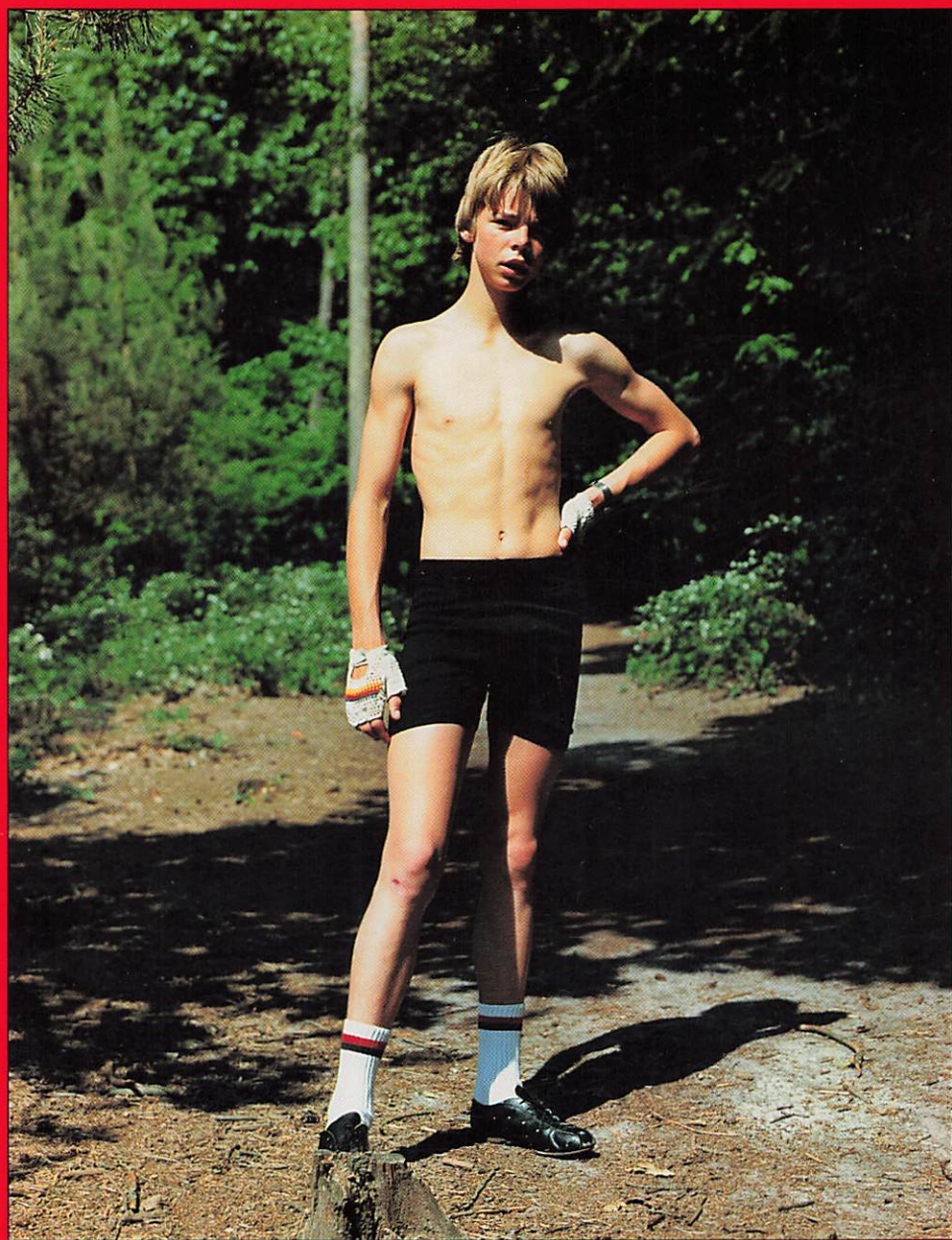


Hans Blüher

Family and Male Fraternity

A Theory of the Eros







Hans Blüher



Family
&
Male Fraternity

Translated by Heinrich Hoffstiepel



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Prelude



A Few Words of Introduction ...

by Michel Meigniez de Cacqueray

For whom did Hans Blüher write his books? Were you told, just as we were, that the family is the foundation, the fabric, the heart of society (often without even elaborating on the reasons why, as if it were a truth so obvious that it need not be stated)? Have You been told, as we were, that procreation is the objective (with the physiological complementarity of man and woman as proof ...) and that thereby nature indicates that sexual involvement with the other sex is the only legitimate one? If so, Hans Blüher has written his books as much for you as for us.

Try to remember: Faced with prospective parents-in-law, with the edifying example of brothers and sisters who had already founded families and with the disapproval that kept away from home the acquaintances you were suspected of having in the outer darkness of night, you were unable to think of any arguments to convince them to be less dogmatic and to make an exception for you.

When you listened to the anecdotes and petty preoccupations exchanged over the kitchen table, you did, of course, find it difficult to understand how the mystery of the foundation of society could be hidden behind these banalities. You noticed that after all, the family was little inclined to engage in any altruistic or constructive activity outside itself. It had neither more nor less interest in society as a whole than the





unrepentant bachelor, who is accused of egotism for his refusal to enslave himself to the rat race of paying instalments and bringing up noisy brats.

But what does this monster, whose liberty we sometimes privately dare to envy, do with his shameful leisure?

We can have an inkling of the truth if we look into a contradiction in the arguments of the standard-bearers of the family and even of their most "reactionary" mouth-pieces themselves. It is they after all, who present as pillars of society two institutions which excel in being anti-family: Church and Army, both of which are also hostile to the influence of women.

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According to the letter of the constitutions of nations, the State seems just to be an organism for the administration and management of society; in socialist systems nothing more than an organism for running the economy, in short: a great "utilitarian association". History shows however, that always and everywhere, revolutions that have created new states had not as their sole objective a greater justice and an improved well-being of the community through better administration. Beyond this, the State has submitted itself to the service of human adventures, of great designs, that no one could pretend from the start that they aimed at the improvement of the material conditions of the individual. It should not be denied of course that often circumstances like the feeling of injustice or the prospect of easy material gains favoured these adventures and great designs. Marxism — I am not only thinking of communism, but of the vision of the world in general which this doctrine implies — has built its causes on such circumstances and has finally collapsed under the brutal return of the non-materialistic forces, exhausted from the effort to rid society of them. The economical failure of Marxism is often attributed to the old proverb "The communal donkey does not belong to anyone, therefore the communal donkey is the one most badly saddled". This purely materialistic explanation — personal effort was drowned in the inertia of the masses and



discouraged by the lack of awards — seems to me quite Marxist in itself. Have we not on the other hand seen that at all times soldiers have risked their lives for a ridiculous pay and for causes, that, according to materialism, were based infinitely less on reason than the material prosperity of one's country? In extreme cases, nations have done violence to themselves and have thrown themselves into a destiny which put their very existence at risk, such as the Helvetii as noted by Caesar: "[...] The Helvetii show just as much perseverance in their intention to leave their land. Once they think they are ready for this undertaking, they set fire to all their towns, which are about a dozen and their villages, which are about four hundred and also to their isolated houses. They also burn all the corn that they do not take with them. Having done this, they have no possibility of return and thus are better prepared to bravely face all the dangers that await them. Each of them takes a supply of flour for three months with him. They convince the Rauraci, the Tulingi and the Latobrigi, who are their neighbours, to follow their example: to burn their towns and villages and leave with them together. Finally the Boii, who initially lived on the other side of the Rhine and who moved through Noricum and layed siege to Noreia, become their allies and join them. ("On the Gallic War" I, V)

Such an upheaval, which throws communities beyond their borders, physically as much as intellectually, has a cause with an unexpected name to those who are not familiar with the subject: Eros.

Eros. Forget about the young chubby archer which the sex industry tries to use for poeticizing its products. Besides, we have to ask ourselves why, even in this degenerate form, Eros, who has been reduced to Cupid, has kept as a symbol the virile attribute of the drawn arrow and appears with it on erotic paintings which were not made for women and which may even offend them.

For the ancients, Eros was not the god of love, at least not in the sense in which we understand the concept today. The Eros is above all a powerful force which gives life by predisposing people to complement each other, a vital for-



ce that gives form to everything, a force that brings people together and harmonises the world.

*"In the beginning there was Chaos and Night
And black Erebus and broad Tartarus,
There was no earth or air or heaven,
And in the boundless recesses of Erebus
Black-winged Night, first of all beings
Brought fourth a wind-gotten egg,
From which, as the seasons came round
There sprang Eros the much-desired,
His back sparkling with golden wings,
Alike to the swift eddies of the wind.
And he, mating by night with winged Chaos and broad
[Tartarus,
Gave birth to our own race and first caused it to see the light.
But of old there was no race of immortal gods,
Until Eros blended all things together;
Then, as one thing blended with another,
Heaven came to be and Ocean and Earth
And all the imperishable race of blessed gods."*

Aristophanes, "The Birds", v 693-702.

We know instinctively, that the success of bold undertakings and of our wishes has its secret in a state of grace that is not measurable — what is currently called "benevolence" is the shadow of it — a spell (in the magical sense) that makes people and things help us. In the same way, an inexplicable malignant force can oppose itself against success if we endeavor to oppose the Eros, or the Anankê — which means the necessity — that is led by Eros.

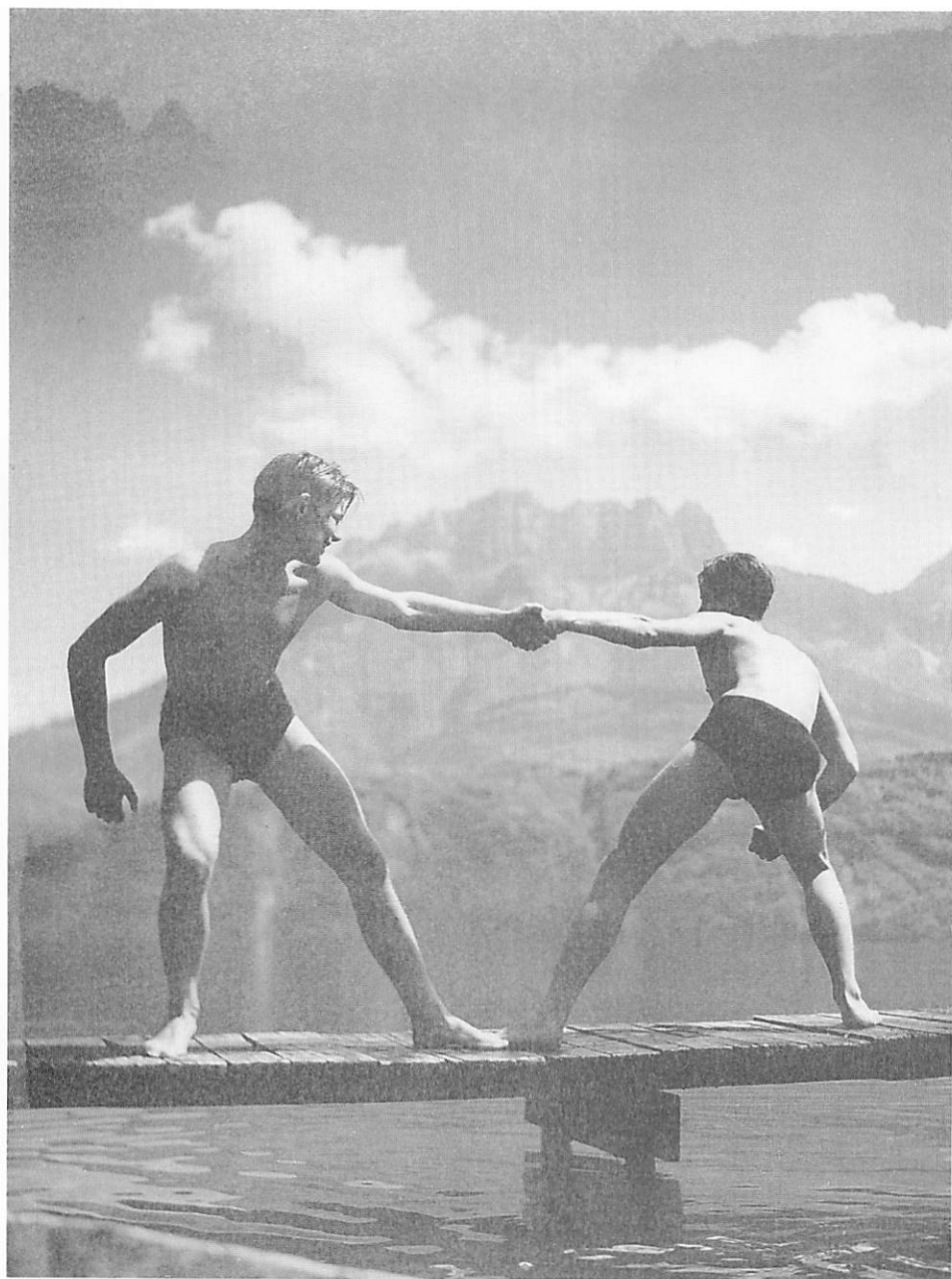
The greatness of classical thinking consisted in not opposing sensuality to spirituality, in not breaking the continuity between the great constructive Eros that creates the order of the world and the eroticism in its stricter sense, in which we understand it today¹. There is an irreconcilable contrast to psychoanalysis, which as a modern attempt to give a broader significance to the sexual impulses places them at the centre of its thinking, unlike the Eros of antiquity. As is typical for a modern science, psychoanalysis does not base its conclusions

Charles Egermeier, born in 1904 in the part of the Austro-Hungarian Empire that later became Czechoslovakia, was a scout leader and remained so until the mid-fifties. Already before the Second World War, his interest turned to imagery and he became one of the semi-official photographers of the scout movement. He created illustrations for the magazine of the French scout movement and for the Scout's Calendar, etc. and his pseudonym was "l'Aiglon" ("Young Eagle"). His reputation was so great that in 1939 Henry de Montherlant entrusted him with the illustration of "Paysage des Olympiques" ("Landscape of the Olympics"). Charles Egermeier contributed 87 photographs which glorified "the human body in its adolescence, a stage of development that is a kind of third sex..." (Montherlant).



Charles Egermeier, né en 1904 en Tchécoslovaquie, fut chef scout et le resta jusqu'au milieu des années cinquante.

Dès avant la guerre, il se tourna vers l'image et devint l'un des photographes quasi officiels du scoutisme. Illustrateur de la revue des Scouts de France, du calendrier scout, etc., il signe du nom de "L'Aiglon". Telle est sa renommée qu'en 1939 Henry de Montherlant lui confie l'iconographie du "Paysage des Olympiques" : 87 photos qui exaltent « le corps humain lorsqu'il passe par cette sorte de troisième sexe qu'est l'adolescence ... » (Montherlant).







on a broad cosmic vision, but only on its isolated subject of study, which is human behaviour.

