

# BLOOD AND SOIL



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A HEATHEN  
MANIFESTO

# BLOOD & SOIL

## A Heathen Manifesto

### An Introduction to Spengler

Oswald Spengler was a leading philosopher of the German Conservative Revolution, whilst standing outside of National Socialism and Fascism. Nevertheless he has had his impression upon them, and more particularly today he continues his influence through the European New Right. Spengler's books include 'The Decline of The West', first published in 1918: 'Prussianism & Socialism', and 'The Hour of Decision'.

Dedicated to the renewal of European Culture by the revival of the eternal values of the Peasant.

Graphics from the woodcuts of Georg Sluyterman van Langeweyde (1904-1978) Dutch-German folksong composer, painter and graphic artist; lifelong champion of the European Spirit.

It is 'The Decline of The West' which established Spengler's reputation as a philosopher-historian, for his work is a philosophy of history, a methodology by which we can analyze the Western Civilization's current predicament, its precise origins and life-course, therefore providing the Western Destiny Thinker and activist with the possibility of changing the West's march to oblivion to one of new life.

Spengler's historical-philosophy is one that can be appreciated by those of Heathen, peasant temperament, for Spengler postulates Culture as an organic, and therefore a cyclic entity; self-contained, with its own life-cycle: birth (Spring), youth (Summer), maturity (Autumn) and finally old age, senility and death (Winter). Whereupon another youthful culture emerges to dominate the world stage while those of the former Civilization become a failing people, i.e. historyless, such as the Egyptians and Indians of today.

Thus there is no linear history, no ascent of man from primitive to civilized, Each Culture contains within itself the ascent and progress that is wrongly ascribed to a general human history. Spengler explains this in his Introduction to 'The Decline of the West'.

"Mankind is a zoological expression, an empty word - - I see in place of that empty figment of ONE linear history... the drama of a number of mighty Cultures, each springing with primitive strength from the soil of a mother-region to which it remains firmly bound throughout its whole lifetime: each stamping its material, its mankind, in its OWN image; each having ITS OWN idea, its OWN passions. ITS OWN life, will and feeling: ITS OWN death. - Hear the Cultures, peoples, languages, truths, gods."

Landscapes bloom anti-age on the oaks and the stone-pines, the blossoms, twigs and leaves - but there is no aging 'mankind'. Each Culture has its own new possibilities of self-expression that arises, ripen, decay and never return. There is not ONE sculpture, ONE painting. ONE mathematics, one physics, but many, each in its deepest essence different from the others, each limited in duration and self-contained, just as each species of a plant has its own peculiar blossom or fruit, Its special type of growth and decline. - I see world-history as a picture of endless formations and transformations, of the marvelous waxing and waning of organic forms. - The professional historian, on the other hand, sees it as a sort of tapeworm industrially adding to itself one epoch after another.

How valid Spengler's method is might be judged by any perceptive person observing how events have been unfolding within their own lifetime in the winter phase of the Western Civilization. It is Spengler's organic, cyclic perspective of history we attempt to use in this work in understanding our predicament, and how we might avert our death. Where we differ from Spengler is a little in his fatalism or determinism. We believe that because of Western Mans historical perspective (itself most significantly enhanced by Spengler himself), he has the opportunity to decide the question: 'to be, or not to be?' Thanks to Spengler. Western Man can look back on the cycles of past Civilizations understand why he is dying.

Cheap, efficient public transport could be developed as the alternative to cars. and certainly there should be frequent 'car-free' days, and perhaps a limitation on the number of cars per family. No doubt at first the necessity to walk to one's local shop up the street instead of driving would be a great inconvenience and burden to some!

Parks, reserves and gardens need to be developed on a large scale and within urban areas. There must be limits on the rush to build houses on every piece of available land; and certainly - if only for aesthetic reasons - a house should not be constructed within sight of a wildlife reserve! There should be an end to multilayered apartment buildings, whether public or private, and all dwellings should have at least minimal land for cultivation.

All primary and secondary schools should have a significant portion of property devoted to cultivating vegetables, such work being part of every student's curriculum, and the products themselves being consumed for school lunches.

The rustic spirit that lurks repressed within the European Folk can again be raised to consciousness by the celebration of the Seasons, National and local festivals, agricultural fairs, and mobile rural exhibitions as features of the life of every city and town.

Excursions between rural and urban areas should be regular features in the education of youth, including extended visits on farms... A Youth Service should be established where the sons of all classes work side-by-side, and this should certainly include the establishment of Youth Camps in rural areas, and regular farm work.

Our artists and musicians might lend their creativity to this spiritual rebirth by celebrating the luminosity of Blood & Soil, Folk & Land in their art, and should be patronized by the State and guilds to do so.

To Learn More about Blood and Soil and the Political Movement of European Yeomanry Contact:

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The Estate was divided into regional, district and local associations to account for local conditions and custom. It ensured both the production and marketing of produce in a national economic plan. The basis of the peasant revival was the Hereditary Farms Act. "The law takes the farm as a living cell in the folk organism." The law ensured that indebtedness was reduced and that farmland could not be confiscated. The law "takes fields, farm homesteads and cattle as a natural unit in the center of which stands the farmer himself, the union is regarded as a permanent one therefore the farm shall remain to the descendants or relatives as an inheritance in the hands of free German peasants." Hereditary farms were defined as those no larger than 300 acres and capable of supporting a family of several children, so that "as large a number as possible of medium and small farms shall be spread over the whole country."

An Act of June 1, 1933, in seeking to reduce farm debt and protect the farmer, ensured repayment would be from the yield without endangering the farmer's livelihood. Property could not be confiscated by creditors, nor auctioned. (Erich Schinnerer. German Law & Legislation. Richard Walther Darré (F. Krauss, Goslar)

The revitalization of the European spirit and of Pan-Europa necessarily means a return to rustic Heathen values and institutions, those that are organic above and beyond the artificiality and rootlessness of Late Civilization and its City basis.

The NS experiment provides ample lessons, as do the insights of both Rudolf Steiner and the ecological movement. However, as we've shown, the prerequisite for our revival is the demolition of plutocracy and the debt-banking system upon which it rests. Again, this requires a return to custom to tradition, which in the field of economics means BARTER. In a modern context this barter would take the form of credit and money issued as a non-usurious means of exchanging goods and services, not as at present as an interest-bearing debt for the profit of a few plutocrats. It means the socialization of banking. Details of such monetary reform are outside the scope of this study; suffice it to say that with usury-free people's credit agriculture, and indeed all honest, productive work, would benefit: debt and tax would be enormously reduced. It is here pertinent to comment that NZ was established on debt by plutocrats and speculators, who charged an exorbitant 10% to 15% interest on loans for smallholdings during the 1550's. Today interest on rural debt accounts for the LARGEST single item of farm expenditure.

An e.g. of how modern technology and a rustic revival can not only co-exist but act as mutual stimuli is the potential for ethanol as a fuel that is non-toxic to the point of being drinkable and has no pollutants. Ethanol is produced from a large variety of vegetation. The cultivation of such crops for ethanol production would alone provide a huge incentive for rural expansion. Like the Reich Agricultural Estate and the Labor Front of NS Germany new forms of representation are needed to replace the old liberal parliaments that merely act as a facade for plutocracy. Occupational and professional franchise can replace the election of party candidates as a more direct and competent form of representation. Such elections could easily be undertaken via the unions and professional organizations, which themselves could be reformed as Guilds and Corporations in the Medieval manner not only representing their members at national and local assemblies, but also being responsible for their social, economic and cultural welfare and education. Once again, a detailed examination of the mechanism of the Corporate State is beyond the scope of this paper.

