

FOUNDATIONS OF BLOOD AND SOIL



RICHARD WALTHER DARRÉ
—
JOHANN VON LEERS

FOUNDATIONS OF BLOOD AND SOIL

RICHARD WALTHER DARRÉ

—

JOHANN VON LEERS



TRADITION PUBLISHING

Index

Richard Walther Darré

A New Ordering of our Thought.....	1
Goal and Path of the National Socialist	
Agricultural Policy.....	45
The Life-law of Two State Thoughts.....	53

Johann von Leers

Blood and Race in Legislation.....	100
History on a Racial Basis.....	224

R. WALTHER DARRÉ

Neuordnung unseres Denkens



Goslarer Volksbücherrei

GB
5



Copyright 1940 by Verlag Blut und Boden, Reichsbauernstadt Goslar. Printed in Germany. Titelbild von Heinrich Heidersberger-Schröder. Die Aufnahmen der Bilder der Bauernjungen und Bauernmädchen aus der Reichsschule des Reichsnährstandes Burg Neuhaus stammen von Hans Spudich und Rudolf Koppitz. Gedruckt bei Fischer & Wittig in Leipzig.

Neuordnung unseres Denkens

Von

R. Walther Darré

(157.—167. Tausend)

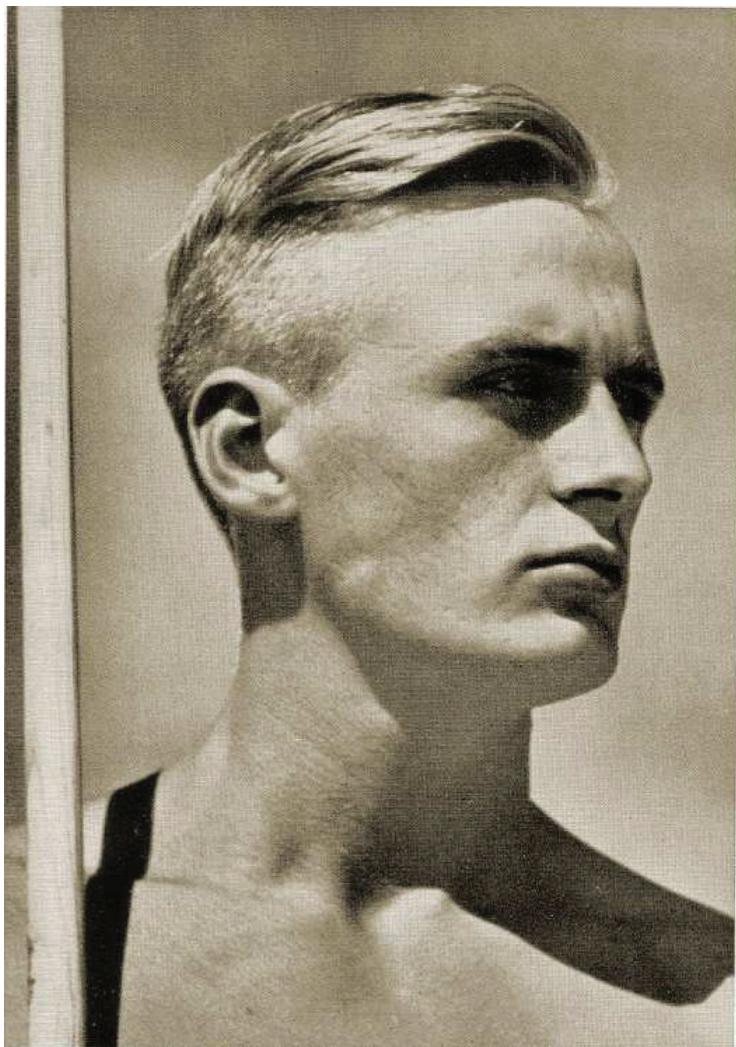


Verlag Blut und Boden, Reichsbauernstadt Goslar

Rarely has a century been so clear about its fundamental task from the very beginning as our century. In 1900 three scholars independently of each other found the scientific proof for the life-legal fact of the heredity of qualities; these were the Germans v. Tschermark and Correns and the Dutchman de Vries. These discoveries took place independently and also uninfluenced by each other. The whole scientific world took part in these discoveries at that time. But only a few scholars already suspected the spiritual upheavals which they would trigger; even the boldest minds among them hardly dreamed of the extent of these spiritual upheavals.

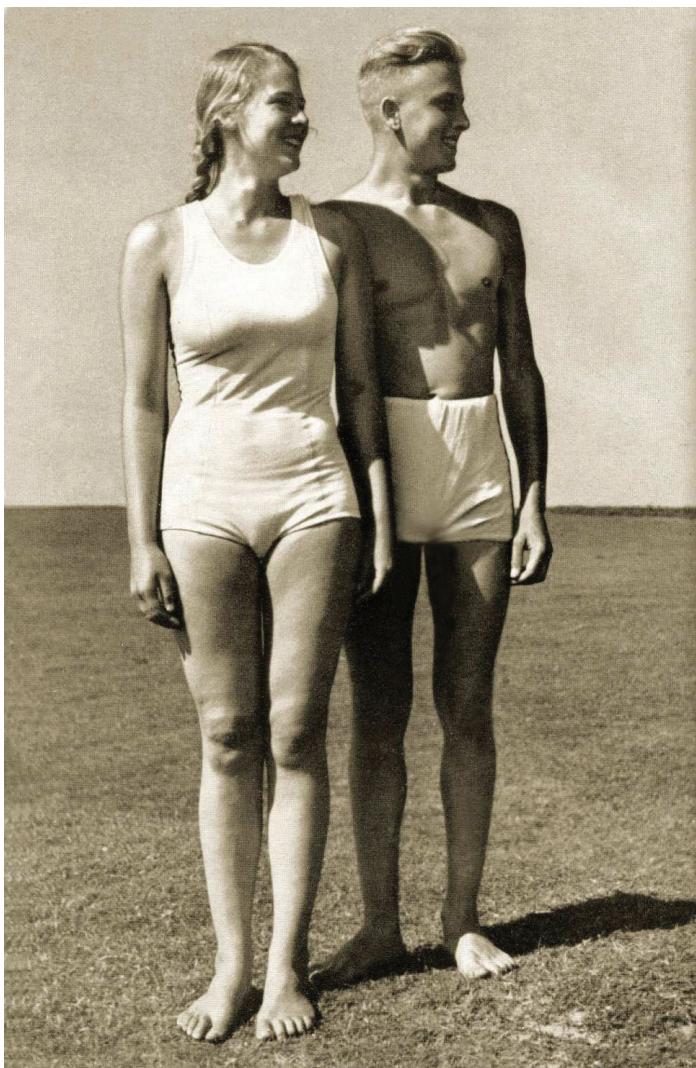
The scientific world had not yet recovered from its surprise when another piece of news of an equally surprising nature reached it, namely the fact that the discoveries of the year 1900 were not so new at all, but had already been found before, only never yet seriously considered. Already 25 years earlier another German, the Augustinian prelate Gregor (Johann) Mendel, had come in quiet scholarly work to the same research results as the above-mentioned three scholars, however without meeting with understanding with his contemporaries. If one had not been able to agree up to now, to which of the three scholars one should grant the honor of the first discovery of the life-legal fact of the heredity of qualities, then one was now relieved of this embarrassment. It was clear that this honor must go to the Augustinian prelate in Brno in Moravia, Gregor Mendel. Therefore, it was agreed to call the process of inheritance of properties "Mendelism" in the future, in order to link the fame of the discovery of this fact with the name Mendel for all times.

But these discoveries might have caused only a sensation in the scientific world of scholars, if not immediately before the turn of the century an event of the same direction had stirred the spirits of Germany. An Englishman, who had chosen Germany as his adopted country, had given a devastating account in German of the intellectual currents of the closing century and had proved the fact of race as the formative principle of history, if not yet scientifically, at least historically. Houston Stewart Chamberlain in his work: "The foundations of the XIX century". His work shook the spirits to an extent we can hardly imagine, called for a decision, swept away traditional concepts and thus actually prepared the ground for the new thoughts of race and blood to germinate and take root. For many years, his work became virtually the bible of all ethnic Germans.









Both events, although born on different spiritual levels and starting from different presuppositions, have initiated and started a triumphant march of the race and blood thought through the spiritual life of our people to an unimaginable extent. While "Mendelism" conquered the world of natural science in an unbelievably short time, Chamberlain revolutionized the world of science with his "Mendelian" ideas. "Fundamentals" the whole edifice of thought of the educated world. Even before the world war in 1914, both events, which began abruptly at the turn of the century, had shaken up our people and are still in the process of literally turning our world view and our thinking upside down and reshaping them.

The speed of this spiritual development is perhaps best illustrated by the fact that 35 years later we already had legislation in Germany which was intended to eradicate Jewish blood from our national body and to prevent hereditary offspring. In order to be able to judge the miracle of this spiritual rethinking process at least to some extent, one should realize that today only 40 years have passed since the turn of the century, 20 years of which were actually not conducive to a calm, spiritual development due to the world war and internal political turmoil.

It is good and necessary to remember these facts occasionally. For the extraordinary speed with which the effects of this new knowledge of the heredity of qualities spreads within our people means that it still often catches the individual unprepared and therefore makes him head-shy. Even where one knows or at least begins to suspect that the new knowledge of heredity places one in the midst of the spiritual upheaval of the time, it is difficult to save oneself in the whirl of these spiritual conflicts on a well thought-out standpoint.

The author of these lines confesses that he, too, felt this way at first; he has not yet met anyone who would have felt differently. Certainly, it is still relatively easy to understand that the Jewish question is no longer a question of religion, but a question of blood. The whole Jewish question is thus abruptly answered, because one can still talk about how the Jews are to be treated, but one no longer needs to argue about whether they can be made Germanic by any environmental influences, which controversy has agitated our people the whole XIXth century. It is also easy to see, for example, that the whole question of criminals is put into a new light by the new doctrine of heredity, the real criminal is hereditary, and the development of prisons and penitentiaries is in the future for a state only the proof that its statesmen are not able to distinguish the herb from the weed and also - to weed the weeds.

Much more than all these mental conclusions, which, so to speak, lead to purification processes within our national body, the realization that the talents of our people, its great men in state and army, in economy and art, in trade and in the civil service, have inherited their talents, has an arousing effect. What is so shocking about this realization is the mental conclusion that must be drawn from it. We do not owe our great men to chance or to a special grace of Providence. Rather, our great men are part of the heritage of our people in the household of its blood.

We do not deny the grace of God in the life of the individual citizen of the earth, which protects and conditions his destiny. Nor do we imagine that we can explain the miracle of genius by looking for it in the inheritance of the qualities of his ancestors alone. We do not deny the fact of a divine power superior to us human beings. But we must nevertheless state that no genius of our people has ever been found who has not expressed his genius in qualities and dispositions which can also be found in his ancestors. In other words: We do not deny that the genius owes its existence to special divine grace, but we maintain that a genius is always able to work out only within the framework of those qualities which his ancestors have inherited.

This realization is exciting and thrilling at the same time. For it makes us aware that we ourselves, as well as our people, go back to the fact of qualities that we owe to the blood of our ancestors. Thus all things around us, our public life as well as our own, receive a completely new illumination and evaluation. For the achievements of our German people in today's time cannot then be separated from its achievements in its history. This means, thought through to the last, that the whole conception of the XIXth century of an eternal progress of mankind has its correctness in all things that we humans are able to invent and form, but that this idea of progress does not apply to our blood, but that this determines the talent budget of our people as a fixed quantity. If we still accomplish something as a people today, we owe it to blood streams that have already been active throughout German history. And in the future we will only be able to accomplish and shape as much as we will still have this German blood at our disposal through our children and grandchildren. The decisive realization:

Volksgemeinschaft is blood community.

This raises the crucial question: What are we actually doing in order to preserve and increase this irreplaceably precious national treasure, which is bound to this German blood or to its kindred blood, of our völkisch vitality?

Because this is clear: If all qualities are so much conditioned by the ancestors, then we can ponder about it, to which divine grace our ancestors had to owe these qualities once, in gray prehistoric times. But we cannot well doubt that it is just not given in our hand to receive and increase hereditary qualities differently than by the life-legal process of the procreation and birth. Above all, however, it can no longer be doubted or disputed that any, but also any artificial generation of human hereditary characteristics, which could supplement the endowment of our blood, belongs to the realm of fables of fools alien to reality. What we are and what we can still become as a people is determined by our blood.

Such considerations and realizations are only the mental consequence of given scientific facts, which the turn of the century let us find; they seem to be simple and almost self-evident, but they are nevertheless of stirring force, if one thinks them through and realizes the consequences. Just think about it: the valuable and essential heritage of our people, its blood, is a national treasure which is unique and cannot be created anew. What is not preserved by procreation and birth is irrevocably gone: It is like throwing a precious treasure or the preciousness of jewels thoughtlessly into the ocean, where it is deepest. No power in the world can bring these jewels back to the light of day: they are gone forever and irrevocably. It is exactly the same with the hereditary plants of our people, when they die off without descendants. A man or a woman who would throw their treasures or jewels without sense and reason into the sea, so that they are gone for eternity, could rightly be called insane or stupid: about this there would be no doubt at all! And who would even proceed accordingly with the imperial jewels or other treasures of unique kind of our national property, he would be sure, if the madhouse does not take pity on him, an embarrassing trial because of behavior damaging to the people.

But how do we deal with the much, much more precious heritage of our ancestors? But what do we do with this unique and singular preciousness, which our ancestors have handed over to us in our hereditary properties, in our blood, to faithful hands? Everybody asks himself; everybody looks around once in his own environment; the answer will be generally shameful enough.

Man cannot be produced in retorts. Before the mystery of the origin of life God has spread a veil, which human hand will never pull away, may man investigate the life processes themselves in all details. This denial of the final knowledge of the origin of life itself is a basic law of human life par excellence and a part of the order of existence as God has placed it in this world.

There are many people today who do not want to think through to the end such questions about the value and loss of hereditary genetic material. They say: "We are inventing so much, things are progressing so wonderfully in all fields, why shouldn't a genius succeed once in a while in the chemical laboratory? To invent "hereditary plants", as one has invented airplanes and railroads, telephones and radios! Who asks such, forgets that we can invent infinitely much what concerns the material goods of this world, but to discover the secret of the life is denied to us. By the way, our language also tells us that we only "discover" or "invent" what was somehow already there before, because one time we "uncover it" and the other time we "find it"; so it is already there, only not yet known to us and not first created by us. Our great natural scientists, our physicists and chemists know this also quite exactly. Here limits are drawn to us, which we humans are not able to exceed.

That is a fact that we just have to come to terms with. We may be so enthusiastic about all inventions and intoxicate ourselves with the technical progress of the time. In the questions of the blood, as far as we understand human hereditary characteristics under it, all progress frenzy stops. In questions of blood, only the given is valid, the hereditary property of our ancestors, which was handed over to us by God in faithful hands.

The only and true wealth of our people is its good blood. We can lose the material goods of this world as a people and as individuals; that is not so bad as long as the old German blood is still present, because it can recreate them at any time.

This was the fundamental miscalculation of the scornful victors of Versailles; they allowed their peoples, above all the Jews, to plunder us and thus believed that they had struck us to the core. But they forgot our blood and overlooked the fact that this blood knew how to recreate what their feelings of envy and inferiority had robbed us of. More dangerous and truly characteristic of the nature of things was the harsh word of Clemenceau: "There are 20 million Germans too many in the world!" Only when the life-source of valuable blood in our people begins to dry up does our nation really become devalued and in truth become poor and inferior. What the peace treaties of Münster in 1648 and of Versailles did not achieve, namely the elimination of our people from the history of Europe, an indifference on our part towards our blood values could certainly achieve.

Again and again one meets people who would like to avoid this last rethinking of our national conditions of existence and blood-value realities. Out of an often unconscious mental comfort, one would like to persist in cherished ideas: Everything went well until 1940, why should it not continue to go well in the future. What is the point of these uncomfortablenesses, these references to nationally responsible thoughts about the future! One simply does not want to look responsibly into the future, one wants to intoxicate oneself with contemporary progress and successes and believes to be able to disregard the laws of life of one's blood with a wave of the hand.

Today we have the concept of the people's good. We have the concept of the people's pest. We have fast-working special courts to hit the people's pest, who attacks the people's property. But these measures serve only the factual values of our national property or its mental health preservation, but they do not serve yet its valuable blood. Certainly, since the "Nuremberg Laws" we have taken a step forward in the field of blood, in that we are now trying to keep away from our people the blood that is most dangerous to our blood, the blood of the Jewish people. This is undoubtedly already an enormous step forward in this new territory of blood questions and an extraordinary revolutionary deed in our time. But the Nuremberg Laws are only a preventive measure and are not yet a constructive measure in the sense of an increase of the good blood of the German kind.