Eros creates order — with all the meanings that the word “order” implies: structure, the fact that the position of a being is clearly defined in its cosmos (its organized universe), the respect for the role that the nature of a being has given to it and in the animal world the respect of the role that is given to the animal by its capacities. Aesthetics is the pleasure which our spirit finds in the order of things. Order is a constraint, but not a constraint that violates what the being is; order goes hand in hand with the harmony of the world: it is a constraint that opposes itself only to aberrations. Order does not oppose itself to liberty; it opposes itself to gratuitous acts, or rather what we assume to be gratuitous acts, but what is in reality deviation because gratuity does not exist. This is why Blüher reminds the supporters of “free love” (which does not stand in this context for an opposition to bourgeois marriage, but to a marriage which, whatever its manifestations, has a meaning to the individual and to society) of Nietzsche’s dictum: “Free to do what?” It is the nature of an individual that justifies the action he engages in.





Few authors have thought it necessary to specify the constructive role of the masculine Eros in society or to theorise about it. In contrast to the heterosexual Eros by example, the inter-masculine Eros does not require the development of specific institutions, even though it moulds many of them (the education system, religion, armies ...), but these are never just created as specific institutions of the male Eros. The Greeks themselves preferred to sing the praises of pederasty, rather than to argue about it. The only objection lawmakers sometimes had to pederasty was the possible diminishment of the number of citizens. This objection was a purely utilitarian one and implied an unspoken *de-facto* consent to pederasty. Christianity has muzzled those who glorified the inter-masculine Eros ... but why did Christianity regard so highly, more highly even than mere abstinence of the flesh, the virtues of the male Orders?

We think that the inter-masculine Eros extends itself also ... to heterosexuals (or to those who define themselves as such), because it communicates directly with the cosmic Eros. This is not to say that heterosexuals are repressed homosexuals; Eros is much more comprehensive and diffuse than sexuality. Apart from its sexual aspect — but without disregarding it — the inter-masculine Eros also motivates men who really feel a sexual attraction only for women. We think it would mutilate and misinterpret inter-masculine Eros if we reduced it to sexual desire, even when, and particularly when, this desire exists. Besides, it is certainly this reductive interpretation, in most cases a fundamental error, that in the course of

history has held back many men susceptible to the inter-masculine Eros from openly expressing it.

*"Now then, I am not a pederast;
How would things be if I were!"*

Germain Nouveau

* *
*

Someone else in modern times has shared these ideas before us : Hans Blüher (1888-1955), one of the founders of the "Wandervogel", the famous German youth movement. The text that follows is that of a lecture given by Hans Blüher himself in order to condense and to popularize his ideas.

Of course, we also defend inter-masculine eroticism in its most obvious sense — that is to say, in its sexual aspect. Living in the Western world in the middle of the nineteen-nineties, it is important to explain how this defence of inter-masculine eroticism differs radically from the kind of "gay politics" espoused within the "gay scene". If we look for the role that "gay politics" may have had in the history and the progress of ideas, we look in vain. The "right to be different", the "right not to be judged" brings the debate down to zero, not much more than to claim the right not to exist. It is a sterile argument, sterile because it tries to hide behind a "right" instead of discussing the facts. There is a question, that would have made people laugh, had it been raised: "What is the use of homosexuality?" Amazed confusion. "But we do not have to justify our existence!" (Always legalisms: the demand to have one's identity recognized is seen in terms of an exchange of registered letters about the formal interpretation of paragraphs in the social contract.) There is however a slogan that reveals the profound need of minorities to justify their existence in society. It is "Let our culture enrich itself through our differences." Unfortunately those who chant this slogan take care not to tell us where this richness comes from and who is benefitting from it. Even worse: This slogan is generally used as a dialectical shield to support those "differences" which are the least defensible. The logic of life however makes us accept that there is a finality, even if we



do not like to recognize this. An astronomer who asks "Of what use are the satellites of Jupiter?" is comical, but a biologist who is interested in a particular organ has to talk of its functions. The need to define the organ, the constituent part of the body, in terms of the role it plays in it, is even more evident for societies, because the individuals are not only "at the service" of the community, they are the vital cells of it, unless they are just tools (*mancipium*) in the service of others." "The human being is an intelligence supported by organs" Louis de Bonald said. It is perfectly possible to remove an organ from the human body, provided its function is replaced by something else, if necessary. The person remains entirely the same, as long as the central nervous system stays intact. In a society, each individual is a cell of the central nervous system unless he is merely a slave or a pariah. It is the nature of the citizen, of those who take part in the communal destiny, that they cannot remove themselves from the community without spiritually impoverishing it. This is why the "gay politics" of the last decade, which demanded nothing else than "Let us play peacefully in our corner" have dishonored the inter-masculine Eros. In using the argument that the homosexuals ought to be treated with esteem because of their contribution to the economy, without demanding anything for this Eros outside the private sphere, the homosexuals were con-demned to be nothing but a labour force for heterosexual society. But the last straw was that by this argument, heterosexual society was recognised as the sole legitimate architect of the State. "Gay politics" has done even worse: It has relegated homosexuality (which is without use, as we should remember!) to being a third eye, a sixth finger (they thought they had a protected status!) on the body of society, in short: to being a malformation, a deformity (which is in no way incompatible with the physical and psychological health of the individual). The normality which they claimed was statistical, ethical, biological, anything one liked, but by no means socially organical. Have you ever heard that an organ has been explained by its normality and not by its function? Just imagine it: "The liver is one of the most important organs of our body because it is one of the most normal ones..."

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“Love for the same sex should simply be seen as the most natural thing on earth. It is a form of love that goes without saying. This is the philosophy of life of those who have a superior vision of the world.”

You, us, the minority that distinguishes itself from the rest by regarding this matter of course as a banality, will stand up and dare to have contempt for certain lies and for those who preach them.

This is what we invite you to do together with Blüher, *saepe noster*: “The love of a man for an adolescent, for a boy, does not interest us as a human rights issue. It only interests us as an initiation into the potency of masculine man in the world. The “right of sexual fulfilment” does not concern us at all. The love for boys in itself does not predispose anyone to a higher form of humanity. Believing the opposite would mean not attributing a great value to humanity. To plead one’s rights and liberties when one is suffering from social pressures is contemptible. And if one does so in favour of humanity, it is also a lie.” (“Merkworte für den freideutschen Stand”, edited by Freideutscher Jugendverlag Adolf Saal, Hamburg, 1919, No. 33 and 34, page 41).

(1) Explaining the Eros of antiquity, the anarchist theorist Peter Kropotkin gives a definition of this Eros which extends to human social life as a whole. If we look at this definition, we will see the continuity between the platonic Eros and Blüher’s thinking:

• The platonic ideal is love, friendship. The word “love” (“eros”) had at the time a broader meaning than now. Plato used this word not only to describe the mutual attachment between two human beings, but also the social life based on the concordance between the aspirations of the individual and those of all the other members of society. The Eros of Plato includes also what we call today sociability or mutual sympathy. As is obvious from facts of animal and human life that I have mentioned, this sentiment permeates the whole nature of living beings and constitutes a precondition to their existence just as essential as the instinct of self-preservation. Plato did not know this [*Editor’s note: Let us leave the responsibility for this statement with Kropotkin*], but he was aware of the importance of this vital factor for any progressive development, for what we now call evolution. •

(“L’Éthique”, ch. 5, ed. by Stock, Paris, 1927; reed. by coll. Stock-Plus, 1979, page 121).

The Latin poet Horace describes necessity as « having in its hand of bronze the nails of the carpenter and carrying the wedges, the hard cramp iron and the liquid lead » (“Odes”, book I, ode XXXV, ed. by “Les Belles Lettres”, Paris, 1990, page 48). The commentator to this edition explains this in a footnote: • Necessity (*ἀνάγκη*) has as attributes everything that serves to hold together the parts of a construction: nails, wedges, cramp irons, which maintain the unity of the bricks and melt lead for the sealing. •



The Lecture



Family and Male Fraternity *by Hans Blüher*

Preface

This treatise is the manuscript of a lecture and contains in a summarized form the basic ideas of my principal work "Die Rolle der Erotik in der männlichen Gesellschaft. Eine Theorie der menschlichen Staatsbildung nach Wesen und Wert" ("The Role of Eroticism in Male Society. A theory of human state creation, regarding its essence and value"). Of course this text will neither be a substitute for the study of my book, which is the result of the intellectual work of a decade, nor will it enable anyone to really penetrate the problems covered in it. But this text removes certain rumours and wild misconceptions about my ideas and lays forth the general line of my thought. The attentive reader will no longer confuse me with others, but will instead give the right appreciation to my book, to which I refer him for a comprehensive study of the subject.

The lecture was first held on the 10th April 1918 in the "Berliner Sezession", then in Hamburg before the "Freideutsche Jugend"¹ and also in Jena and Dresden.

Charlottenburg, June 1918
Sybelstr. 26

Hans Blüher

There are two different forms of society (*Gesellungsformen*) among animal species, of which the distinction cannot be emphasized enough: These are the herd and the State. I admit that in nature there may be confusing transitions between both, as there are confusing transitions everywhere, but regarding their concept, their importance and their value, one cannot be mistaken for the other, just as an ape cannot be mistaken for a man, although there have been transitions between these two species. The herd is a form of society where individual animals are united in a group without losing their individuality. This group-bonding (*Gesellung*) can never take hold of the actual character of the individual animal and entirely absorb it. The herd is always an alliance without commitment, that can be dissolved at any stage without the individual animal losing part of its character. The animal may lose something of its comfort and of its well-being, but it never loses *itself*. The tendency to form herds can be found throughout nature in varying degrees and in the most amazing forms, which the superficial observer could almost regard as states, but which always retain their typical and unmistakable character — the colonies of beavers may serve as an example. I would like to explain this distinction by an experiment of thought: Let us imagine an animal species that likes to live in herds, packs or colonies just as roe-deers, wolves, buffalos, beavers etc. to be suddenly elevated to a level of human consciousness. If we imagine them being asked about the purpose of their group-bonding, the most clever among them would be able to give a truly exhaustive explanation of their social life. It would be possible to fully understand why it is much better for them to live together rather than on their own. One could not blame them for doing so and would find it practical and appropriate in every respect. When they are together, they find their food more easily and are better protected against common enemies. It is clear that they would not choose to do without these and other advantages. In short: The herd presents itself as an understandable, *rational* structure, whose purpose is really more or less obvious. The State on the other hand is something essentially different. The State is a destiny, a severe destiny imposed by nature, which is very hard and ambiguous and in most cases at the same time also terrible and sublime. *Belonging to a State*

links the essence of the individual to the essence of the species, in a way that without this link the individual would cease to be a part of the species. This statement is also true where

(1) In a Germany that was in full industrial expansion, that was only looking at material progress and at economical competition, that was following flashy but at the same time empty slogans and where education was aiming at stuffing theoretical knowledge into people instead of helping them to develop their personalities, young people decided to break with the fateful spiral and join together in order to discover the charm of nature, the deep forests, secret places that civilisation had not yet spoiled.

Officially founded in 1901 on the initiative of Karl Fischer, the Wandervogel had a dazzling success. Everywhere in Germany and even in Austria and Switzerland groups of the Wandervogel were formed. The feeling of being a community came about. Just before the First World War, they had several tens of thousands of members.

In 1913, Germany was celebrating with great pomp and ceremony the 100th anniversary of the battle of Leipzig. At the time when the clouds of war were gathering over Europe, Germany was indulging in a shallow jingoism, a pseudo-patriotism that was exhausting itself in drinking sessions, clouds of smoke, card games and the bellowing of militaristic songs. It was the jingoism of priggish, "right-minded" people, of the patriotic sporting associations.

Within the Wandervogel there was the wish to oppose this resounding spectacle with the voice of the new Germany, that was being born. Fourteen organizations of the Wandervogel and related movements made an appeal for the formation of a "Free-German Youth" ("Freideutsche Jugend") during a gathering that took place on the 11th and 12th october 1913 on the Hoher Meißner (a mountain in Hessen). The main thrust of the movement was that the youth should "create a life for itself according to its own will, under its own responsibility, in pursuance of the truth. The 'Free-German Youth' is fully pledged to this aim."

A year later, they assembled in this spirit in Marburg. This is when the "Free-German Youth" constituted itself as a unified and powerful organisation. Over the years, these young people had experimented with new ways, as we can read in Blüher's book about the Wandervogel. But the war extinguished this beautiful enthusiasm. Among twelve thousand Wandervogel members who went to the front, most of them volunteers — many of them were hardly sixteen years old — more than seven thousand had died in the war, among them some of the best.

After the defeat and the Spartacist uprising, new rifts appeared. An attempt to recreate the "Free-German Youth" in 1919 failed because of the different political orientations of those involved. At a time where everything appeared to be possible, political activism seemed for many the key to put into reality the dream of freedom. There was Gustav Wyneken for example, who believed that he would be able to put into practice the experience of an "alternative school" on a large scale due to the victory of the Social Democrats. But the Social Democrats did not fulfil their promises. It was not the first time, nor the last.

The ideas that Blüher had for the "Free-German Youth" did not come to anything in the atmosphere of violent confrontations in the aftermath of the war. The revolution got the better of a youth organisation that was incapable of giving a concrete form to their dream. However, Blüher's reflections also evoke struggles that are closer to us in time. Certain experiences of the beginning of this century were repeated in 1968. In particular the ecological aspect of this revolt, the rural communities of young people and the creation of alternative schools are reference points for the reading of Blüher's works. A world has come to an end, but hope remains for a new dawn, for a youth whose minds will no longer be numbed by television, who will no longer be spoiled by individualism, a youth that will be able to find itself again. [Editor's note]

this relationship is a completely disturbed and hostile one. In a state formed by human beings, the essence of the best individuals is considerably advanced in relation to the essence of society as a whole and therefore the attempt to interact with this society almost always ends with a catastrophe. A catastrophe that on a superficial level affects the advanced individual, but viewed from within always the species as a whole. Immanuel Kant has tried to define the essence of good as being a law that commands the individual "to act in a way that his own will could be the principle of a general legislation". He did not mean of course that the contents of this action should conform to the present will of society as defined by numbers (which expresses this will by a democratic vote for example). What he meant is this: The actions and the will of the individual have to be drawn from the most profound essence of the human being. It is through state destiny that the essence of the human being is intimately linked with the essence of the species. Therefore this will should be able to impose itself onto the species with force as its governing law. One should never think that ethics have anything to do with the "common good". It is a basic error of this past epoch to consider the ethical essence of the human being as related to the "benefit to the community". On the contrary, the ethical essence of the human being is directed towards improving the character of the species and this improvement always finds its way from the creative and superior man to the people. Therefore the ethical essence of the human being is firmly linked to his social essence. But if the term "social" is to be understood in the sense of benefits to the community and if the thought about the State is built on this premise, one is advocating, without knowing it, a *theory of the herd*. However, the human being is not a herd animal, but a state building creature. It is characteristic for the State that the individual may become of no consequence, that there are certain values higher than the individual, that there is a demand for service to the community and self-sacrifice. The State is not a utility that can be understood, but an irrational destiny of unknown end and purpose.

Nature has organized animals into states only within two biological classes, which are very distant from each

other. The species organized in this way are suited to represent the highest type of their respective class. Among the insects these are some bees, the ants and on a lower level the termites; but among the mammals only humans have been creating states. We have to ask ourselves which means nature employed to achieve this very decisive change from the non-committal herd to the State. Nobody will after all presume that a living being is submitting itself to the idea of the State by its own free will. On the contrary, the creatures concerned are forced into it by an irresistible urge in their basic make-up and for their adaptation to this form of life they are rewarded with a pleasure premium. To quote Hegel, we could say that we are dealing with a "ruse of the idea".