How one regards property is a reflection of one's Being; one's personal aesthetic. Property is a cultural expression. A stereo e.g. may be a necessity for the sub-human mentality that requires a constant loud noise without which it feels disease, besides being a convenient device to annoy one's neighbors during the early hours. Alternatively, it might be valued by another type for the opportunity it grants to intoxicate oneself with the compositions of Vivaldi. Moran or Beethoven... That piece of technology, like property generally, is neutral, until imbued with the aesthetic of its owner. And it is culture, as it occurred to Nietzsche, that makes us human, and it is at the individual level where it is manifested creatively, as an inheritance of one's collective cultural inheritance spanning millennia.

A plot of land, even a small backyard, to one type of individual will be at most a convenient site upon which to dump a discarded car around which the grass and weeds can grow at will. To another type, a small lot will be a joy, a means by which one can connect at least on a minimal level with something organic, amidst an otherwise urban existence; to tend a vegetable garden or a flower bed, or to plant a tree. Trivial, perhaps, to the 'sophisticated' in this 'Winter' phase of our Western Civilization, but maybe the only means by which many can still grasp at something which is alive.

Oswald Spengler, one of the most relevant Thinkers for our time, said it particularly well in *The Hour of Decision*:

"There is one other thing that belongs of necessity to a ripe Culture. That is PROPERTY... Property, that is. In the original sense: old and permanent possessions. Inherited from forefathers or acquired over long years by the heavy and devoted work of the owner and cherished and increased for his sons and grandsons... It is not a question of HOW MUCH one has, but of WHAT one has and the way in which one has it. Mere quantity as an end it itself is vulgar... I am speaking of property owning in so far as it implies the tradition of a Culture. It signifies inward superiority; it marks a distinction from whole classes of people. Plot as much is needed: a small well-preserved homestead, a worthy craft reputedly practiced, a tiny garden bearing evidence of cultivation by loving hands, a miner's spotless home, a few books or reproductions of classical art. The point is that these objects should be transformed into a PERSONAL world, should bear the stamp of the owner's personality. True possessions are soul, and only through that soul Culture. To estimate them by their money value is, however you look at it, either an incomprehension or a desecration. To divide them after the owner's death is a sort of murder. That was the Germanic conception of Inheritance: morally an indissoluble unit, permeated by the soul of the dead owner who had administered it. And not a divisible sum. But who realizes this? Who today has eyes and feeling for the inward, almost metaphysical difference between property and money? True estates are those with which one is inwardly bound up. As is a Germanic warrior with the arms which he takes to the grave with him as his property, a farmer with the farm on which his forefathers worked, a merchant of the old type with his firm which bears the family name, a true craftsman with his workshop and his calling; something, in a word, whose value cannot be expressed in words but only in a close tie, the breaking of which means death.

It is the family that gives an eternal, organic dimension to one's property, to the will not only to possess but also to bequeath. The family is the most fundamental, elementary unit of the Folk, and the Folk are in turn the collective, cultural expression of bonded families. It is the individual's most intimate, personal symbol of Blood-continuity. The family is the symbol of the Eternal made meaningful in the most personal way to the individual, without which everything else is mere abstraction; it is what gives the individual rootedness, without which there is alienation. It is one's anchorage, without which one is lost in the nebulosity of ideological abstractions such as "humanity" and "world brotherhood", which can never command any meaningful loyalty.

Property and Family as the two primary expressions of organic bonding are the principal targets of those who seek to create a new serfdom, whether it be called industrial capitalism, Marxism or Christianity - all ultimately expressions of the same Judaic attack against the European soul. In both The Communist Manifesto and the words attributed to Jesus and the apostles in the New Testament, both property and family are attacked.

Marx smugly pointed out that industrial capitalism, having uprooted the peasantry from the soil and made of it an urban, rootless proletariat, would have an increasingly negative impact on both family and property, thus paving the way for his Communist utopia. At least Marx's diagnosis of capitalism was correct for the family has become a victim of materialism and consumerism. Even the primal act of procreation has become a psychiatric problem for the woman amidst the final stages of this Civilization. Substitutes for the traditional male/female pair bonded family are lauded - the homosexual 'couple', the solo parent. Again a symptom of our time is revealed in a recent survey of British fathers which found that for MOST play with one's children doesn't even rate as a 'past time'; it doesn't even compete with TV watching or some inane, sport.

The breakdown of family life is coupled with declining fertility rates in the Western world, as a symptom of the life-weariness, the decadence of our Civilization. Spengler in 'The Decline of The West' warned that the West's birth control "is bleeding you from the bottom and killing you off at the top in your brains." It is one of "the characteristic marks of the dying ages of ancient states - Alexandria and Greece and neurotic Rome".

In the last gasp of a Civilization where materialism and the megalopolis and the city dweller have replaced the village or town, the peasant and the blood or family continuity central to the peasant's life. "The last man of the world city no longer WANTS to live. That which strikes the true peasant with a deep and inexplicable fear, the notion that the family and the name may be extinguished, has now lost its meaning... The destiny of being the last of the line is no longer felt as doom, children do not happen because intelligence can no longer find a reason for their existence. The soul of the peasant is rooted. an enduring and eternal union OF EXTERNAL land and EXTERNAL blood. For the 'last man' this is past and gone. Intelligence and sterility are allied in old families, old peoples and old cultures... When reasons have to be put forth at all in a question of life, life itself has become questionable. At this point begins the limitation of the number of births.

At this stage of senility a Civilization enters "upon a stage which lasts for centuries, of appalling depopulation". Referring to the example of the Classical Civilization, Spengler writes, "The population dwindled, quickly and wholesale. The desperate marriage-and- children laws of Augustus. The wholesale adoptions, the incessant plantation of barbarian soldiers to fill the -

It was the Germany of the NS Party not the Germany of merchants, feudal lords, cardinals, of Teutonic Knights bringing the mercantile spirit back from their Crusades in the Levant. It was the Germany of the peasant, and of the Peasant Revolt of 1525 which had sought to replace Roman, feudal law with a return to the old, customary German law under which they had been free.

Darre adopted certain of the views of Rudolf Steiner despite the latter's opposition to NS. He opposed the industrialization of the farmer, artificial fertilizer, mass-produced grain, and insecticides. Goslar, a medieval town, became a new peasant capital, which Darre envisaged as the center for the formation of a Northern European peasant community. Festivals and farmers' rallies were held here. Conferences on Blood & Soil were attended by representatives of Norwegian and Danish peasant movements. Practical measures included large-scale land reclamation and harvest work undertaken by the youth of the Labor Service, where all classes of the young worked together. By the end of 1934 over half a million children from the cities and industrial areas had been sent on holidays to the country through State health programs.

