from the field, preparing it for a good sowing. But it is up to each and every one of us to actually carry out this sowing and to continue to take care of our fields to ensure that they are not weeded.

. the benefits of a good harvest.

In these matters concerning the care and maintenance of the hereditary capacities of a People we are still in our infancy. It has already been mentioned at the beginning that this is explained by the extraordinary speed with which all questions connected with this subject are developing. New knowledge has been accumulating by leaps and bounds since the beginning of the century. It may be that we must first understand mentally and spiritually - and above all else assimilate it properly - that a whole re-evaluation of all values is under way, through the discovery of the inheritability of qualities, that is to say, through the discovery of the ethnic and biopsychic factor, before we are ready to accept the consequences of all these questions. Let us realise only slowly, like someone who has just woken up from a heavy sleep and is slowly beginning to understand the things around him, being as he is, still between sleep and wakefulness, that we have entered a world of new knowledge and, with it, a world of new values. A new world of thought that is about to confuse and frighten us. And in which, in spite of everything, we sense and consciously recognise that it is the world of a new reality **of ours**, before which we must adopt, inwardly and outwardly, a definite position **and which** we must master because in some way destiny has called us to it. From the macabre dance of the illusions of a sinking world of thought, a new world view emerges which affirms the value and durability of ethnic factors and their extraordinary importance in the life of the people.

*The biopsychic capacity of our people is their only wealth.* This is a terrible sentence, but at the same time a sobering one. Like a flash of lightning, this great truth suddenly appears: What do laws mean, what is the purpose of the economy, what shall we do with

our inventions if all these things cannot be maintained or developed by biopsychic capacity that created them? There is nothing etheric in this world that is formed by the matter of this world. But the biopsychic capacity of a People can be maintained eternally if that People recognises the vital laws that govern its ethnic composition and if it is willing to live by them. There are Peoples who can boast of a thousand years of history, but what institution, what political system, what form of economic production could be a *decisive* factor in the millennia-long life process of such a People. *A people's institutional circumstances are nothing; its ethnic composition is everything.*

Many catastrophes can happen in the life of any People. A People can be defeated, robbed of its assets, vilified and ridiculed. It can sink so low that each of its members is ashamed of his or her situation. But all this will never be decisive. That People can rise again as long as the same blood runs through the veins of the individuals who compose it that once made it great and respected. *The fate of every People depends on its race.*

Recognising this truth, which history proves and demonstrates at every turn, is close our hearts: anyone who cares about the destiny of his people must begin by becoming aware of this irreversible fact.

Indeed, what do we do, are we aware of our present state and all the consequences it entails? The answer is quickly given: certainly not! We have certainly been the first to openly discuss the issue; we have also taken some steps to establish ways and means to be up to the task. But it is the same for the isolated individual of our People as it is for the high mountains of a mountain range: they are the first to sense the sun and they are also the first to see it.

The first to be illuminated by it; but night takes much longer to disappear from the valleys.

If we were to make an inventory today of the potential inheritable biopsychic capacity of our People, we would be terrified because this inventory would reveal that we have little hope of keeping the character of our People alive and active in the future. Oh no, and quite the contrary! We still have valuable ethnic stock and facets like few other Peoples. But it is really terrible to see how vast circles of the People squander, in the midst of carelessness and utter irresponsibility, the precious hereditary mass, the irretrievable blood of our ancestors, and let it flow without fixing it in a suitable offspring. In all matters of our political work we preach that the good of the Community comes before the good of the individual and the selfish. But when it comes to bringing this principle into the realm of the only good we cannot produce artificially, which is the biopsychic capacity of our People, we have hardly got beyond the elucidation of the question at all.

In biopsychic matters, the idea that private gain can come before the good of the community is unfortunately - even partially legally - valid. It is only slowly that the National Socialist idea can prevail here. In those matters in which we have at least set ourselves the task of pioneering (e.g. the law for the prevention of hereditarily diseased offspring, the Nuremberg Laws, etc.) the great mass of the German people do not yet understand its tremendous significance. Legislation providing for the protection and promotion of conditions favourable to the multiplication of

The reform of the existing legislation, in line with this view, would be a revolutionary step of the first magnitude. The reform of existing legislation in line with this point of view would be a revolutionary step of the first magnitude.

It seems that we are unable to understand the ethnic and cultural values of our people. We must master the task of cultivating the most valuable racial factors. But perhaps we must first become spiritually aware of the importance of the ethnic factor before we can one day muster sufficient strength to bring this conviction to life through corresponding measures in the legislation of our people. Only when the value of the biopsychic becomes the condition, the foundation and the basis all our considerations, can a change take place among our people, and the era of denial of the ethnic factor be turned into an era of affirmation of the ethnic factor. Only then will the reordering of our thinking have begun and our world view will have been reoriented towards the affirmation of the fundamental laws of life. Then we will understand that this century is the century of the biopsychic, i.e. the century of the rediscovery of the natural laws that govern the life of Peoples.

If we are asked how this reordering of our thinking should begin, we answer: It is not with pretentious disquisitions, but empty of real content, about the pros and cons of this question that we will do justice to the duties imposed on us by our Cosmivision. With the reordering of our thinking we must begin with ourselves. For it is only by clearly and intimately understanding the scope of the problem that this intimate clarity can be reflected in our will to achieve the realisation of the relevant and necessary measures. Only then will the discussions about the measures to be taken fall on fertile ground. We must liberate our minds from the patterns and barriers of a culture and an education

The bio-psychical question can be passed over as something. In the sphere of our public activity, in the field of legislation, in the field of economics, art, science, etc., our conceptions must be evaluated exclusively from the biopsychic point of view, i.e., from the point of view of the real man. *X we must realise that, in the future, anyone who denies the value of the biopsychic will become an enemy of our people.*

We must place! Real man in the foreground of all our considerations and speculations. For this real man is the living bearer of our most transcendental values. And this is an easy demand only on the surface. To many it may even seem a matter of course. However, and in spite of this, this demand is the precondition for the greatest spiritual revolution in all areas of our public life that has ever taken place. Especially in the field of constitutional law, but also in the field of public and private law, in the economic field and in social legislation, in short, in almost all areas of our people's life, the biopsychic revolution is of far-reaching importance. The consequences of this revolution, for their part, are so far-reaching that we can imagine them today, but we cannot imagine them in their entirety. Above all, we must not believe that the reordering of our thinking towards the affirmation of ethnic values will find its materialisation in appropriate measures in a short time. For that, the revolution of all our spiritual foundations, already overtaken by reality, is too tremendous. Our century is perhaps only just enough to build the spiritual and scientific foundations on which we can build.



But I know one thing \* . r > ?/T O  
 who lives forever:  
 The dead and the glory of their deeds.  
 Will they have to endure?

And here one would always like to ask: Excuse me: *when and through whom?*

For if the heroes had forgotten to have offspring, there would also be no one to testify to the glory of his deeds. And the Germans of the time of the Edda still had a very clear idea about this. But that is that the poem, significantly, begins with the following stanza:

A son is better	the master of the house,
even when he was born late,	not even a tombstone
rests After the father's departure by the roadside	if a child does not put it.

One should never again quote the final stanza of the Edda without also quoting its conditioning premise, i.e. the first stanza.

Many people, only after they are legally obliged to prove their promotion, are not able to prove that they have been promoted.

The new society, established in 1933, has become aware of who they are descended from. Some have thus achieved a completely new relationship to their past, but also to the present. Many people today proudly look back on their ancestors, feeling that they are once again links in an age-old chain. (Written in 1941. N. of T.). We find meaning again in the act of honouring our ancestors. Even if we often have serious difficulties in regaining the possibility of honouring the places where our ancestors are buried.

Many necropolises are no longer danceable ; many are difficult to access, many are others have been filled in for cold, logical reasons of practical utility. Unfortunately, this is a fact. And we must resign ourselves to this fact from the moment it is given.

But he who wants to honour his ancestors has other ways to go than by are not the obligatory visit to their graves. In the old days, in every home, there was a corner dedicated to the ancestors. This was the deep meaning of the genealogical pictures and portraits in the home of every large family. In difficult times, our fathers used to go to this place in their home to have an intimate dialogue with the ancestors and to give an account of their deeds and how they had fulfilled their responsibilities. He who makes this custom a fixed and immovable habit will soon find that, by spending a few free hours in a corner of his home dedicated to his ancestors, an extraordinary source of spiritual strength is born to him. For the duty of being accountable for our deeds to our ancestors binds us to a far greater extent than the most rigid legislation.

For the German people, this intimate dialogue with our ancestors is nothing new. For our progenitors, in , it was always the most natural thing in the world to proceed in this . Our language has even retained the image of

how our parents imagined this intimate dialogue with their ancestors. The German language refers to the intimate experience, the inner voice, everything we know about ourselves without being able to refer to external situations and conditions. Our progenitors believed that this inner voice came 'from the ancestors who, in this way, could communicate with us. When our ancestors ("Ahnen" in German) speak to us through this inner voice, we feel that we glimpse, glimpse, glimpse, we feel that something "seems" ("ahnen" in German) to us and we call it our "seeming" ("Ahnung" in ).

Whether or not we are able or willing to recognise these conceptual equivalences today does not

takes away or adds to the fact that our ancestors did understand and understand these relationships in the above manner, the proof of which is the language that has maintained them in an unmistakable way....

On another , we could take a really important step in the issue'.

to bring the peasant back to his soil, if we were to return to the old custom of burying our country men and women in the very soil in which they have lived. In this way it would not be so easy for children and grandchildren to leave the land of their fathers. The child or grandchild would not run so easily to the apparent pleasures of the big cities if leaving the farm, the field, the farm or estancia where their ancestors worked and died would also mean leaving the graves where they lie buried forever. Only then would we seriously begin to put the thinking of Blood and Soil into practice. When the farmer's plough again furrows the soil around the graves of his ancestors, when the farmer does his work in the immediate vicinity of the place where his ancestors lie, and goes about his life in the full consciousness of being himself, in his turn, also a progenitor in the very soil of his progenitors.