The State has been called "a great family" and legends were invented to glorify the rise of a nation as an extended family. The reader will at first be surprised when I state the following: Among all species, where the urge to form families monopolizes their social life and where sexuality is supporting this urge, the formation of a structured society is impossible. *Where nature has made a species into true state creators, it could only do so by breaking down the exclusive rule of the family and of the heterosexual orientation connected with it.* Among the state-building insects, nature imposed this by extremely brutal means. In the state of the bees there is in the period of its foundation only one single heterosexual act: the marriage flight of the queen. The family is completely destroyed. The only one giving birth is a queen which continuously lays eggs and has an atrophied brain. The male bees are murdered and the swarm consists of atrophied females, whose reproductive urge towards the other sex is extinct.

We do not know anything about the pleasure premium that these nuns gain by their continuous and close association, because we do not know the "soul" of the bees. But this pleasure premium exists without any doubt, and we can deduce it through analogies with the humans. Among the ants nature has destroyed the family by creating a third sex of superior intelligence. The males have a brain of minimal capa-



city and are dull-witted, while the females, who have a slightly bigger brain, just exist for reproduction. It is the workers, a kind of third sex, who are the masters, but they do not have the ability to engage in sexual contact.

This is the way nature treats the family among its state building creatures! One could shudder at the idea of such a brutal intervention. Open sexuality between males and females, which is the most elementary and powerful thing in nature, has been destroyed except for the most necessary remainder. Nature is achieving here another monstrosity: The individual is stopped from seeing itself as all-important.

What now is the situation among human beings? Among humans, the family is fully preserved, either through group marriage, harem or monogamous relationship. In spite of this there is an inherent compulsion which maintains the State among them. This is where my fundamental argument comes in: *Apart from the family which draws its strength from the heterosexual Eros, there is a second principle of socialisation at work in the human species, that is the principle of the association of males, which draws its strength from the inter-masculine Eros and expresses itself in the "male fraternities".* It is the necessary conflict between these two principles that leads man to form the State.

Let me use an image to explain how this analysis and bipolarity has to be understood: If within a mixture of oxygen and hydrogen water is created by a synthesis of both elements, these elements lose their original properties and are merged into the new and superior compound "water". Such a merge does not take place between the constituent principles of the State. On the contrary, we can observe continuously that the two powerful poles, family and male fraternity, keep a life of their own. We can also clearly perceive that the male fraternities enjoy supremacy. The State has the stamp of the male spirit imprinted on it. While in a chemical compound the elements are merged and cannot betray anymore their original nature, the elements of the State are still able to develop their own potentials and their specific cultures. The male fraternity is doing this with energy and

splendour, the family however in a sluggish and hardly noticeable way. (The family is the realm of the woman and the woman does not have the predisposition for statehood. Her form of socialisation is the herd, which never requires a total commitment. However, understood correctly, this is not an argument against women).

Let us begin with the family as the first constituent principle of human statehood. The family is the territory of the heterosexual Eros. Everything that is happening within this Eros can become the raw material for a particular type of family. By saying this, I reject at the same time a doctrine that for a while was a favourite with the sociologists: the doctrine of promiscuity between all men and women.

This form of heterosexual socialisation never creates a family and does not exist among humans. It belongs *in principle* to the herd animals, but does not even exist among them as a rule — the reasons for this are essentially different from the reasons for the absence of promiscuity among humans, where we always find a restraint, a limitation in the will to choose a certain type. For this reason, the family is really a specifically human phenomenon. As already stated, families are formed in different ways: there is the group marriage, which includes several men and women; the harem (one man and several women) and the monogamous marriage. — — — When we consider this diversity, we have to stop believing in the so-called “refinement” of the human being, we have to forget about the dogma of progress (which only a hopeless epoch could worship) and we also have to disregard in this context unfounded “moral” arguments. We are facing greater things: These different models of the family are destinies and abysses of the Eros that always recur; man is on a constant quest for new forms in order to find a safe orientation in the limitless horizons of his Eros. — — — We know that the human male does not go to the female in order to “satisfy his sexual urge”, as the jargon of scientific rationalism puts it. We are especially aware of this when we compare the reductive description of sexuality by scientific rationalism with the role

the heterosexual Eros always has had in legends and poetry. The man who loves women is looking essentially for something more important and more profound than the sexual act. It is a great search, which has never been fully understood. The shallow rhetoric of German idealism for example is one of the most inappropriate means to grasp this phenomenon. Only the myth is capable to help us to develop an understanding. — — When in Platos symposion it becomes the turn of the comedy author Aristophanes to tell a story, he relates the origins of the Eros: At the beginning, there were three human genders, double-men, double-women and hermaphrodites. Each individual had two faces, one in front and one behind and also four legs and four arms. This original race of humans was defiant, arrogant and full of *hybris*². It endeavored to equal the gods and even to overthrow them. When Zeus began to anticipate this danger, he conferred with Apollo whether it may be a good idea to exterminate humanity. But who would then light the fires of sacrifice? Zeus came to a strange decision: He took a knife, cut each individual in two and scattered the halves to the four winds. — — “After this operation, by which the whole of humanity was cut in two³, every human developed a great *longing for his own other half*”. We have to add a complement to this myth in order to explain our own situation. These human beings, which had been cut in two, still had their other halves. These other halves were still alive, they only had to look for them and with some chance, they were able to reunite. We, however, are just the descendants of this original race, we have not lost our other half during our own life-time, but are already born without it. Our own ultimate association with another human being, the one that belongs to us, does not date from our life-time, but from the time of the original mythical race. The more the epoch of this race becomes remote, the more humanity ages, the more distant we become from our other half. — — If the culminating point of the Eros is the perfect union with one other human being and complete devotion to this unique person, then we must admit that this experience is denied to

(2) Hybris (*ἕβρις*): pride, excessive ambition, megalomania. [Editor's note]

(3) Note that in Latin, “sex” comes from the verb “secare” (“to cut”) and means “separation of the human kind in two”. [Editor's note]

present-day humanity. As much as in the first ardours of love we like to convince ourselves that we actually found the man or the woman who is our other half, as time goes by we would have to be dishonest to disagree with the words of a romantic poet:

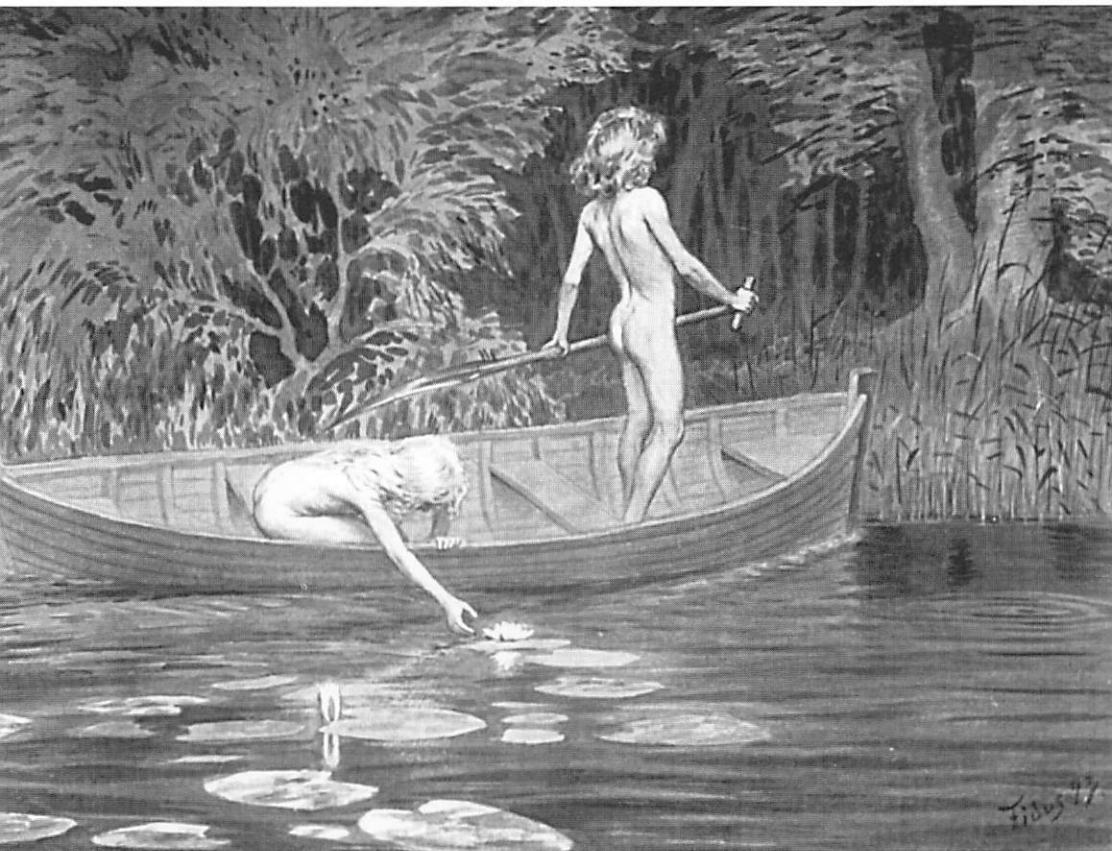
*No-one has understanding
Who does not recognize the dark
That gently but inescapably
Separates us from the other.*

The impossibility of fulfilment through *a single* person of the opposite sex shows itself empirically through the fundamental polygamism of at least the man. (Female polygamism is much more complex, as everything concerning women is.)⁴ The man is always looking for fulfilment with several women, which cannot be attained with a single one. — — — At this point, I have to say something about the way men are choosing women and doing this, I leave the sphere of the Eros and enter the sphere of psychology and biology. I mention here only briefly the role which the image of the mother, instilled in his subconscious since childhood, has for the man when he is choosing a spouse. Generally the man will feel attracted to a type of woman that is very different from the image of his mother. At this point, I must also speak about the role of certain perversions, whose meaning is still largely misunderstood. Of utmost importance is the question of the mixture of masculinity and femininity in every human being. We are touching upon the subject of the so-called sexual intermediary stages or the intersexual nature of organisms. Another large and important area to be discussed is *betaerism*, a phenomenon that is extremely worrying for the model of monogamous relationship. No race or civilisation has really been able to cope properly with this phenomenon, except for the Greeks to some extent. However, I cannot analyse the vast question of hetererism at this point and have to refer you to my principal work mentioned in the preface. I would like to say only one

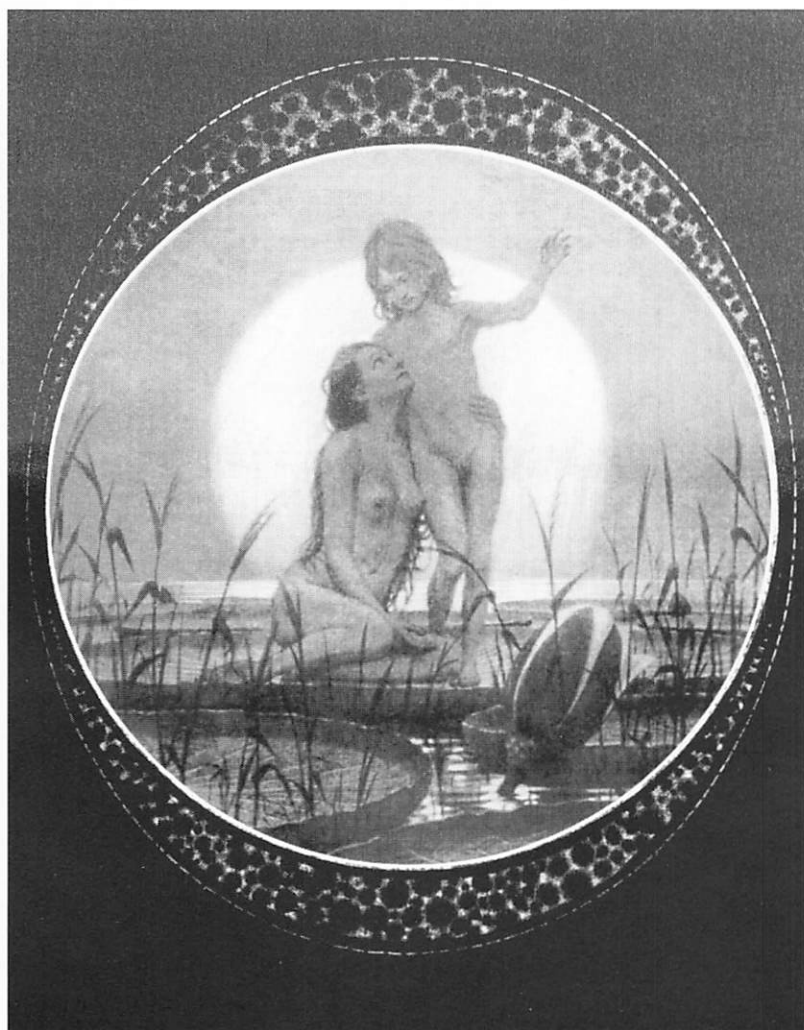
(4) Cf. Emile Faguet: "For women, the monogamous instinct is in their nature, while their polygamous inclinations are due to civilisation. The polygamism of men however is due to nature and it is civilisation that makes them monogamous." ("De l'Amour", VIII). [Editor's note]

thing: When his Eros leads the man to a woman, he finds himself caught in a tragic conflict. If he directs his Eros towards one particular woman and if he is faithful to her, he will soon feel a lack of fulfilment. If on the other hand he gives in at will to his inclination for polygamy, as time goes by all the chords of his character are touched by the different women he is possessing, but everything drifts towards uncertainty and his energies are dispersed. Strictly speaking one can neither love one woman nor several. It is as if we are still feeling the great gash that was left behind when Zeus and Apollo were mutilating the original mythical race of humans in order to defeat their hybris.