"They saw, often for the first time, cattle grazing in the meadows. they felt the charm of the countryside, of the mountains, lakes and the sea. They had the unique experience of coming into contact with the customs of the peasantry, rural customs and festivities and with the peaceful charm of Nature, in contrast to the hustle and bustle of city life. Above all, it was the work of the farmer that turned out most impressive to the mind of the city child. The spirit of the city child struck roots, as it were, once again in the soil of its forefathers (Werner Reher, Social Welfare in Germany). -

The manner by which a progressive State could adjust itself to ecological need was expressed for e.g. in the huge autobahns that were constructed to be "embedded in the landscape organically", under the direction of landscape architect and passionate ecologist Alwin Seifert. Only local materials- were used in the construction. Under NS the principal demands of the 1525 Peasant Revolt were at last fulfilled, returning old German law which assured the security of the peasant on his land against death duty and foreclosure.

The Reich Agricultural Estate was founded as a self-governing corporation, after the manner of the corporations the peasants had prior to feudalism. The Estate was enacted in 1933 to combine all Germans associated with agriculture, from farmer to wholesaler and retailer of produce. As in the old guilds. the Estate ensured both the quality of the products and the social, economic and cultural welfare of its members.

# THE QUESTION REMAINS WHETHER THERE ARE SUFFICIENT NUMBERS WITH THE WILL AND THE SPIRITUAL ESSENCE LEFT NOT ONLY TO LEARN FROM THE PAST BUT ALSO TO PUT THOSE LESSONS INTO EFFECT BY FIGHTING FOR A REBIRTH OF THE WESTERN SOUL

The tragedy is that those who did try to fight for a spiritual rebirth were defeated in 1045 and many of them were killed. It could well be this was the last chance we had; a tragedy from which we might not recover. Nevertheless any revival of the European spirit MUST proceed from the concept of Blood & Soil. It must also take account of how the traditional and spiritual attributes of the European can be synthesized with our science and technology which are themselves products of the European soul: of that yearning for knowledge and exploration Spengler referred to as Faustian. Indeed since science itself is but an unfolding of the laws of Nature, it seems logical that science and technology should work FOR the spirit of Blood & Soil, and not as they are now doing AGAINST. The problem is not with technology itself, or the unique Faustian soul that gives it shape; it is with the manner by which it is utilized to ravage Nature and dehumanize Man for the benefit of industrial capitalism and the small cults of plutocrats who control it. The elimination of plutocracy is therefore a prerequisite for the rebirth of our Folk and Culture.

## NS GERMANY : AN EXPERIMENT IN WESTERN REBIRTH

NS Germany was the only major modern effort to address the decline of the Western Civilization, and to attempt an answer to the question of how to maintain a progressive, technological State yet return the Folk to the 'Springtime' of its youth. Whatever mistakes, atrocities or excesses might be attached to the NS experiment the crisis of our time requires that we look at that experiment dispassionately to see what lessons might be learned from both its mistakes and successes. For the NS Reich was a conscious effort to return our Folk to the peasant values that alone can give health to our culture.

Dr. Anna Bramwell of Oxford has undertaken such an objective examination in her study of the Reich Peasant Leader and Minister of Agriculture, Walther Darre (Blood & Soil: Walther Darre & Hitler's Green Party, Kensal Press, Britain, 1985). Dr. Bramwell shows that Darre was a major pioneer of today's ecological movement, and that many of his ideas filtered through to that movement. From 1934 he launched an organic farming program. After the war he continued to write about problems of soil erosion, the dangers of artificial fertilizers, and the need to maintain biomass. until his death in 1953.

- depleted countryside, the immense food charities for the children of poor parents - nothing availed to check the process."

For the Western Civilization the reality of the so-called 'world population problem' is not one of overpopulation, but of under population, of a spiritual sterility manifested in the proportion of marriage breakdowns, 'one parent families', and declining birthrates...

It is not coincidental that NS Germany (that brief experiment in revitalizing the Western Culture by a return to peasant values to usher forth a new 'Springtime' to that Culture) based its social ethos on the family and property as fundamentally spiritual expressions.

In practical terms this meant social and economic reforms to secure the material welfare of all Germans. Upon which to establish a healthy foundation for the cultural, aesthetic and spiritual elevation of the Germanic folk as a whole, it meant for e.g. the progressive lowering of mortgage rates upon the birth of each child. This was the significance of the ethical socialism of National Socialism, so misunderstood by both enemies and exponents of NS alike. The NS attitude towards property was antithetical to both capitalism and Marxism, which are equally materialistic. Property, whether the land of the farmer, the craftsmanship of the artisan, or the product of the menial laborer, was reimbued with a spiritual, personal quality that had once existed among the peasants and artisans of Medieval times and was quite different from the way property is considered today.

The speed to which the individual is being subjected to change and the disruption of traditional, organic bonds, under the impetus first of industrialization and its consequent urbanization, and now under computerization, is causing mass neurosis and psychosis.

Our collective psyche is not keeping pace with technological developments. Carl Jung, who founded a European method of psychology in contradistinction to the Jewish schools of Freud, et al, warned:

"Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors, the 'newness' of the individual psyche is an endlessly varied recombination of age-old components. Body and soul therefore have an intensely historical character and find no place in what is new. That is to say our ancestral components are only partly at home in things that have just come into being. We are very far from having finished with the middle Ages, classical antiquity, and primitivism as our modern psyches pretend. Nevertheless we have plunged into a cataract of progress, which sweeps us into the future with ever-wilder violence the farther it takes us from our roots. The less we understand of what our forefathers sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts.

It is from these premises that a Conservative Revolution must proceed. That is, 'conservative' in the recognition that some values and institutions are eternal, and express the deepest instinct, or blood, of our very being: 'revolution' in the sense of a return to origins.

Unless so-called 'Modern Man' finds his way back to these roots and predicates his Faustian urge to explore and invent upon them, he is doomed to the extinction of past Civilizations and Peoples."

\*Compare the attitudes toward family and property in The Communist Manifesto and the New Testament, and one sees the same spirit. Acts even records the apostles liquidating those who would not subject themselves to communistic expropriation. Neither said any of them that ought of the things which he possessed was his own, but they had all things in common, But a certain man named Ananias with Sophia his wife, sold a possession, and kept back part of the price. His wife also being privy to it. And brought a certain part and laid it at the apostles' feet... But Peter said to Ananias why hath Satan filled thine heart to lie and keep back part of the price of the land... And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all that heard these things... she fell down straight away at his feet. and yielded up the ghost..." (ACTS 4:32-5:11).

Both Marxism and Christianity hold the family to be a hindrance to their similar utopias, where the individual becomes part of a nebulous mass. Thus the words attributed to Jesus, "Think not that I come to send peace on earth. I come not to send peace, but a sword, For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. (Math.10: 34-37).



Technology impacting on all areas of existence, is increasingly distancing the Westerner from direct life experience.

Escapism is endemic, a distortion of the avoidance instinct: the escape from hardship, risk and unpredictability - things that were once encouraged as "character building" - in favor of the soft option and the superficial thrills of the voyeur. It is not surprising that there are few who possess real character.