There is possibly no greater satisfaction for a man rooted in his land than the of being buried in the same ground that has merited the work of a lifetime; of being honoured by his descendants in the same exact place of daily work and, at the same , of knowing that from the place of his last rest he will be able to bless the work of his children and grandchildren. A task that has been the lifelong task of uncu himself. v

## SECOND:

We will have to take care to produce offspring that are worthy of ourselves or even surpass us. The sentence: *Think that you have ancestors* has as an inevitable consequence this other sentence: *Think that you must become a progenitor.*

This is perhaps the most decisive revolutionary factor in the Cosmo-vision and attitude of this century. For either we seriously consider the conviction of the importance of the inheritable bio-psychic factor and draw from it, coldly and objectively, the consequences it has for the offspring of our people, and then do not shy away from completely new means and methods, or else we leave things as they are, which necessarily implies the historical decay of our people. The one who, in this century that has discovered the transcendental importance

The fact is that, if he does not dare to follow the chain of these thoughts to their ultimate consequences, he either does not want to think according to the biological laws of life, or is frightened, out of spiritual cowardice, of logical consequences which are uncomfortable for him, because they are new to a way of thinking which is stuck in a rut. And here is revealed another iron law fundamental to every People: *There is no History without a race to make it.*  
^vir!

If the biopsychic factor is to become the axis of our world view, then the child must once again become the meaning and goal of our existence: *what is important are our children, the products of our own blood!* For if the biopsychic capacity of our people is its only real and true wealth, then its children are the only guarantee of its immortality. And with this statement we are at very heart of the great spiritual revolution of our time, in a revolution which can probably be called the most comprehensive of any that can be thought of at all.

We have become accustomed to speak of the emergence and disappearance of peoples as inevitable. Especially since Spengler's "The Decline of the West" a whole scientific school of thought has been built on these lines of thought; a school that makes peoples emerge, mature and die just like individuals. How shaky the premises of the intellectual structure of this school are can be understood by taking the history of Germany alone, for if today (1941) we are once again in the midst of a world war, it is certainly not because we are in decline, but because the rest of the world envies the life force of the German people. We are not being fought because we are finished but because have dared to carry out one of the most comprehensive revolutions in the history mankind. For our people is the historically oldest people in Europe, if we take the introduction of Christianity among the Germans as a point of reference. And the peoples who are fighting us are all historically younger. Spengler's theory and the biopolitical causes of this war contradict each other.

But the most lapidary proof against the thesis that Peoples are as mortal as individuals is the existence of China. This people has been living for centuries and, in all probability, will continue to live for centuries to come. And it is precisely in this People that the causes and consequences of this fact are clearly visible. By placing the moral doctrine of Confucius the imperative of numerous offspring, as a guarantee of a proper honouring of the ancestors, at the very foundation of the Chinese world view, Confucius secured for his people immortality embodied in a numerous army of children. Herein lies the whole secret of the overflowing vitality of the Chinese people, who, regardless of political systems or coups d'état, reproduce themselves at breakneck speed and thus easily compensate for all reverses of fate, all deprivations and all losses. The Chinese people and the moral doctrine of Confucius refute Oswald Spengler.<sup>5</sup>

In a completely analogous way the ancestor worship present in Shintoism in Japan has acted. The Japanese people, too, have remained alive and strongly active as a result of a deep respect for tradition. The Japanese have lineages whose documented family history goes back to times long before the Teutons appeared on European soil. Imagine, as a comparative example, that the descendants of Tarquin the Superb were to this day in the same fief where the monarch was born and that they jealously guarded the memories of all his ancestors, and that they were to be found in the same fief where the monarch was born.

MY remarkable ancestors. **Measured in this way**, what is implied in the Japanese tradition acquires true meaning. '

If we as a People want to "lay the foundations for Jn millennial becoming then We shall have to relearn everything **connected with the** question of the maintenance of our nationality; a question which involves solving the problems posed by our offspring. We shall have to bring the process **of gestation and the** outcome of this gestation, the child, firmly **back** within the scope of our Comovision, just like the Chinese and the **Japanese, and we shall also have to** direct the whole question of the child towards the goal **of** the immortality of our People.

Today we still make the **mistake of** placing too much value, in **all** questions concerning the child, on the external appearances connected with the gestation of the child, but we do not make the fruit of this gestation the exclusive measure of value for all our considerations. It is **undeniable** that, according to the general conception of many people, for **many it is more** important to verify the conditions in which a child has been born than to inquire **about** the hereditary value that this child may bring with it. The question of "legitimate" or "illegitimate" for example still plays an important role today, for many a decisive role even. Only few people inquire first and foremost **about** the hereditary values that a child may bring with him or her before investigating the outward appearances and external conditions of his or her birth. And while the community cannot and should not overlook all questions of morals, mores and influences, what is ultimately important to the Community is the hereditary value that any child brings into the world from the moment that every child will one day be an adult and active member of the Community.<sup>6</sup>

And this is only a fact, as a real and concrete premise for any elucidation of questions concerning the child of our people. This is in no way intended to distort the concept of marriage or to officially promote cohabitation. Originally the concept of the family, i.e. the concept of marriage was connected to an idea of eternity (e.g. the concept of the "home"; the sacred fire, within the house of a family, which was never to be extinguished). N. of the T.). Marriage, the Family, served - as a concept and as a notion - to our ancestors to prolong a lineage through the eternal chain of generations or, in other words, to keep it alive for eternity. The meaning and purpose of the ancient *Aryan* marriage was the child. The old German agrarian laws still show this in an unmistakable and intergenerational way.

In Germany, it was not until the Civil Code, which was introduced in 1900 with its rationalistic basis, that the criterion of the child as the meaning and purpose of marriage was by the idea of the personal satisfaction of both spouses, which is completely alien to our biopsychic disposition. Here, too, liberalism has overturned values, allowing individual gain to take precedence **over** the interests of the community. In questions of marriage it is therefore necessary to apply the National Socialist concept **that** "the interest **of** the community comes **before** individual satisfaction".

In relation to the above, we are allowed to point out that the current novel, which places egocentricity in the relationship between the sexes as the basis of its conception, has as its premise the inversion of the values referred to our Cosmovision and our

feelings as it emerged from the liberal and bourgeois historical process. There is a fundamental difference between considering marriage as a duty that two human beings impose on each other in order to perpetuate their essential qualities and considering it as an institution that must serve to enable the egocentric satisfaction of the impulses of both parties, whether these impulses are of a spiritual or physiological nature. The way to modern literature was only opened when the love, which two people feel for each other, became the main thing, while the result of this love, child, became secondary and even unimportant.

Undoubtedly, this liberal evolution of our emotional lives has also presented positive aspects; possibly we can even say that it had to be to dissolve petrified forms within the social life of our popular community, thus opening the way for a new conception more in accordance with natural laws. But it is also undeniable that the overvaluation of self-centredness in all aspects of love within marriage has turned the family into what we can unfortunately observe today in countless cases. Marriages today often give the impression of having been consummated simply to place the sexual impulse of the partners within a, shall we say, socially acceptable framework and only because no one has found any better way to do it. But anyone who recognises the fact of the inheritance of bipsychic capacities but call such marriages without offspring or with fortuitous if not accidental offspring immoral, unless biological reasons such as sterility justify them. Marriages such as those that abound today are shameful.

for our People.

If we recognise these absolutely unimportant externalities, even legally, in social life - and that is what we are doing today - no one can be surprised tendencies towards divorce or extramaritality are beginning to increase. For the significance here lies much more in the cosmic vision that underlies our positive law than in the existing legal provisions. For if two people are allowed to enter marriage out of pure self-centredness and both spouses do not regard marriage as a duty to perpetuate essential and valuable human elements at all, then there is no real and valid reason for not allowing such people to separate again when the passions have been satisfied and when these people no longer have anything new to offer each other in this respect. Nor, reflection, does anyone have the right to be scandalised if the relationship between man and woman is then pursued along paths that are no longer obstructed by the formal difficulties of the marriage and divorce.

He who wants to improve things or cure them must go to the root of the evil and must not be satisfied with having discussed the symptoms of the disease. We must overcome liberalism also in the relationship of the sexes to each other and place marriage on the basis of our world view. And this means that we must once again give marriage the validity it has as an institution oriented towards guaranteeing the living perpetuity of our people and no longer regard it as a formality for egocentric purposes. In that case the value of marriage will grow again in the eyes of our people and many of the present aberrant malformations will disappear by themselves. So if the present marriage is no longer in keeping with the

traditional idea we had of it, that is not the fault of marriage . It is we ourselves who are to blame for the fact that marriage has begun to lose its meaning and to degrade into a purely external or self-interested formality. Libertarianism has introduced among us the idea of unlimited and abstract progress due self-sufficient individuals.¥ the legislation it imposed tried to justify this kind of "progress". Our duty is, , to guide marriage back to its old and ancestral meaning and object, that is, to place it once more at the service of perpetuation of the lineages. The child, the son, must again be placed as the meaning and purpose of marriage. And with this, the family will be restored to its rightful and traditional place in the life of our people.

Our people are absolutely convinced that somehow things are not in order in this : *Our people are looking for the child again!*

And in this our people are guided by a very secure vital feeling. Our people feel that both their old culture and their present achievements are built on qualities which depend on their biopsychic capacities and values. Our people feel that they can maintain their culture and assert their position in the centre Europe only if they maintain these racial qualities. But these qualities are nourished exclusively from a genetic source; they will be maintained and multiplied only through the quantity and quality of the children our race is able to produce. To use economic terminology, one could say that the biopsychic qualities of a people which are not invested in their descendants are like existing goods which produce no value.