We ask not to be misunderstood: It is always the case that the best soil will allow even the horniest weeds to proliferate if the farmer's precautionary measures do not weed them or otherwise destroy them. The harvest yield of a field presupposes the destruction and keeping away of the weeds just as much as it is conditioned by the careful care of the field and its fruit. In this peasant sense, our Jewish laws are a prerequisite for making the field of German blood ready for sowing by freeing us from the weeds of Jewish blood. But we still have the task of cultivating the field of the German way of life by nurturing and caring for our blood, so to speak, and thus to bring about fruit and harvest for our people.

In these matters of nurturing and caring for the German blood, we are still at the beginning. It was already mentioned at the beginning that this is essentially connected with the extraordinary speed of the development of all the questions which play a role in this new field. Since the turn of the century, the new insights have been rushing along as if with giant strides. We must first understand and learn to come to terms with the fact that a complete reevaluation of all values has begun with the discovery of the inheritance of qualities, in short, with the idea of blood, before we can come to a clear affirmation of these questions. We understand only slowly, just as someone who, still drowsy between sleep and the beginning of awakening, begins to find himself again and only slowly understands and grasps his surroundings, that we have entered a new world of knowledge and thus also a world full of new standards. It is a new world of thoughts, which makes us almost confused and dazed. And yet we recognize with a sense of foreboding and knowing that it is the world of our new reality, to which we must take a stand inwardly and outwardly and which fate has somehow instructed us to master. Out of the dance of death of the ideas of a perishing world of thoughts rises anew the world view of the value and eternity of the blood and its sanctity for our people.

Blood is our people's only wealth.

That is a terrible sentence, but also a fruitful one at the same time. Like a thunderclap, this realization strikes us. What are laws, what is the economy valid, what do inventions mean, if they are not preserved in generations or can be developed further by the blood which has created them once! Nothing is eternal in this world, which is formed from the material of this world. But the blood of a people can be preserved eternally, if the people wants to profess the life laws of its blood and serve them, i.e. consecrate its life. We, as the only people of Europe, have a tangible and continuous history of thousands of years since the time of the migration of peoples. Which legal institution, which form of government, which type of economy could boast of having been decisive in this thousand-year process of the life of our people! What still gives us existence and life today as a people and as an empire is eternally the same blood which built up the state of the Middle Ages just as it is now preparing to build up Adolf Hitler's Third Reich and to lead it towards a new millennium. The institutions of our people's life are nothing, the blood of our people is everything.

We could lose everything in the Peace of Münster in 1648 and in the Peace of Versailles in 1919, we could be humiliated as a people, we could be plundered, in short, we could become a laughing stock to the peoples of the world. We could fall so low that the German would be ashamed of himself. All this was not decisive. For we could rise again, because we still had a core of good blood, which was sufficient to initiate and enforce the rise of our people again. But: Germany's future now also depends on this core of good blood.

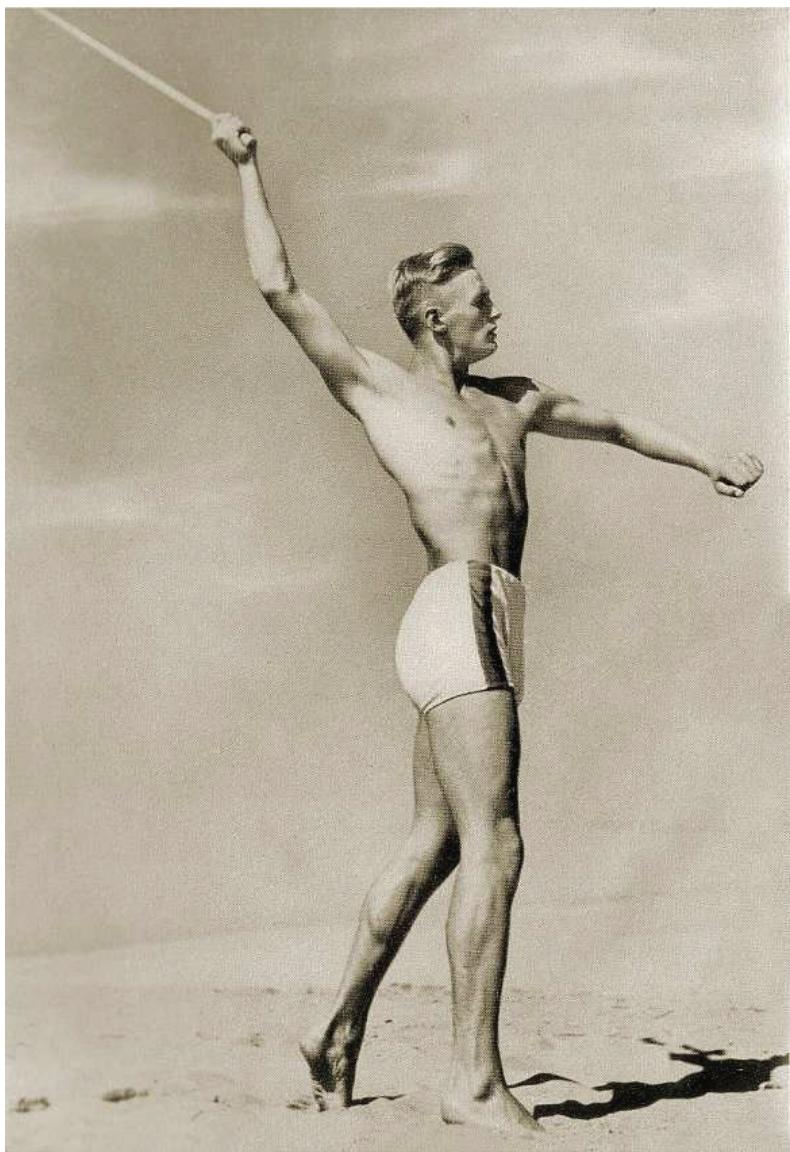
And this realization of the unconditionality of this only value of our national heritage touches the heart and makes one hold one's breath for a moment: The moment of realization of the unalterable fate of this fact shakes every thinking member of the people.

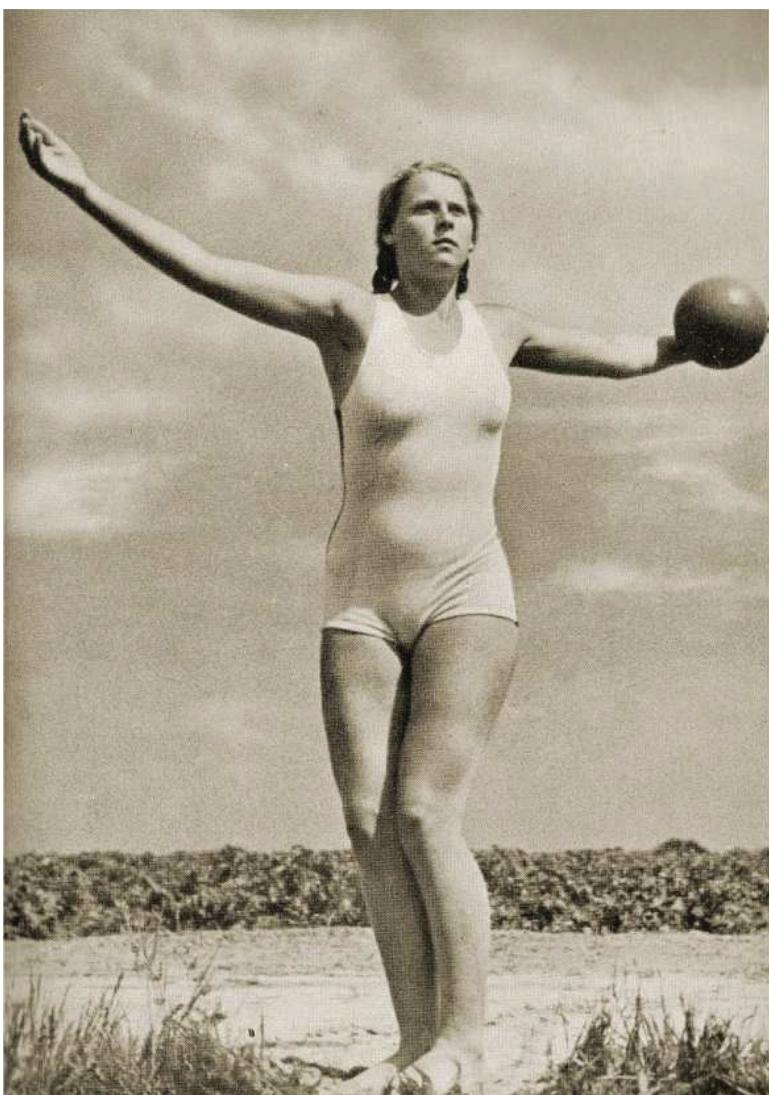
But what about us now? Are we aware of our condition at present and of all the consequences? The answer is quickly given; undoubtedly: no! Certainly, some individuals are already aware of the facts and are striving for ways and means to master the tasks given to us in view of our nation's future. But these individuals within our people are like the peaks of the mountains at the rising of the dawn: they are the first to sense the sun and the first to be illuminated by the sun, but the night is only slowly receding from the valleys.

If we were to draw up a budget for our blood-value heritage today, we would be frightened. We would not be frightened because this budget would no longer open up any prospects of being able to keep our people alive in the future. Oh no! On the contrary! We still have generations and blood values, which hardly any other people can even present to us. But we must be frightened by the thoughtlessness and the bottomless carelessness with which still wide circles of our people let the precious hereditary mass of our people, the precious blood of our ancestors, dissipate without preserving this precious national heritage in descendants. We preach in all things of our national existence that the common good must take precedence over self-interest. But we are only very slowly beginning to realize the transfer of this principle to the really only valuable stock of our people, to its blood, and are hardly getting beyond the discussion of this question.

In matters of blood, unfortunately, it is still true, and in part even legally valid, that self-interest can take precedence over the common good. The National Socialist idea of Adolf Hitler is only slowly gaining acceptance here. Where we have at least managed to do some weeding (e.g. Law for the Prevention of Hereditary Diseases, Nuremberg Laws, etc.), the German people in their broad mass still approach such questions very timidly. In any case, legislation is still lacking which would direct the preservation and increase of the valuable bloodlines of our people according to the principle that the common good must take precedence over self-interest. The transformation of our current law according to this point of view would be a revolutionary step of the first order.









We Germans cannot avoid the affirmation of the question of blood and the mastering of the task of preserving the precious blood. But we will first have to come to the realization of the importance of blood in our souls before we will one day be able to muster the strength to bring this realization to life in our people through appropriate measures in the field of legislation. Only when we make blood the prerequisite, the basis and the axis of all our considerations, can the turning point occur in our people and the time of the negation of the blood thought be turned into a time of the affirmation of the blood thought. Only then will the reorganization of our thinking have begun and our world view will have been reoriented from the life law of the blood to the life law of the blood. Then we will understand that this century will be a century of blood thought, That is, it is a century of rediscovery of the laws of life of our nation.

If we are asked how this reorganization of our thinking should begin, we answer: We will not do justice to this new task of our ideological thinking by intellectually stimulating discussions about the pros and cons. We must begin with the reorganization of thinking in ourselves. For only when we come to complete clarity within ourselves can this inner clarity about our will be translated into appropriate action. Only then will all discussions about the measures to be taken fall on fertile ground. We must free ourselves in our world of imagination from all the dross of a traditional education and schooling which allows us to think past the idea of blood. In the sphere of our public life, in the field of legislation, in the field of economy, art, science, etc., our conceptions must receive their value from blood, i.e. exclusively from the German people. But whoever denies the idea of blood is in the future an enemy of the German people.

We must put the German man in the foreground of all our considerations. For this German man is the bearer of German blood. Seemingly a simple demand. To many, this demand may already seem self-evident. And yet it is a demand which initiates and conditions the greatest spiritual upheaval in all areas of our public life, especially in constitutional law, public and private law, economic law, social legislation, in short, in almost all areas of our national life, and which has already begun to be realized in some areas since 1933. The effects of this spiritual upheaval, however, are so extensive that, although we have an inkling of them, we cannot imagine them in their full extent. In particular, we do not believe that this reorganization of our thinking from the blood idea will soon find expression in corresponding measures. The revolution of all traditional spiritual foundations from the blood idea is much too enormous for that. Our century will perhaps only suffice to work out the spiritual foundations on which our children and grandchildren will be able to build and justify their state measures for the preservation and increase of our valuable blood.

But what we today can already begin to work out these spiritual foundations is already twofold:

First:

We will develop a new relationship with our ancestors. For what we bring to this world in terms of dispositions, what we are able to prove in the struggle for life, we owe to our ancestors, who have bequeathed them to us. Certainly, what we acquire ourselves by virtue of knowledge and will in the confrontation with the environment surrounding us is what finally makes us a personality. The extent of the consciousness, i.e. the cognitive ability and the will of the human being determine his destiny. But the hereditary factors, which influence our cognitive ability and whose frame even the hardest will is not able to break in order to become a personality in this world, are nevertheless the prerequisites of our existence and are born with us: We owe our hereditary factors to our ancestors.

One can also express this insight in the sentence:

**Remember that you owe the conditions of your
existence to your ancestors!**

Certainly, we can squander the hereditary property of our ancestors irresponsibly or use it responsibly in the struggle for life; we can desecrate it or honor it! In this respect we are undoubtedly masters of our will! In this we have been given the confidence by God to be the master of our destiny and to be able to let our will prevail. In this, God has clearly raised us far above the beast. The will is the divine spark in us to unfold powers and to have a formative effect in our environment. But this will is bound twice: on the one hand to the set order of God in this world and on the other hand to the hereditary abilities of the acting personalities. We cannot get out of the frame which the hereditary dispositions of our ancestors have set for us. And this should never be forgotten, if on our life way the success should not be denied to us! One should neither overestimate nor underestimate both, the will and the hereditary factors; only the interaction of the two raises the human being to a personality.

However, we can honor our ancestors only if we keep them alive in our consciousness and in the consciousness of our descendants. If we do not know who and what our ancestors were, we cannot visualize them and therefore cannot honor their memory.

It has become customary today to take the final stanza of the old morality poem from the "Edda" (67-69) to be cited:

**Property dies,
clans die,
You yourself die like them;
one thing I know,
that lives forever:
the glory of the dead.**

Here one always wants to ask: with respect: when and by whom?

Because if the heroes forgot to beget offspring, nobody can testify to their fame anymore. The Teutons at the time of the Edda knew this very well. And therefore the moral poem characteristically begins with the following stanza:

**A son is better
whether born even
late
after the house owner's entrance:
not a memorial stone stands
on the road edge,
if a Gesippe does not set it.**

One should not mention the final stanza of the old moral poem from the Edda any more without also mentioning its precondition, namely the initial stanza.

Some people have only become aware of who they actually descended from since 1933, due to the obligation to provide proof of ancestry under Reich law; some people have thus gained a completely new relationship to the past, but also to the present. Today many people look back with pride on their ancestors and feel again as a link of a chain. People are happy to honor the memory of our ancestors again. But what is still lacking in many cases is the possibility to honor the places where our ancestors are buried.

Many burial sites can no longer be found today, many are difficult to reach, many have been leveled in the course of sober considerations of expediency. This is unfortunately a fact. But we have to come to terms with this fact, since it is a given.

But if you want to honor your ancestors, you will be able to honor them in other ways than just by taking care of the burial places. In one's home, one can always dedicate a corner to the memory of one's ancestors. One can keep the ancestral tablet at this place, also one can keep or hang up the pictures of the ancestors here. In quiet hours, in such places, one can have a dialogue with one's ancestors and give an account to them. Whoever, in the course of time, makes such a practice an established custom and spends his hours of celebration in this quiet corner of his home, will soon realize what a deep and lasting spiritual source of strength he will gain from such an account before his ancestors.

Basically, such an inner dialogue with our ancestors is nothing new to us Germans: It was actually always natural for our ancestors to proceed in this way. Our language has also preserved for us the fact how our ancestors thought of this dialogue with the ancestors. The German language attributes everything that we know from within ourselves, without being able to attribute it to external circumstances, to the voice within us.

Our ancestors believed that this inner voice goes back to our ancestors, who speak out in us in this way. If our "ancestors" come to speak in us, then we "suspect" something and call it "hunch". Whether we today want to recognize such connections or can, plays no role opposite the fact that our ancestors have understood the connections in such a way and have understood, and our language has preserved these connections to us just still very clearly.