## Spengler continues:

"He who digs and plows is seeking not to plunder but to alter Nature. To plant implies not to take something but to produce something. BUT WITH THIS, MAN HIMSELF BECOMES PLANT - namely, as peasant. He roots in the earth that he tends, the soul of man discovers a soul in the countryside, and a new earthboundness of being, a new feeling pronounces itself. Hostile Nature becomes the friend, earth becomes MOTHER Earth. Between sowing and begetting, harvest and death, and child and the grain, a profound affinity is set up. The symbol of this youthful Culture, this 'springtime' is the farmhouse, "The great symbol of settledness... It Is PROPERTY in the most sacred sense of the word. - It is the Civilization in its Late or 'Winter' phase with the City and the city-dweller dominant that has man returning to a spiritually nomadic, rootless condition. He is no longer settled; there are no real deep inner ties to property in the profound sense, not even among those who own their city dwellings. The City epitomized by the Megalopolis in Late Civilization (for ancient Rome and modern New York, London or Paris) draws the races of the world to it; no longer only the rural population of its own Folk. The Megalopolis is bloodless, money-based, desiring capital and labor regardless of the racial and cultural sources.. The great melting-pot is upheld as the ideal. America symbolizes perfectly the Western Civilization's Late phase, and whoever seeks to predict the future of his own society needs only to look first at what unfolds in America.

## URBAN DRIFT/URBAN SPRAWL

One of the most transparent signs of the crisis of the Western Civilization is both the depopulation of the countryside and urban sprawl. In New Zealand a majority was still rural until 1906 at about 52%. By 1945 about a quarter of the population was still rural. However by 1980 the proportion had shrunk to 5% where it stands today. By 1991 88% lived in "main urban areas" defined as cities of at least 30,000. (NZ Official Yearbook 1995). Simultaneously, urban centers are increasingly encroaching on surrounding countryside. Houses spring up on former farmland, even bordering wildlife reserves.

## REBIRTH

This is the inexorable process of a Civilization in decay. It follows the same phases as other Civilizations such as Rome, as Spengler showed. However, Western Man has the advantage of historical perspective, of an historical sense more finely tuned than any other Civilization. He can look back on the past, on the Cycles of Civilization, and see the whence of his going. He has an historical conscious that separates him from those of other Civilizations in a manner similar to the way humans are separated from other animals by their self-conscious.

Economic makeshifts within the framework of the present political system cannot bring sweeping Improvement; for the distress of the German people is rooted in its political enslavement, from which only political means can free it. The old ruling political parties that led our people into slavery cannot be the leaders on the road to freedom. Corporate organisations will have important economic tasks in our future State, and Government can in this sense already carry on important preparatory work. But for the political war of liberation, which must first create the prerequisites for a new economic order; they are unsuited. For this war cannot be carried on from the standpoint of a single occupational group; it must rather be carried on from the standpoint of the entire people. The war of liberation against our oppressors and their taskmasters can be successfully led only by a political liberation movement which, although it fully recognizes the significance of the farmers and of agriculture for the people as a whole, draws together the consciously German members of every occupation and rank. This political liberation movement of the German people is the National Socialist German Workers' Party -

## FOLK & LAND

The soil is the foundation of our European Culture, both in terms of practical sustenance and spiritually; The land has a mystical quality to which the Folk is rooted by ties of Family - of Blood - for generation upon generation. This is the meaning of that misunderstood and slandered concept Blood & Soil. The Village emerges to fill the social and economic needs of an expanding rural population to both sell produce and facilitate social communication. This is the beginning of a culture. As the Culture gives way to Civilization, the symbols are no longer the land and its Family/Blood rootedness, nor the Village; but the Town becoming City, and ultimately (at the last, 'Winter' phase of a Civilization) the Megalopolis, drawing the rural population into its embrace, submerging the city-dweller into a nebulous, alienated mass of proletarians and merchants without ties of land or blood and with at most a precarious notion of family. Above it all stand the new lords and masters: the Bankers, with their democratic political demagogues.

The philosopher-historian Oswald Spengler, writes of this disintegration in 'The Decline of The West':

"The Megalopolis - skeptical, practical, artificial - alone. Represents Civilization today. The soil-peasantry before its gates does not count. The 'People' means the city-people, an inorganic mass, something fluctuating."

## THE ROOTEDNESS OF THE PEASANTRY

The peasant/farmer is rooted to the soil in a numinous, mystical manner. His land provides him with more than food or an income; it is here that the generations of his family live and die, where their sweat, blood and tears and laughter consecrate the earth in the most personal way. Where is there such connectedness to one's environment in the City? Where all is in a state of flux and transience: Where impersonality is supreme.

The West, in its decadent phase, is where Rome was with its self-degraded citizens cheering in safety and opulence at the circuses and gladiators. The cowardly and the weak and the sly are role models where once it was the heroic, the strong and the defiant.

Virtual reality and the computer revolution enable one to undergo a range of experiences as a voyeur, a passive observer, or static receptor of the experiences of others, or of electronically contrived experiences programmed to the gratification of the voyeur. For decades it was cinema and radio, then T.V., but they were, at least the former two, mere short-lived diversions while life was still, to some extent lived directly.

Now one can even access friends and form relationships of a kind via worldwide computer networks. The comfort and safety of one's house does not even have to be left to tap into an array of vicarious experiences. The "risk" of driving at night or getting caught in the rain on the way to the cinema, doesn't even have to be undertaken; the entertainment is now at one's fingertips in an instant, at one's leisure... The sit crucified, transfixed to their TV or computer screens, can experience life through others without the need to budge anything other than a few fingers. IMPERSONALITY is the basis of the entire System. The thrills of war, sex, radiance, adventure, can all be participated in, the attendant ambitions aroused, at the touch of a button.

The ultimate is presumably to dispense with the need of the counter-culture human body entirely, in favor of simply a brain electronically plugged in to receive whatever stimuli is desired. The marvels of Faustian technology are being misused in the most artificial of ways, to the ultimate destruction of their creators. What is lacking here, as in virtually everything connected with the West, is BALANCE. Technology, the unique product of the Faustian creative genius, grants wonderful opportunities to expand knowledge and gain new avenues of relaxation and entertainment. Yet because of this fundamental lack of balance, it has provided a multitude of substitutes for actual, direct, living experience. The questions to be asked now are: Relaxation from what? Knowledge for what? It is all just titillation for a decadent Civilization about to self-destruct.

In balance, such technology would add dimensions to living rather than being substitutes for living. It would provide opportunities for new challenges still requiring the heroism and nobility and adventurous spirit of old, such as that provided by the unlimited scope of space exploration and colonization, as the logical destiny of the Faustian spirit. But far from this, the individual is a spectator of life. He needs ever-greater thrills to compensate for the pervasively mundane - voyeuristic excitement as a release for his pent-up, neurotic energy which is unable to find a healthy, DIRECT outlet. The typical Westerner is the perpetual spectator of the life of others - those few left who actually live, most typically, via sport. He thrills at the thought of violence, misfortune and death, as long as the reality is far from him personally. He gazes with morbid curiosity at the scene of an accident, not with the possibility of rendering assistance (which would require the assumption of responsibility) or cheers his favorite sportspeople from the sidelines (or more likely from the comfort of his lounge), he falls in "love" with some distant contact courtesy of a computer - all at a distance, No risk, no life.

There is a total disconnectedness with life and with the living. Even the convenience of a car is such a constant that walking can be virtually dispensed with: that requires effort; perhaps even some physical stamina, a certain connectedness to one's environment.