Our People wants to be a prolific People, because it feels with total security that the only true and everlasting wealth we can bequeath to our descendants is a large number of healthy and valuable children who will keep our traditions alive to the extent of their inherited strengths and abilities.

Many methods are being discussed and recommended today to turn Germany back into a nation of numerous offspring. A large majority of people are frightened by the tremendous revolutionary novelty of this task and believe that the solution lies clinging to outmoded externalities concerning the value of marriage. The "good old days" are exalted and the universal panacea is believed to have been found in an exaggerated valuation of the outwardly visible appearances of marriage. And it is believed that this will once again create the conditions for happy and large families. These circles overlook the fact that they are sanctifying nutshell and forget that the nut is essential for the growth of the walnut tree: what is the use of the shell if the nut is empty? On the other hand these circles also forget that the "good old days" simply could not have been so good if they have bequeathed us a situation from which we are only with much difficulty just finding ways and means to emerge and to find again in the marriage blessed with a numerous and valuable offspring, the foundation of our popular consciousness. Clinging to the outward forms of marriage will not bring us back to a morality that will make the marriages of our people fruitful again. It is not the outward appearance of the marital union that matters, but the vital value that marriage has for the people, we must give marriage its ancient meaning again and lead it back to its ancient purpose. From this point of view marriage is renewable to the point of becoming a communally responsible institution. There is no other yardstick for

measure the value of marriage. The supreme commandment has to be: *The meaning and purpose of marriage is the child!*

Another path which is often mentioned today and which, in its final conclusion, leads to the child, nevertheless fails to satisfy us because of its premises. We are referring to conceptions which resist the proscription of the unmarried mother in order to accept the illegitimate child for the good of the community. On the question of the illegitimate child this conception is certainly a great advance, but on the question of the mother of such a child the position is not clearly "defined. For this attitude can more easily become offensive than sympathetic to the unmarried mother, because

-The unmarried mother - perhaps unconsciously - is stuck in the fact that the unmarried mother is outlawed and, in a certain sense, only out of a sense of community responsibility decides to, let us say, forgive the illegitimate child its status of illegitimacy. This is certainly more responsible from a community and ethnic point of view, and also more justified than those people who value the illegitimate child only from the point of view of external appearances and condemn it without any consideration. But it is nonetheless a mediocre attitude from the moment it remains, accepting the child but failing to define a clear position with regard to the mother. And this mediocrity in the conception of how to consider the illegitimate child has consequences that can be clearly observed: it produces enthusiasm in single mothers who have only out of carefree frivolity given birth to a child into the world, and only bitterness in those absolutely respectable women who, fully aware of the step they were taking, gave birth to one or more illegitimate children because fate denied them the possibility of finding in marriage the meaning of their femininity to perpetuate their qualities and qualities through children.

A third way to turn Germany into a nation of many people is also being is much discussed. It is apparently an easy path, but it is at least so easy that it becomes a route to tragedy. We refer to the following: It is said that the sexual impulse as such constitutes a fact which it would be stupid to deny. , it is stated that, given the fact, it is inevitable that sooner or later every healthy girl will somehow and sometime come to a man. This fact is then calculated and the whole problem is placed, in a certain sense, on the basis of real data. The relationships are taken, in a certain sense, as they are. And you characterise the situation - quite correctly, moreover - by saying that everyone in society knows what is going on and no one does anything about it until the very moment when everyone rushes to pronounce their condemnatory verdict when the visible proof of this situation appears: the illegitimate child. And this is where we want to intervene; not to combat the sexual relationship, since this is considered inevitable, but in the sense of making good use of the child who may well come from a somewhat regrettable path, but, in the, implies a demographic growth which can undoubtedly be useful to our people. The most important aspect of this criterion is undoubtedly the courage to make a clear-cut decision which the position thus adopted presupposes. Because it is beyond any doubt that the present attitude of society, which silently sexual relations between couples but bans the illegitimate child and the single mother, is simply repulsive hypocrisy. It is therefore necessary to demand a clear choice here: either we put an end to the custom or we recognise the children born of it.

custom. But this does not seem to us to be the crux of the matter.

It is a simple and clear law of life that the more evolved a species is, the more the offspring must be protected if they are to grow and develop normally. When this law is applied to the ethnic and biopsychic aspect of a people, this means: It is not at all a question of discovering, so to speak, free sexual intercourse as a fundamental premise for the realities of life and demanding, as a counterpart, only the 'birth of children'. The decisive duty lies much more in protection offered to mother and child until the latter matures, and it is premises inherent in this duty that must be made clear if the question is really to be placed in the realm of the concrete realities mentioned above.

A German child cannot be born any old way and brought up any old way if he is really to become a German Man. A child wants and needs the protection and care of, as far as possible, both parents - or at least his mother - if he is to mature spiritually and physically to the point of becoming a member of a German family.

healthy and useful Community.

The whole question is whether or not the Community is willing to recognise the unmarried mother and her illegitimate child. If the Community does not find a justified and moral relationship with the unmarried mother then all positive and even accepted evaluations of the socio-biological conditions are of no use as they will remain immoral in the eyes of the national Community, no matter what is said.

For us, what is decisive is the perpetuation of biopsychic values and the appropriate care of the child. For liberalism what will always remain important is the individual attitude in the sexual relationship. For we are either what our worldview requires us to be or we are not what we claim to be. If this is clear to us then it will not be too difficult to find a way through the tangle of discussions. Through a reordering of our thinking we must find a new relationship to the child. We must put ourselves in the position that our affirmation of the biological laws of life requires us to affirm the child, if we do not want all the talk biopsychic values to become pure formality. But - and this thought is decisive - we do not affirm the child for the sake of it, purely as a matter of quantity, but because, according to the scientific discoveries of this century, we are fully convinced of the irreplaceability of the inheritable positive biopsychic values of Man.

*We affirm the value of a child worthy of his or her ancestors.*

*The child born into our Community must be able to be worthy of its ancestors. This is the moral requirement of our time. If the child, on the part of both parents, is worthy of its ancestors, then both the child and its mother are, for us, untouchable. Under what external conditions such a child has been brought into the world is consequently a question of secondary importance.*

Marriages that remain consciously sterile, to the extent that reasons

The fact that marriages that bring children into the world without concern for rooting them in the tradition of the lineage have the same value for us as unions whose fruits are due to extramarital irresponsibility or those whose fruits are biologically unfit.

We believe that the concept of the "child worthy of his or her ancestors" can serve as a solid point of reference to find a clear position in the current jumble of opinions concerning the illegitimate child and to create new foundations for building a new

that is in line with the biological laws that govern life on the entire planet.

The child worthy of his or her ancestors means basically recognising the value of the upbringing and education. For if anyone wants his child to be worthy of himself and his ancestors, he must *bring him up*, that is to say, he must have him born and educate him under premises and in an environment which will facilitate the development of his positive faculties to such an extent that his parents can legitimately be proud of . .

Parenting and education is the science of applying the knowledge of the humanities to the natural sciences. Now that we have learned in this century that there is an inheritability of human qualities, it is only logical to demand that the upbringing of children should be oriented in this direction. It is possible that, for a long time to come, transferring the concept of upbringing to the human being may still have a certain unpleasant aftertaste, but the biological and psychological scientific knowledge we now have of this human being forces us to make upbringing the basic educational concept of a responsible community state. *Education, conceived as upbringing in accordance with the natural laws which the various branches of Natural Science have revealed to us, must become the supreme goal of mankind: that is the most important mission of our time.*

Nietzsche's premonitory demand: "You must grow not in extent but in The "height", which for him was only a visionary hope, has become for us a certainty which imposes on us a responsible attitude towards our people and our blood. We can predict that, essentially, the 20th century will not, in reality, be the century of technology. On the contrary, it will be the biopsychic factor, the racial factor, which will become the central axis of the decisive events of our century. For only men, brought up and educated in full awareness of their values and their race, are likely to be able to successfully oppose decadence.

It is determined by Providence that the seed of man should become an embryo in the The woman's womb, from which the fruit will develop, which in turn will give rise to a new human being. In an eternal vicious circle of existence this law is fulfilled in order to maintain the species. Woman is like the fertile soil that the farmer needs in order to be able to harvest wheat. And just as the soil conditions the goodness of the fruit, so does the woman condition the quality of the child. Certainly, even good soil fails when it is not sown well or when it is not harvested ; but it is also certain that even the best sowing fails when the soil is not good enough. Another comparison can also be chosen: As a good or a bad mirror reflects the image, so does the child reflect the essence of its mother. The mother's blood determines how the father will find himself in his child. In those cases where the mother is up to her duty the father will recognise his essence in the child and it even possible that this child will surpass him; but in those cases where the mother is "inferio" sick or corrupt the child will not reach the father's level and it is even possible that he will dishonour him.

And because this is so, that is why the valuable woman, the healthy woman from a good family, has to return to being for us what it was for our ancestors: the object of infinite respect. The concept of "respect" means, logically, not a hypocritical sexual aloofness but a legitimate appreciation to which women must again become worthy. The healthy, valuable woman of good stock will once again be respected. For in her we will honour the most beautiful and the most enduring expression of our own spirit. He who irresponsibly-

Wemente- dares to touch it will have thereby sullied the honour of the nation and will be punished . And this is another new law which must be imposed^ in the New Order which our Revolution implies. .

These are all completely new ^p ^e points that require reordering. of our thinking in the broadest fields. Just one example: beauty, thought of in these terms and to its ultimate consequences, the healthy beauty of the woman of our race is no longer a simple artistic question or a matter of personal taste but becomes an expression of underlying biopsychic values. Beauty as an ethnic expression is thus both a requirement and a duty. The education of human beings in the sense of making them understand the beauty of the biopsychically healthy human creature implies an educational, aesthetic and political revolution of the first order.