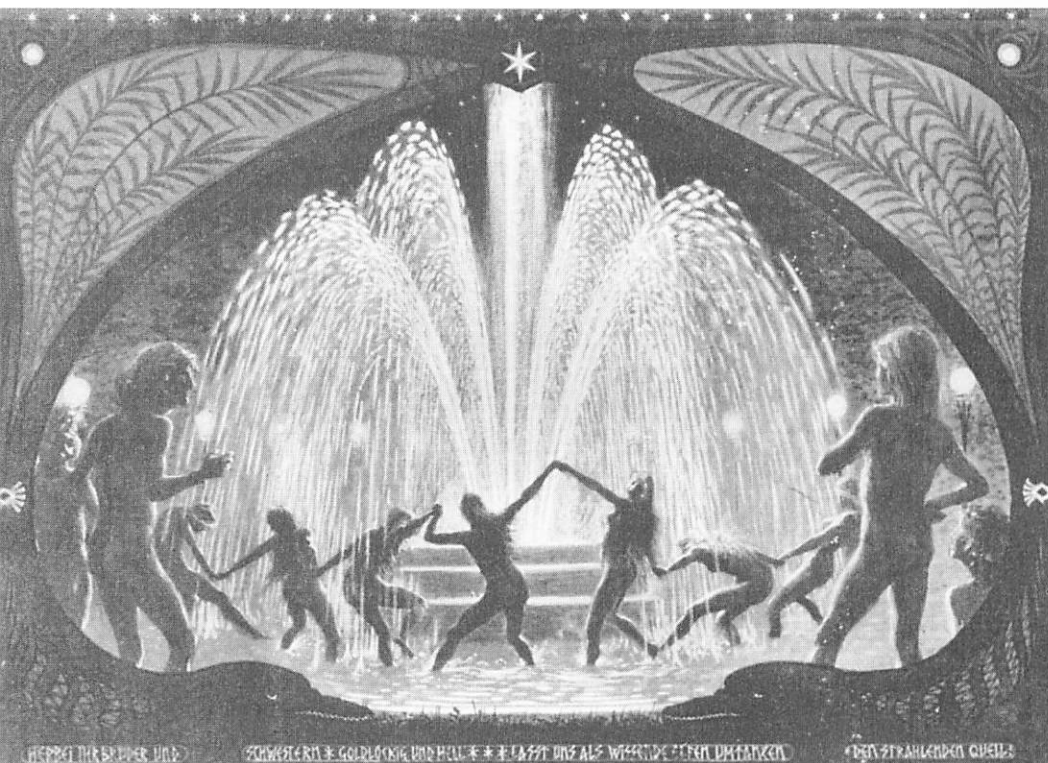
People can only react to tragic situations by creative acts, otherwise it destroys them. Humanity has always engaged in such acts in response to tragic situations, because it did not wish to perish. — The monogamous marriage is such a creative act, undertaken by the man. It would be completely hopeless to try to explain monogamy by economical factors. Economical matters can only completely explain economical matters. Monogamous marriage is a *sacrament*, that means it has a secret link to the ultimate and essential elements of human nature that are no longer traceable and are therefore called “divine”. Monogamous marriage is the expression of a great idea: the idea that the person who is our other half has nevertheless been found, although one knows perfectly well that this other half cannot exist. People in a monogamous marriage are living under an illusion, which is treated like a sanctuary and maintained in spite of all temptations and outside attacks. Monogamous marriage is a magnificent event in human history, absurd in principle, but also sublime in spite of everything. Monogamy is not a “moral” institution, just as everything in this context exceeds by far petty considerations of this kind. — — — — We know that monogamous marriage has become fragile, perhaps the sacrament was not fulfilled — which does not say anything detrimental about the sacrament — but in any case we feel that in any corner of the globe in which we examine it monogamous marriage is unsatisfactory. Just as with all ideals that have grown old it has even become a sterile constraint. — Our time has seen those who promote the idea of so-called “free love”. There are times when illegiti-



"Nénupbars", gravure de Fidus : le faucardeur et la cueilleuse. « Il n'y a pas une seule disposition de l'homme qui ne soit pas totalement mésinterprétée par la femme. » (p. 65)

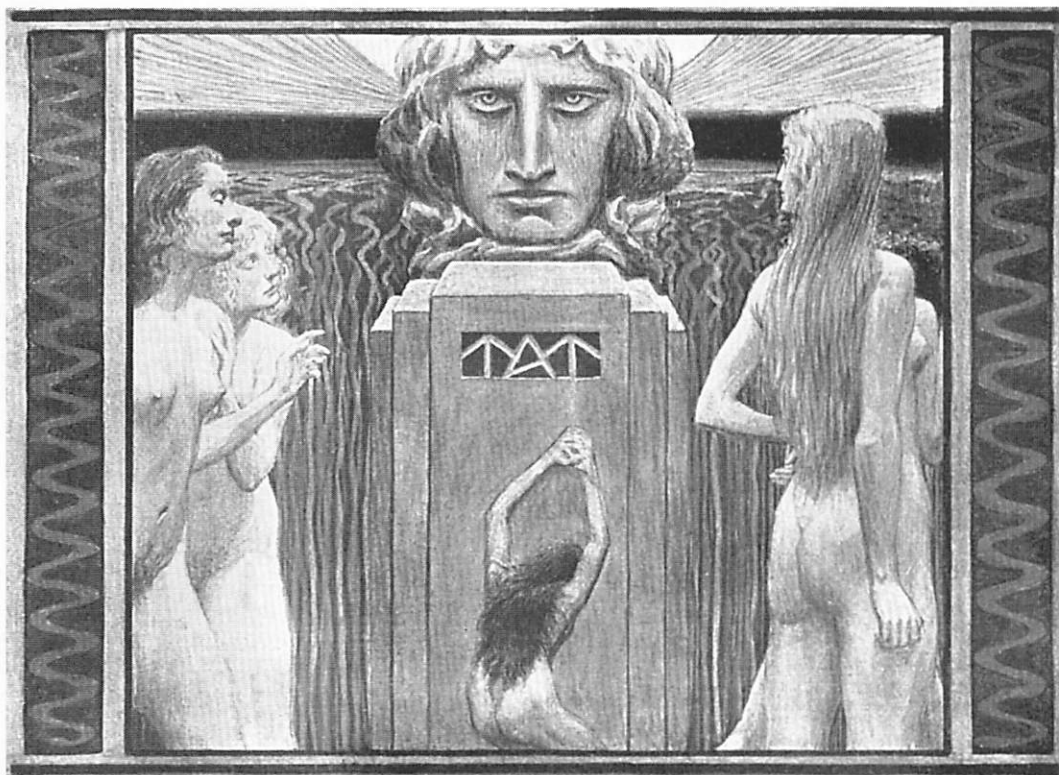


Maternité.



« Volupté, proclamation du jaillissement de la grande joie ! » (p. 149)





« Le nobilis rend raison de sa polygamie ; s'il prend une femme nouvelle, c'est porté par la puissance et l'étendu de sa force d'âme. » (p. 144)

macy, dissoluteness and defiance of rules are temporarily more in the right than institutions considered as sacred. A conscious break with tradition is often better than to perpetuate a tradition which is worn out. But after all the issue of marriage was considered too lightly by the supporters of "free love". One should welcome all these benevolent endeavours in favour of extra-marital sexual relationships against the rigid guardians of morality, but one should never forget that they are fruitless and sterile and that they cannot explain love as a phenomenon. They can never lead us to a social doctrine. The new generation does not come with superficial gestures — it springs from a blessing of creation. Into ears, that only have to hear the word freedom to fall into raptures, I can only shout over and over again the words: "Free of what? — Zarathustra would not care! With bright eyes you ought to proclaim: Free for doing what?". — — — Monogamous marriage was a creation. It can only be overcome by a new creation. There is no question: the more a man rises, the more he advances in consciousness, sophistication and strength, the more impossible it will become for him to totally commit himself to just one woman. He could only do so at the price of becoming more and more dishonest and to sink again as a result of it. Where is the important man who would have been content with just one woman? But as soon as a man thinks of having a relationship with several women, even if it is only with two of them, he finds himself in front of a new abyss: jealousy. Jealousy is not just the nagging suspicion that another person could have a better time with the loved one than oneself, but the suspicion that there is another one at all. Jealousy is the will to have an exclusive right on the sexual partner and illustrates all over again the myth of the human being cut in two and deprived of his other half. Because after all there can only be *one* other half! Jealousy is really the destructive element within a polygamous marriage. Jealousy can never be eliminated by affectionate persuasions, by calming appeasements or any kind of rational arrangement, but only by a great creative act of the Eros itself. Let me give a comparison from German philosophy. Arthur Schopenhauer speaks at several points in his work of so-called "conversions". A criminal, who is just going to the scaffold and who until recently has had no remorse for his crime, is suddenly enlightened.

The part of his character that led him to his crime suddenly withers away, he sees through everything and becomes for the few minutes that he still has to live as pure as a child, kind and devoted, a "saint". We know that also during the origins of Christianity many such conversions took place and that sometimes the greatest sinners became the most reliable Christians. A man is not purified through a gradual diminution of sin — to believe this would just be muddled ignorance and rationalism — but through a sudden change of his whole nature. The bigger his sin was, the more he is purified. The same thing can happen with jealousy. Jealousy is the real sin against the creative Eros. In the case of exceptional women, there are rare moments where this usually destructive passion can *turn around*, can place itself into the service of the former rival and can increase the love of two women for the man whom they both love. On such a basis the will of the man is creating the sacrament of polygamy. Without this sacrament, which the Greeks called *μυστήριον*⁵, all polygamous relationships are doomed to end in the most distressful disaster. Something permanent can only come about where a sacrament (a mystery in the Greek sense) stands between people, where devotion, sacrifice and service are involved. Polygamy needs a state of grace and cannot be "made". But it is in polygamy where the greatest hopes for the individual and the community lay. Today we cannot know at all how this could come about. Hundreds of thousands of people will have to perish before polygamy is institutionalised and becomes so natural, it appears always to have been part of the order of things.

(5) We find it useful to explain this concept. "[The recognition of mystery] is the act of a conscience that discovers a reality, in which it finds itself immersed, a reality that is objectively untranslatable. This reality is for the conscience like an enlivening atmosphere. The reality demands to be taught by this conscience and to be permeated, deepened and unified by its action." (G. Madinier, "Conscience et Signification".) Gabriel Marcel establishes in "Être et Avoir" ("To Be and To Have") an essential distinction between problematics and mystery. In contrast to problematics, being concerned with mystery implies to be really involved with it on a personal level. (Quotations from the "Dictionnaire de la langue philosophique" by Paul Foulquié, P.U.F., 1982). The "sacred ceremonies to which only the initiated were admitted" (mystery of the Eleusis, of Mithra...) indicated of course in classical times rituals that prepared people to become susceptible to mysteries in the intellectual sense as described above. [Editor's note]

But then something important has happened. We should not forget that there are *two* forces at work in the family: *Eros* and *genesis*, love and procreation. The procreation of man is not just propagation and increase in numbers. The things that could not develop in one life, the life of a man, can develop in the lives of his children. We carry within ourselves potentials, which we cannot develop, because they are in a state which does not allow their coming to life. We cannot get to these potentials and mostly they will not come to fruition. Through our wives and by the means of our semen we entrust to the fertile body of the mother these things that could only partially develop. With these things we practise a *reductio in primam materiam* [*"return to the primary materials"*, Editor's note], to use the language of the alchemists and we expect their rebirth in our children. The more of these potentials a man has, the stronger his character is, the greater his will is to propagate himself into the future, the more women he will need in order to awaken all his forces in their wombs. We cannot entrust the transmission of every feature of our character to just one woman, because only particular women are able to help us transmit particular features of our character to our children. Monogamous marriage is therefore the great obstacle to the transmission of the best genetical material. It is however necessary that as many as possible of the best characteristics are propagated and that the new-born person grows up in a family and is not rejected by society, as it happens today. — It is said about a sheikh of Granada that he went to war accompanied by 800 grown-up sons.

Let us now look at the second constituent principle of human statehood: the *male fraternities*. The scholar Heinrich Schurtz has examined these male fraternities in a comprehensive study (*"Altersklassen und Männerbünde, Eine Darstellung der Grundformen der Gesellschaft"*, Georg Reimer, Berlin 1902). It is Schurtz who has introduced the distinction between the two poles of humans statehood: family and male fraternity. In his book, he gives us abundant material about the extremely ancient social structure which is the male fraternity, with particular consideration of the so-called primitive cultures. This scholar, who had an immense knowledge of the subject and

accumulated extensive experiences on his travels overseas, was the first to create a truly detailed and systematic study of the male fraternities. He established the theory that man has two motive powers: The sexual impulse and the socialisation impulse ("Gesellungstrieb"). According to Schurtz, the sexual impulse brings together the family, while the socialisation impulse creates that peculiar structure which are the male fraternities. But this theory shows the insufficiency of his thinking: What does it mean, after all, if we try to explain the remarkable institution of human statehood, which is a special case of socialisation, by the assumption that there is a human "socialisation impulse"? This is almost tautological and does not explain much. A socialisation impulse — if such a thing exists at all as a primary instinct — would have the imprint of the accidental, occasional, non-committal and would only result in the formation of herds. If we consider the concept of the socialisation impulse, we immediately realise that it is unable to explain the decisive destiny which has hit the human species. There must be a stronger and more profound force at work, to which the words of Spitteler⁶ could be applied: "It is Ananke⁷, the compulsion of compulsions". — Statehood has its roots in the depths of the human Eros, or to put it in other terms: the structure of man's sexuality is responsible for his statehood (Staatsbildung). Male fraternities do not have their origin in an empty "socialisation impulse", but are a result of human sexuality and in this case of inter-masculine sexuality. It is one great Eros in its entirety that is at the source of human statehood.

If we ask: What are male fraternities like? What are their structures and their customs?, we find the clearest answer in looking at their opposite, the *utilitarian associations*. If a number of men come together for a definite goal of which they are clearly conscious and if the meaning of their association consists merely in this, we can talk of an utilitarian association. All economic and scientific organisations with a definite programme are utilitarian associations, just as political parties are; in

(6) Carl Spitteler (1845-1924) was a Swiss German poet. Parts of his work ("Prometheus and Epimetheus", 1881; "Prometheus the Martyr", 1924) proclaim the revolt against the gods and against taboos and have been compared to Nietzsche's "Zarathustra". Nobel Prize in Literature in 1919. [Editor's note]

short: all associations of men which have a rational character. Women can be part of such utilitarian associations with a complete equality of rights, which is impossible within male fraternities because of their nature. — Contrary to the utilitarian associations, the main characteristic of the male fraternities is an irrational element within them which is at the core of their existence. The members of a male fraternity cannot entirely explain why they are associated. The irrational element at the core of their existence is mostly absent from their statutes, it cannot be comprehended by reason, it has to be felt, experienced, believed. A male fraternity is an organism which has its own highly particular and very sensitive life. An utilitarian association however is merely an organisation lacking this unique vitality.