# THE PEASANT REVOLTS

## Blood Vs. Money

Capitalism arose on the ruins of feudalism. The bourgeoisie displaced the Feudal lord. The factory and the counting-house replaced the church and the castle. Eventually the monopolist and the banker were to displace the bourgeoisie, a process which is still continuing. The rise of Protestantism and Puritanism, despite whatever alliances had been made with the peasantry and yeomanry against feudalism, established industrial capitalism on the ruins of the land, proletarianizing the peasant and making Money supreme.

Following the defeat of the Peasant Revolts of the 16th and 17th centuries, Bourgeoisie revolutions in England and France established the reign of the merchant Class. Property ownership was transformed from feudalism to capitalism and while this meant changes for the peasant, they were changes in lordship rather than self-rule. There was no return to the freedom that had existed prior to feudalism. Industrial capitalism meant the ruination of the feudal lord and peasant alike. Before the English and French Revolutions the peasants themselves had sought to reestablish their traditional rights and freedoms by their own revolutionary actions against feudalism. That they were defeated is of direct relevance to the state the Western Civilization today finds itself.



2. In its economic policy, the state must see to it that agricultural labor begins to pay again. Domestic agricultural production is to be protected by tariffs, state regulation of imports, and a systematic national education. Speculation in the stock exchange must no longer be permitted to set the prices of agricultural products, and the farmers must be delivered from exploitation by wholesale trade. The state should support the taking over of wholesale trade in agricultural products by agricultural cooperatives. It is the task of the corporate agricultural organizations to lessen the cost of production for the farmers and to increase production (supply of agricultural machinery, fertilizers, seeds, breed animals on favorable conditions, soil enrichment, pest control, free agricultural advice and chemical soil testing, etc.). In fulfilling these tasks the corporate organizations are to receive extensive support from the state. Above all, state 'intervention must substantially lower the cost of artificial fertilizer and electric power.

3. It is also the duty of the corporate organizations firmly to integrate the occupational groups of the agricultural laborers into the peasant occupational community by means of socially just labor contracts. The state may supervise and serve as the highest court of appeal. The hard-working agricultural laborer must have the opportunity to raise himself to the status of settler. The necessary improvement of living conditions and wages for agricultural laborers will occur the more rapidly and extensively, the more the situation of agriculture as a whole improves. By bettering the lot of the domestic agricultural laborer and by preventing flight from the land, the importation of foreign agricultural labor becomes unnecessary and will therefore be forbidden in the future.

4. The significance of the peasantry for the people necessitates state and corporate promotion of job training and the revitalization of peasant culture (hostels for rural youth, agricultural colleges with extensive reduction of fees for the poor and talented).

**OCCUPATIONAL ORGANISATIONS ARE  
NOT ENOUGH; THE PEASANTRY CAN FIND DECISIVE  
AID ONLY FROM THE POLITICAL GERMAN  
LIBERATION MOVEMENT OF THE N.S.D.A.P.**

The present distress of the farmers is part of the distress of the entire German people. It is madness to believe that a single occupational group can exclude itself from the German community of fate; it is a crime to set farmers and city dwellers against one another, for they are bound together for better or for worse.

# THE GREAT PEASANT WAR OF 1525

6. The size of the agricultural enterprise cannot be regulated dogmatically. Important above all is the point of view of population policy is to have a large number of viable small- and medium-sized farms but the large enterprise, too, can fulfill necessary tasks, and in a sound proportion to medium and small enterprises its existence is justified.

7. The right to inherit land and soil is to be regulated by a law of entail in such a way as to avoid fragmenting the property or burdening it with debt.

8. The state has the right to expropriate, for an appropriate compensation;

- land not owned by German folk comrades;
- land which, according to the judgement of the competent Court has been so irresponsibly mismanaged by its owner that it no longer serves the provisioning of the people;
- those parcels, which the large land owner, does not farm himself these to be used for settlement by a free peasantry;
- land needed by the entire people for special state purposes (e.g., transportation, defense). Land acquired illegally (in the sense of German law) will be expropriated without compensation.

9. It is the task of the state to provide for a carefully planned settlement of available land in keeping with a broad population policy. The land shall be apportioned to the settlers as hereditary leasehold, with initial contractual conditions that will make possible a viable economy. The selection of candidates will be made by testing their civic and professional suitability as settlers. The sons of farmers who are not entitled to inherit (see no. 7) will receive special consideration. Important above all is the settlement of the eastern frontier. But this problem cannot be solved by the creation of farms alone. Rural cities with a large potential for consumption must be developed in connection with these farms, and these cities must be connected in turn to a new grouping of industry. Only in this way can the markets be created which will make viable the new medium and small peasant holdings. The creation of space on a large scale for food production and settlement by the growing German people is the task of German foreign policy.

## THE PEASANTRY SHALL BE IMPROVED ECONOMICALLY AND CULTURALLY

It is the task of the state to promote the economic and cultural improvement of the peasantry in accord with its importance for the entire people; the state will thereby do away with one of the chief causes of the flight from the land.

1. First the present pressing need of the farmers must be mitigated by an easing of the tax burden and by other special measures. Further indebtedness of agriculture must be halted by legal reduction of the interest rate for loan capital, and by taking the strongest steps against usury.

By the early medieval period the peasant had been reduced to the bottom of the feudal hierarchy, with the prop of divine sanction. The Church itself was a major Owner of feudal land, and as rapacious as any 'noble'. The rustic was the most despised for his 'lowly' position of having to sustain all the rest, But the peasant was also feared; not always would he bend his knee to his feudal masters. And the Peasant's 'Christianity' still had a heavy mix of paganism and magic and a healthy distrust of the Church. The rustic was denounced from the pulpit for his "laxity of faith", and for such 'sins' as 'gluttony' (i.e. enjoying a good communal feast at a time when food was often scarce), and for cheating on Church tithes or refusing outright to pay.

The peasants resented the expropriation of property that had once been communal and the considering poaching of game and felling of trees on ecclesiastical and lordly property as their right; albeit punishments were severe. Occasionally individual outlaws would muster a following and revolts would occur. Some became full-scale wars and spread over large areas. Resistance to feudal ownership dates from 1341AD when Saxon peasants rose in the Stellinga rebellion. Other revolts occurred in late 10th century Normandy, and soon after in Poland and Novgorod. However, there was a lull for centuries thereafter, apart from the many small riots throughout Europe. In the 14th century the peasants rose in Flanders, France and England; in 15th century Bohemia and during the 16th century there were the peasant wars in Hungary and Southern Germany, and again during the Thirty Years War of the following century.

## PEASANT LIFE

The peasant endured a life of exploitation and privation under the tyranny of lords and ecclesiastics. He was expected to sustain the continual wars between principalities whilst subject to famine during times of low yield which brought no respite from Church tithes, death duties, taxes, and the apportionment of the harvest he was obliged to impart to his masters. The 16th century saw a fundamental change in peasant resistance.

Firstly, Protestantism brought an end to the omnipotence of the Catholic Church (although Protestantism continued to uphold the doctrine of 'divine order', and Luther exhorted the peasants to obedience to their masters, whilst urging the princes to use the most ruthless means to put down the 'mad dogs'). Secondly the peasants realized the need for proper organization, for propaganda and a common ideology. As we shall see. formidable organization, strategy and leadership were to reach their height during the Thirty Years War.