And we do not want to be misunderstood: We do not deny the soul, or the spirit, or even the intelligence when we assert that beauty is a requirement and a duty of every individual of good stock. We only believe that soul and spirit are exactly as closely related to the ethnic substratum as is the body. It is only from the conjunction of the biological and the psychic that consciousness emerges as the principle and foundation of human understanding and creative capacity. It is only from his consciousness that man can transform the world around him by arranging it in the way his inner voice dictates to him, which undoubtedly constitutes a psychic predisposition.

We do not, therefore, deny the soul when we affirm the value of the body. Only We give to soul and body the share due to each in the shaping of the whole human being of a given race. A noble soul can illuminate and beautify an ungraceful body; a noble body without a noble soul is repulsive: the former attracts us, the latter disgusts us. These findings can mean a great deal in the evaluation of individual destinies. They are even decisive when it comes to gauging the worth of a human being as an individual. But even so, this does not mean that in questions concerning the species, i.e. the ethnic grouping of a whole people, we should evaluate all biopsychic factors together. And however much we may affirm the value of all that is beyond the strictly biological, we are never justified in forgetting physical beauty as an expression of a *value that reflects the perfection and strength of the species*.

We pointed out above that the laws of the cosmos are categorical: man reproduces himself only through woman. This woman is therefore decisive for the degree of perfection of the children born of her. Just as the railway tracks determine the direction of a train, so the biopsychic structure of the mother determines what the child can or cannot inherit from the father, determining the hereditary value and the biopsychic possibilities of the child. The woman is the repository, guardian and multiplier of our ethnic characteristics. Or she can be the opposite if her biopsychic structure differs fundamentally from ours.

Another of the fundamental laws of life is that man justifies himself before his peers of the same ethnic group by his *achievements*, which are in accordance with his biopsychic possibilities. The male law of the species in the struggle for existence is called realisation: and not just any realisation, but realisations in the service of his community and his nation. It is always a ridiculous thing for a man to boast of his ancestors without having at the same time put himself on a level with them by means of concrete achievements which make him worthy of his progenitors. Illustrious ancestors only presuppose

worthy realisations are never proof of any realisation. Only concrete achievement proves Man. A noble spirit and a good bearing, as well as forefathers

The concept of medieval knighthood rested on this basis, for the descendant of a nobleman was only declared a knight by virtue of his deeds and achievements, and only then was he accepted as a peer among noblemen. On this basis rested the concept medieval knighthood, for the descendant of an Alcornar nobleman was only declared a knight by virtue of his deeds and achievements, and only then was he accepted as a peer among noble peers. Also on a similar basis rested the examination which in the Middle Ages the Master took of the apprentice of any trade; for it was only after manual and spiritual test that the apprentice became a Master among Masters. In officer corps of every Army really capable of glory the situation is exactly the same.

The ultimate fulfilment of a woman, for her Community and for her People, are their children. And this basic premise is always valid except in the case where exceptional circumstances condition motherhood. But the question of children is connected with a series of preconditions which the mature woman can only prove to have as a Wife and as a Mother. ,

woman's noblest realisation: the child, or rather: her capacity for such a realisation, is something practically impossible to verify before marriage or the choice of a husband at all.

Even fertility, pregnancy, is not a decisive proof that a woman is capable of being a real mother. A woman's value as a mother is therefore immediately unverifiable for a man. He can only make an assessment on the basis of mediate deductions. Beauty and peace of mind, health and a good family are, in the women of our ethnic community, positive indications on which a man can rely if

.he wishes to have an ideal picture of the mother-to-be who will give him children worthy of his ancestors. Knowledge of the biopsychic values of an unmarried woman is therefore essential for a man if he does not want to approach the foundation of his family, or, in words, his ethnic responsibility to his people, as perfect fool. Men who are truly capable of meritorious deeds must learn to choose mothers who will guarantee them worthy children capable of continuing, defending and perfecting those deeds. And truly worthy women, if they truly want to be appreciated and respected in a sincere way, must learn to fulfil fully the highest mission that Nature has entrusted to them: to be worthy Mothers and Wives. For worthy husbands and for better children.

All these statements fundamentally imply an importance of the body as an expression of our ethnic composition. In this matter, our understanding of biopsychic values must have far-reaching consequences, if we are not to get bogged down in mere intellectual disquisition. We are not acting in accordance with cosmic laws if, instead of structuring our knowledge of the biopsychic into a system that encompasses the whole of reality around us, we are content merely to push these problems from paper to paper. Our knowledge of psychophysical correlations obliges us to consider the body as an expression of the values of our species. If this is not done, or if no one dares to do it, or if it is done out of cowardice, then all the talk about our ethnic values is only a half-hearted conviction. To know the right thing to do and not do it is cowardice or inferiority.

The affirmation of the body comprises the whole body as a totality. To affirm the visible part of the body by means of the subterfuge of fashions which cover up or uncover larger or smaller parts does not yet imply a complete understanding of the problem. Here, too, we must be absolutely clear. God has given us the body as a whole and not only those parts which the whims of fashion dare to show or suggest.

What matters is to give the body a place in the order of our existence, especially in our everyday life. Thinking through to its ultimate consequences, this means affirming nudity in a positive way. However, this does not mean affirming nudity for the sake of nudity itself, but it means valuing nudity for what it means as a living and real biopsychic expression. Seen in this light, it all boils down to a question of an inner attitude towards the value of nudity, but it must be known that there is a long way to go before it can be put into practice. The latter is a question of tact and higher morality which, because of its specificity, is no longer within the scope of these considerations.

. But this intimate decision in this matter is necessary because the vital laws of the bio-psychic does not tolerate mediocrity and demands a clear position. What is indisputable is only that anything that would equate nudity with immorality is utter nonsense.

Our ancestors were a healthy people of great vitality who thought without hindrances in these matters. This position did not constitute barbaric primitivism as many like to point out. The morality and custom of harmless body affirmation was maintained in Germany until the 30 Years' War, in Sweden and Finland up to the present day. Moreover, we are very well informed about these relations between our Germanic ancestors. Thus, for example, it says

TACITO (20):

"It is only in the home that youth grows to constitution and bodily bearing that we admire".

CESAR (The Gallic Wars. Book VI). \*

"From childhood they are inclined towards exercise and hardening. He who for the longest time abstains from sexual intercourse reaps the greatest appreciation. It would increase the stature, so they believe, it multiplies the strength and fortifies the fibre. To have had intercourse with a woman before the age of twenty belongs to the most infamous crimes; *but still there is no hypocrisy in these things since they bathe together in the rivers and dress in such a way that a large part of the body remains naked*".

It was not until\* the Church intervened proscriptively in these matters, although it is also true that it never managed to impose itself completely. The fathers of the Church, for example, state of the custom of bathing together with reference to maidens that:

They "place within the reach of desire-hungry eyes their bodies, which should be dedicated to modesty and morality". But it was only very slowly that such a completely forced and unnatural way of thinking was able to gain a foothold among us.

The key to understanding this opposition of conceptions in the history of the body is that our ancestors saw in the education of youth, free of prejudice in all matters relating to the body, a means of the health of the race, whereas the Church, probably because it never succeeded in integrating into its doctrine the ethnic values that had already been established in the past, was not able to integrate them into its doctrine, but rather, because of the fact that it had been able to integrate them into its doctrine, and that it was not able to integrate them into its doctrine.

The doctrine of **"equality"**, which forbade the doctrine **"equality"** of human form, proscribed the body, **thus opening the way to the criterion** of considering **only** the soul as the axiological **element of the doctrine**. **Possibly it was** this one-sided view that led **ecclesiastical** circles to **give special** consideration to anything in it that could be related to **what Guetav Frenasen called "The Source of Life"**. In any case, **things came to the point** where any **beautiful girl educated according to the oldest traits could be made the object** of hunting by a **sect of fanatical men**. **Beauty** became a curse. In **the darkest epochs of aiemensu history**, in the **time of** the spiritual plague and the massive witch hunts, hundreds and even thousands of German women agonised under the sadistic sarcasm **of their martyrs**, instead of becoming mothers for their people. These **witch hunts undoubtedly weigh heavily on the**

The conscience of the servants of the Churches; but **it is very doubtful whether they can** justly ascribe themselves to the doctrines of the Churches. But **there can be absolutely no doubt** today that the origin and execution of that insane crusade must be ascribed to the people who worship Jehovah and not our God, and who, under the pretext of the witch-hunting delirium, consciously executed a racial vengeance.<sup>7</sup>

Exactly as pernicious in its **consequences** was another dilapidation of valuable biopsychic currents which took place in the **last hundred years**: the Jewish defamation of our women. The Jew contrived **to crush the inner values** of the man of the West, made him a stranger to his **own stock and with** the pansexualisation of all life processes lowered the position of woman **to a mere position of an object** of physical pleasure. Sexuality received its reward and finally **even** acquired a semblance of respectability. From very early on, the nude was also placed at the service of the dissociative action of the Jew. Precisely this **fact has contributed much to the fact** that today we have confused concepts in **this matter, to the point** that many prejudices can be traced and defined as an attitude **of** instinctive repulsion towards Judaizing lewdness. If the Church, through **its** witch-hunt, took away ancestral natural morality, the action of Judaism contributed effectively to corrupt **what little we** had left. The defamation **of women and their degradation to the role of** sexual objects runs parallel to the proscription of the body as an expression of health and biopsychic beauty. These are all processes that have a common spiritual parent: Jehovah.

There is no doubt that those values and that way of life of which Tacitus and Caesar inform us were the basis on which all the strength and greatness of the West was built. For what we were and what we did we owe exclusively to our biopsychic potentialities. So we have every reason to return to the morality of our ancestors after our century has taught us the value of our ethnic factors. How we will build a new Morality is something we cannot discuss here. Our people will surely find ways and means to build an ethical system once their life itself is put back on its ancestral foundations through our revolution.