Let us make an attempt to analyse the phenomenon of male fraternities. We will treat this phenomenon like a corpse that is being dissected in an anatomy class. We remove layer after layer, until we have understood the individual parts and their functions and until we gain access to the most vital core. We start outside and as the epidermis of the phenomenon we find its purposes, objectives and aspirations — in short, everything that is laid down in the programmes of the fraternities. Of course, these male fraternities have more or less explicit programmes, just as the utilitarian associations do. The difference is that within the male fraternities, there is something beyond these programmes, which are just *rationalisations* of the nature of the fraternities, a manifestation of a latent urge. This profound nature and latent urge can be clearly felt in the male fraternities, while it is absent in the utilitarian associations. Utilitarian associations result from the impulse to form male fraternities, but are not a refuse of this impulse, as

(7) The Anankê (entanglement, destiny, necessity) conveys the idea of a primeval insurmountable constraint that gives to the elements and phenomena of the world their necessary cohesion and compatibility. Through the Anankê the world acquires its character of a cosmos. For Plato, Parmenides and other philosophers before Socrates, the Anankê is a necessary prerequisite for the structure of the world, it is a cosmic divinity which is at the same time the cause and the guarantor of the laws and the coherence of the universe. This cosmic divinity reveals itself to us through the transcending necessities (of a higher order) that we are faced with. The fundamental philosophical challenge of determinism which questions the extent of human responsibility is a modern and frightening Anankê. Bertrand Russell for example has acknowledged that he had the utmost difficulty in abandoning "the certainty that everything was already determined in the primeval nebula...". [Editor's note]

some enthusiasts of male fraternities claim. Whether the medieval orders of knighthood preached the struggle against the unbelievers, whether the lodge of freemasons proclaimed the ideal of building man's personality, whether the Wandervogel movement promoted the recovery of the male youth and love for the homeland, whether a male fraternity of a primitive people transformed its men's house into a consultation centre for the community, whether at a high school a juvenile secret society takes up the fight against the tyranny of the teachers — in all these cases we are dealing with the same phenomenon. It is a rationalisation of a basic and inexpressible urge for group-bonding, which has been latent all the time, which has to give itself a name and a purpose and which has to put itself into the service of an illuminating ideal. Before they saw the light of day and before their so-called history began, all male fraternities had already a period of *latent history* behind themselves. Often this prehistory, in which the dark and inexpressible part of the group-bonding urge could still clearly be felt, was the best and most profound period of their existence. The official history of male fraternities is often the beginning of decline and of bourgeois decomposition. — Once we understand the nature of these rationalisations, once we are no longer confused by the multiplicity of aims that are stated by the male fraternities, we will sooner be able to penetrate their complex nature, just as during a dissection we could identify beneath the skin of the corpse the complexity of its muscles and tendons. When we remove the purposes and objectives which are at the outer layer of the phenomenon, we should not forget to take into account the people who have taken these purposes and objectives upon themselves. We will immediately notice a number of men in the fraternity who are just part of it in order to pursue its purely rational purposes. They only have an understanding of the life of the fraternity, as far as it can be explained to them in rational terms, their understanding is limited to its “useful” aspects. As long as they are tractable and as long as the fraternity is lively and powerful, they have a deep and unswerving respect for the inexplicable secret of the deeper nature of the fraternity, they are often even the most devoted followers. They have however a tendency to defect. Therefore and also because they they easily become very numerous when the purposes and

objectives of the fraternity gain in general recognition, every male fraternity is in constant danger of being broken up by this kind of people and transformed into nothing more than an utilitarian association. I call this type *metics*, which in ancient Greece meant "coinhabitant of inferior status". — — — I would like to reveal to you my intention of using the original *Wandervogel* movement, which is the clearest and most perfect example of a male fraternity, to describe this phenomenon. All the characteristics of a true male fraternity can be found in this youth movement. In looking at the *Wandervogel*, we may study the finest details of a male fraternity. The experiences of the *Wandervogel* are typical for the experiences of male fraternities in general. The *Wandervogel* is the only male fraternity that has been researched and observed in detail during its existence to its deepest and darkest recesses.⁸ — — — After removing the "metics" as the outer layer of the phenomenon, to which belong also the influential friends of the *Wandervogel*, we advance gradually to its central creative core. The creative core of a male fraternity is of an *erotic* nature and is called a "male society". We should not confuse the terms "male fraternity" (*Männerbund*) and "male society" (*männliche Gesellschaft*). The former is a structure composed of "metics", elements of an utilitarian association and of male societies. Male societies however are homogenous and only a creation of the Eros. The cohesiveness of these structures is extremely fragile, they are hardly ever conscious of being what they are, they are very fleeting and volatile and rarely perceivable as an experience.

We can distinguish *two* fundamental forms of male societies, which differ only in their degree and which we therefore simply call *male societies of first* and of *second degree*. Male societies of second degree consist of young men, who are linked to each other during a period of their lives, usually for not more than a couple of years, in an eroticism of weak intensity, until they finally turn themselves towards women and the family. In the male society of the second degree, which creates a very

(8) Cf. Hans Blüher: "Wandervogel, Geschichte einer Jugendbewegung" ("Wandervogel - History of a Youth Movement"), 2 Bände. — "Die deutsche Wandervogelbewegung als erotisches Phänomen".

strong bond in spite of the weak intensity of its eroticism, we do not find the phenomenon which I will now describe and which is unique of its kind in nature: the male *typus inversus*. The *typus inversus* is the man made for the man. To put it in terms of the ancient myth, he is part of the double-men of the mythical original generation and is looking all through his life for his other male half. He is looking for it in the male society, which is a polygamous form of socialisation of the man, but which may also end up in monogamous relationships, although in this case its sociological function is reduced.

In the last decades, the *typus inversus* has been the object of a misinterpretation which is extremely bizarre and rather sad. Life has not been as easy for him, as it is much more difficult to find a young man than a woman. Therefore many of them reach a breaking point, fall ill and have psychological troubles to such an extent that — it is hard to believe — they even despair at their sexual orientation. For this reason many of them consulted the medical profession for advice. The medical profession has been the originator of a description of the *typus inversus* which does not even satisfy the most elementary criteria of a scientific approach. Apart from other astonishing errors, the doctors came to the conclusion that the man who loves men is just *a pathological deviation of the man who loves women* and that therefore he could be “healed”. It even went so far that he was attributed a particular name, coined by the sexologists, which from its concept and from a linguistic point of view is so repulsive that in spite of all attempts to give it a more positive meaning it is still seen — and rightly so — as an abusive term⁹. Some pathological or degenerate cases of the *typus inversus* presented themselves to the medical profession and as a consequence, the medical profession developed a theory about the *typus inversus* that defined him in terms of an illness. The healthy ones of course never went to the doctors and this is why the doctors know nothing about them. The approach of medical doctors to describe the *typus inversus* in terms of an illness was of course only an episode. In five or ten years this idea will certainly be disregarded, but it was still disastrous enough in its effects. This approach was at the origin of a complete distortion of the image of the *typus inversus*, an image that will only gradually be corrected.



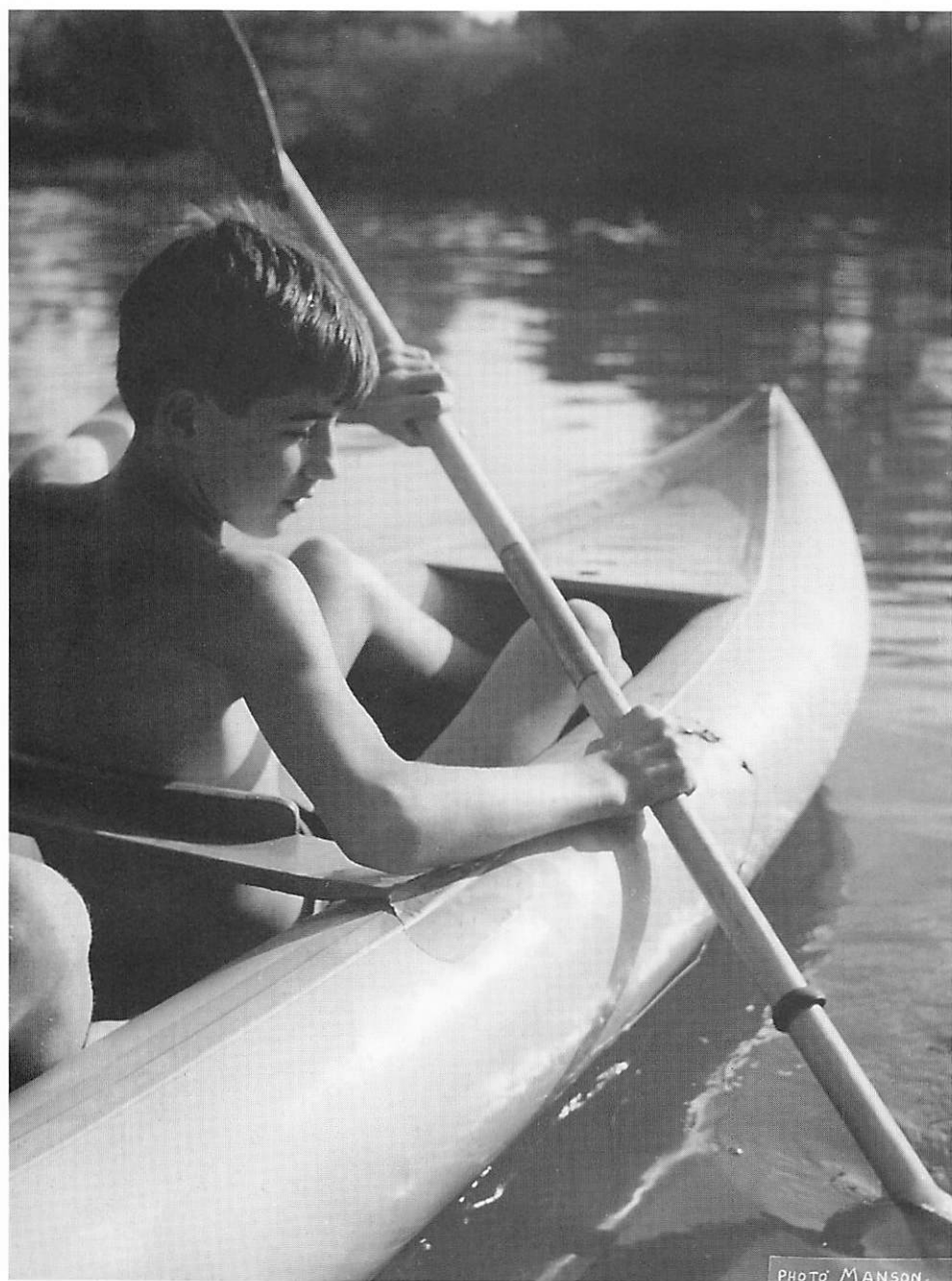


PHOTO MANSON.





We have to admit that there are also the occasional faultless descriptions of the *typus inversus* by the medical profession, but not one of the doctors came to the right conclusions. Let me draw a parallel from the field of science: The astronomers of the Alexandrian era succeeded in calculating exactly the orbits of the planets and we still accept these calculations as correct today. They were nevertheless behind us in knowledge. Only the mental ability to see the earth from an outside point of view and perceive it as just another star, which we only have since Copernicus made it possible to really understand the revolution of the planets and to solve by example the mystery of retrograde orbits. We will not be able to understand the *typus inversus* if we regard him as a special or fortuitous case or as an isolated phenomenon. We will only understand him if we see the function he fulfils in human life. — —

The *typus inversus* is a *primary* phenomenon, not a deviation nor a traumatism, that is to say no pathological phenomenon. He is not only equal in value to other men, it seems even that he represents a superior type of masculinity. He is not only capable of procreation, but often even very keen on having children. Men who love men and who cannot sexually relate to women at all are already pathological cases of a neurotic nature. But there is always the reservation that the *typus inversus* does not really love the woman he wants children with. Socrates, one of the most authentic representatives of the *typus inversus*, is an example of this. He had a wife and two sons, but in the most dire hour of his existence he sent his wife and his children back home and awaited his death in the company of his "male society".

(9) At one point, Blüher was in contact with the "Scientific Humanitarian Committee" of Dr. Magnus Hirschfeld. Blüher makes the observation that the individuals with whom this committee concerns itself have nothing in common with the *typus inversus* that he describes in his works. Blüher points out that the *typus inversus*, who manifested itself within the Wandervogel, does not show the characteristics of the "homosexual" as described by the medical profession ("Werke und Tage", Paul List Verlag, Munich, 1953, page 259). This is the reason for Blüher's rejection of the term "homosexual". The human material is different and Blüher is opposed to the blurring of distinctions. Blüher writes about the activities of Dr. Hirschfeld: "The notions of race, rank, physiognomy, character and instinct were disregarded. People were just seen as human beings and this status in itself was considered as a privilege." (Ibid., page 332)

In order to better understand the *typus inversus* and the “male society”, we need to have recourse to some elements of *psychoanalysis* and of the *theory of neuroses*. — Without doubt, within the human Eros sexuality is not the first, but the second in importance. Sexuality is the psychical means to express a passionate attachment to another person. To say it in terms of the metaphor of Aristophanes: When the two halves are joined together, a certain type of energy is released and it is this energy which we perceive as sexuality. But the last and most essential thing is not sexuality, but love itself, which is decided by destiny. Therefore the Greeks speak of the “*Eros uranios*”. The translation “heavenly love” has for us a superficial platonised sound to it and gives the impression that sexuality has disappeared here and given place to a weak and purely philosophical and aesthetical feeling. The *Eros uranios* with all its Pagan impetus means anything but a lack of sensuality and physical energy — it only means that the Eros comes from the gods and the gods are mostly terrible and full of overwhelming force. It is characteristic for sexuality as the psychical correlation of the Eros, that it can be *repressed*. That means: consciousness can withdraw from sexuality and treat it as something that should not exist. The psychical mechanism of repression is mostly unconscious, it takes place unwillingly and we do not notice its workings. It is not at all the case that repressed sexuality is no longer there; on the contrary, it transforms itself into other mental energies. There are *two* directions: One towards the positive, towards work and achievement, in which case we talk of “sublimation”. The other towards illness, in which case we talk of neuroses of fear and obsession and even of hysteria. In human society, the attraction towards the opposite sex can in general be freely expressed: The family is a sociological structure for which the role of sexuality is openly accepted. If however someone is attracted to his own sex, this inclination is subject to a strong *impulse of repression*. The “male society” is therefore a sociological structure where sexuality is mostly disguised and made completely unrecognisable. In almost every case sexuality within male fraternities can only be recognised indirectly, by breaking down the symptoms of substitution. We approach the problem in the same way as if we would break down through analysis the symptoms that tor-

ment a neurotic in order to liberate him from his sufferings. The *typus inversus* may not engage in any sexual act with a person of his own sex throughout his whole life; it may be impossible for him to do so even in fantasy. But nevertheless he is attracted to his own sex and this attraction cannot fail to manifest itself in his character and in his attitudes, which are very typical. The sexuality of such people is fragmented; they are often permeated by restlessness, without interruption they bustle around in the turmoil of social activities, they found associations and clubs, they become conquerors and colonisers. Apart from all these occupations and almost inadvertently, they somehow get married, often just for the good forms required by society, frequently also to satisfy a profound need in their lives, which however is never fulfilled. A great part of the psychology of the born school teacher is revealed this way. Their choice of profession is already a symptomatic act; it is an affirmation of the "male society" versus the family and we also notice their rudimentary family life. The scholar who spends his life aloof from women belongs also mostly to this category of men. The psychology of the solitary man, particularly of the solitary thinker, becomes evident once we know the *typus inversus* and his variations. Schopenhauer's regular visits to brothels and the fact that he was the father of children in Dresden is no proof of his passion for women. Much more of his personality is revealed in the conversation with his disciple Frauenstädt, in which he praises the beauty of young men and calls the beauty of women insignificant and altogether erroneous in comparison. Schillers poetic work culminates in the magnificent dramatic piece "The Maltese", which is a glorification of "male society" and which the philologists prefer not to mention. If we know the *typus inversus* and the way his nature unfolds, we will make the most surprising connections, we will be able to understand the whole direction in which a man is going, we will be able to engage in *andrology* and we will suddenly realise that it is worthwhile to be a *connoisseur of men*. So far, there have only been connoisseurs of women, which for the most part were semi-cynical and failed to appreciate them, while the destiny of men has remained rather without interest. In reality, the life of the woman is basically simple, because it just springs from one source, which is however a very profound one, perhaps

even the most profound altogether. Man however has a double nature; his life constitutes an ellipse around two focuses, Eros and logos. The Eros is still subdivided and directs itself towards family and male fraternity. Man is the more powerful of the two sexes — after all he carries human history on his shoulders.