# THE TWELVE ARTICLES

Rural conditions became unbearable as the feudal masters tried to raise their dwindling income by increasing their demands upon the peasantry at times of falling grain prices. Continual wars brought mercenaries, who abused the peasants, treating them as less than animals, whilst the peasants were obliged to pay for the privilege by the new taxes that were levied to pay the mercenaries.

In 1525 the German peasants' manifesto The Twelve Articles was published and gave an ideological basis to the Peasant War that soon followed. An initial revolt in the Black Forest region in 1524 spread to Swabia the following year. It was here that The Twelve Articles were compiled by Sebastian Lotzer who put into writing the grievances of representatives from 21 villages in the Memmington region, and of 7000 rebellious peasants to the north. A principal target was the Church. Clerical lands were the first to be hit during the War, as they had been during the risings of 1431 and 1517. During this period the Abbots had forced free peasants and half-free 'Zinser' into serfdom. These peasants were the first to join the Swabians. The Twelve Articles demanded the community election of pastors and the power to remove them: the collection of tithes by elected officials: the elimination of serfdom: the return of hunting and fishing rights to lands and waters that had formerly been communal; the orderly felling of wood on formerly communal land without charge but under the supervision of an elected official; the alleviation of the ever-increasing demands for labor without payment by the lords, allowing the peasant more time to "use and enjoy his property unburdened and in peace"; fair rents and protection from confiscation; return to old written law and impartial justice: restoration of communal ownership of property that had been expropriated; and abolition of death duties ('heriot'), which were the ruin of widows and orphans.

## SYMBOLS

Late Medieval popular culture was based on visual imagery, from festivals and carnivals to broadsheets and comic strips. The woodcut was particularly popular and convenient. The printed word was utilized by both sides of the Peasant War. The importance of symbols was also realized. The Bundschuh, the leather peasant boot, had served as a symbol of peasant rebellions since 1439. The triangular Bundschuh banners were considered particularly important as rallying symbols during the numerous revolts organized by Doss Fritz from 1502.

The Bundschuh was particularly apt as it included the word bund, meaning both to bind the shoe and to bind in union. Other Bundschuh revolts had occurred in 1493, 1513 and 1517. The first major Bundschuh revolt had demanded judicial reform, expulsion of usurers (or 'Money Moses' as they were called), abolition of monasteries, and a limitation of taxes, dues and tolls. Others led by Fritz over the years called for abolition of serfdom: the closure of monasteries and abbeys, distribution of ecclesiastical property, the abolition of tithes, taxes and tolls and free communal use of waters, meadows and woods. These early Bundschuh revolts continued to inspire the War of 1525. Another symbol was the sign used for the oaths of loyalty that were sworn upon the banners: the thumb and two index fingers raised in salute.

3. In unacceptably high profits which go to the wholesale trade in agricultural products. It steps in between producer and consumer and today lies mostly in the hands of Jews.

4. In the usurious prices which the peasant has to pay for artificial fertilizers and electric power to concerns which are mostly Jewish.

High taxes can no longer be paid out of the poor returns on agricultural production. The peasant is forced to contract debts on which he has to pay usurious interest. He finds himself more and more in bondage to interest and in the end loses house and farm to the predominately Jewish owners of loan capital. The German peasantry is being uprooted.

### III. IN THE FUTURE REICH FOR WHICH WE STRIVE GERMAN LAND LAW SHALL RULE AND A GERMAN LAND POLICY SHALL BE MADE

A sweeping improvement of the lot of the farmers and the recovery of agriculture will not occur as long as the international money magnates, with the help of the parliamentary-democratic government system, actually rule Germany, for they want to destroy indigenous German forces. Only in the new German state, essentially different from the old, which we are seeking to establish, will the farmers and agriculture get the support that they deserve as the mainstay of a true German popular state. In the future nation, German land law shall prevail and a German land policy shall be pursued. Out of this grow the following demands:

1. German soil, taken into possession and defended by the German people. Serves the entire people as their home and livelihood. It must therefore be administered in this sense by the individual owner.

2. Only German folk comrades may own German soil.

3. Ownership of soil which has been legally acquired by German folk comrades may be inherited. But this property right is dependent on the duty to use the soil for the good of the entire people. The supervision of this duty is the responsibility of corporate courts, which are composed of representatives from all the occupational groups active in agriculture, together with a representative of the state.

4. German soil may never be the object of speculation, and may not serve to provide its owner with unearned income. In the future, only he can buy land who will farm it himself. In every sale of land and soil, the state therefore has the right of pre-emptive mortgaging of land and soil to private lease is forbidden. Agriculture will receive the necessary credit on favorable terms from its legally recognized corporate cooperatives or from the state:

5. In return for the use of German soil, the owner must give to the State a certain payment according to the size and the productivity of the property. This land tax on the productivity of the soil makes any further taxation by the state of agricultural soil and enterprises unnecessary.

# OFFICIAL PARTY STATEMENT ON ITS ATTITUDE TOWARD THE FARMERS AND AGRICULTURE

## I. SIGNIFICANCE OF THE FARMERS AND AGRICULTURE FOR THE GERMAN PEOPLE

The German people satisfies a considerable part of its needs by importing foreign foodstuffs. We pay for imported food mainly by borrowing foreign money. In this way the German people is led further and further into bondage by debt to international high finance. International high finance - if the present situation continues - will increasingly dispossess the German people. By blocking credit, it can block the food supply, and by thus withdrawing our food; it can force German proletarians into its service at starvation wages or hire them out to foreign colonies as slaves.

Emancipation from this bondage is possible only if the German people can produce its essential nourishment from its own land and soil. Increasing the production of native agriculture has therefore become a daily question for the German people. An economically sound farm population with sufficient purchasing power is also of decisive significance in providing a market for our industry, which must more and more produce for the domestic market. We not only recognize the great significance of the food producers for our people but also see in the farmers the main bearers of a healthy folkish heredity, the fountain of youth of the people, and the backbone of military power. The maintenance of a productive peasantry, which will continue to be a large and strong segment of the increasing population, is a cornerstone of National Socialist policy, precisely because this policy serves the welfare of the entire people, now and in coming generations.

## II. DISREGARD OF THE PEASANTRY AND NEGLECT OF AGRICULTURE IN THE PRESENT GERMAN STATE

In disregard of the biological and economic significance of the peasantry and despite the vital necessity of increasing the productivity of agriculture, the present German state has permitted the maintenance of an economically sound peasantry to be most severely threatened.

A considerable increase in agricultural production is itself perfectly possible to achieve, but it is being prevented because the farmers, increasingly indebted, lack the necessary tools and materials, and because the incentive to increase production is lacking, for agricultural labor no longer pays well. The reasons why agricultural labor earns insufficient return (profit) are to be found:

1. In the present tax policy, which burdens agriculture disproportionately. This happens because of party politics and because the Jewish world financial monopoly, which in effect runs the German parliamentary democracy, seeks the destruction of German agriculture. The German people, and especially the workers, would then be utterly at its mercy.