**And so we come to the end**. Our century **has thrown open a wide door for us to see a new field of action, "teated with the nucleus of knowledge"**. In **its partly** unexplored **meyer lies this field in front of neceare\***. And **preentiondo, more than knowing**, we feel coming towards us **the new and great arrows that the laws of heredity** impose on us.

These duties demand to be fulfilled and must be fulfilled. We have turned on the light in order to see the total picture of Man. Destiny has chosen us as the stage upon which a new way of life must develop. Our People cannot escape its duty to continue on this path of knowledge and to shine the light of integral knowledge of Man among the other Peoples of the earth.

By this path we will one day break the world power of international Judaism: for Jewish world imperialism is possible only as long as the rest of the world resists seeing the Jewish question as a strictly biopsychic question. For only if the non-Jew forgets his biopsychic imperative can the Jew supplant that imperative with the false idols of mass propaganda. But with the rejection of the Jewish mentality we still make little progress in the area of fostering our own values, let alone mastering the biopolitical factors that guarantee our own way of life. A field is not sown just because the weeds are removed. *The affirmation of the vital laws of our race, the dignification of our ancestors to whom we owe our biopsychic potentialities and our children raised to be worthy of our progenitors are the inescapable milestones for true Revolution.*

Ahead of us lies the task of bringing life in our big cities and our technology into line with the vital leavings that govern our natural evolution. Blood without the right soil is diluted! We that. We also know that blood without proper nurture and reference to ancestors has no solid hold. For every People of the earth the law applies that Blood and Soil are mutually conditioning elements. We cannot therefore allow our biopsychic potentialities to be lost and perverted in our big cities developed on the basis a liberal and Judaising criterion. It is not against the city itself that we must fight, but against its paralysing environment and for its structuring within a system of life in accordance with the demands of the natural laws of life. Blood and Soil will thus once again become the pillars of our nationality and of the vital reality of our People; pillars that will keep it healthy and vital, thus guaranteeing it eternity. .

To the darkened ideas of 1789, to the ideas of liberty, equality and fraternity which value the criminal in the same way as the noble, to the deification of unreal and abstract reason, we oppose the real possibilities of our biopsychic constitution. On the basis of this living Tradition, concretely bequeathed by our ancestors, we strive to understand our People. We structure this people according to the capacities and achievements of the individual, thus giving our society a natural and just hierarchy. In the concept of the nation, we make the people understand themselves as a whole and bring the socio-political totality of the people to expression through the structure of the nation state. We thus arrive, in this way, at the reevaluation of all values starting from the concept of the biopsychic; a process which offers us a new knowledge of the value and essence of Man, but which at the same time gives us a new basis for building, through the New Man, a new culture and a new civilisation.

This is where it can be seen that the biopsychic problem is the fundamental problem of the twentieth century, while all the questions of the twentieth century can be referred to this question. The winners of the great confrontation of our century will not be those, for the sake of convenience, are satisfied with compromise solutions in the field of biopsychology.

biopolitics, but those who are courageous enough to understand and take the laws of human life to their ultimate consequences.

At the beginning of everything that happens is the will. If we once and for all assert our ethnic values and our laws of life without any conditions, then we will also find ways and means to ensure our survival on the planet. It is our duty to understand and master our century:

*When there is a will, there is a way!*



### **RICARDO WALTHER OSCAR DARRE (Biography)**

Few of those who write about the history of the Third Reich stop to a biography of the most important personalities who founded and led it. Whether this oversight is fortuitous or deliberate is perhaps not worth discussing.

But it is certainly interesting and even surprising to note that none other than Hitler's Minister of Agriculture was not German. Indeed, his name denotes an undoubtedly French ancestry and his birthplace is Buenos Aires.

This German with a French surname, born in Argentina, was the son of a sturdy Prussian, Ricardo Oscar Darré, who arrived on these beaches accompanied by his wife, Emilia Lagergren, at the end of the last century.

This couple, on July 14th 1895, in their home located at 769, 11 de Setiembre Street in the Belgrano neighbourhood, had a son who would later learn his first letters at the Goethe Institute at 2600 José Hernández Street in the capital.

Sent to England to study agriculture at Winbledon, he was caught in Europe by the First World War and was promoted to the post of assistant agronomist at the Ministry of Agriculture.

When Adolf Hitler came to power in 1933, Darré became head of this ministry, a position he held until 23 May 1942, when he had to leave for health reasons, although he did not expressly resign from his post.

From that date onwards his whereabouts are uncertain. His work, which places particular emphasis on the biopolitical factor and from which this is drawn, reveals his deep concern to establish appropriate measures of government that would make it possible to re-root Man to the Soil on which he lives and from which he draws his sustenance.

## APPROACH TO GERMAN BIOPOLITICS \*/

The fundamental concept that justifies the creation of Biopolitics as an auxiliary science to Political Science originates in a very simple and, at the same time, totally undeniable fact: the same natural laws that govern the rest of Nature apply to mankind. . \* . .

Indeed: Man, in spite of his pride and in spite of the great opinion that he usually has of himself, is but one more representative of that vast domain which Biology studies and which has come to be called the Living World. This does not mean lowering the quality of the human condition; it does not mean dwarfing man in order to place him "on a par" with the dog, the horse, or even the chimpanzee or the orang-utan. To recognise that Man is only one more Living Being among a whole pleiad of living beings is simply to affirm a truth that seems more like a truism than anything else.

However, if the human being is a living being structurally similar to all other living beings on the planet, it is absolutely necessary to accept that the same rules apply to him. .laws than for others. And this is not a fortuitous statement, but a statement that finds its confirmation in two ways: firstly, it is a logical requirement, and secondly, it is a logically necessary and empirically verifiable scientific fact.

Taking this truth for granted, then, the fundamental question that arises is that of how to draw the consequences that follow from it. As long as this task is kept within the framework of generalities more or less known to everybody - such as that Man is born, grows, nourishes, reproduces and moves like all other animals - the conclusions do not generate any kind of controversy. But it is quite a different thing when the consequences of the above truth begin to be drawn as far as human societies are concerned.

However, a fact is a fact, and its implications cannot be distorted by whatever theoretical and hypothetical arguments men may invent. If Man is a living being similar to all other living beings in terms of his basic biological structure, if, consequently, he is exactly as subject to the laws that govern life on the planet as all the beings that participate in his condition, it is also necessary to accept that what applies to the biological individual also applies - bridging distances and respecting differences and magnitudes - to the set of biological individuals. And this "group of biological individuals", in the special case of man, is called Society. Thus, not only the individual human being but also the human community, society, is subject to natural biological laws.

And this truth can still be said to be universally accepted. What no longer so easily accepted is what follows, even though it follows logically and necessarily from what we have been affirming. No student anthropology or ethnology is unaware of the incidence of biological laws in the life of human communities. But if we have come this far, it is necessary to go all the way to the end.

If the laws of life affect the existence of society, the science that has as its object the conduct of that society - politics - cannot ignore them. Facing the

Leading a society by ignoring biological laws would be like leading an army by ignoring the physical laws ballistics. And it may well be that the comparison is too lenient, because, in reality, the absurdity is even greater.

Here, too, the consequences of the truth we have been analysing do not anyone as long as the action remains within the limits of generalities. As long as the politician endeavours to set up a Ministry or Secretariat of Public Health, as long as his aim is to build hospitals, to promote medicine and to make medicines cheaper, he will certainly with universal applause, but woe betide him if he attempts to go even one step further! Woe betide him if he happens to discover - even by chance - the laws of heredity or the statistics which reveal the ethnic composition of a people! If he even hints that he has understood anything about these facts, he will be showered with one of the most terrible and horrifying anathemas of recent : he will be accused of being a common racist and Nazi villain. And he will not be saved. For the liberal capitalist mentality as well as for the Marxist mentality he will have become the corpse of a political monster unworthy even to appear in public.

If only most people knew how much hypocrisy lies behind this rejection! From the inveterate liberal who wholeheartedly despises the great mass of the working class which, in most countries, is heavily mongrelised; to the Marxist bookworm who calls "Lumpenproletariat" - a term of Marx's which is pronounced with as much or even greater contempt-2 to any mass who simply does not feel like following the directives of any more or less Marxist intellectual. The hypocrisy is universal. It is enough to utter the word "race" for even the individual who would kill his daughter before seeing her married to a black man to turn his face away.

It is rather pointless to ask why this hypocrisy. The answer has always been the same everywhere and in all circumstances. Hypocrisy has never been anything but a manifestation of cowardice. And ethnic hypocrisy nothing but social or political cowardice. The university professor is afraid to assert that races exist and that their existence is of supreme importance because he is afraid of losing his professorship. The politician is afraid to point out that the inability of many ethnic groups within a nation to assimilate is simply due to their very different ethnic composition. The sociologist will be terrified to draw a parallel between the social classes that create capitalist injustice and the ethnic groups that cause and suffer the evil. And so on. Ethnic hypocrisy is just cowardice manifested by the terror sticking one's finger in the political fan.

The question of *what* people are afraid of is practically already answered by the saying: they fear expulsion, ridicule, punitive measures, loss career, defamation, in , all those measures that can socially annihilate a man. But it is also interesting to ask oneself *who* one is afraid of. And here the answer has many implications that need to be clarified: people are afraid the victors of the first modern state that had the courage to recognise the importance of ethnicity and to act . They are afraid of the economic, political and social power of Jewish imperialism, the only real victor of World War I. They are also afraid of the economic, political and social power of Jewish imperialism, the only real victor of World War II. It is also afraid of the useful idiots who, out of ignorance or simple self-interested imbecility, play into the hands of this imperialism. In short, it is

is terrified of the power of the victors of National Socialist Germany.