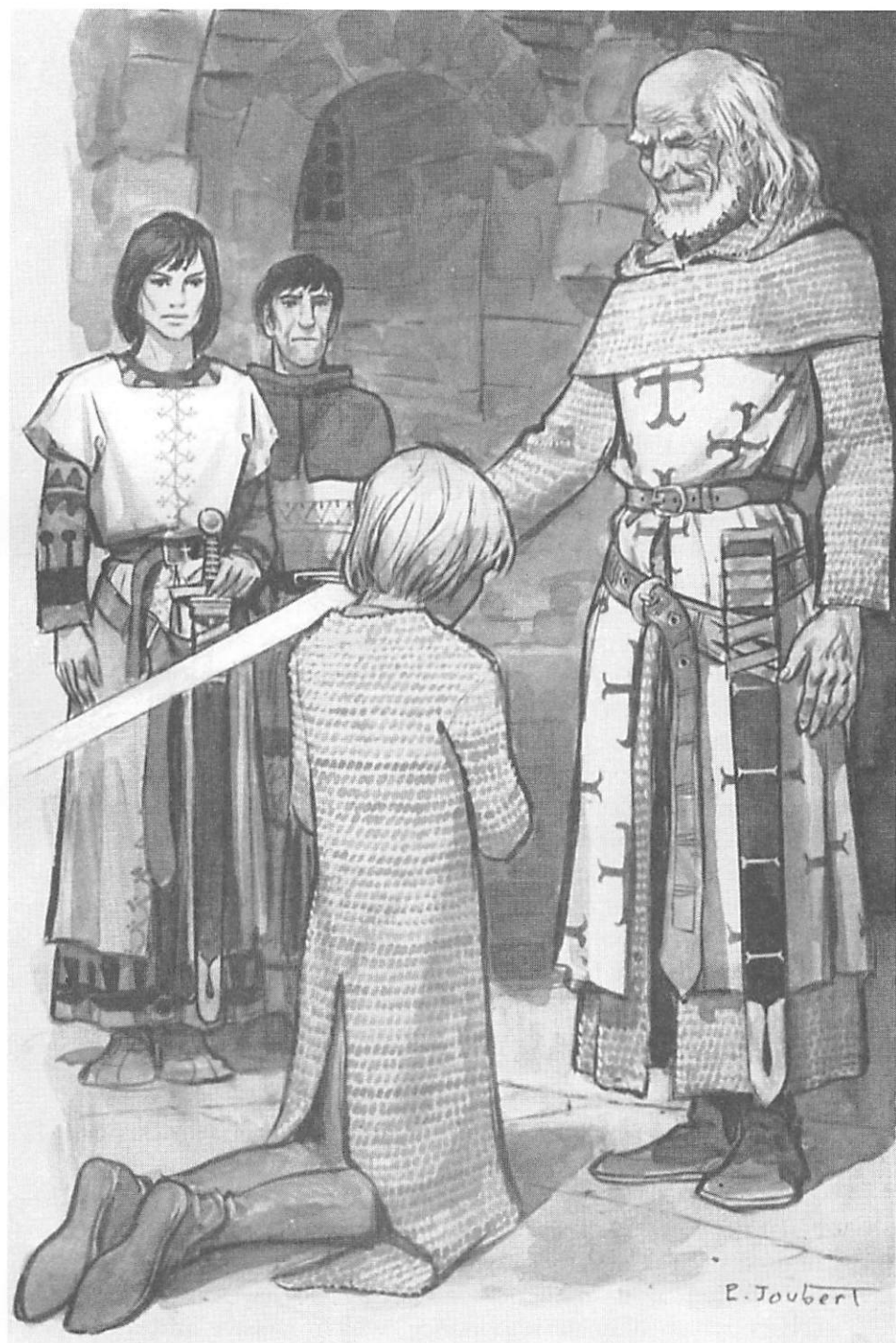


The psychological repression of inter-masculine sexuality not only brings about sublimations, but also many neurotic traits of character. There is a multiplicity of such sublimations and neuroses as a result of repression. The original Wandervogel movement provides an abundance of empirical material for observation of such neuroses. There was a time — which seems to be past now — when the overwhelming majority of the Wandervogel leaders were neurotically ill, which could be easily detected. These people could not sleep, they had troubled dreams, their speech was uneasy, their movements awkward and clumsy and they preached constantly about *health*, which usually is a sign that something is wrong. Induced through events that strictly speaking had nothing to do with the issue, the leaders of the Wandervogel suddenly realized that their activities of long standing among the male youth had something to do with sexuality. This threatening realisation had the effect of a thunderbolt. Some had the courage to openly admit the sexual implication; they were the people who had a backbone and a good conscience and who were sure of themselves. Among the others, a spontaneous *epidemic of persecution* set in: Trembling and foaming at the mouth they railed against the terrible vice which had allegedly crept in. With long-winded and tortuous rhetoric they invoked their purity, innocence and unsullied honour. They ordered the movement to investigate itself in a mood of repentance, suspicion being cast on the most innocuous sentiment that went beyond the limits of ordinary friendship. They were not satisfied until everything in the movement was purged and purified. This campaign of persecution went on for almost a year. I was in the movement at the time. At that point, I did not yet know the phenomenon of psychological *repression* and the theory of neuroses. Once I became acquainted with these two concepts, I was able to find the formula to explain the strange behaviour of those who were purging the Wandervogel. We are dealing with a *theatre of war transferred from the inside to the outside*. That means: They were publicly fighting against something in other people which they could not accept in themselves and in private. They were not at all swindlers who wanted to attribute to others what they felt themselves; if it would have been so, they would have remained sane. In fact, they deceived themselves, they wanted

to be the heroes of renunciation but they did not have the makings of it. The mechanism of persecution was taking place in their subconscious. Those who wanted to be "sane" were the sick ones, while their adversaries, those who courageously approved of inter-masculine sexuality, those who were defamed as sick, *were in reality the healthy ones*. I published this explanation and there were immediate repercussions: I began receiving letters from these fanatics who felt that their motives had been unraveled and that they had been found out. This is how the epidemic came to a halt. Those concerned were cured by simply recognising the mechanism of psychological repression and they found time and peace to gradually sort out their troubles. This is by the way the first time that a collective neurosis has been cured through analytical psychology.

This example again shows what kind of distortions of the *typus inversus* psychological repression can cause, to which his sexuality is subjected. The before mentioned fanatics were no less attracted to their own sex than those whom they fought against. But the beliefs that they claimed to have and the principles that they defended were totally different; their sexuality was suffocated and distorted. In spite of this, they were indefatigable founders of "male societies", just as those they persecuted. They could not do without the youth of their own sex, as little as their hated adversaries could. For both groups the same statement of truth applies: This is what you are. You cannot escape from yourself.

Sexuality in male fraternities has to manifest itself in roundabout ways. What happened at that time in the Wandervogel movement, is typical for male fraternities in general. The same catastrophe, which threatened the Wandervogel then, did in fact centuries ago befall the Order of the Knights Templars and the motives were very much the same. The suspicion of engaging in pederasty is basically cast on all male fraternities in which an atmosphere of passion exists. "Beware of the kisses of the Knights Templars" people once shouted in the streets of London. The abuse that was thrown at the pioneers of the Wandervogel movement took a much more vulgar form. — — The deep incli-

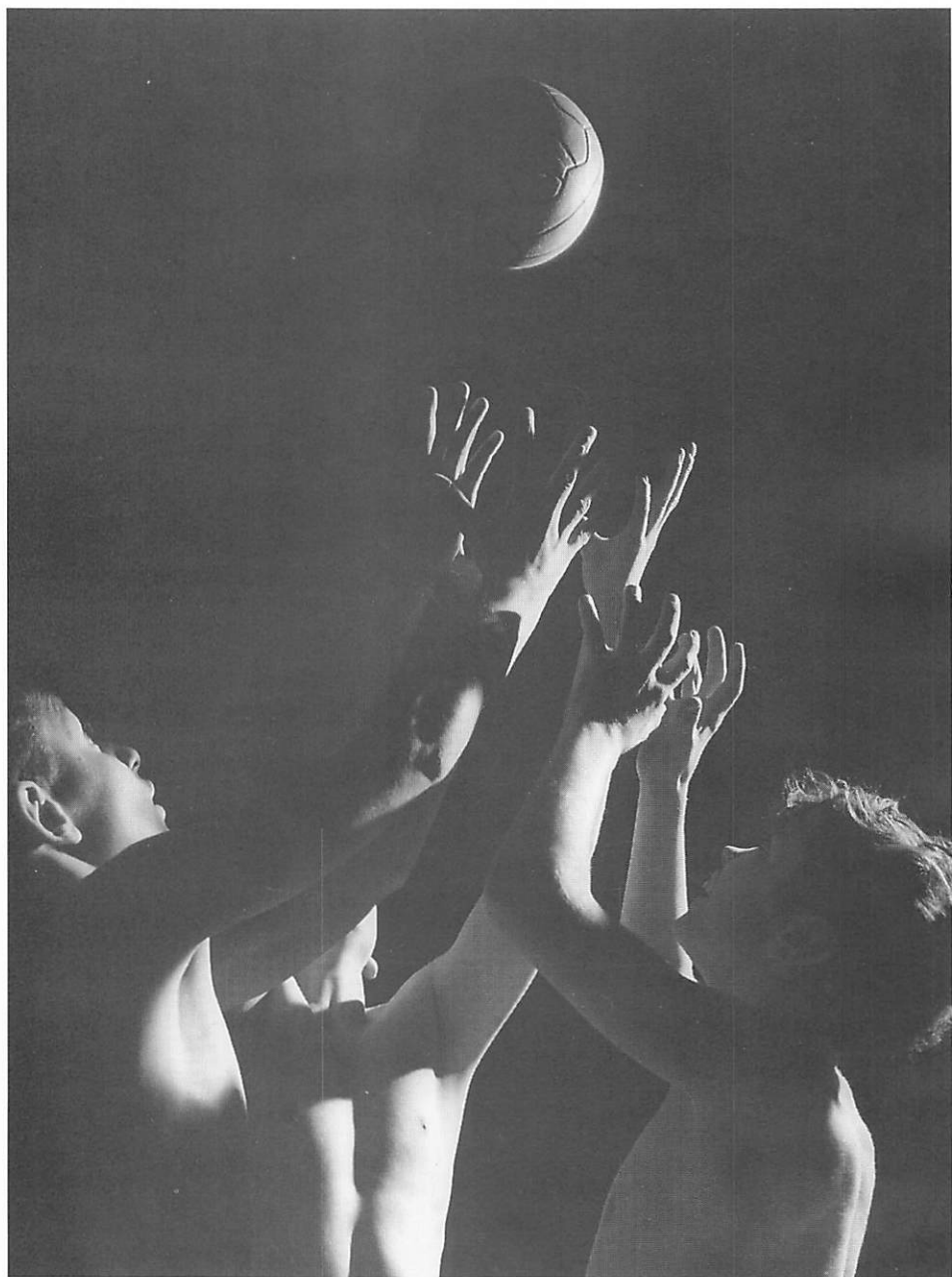


nation towards mysticism, symbolism and rituals can be found as much in the Wandervogel as it can be found in the male fraternities of primitive cultures, in the orders of knight-hood, in the camaraderies of students and soldiers and in the freemasons lodges. Within the freemasons lodges, which tend to consist nowadays mostly of older men, the original eroticism has become increasingly blurred and the features of an utilitarian association lacking in vitality are taking over more and more. The story of the foundation in 1717 however, which relates the meeting that involved the learned English freemasons masters and their apprentices, — here we perceive clearly the last breeze of the latent prehistory of the freemasons — reminds us distinctly that the roots of freemasonry lay in the domain of the Eros.

A peculiar phenomenon, that is closely linked to the male fraternities and that tends to dominate them, are the so-called "*age-classes*" (Altersklassen), whose objective is to bar the different age-groups from each other. This is obviously a safety-valve against developing eroticism. It is always the elder who becomes passionate about the younger one. The Eros originates with the elder one and the system of age classes serves as much the purpose of psychological repression as of transforming a male fraternity into an utilitarian association. This point is illustrated by our present-day school classes. Their purpose lay in the lines they have to learn. A school is a male fraternity that has been destroyed and sterilized through the impermeable character of its system of age-classes. The school of antiquity was intact as a male fraternity. The Wandervogel movement rejected the present system with enthusiasm and represented a new eruption of fresh and natural eroticism. —

Human life oscillates between the two sociological poles that are family and male fraternity. As human beings, we are state building creatures and as such, our existence is always determined by both poles and we cannot fulfil our social role without them. As much as someone may distance himself from one of these two poles, somehow his nature will be affected by its influence. — Finally we have to ask ourselves, which ultimate importance, which decisive and inevi-