It would be especially nice if the custom of reburying the farmer and the farmer's wife on their own land were to take root on our inherited farms. What a source of spiritual strength must arise for the grandchildren when they can approach the graves with reverence in silent hours of dedication and remember those to whom they owe their existence and who worked and farmed in the fields before them. Only then would the idea of blood and soil experience its true consecration, when the farmer's plow again breaks the soil in the area of his ancestors' graves, when the farmer performs the work on his farm in memory of his ancestors and fulfills his life in the consciousness of becoming an ancestor on his own soil again.

What a happy thought to know oneself to be laid to rest in one's own land, to which one dedicated one's life's work, honored by one's descendants, but also giving blessings to one's grandchildren in their work, which has also been the work of one's own life.

Second:

We will have to make sure that we beget descendants who are worthy of us or surpass us. The sentence: Remember that you have ancestors! also entails the further sentence: Remember that you shall become an ancestor!

Here we stand at one of the most decisive ideological and spiritual turning points of this century. For: either we take seriously the knowledge of the importance of blood and draw from it quite coolly and objectively the conclusions with regard to the descendants of the German people and if necessary do not shrink from completely new ways and means, or we do not manage this anymore, then the end of the history of the German people has come. Who in this century of heredity theory is not able to think such mental conclusions to the end, either does not want to think life-legally or out of mental cowardice shrinks back from mental conclusions which are inconvenient to him; perhaps he shrinks back from such thoughts only because they are novel and not conventional. This is also an iron basic law of our people: There is no German history without sufficient German blood!

If the idea of blood is to become the axis of our world view, the child must again become the meaning and purpose of our existence: It depends on the children of our blood! For if the blood of our people is the only real wealth, its children are also the only guarantors of its living eternity. And with this statement we are already in the midst of the spiritual upheaval of our time, in an upheaval that can perhaps be called the most revolutionary that is conceivable.

We have become accustomed to speak of the coming into being and passing away of peoples as of something unchangeable. Particularly since Spengler's "Decline of the Occident", a scientific school has been built up on this line of thought, which lets peoples and individuals come into being, mature and perish again. The history of the German Empire alone ought to prove the inadequacy of this school of thought. If we find ourselves today in the midst of a world war, it is not because we are already visibly aging, but because the world envies the vitality of our people. But our people is the oldest historical people in Europe, if one takes the introduction of Christianity among the Germanic tribes as a time standard. And the peoples fighting us are all historically more recent. The theory of Spengler and the popular conditions of this world war contradict each other.

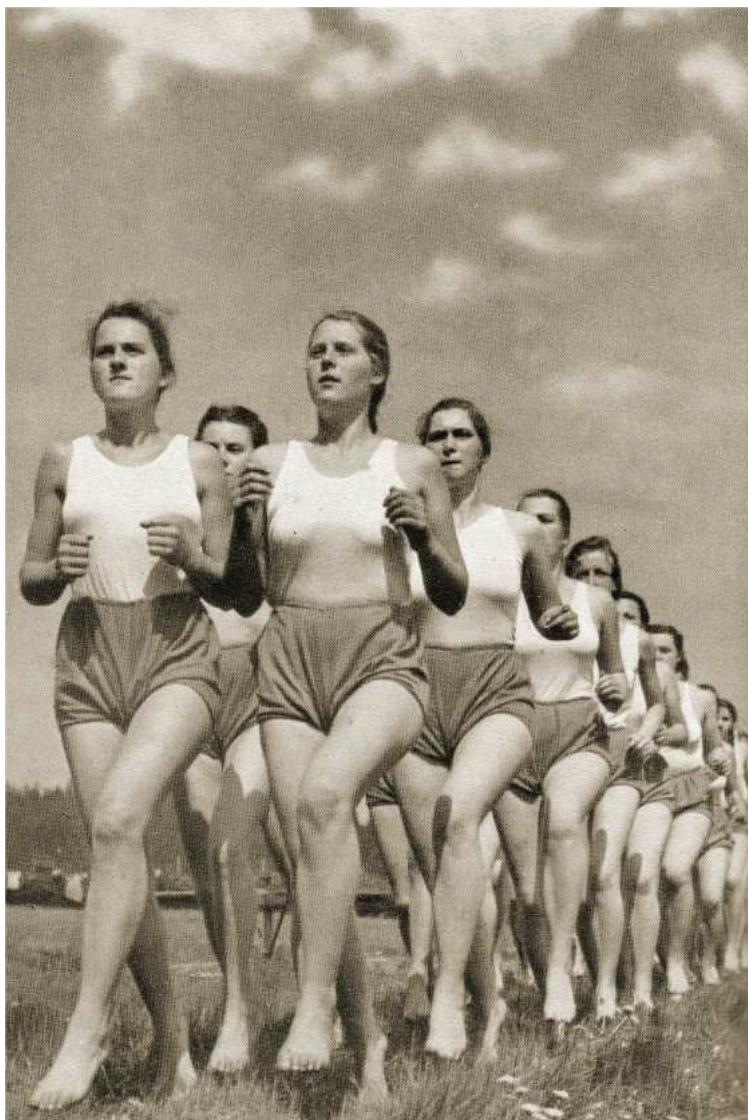
However, the smooth counter-evidence against the opinion that peoples would be mortal like the individual human beings is China. This people has already lived for millennia and will probably still live in millennia. But it is precisely with this people that the cause and effect of this phenomenon are quite obvious. By making the procreation of a large number of offspring for the purpose of securing ancestor veneration the basis and prerequisite of a Chinese world view, Confucius ensured the living eternity of his people through a large number of children. Therein lies the whole secret of the overflowing vitality of the Chinese people, which multiplies independently of state forms or state shocks and thus easily compensates for all blows of fate, devastations and losses. The Chinese people and their moral doctrine refute Oswald Spengler.

Ancestor veneration in Shintoism has worked in Japan in the same way. The Japanese people, too, have remained alive and energetic for thousands of years as a result of their ancestor veneration. The Japanese have families whose recorded family history goes over much longer periods of time than we have German historical sources with the entry of the Cimbri and Teutons into history. One imagines as a comparative picture that the descendants of Hermann the Cheruscan would still be sitting on their ancestral estate, on which the Cheruscan prince would have been born, and would be taking care of the diaries of their great ancestor. Judged by such an example, one receives a clue for the moral force of this Japanese care of the family tradition and its ancestor veneration.









If we as the German people really want to enter into a new, millennial history, then we must quite decisively relearn in the questions of the preservation of the people - and these are questions about our descendants. We must then, like the Chinese and Japanese, firmly include procreation and the result of procreation, the child, in our world view again and orient the whole question of the German child towards the living eternity of our people.

Today we suffer from the fact that in all questions of the child we value too much the externalities which are connected with the procreation of the child, but do not make the result of the procreation, namely the child, exclusively the standard of value of all our considerations in this question. One will not be able to deny that even today, according to the general opinion, it is more important to many people to determine under what circumstances a child was born than to ask, for example, about the hereditary value of a child. The question "born in wedlock" or "born out of wedlock" plays

for example, still play a major role, in many cases even the decisive role. Only a few people first ask the question of the hereditary value of a child before they subject the circumstances of its birth to an assessment. And even if the national community may not and cannot be indifferent to questions of morality and propriety in these matters, the only decisive factor for the national community is the blood value of the child born, since it will one day become a member of the national community as an adult.

This is stated here only as a fact and given state of our ideas about questions of the German child. This is in no way intended to blur the concept of marriage or to give the word to illegitimacy. The word "marriage" originally received its essence from the word "eternity". Marriage served our ancestors as a concept and as an institution to continue a lineage in eternal sexual succession, i.e. to keep it alive into eternity. The purpose of the old, German marriage was the child. The old land laws also still express this unequivocally.

It was not until the Civil Code, introduced in 1900, with its rational principles of a law alien to the species, that the child was set aside as the meaning and purpose of marriage in favor of the self-referentiality of the two spouses. Liberalism as a worldview has reevaluated everything here as well and let self-interest take precedence over the common good. In the question of marriage, too, it will be important to make the word "common good comes before self-interest" the guiding principle.

In this context it should be pointed out that today's novel literature, which makes the ego reference in the relations of the sexes to each other the basis of its considerations, has as its prerequisite the ideological revaluation of all feelings, as it was brought about by the liberal age. There is a fundamental difference in the way of looking at things whether one sees in marriage a task to which two people submit themselves for the procreation of their blood, or whether one sees in marriage an institution which is supposed to serve the ego-related satisfaction of desire of two people, no matter whether in mental or in physical relationship. The way for the flood of modern novel literature was opened only when the feeling of the lovers to each other became the main thing, but the result of their love, the child, became a subordinate or even unimportant question.

Undoubtedly, this liberal development of our emotional life has also had its good side; it probably even had to be in order to dissolve rigid forms of our social life within our national community and thus to clear the way for life-law ideas within our national community. But there is no doubt that the overvaluing of the "I"-relatedness in all questions of love has in many cases turned marriage into what we unfortunately often encounter today. Today's marriages often give the impression as if the God-given sexual instinct of the sexes has been released for activity, so to speak, only within a socially possible framework, because no other way out was known. Whoever professes blood can only call such an external marriage based on ego-related ideas immoral, unless it is forced for health reasons. Such marriages are shameful for our people.

If such externalities, which are like a numb nut, are legally recognized in public life - and that is what we are doing today - then we should not be surprised if the issues of divorce and aversion to marriage begin to run rampant. The meaning of marriage is lost and the principles of law followed. For here it depends more on the ideological presuppositions of our current law than on the current legal provisions. If one tolerates that pure ego-reference brings two people together in a marriage, and both people no longer understand marriage as a task to their blood, then it is also not understandable why such people should not part again when they have satisfied their longing and have nothing new to give each other in this relationship. Thought through to the last, one can then actually no longer condemn it when the coming together of man and woman is sought in ways that are not even burdened with the awkwardness of marriage and divorce.

Whoever wants to improve and heal here must go to the root of the evil and must not be content with having clamored over the manifestations of the evil. We must overcome liberalism also in the relations of the sexes to each other and subject marriage to national-socialist principles, i.e. we must bring marriage to the fore again as an institution which is called upon to secure the living eternity of our people and no longer serves selfish interests. Then the value of marriage in the reputation of our people will rise again, and many unpleasant phenomena of today will disappear by themselves. If today's marriage no longer corresponds to its old German meaning and purpose, then it is not marriage as such that is to blame. We ourselves are to blame for the fact that marriage has begun to lose its meaning and has been degraded to an externality. Liberalism as a worldview has initiated this disastrous development, and the law in force has justified this development. Our task now is to lead marriage back to its old, German meaning and purpose, i.e. to place it again in the service of the succession of the sexes. The child must again be made the meaning and purpose of marriage, and thus marriage must be restored to its old place in German national life.

Our people are thoroughly imbued with the feeling that things are not right in this regard:

Our people are looking for the child again!

Our people are guided here by a very sure feeling of life. Our people feel that both their ancient culture and their present achievements are based exclusively on qualities which they owe to their own blood or to blood values which are similar or at least related to them. And our people feels that it can only maintain its cultural height and maintain its position in the center of Europe if it preserves this creative blood. But this blood is transformed in the existence of our people only through the quantity and goodness of the children born of its blood. One could also express it with an economic term, that such blood-value dispositions of our people, which do not come into effect in children, can be regarded like investments, which cannot be paid interest on.

Our people want to become a child-rich nation again, because they feel quite sure that the only real and imperishable wealth they can leave to our descendants is a multitude of high quality and healthy children and grandchildren, who will then keep our heritage alive by virtue of their dispositions.

Many different ways are being discussed and recommended today in order to make Germany a child's country again. A large number of people shy away from the confusing newness of the task at hand and believe that salvation can be found in a spasmodic adherence to outward appearances in marriage evaluations. People stare at the "good old days" and believe that they have found the panacea in an exaggerated evaluation of the outward appearances of a marriage, in order to be able to return to lighter states of happy families with many children. These circles overlook the fact that they sanctify the nutshell and forget that the nut is the essential thing if a nut tree is to grow; what use is the nutshell if the nut is hollow? These circles also forget that the "good old days" could not have been so good, if they have left us as a heritage a condition in which we must first laboriously seek again ways and means to let the rich child blessing of a marriage become the prerequisite of our national consciousness. Clinging to the outward appearances of the forms of marriage will not bring us back a morality that will make German marriages rich in children again. It is not the outward appearance of marriage that is important, but the value of marriage for our people in terms of the law of life. We must give marriage back its old meaning and restore it to its old purpose. From this point of view, marriage can be renewed as an institution responsible to the people, and no other standard can be used to evaluate marriage. The supreme law must become again:

The purpose of marriage is the child!

Another way, which is also often discussed today, comes in the result to the child, but does not satisfy in its premises. We mean such views which no longer want to condemn an illegitimate mother, if one believes to be able to affirm the child born thereby from the point of view of the people. This is undoubtedly a great step forward compared to the question of the illegitimate child, but it is not yet a clear position on the question of the illegitimate child's mother. This view can easily have more of an injurious effect on the illegitimate mother than a spiritually uplifting one, because one gets stuck - perhaps unconsciously - in the condemnation of the illegitimate mother's deed and, as it were, only accepts the illegitimate child's mother out of a sense of national responsibility toward the child. Such an attitude is certainly more responsible to the people and, seen from the point of view of blood, also more justified than that of such people who evaluate the illegitimate child only from the point of view of the purely external marriage and therefore condemn it wholesale. But this attitude remains only a half-measure, because although it has come to the recognition of the child, it does not take a clear position towards the mother. And this thoughtless half-measure in the view of the illegitimate child is very clearly felt: rejoicing by those illegitimate child mothers who only thoughtless carelessness gave life to a child, embittered by those German girls of good character who, fully aware of the consequences of their step, give life to one or even more children because fate itself denied them the possibility of fulfilling the meaning of their womanhood in marriage and of passing on the inherited blood in children.

A third way to make Germany a children's country is also being discussed a lot today. It seems to be very simple, but this way could easily become a disastrous way. What is meant is the following: It is said, for instance, that the sexual instinct as such is a fact, which to deny is to be unworldly; it is now asserted that sooner or later every healthy girl will somehow find her way to manhood. One reckons with this fact and places oneself, so to speak, on this ground of the given facts. One takes the conditions as they are, so to speak. And now one characterizes the situation quite correctly to the effect that everyone in society knows what is going on and comes to terms with it, but that the whole thing falls into condemnation at the moment when the God-willed product of such a coming together of man and woman becomes visible in a child. Here one wants to intervene, but not in such a way that one fights against the relations of the sexes, which are to be accepted as a fact, but by working in such a way that the process, which is perhaps to be regretted, but not to be denied, is made usable, so to speak, for the whole of the people through the births that take place. The most significant thing about this view of things is undoubtedly the courage to make a clear decision, which this statement presupposes. For it is beyond all doubt that the present attitude of society, which tacitly tolerates sexual relations between the sexes but condemns the illegitimate child, is repugnant hypocrisy. It is therefore necessary to demand here a clear either-or: either the preconditions cease, or the children of these preconditions are recognized. But it seems to us that we have not yet seen the decisive point in the whole question.

It is a law of life par excellence that the higher a species is developed, the more the young want to be cared for, if they are to grow up and flourish. Applied to the high-quality blood of our people, this means: it is not at all primarily a matter of discovering, so to speak, the free intercourse of the sexes, and of standing on the ground of this fact, asking only for the birth of children in return. Rather, the protection of mother and child until the child matures is the decisive task, the preconditions of which want to be clarified, if one believes to be able to take the above standpoint at all.

A German child is not only born and somehow raised to become a German person. A German child wants and needs the spiritual care of his parents, if possible, or at least of his mother, in order to mature spiritually into a full-fledged German.

The whole thing stands and falls with the will of the national community to recognize the illegitimate child mother and her child or not. If the national community does not find a justified and moral relationship to the illegitimate child mother, then all affirmations of the preconditions are of no use, because then these preconditions are immoral in the world of imagination of the national community.

National socialist is the nurturing of the blood and thus the nurturing of the child, liberalist always remains a self-referential relationship of the sexes to each other. We can only be National Socialists or we are not National Socialists. If we profess this principle, then there is only one way out of the conflict of opinions. We must find a new relationship to the child by reorganizing our thinking. We must take the standpoint that our commitment to the idea of blood implies a commitment to the child, if all talk of the idea of blood is not to remain mere lip service. But - and this thought is decisive - we do not confess to the child as such, but in accordance with the knowledge of this century and in the awareness of the irreplaceability of our precious blood.

to the ancestor-responsible child.

The child born within our national community should be able to answer to the ancestors. This is the moral demand of our time. If the child can be answered for by both parents before the ancestors, the child and its mother are sacred to us. Under what external circumstances the birth of such a child came about is then a question of second order.

Marriages which are consciously kept childless, if health circumstances do not force this, or marriages which give life to children who cannot be called ancestor-responsible children, we then do not judge differently than the production of a child of inferior or even foreign blood, which took place out of irresponsibility.