Since the end of the Second World War, i.e. 30 years ago, it is enough to open any newspaper, any magazine, any book; it is enough to watch any film, any television programme or any play, to learn that from 1933 to 1945 the Germany of Beethoven, Goethe, Schiller, Kant, Schopenhauer, Bach, Wagner and so many others was governed by a bunch of madmen who called themselves National Socialists. For more than a decade, then, one of most intelligent and cultured peoples on the planet would have been meekly content to be governed by gentlemen who had escaped from the madhouse. Here we are in the midst of incongruity; but this is still nothing. If we continue to read, look and listen, we shall learn that the German people not only put up with the madhouse taking over their centuries-old state, but were even prepared to fight and die for it, fighting for years and fighting more than to the last man. - ,

No matter how little we analyse the image of National Socialist Germany that is being sold to us, we are bound to come to one of two conclusions: either 'all Germans were and are a people of madmen' or the whole story is nothing more than a political propaganda trick written by the victors.

It is well known that after a great conflagration, history is always written by the victors. This may be regrettable from the point of view of historical science.

but, politically, it is a fact. And one could even say that it is a fact

It is obvious and logical. It is undeniable that the history of National Socialist Germany, the history known and repeated by the common people, was not written by the Germans.

Nor

was even written by impartial elements who had nothing to do with the conflict.

and seasoned, purely and exclusively by the victors. This is a fact; and an indisputable fact.

On the other hand: what does this History tell? What does the common people - and even the vast majority of those who claim to sympathise with National Socialist ideas - know about what really happened in Germany between 1933 and 1945? Apart from a very abridged and poorly translated edition of Hitler's "Mein Kampf", apart from the odd book written in Spanish, Mexican or Romanian, apart from some vague oral tradition, nobody knows anything. Who knows the full text of even a *single* important law of the German Civil Code? Who knows even a cursory account of the structure and complex workings of the National Socialist state apparatus? -

This is not about Germanophiles. This is not about "philiias" or "phobias". It is simply about not being a moron.

If we recognise the truth about Man's connection with the same natural laws that govern the whole of the living world, and if we know that the German National Socialist State was the first modern State to understand and apply this truth in its work of government, the only logical and consistent thing to do is to go straight to the sources. We must therefore take the work of the German National Socialists who dealt with the subject and let this work speak for itself. That is the purpose of the publication of R. Walther Darré's essay.

Before the reader begins to read it, we can give him, with a clear conscience, an important fact: as he will see as soon as he has read the first ten paragraphs, this is not the work of a demon. It is about

a work perhaps relatively modest in its length but very substantial in its synthesis of concepts, it is nevertheless an important enough work for the NSDAP to incorporate it into its internal indoctrination library, as can be seen from the preface to the 1941 edition.

◆ One important detail, however, deserves to be analysed at length here in order to fully understand the general context of ideas in which Darré's "Reordering Our Thinking" is set. And this detail "is the following: at the time the work was written, and indeed during the entire time the National Socialist regime was in , the biopolitical discussion was never closed. Thus, the body of ideas that formed German biopolitics between 1933 and 1945 was never The German biopolitics - as we are led to believe - is a set of rigid, immovable and monolithic notions, poorly digested, composed around the mistaken notion of the "sullen race". It is clear from Darré's work that German biopolitics was always a dynamic process, constantly evolving in parallel with the evolution of scientific knowledge. And apart from this, one can easily appreciate the intellectual stature, moral responsibility and scientific depth with which the subject was approached.

Proof of this constantly evolving process is Darré's view of the laws of biopolitical connotation in force at the time. He considers them insufficient in terms of substance; he considers them only a 'first step' towards the organic and coherent shaping of a more general Applied Biopolitics. So if Mussolini said of corporatism that it was more a point of departure than a point of arrival, we can say the same of what has been achieved in Germany in the biopolitical field. The set of laws that were passed between 1933 and 1945 was only a starting point. With all the virtues and shortcomings of political starting points which - to top it all - no previous experience to serve as a precedent.

Broadly speaking^ for this preliminary explanation which we believe necessary, the laws to which Darré refers in his work can be divided into two groups. One group is made up of those laws which refer to the ethnic factor in the granting of citizenship. And the other group - now more strictly of the internal ordering of society - which refers to the process of preventing hereditarily diseased offspring. The first group is also better known as the "Nuremberg Laws" because they were promulgated on 15 September 1935, on the occasion of that year's "Party Day". The second group is also better known under generic name of the "Eugenics Laws".

But before going into the subject in depth, let me digress for a to clear up a misunderstanding that generates a lot of confusion. It is about the big difference between the concepts of eugenics and euthanasia. The term eugenics is not a German invention. The term itself was created by an Englishman, Francis Galton, in 1885 and its actual practice goes back to antiquity and even some peoples of America. Fundamentally it means the application of biological laws for the purpose of improving or perfecting the human species. Philologically, it comes from the Greek words "Eu" which means good, goodness, perfection, normality and Genesis which, as everyone knows, means birth.

On the other hand, the term euthanasia means something like "sweet death" as it comes from the Greek "eu" and "Thanatos"= death. That is why eugenics is the science of euthanasia.

of "biop nacer", the auxiliary science of biopolitics which studies how to improve and perfect the biopsychic possibilities of a people. Euthanasia, on the other hand, simply involves killing to avoid intolerable and unnecessary pain in a patient who is irremediably condemned to death. As you can see, the difference is fundamental. The fact that the term euthanasia is used in everything concerning the German National Socialists already reveals the perfidy with which the political propaganda of the victors works. The German laws refer exclusively to the "genetic procedure" and, as far as I know, *nowhere in German law between 1933 and 1945 is practice of euthanasia regulated*. Moreover, prominent National Socialists openly and violently spoke out against the practice of euthanasia!

Evidence aside: I have before me the book "Racial Eugenics in the People's State". (Rassenpflege im völkischen Staat), J. F. Lehman, Munich 1933, written by a man well known in German National Socialist biopolitical circles: Prof. Dr. Martin Staemmler. This "man, whose authority and National Socialist affiliation is beyond any doubt, on p. 90/91 of the above-mentioned book, he says

"Humanly speaking, the intention of shortening the sufferings of a poor fellow-creature is quite understandable; and there will even be some who, while in good health, will hold the opinion in regard to themselves: I should be grateful to a doctor who would give me an easy death in case I should be incurably ill and unable to relieve my pains. And , against the realisation such plans, there are considerations of such extreme gravity as to make them impracticable, according to my conception. In first place, doctors and the art of healing are never and in no case infallible. Many a sick person has been cured after having been "given up by the doctors" (...) Such mistakes can never be avoided and certainly are not so infrequent as is probably thought. Secondly, medical science is advancing. A disease which today is considered incurable can be cured in two weeks (...) Thirdly, the sick who go to a doctor want to be cured and not killed. Every man clings to life. And it is precisely the seriously ill who often cling to their thin thread of life with special tenacity and affection. So what should a doctor do when a sick person comes to him and he finds that he has an incurable illness? Should he kill him or ask him first if he wants to die? If he does either, no sick person would soon dare to go to the doctor. In the first case the patient would always "have to calculate that the doctor, surreptitiously, can give him ^1 pass.

to the other world. The doctor must be a doctor and not an executioner! He should therefore ask the patient what he wants. But in asking him, he should confess that he considers his illness incurable. Up to this point the patient has had hope and lived in hope. Suddenly, and brutally, this hope is taken away from him. In most cases the patient would still not give his consent to be killed. He would turn to other doctors and eventually end up in the hands of "soothsayers" and healers. But what is left of his life would be definitively destroyed. He would have to live, perhaps for years, knowing that he is a candidate for certain death. And just imagine what would happen if, top of everything else, the doctor's diagnosis was wrong!

No, such plans are so impossible in their consequences that they should not be

seriously considered. Above all, it should not be forgotten that, as in all professions, there are scoundrels in the medical profession as well. If the doctor suddenly gets his hands on the power over life and death, if the concept that life is sacred is shaken and shattered at all, then one can foresee what the consequences will be".

The position of German National Socialism on the question of euthanasia is therefore clear, clear and definite: it is a position of absolute rejection.

If we now return to the eugenics laws, after this small parenthesis, we will see how easily the false image of all National Socialists as monsters who mercilessly killed anyone who did not have blond hair and blue eyes is destroyed.

The fundamental eugenics law of German National Socialist legislation is the so-called "Law for the Prevention of Hereditarily Diseased Offspring" (Gesetz zur Verfiütung erbkranken Nachwuchses) of July 14, 1933 Reichsgesetzbl. 1933 p. 529; 1935 I p. 773; 1936 I p. 119). together with its regulatory decrees, of which there are six up to 1936: the regulatory decree of 5 December 1933, the second 29 May 1934, the third of 25 February 1935, the fourth of 18 July 1935, the fifth of 25 February 1936 and the sixth of 23 December 1936. I honestly do not know whether, after this date, regulations of the aforementioned law were further refined. Personally, I suppose so, but I must admit that I do not have any data on the matter. , with what we have up to 1936 there is more than enough material to judge the eugenic policy of the German National Socialist State. '

The law of 14 July 1933 is very clear and precise in many respects. Take, for example, paragraph 1:

#### #1.

(1)- A person who is hereditarily ill may be sterilised when, according to the knowledge of medical science, there is a high probability that his descendants will suffer serious physical and mental damage of a hereditary nature.

(2)- Hereditarily ill within the meaning of this Act is anyone who suffers from one of the following diseases:

1. Congenital imbecility
2. Schizophrenia
3. Manic depressive insanity
4. Epilepsy
5. Huntington's chorea ("hereditary St Vitus' ball")
6. Hereditary blindness
7. Hereditary deafness.
8. Severe hereditary physical malformations.