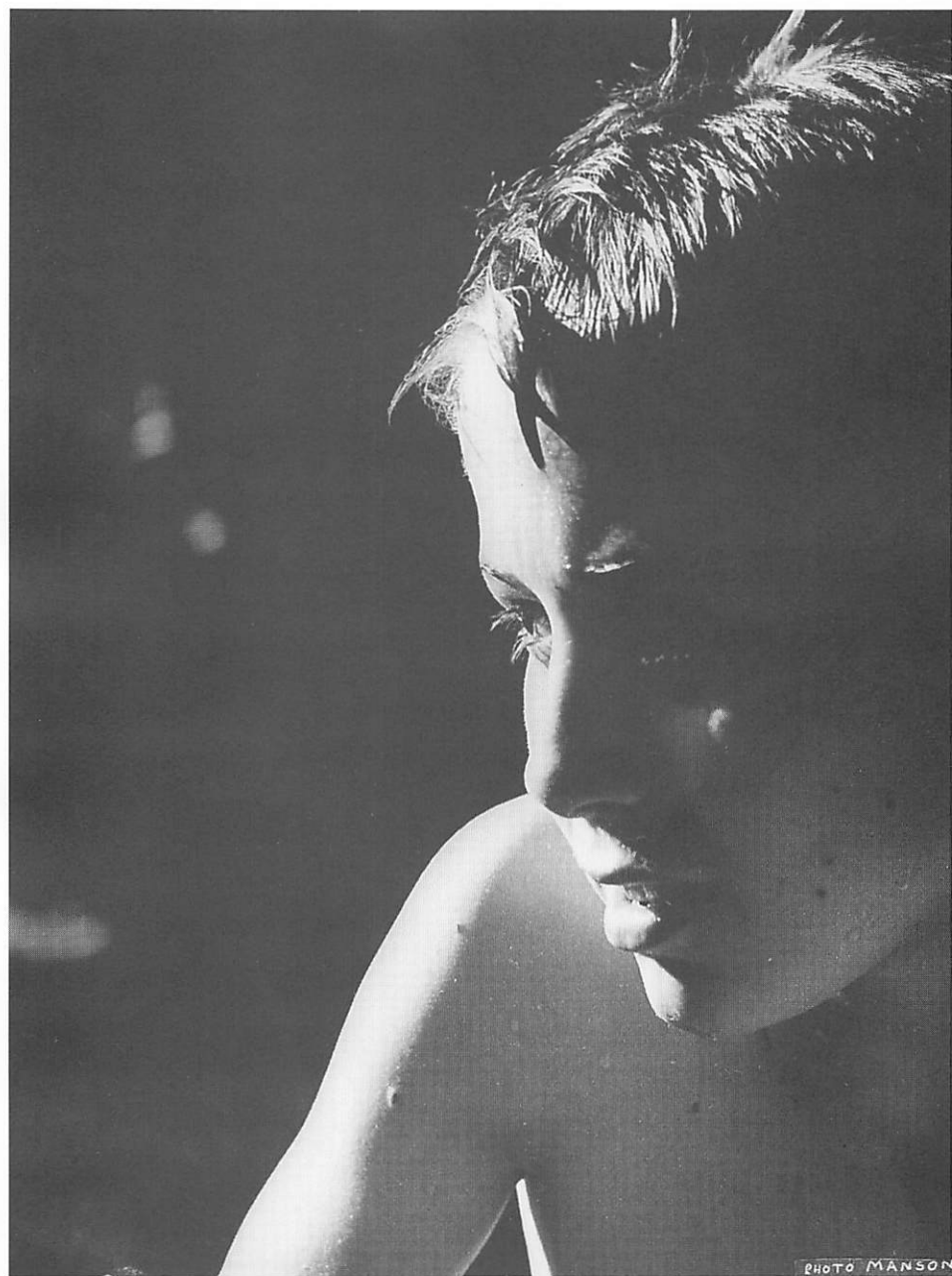


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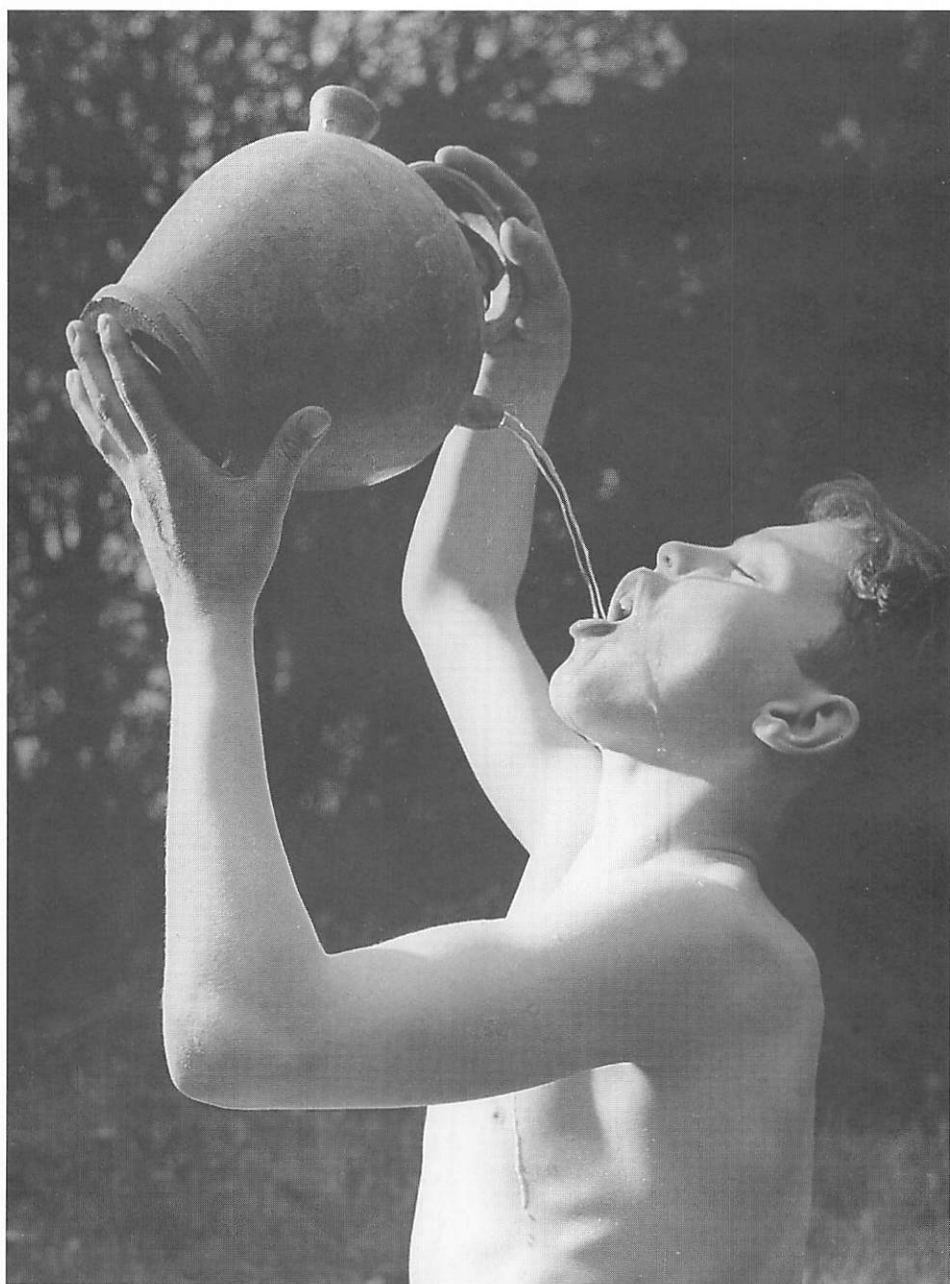


table meaning the male fraternity has for the man — I am talking about the meaning that in its significance goes beyond merely keeping company.

Male fraternities and even more “male societies” are the cradle of a life style which the Greeks called “*arete*”. It is well-known that this word is untranslatable and to translate it as “virtue, excellence, morality” would simply be to fall into bourgeois or idealistic jargon. But what we can say is that “*arete*” has a profound link to the Greek concept of masculinity. This Greek word means that a man should dedicate his best potentials to other men. In fact, our purest actions, the most important, exuberant and — as one says — altruistic ones, are prompted by a superior man, who inspires us to carry them out. Our most amiable acts however may be inspired by women. This is the darkest domain, into which a human being can enter. We, as men, have a never ending love for the image of the hero and we do not like to see this hero loving women. We also profoundly feel the following: *those who are in the fraternity, will never fall down*. In critical situations, that no woman will ever understand and where we feel the most lonely and deserted, we are seek to attach ourselves to the ones who are of our kind. In the fraternity indeed the best traits of our character manifest themselves. We have also another peculiar feeling: We somehow doubt the doctrine of autonomy. We often sense, that the *contents* of our actions does not originate with us. The Eros heroikos is indeed secretly at work at those mysterious turning points, where we are flung into action. Even more, we doubt the doctrine of free will and its *value*. We think — and we really do know it quite well — that our deeds are only completely good and blessed by the gods if they are the result of a will that is not our own free choice. This is by the way one of the most profound teachings of Christianity. — It is a merely academic and formal question how the “laws of good” function. Once an action is carried out in the observance of these laws, it automatically ceases to be a pure emanation of good. Only Arthur Schopenhauer, in the last century, had really penetrated this problem. The acts that supposedly result from pure reason have one great advantage and excuse on their side: they never happen. This is why we are safe from them.

Whatever rational motives we may attach to our essential actions, once we analyse them afterwards, we cannot separate the action from its deeper meaning, which is the only thing that matters in the end. This deeper meaning however has its origin in the superior nature of the creative man. The sacred pederasty in the temples of the Spartans and the love for Jesus, which the Christians preach and which is their supreme commandment, have to be understood in this context. These religious phenomena are in fact "mysteries" characteristic of male fraternities. — In the male fraternity man develops his own true nature. The knowledge of the essence of male fraternities leads us to a doctrine of *power* within the State. The idea of the State is necessarily linked to the concepts of power and authority. Those who want to replace power and authority by *administration*, fail to recognize the nature of human statehood and follow unknowingly a theory of the herd. In this respect, we are related to the ants and bees and not to the anthropoid apes, the resemblance to whom is purely external. The more an era is shaped by utilitarian associations such as corporations, syndicates or bureaucracies, the more sterile and superficial it becomes. The same applies to an era that tolerates the domination of women. If on the other hand an era is increasingly shaped by male fraternities and royalty, this era will go from strength to strength and will grow through the richness and profundity of its civilisation.

Everyone has to decide for himself, how remote the present-day fragments of male fraternities and of royalty are from having a true vocation to rule in the sense of a lasting creative *arist*y of the future. It is not my intention to meddle in day-to-day politics. I do not express my opinions in support of the established order. The question is still open, whether my theories are conservative or revolutionary. Probably they are both¹⁰.

*Hans Blüher holds a speech at the general assembly of the "Jungwandervogel" (1919)
which took place in the province of Brandenburg.*



(10) A revolutionary author of a different kind, Daniel Guérin, a Marxist with anarchist leanings, refers in a note to Blüher's book "Die Rolle der Erotik in der männlichen Gesellschaft" ("The Role of Eroticism in Male Society") in the context of the following reflections: "[Kinsey] does not ask himself whether male homosexuality may not be a relic of primitive human cultures in which the sexual differentiation, the antithesis man-woman, was much less pronounced than today (How did he come do this conclusion? He does however seriously espouse this theory, as we can see on page 62), in which men lived fairly separate from women and where a homosexual camaraderie was flourishing within male groups." ("Essai sur la Révolution sexuelle", ch. 2, Ed. Pierre Belfond, 1969, page 63). It seems that Guérin did not read Blüher's book, but merely saw it quoted somewhere, otherwise he would have known that Blüher's theories do not at all corroborate his thesis. This is also confirmed by the strange absence of any comment on an author that Guérin would consider as "socially dangerous".



"We want a heir, so that he can achieve what we were not able to achieve [...], so that the sons, in their turn, fail to accomplish the task in an endeavour that is eternally repeated." [Hans Blüher, "Polygamy and maternity" in "Palæstre" № 1, p. 63]

Captions of the illustrations

page 31 — "Water lilies", a vignet by Fidus. The cutter and the gatherer. "There is not one single part of the character of the man which is not totally misinterpreted by the woman." [Hans Blüher, "Polygamy and Maternity" in "Palæstre" № 1, page 65]

page 32 — Motherhood.

page 33 — "Voluptuousness, proclaiming the stars of the great delight!" [Hans Blüher, "Merkworte für den freideutschen Stand", in "Palæstre" № 1, page 149]

page 34 — "The *nobilis* gives a meaning to his polygamy; when he takes a new wife, he is driven to do so by the greatness and power of his soul." [Hans Blüher, "Merkworte für den freideutschen Stand", in "Palæstre" № 1, page 144]



Biography



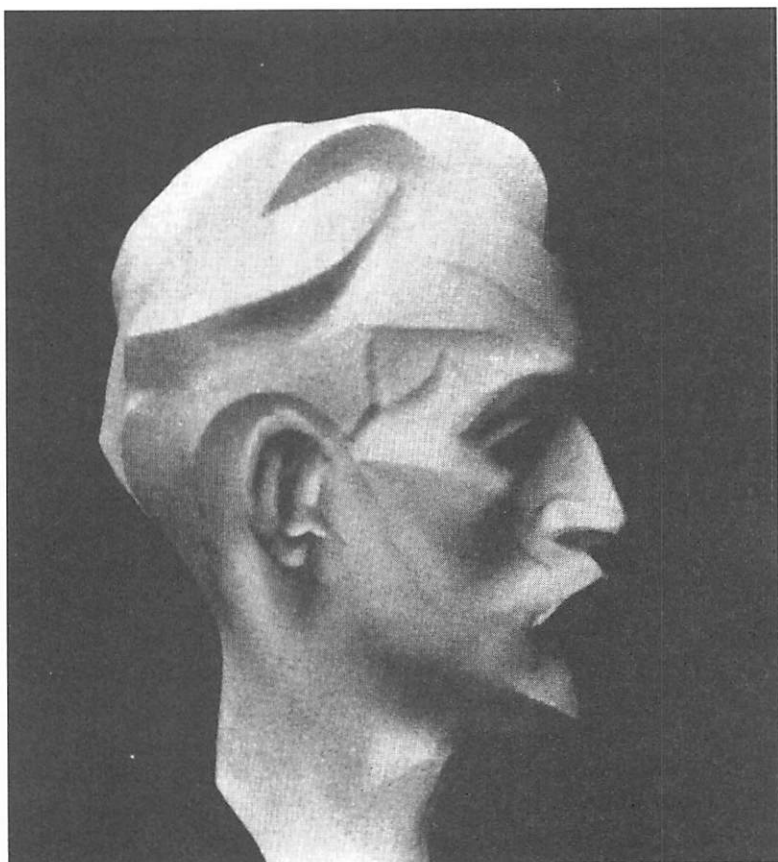
Hans Blüher, Wandering Philosopher Konrad Wolff

*"Sitting next to pyramids
For the supreme judgment of the nations,
They do not bat an eyelid
Witnessing inundations, war and peace."*

Rainer Maria Rilke wrote to Lou Andreas-Salomé: "Do you know the works of Hans Blüher? There are magnificent things in the second volume of 'The Role of Eroticism in Male Society', which was just published. You will find the book at my place." ... Gottfried Benn¹ dedicated a text to Blüher as "a sign of the boundless respect" that he felt for him. And Hermann Keyserling² declared: "The modern notion of the Eros, as it is used by everyone, has been created by Blüher and by no-one else".

The book in question was first published in 1917, was out of print for decades and has been recently reedited by the publishing house Ernst Klett. Hans Joachim Schoeps is responsible for this new edition. No one concerned with psychology, sociology, psychiatry or education can ignore this book. In these fields, textbook science, with its infallible instinct for the truth, has succeeded in ignoring it. Schools of thought cannot bear mavericks. Through his book, Blüher became the founder of a modern sexology, a sexology that does not yet exist.





Hans Blüher by Joachim Karsch.

(1) Gottfried Benn (1886-1956), a leading expressionist writer.

(2) Hermann von Keyserling (1880-1946), philosopher and writer, founded in 1920 a "School of Wisdom", which tried to reconcile Western materialism with the spiritual values of the East.

The life of Blüher

Hans Blüher lived from 1888 to 1955, almost always in Berlin. His classical studies at grammar school was the first experience which made a great impact on him, although he did not always receive the best marks. The youth movement "Wandervogel" was a second experience. He came from a middle-class background, but never specialized himself in any specific profession, which preserved him from the personality deformations that usually go along with such early and definitive choices. His not very comprehensive studies of philosophy, first in Basel with Joël, then in Berlin with Alois Riehl, dragged on and were not of much use. He never spoiled his honest name by pretentious titles. Later on, he was married to a doctor and occasionally, worked as a psychotherapist. He certainly was an original, which was not unusual in Berlin at the beginning of this century. He was not however a hack writer nor a failure — he was "a free spirit". He was in personal contact or in correspondence with a number of important people such as Däubler, Benn, Rilke, Lou Andreas-Salomé, Emil Brunner, Buber, Freud and Wilhelm II. After the First World War, he was occasionally involved in "bündisch" politics, for example, giving speeches to the "Free German Youth". But already at this time he was probably too much "a seeker for truth for the sake of truth" (which is how he sometimes described himself, using an expression inspired by Schopenhauer) to entertain any lasting passion for revolutionary activity. He had grown up in the climate of Prussian Conservatism, which had become part of his nature. He went through several serious crises and more than once felt tempted by a death of his own free choice. However, he never doubted that constitutional monarchy was part of the natural and divine order of things, as he never doubted of the ideals of the Prussian state which perished in 1918 nor of the importance of hereditary aristocracy. A knowledge of the virtues of the State and of history lay in his blood. This led him to his profound and decisive insight into the nature of the State: "The male association is at the origin of the State, homoeretical fraternities are its pillars." Hence, it is no longer possible to regard the State as an extension of the family, much as this may suit our romantic ideals. The idyllic image of the State as a mother figure or a

giant family has to be reserved for August 1st (Swiss National Day). On all the other days of the year, we must realize that State and family are two poles that are as much opposed to each other as man and woman or the inter-masculine Eros and the Eros between the sexes.