We believe that the concept of the "ancestor-responsible child" can provide a yardstick for finding a clear standpoint in today's confusion of opinions on the question of the illegitimate child and for creating new foundations which can serve to build up a German morality appropriate to the species and responsible for the species.

Ancestor-responsible child means the fundamental recognition of the breeding thought. Because if you want to answer for a child before the ancestors, it must also be born under conditions that can make it stand before the ancestors.

Breeding is applied knowledge of heredity.

After we have learned in this century that there is a heredity of human characteristics, it is a consequence of common sense to submit also to the laws of breeding. While a quarter of a century ago, even into our own time, it may have smacked of devaluation to try to apply the ideas of breeding to human beings, today the new knowledge of heredity and thus our knowledge of the sanctity of our blood compel us to elevate breeding to the basis of state reason. Breeding as applied knowledge of heredity must become the high goal of striving humanity: This is the task of our time.

When Nietzsche forebodingly demanded: "You shall not plant yourself away, but up", his visionary hope now becomes for us a knowing and thus obligatory attitude towards our people and our blood. One can virtually predict that the XX century will not be the century of technology. Rather, the idea of blood and the knowledge of heredity will become the mainstay of our century and will eventually mark its face. In the demand for an ancestor-responsible breeding and its affirmation within our people this century will find its coined expression.

It is determined by the providence in such a way that the seed of the man in the womb of the woman becomes the germ, from which the fruit develops, and a new man finally originates. In the eternal cycle of being this law for the preservation of the species is carried out.

The woman is like the field, which needs the sower, in order to be able to let grain grow. And just as the field determines the goodness of the fruit, the woman determines the value of the child. Certainly, even a good field fails if it is badly tended or receives bad seed; but it is also certain that the best seed is of no use if the field is no good. One can also choose another parable: As a good or bad mirror can reflect the image well or badly, so the blood of the mother determines the nature of the child. The blood of the mother determines how the father finds himself in his son. Where the mother's blood is good, the father will find his essence again or even increased; where the mother's blood was inferior, sick or rotten, the son will not reach the father or even disgrace him.

But because all this is so, the woman of good kind, the healthy girl of precious blood must become again for us what it was already for our ancestors: holy! The word "holy" says that it should bring us "salvation": as "mighty" brings us the "power" and the "power".

"angry" brings the "wrath". The well-formed, healthy girl of our blood shall bring us "salvation" again. In her we want to worship the most beautiful, because most promising expression of our own kind. Whoever irresponsibly takes offense at her is a pest of the people: This must also be raised to the new law of a new time.

All these are completely new points of view, which require a reorganization of our thinking on the widest scale. An example: Thought through to the last, the healthy beauty of the female of our species is then no longer only a question of artistic taste or ego-related enjoyment of art, but becomes the expression of our most sacred goods anchored in the blood. Beauty as an expression of the species is thus both a task and an obligation. The education of the people to recognize the beauty appropriate to the species and its recognition in itself thus becomes a noble task of the state, which is all the more comprehensive the more clearly the state professes the blood of its people.

We do not want to be misunderstood: We do not deny the soul, if we affirm the beauty of our species as a people-committed question of the blood. We only believe that the soul is just as subject to the condition of the species as the body. For how else could it be explained that there are cowards and heroes, fatherless fellows and dutiful national defenders! Only from the harmony of body and soul arises the consciousness as beginning and basis of the human understanding and the formative reason. Only out of consciousness man shapes the world surrounding him to that order which his inner voice commands him and which is therefore undoubtedly of soul origin.

Therefore, we do not deny the soul when we affirm the body. We only assign to both, to the body as well as to the soul, the corresponding share in the formation of the perfect man of his kind. A noble soul may illuminate and transfigure an ignoble body, a noble body without a noble soul may seem embarrassing: the former may delight, the latter offend. Such observations may play a great role in the evaluation of individual human fates, indeed, they may often be of decisive importance in the evaluation of a person. Nevertheless, this does not relieve us of the task of considering and evaluating body and soul in questions of species, i.e. in questions of blood. And thus, with all affirmation of the soul, the perfection of the body, if it is an expression of beauty appropriate to the species and the species, becomes the obligatory basic idea of an ancestor-responsible breeding task on our blood.

We already said above that it is so determined by the providence: The man reproduces only through the woman. The woman is therefore decisive for the hereditary level of perfection of the children born from him. As the track switch determines the direction of the rails on which the train can go, the blood of the woman determines the hereditary value and with it the development possibilities of his children. The woman is preserver, multiplier and keeper of our blood just as she is able to determine the direction of development of a sex to its disaster by her blood, at least she is able to narrow down the possibilities of development of a sex.

It is a basic law of life that man proves himself by performance corresponding to his innate nature, in order to be able to exist before his nature. The law of man's nature in the struggle for life is called performance: and not performance per se, but performance for his blood and for his people. It is always ridiculous for a man to refer to his ancestors without at the same time showing himself equal to these ancestors by his own achievements. Ancestors are always only a proof of achievements, never a proof of achievements. Only the performance appropriate to the species proves the man. Noble nature and noble form, also noble ancestors may arouse hopes in the man, but proof of his nature always remains only his species-appropriate performance. In this thought was originally rooted the sense of knighthood, which admitted the man born to knighthood among the nobles only on the basis of knightly achievements; the medieval master craftsman's examination, which admitted the journeyman among the master craftsmen only after he had proved his craftsmanship and soul, also went back to such considerations. In the officer corps of our army, the principles have been preserved alive to this day.

The woman's achievement for her people and her kind is her children. If special circumstances do not cause childlessness, this principle applies. However, children are linked to prerequisites which a mature girl can prove only as a wife and mother, but not as a virgin. The woman's noblest achievement, the child, is therefore difficult or even impossible to test before marriage or before any choice of a husband, since at best one can only ascertain the pregnancy that has occurred, but thus knows nothing about the child to be expected. The value of a girl as a mother is initially not directly ascertainable for a man. The man must start from indirect considerations to come to an evaluation. Beauty and grace, health and blood nobility are e.g. with the young girl of our kind performance characteristics, to which a man can adhere, if he wants to make himself a picture of the future mother of his children to be answered for before his ancestors. The knowledge of the bodily and spiritual values of a young girl is therefore one of the most essential prerequisites for the man not to face the questions of the reproduction of his blood and thus the questions of the regeneration of our people stupidly. The species-appropriate man of our people, who wants children, will have to be trained in the future to be able to recognize and judge the selection example of the female of his species.

This statement means in principle also a confession to the body as the species-appropriate expression of our blood. Here the reorganization of our thinking from the blood thought will have very far-reaching consequences, if we do not want to get stuck in the area of purely mental arguments. We do not serve the life-laws of our blood, if we always discuss our knowledge about it only mentally from paper to paper, instead of integrating it into the reality of our environment in such a way that it becomes fruitful for us. The knowledge of the law of blood forces us to recognize the body as an expression of our kind. If one does not do this, or is not able to do this, or is too cowardly to do this, all talk of blood remains in the end only a half-measure. To know the right and not to do it is cowardice or inferiority.

The confession of the body includes the body as a whole. To affirm the visible part of the body in the game of fashionable unveilings or coverings is not yet a confession of the body. Let us be quite clear about this, too. The body as a whole is given to us by God, not only what the whims of fashion allow us to show.

It is important to reintegrate the body into the order of our existence, especially our daily life. This means, thought through to the end, to affirm nakedness in principle. However, it does not mean to affirm nakedness for its own sake, but it means to affirm nakedness for the sake of the meaning of the blood and thus to let this blood become a living reality. Seen in this way, the whole thing then becomes a question of the inner attitude towards nakedness, but is thus far from being a matter of actions in the field of nakedness. The latter is a question of tact and propriety and does not belong in the framework of these considerations.

But this inner decision in this question is necessary, because the laws of life of the blood do not tolerate half measures and require a clear statement. The only thing that is certain is that everything is nonsense that simply equates nudity with immorality.

Our ancestors were a body-affirming people who thought in these matters without being educated. This attitude was not a barbaric primitiveness, as it is so often made out to be. The custom of unbiased body affirmation of our ancestors has been preserved in Germany until the Thirty Years' War and in Sweden and Finland until our time. In this respect we are very well informed about the conditions of our Germanic ancestors. Thus, for example, say:

Tacitus (20):

"Throughout the bunch naked youth grows to the limb structure, to the bodily form that we marvel at."

Caesar (Gallic War, Book VI):

"From childhood they strive for exercise and hardening. He who abstains from sexual intercourse the longest reaps the greatest praise; this increases the growth, they believe, increases the strength and strengthens the sinews. To have had intercourse with a woman before the age of twenty is one of the most shameful reproaches; and yet there is no secrecy in these matters, since they bathe together in the rivers and dress in such a way that a large part of the body remains naked."

Only the church has intervened in this question condemnatory, but it has never completely penetrated with its view. The Fathers of the Church, for example, state to the common bathing of the sexes with regard to virgins: "that they expose their bodies, which are consecrated to shamefulness and chastity, to eyes greedy for lust." But only very, very slowly was such a completely un-Germanic conception able to gain a foothold within our people.









The key to the understanding of this contrast of views in the history of our people is probably only to be found in the fact that the education of their youth to impartiality in all matters of the body meant to the Teutons a means of maintaining the health of their species and their blood, while the church, perhaps because it could not reconcile the fact of the different value of the blood with the prerequisites of its doctrine of the equality of everything that bears human traits, ostracized the body and thus cleared the way for making only the soul the value content of its doctrine. Perhaps it was only the one-sided affirmation of the soul which made church circles come to the attitude to let the body and in particular everything which one could call the "source area of life" with Gustav Frenssen, only be regarded as a vessel of the libidinal and thus to reject it as sin. In any case, it finally came to the point that beautiful and well-behaved girls could virtually become targets and fair game for the persecutory rage of fanatical people. Beauty became a curse. In the most horrible time of German history, in the time of the spiritual plague of the mass persecutions of witches, hundreds, yes, thousands of German girls wasted their lives under mockery and torture, instead of preserving the vitality of their people as mothers. These witch persecutions are without doubt at the expense of the servants of the churches, but it is very doubtful whether they are also at the expense of the teachings of the church. No doubt is possible today, however, that cause and execution of this insanity are to the greatest possible extent at the expense of that people who worship Yahweh and not our God, and who with these witch persecutions have carried out a purposeful counter-selection in our blood.

Just as bad in its effect has been another waste of valuable hereditary streams of our blood during the last hundred years: the Jewish desecration of the German woman. The Jew knew how to make the German man go astray in himself, to alienate him from his own kind and, by sexualizing all life, to degrade the noble blood of our women and girls to disembodied matters of lust. Sexuality received its price and finally became acceptable. Nudity, too, was very soon put in the service of Jewish decomposition work. And just this circumstance has contributed a lot to confuse the view of our people in this question, so that even today some compulsive ideas in the area of the uncovered body go back to this. If the church had withdrawn masses of the most valuable blood from its natural destiny through the persecutions of witches, this path of Judaism in the XIXth century, especially in the time immediately behind us, was more bloodless, but in its effect on our national power by no means less effective. The Jewish desecration of the German woman corresponds to the church persecutions of witches; both have a common spiritual father: Yahweh!

There is no doubt that what Tacitus and Caesar tell us about our ancestors, and what we have mentioned above, helped to create the foundations of that irrepressible Germanic strength of the people which has carried the last millennium of German history, and from which we still draw today. For what we still are and achieve, we owe only to the Germanic part of the blood in us. We have every reason to return to similar views of the morality of our Germanic ancestors, as they have been handed down to us, after our century has again made us realize the value and significance of blood.

Which way to take here does not need to be discussed here and is also irrelevant, since the tact and sense of propriety of our people will already find it, once they have recognized that this is also a task that they must somehow master.

We are coming to the end! Our century has opened the gate wide for us to see a new area with new knowledge. To a large extent this area still lies unexplored before us. And more foreboding than knowing, we feel the new and great tasks coming towards us, which the knowledge of the heredity of blood imparts to us.

These tasks want to be mastered and will have to be mastered. German people have rekindled the light of the realization of heredity at the threshold of our century. Germany has been chosen by destiny as the scene of this realization. The German people will therefore not be able to avoid its task to continue on this path of knowledge and to preserve the light of the consciousness of the sanctity of the blood and to let it shine brightly among the peoples of the world.

In this way, the German people will one day be able to break the world domination of Judaism: because the domination of Judaism is possible only as long as the gentile forgets his blood laws. For only when the gentile forgets the laws of his blood can the Jew bring his blood laws to rule. But with the rejection of the Jewish blood alone the question of the blood of our kind is not yet answered, let alone the life law of our blood mastered: as little is a field cultivated by destroying its weeds. The affirmation of the life laws of our blood, the veneration of the ancestors to whom we owe our blood, and the children born of our blood in ancestor-responsible breeding are the new tablets to a new German age. At the end of this path, which we Germans have trodden on the threshold of this century, will be the noble man of the German kind.

The task before us is to bring the modern life of our cities and our technology into harmony with the life laws of our blood. Blood without soil flows away. We know that. We also know that blood without breeding and ancestral responsibility does not last. For us Germans, the law applies that blood without soil cannot keep itself alive in the long run. We must not let our blood seep away in a metropolitan civilization developed by Jewish liberalism. Our slogan is not directed against the city, but we try to integrate it into the life-law order of our nation and to overcome its characteristics which are deadly for our blood. Blood and soil will then again become the supporting pillars of a life-legal reality of our people, which will keep the generations of our people alive into eternity.

We oppose the boastful ideas of 1789, the ideas of equality, liberty and fraternity, which value the criminal as well as the noble, and their deification of reason, which is alien to life and which betrays the sanctity of blood, with the law of our blood. In the future, we will understand our people on the basis of the blood we have inherited from our ancestors. We subdivide this nation according to the performance of the individual people and thus give it a just and life-legal order. In the idea of the kingdom we let our people be understood as a whole and bring it to its state effect as a kingdom. In this way we come from the idea of blood to the revaluation of all values, a process which gives us new knowledge of the value and essence of the German human being and thus also creates a new basis for the emergence of a new flowering of German nature and German culture through this German human being.

Here it becomes apparent that the blood thought as such is the supporting thought of the XX. All the problems of the XX century can be measured only by their relation to the idea of blood. The winners in this spiritual conflict of the XX century will not be those who, out of everyday convenience, tend to tactical compromise solutions in the questions of blood thought, but those who will have the courage to think through and affirm the blood thought up to the last consequences.

At the beginning of all events there is always the will. If we only want to commit ourselves unreservedly and unconditionally to our blood and its laws of life, then the means and ways will soon be found which are necessary to keep our blood alive into the future. We have to affirm and master our century:

Where there is a will, there is a way!

C

R. Walther Darré

Goal and path of the National Socialist agricultural policy

**Speech to the Diplomatic Corps and the Foreign Press on April 17, 1934, at a Reception
Evening of the Foreign Policy Office of the N.S.D.A.P.**

First of all, I would like to express my pleasure that it is granted to me to present before you, gentlemen, the *aim and path of the National Socialist agricultural policy*. From the interest shown in the measures taken by the national government in the field of agricultural policy, it is evident that these questions of agricultural policy are today not only questions of agricultural policy, but that they are regarded as general economic questions, and that accordingly interest is shown not so much in agricultural policy as such, but rather in the effects of this agricultural policy on economic life as a whole. I therefore take the liberty of explaining today not only the nature of German agricultural policy, but in particular its effects on the German economy and, beyond that, on the economy of Europe as a whole.

First of all, I would like to anticipate an often-heard objection that you can still hear very often in German economic circles. The objection is that the difficult situation in which the German economy finds itself, like the economy of all countries, is directly and indirectly related to the measures we have taken in the field of agricultural policy. The mistake is made in not considering the following: Of all economic processes outside agriculture, it can be said that the methods of dealing with these economic problems were not much different in Germany before January 30, 1933, than they were after January 30, 1933. What has changed since then in these areas is, in many cases, the economic ethics, but less so the actual economic methods. In the field of agricultural policy, things are completely different. Here one can say that January 30, 1933, was an unprecedented turning point. Whereas before that, since 1918, nothing, absolutely nothing, had been done for the protection of German agriculture, after January 30, 1933, such absolute protection of German agriculture and the German peasantry set in that it aroused the interest of all those peoples who, for their part, were somehow facing agricultural difficulties. From this fact we can now draw the very simple conclusion and the realization that the economic hardships of our present day are somehow to be traced back in their root to events that lie before the day *Adolf Hitler came to power*. For since the economy of the German people and also the world economy as a whole was already sick before that day, it is impossible for the German government to be involved in any way in the fact of this sickness and these agrarian measures. This realization is so important because it allows from the very beginning to keep one's thinking and one's judgment free for the fact that somehow earlier concepts of a contradiction of agricultural protection and management of interstate economic relations had anything to do with the problem of today's economic method.