(3)- Subsequently, one who suffers from severe alcoholism can be sterilised.

Paragraph 2 of the law is truly astonishing. In the grounds of the law (C.f. Reclams Universal Bibliothek Nr. 7240. Philipp Reclam jun. Leipzig, 1937 p. 15) states:

A #2 and #3: The law assumes that a person whose sterilization is necessary

for the good of the health of the Community, will in many cases prove sufficiently understanding *to request sterilisation himself*. (The suffragette is ours).  
Indeed, paragraph 2 of the law states:

- (1)- Anyone who is to be sterilised has the right to submit an application (for sterilisation). (...)
- (2) The application must be accompanied by a certificate issued by a doctor recognised by the German Reich that the individual to be sterilised has been enlightened as to the essence and consequences of sterilisation.
- (3)- The application may be withdrawn.

Naturally, it was not only the interested parties themselves who could submit the application for sterilisation (#3 establishes that the doctor and directors of health or penal institutions are also qualified to do so), but it is really necessary to point out the important moral opportunity that was fixed for the interested parties. The composition of the Court to judge sterilisation cases is also carefully fixed (##5,6); the modality of the process which #7, paragraph 1, expressly fixes as "not public" and which #15 clarifies even more precisely:

#15. ?

- (1)- Persons involved in the procedure or surgical intervention are obliged to remain silent.
- (2)- Anyone who, without authorisation, acts contrary to the obligation to remain silent shall be liable to imprisonment for up to one year or a fine (...)

Paragraphs 9 and 10 refer to the mode of appeal against the court's decision. With regard to #10, it should be added that, by law of 26 June 1935, an addition known as #10a. was inserted, which refers to the termination of pregnancy. It reads as follows:

#10 a.

- (D-Having an Inherited Health Court (Erbgesundheitsgericht) ruled on the legal validity of the sterilisation of a woman who, at the time of the sterilisation, is pregnant, the pregnancy may be terminated, with the consent of the woman concerned, unless the child is already ready for birth or the termination of the pregnancy would result in serious danger to the life or health of the woman.
- (2)- The fruit must be considered as not capable of being born when the interruption takes place before the sixth month of pregnancy has elapsed.

Finally, the following ##s set out certain aspects of the intervention. #11 establishes the modality of the surgical intervention; #12 establishes that the intervention can take place against the will of the subject only when the Court has definitively decided on the validity of the sterilisation and *provided that the request for sterilisation has not been submitted by the interested party himself!* #13 1) states that "the costs of the legal proceedings shall be borne by the State", while the costs of the surgical intervention shall be borne by the person concerned only to the extent that

the latter desires the comfort of hospitalisation, which is not necessary. The #14 speaks of very special cases in which sterilisation can take place according to procedures not foreseen in the law (with the consent of the person concerned to avoid serious major danger, with the consent of the pregnant woman in the same circumstances, with the consent of the person concerned to free him from criminal sexual impulses) and finally the #15 which has already been quoted

We will not analyse in the same detail the six regulatory decrees mentioned at the beginning because the task would really exceed the scope of this exposition. We will only say that Article 1 of the first decree prohibits the sterilisation of minors under the age of 18.

10 years. Art. 6 of the same decree stipulates that if the individual requesting the sterilisation himself, after the Court has verified that it is appropriate, decides to be confined in an institution that guarantees the absence of , the Court must order the suspension of the intervention while the individual is there, or in an equivalent place, or until his age makes it impossible for him to reproduce. The second and third decrees are of no interest to us, as they are limited to setting out very detailed technical, legal and administrative details. The fourth decree, on the other hand, deals extensively with the termination of pregnancy and deserves at least a brief description; .....

Art. 2 of the regulatory decree of 18 July 1935 : "The termination of pregnancy within the meaning of #14 of the law is equivalent to the act of killing a child during childbirth" (it should be remembered that #14 referred exceptional cases which could well include abortions caused after the sixth month of pregnancy). In other , a doctor who caused an abortion without real and legitimate reasons for doing so was in serious danger of being accused of *homicide*. This is the true face of "euthanasia" in German National Socialism. We will not comment on the other articles. We will only say that they set out at length the conditions, places and procedures under which termination of is permitted, especially when it is carried out to prevent hereditarily diseased offspring.

The fifth decree' regulates sterilisation using X-rays and the The Sixth Act establishes, among other things, the social assistance that the state and its organisations are obliged to provide to any person who is unable to meet his or her social obligations because of surgery or seclusion.

This is thus the fundamental eugenic law of the German National Socialist state. Its ramifications in National Socialist legislation can be traced with perfect logic. Thus #1 of the so-called "Law for the Protection of the Hereditary Health of the German People" (Gesetz zum Schutze der Erbgesundheit des deutschen Volkes) of October 18, 1935 RGL. I. p. 1246) states:

#### #1.

1. The marriage is not to take :
  - a) If one of the fiancées suffers from a contagious disease that could cause serious harm to the health of the other fiancé or that of the offspring.
  - b) When one of the betrothed is incapacitated or is under a proi sional guardianship.
  - c) When one of the betrothed, without being incapacitated, suffers from a mental disorder, the

The marriage should not be considered as undesirable for the Community. 7

d) If one of the fiancés suffers from a hereditary disease\* within the meaning of the law for the prevention of hereditarily diseased offspring.

2. The provision of subparagraph i-d does not prevent marriage if the other fiancé is sterile. ;

The other group of laws, the so-called "Mürnberg Laws", are actually three rather short laws, which are not so much concerned with eugenics but rather with another aspect of the question: the legal status of persons who are biologically undesirable for the state and the people.

The first law of this group refers to the Reich Flag and is of no interest to us here for the subject under discussion. The second law reads as follows: (Cf. Book of Organisation of the NSDAP -Organisations buch der NSDAP- Edic. Franz Elsen. München 1937. page 518 ff.)

#1. (1) Marriages between Jews and subjects of German or similar blood are permitted.

Marriages performed in spite of this provision are null and void even if, in order to circumvent the law, they were performed abroad.

(2) The nullity can only be annulled by the public prosecutor.

#2. Extramarital relations between Jews and subjects of German or similar blood are forbidden.

#3. It is forbidden for Jews to employ in domestic work female persons, under 45 years of age, who are subjects of German or similar blood.

#(It is forbidden for Jews to hoist the National Flag of the Reich or to wear emblems in the colours of the Reich.

(2) On the contrary, they are allowed to use Jewish colours and emblems.

The\$ exercise of this right is guaranteed by the state.

#5. (1) Whoever violates the provisions of #1 shall be punished with imprisonment.

(2) A man who violates the provisions of #2 shall be punished by imprisonment or imprisonment.

(3) Whoever violates the provisions of ##3 and 4 shall be punished by imprisonment for a term not exceeding one year and a fine or by one of both.

#6. De forma.

Nürnberg, 15 September 1935

Signatures: Adolf Hitler, Reich Führer and Reich Chancellor; Frick, Minister of the Interior; Dr. Gürtner, Minister of Justice; R. Hess, lieutenant to the Führer.

The third law states:

#1. A German subject is a person who belongs to the defensive unit of the German Reich and who thereby assumes special obligations.

(2) The status of subject is obtained in accordance with the Nationality Act. nality. ■

#2. (1) A German citizen is only a subject of German blood or similar who demonstrates by his behaviour that he is willing and able to serve \*.

loyal to the German people and the German Reich.

<2)The right to citizenship is obtained by the granting of a citizenship card.

(3) The citizen is the sole bearer of all political rights established by law.

#3. Shape.

Date and signatures as in the law previously passed.

Perhaps it would be appropriate to clarify the meaning of these last two laws. For this purpose, nothing better than to quote the words of one of the signatories himself. On p. 1390 of the "Journal of German Lawyers" (Deutschen Juristen-Zeitung) No. 23 of 1.12.1935 there is a rather extensive article on the subject by the Reich Minister of the Interior, Dr. Frick. Among other things he states:

"According to the experience of history and the laws of demography, the situation of a people depends substantially on whether it keeps its ethnic composition pure and healthy (...) For it is on this particularity of a people that its idiosyncrasy, its culture, its achievements, etc., rest. If a people does not keep its ethnic composition homogeneous and makes room for elements of a specifically different composition, then the necessary consequence is that a fissure in its unity and homogeneity arises and its typical character is lost".

In reality, the promulgation of the Third Nuremberg Law is nothing other than the materialisation of points 4, 5 and 6 of the NSDAP Programme. The important innovation is undoubtedly the ethnically based citizenship on the one hand and the clear and distinct differentiation between the concept of subject and that of citizen on the other. And do not think that the criterion informing the legislators was the narrow criterion of a rabid anti-Semitism coupled with a childish chauvinism which reserved the direction of public affairs for a hypothetical "pure race". Frick says in this regard:

"Since German blood is a precondition for the granting of citizenship, no Jew can be a citizen. But the same applies to members of other races whose ethnic composition is not similar to that of the German people, e.g. Gypsies and Negroes.

German blood does not constitute a race in itself. On the contrary, the German people is made up of individuals belonging to different races. But all these races share the characteristic of ethnic compatibility in that, unlike incompatible ethnic compositions, interbreeding does not give rise to internal tensions or conflicts. German blood can therefore be unquestionably equated with the ethnic composition of all Peoples with similar conditions to German blood. This is absolutely the case for the homogeneously rooted peoples of Europe. The specifically similar composition is treated in all respects in a uniform manner. That is why those who belong to ethnic minorities living in , e.g. Poles, Danes, etc., can also be citizens".

The question of the exclusion of Jews from public life is therefore not legally founded on a criterion of "racial hatred" as we have always been to believe. It is simply a matter of the plain and simple application of one of the fundamental laws of Biopolitics, which states that it is not advisable for a commonwealth to exclude Jews from public life.