2. In our competition 'with foreign agriculture', which produces under more favorable conditions, which is not sufficiently curbed by our tariff policy, which is hostile to agriculture.

# RETURN TO GERMANIC LAW

The revolts from the late last century were motivated by a desire to return to pre-feudal 'old law' or 'old custom'. Only after years of failure in appealing to 'old law' did the peasants begin to phrase their demands with reference to 'divine law'. However, the peasants when speaking of 'divine law' continued to refer to "our old usages, rights and customs". Old law had granted the peasants individual and collective rights of complaint and of passive resistance against new demands.

Prior to 1400 the peasantry had freedom of movement, choice of lord, and choice of spouse. During the first half of the century the lords began to bind 'their peasants' to themselves, regardless of whatever traditional status they had held as freeholders, yeomen and tenants. Prohibitions were placed on freedom to choose one's lord, and of movement those who married serfs under the jurisdiction of another master were considered as undermining a lord's feudal position and were punished for 'extra-tenurial marriage'. Abbeys demanded an oath of total obedience, and subjected their peasantry to disinheritance, death duties, confiscation, taxes, rents, fines, dues, and the threat of excommunication for trespassers. Prior to feudalism a peasant had been able to accumulate modest wealth, which could be freely bequeathed to his descendants. Feudalism destroyed savings by death duties, and a lord could claim a third or a half of a deceased peasant's land. Use of communal meadows was curtailed which reduced the number of cattle that could be grazed. The limitations placed on access to waters not only reduced fishing but also the ability to irrigate and to water livestock.

Up until the early 15th century justice was administered by communal corporative bodies. Nobles and abbots rarely interested themselves in such matters. The villages were administered mainly by local peasant officers. During the 15th century local administration was taken from the community and assumed by the lords and abbots. The elected communal bodies and officers were replaced by feudal appointees. The village courts which had served as administrative bodies now became merely a means for extracting fines and punishments. All this was imposed to secure and consolidate holdings into principalities, and the formerly free peasant became a serf. (Ref. Janos Bar, ed. The German Peasant War of 1525).

The Peasant War was concluded with the defeat of Thomas Muntzer's army and the deaths of 5000 of his men in May 1525. Muntzer was beheaded that month. All told, 150,000 peasants had been killed. It was this consolidation into a myriad of power hungry principalities, and the resulting territorial, dynastic and religious feuds that were to impose yet further burdens upon the peasantry. The Thirty Years War the following century precipitated further major peasant revolts, which were to be of such scale and organization that the lords themselves were at times obliged to try and win over the allegiance of peasant armies.

# The Thirty Years War (1618-1648)

The Thirty Years War (1618-1648) caused devastation on an apocalyptic scale. About a quarter of the German population (6 to 8 millions) died. Some one-third of the dwellings were destroyed. H. Langer states in *The Thirty Years War*: "The worst losses were caused to domestic and farm buildings in rural areas and outside towns, to farming land - known as 'war deserts' and to draught and slaughter animals." The countryside was worst hit by far. In addition to the devastation inflicted by foreign mercenaries, the peasantry faced increased taxation. In the midst of it all the newly formed trading companies reaped enormous war profits - thus setting the stage for the rise of monopolies and capitalism.

"This war seemed strange indeed to many authors of the time since the soldiery launched more raids and attacks against the peasants than the enemy in the field of battle", writes Langer.

It was another of those wars waged by nobles and churchmen around the heads of the peasantry who had no real interest whatsoever in it, but who nevertheless had to endure the worst of it. Thousands of peasant and village folk would flee approaching armies, to return and rebuild from the devastation, harnessing themselves like horses to plough the land until the next mercenary raid... Utter destruction was rendered by the armies upon everything, from domestic utensils, tools, furniture, stores and seed, to the slaughter or robbing of cattle. The farms were torched, crops were deliberately trampled; the folk themselves were tortured and killed.

## SELF DEFENCE

A century after the Peasant War of 1525 the folk again took up arms. Well led and armed emergency organizations were set up to stand guard while the fields were worked. The Thirty Years War became "not merely a confrontation between dynasties, states, and princely alliances, but also a protracted and far-flung war between peasants and soldiers", - (Langer). Von Mansfeld's men in the pay of the Bohemian Estates and King Frederick, were given liberty to pillage at will, however, in 1620 in the heavily wooded area of Saaz 400 of Von Mansfeld's soldiers were killed by a peasant army. That year several thousand peasants assembled at Tabor, well armed and with a brave and respected leader. The Bohemian Government rejected the peasant demands for Von Mansfeld's expulsion. The war ensued at great cost to the Bohemian Estates, in 1626, 12 villages in the Sinnggrund district combined to resist pillaging soldiers, They swore an oath of chivalric honor to neither rob nor abuse captured soldiers or their women. The clashes that followed dissuaded the soldiers from further raids. The Emperor himself ordered his regiments to avoid Franconia. In 1626 there was an extensive and prolonged uprising in Harz, In 1632 the Bavarian peasants began a war against the Swedish mercenaries. During the 1630s the Upper Rhine and Black Forest districts saw widespread uprisings. A revolt at Cilli was put down particularly cruelly, peasant prisoners being drowned by the mercenaries. The uprisings continued however, and at times became full-scale wars.

With the assumption of the National Socialists to government in 1933 Darre was appointed Minister of Food & Agriculture and National Peasant Leader in an administration that esteemed the peasant as the lifeblood of the nation. As Himmler, himself a farmer, had put it in 1931, "The yeoman on his own acre is the backbone of the German people's strength and character." And Hitler reiterated soon after coming to power, There is only one last, one final last chance for the German peasantry.

The demands the German peasants had been fighting for centuries were at last to find expression under the new Reich. The details of the achievements will be outlined later.



## A HEATHEN REICH

The Industrial Revolution (ca. 1780-1830) began in England, spreading from 1870 to the rest of Europe. With increased industrialization came urbanization and rural drift to the cities. The growth of the cities throughout Europe had remained slow up until this time. During the 16th century Europe had just half a dozen cities of 100,000 or more. By 1800 there were still only 22 such cities. Industrialization accelerated the growth of urbanization during the 19th century. In the words of historian Lewis Mumford, the 19th century city was a machine warren rather than an organ of human association. - The description is significant, for the undermining of organic bonds had been slowly occurring since feudal times, and still continues...

"Towns of considerable size became immense cities: masses of houses, of railways, warehouses, factories and mills where the newcomers looked with amazement at the grey smoke overhanging everything by day and the light illuminating the sky by night. Ceaselessly and inexorably the urban landscape spread into the countryside," writes Oxford historian F. Bedarida.

## PEASANTS RISE AGAIN IN GERMANY

It is beyond the scope of this paper to examine the impact of late industrialization in Germany and the influence it had on the subsequent world war. However, despite industrialization in 1914 30% of the population was still rural. The small peasant farmers were efficient and continued to grow even during agricultural depression. However, the 1928 depression took its toll heavily on the rural folk, causing high debt, a drop in food prices, and high taxation to pay for the social welfare of the urban proletariat. The farms of North and North West Germany were hit particularly hard with bankruptcies and foreclosures.

The farmers resorted again to revolt, verging on civil war. They found allies in the various Volkisch groups. After 300 years the black flag of peasant rebellion was raised again, adorned with a plough and sword symbol. A song of the resistance gives an idea of the militancy of the revolt:

"I put a bomb in the tax office,  
and dynamite in the county parliament..."