Therefore, I may begin my considerations with a reference to the overall situation of the world economy, in order to come from here with it to the special area of German agricultural policy, in particular, in order to show with it that this German agricultural policy is suitable to promote a healthy relationship of the peoples among themselves, but not to oppose this development. There are an infinite number of theories about the cause of the world economic crisis

and about the cause of agricultural hardship. And if one looks over all these theories, then one would like to despair in the hope that some clear realization would be able to help us out of this chaos. In fact, however, things are basically infinitely simple, and it depends only on keeping cause and effect exactly apart, in order to recognize the source of the disease. But if I know the source of the disease, I will also be able to overcome the disease as such.

It is claimed that today's world economic crisis is a direct effect of the World War. I maintain that this is not true, but that the root of the world economic crisis goes back to the time before the world war. The world war has only promoted the disease condition, after the world war in world economic fever fight this disease to appear.

In order to explain the cause of the world economic crisis pictorially, allow me to show an example from history. Three hundred years ago, it was still common practice in all European countries for princes who wanted to wage war to use officers who were financially strong enough to train a troop on their own account and then go to war with this troop. In other words, at that time they had mercenary leaders working on their own account. Since these in turn made their troops available only to those who paid them accordingly, the form of warfare at that time was built on the private initiative of such well-funded officers, who thus set up an economic enterprise. It must be noted, however, that ethical or national points of view were not decisive, but the troop leaders and the warfare were a purely economic activity of those who could afford these things. There is no doubt that this free play of forces in the field of private initiative in warfare has produced exceptionally great soldiers. I think I can say that all the countries of Europe can, more or less, point with pride to one or another great soldier. There is no doubt, then, that this system offered the capable an extraordinary opportunity to develop his abilities freely and unhampered by governmental or other restraints. On the whole, however, for the people as such, the situation was such that these conditions, while benefiting the individual, turned the whole into chaos. The period of private economic initiatives of great agrarian mercenary leaders is characterized, on the one hand, by the appearance of important generals, but, on the other hand, is characterized in Germany by the ruins and debris of the Thirty Years' War.

So it was natural to me that the only thing that was done was to bring the interest of the general welfare into harmony with these previous methods of warfare. From this arose a phenomenon which has occurred uniformly throughout Europe, namely that war and the conduct of war became the business of the people, and in this respect the officer, the commander of the troops, conducted the war as the servant of his people or his prince. So, out of the necessity of the fact, one came to the conclusion to curtail the economic freedom of the private initiative of the individual mercenary leader, in order to raise thereby the welfare of the whole. So what became a restriction of the freedom of the individual was transformed into the freedom of the whole, to which the individual had hitherto belonged.

This reference to the development of the mercenary leader of 300 to 400 years ago to the officer of today who faithfully serves his people is so particularly instructive because, in the final analysis, the entire world economic crisis can be traced back in its essence to exactly the same phenomenon that we have just outlined.

There is no doubt that we owe to liberalism the liberation of the individual from ties that have become unrelated. The only thing that should have been done was not to satisfy oneself by breaking down the barriers, but to take over in a planned way the good of the old ties in order to form a new economic order. But this did not happen; so it could come about that the individual, freed from all ties, would have to look for a new economic order.

could live out his inclinations economically. If Europe had been closed from the rest of the world at that time, i.e. if America, Africa, Asia, Australia had not yet been discovered at that time, then this haphazard living out of the individual in the field of economy would have triggered in a short time exactly the same as it was outlined above for the mercenary leaders, namely the fight of all against all and thus chaos. If this did not happen, it was not because the law I have just described was not valid, but because the private economic need of the individual was offered an unheard-of market in overseas countries in areas that had not yet been economically developed. If, however, the spirit of the creator and the organizational skills of the leader were added, if diligence and granted credit were further added, then it was basically easy to achieve economic prestige, because one could get rid of one's goods somewhere in the world with certainty. The demand for goods in the undeveloped parts of the world was so incredibly strong that the European countries hardly competed with each other in terms of their industrial production. It was possible for anyone, whether he was an industrialist in France, in England or in Germany, to sell his goods anywhere in the world, if only he took the trouble to look for outlets. This fact has had quite a devastating influence on the thinking of our economic leaders and of all economic theorists in general, because it completely weaned people from the fact that the old principle still applies that the sales market is the motor of every production. Because the sales market constantly and naturally absorbed every quantity of goods, people became weaned on thinking in terms of its laws and got used to looking at everything always only from the laws of production. - But not only did this happen, but employer and employee both did not come to think that their existence was economically justified only as long as their commodity was taken, but both began to define their relation to each other exclusively from the standpoint of production. The profit of an enterprise was such a self-evident matter that employer and employee were concerned exclusively with the question of how much share of this profit should be granted to the employer or the employee. And since the employers' desire for profit was apparently not amenable to reason, they began to organize the employees so that one day, through the state, they might be able to force the employer to hand over an appropriate percentage of their profit. As astounding and basically shameful as the fact is, there is no doubt that the economic theories and the struggle of the last 100 years have been exclusively in the field of how to properly distribute the profit from production, but that not a word of thought has been given to what should actually happen once production as such is no longer possible. So much has one become entangled in this misguided doctrine that employers and business entrepreneurs have striven with all their energy to be free from any interference in the possibilities of economic activity that present themselves to them, while employees have seen in the organizational control of these entrepreneurs exclusively the purpose of their existence. Whether democracy in this sense, Marxism, Bolshevism in another sense, in both cases the whole conceptual world goes back to the cardinal error of thinking that production is eternal, while nobody thought about the fact that production depends on sales.

In the course of the 19th century, however, it became clear that certain basic laws of economics could not be denied with impunity. Before the world war, this could only be recognized by a keen observer. It announced that our European industrial groups were getting into certain difficulties, which they initially thought they could solve by cartel agreements and the like. But already clearly

In the background, it became apparent that new economic producers in overseas countries were entering the competition as competitors. This phenomenon, which was thought to have started during the World War, actually began much earlier. It was triggered by competitive difficulties, when certain production companies decided to save on the transportation costs of goods in order to reduce the cost price in absolute terms. Thus, the idea was born to create industrial subsidiaries in the world's major consumer countries, without considering that these subsidiaries could one day become competitors of the mother country. But since until then all new establishments had always been a matter of personal credit, this question was considered only from the point of view of credit, but not from the point of view of the effect on the sales market.

Since all things in economic life have a certain law of persistence, i.e., that new knowledge and ideas have difficulty in gaining acceptance, this narrowing of the economic market of European industry was apparent to very few people. On the contrary, many companies were undoubtedly gaining dividends by the new method of establishing subsidiary companies, and it seemed as if an extraordinary progress was basically connected with this step. But when the pressure of competition between the European countries began to become more and more palpable and finally broke out in the World War, the extraordinary power of resistance of the German people forced its opponents to mobilize all means to end this war in their favor, i.e. to win it. With the unheard-of deployment of people from all over the world on the fronts in Europe, the industry of the Entente countries, which had been spared from the war, was not able to ensure the production of the things needed at the front on its own. Thus, the subsidiary industries of young countries or of colonies suddenly found themselves having to step in to help, which of course immediately led to a strong boost in industrial production in these countries again. This is the real reason why the world war led to an unheard-of boosting of industries of all kinds in the overseas countries. When the world war was over, a peace was concluded which did not logically proceed from the lines of thought just developed here, but which took other points of view into account on the part of the victorious countries. I do not have to speak about this in particular and in detail. But I must point out that logically, the end of the war did not mean the end of the question of existence for the newly created industries in all parts of the world, but rather that these industries wanted to live, and since they were able to use the shorter route between production and consumer, they slowly but surely beat the European competition out of the field.

Then there was a second factor. The overseas countries were faced with a completely different problem than the economic leaders in Europe when it came to the question of production costs in relation to workers' wages. For the labor force available in the overseas countries was accustomed by special circumstances to a much lower standard of living than the industrial workers in European industry. This was practically expressed in the fact that the industrial workers of the overseas countries were very considerably cheaper in wages than the white workers. Due to these wages, the overseas industry became competitive with the European industry, because the production costs were cheaper, and thus, in the period after the World War, industries sprang up like mushrooms after a rainy night in all overseas countries. These industries were now naturally looking for a way of life and so a wild competition arose on the sales market of the world economy, which finally degenerated into a fight of all against all. These things developed relatively quickly and at first triggered the phenomenon that the aggrieved countries came together in the form of conferences to discuss the common distress. But since the distress did not have its cause in these things

The fact that the economic system of a country was based on the principle that everyone could do what he wanted in economic life, but only on the possibility that everyone could do what he wanted in economic life, did not lead to any result from the point of view of the world economy. It is true that strong countries tried to limit the economic egoism of the individual by deciding on a kind of national economic structure, that is, by trying to mobilize the economic egoism of the individual in the interest of the national economy of the people. Here we have the key to understanding the things that have inevitably brought into being a kind of national economy in most of the great states of the world. In fact, in principle, however, this has not solved the problem. For all that has been achieved is that the economic struggle of all against all does not burst one's own national borders. But one could not prevent that the fight of all against all continued within the borders.

This attempt to paralyze economic liberalism in its harmfulness by letting it run riot, so to speak, within the borders of the state, has stopped the problem, but it has not changed the situation on the world economic market, and it has not done so because a whole series of domestic industries, as well as all foreign trade, cannot do much with autarky on a liberal basis, and now relations among nations are a necessity in economic terms.

From this realization, we National Socialists now came to the conclusion that if the economy was to be rebuilt, it had to try to do so in a fundamentally new way. If it had been forgotten for centuries, as I mentioned at the beginning, that the sales market is the motor for production, then there could be no point at all in trying to stimulate the flagging production by means of production-increasing means or by problems of granting credit, but there could only be one way, namely by attempting to replace the chaos on the sales market by a planned reorganization. If this point of view is taken, then the first question before the logically thinking person is how the relations of the peoples among themselves should take place economically. And there it was quite clear that, so to speak, each country was trying to pull the wool over the other's eyes, but one had to make the attempt to determine between two countries which economic exchange relations between them were necessary and advisable, and then on the basis of this knowledge one had to attempt the reorganization of the sales markets. For it is quite clear that a country can import only as much raw material, for example, as it exports goods for it. It is not a question of which raw materials a country needs in order to build up this or that industry, but rather a question of how many goods another country will take from me so that I can exchange goods for them. This is basically an eternal law of the economic relationship between nations. The fact of this law is not shaken by the fact that a credit granted by the state temporarily enables a commodity import industry to import more commodities than the people then export in goods. For this method of a state is possible only when there is sufficient capital, formed by the labor of other industries of the people, to be made available as credit, and thus to enable that industry to maintain its strong importation of raw materials.

But if one starts from the problem of the natural economic relations of the peoples to each other, then one comes after a short time to the consideration that only then a real good balance takes place if the economy of the people is healthy in itself. But a national economy is healthy only if it is based on a healthy agriculture, possesses an economically necessary industry and now carries out and introduces those peaks of production which arise according to the situation, i.e. on the basis of the needs of the peoples among themselves. Only if such a national economy is founded in itself, resting in a center of gravity, will an honest exchange of goods among the peoples of the world be possible.

National Socialism started from this thought when it decided to overcome the world economic chaos by a new principle. This principle could only take shape if it was possible to put agriculture in order first and to build the foundation of the national economy from there. From this point of view, I must ask you to understand the agricultural policy of the German government.

For us it is not a question of giving special advantages to one sector of the German economy, namely German agriculture, but for us it is a question of finding, on the basis of healthy agriculture, the ground for a new German national economy, which in turn will then be able to enter into relations with the other nations.

Previous liberal thinking could not free itself from the idea that the unrestrained private initiatives of the individual had to operate in the economy if production as such was to be stimulated. Out of this consideration a genuine liberal way out was arrived at, namely, by believing that if the inner market were kept free from foreign goods by high tariff walls, this inner market could gain most by the free play of forces. It was overlooked, however, that such tariff walls serve only to be built on principles, i.e. that what one refused to one country, one logically had to refuse to the other country. With this method, from the point of view of the internal market, the liberal economic leader is safe from the competition of the foreign market, but this does not exclude internal chaos, but above all it does not prevent that with this method one does not reach a harmonious confrontation with the economic interests of the other peoples and states. On the contrary, this system was bound to create tensions within a country, since an industry interested in exports had no interest in the customs duties required by agriculture producing for domestic needs, and, conversely, agriculture saw its natural adversary in industry interested in exports. Thus it came about that liberalism in economics, which was developing into national liberalism, invented the thesis of the fundamental opposition between national industrial production and national agricultural production, without realizing that its entire doctrinal edifice was already wrong in its premise.

This consideration led us National Socialists to spend months thinking about whether there might not be a way out of the chaos of these contradictions.

We saw clearly that in some form the tariff as such belongs to the most inhibiting phenomena of the relations of the countries among themselves, that it should be possible somehow to build up a national economy, in which the tariffs play a quite secondary meaning. In this connection we were helped by the consideration that the problem 300 years ago was the same with regard to the free economic initiative of the mercenary leaders as it is today with regard to the free economic initiative in the economy as such. That is, we came to the conclusion that the only way to get out of the chaos was to decide to depart fundamentally from liberalism in economic thinking and to decide to integrate the individual as a part of the economy and to make the law of the whole economy the standard for the economic freedom of the individual. That is, we decided to follow the same path that has led today to the formation of officer corps, which, for their part, did not even think that their existence meant a restriction of the individual officer, since they have learned today that the curtailment of their free initiative has turned out to be a blessing for their nation and also for their state.

However, we could only condition the recovery of the economy agriculturally if we created solid relations on the internal market. Thus, we came up with the idea of guaranteeing the stability of the domestic market by uniting producers, traders and consumers of agricultural products, and of securing the domestic market without in any way affecting the relations with foreign countries.

be disturbed. So, what we have done has nothing to do with a class problem, although we called it the law of the Reichsnährstand. What we wanted to do was to clearly relate the needs of the consumers of agricultural products to the domestic agricultural production and to get an overview of the overproduction of agricultural products on the domestic market. In this way, it should be possible to quota, so to speak, the agricultural overproduction in view of the internal market, if it turns out that the needs of the internal market are able to absorb the agricultural production. On the other hand, it is possible to take in from other countries only the production that their own agricultural production would no longer be able to produce. We freed ourselves from the idea of a planned or forced economy. So we left it up to the individual farmer to produce what he wanted. We just don't take away his entire crop if the domestic market suffers from overproduction in those products. This is not the place to talk about how we achieve the original key for the individual producer. The only essential thing is that, if you want that, you must have the internal market so securely in hand that none of the producers can break out of this structure. For it is clear that if a farmer can somehow sell a percentage of the grain not taken from him under the table, the whole system will be ineffective. On the other hand, it is clear that if the agricultural producer and the agricultural consumer are united in such a way in a national economy, both the interest of the agricultural producer and of the agricultural consumer can be guaranteed by the state or by that body which has to determine the prices. We thus move from the liberal Marxist fiction of the free price to the National Socialist realization of the economically justified price.

If an internal market is organized in such a way in agricultural terms, then in principle the customs duty is superfluous. After all, in such an economy, which is controlled by the internal market, foreign countries are able to sell their products only if the state in question feels a need for these products. Since markets are subject to supervision, it is impossible to put goods on the market that escape the supervision of the market authority.

At first, one may think that the lines of thought developed here are bold and complicated.

In fact, however, its effect is quite different with regard to the relationship of the peoples to each other. For it is quite clear that one now finds with each country that form of mutual exchange of goods which is the most agreeable to both countries. If one knows that the market can easily absorb this or that agricultural product, then it is not difficult to enter into a mutual exchange with another country and to offset it with a consideration, because I know that the market needs this product, and so it is in the national economic interest if a trade agreement is then concluded with the country that wants to export goods, in which the country then accepts other products in return.

Although these ideas may have originally been regarded as bold theories, the trade agreements with Holland and Denmark have proved that they are not gray theories. Both treaties were concluded by my ministry in a leading economic role, and it can be said that without this new economic approach, this would not have been possible. Although the Reich Food Law has only been in force in Germany for 7 months, the two trade treaties with Holland and Denmark have already proved that a new way has been opened up to regulate the economic relations between the nations.

To sum up, I would like to say that the way is now clear to get free from the liberal presuppositions of the world economic crisis and to make possible only here in Europe a new economic order in the relations of the peoples among themselves.