Above all, Hans Blüher was a philosopher. Even the smallest brochures he ever wrote (with the exception of the "History of the Wandervogel Movement") show this. Philosophy was in his soul, his whole nature was impregnated by it. There was a powerful urge in him to discover the deeper meaning of everything that he experienced. Caught up in the turmoil of the fateful events which took place in his home city of Berlin, he intrepidly headed straight for the principles behind these events and sought to identify them. Blüher was the first to succeed in explaining and putting into perspective the emotions created by the Eros. The most essential principles that he discovered are contained in his main philosophical work "The Axis of Nature" (1949).

In the twelve years of "National Welfare" under Hitler, Blüher remained silent. During this time indeed he again became a member of the (Protestant) Church. Blüher has given much thought to the tragic fate of what he called "the Jewish sacral race" and this reflexion increased in maturity over the years. His book "The Axis of Nature" was partially written in air raid shelters.

The youth movement "Wandervogel"

Blüher's ideas resounded in the years preceding and following the First World War like the crowing of a cock that awakened a whole generation of youth. Already from the point of view of his appearance and character — lean and tenacious, unpredictable and sure of himself, with a long, thin neck and a bird-like head that was often stretched forward with a searching glance — he resembled the creature that heralds the dawn. Without doubt, he was vain, but it was a particular vanity of his own. Throughout his life he never decked himself out in borrowed plumes.

Blüher's values and mentality remind us of the age of chivalry. In his youth, he did not hesitate to use the boldest

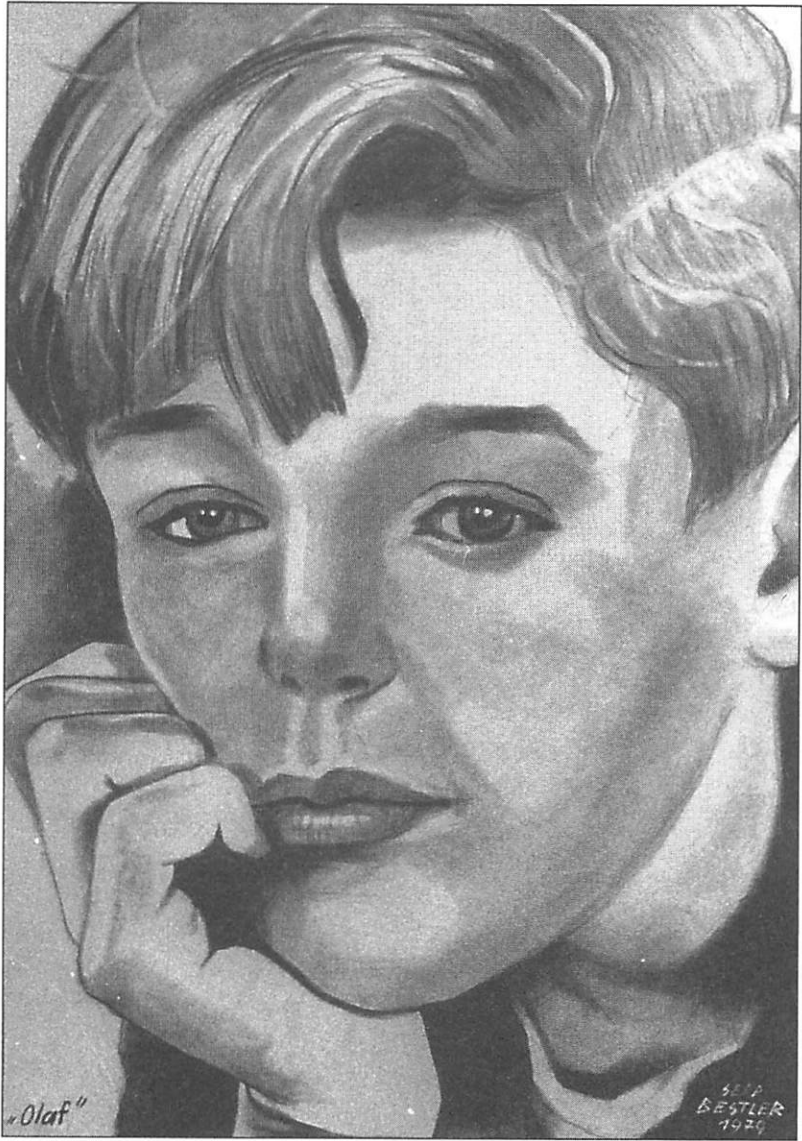
stratagems in order to defeat his adversaries in literary polemics. However, he never used mean tricks. Under the influence of fate, which did not spare him bitterness, he later became more modest, as his autobiography "Works and Days" shows in a moving way. He showed respect and humility only towards God, Kaiser Wilhelm II and ... truth.

Among the torch carriers of the new surge of enthusiasm of the youth, Blüher was one of the most flamboyant, he was their voice and their spirit. A loud, orgiastic, sacred tidal wave, gushing from the cosmic depths, carried the elite of the youth of the turn of the century back to the bosom of nature. They must have been "inspired by God" — a pagan god no doubt, who roamed the woods and enchanted the hills. They were living, as Blüher said himself, "celebrating divinity and being close to it". These were also the years of the "Kosmiker" ("The Cosmics") around Schuler in Munich, which were celebrated in a late retrospect by the philosopher Klages as the years which saw "the last uprise of the European soul before the final closing in of darkness".

Two world wars have gone by and those camp fires are long since extinct. The struggles that Blüher describes in the "History of the Wandervogel" do not mean much to us anymore, at least not directly, for they are events of the past. But if we read this "History", we are still touched 50 years later by the beckoning call of the god Pan from the woods and by the happiness of being in tune with nature, which drove a young generation all across Germany and further, to Bohemia and Italy.

The Role of Eroticism in Male Society

The typical bourgeois with his mentality still rooted in puritanism sees himself as a paragon of heterosexuality because he has children and mistresses. If he is kindly, he calls homosexuality — or what he thinks is homosexuality — pathological. If he is unkind, he calls it a sin or a vice. He also talks about male and female homosexuality as if they were comparable phenomena. There are also some who believe that male homosexuals are people with a "female soul in a male body". Wherever we look, we discover error after error.



As part of this confusion was the result of terminology, Blüher first of all took the decisive step to reject the misleading term "homosexual", which he left to the medical profession and spoke instead of "inversion". This allowed him to easily distinguish the healthy forms of homoerotical love, including its sexual manifestations, from the unhealthy ones. It does not matter whether the Eros — be it the inter-masculine Eros or the Eros between men and women — leads to sexuality or whether it is diverted beforehand. Blüher calls the Eros an "organ" for the other person, be it someone of the same or of the opposite sex. Sexuality is healthy, if it is in the service of such an Eros, it is however abnormal, if it does not fulfil this purpose. Blüher was the first to cover the whole spectrum of sexuality since Platon and his analysis was even bolder than Freud's.

It is not in every man's nature to have his desires inflamed by the womb of the wife-mother, or to put it in mystical terms, to find his lover at the bosom of the eternal mother-virgin, where he longed to meet her — the creation of his own Promethean force — on equal terms, as through she were of his own kind. Particularly, this is not in the nature of the man who has the most tender respect for women, the gallant man, the troubadour. This kind of man feels that it would be barbaric to draw a woman out of her sleep, even if something lays dormant in her that has a longing to be redeemed in order to experience ecstasy, knowledge and pain. What would be more natural and noble than to spare woman and to strive for pleasure only with men?

There is an ethical, almost religious meaning to love between men, to the chivalry that once inspired the orders of St. John, of the Teutonic Knights and of the Templars, the last of which was destroyed under the accusation of sodomy, which was also proven to be true. The "Ladies' man" on the other hand is far from respecting women. On the contrary, he loves women by wanting them to share all the happiness of which he feels himself capable, even if he has to force them (which shows a lack of respect!) and persuade them that the happiness which he has in mind is also theirs. We find here a contrast between love and respect, between eroti-

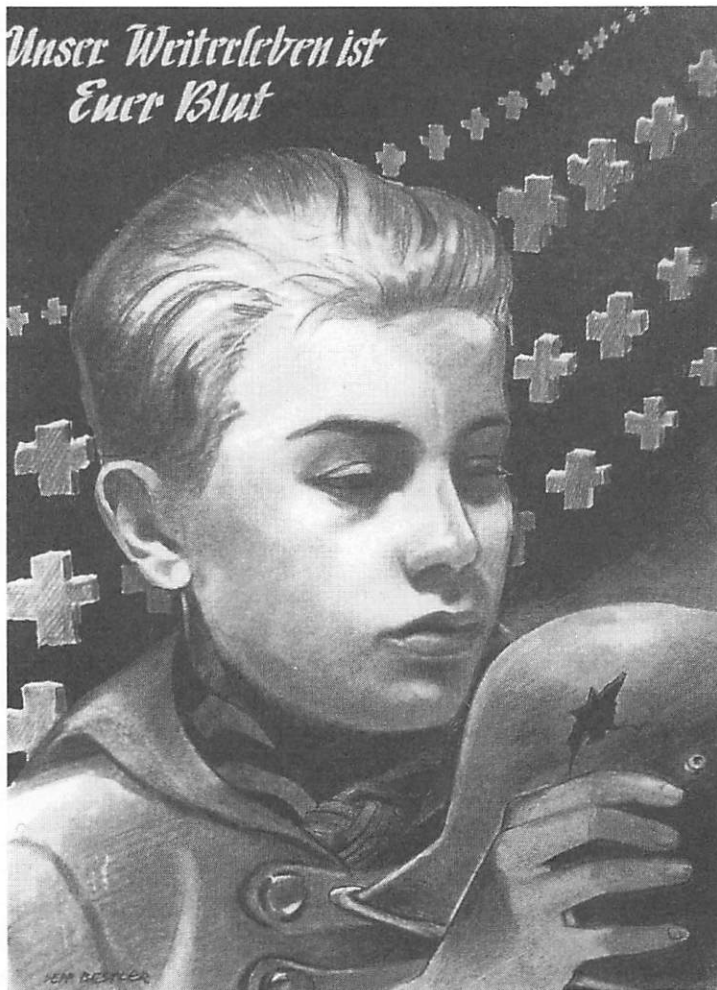


cism and ethics. And this is why Blüher calls the kind of love that exists between men "heroic", while he calls the kind of love that exists between men and women "idyllic". It is the same difference as between the Lord's supper and the supper at the kitchen table, between the "Kommers"³ and cocktails at five.

Inter-masculine ethics are at the origin of the religions of redemption and of the State, while the Eros between men and women is at the origin of the nature worship religions. We can also put it this way: In love between men, the ethical element determines the erotical element (let us only think of the educational significance of "friendships" between men and adolescents in ancient Greece!) whereas in sensual relationships between men and women, the erotical element dominates the ethical one. From here, we can also develop a perspective on asceticism, which in its wider sense is nothing but an Eros that, determined by ethics, has been channelled and diverted from its original direction, just like homoeroticism. The triad homoeroticism, State (male fraternities, orders, Church, army, etc.) and ascetic redeeming religion opposes itself to the triad heteroeroticism, family and orgiastic nature worship religion.

In the course of the development that leads from the birth of the male fraternity to the creation of superior structures like the State or the Church the healthy kind of homoeroticism is increasingly replaced by what Blüher calls the "typus neuroticus inversus". The "typus neuroticus inversus" is represented by people who have repressed their homoerotic inclinations and who feel an urge to persecute in others what they had great trouble to quell in themselves. All these phenomena are interlinked, culturally and psychologically.

(3) Ritual drinking session in a student fraternity.



The “Treatise on the Science of Healing” (1926), “The Axis of Nature” (1949) and the “Addenda to the Axis of Nature” (1952)

We will not say too much about these books, because their time has yet to come. But those who wish to read them, centuries before these books are recognised, must take care: They may be transformed and left in a state unreceptive to all the sciences that are taught in our universities. There is only one way this danger can be averted: by confronting oneself constantly and regularly with the fact that the author had no academic degree, that he was neither a follower of Freud nor of Jung and that he — what a horror! — was able to think for himself and therefore, deserves neither more, nor less, attention than a Plato or a Spinoza ...

The idea that the world turns around an axis is ancient. It can be found in the myth of the “tree of the universe”⁴, in the hymn of unity of the Rigveda and in the “pivot” of necessity in the tenth book of Plato’s “The Republic”. Blüher does not concern himself with these mythological preliminaries — his axis is transcendental. He takes the axis away from mythology and from the subconscious collective heritage of humanity and boldly transforms it into the cardinal point of his philosophical thinking. Blüher’s thinking goes very deep and there is more in his writings than what he says. Damned are those who do not know what they do. But blessed are sometimes those who do not know everything they say. The age-old symbolism of the axis, the circle and the centre permeates Blüher’s work and we are touched by the strict Kantian geometry which this symbolism creates. The full significance of this symbolism will only be elucidated when a truly modern psychology has shown that not only the cosmos, but also the human soul turns around an axis and that it has perhaps even a spherical structure, as Origenes taught.

(4) Cf. the ash Yggdrasil, which in Skandinavian mythology links hell to heaven.

(5) In Greek mythology, the river Acheron surrounds the underworld and the mounting of its waters symbolises the approach of death.

“Works and Days”

When the Acheron⁵ mounts but when vanity still remains, the time comes for the man of exception to think of writing his memoirs. Even before the Grim Reaper approaches, he is tempted to commit a form of suicide by writing his autobiography. This autobiography may not make him immortal as he intends, but only immortally ridiculous — indeed the best way to kill himself. This happened to Blüher with a vainglorious autobiography which he published at a time when he also committed many other mistakes. Later, however, he had the remaining copies destroyed. At the time of this retrospect he was barely thirty years old. It was a unique event in literature that at the age of sixty-five he published another autobiography under the same title “Works and Days”. This description of his own life has remained the final one, as he died two years later.

We have to be grateful that Blüher made amends for his blunder. In the new autobiography we encounter another Blüher: a benign and benevolent one. The calmer view of the ageing man manifests itself, who through all his life explored the soul of the human being, who gave words to describe man's destiny and formulated principles to understand it. In his autobiography, Blüher meditates about people he met. Without dwelling too much on any single one of them, he brings them back to life, often in the form of anecdotes. We recommend for example the account of his visit to Magnus Hirschfeld — the famous “pope of sexual science” of the time — as a particular delicacy for those with a taste for juicy anecdotes.

Hans Blüher has loved much. And his life could be regarded as exemplary in this respect. He did not kill himself with his second autobiography.

Konrad Wolff

English translation of the captions of the illustrations on page 31-34, page 62.

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