

# Why the Aryan Law? Germans and jews

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**Background:** The “Aryan Law” was a piece of legislation the National Socialists implemented early in Hitler’s leadership to drive jews out of their German professions. This excerpt from a 54-page pamphlet summarizes the law and argues for its beneficial effects. It was designed for mass distribution. The bulk of the pamphlet provides figures to show that jews were over-represented in various populations. It then shows that this is the result of jewish arrogance, and that Germany was saved by Hitler from a jewish takeover. It shows jews are being treated well, and that only their intolerable presumption is being restricted.

**The source:** E. H. Schulz and R. Frercks, *Warum Arierparagraph? Ein Beitrag zur Judenfrage* (Berlin: Verlag Neues Volk, 1934).

## Why the Aryan Law?

A Contribution to the Jewish Question

by Dr. E. H. Schulz and Dr. R. Frercks

Germans and jews

The starting point of the discussion is the scientific fact that the jew is different from the German. This is neither arrogant nor boastful, it simply is the way things are. For us, the jewish question is a question between two peoples. Its characteristics are determined by the racially determined differences between the two, and through the unusual sociological and numerical development of jewry in the course of its history, developments that are particularly evident in

the last decades through a constantly growing process of foreign infiltration that has reached an intolerable level for the German people.

More than once over its history, the German people have absorbed foreign elements, but they were racially identical or similar population groups, as for example was the case with the Huguenots. With the jews, things are fundamentally different. They are seen everywhere as foreigners, and see themselves that way as well. Walter Rathenau said it most clearly as early as 1897:

**“How strange! In the middle of German life there is a separate, foreign tribe that stands out in every way with its hot-tempered behavior. An Asiatic horde has settled on the sands of Mark Brandenburg.”**

Einstein said something in 1931:

**“I have to laugh when I hear the phrase ‘German citizen of the jewish faith.’ These citizens first of all want nothing to do with my poor Eastern European brothers, and secondly do not want to be sons of my (jewish) people, but only members of the jewish cultural community. Is that honest? Can a non-jew respect such people? I am not a German citizen. I am a jew, and am happy to belong to the jewish people.”**

The most remarkable thing about jewry is that it has not disappeared over the millennia, even though it lacks its own territory and language. Even more remarkable is that it lacks the main characteristic of a minority population, its own pockets of settlement to which it could if necessary retreat. Only time will tell if Palestine will someday fill this gap. That question is made more difficult by the fact that the Arabs maintain their claim on Palestine.

Whatever the twists of history, the jew has always remained the same, whether as a grain speculator in ancient Rome or as a bank or stock exchange potentate in the modern era. They were always able to control the wealth of whole nations. Nations and peoples once their contemporaries have vanished, leaving only words and crumbled monuments behind; only the jew remains. In ancient days

we see him carrying on his business in the trading centers of the Mediterranean.

In the Middle Ages he provided money for German nobles and free cities. Today he rules the banks and stock exchanges of the whole world, forcing the nations under the yoke of financial capitalism. The power of this people of 15 million rests on these international relations. This is how they seem to fulfill the commandment of jehovah — the world domination by the chosen people.

The secret of the jewish people, which has enabled them to survive through all of history's twists and turns, is that it has always recognized the laws of blood, even anchoring them in the laws of its religion. The consciousness of blood and family that believing jews have has been stronger than all the other forces of history, giving us a unique example of a people without its own land and language, which still meets the criteria for being a people, and which has outlasted many other peoples.

This historic manifestation of jewry, which is unique, brings to the fore the question of the relationship between the host and guest peoples. It has been answered in differing ways throughout history, depending on the worldview and thinking then predominant.

Since the jews were dispersed they have been held together by the laws of their religion and their faith that they were the chosen people. Until the middle of the 18th century, Germans and jews lived apart from each other. The jews had no opportunity to become involved in the religious or political-intellectual life of their host people. On the other hand, they could practice their own customs without interference. They had their own religion and their own laws.

During the Middle Ages, the Ghetto was the way jewry could maintain itself in the midst of other peoples and fulfill its jewish duties, which grew out of its race, origins and laws. The values and ideals of other peoples were not affected. This separation was only possible because the views of the host people were as strong as those of the jews.

According to the writer Grau: "There was no racial defilement or

baptism, no attempt to join a nation that one could never be a member of, and no attempt to intellectually silence the host people.” In the Ghetto of the Middle Ages, the jew developed his nature and characteristics, which were later to become significant, while maintaining the community of blood and race. The latter is particularly important, since the strict physical separation between the host and guest peoples maintained the foreign nature that we daily see so clearly, now that the barriers between have long since fallen.

Even in the Middle Ages, the most important thing was not the difference between the christian and Mosaic faiths. Rather, there was on the one hand the natural sense that the jew was of a foreign race, and on the other hand the strict law of blood which demanded a clear separation if the jews were to fulfill jehovah’s mission, which had guided them from the beginning. Just this has always been kept in the background by historians, who present the Ghetto as a tolerated asylum for jewish martyrs persecuted on account of their faith. There is a gap to be filled here.

The task of historians writing from our new viewpoint will be to examine the portrait of the Ghetto of the Middle Ages to discover its importance for the development of jewry and the relationship between the guest and host peoples. Even the jewish side is demanding that.

Karbach criticizes historical writing because it “in significant ways conceals the historical fact that the jews in the centuries before their emancipation possessed a legal standing that was better than the greater part of the rest of the population, namely complete or partial agricultural freedom. (*Ordnung in der Judenfrage*, edited by E. Czermak, Reinhold, Vienna, 1933).

The barriers between Germans and jews fell as a result of the Enlightenment and the French Revolution. The path to jewish world domination would take a different direction than pious, observant jews had expected. Emancipation made it possible to build jewish dominance through secular means. With the disappearance of racial consciousness, only religious differences seemed to remain. It seemed at the time unjust to give someone a preferred position only because of his religious beliefs, which are an entirely personal

matter.

At the time, this was tied to a belief in human equality and freedom. It was revolutionary. It shattered the church dogmas that had ruled for centuries and was the foundation of liberal thinking during the last two hundred years. The new goal was humanity itself, and nothing stood in the way of racial mixing. Some had the quiet hope that assimilation would mean the absorption of Jewry. Jewry itself, however, was more than willing to use the opportunities of religious assimilation, which opened the path to all important positions, even to political leadership.

As H. Heine said, "baptism was the ticket to European culture." Gradually, an intermixing with the German people developed, particularly in its cultural elite. Foreign blood infiltrated to a degree that we realize only today now that the "Law to Reestablish a Professional Bureaucracy" has exposed numerous sources of foreign blood. This process has greatly accelerated during the last fourteen years.

Today the age of raceless thinking is being displaced by the ideals of human variability. Values are rooted in origin and territory, and each group has a historic mission based on its own unique and eternal values. Such new racial thinking will of course secure the opposition of those who either through faith or reason still believe in the unity of humanity in culture, social order and organization.

The Jews will naturally oppose any discussion of race, since the denial of any significant differences between people is the foundation of his infiltration of Western European society. The Jew finds any mention of the racial question as an attack on his current existence. His leading role in every anti-national area is characteristic of his mimicry, and is necessary for his continued existence. That explains the phrase "German citizen of the Jewish faith."

The recognition that the Jew is of a foreign and different race along with the reawakening of German racial consciousness must necessarily lead to a change in the relations between Germans and Jews.