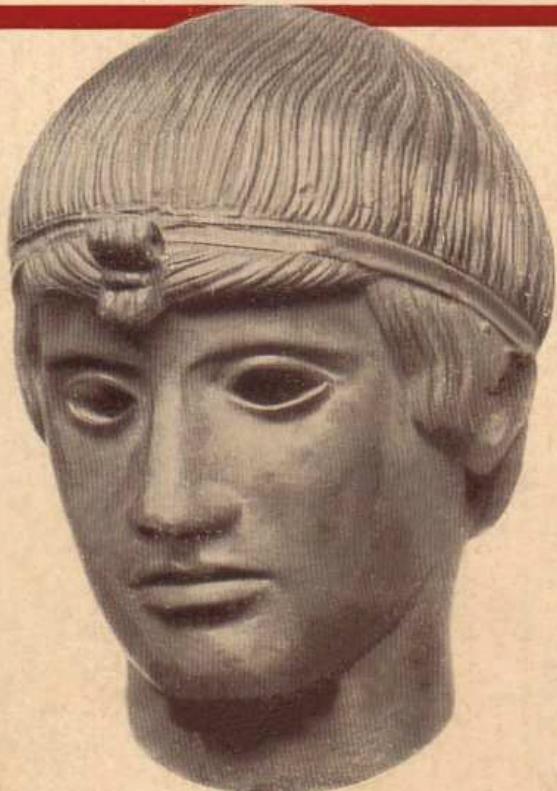
Paradoxical as it may sound, I must say that on the basis of this way the peasantry becomes the pioneer of an organic exchange of goods. And this is because on this way an honest exchange of goods between the peoples is carried out, and the exchange of goods is not a result of wild economic struggles of the countries among themselves. If liberalism, on the basis of its false premise, saw in the peasantry the stumbling block to international understanding among the peoples, National Socialism has proved that the peasantry of Europe is called upon, while fully preserving its national characteristics and national self-assertion, to reorganize the economic relations of the peoples among themselves and thus to develop an entirely new basis for an organic world economy.

And the importance of this is because this kind of economic relations among peoples is a much more honest one than was previously possible on the basis of liberalism. It is only necessary to bring one's own things in this field to the realization that liberalism has played out in the world and a new field of economic relations among peoples must take hold. And with this there is nothing to prevent us from looking confidently into the future.

I have placed this one aspect of German agricultural policy in the foreground exclusively because it is ultimately the most important. I know that abroad the first question is often always directed to the Reichserbhofgesetz. I think it is more correct to point out that the Reichserbhofgesetz is only the logical continuation of the basic idea of order and binding within the agricultural sector. For it is only the Reichserbhofgesetz that secures the final rooting of the farmer to the soil as the eternal basis of all agricultural production. However, I would like to be allowed to speak about this in more detail on another occasion.

I wanted to explain today that the German peasantry is the guarantor of peaceful understanding among the peoples, and that it is from this peasantry that the impulses emanate to advance through the internal market order to freedom of foreign trade.

R. WALTHER DARRE



**Vom
Lebensgesetz zweier Staatsgedanken**

Goslarer Volksbücherei / Verlag Blut und Boden



V
GVB
7

Copyright 1940 by Verlag Blut und Boden, Reichsbauernstadt Goslar / Printed in Germany / Titelbild Museum Berlin (Aufnahme S. Kaufmann, München) / Bild 1, 2 und 4 von Dr. Jaenische / Bild 5 und 6 China-Institut, Frankfurt / Bild 7 und 8 von Dr. Martin Hürlmann / Bild 11 bis 14 von Hans Spudich
Gedruckt bei Hans Toege, Reichsbauernstadt Goslar

Vom Lebensgesetz zweier Staatsgedanken

(Konfuzius und Lykurgos)

von

R. Walther Dorré



Verlag Blut und Boden / Reichsbauernstadt Goslar

The first state:

K o n f u z i u s (Latinized) is called Kung Fu-tse; he was born in 551 b.c.. Küoli near Tschou (Tsou) in Lu State (now Shantung Province), China, and died in 479 v.d. Zeitr. In Lu as a seventy-two-year-old. He came from an originally princely family and is known to us historically both as a philosopher and historian, but also as a minister. Since 1503 A.D. he has been officially revered religiously, since he created a doctrine of God based on morality. By imperial edict of December 30, 1906, he was even declared a god. His burial place in K'ü-fü (Shantung) is still maintained by one of his immediate descendants and is a sanctified pilgrimage site.

L y k u r g o s is not historically tangible, but he has made history as a state thought through his work. Nevertheless, he can be compared with Confucius, because in particular the life order of the Spartiates, which has become classical, goes back to renewal efforts in the history of Sparta, which are almost contemporary to Confucius. However, the two men differ fundamentally in that Confucius, as a historically tangible figure, draws on ancient wisdom and traditions of his people to renew them, while Lykurgos becomes, in a sense, the myth of the renewal efforts in Sparta to which Confucius' contemporary renewals in Sparta refer.

The historical process within Sparta is as follows: In the 7th century B.C., the Spartans were on the verge of extinction due to internal political tensions (the Messenian uprising and other circumstances). In T y r t a i o s , a poet, a leader arose who united them into a new community and saved them. He laid the foundations for that strict community form of all native Spartans, which is familiar to us from history as Spartan state discipline and is historically unique in its severity and exclusivity.

Tyrtaios saved the Spartiates politically, but their real renewal was completed only by the sage and statesman who concluded this development: C h i l o n . The basis of Spartanism had originally been the b a u e r n t u m , but before Tyrtaios they had already shed this to a large extent and had become rural barons. From these rural barons Tyrtaios and Chilon created the classical state of the Spartiates, which process can be compared with the renewal of Prussia by the Hohenzollerns. Since Tyrtaios, the Spartiates have been a warrior nobility that lives its own law.

This military and political state discipline of the Spartiates after C h i l o n is based on L y k u r g o s , just as the life order of the Spartiates before Tyrtaios was also based on L y k u r g o s . Thereby, both sections of the Spartan order of life are quite distinguishable. The turning point of this inner development in Spartanism can be placed quite precisely in the period between 580 and 560 b.c.e. can be put.

Almost exactly on the year with this turning point in the development of Sparta - 580 to 560 B.D. - Confucius sees in the year 551 B.D. the light. The light of the world. Because of this contemporary fact and because the renewal of Sparta refers expressly to Lykurgos, it is permitted to compare Lykurgos with Confucius, although both as personalities are not contemporaries.

With the services and the service of the services: China over responsibilities that have a volvestude that have any years that have volvers, Sparta supports when they are handing the responsibility of the states, and the retherbald to the development losity and there leasing of the communication: When the light is because that China has a volk, ya, no the leading confusions are the tempors of the confucius, while Sparta are in Schutt and Trümmerzerfall, and not the light time of the development of the general spartalling the stollight owing spartals?

At first, it may seem astonishing that such a question is asked at all: But it is basically a self-evident question if one has learned to think rationally. The only thing that might surprise us is why such a question has never been asked seriously before.

In any case, for our people this question is not an idle question but a very crucial question. For we are a people with an old history in Europe. It is therefore natural that we occasionally ask ourselves whether the age of our history might also prove something about our vitality in the future.

In any case, it should be noted in passing that the above question may be asked even if, for reasons of the very different population in Sparta and in China, one believes that one cannot dare to make the comparison. This simply illuminates the fact that the members of the Confucius lineage living today are 60 great families with over 30,000 members count. This Confucius clan alone would justify the juxtaposition with the extinct families of the Spartiates and our question.

If one wants to compare, one must know what one can compare. It is therefore permitted to first briefly present Confucius and his teachings, then Lykurgos' idea of the state, in order to draw comparisons at the end. It must be emphasized, however, that we are not concerned with an investigation of constitutional law or state philosophy, but that we have posed a question of the law of life, and that the whole is a consideration of the law of life.

Konfuzius' actual name is Kung as a family name and Fu-tse, which means master or wise man, thus: Master Kung. He was born in 551 B.C. after his father had married a very young girl at the age of 64, contrary to the laws of propriety of his time. Only daughters had been born to the father in his first marriage, and from a concubine he possessed a son, but because of a physical defect he was excluded for the ancestor cult according to the opinion of that time. For these reasons the father married again in the high age, and from this second marriage came master Kung = Confucius.



He rdrew Kung Te h-Ts choe ng ,

the 77th generation descendant of Confucius. The nineteen-year-old scholar is already the ancestor of the 78th generation.

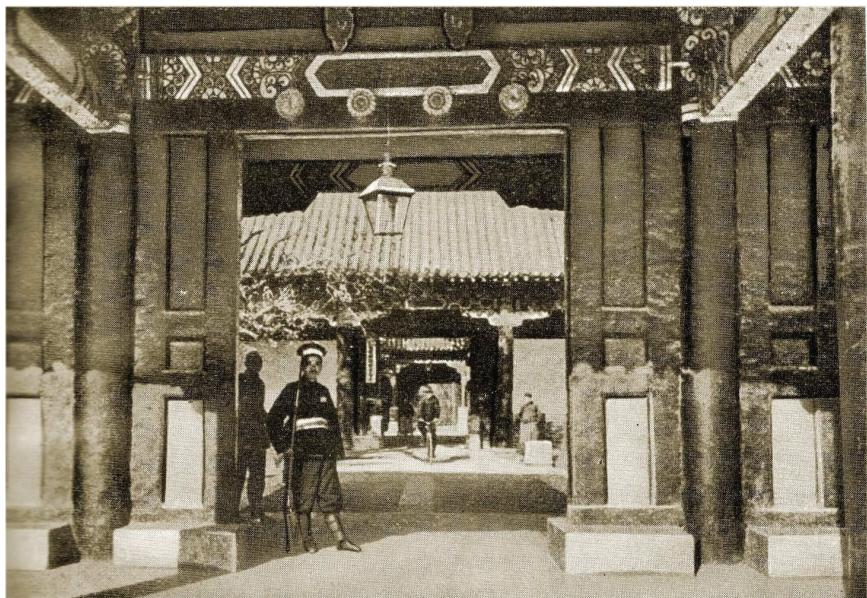
The family of Confucius descended from a collateral branch of the second dynasty of China, which ruled under the name of Shang or Yin from 1766 to 1122 BC. The descendant of the overthrown ruler received the title of count and a possession where he could make offerings to his ancestors. From his fifth successor Fo-fu-ho descended the actual Confucius line. The fourth successor of Fo-fu-ho - the great-grandson, that is - lost the count title and took the family name Kung. His great-grandson emigrated to Lu. His grandson is the father of Confucius.

As improbable as this old descent seems to us Europeans, it is nevertheless probable, since in China at least 5 generations are honored in the ancestral hall, and the Chinese pays extraordinary attention to these things and has always paid attention to them. Therefore, the ancestors of Confucius are at least until 1100 b.c. seriously not to doubt, i.e. 15 generations long. If one adds that the today living descendant of Confucius, who still performs the ancestor cult at the grave of Confucius, represents the 77th generation after Confucius, then a family sequence of 92 generations results with certainty, which we are able to prove for the family Kung, i.e. for the time period from 1100 B.C. to today - 1940 B.C.. Zeitr. until today - 1940 a c h. Zeitr. where this essay is written down. It should not be forgotten, however, to note in passing that the actual ancestor of the family, Huang-di, the "Yellow Emperor", is said to have lived around 2637 B.C., so that a much longer lineage could be calculated if the somewhat legendary dynastic period of the ancestors of the Kung is taken into account in the generation calculation.

If one wants to imagine these time periods - we mean here for the lineage of Confucius the undoubted time from about 1100 B.C. to 1940 A.D. - correctly into our European world of imagination, then we must realize that this time period corresponds approximately to a time period, which is about the end of the mysticism. If we want to transfer these periods - we mean here for the lineage of Confucius the undoubted time from about 1100 B.C. to 1940 A.D. - correctly into our European world of imagination, then we have to realize that this period corresponds approximately to a period which began approximately at the end of the Mycenaean-Minoan culture in Hellas (Greece), i.e. 1200 to 1100 B.C., i.e. the beginning of the Doric migration in Hellas, up to the beginning of the Greek culture. Zeitr., thus the beginning of the Dorian migration in Hellas, up to our time reaches. These are for our world of imagination usually terms of time, which we grant gladly to the historical division of time, but which we are not accustomed to refer to the continuous life sequence of a lineage. And nevertheless we Europeans will have to get used to think not only for the time division of history in such time sections, but also to let such time sequences apply to the age of sexes.

It is actually only necessary that we first put down in our spiritual world that "Chinese wall" which surrounds us, as soon as we once come across facts or ideas among other peoples which do not fit into the scheme of use of our scientifically approved or otherwise usual world of ideas.

Confucius was born into a time in which an old empire and an old culture were obviously in the process of dissolution. The kings of the Shoudynasty led a shadowy existence, the feudal lords and noble families were selfishly concerned with themselves and their household power. It is a time not so dissimilar to Germany after the Peace of Westphalia at Münster in 1648.



The Vorhalle to the Palast- and Tempelanlagen in Kufü

For two and a half millennia, the sons of the Kung family have been born and buried in the sanctuaries protected by all governments.

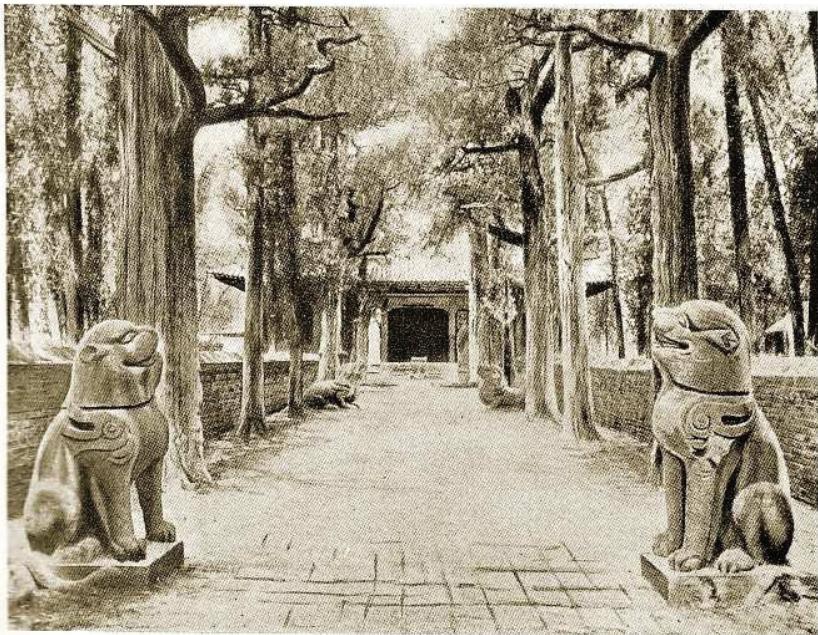
At the time of King's birth, conditions were in such a state of disarray that any attempt to improve them seemed hopeless. It was a kind of profound rottenness that pervaded the whole life of China and corrupted the relationship of all human relations as much as it corrupted the life of the sexes among themselves and the whole life of the state. Confucius was born into this world, and it is only from these conditions that he and his teachings can be understood, since his destiny called him to consecrate his life to the renewal of his people.

There are three things that could be said to be the essence of Confucius: First, he sought to fathom the foundations of his people's ancient culture, because that culture had ever once caused his people to flourish; second, he sought to reorder the relationship of the living to one another on a moral doctrine that would make life worth living again; third, his activity as a minister, to which he would not attain until he was fifty years old, caused him to culminate his renewal thoughts in a thought of the state. Confucius and his enormous impact on the life of his people up to our days can only be understood if one remains aware of these three roots of his thought.