The incorporation of ethnically incompatible elements that are so incompatible that they become unassimilable. That is what it is and nothing more. That?there was no kind of insane hatred! behind the Nuremberg Laws is revealed by this other, very interesting paragraph by Dřick:

"It follows from the fact that no Jew can be a citizen that there remains excluded, also in every respect from participating in public and legal life. Jewish state employees were therefore to retire; as of 31 December 1935 they were to be placed on passive status. With this measure they will also receive the pension due to them for services rendered, and for the combatants (of the First World War, it is understood) among them, a special agreement has been made which establishes their right to the last full salary until they reach retirement age.

After all that has been said, one really wonders where is this recalcitrant hatred, this insane malignity, this schizophrenic incoherence of which the anti-Nazi propaganda works speak so much. It is not now a question of whether laws are "nice" or "nasty", whether they are "hard" or "soft", whether one would formulate them in the same or a different way today. is not the point. They are laws from the with all the flaws and virtues inherent in the general level of scientific knowledge available at that time applied by people who were doing work in the that really had no contemporary precedent. The point is to realise that what was done was not done in a way, improvising lightly on a series of poorly digested concepts. That may have been the case with the Bolshevik Revolution with poor Lenin undoing every year what he had tried to do the year before. But it is certainly not the case with the National Socialist Revolution where each piece fits perfectly with the other and this in such a way that it still allows for a whole series of regulations and refinements without the whole structure suffering in the slightest.

No. The German National Socialists were certainly neither crazy nor stupid, nor were they. They were neither maniacs nor incapable. They knew exactly what they were doing and why it. And what they did worked; which is much more than can be said for the whole liberal . . . v

I sincerely believe that the above is sufficient to provide a general basis, The work of R. Walther Darré is well documented. Of <sup>course</sup>, this is not the end of the subject. In fact, the whole of this publication does not exhaust it. Biopolitics is a whole separate chapter of political science and its full development requires much more space than is available here.

But if with what is published here we can make any revolutionary spirit, If an honest, open and sincere approach to the demographic problem with a solid biopolitical criterion (which is the only valid criterion, by the ), our mission now be accomplished. This is therefore an approach to the subject. The full development of Biopolitics itself, as an important branch of Political Science, will be the subject of another, much more specific work, which we hope to be able to offer in the very near future, together with all the other subjects that make Politics - true Politics - what it really is: the Science and Art of leading human Communities.

DANIEL MARCOS

## NOTES

That the Jewish question is in reality a racial question - by race as defined by modern anthropology - is something the Jews themselves have no choice but to admit. In "Anti-Semitism - "Its history and its causes" - written by the Jew Bernard Lazare (Ed. La Bastille Bs. As. 1974, p. 11/12) we can read textually:

"If hostility and even disgust had only been expressed towards the Jews in It would be easy to disentangle the limited causes of these angers in one age and in one country; but on the contrary, the Jewish race has been the object of the hatred of all the peoples in the midst of whom it has established itself. Since the enemies of the Jews belonged to the most diverse races, lived in countries far apart from each , were governed by very different laws and by opposite principles, had neither the same way of life nor the same customs, and were animated by dissimilar spirits which did not allow them to judge all alike, it is necessary, therefore, that the general causes of anti-Semitism have always been in Israel itself and not in those who have fought against it" (1).

<sup>2</sup> That criminality in many cases is an inherited predisposition is beyond doubt, whatever the "environmentalists" who still believe in the infinite educability of human beings may want to say. World-renowned geneticists, who can in no way be suspected of secret sympathy for German National Socialism, have had no choice but to recognise this fact. Theodosius Dobzhansky, in his work "Heredity and the Nature of Man" (Ed. Losada, Bs. As. 1969 p. 63) says textually:

Dugdale (in 1875) attempted to trace the family tree of a group of families to whom he gave the name "Dugdale". pseudonym of Jukes. Jukes' ancestor was a Max, who had lived in the eastern United States in colonial times. Among 709 of his descendants, Dugdale found 76 convicted criminals, 128 prostitutes, 18 brothel owners and more than 200 paupers. In 1912, H. H. Goddard made a similar study of a group of families designated by the pseudonym Kallikak. These families had as their common ancestor a character called "Old Horror", born during the American Revolution. Among 480 known descendants were 143 feeble-minded, 24 alcoholics, 26 illegitimate children, 3 criminals, 33 prostitutes and other social immoralities."

<sup>3</sup> As an example, what the Versailles agreement could not achieve, is about to be achieved thanks to the tremendous bloodshed caused by the **Second World War**. And above all thanks to the terrible national apathy that seems to have taken hold of this great People.

<sup>4</sup> Translator's Note: The above transcribed play on words involving "Ahnem" - ancestors; "ahnen" = glimpse, glimpse, seem, and "Ahnung" = glimpse, presentiment, etc., would seem to be untranslatable. And yet it is not. Spanish, also an Indo-European language like German, contains very similar elements - even if not as explicitly as in the case of the German homonyms - which in addition to a philological kinship reveals, more than anything else, the same biopsychic predisposition with regard to the problem the author mentions.

Indeed, in Spanish there is the transitive verb "PARECER", a verb with multiple forms and meanings. It can be copulative, quasi-reflexive or impersonal; it can also mean: to seem, to resemble, to appear, to show oneself, to be of opinion, to have the impression, etc. But the most important thing is that "parecer" comes from the Latin "PARERE" (or from the Middle Latin "PARESCERE") and this word in turn has a very close connection to the Latin "PARERE", infinitive of the verb Latin "PARIO", "PARIS", "PARERE", "PEPERI", "PARTUM" from which many Spanish words such as pariente, parentesco, parto, partera, emparentar, puerperio, etc., etc., come from.

Thus, even in Spanish, the concept of "parecer", in its meaning of being of an opinion ("It seems to me that ...") has, philologically, a close contact with the concept of "pariente"; that is, with the concept of "ancestor".

<sup>5</sup> Despite its unquestionable demographic problem, Mao's China shows no evidence of wanting to massively adopt a system of birth control. On the contrary, the philosophy of Confucius seems to be being put into practice through effective social care.

The result is not only a numerous People but also a healthy and strong People. Although Confucius is officially banned in China, his influence is more important than is commonly admitted. What has changed are the characters and the style of expression, but the content of the great maxims - be they Mao's or Confucian - often resemble each other like a drop of water.

<sup>6</sup> The "legitimacy" or "illegitimacy" of a child seems to be a thing of the past. But any in-depth analysis would immediately reveal that it remains underlying, with a validity almost as valid as it was fifty or a hundred years ago. The bourgeois classes may already have a certain predisposition to accept the illegitimate child as an irreversible tragedy, to a certain extent preferable to a bad child.

marriage. But the lower classes still regard an illegitimate child as a family tragedy or worse, a dishonour inflicted on the whole family. Popular expressions of the lower classes, such as "marrying ", are very illustrative in this respect. For many women

In fact, the child is something of a life insurance policy that would theoretically make the marriage more indissoluble.

<sup>7</sup> Those who believe that the Inquisition was the exclusive work of gentiles in order, among other , to persecute the Jews, are completely mistaken. On many occasions it was the converted Jews themselves who were the most fanatical anti-Semites and executors of Jews. Just one example. The aforementioned Jewish author Bernard Lazare says (pp. 139/140): '^ -

"In Spain, Pablo de Santa María incited Henry III of Castile to take action against the Jews. This Pablo de Santa María, once known as Salomón Levi de Burgos, was no ordinary character. A very pious and very wise rabbi, he became anjured at the age of forty ... and was baptised along with his brother and four children. He studied theology in Paris, was ordained a priest and was bishop of Cartagena and later chancellor of Castile.... He is found to be the instigator of all the persecutions that the Jews of his time had to suffer in Spain. He persecuted the synagogue with fierce hatred. However, he confined himself in his works to theological polemics" (See also Wolf, "Bibl. hebr." I, p. 1004 and Rodríguez de Castro, José "Biblioteca española" Madrid, 1781) t.l. p. 234).

"WHAT WE ARE  
AND WHAT WE,  
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ETHNIC  
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**== WALTER ==**

CREATOR OF THE DOCTRINE  
**"BLUT UND BODEN**

German with a French surname and originally from Argentina, he was born in Buenos Aires in 1895.

In 1930, already in the NSDAP, he became the Party's political delegate for agriculture. On Hitler's express order, Darre replaces Hugenberg in his Cabinet. Once in power, Darré was appointed Reich Minister for Food and Agriculture.

To him we owe the National Socialist theory of Blut und Boden (Blood and Soil). In this respect, we can consider Walter Darré as one of the foremost specialists in questions concerning the peasantry and of ideas as revolutionary in this respect as in all those who touched on the subject of man and his environment. Darré always fought to restore man's sense of ownership of the land, to find the maximum number of men to work it. His main concern: to re-root man and his family to the soil from which he draws his nourishment and to combat the cosmopolitan theories of High Financial Capitalism by which the world is guided today and which praise the mass of concrete and steel as the ultimate social order.

Our century, contrary to what many think, has not been the century of technology; it is the century of social racism and its struggle to establish itself, which has been, will be and continues to be the central axis of events, despite the fact that today there is an attempt to conceal this assertion.

From 1933, when Hitler took power by popular design, Darré was Minister of Food and Agriculture until 23 May 1942, when he was replaced by Bache. He retired for health reasons, although he did not expressly resign from his post.

Darré's works "Das Bauerntum als Lebensquell der Nordischen Rasse", "Neuadel des Blut un Boden", "Das Schwein als Kriterium für nordische Volker und Semiten" etc. are worth mentioning.

In 1949, Walter Darré was tried in the famous Wilhelmstrasse trial for minor leaders. He was sentenced to seven years in prison and released sixteen months later. Weak since 1942, Walter Darré died in Germany in 1953, having enjoyed almost three years of freedom. -