The resistance was crushed in 1930 by severe prison sentences. The peasants felt obliged to turn to a political party, and the NSDAP was the only party campaigning for their interests. The party's agricultural organizer, Dr. Walther Darré, both a farmer and a widely sought-after agricultural adviser, organized a division of the party's Labor Dept., the Agricultural Organization, which was virtually a separate autonomous movement with its own extensive structure. Saxony was the center of the Organization, where 1,100 National Socialist farmers were active at farm and village level. Twenty-two members were representatives in the Chamber of Agriculture. The Saxony organization had 4 members sitting in State and National Parliaments. Expert advisers were available to assist peasants in practical problems. Darré insisted that all the advisers were themselves farmers. In 1931 an Organization leader, Werner Willikens, was elected president of the leading farmers' association, the Landbund. In 1932 a vast majority of the North German peasantry voted National Socialist. (Ref. Branwell).

## NEW PEASANTS' WAR

The uprising in Upper Austria in 1626 became known as the 'Peasants' War'. Bavarian soldiers, tax collectors, vicars and Jesuits came to re-Catholicize the region. The peasants were expected to pay a 'garrison tax', and demanded the soldiers withdraw, tens of thousands of peasants fought to victory in several battles, they laid siege to the capital, (Linz), under the command of Stefan Fadinger. Red and white, and black banners bearing a white skull were raised over the camps. The seal of one camp bore the motto: "Seal of a persecuted peasantry." They fought with such fury as to cause fear among the soldiers, who had to be threatened by their commander to continue to engage the peasants. Groups of 8 to 10 attacked companies of 80 to 100, inflicting many casualties. They were eventually defeated, but were acknowledged by their enemies as superior warriors.

Uprisings continued to spread during the mid 1630s as far as the Danube. In Bohemia there were continual rebellions up to 1630.

The Peace of Westphalia ending The Thirty Years War in 1648 conferred autocratic powers on the princes who had aligned themselves to France and Sweden. Germany was divided into some 350 principalities. The autonomy of the free cities was destroyed. Serfdom was not only strengthened, but was extended into new areas, The trading company merchants and the money-lenders had reaped war profits which was to set the stage for the eventual rise of industrial capitalism and plutocracy...



## THE BOER VOLK

The struggles of the Boer for self-determination can be considered as part of the tradition of the Peasant Revolts of Europe. In 1852, just a few years following The 'Thirty Years War, a small group of Dutch were sent by the Dutch East India Co. to establish a provisions post at what became Cape Town, In 1857-9 persons were granted land as independent farmers, The company had allocated the land solely to maintain the post for the provision of their ships, and had no intention of forming a colony of 'free burghers'. However, the population continued to grow with the arrival of Huguenot refugees in 1888, this immigration continuing up to 1759, was supplemented by settlers from Germany.

### CLASH OF INTERESTS

From the start there was a division of interests between the burghers and the merchants and officials of the Company. The only recourse the farmers had to sell produce was to the Company which set the prices. Company officials began to establish their own large-scale farms. Through their control of marketing they were able to set higher prices for their own produce and dispose of it first. The Company officials contemptuously called the free burghers the boeren (farmers) from whence 'Boer'. The Boers protested their situation to Holland but Gov. van der Stel arrested their leaders. Although the Dutch Government found in the Boers' favor and the jailed leaders were released, the Boer demands for representation and economic reform went unheeded. In 1735-1740 Boers under the command of Jan Carel Trigardt ousted Landdrost Mayrier at Graaf Reinet and formed their own government. The district of Swelleendam followed that year, thereby creating the first two Boer republics.

### ENGLISH INVASION

However, in that year also, the English occupied the Cape, and the two republics soon succumbed to imperial force. The Boer answer was to pack up and leave, hence the beginning of the 'Great trek' in 1834. A Republic of Natalia was set up in 1840, following on from the creation of the Transvaal Republic and Orange Free State in 1830. The English tolerated this new republic until the discovery of coal there and Port Natal was annexed in 1841. After proceeding to take all of Natalia, the British occupied the Orange Free State in 1845. However, because of the difficulty the British were having in subjugating the Boers they formally recognized Transvaal independence in 1848. And in 1854 they withdrew from the Free State, only to retake part of the territory in 1873 following the discovery of diamonds in the south-west. Fear of German intentions towards South West Africa induced the British to attempt to subvert the Transvaal with the intention of establishing colonial rule. An added incentive was the discovery of gold Hordes of non-Boer fortune-seekers ('Uitlanders') were to be used as fifth columnists, whilst British agents agitated the Zulus in Natal,

The British struck to annex the Transvaal In 1877. Paul Kruger, the Vice-president assumed command of the resistance. Open rebellion broke out in May, The Boer forces inflicted tremendous casualties on the British army with minimal loss. In 1884 England was obliged to recognize Transvaal independence once again.

## WAR AGAINST IMPERIALISTS & PLUTOCRATS

When gold was discovered on the Witswatersrand in 1886, the Uitlanders flocked to the Transvaal. Gen. Joubert predicted, "This gold will cause the country to be drenched in blood." This motley collection of foreigners became more numerous than the Boers. They felt no identity with the Boer nation and culture, but British propaganda went to work demanding they be granted the vote with the intention of subverting the Republic. Despite assurances by Prime Minister Chamberlain that Britain had no mention of annexing the Transvaal. British troops moved in and the Boer War of 1899-1902 was underway. This small nation of farmers fought tremendously against the might of the Empire. They killed 22,000 of the enemy and cost England £190 million. However the odds were 10 to one against them. Some 60,000 dwellings were destroyed as the British adopted a scorched earth policy. Over 30,000 Boers died, some one-eighth of the folk. Over 26,000 of these victims were women and children who had died of typhus and malnutrition in concentration camps where they had been herded in an effort to destroy the morale of the Boer forces. From the start the forces behind imperial annexation had been Cecil Rhodes, and his financial backers, Lord Rothschild and Alfred Beit of De Beers Mining. The Oppenheimer banking and mining dynasty controlling both De Beers and Anglo-American continued to subvert the economic and financial structure of South Africa whilst simultaneously supporting Black political rights to undermine Boer nationhood. In 1960 Harry Oppenheimer as head of the dynasty had candidly stated the aims of the plutocrats toward South Africa:

"Picture the industrial revolution that will take place in Africa if the Black man's economic fetters are struck from him. Think of the millions of skilled men who will enter the labor market. Think of the vast new consuming public, I think I can claim the main credit for this exciting vision of the new Africa, yet all that I have done really is to allow myself to be guided by the interests of Anglo-American."

The tactic of the plutocrats to undermine the Boer was the same as that used by their predecessors to instigate the Boer War: agitate for the political rights of the non-Boer. The long struggle for Boer self-determination came to a whimpering end with the advent of Black rule; the Boer betrayed by the compromise and opportunism of his own leaders whom he had naively trusted, as was so often the case in his history. Today those Boers who remain true to the ways of their forefathers simply ask for some small homeland of their own to which they can trek away from the quagmire of alien ways as their forefathers had done in 1834. (T B Floyd, The Boer Nation's English Problem).