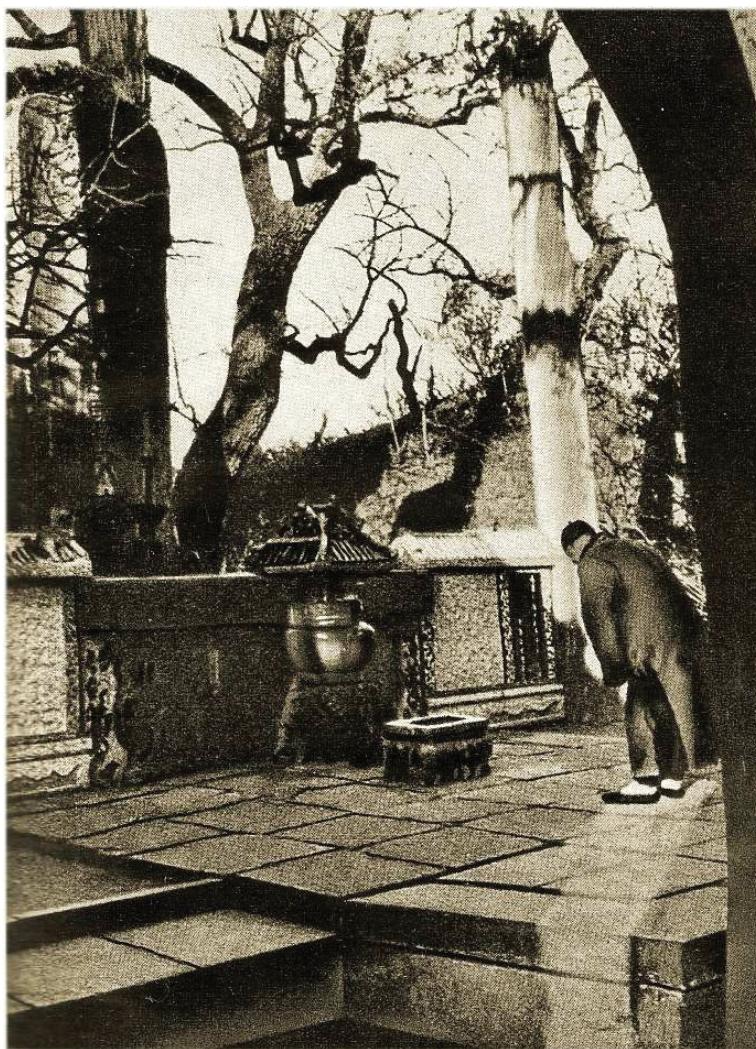
As for the first, the ancient culture of his people is based, to put it in one sentence, on the orderly government of an a c k e r b a u t t r e i b e d people. To penetrate the secret of this ancient culture, Confucius researched the history of his people and tried to gather what he could find of ancient and existing literature. But - and this is decisive - Confucius is not interested in giving a historical account of the past, but he wanted to hand down history as a mirror for the future. Thus, Confucius does not want to become a scholar of historical science, but the history of his people should only serve him to show and teach his people the right way into the future. What he found out in detail and what decisively determined the direction of China's development is not the place to explain in more detail here. However, we must note that Confucius learned to recognize as the most sustainable basic idea of the historical antiquity of his people the ancestor veneration based on peasant foundations, and in this the central importance of the ancestor cult of China is rooted until our days.

"After the old edifice of Chinese culture could no longer be saved, it had to be left to perish. What Kung will bracht, there retratuned the build plans of the art culture. According to these plans, the construction of Chinese culture could be rebuilt from the ruins of social collapse when a new ruler arose". (D. Richard Wilhelm.)

As for the second, Confucius is perhaps most like Immanuel Kant. He sees in the fundamentals of self-education, which are accessible to everyone, the prerequisite for orderly relationships in the intercourse of people. Man is neither good nor evil at birth. These are - according to his opinion - characteristics which only life develops and which can be balanced by education and self-education. The way to the good is free for everybody, provided that the human being wants to go this way first striving. If man follows this path, he can pursue it as long as his powers and inclinations permit.



All e to the Gra be of the Confuc ius in Kuf ü



The tomb of Confucius in the temple of Kufü

Untouched by wars and turmoil, this site of supreme ancestor veneration remained as it was thousands of years ago.

Confucius remains aware of the different possibilities of the individual human fates, and he preaches this way not in relation to the hereafter, but as a kind of code of conduct for this world, for the attainment of full humanity in this world. One would almost like to say that Confucius comes here from the purest reason to the orderly relationship of the people among themselves, because it proves that otherwise a tolerable relationship of the people comrades among themselves is not to be achieved.

However, what is decisive is that with this teaching, the way has been fundamentally opened to enable everyone to attain perfection in this world. The only prerequisite for attaining the path is sincere striving. Sin or bad disposition are obstacles, but not insurmountable ones. Birth and talent do not matter for the one who strives.

Thus Confucius opened the way to the community of the noble ones, to the "aristocracy of mankind", as Confucius calls it, for each of his people, as for every human being in general. The "noble", which from now on becomes the goal of the striving man in China, is no longer nobility of birth but nobility of mind and spirit. The attitude and the behavior of the individual decide who is a noble, no longer the class from which he was born.

This principle became decisive in many respects. Not only did it regulate the point of view from which people judged each other according to completely new criteria, thus creating the basis for a new national community in the first place, not only did it abolish the nobility of birth, but it was even more decisive that this teaching also prevented any development of caste. In principle, everyone in China could always take any rank in the state according to ability and will. We will see below how this very circumstance was intended both to ensure steadiness in China's state development and, again, through its complete overlooking of all hereditary traits given by blood or race, gained a disastrous significance for China's martial and political development.

As for the third: Confucius' concept of the state sees the state as an organism and sees the family as the cell on which the entire state organism is built. The whole state is perceived as a family, leader and led held together by a strong feeling of togetherness. But - and this is again decisive - the family is not understood as an individual family but as the living members of a total family comprising several generations. Since this conception remained closely coupled with the ancestor cult, such an extended or total family was rooted in its own family tradition to the same extent as the totality of the extended families constituting the state was rooted in the history of this state. In the family one honored the ancestors and counted the deceased among the living; in the great family of the Chinese people one honored the ancestors and heroes of Chinese culture and carried their works to completion in their spirit. Thus, China became the nation of tradition, education, social forms and religion according to the ancient pattern. But all this grew on the soil of a farming population and had the peasantry as the basis and prerequisite.



Ahne na lta rinde Ahne nha lle a schine s is chen Gehof s

On the wall hang the ancestral pictures. On the square dining table, in front of which is the votive table, the ahnenopfer is set up.



The Eßtisch with the Offerings

The head of the family invites the spirits of the ancestors to enjoy the life essence of the offerings. After the celebration, the sacred foods and drinks that have become auspicious are eaten by the family members.

The doctrine of the "perfect man," the "noble one," again requires perfect relationships among people. This is only possible through obedience within the family to the head of the family as well as through obedience to the head of state. Here Confucius comes to a strange interaction of people and state leadership. Based on the trust of the people, the ruler is enthroned. The trust of the people, however, is in direct interaction with heaven as the abode of souls through ancestor veneration. Therefore, a ruler can only rule if he has the trust of the people and conforms to the will of heaven. Therefore, in Confucius, the ruler and the people become one, the body that has head and limbs to fulfill the will of heaven as order in this world. One may think about this doctrine, however one wants: The fact remains that after it thousands of years were governed in China, and indeed without laid down constitution. And it is also significant that the top of this summary of leadership and people, the emperor, on certain high holidays publicly performed that work which is the day's work of the supporting class of this people: the peasants. When the emperor publicly led the plow, symbolically the highest top married with its basis to the unity of the people.

Confucius' principle was that leadership, regulations and punishments make a people obey laws, but these laws do not need to touch the people or the individual people in their essence or even improve them. In his opinion, the people improve and become good when their leading men, by their example, cause the good strings in the led to sound. This corresponds to Immanuel Kant's teaching that one should do good not for fear of punishment but for its own sake. One can also put it this way: Confucius awakened the conscience, but he did not call for the police.

The primacy of the family and the cult of ancestors, as well as the entire concept of the people, are reflected in the fact that the *bauer* is held in high esteem in China. *The bauer is the ancestral related group of the state.* Significantly, its prestige corresponds to that of scholars, i.e. those people who can become perfect through intellectual power in the sense of Confucius.

In this commitment of China to the peasantry is rooted not least in the interaction with the ancestor cult and the duty to produce offspring, the almost plant-like multiplication and growth of the Chinese people.

If one summarizes the trinity of these three most essential basic ideas in the thought building of Confucius, then it results: Rooted in the ancestor cult, the extended family lives as a basic cell of the state on a peasant basis. Despite all ties to his family, the path within society and his state is open to the individual to all offices, since there is only a nobility of mind and spirit, but no more blood nobility. The extended family as a whole perceives itself as a national community, irrespective of where its individual members are socially classified, and regulates its state relations from here.

This description of Confucius' thoughts, drawn here with very short strokes and peeling out only the essentials, was not thought out, designed and realized by Confucius himself down to the last detail. Only his disciples and later generations continued to build on his teachings after he had shown his people the way to a new moral doctrine through his activities, his writings and his speeches. Confucius was least able to realize his state doctrine. The few years of his ministerial activity prove his high statesmanship, but his thoughts became reality only through pure men of action on the throne. We note therefore expressly that the state thought of Confucius and the imperial history of China are not of the same nature and have begun to coincide only in the course of the centuries. The history of the empire of China was, however, until the proclamation of the Chinese republic a few years before the world war 1914/18 always more strongly filled and penetrated by the state thought of Confucius. Therefore, the state idea and the moral teachings of Confucius are undoubtedly the driving and ever-renewing force in the imperial history of China.

The pivotal point of Confucius's whole thought structure is the ancestor cult rooted on a peasant basis. Here, however, we emphasize once again, with Tao Pung Fai:

"Confucius does not refer to himself as a new creator of these ideas but as a transmitter of the good from ancient times."

Confucius himself says:

"I just over-deliver, I don't create. I believe in the old and love it."

Confucius consolidated the ancestor veneration, from which only after his time the actual ancestor cult developed, which finally took religious forms. This is in the life book of Confucius the decisively essential! It is unimportant, however, that this ancestor cult received a firm order only with the Dschou dynasty and was built into the state thought of China. Nor does it matter that it was only after Confucius that King Wen firmly established the moral influence of the family in Chinese imperial thought and thus anchored it in Chinese state thought. It does matter that Confucius with simplification in the development of the function of the armament of the formation of the formation.

The pre-Confucian meaning of the ancestor cult was the notion, which was not limited to China, that the souls of the deceased are only at peace in the afterlife if they are remembered by their physical descendants through certain sacrifices and customs in regular recurrence. A soul only really dies when it is no longer remembered in this world. And since one cannot know all one's ancestors, one restricts the ancestral remembrance to 5 genealogical sequences of deceased relatives.

When Confucius lived, the concept of service to the ancestors was already in complete dissolution. The general dissolution of all customs and morals also corresponded to the relationship of the sexes to each other, which could be called more than ambiguous. One loved and let oneself be loved, but one wanted to enjoy this pleasure without obligation. We are very well informed about these things, e.g. the influence of Confucius as a minister was broken quite simply by the fact that a neighboring prince made a gift to his prince of a group of exquisitely beautiful dancers, who enchanted the prince and distracted him from all affairs of state, so that Confucius, finally offended, because all his work had come to a standstill, put his office as deputy chancellor, which had been transferred to him in the meantime, at his disposal.

By putting the old basic idea of ancestor worship back into the center of moral renewal, i.e. making the procreation of offspring a moral duty at the service of ancestor worship, Confucius at the same time renewed the relationship of the sexes to each other and created a new order in the relationship of man and woman. From a life-law point of view, the decisive turning point of the Confucian renewal lies in this circumstance: everything else - always seen from the life-law point of view - is a consequence. If Confucius had not built up his edifice of thought from this basic idea, he might have been an important thinker on the state, always a towering figure, but never the sage who gave his people eternal life as a people.

The production of offspring for the preservation of the clan for the purpose of carrying out the ancestor cult becomes a moral duty. And since the ancestor cult must be carried out by male descendants if it is to be effective, the production of male descendants becomes a moral duty to which all questions in the relations of the sexes to each other must be ruthlessly subordinated.

"When parents are denied sons in marriage, the Chinese like to accuse them of this being a consequence of the sinful omission of ancestor worship, or even call it a sin itself if a family does not produce boys. Mong Dsi (a disciple of Confucius) points out that there are three great impieties in the world, the greatest of which is when a family leaves no male offspring." (Tao Pung Fai)

We have already pointed out that at the time of Confucius the free relationship of the sexes was the order of the day, and in the case of his father we have already indicated that in addition to the wife the concubine is also a natural phenomenon. Since Confucius, however, marriage and concubines have been clearly and unambiguously subordinated to the idea of offspring, morality, custom and propriety have been based on this, and everything has been placed in the service of the cult of the ancestors.

Among the Chinese, therefore, the child has quite logically been placed in the foreground of all moral considerations. The purpose of marriage is offspring. A love marriage, if it remains childless, is a mis-marriage. A childless marriage is a misfortune which must be remedied by a concubine. Although the concubine cannot interfere with the legitimate wife in her position as a wife, in inheritance and responsibility to the ancestors, legitimate and concubine children have equal status. Only the firstborn of each father, whether born in wedlock or in concubinage, is distinguished by bearing the responsibility of ancestor worship and representing fatherhood to his younger siblings. Every daughter, whether born in or out of wedlock, is entitled to subsistence until she marries, and may request her family to arrange for her to marry.

Only the wife can commit adultery. This becomes understandable when one realizes that the woman can conceive secretly and thus give birth to a child that does not correspond to the blood and ancestors of the husband, thus, in a sense, in ancestor worship, would betray the spirits of the husband's ancestors. Therefore, Li Gi (The Book of Custom) explicitly mentions adultery among the seven grounds for divorce, on the grounds that "*it would disorganize the tribe.*"

The wife must take in every child conceived by her husband with another woman as her own and is obliged to feed, clothe and educate it. All illegitimate children of the husband are like legitimate heirs. Chinese children shall be subject to the *fluch* of the original husband.

Our German concepts of morality are turned upside down by such concepts of morality of the Chinese. Nevertheless, these concepts of morality of the Chinese have had an almost unbelievable effect on the Chinese people's power. In the consideration of man and woman that the management and working of the national communications are a complement and a continuation of the consideration of the national community. the communication was provided and activated by the child development of the child development and development, on the Chinese Volk of spreading the Kreidestrich, which son stated the volkerdabout, to a recommended that the community of the generations is not that the community is the end of the community, that the new community is the entrainment of the vivities of a valuation.

This unconditional supremacy of the will to progeny out of a sense of responsibility to the ancestors over all other ego-related considerations is the key to understanding the eternal people power of China.

Neither wealth nor poverty, neither happiness nor misery, neither warlike devastations nor bad harvests or other devastations were still able, according to Confucius, to decisively affect the national power of the Chinese people, because no Chinese dared to evade the duty of progeny anymore. No Chinese dared any more to expose himself to the danger of being without bodily descendants at his death. If one wife was not sufficient for this task, then this fact decided the relationship of the spouses to each other, and then, if necessary, a concubine had to be taken in addition; and if one concubine was not sufficient, it could also become several.

But now comes the essential; the decision about this question was largely withdrawn from the man's ego-related feeling in this matter: he had to be able to answer for the step before the living members of his clan and before his ancestors. But once such a decision had been made, everything else was ordered by the child and the offspring, not by the man and his relationship to his wife or wives, as we might expect on the basis of our European ideas.

Since the child was not allowed to become destitute in economic hardship if it was later to fulfill its duty in the ancestral hall of its producers, one ensured by a kind of cooperative union of the family members that the hardship of the individual family members could be distributed on the shoulders of the whole family. All family members contribute to the common family treasury, which is managed by one family member. This also applies to family members who work outside the family's home. Such family funds often create a very firm, economic foundation for the family.

Certainly, the supremacy of the descendants for the purpose of the ancestor veneration before all ego-referential considerations of the human individual fate is found as a moral commandment also elsewhere in the world and is by all means not limited to the Chinese of Confucius. The Hellenes originally also had this requirement, as did other cultural peoples of classical antiquity. In many places, polygamy goes back to similar ideas.

But what the confucius on consumption art is that the confucution of the confucution and the confucution of the confucution and the confucution of the confucution and the confucution of the confucution, which there the communication and the communications are allowing the communications, these are reserved without the chin esing families that considered on the house of the chinessing families or grough the present: The fraus including in the tature of the commission in the commission.

Although the woman was so completely subordinated to the thought of the child that the question of the concubine could become a matter of course, in China the woman never sinks to the level of a subordinated sexual being, as for example in the harem of the Orientals. The woman remains personality with Confucius, only she subordinates this personality in principle to the thought of the descendants for the purpose of the ancestor veneration. To make this fully understandable would mean a work for itself. However, it is tried in short strokes to emphasize the essentials. Here perhaps the most important basic idea is that genuine ancestor veneration leads to reverence for the ancestors and in particular for one's parents. On the basis of this reverence, Confucius ordered the internal relationships of family members to each other, thus making the family the firmly established basic cell of the state. It is misleading today to readily cite the teachings of Confucius to emphasize the issues of offspring, concubines, etc., as an essential characteristic of China's vitality, if one does not at the same time emphasize the order within the family emanating from reverence as the moral basis of all relationships among family members.

Moreover, it should be emphasized that this internal order of the Chinese family is coupled with the entire state order of the Chinese Empire.

"He who is not a reverent son in the family cannot be a faithful servant of the state," says a Chinese proverb. Master Yu, a compatriot and disciple of Confucius, says:

"Honor is the guiding principle of the social order. He who reverently submits to family life will hardly be a political rebel. He who keeps away from political opposition will certainly not be an indignant one. A prudent ruler will therefore cultivate in family feeling the root of state order. If this root is healthy, from it the principle of reverent subordination grows through the entire state system."

In this way, the cult of ancestors becomes a means to a life worth striving for in the sense of the ancestors, and thus at the same time a consolidation of the customs and traditions handed down from the ancestors in the life of the state and a consolidation of the internal order of the state in general.

The so-called "riddle of China", the riddle of its eternal and inexhaustible life and people power can only be unraveled and understood from this life-law basis of the ancestor cult. The resounding effect of this basic life-law idea in Christianity may be shown by an example. Mong Dsi, a disciple of the Confucian teachings born in 372, says:

"Three things cancel out the duty of filial piety: Having no offspring is the worst of them."

He means that not marrying and bringing the ancestral sacrifices to a standstill through childlessness is worse than violating the filial piety of the parents.

And he cites the story of Shun as a commendatory example. Schun's parents were so angry with him that they prevented him from getting married. Schun now married two sisters against the will of his parents. Mong Dsi praises this behavior, because if Schun here would have followed the child respect and would have followed the order of his parents, thus would not have married, then also the production of descendants would have stopped and consequently also the execution of the ancestor sacrifices for these parents would have become impossible. The extinction of the family is put here therefore by Mong Dsi expressly as the worse evil. One transfers once this clear guideline of the Confucian moral teachings to our German conditions, and one becomes immediately aware of the whole life-legal force of such moral teachings. For what is today a question to be answered for the German future, the German family with many children, is in this Confucian moral teaching no longer a question at all but a guideline which one has to follow if one does not want to make oneself guilty before one's people, one's clan and before oneself.

The teachings of Confucius have worked wonders with regard to the popular power of the Chinese people. China had previously experienced the same phenomena of low birth rate, depopulation of the flat land, death of the people in the cities, as all other peoples in history have experienced after a period of political and cultural prosperity. But soon the tide turned in China; the opposite occurs. De people's stock is not only kept, but the people grows slowly, but unceasingly. Confucius succeeded in banishing the death of the people, and finally in awakening his people to eternal life. No bloodletting, no pestilence, no famine was able to seriously impair the vitality of the Chinese people. In the Confucius, the Volk worketh every life in the world.

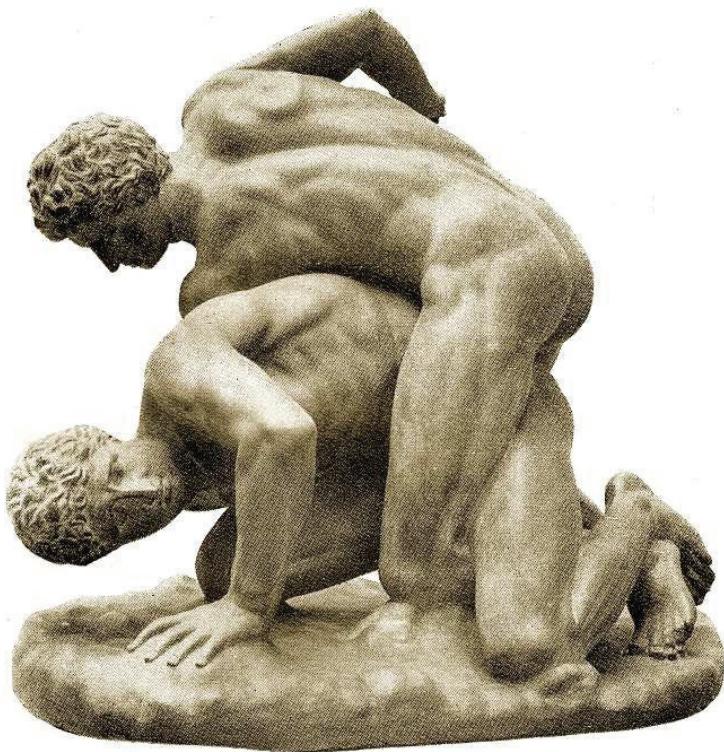
C

The order of life, not only of the Spartiates but of the Hellenes in general, is strikingly similar to what Confucius tried to preserve from disintegration as the ancient foundation of his people. The Hellenic family is the basic cell; it is based on monogamy and is by its very nature endowed with landed property and its own house. The purpose of marriage is the preservation of blood, which is traced back to divine ancestors, i.e. the production of children. Ancestor sacrifice and ancestor veneration play throughout Hellas the basis of all Hellenic - not only Spartan - morality and custom. The lineage has not truly died until there are no descendants to keep the memory of the ancestors alive and to provide nourishment for the spirits of the deceased through ancestral sacrifices on household altars. The extinction of a house is the worst doom for the Hellene of old. With the gods of his lineage lacking their sacrifice, with the extinction of the hearth flame, the dead man loses his "salvation," and with his name the name of all his ancestors vanishes.

In the early times of Hellas this conception applies quite generally, different is actually only the historical time, in which the individual Hellenic tribes, cities or landscapes move away more or less from these conceptions or even make themselves free of it. For these reasons, in Hellas also the marriage always remains a matter, which affects the community as a summary of the sexes to a community as well as the individual sex, which wants to reproduce in a marriage.

For the community feels itself as such only through its genders, so that their preservation and their ancestral sacrifices are just as much the prerequisite for the thought of community as also its end remains bound to the extinction of the genders. Hellas does not know at first a factual thought of the state detached from the thought of blood and superior to the individual, as it has become self-evident in our country since the Prussian thought of the state.

The latter begins only with the time of the tyrants, i.e. that time where individuals make the attempt to work against the general dissolution with dictatorial means. Until then one understands oneself as a community only by the blood thought of the sexes and called this community of the sexes mindful of their blood: democracy. Today it seems like a joke that originally in Hellas the classical democracy was based on the blood thought, while today the democracies virtually hold up the banner of the blood denial. In Hellas, therefore, democratic citizenship was acquired only by birth or conferred by virtue of special achievement. The Hellenistic democracies deliberately erected barriers against mixed marriages, and only the tyrants departed from the purity of civic descent. If one wants to visualize the time of the classical democracy in Hellas, then perhaps the peasant republic of the Dithmarscher offers a comparison best, where around the market and court place Heide in Holstein the 48 Dithmarscher Grundgeschlechter formed less a state, but rather an obrigkeitliche community form, which made history. This Dithmarsch peasant republic can also be used in another respect as a comparative image for the classical community forms in Hellas. For both in terms of blood and in terms of land law, the possibilities for comparison are astounding.



S p a r t a n i s c r i n g group

(300 BC)

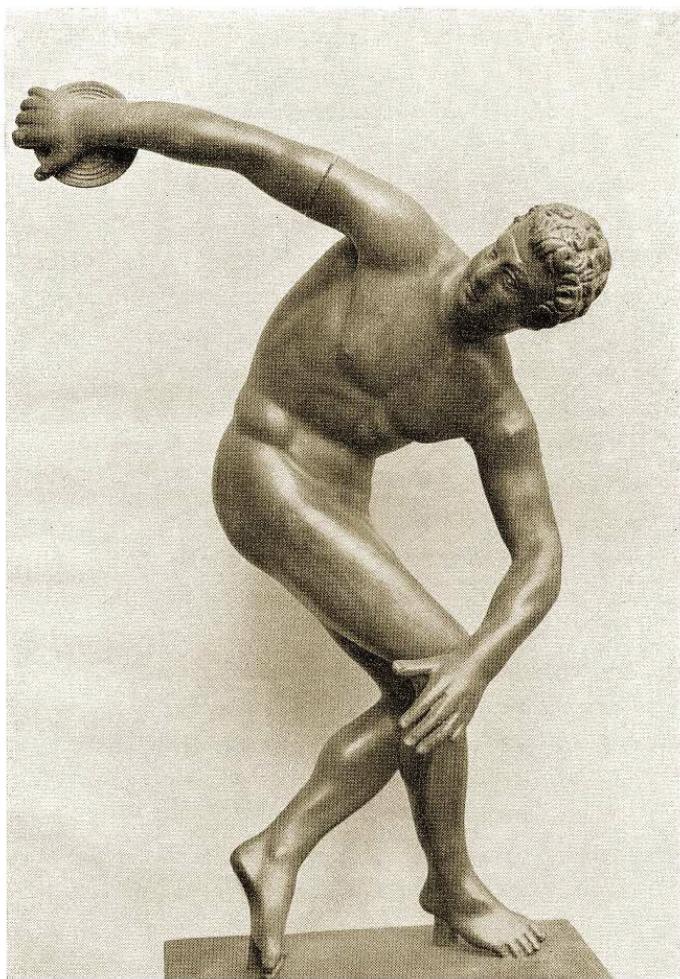
From the beginning, Lykurgos' idea of the state stands out from these general relations of the common Hellenic kind. And this is so not only because he starts from the genders as such and lets the totality of the genders flow into a state idea, but also because he integrates the individual member of the individual genders into the whole of the state, which is superior to these genders, and subjects him to a fixed state order of life. This special conception of the Spartiates of their community has rightly prepared a special fate for the Spartiates among the Hellenes; it is no coincidence that Sparta could remain active in the historical course of events longer than the other Hellenes.

Lykurgos wanted to anchor the idea of ancestor veneration with the site of the ancestor cult for eternity and thus came to what we today call a "cult of the ancestors". call "hereditary farm". The place of worship of the ancestors of a family was given an economic basis, which in those days could only happen through an agricultural consolidation of the property. So ent stand theer bhoft he Spartiates, who were the communication in the gantation of the Lykurgos. They were as much to ensure Sparta's rise to power as the misunderstood handling of their institution directly contributed to Sparta's political collapse.

The name of such a Spartan hereditary court was "Klaros", the older and also more characteristic term for it was "Moira". The basic meaning of Moira is "Lifeless" or "Fate" and actually most clearly denotes the fateful intertwining of the clan with the place of its ancestor worship. One is born into one's destiny on the hereditary farm, so to speak. Fulfillment of destiny in a voluntary obedience is the highest thing of which a freier human being is capable.

But not the fulfillment of the fate in the tolerating happening is meant here, but the fulfillment is understood here as confrontation of innate, i.e. inherited abilities with the tasks set by the fate. One must be "up to" these tasks, i.e. one must know how to meet fate through one's innate nature: thus fulfillment through performance appropriate to one's nature. In this sense the "Moira" in the hereditary court of the Spartiates receives a life-promoting, energetic and energetic sense. Here, in the Spartiates' world of imagination about the Moira, we encounter something that is very familiar to us from the peasant world of the Icelandic sagas.

When the Spartiates conquered the Eurotas plain, with the spot of Sparta as its center, they divided the land into "hereditary farms" and distributed these hereditary farms to the families of the Spartiates. The Spartiates were mainly aucht rebauters. And the relation of the spartanial stated the Sparta nistaion.



S p a r t a n i s c h d i s c u s w e r f e r

After the discobol of Myron

Decisive for Sparta was that Lykurgos - as attributed to him by legend and tradition - coupled the citizenship of the Spartiates with the rightful birth on a hereditary farm. Whoever is born on such a hereditary farm and participates in its earnings is a full citizen. And not only the birth on a hereditary court was decisive, but the birth had to have taken place from a lawful Spartiate. This circumstance became decisive for Sparta. On the one hand, because a legitimate Spartan could only be a girl who came from a Spartan and was born on a hereditary farm, on the other hand, because in this way every marriage of foreign blood of non-Spartan families into the firmly established order of the Spartans or even the marriage of children of concubines remained prevented once and for all.

The communication of a competition and the relation of the blood was the ground of the government of the station of the state. In addition, there was the ironclad order of life to which every Spartan was subjected throughout his or her life and which was oriented exclusively to the law of preserving the health of the species and the necessities of the state. Hereditary bourgeoisie and order of life of the individual as well as of the totality intertwine here, in order to let become the Spartiate only as a whole. In constant selection, only the member of that community who corresponds to the model of Spartanism can reach marriage on a hereditary farm and thus again become an ancestor of full Spartans.

The health responsibility of the business will be the filter, that in every commissionally contributes the families for selection and assistance. With unwavering consistency, Sparta adheres to this institution. The success is a humanity that has been bred to the highest level of political and soldierly ability. In this way, a human peak of achievement was brought about that is unique in history.

The Spartiate seeks the cosmos in the state. This unity is deeply a unity of his blood. The state becomes the superior bond of the clan associations, i.e. it becomes the expression of the commonality of the blood. And since, according to the Spartan conception, the blood is of divine origin, the order of the state becomes conscious as a divine statute. Sparta is the state of the blood. Or, to put it another way: In Sparta, the consideration was the religion.

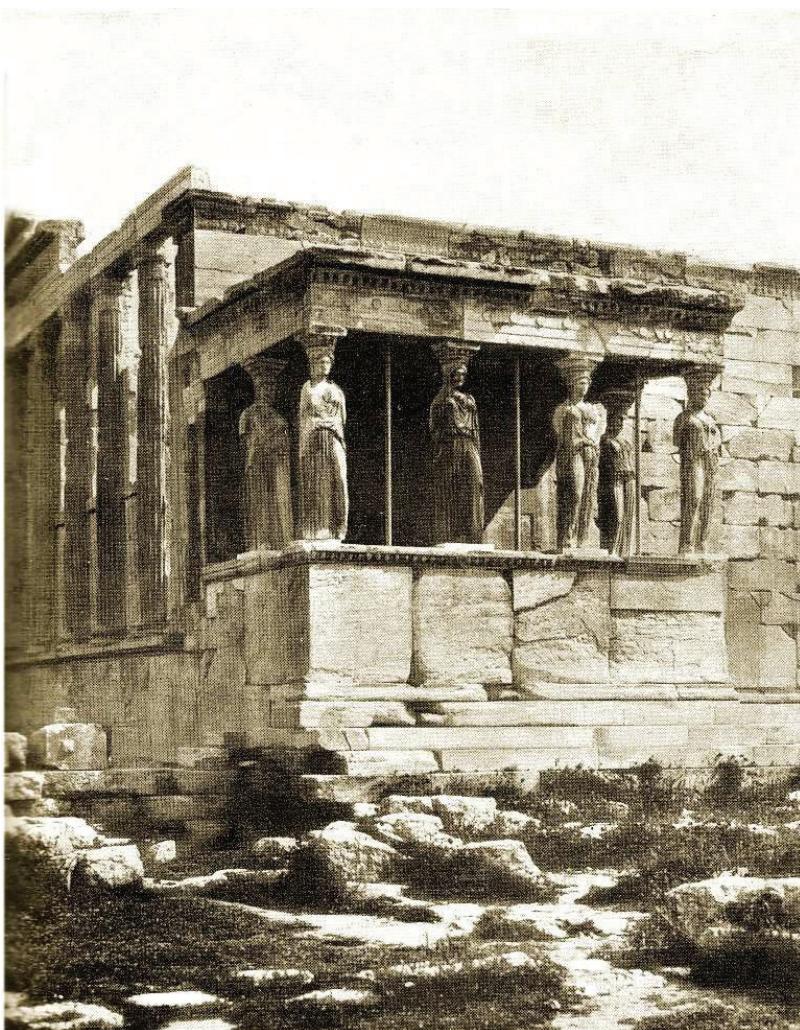
Sparta did not have a superior idea of the state detached from blood and committed to an idea, as the German Order of Knights had it, whose Grand Master always had to confess at his inauguration: "*I am only the first servant of my state*", a word that was later adopted by the Hohenzollerns over the Prussian territories of the Order and became world-famous in the mouth of Frederick the Great. But in Sparta the blood community of the Spartiates becomes the essential and forms the whole superior to the individual member of this blood community.

One can call this "state" if one wants, only one is then careful of conceptions as they are common today and which see in the state something timelessly objective. The state thought of Lykurgos is rooted in the blood thought of the Spartiates and their life order, which was rooted again in the hereditary courts. Therefore Sparta stands and falls also so exclusively with the life-legal events of its blood, therefore also this state thought forces its members so ruthlessly under its law, which was just the law of the blood. Who tries to fathom Sparta differently, will never understand it.

The basic idea of breeding in this order of life of the Spartiates has been thought out and developed with a ruthless consistency. It began with the selection of the newborns, continued in various performance tests, to find its ongoing verification in the constant probation of the adult. Marriage is clearly and completely subordinated to the principle of producing noble, healthy, and pure-blooded offspring. Most famous has become the prohibition of dowry for the girls, so that they were always married only according to their own worth and never according to their dowry.

Our humanists rave about the pure spirit of Athenian democracy, but overlook or do not want to admit that morality and statesmanship of Greek life in the 8th and 7th centuries had their center in Sparta. But we read least of all - apart from the most recent publications - that it was Sparta which is to be regarded as the moral guardian of the ancient Olympic Games and saw in these Olympic Games not so much the achievement of competition as we are accustomed to see the Olympic Games today, but saw in them the strictest test of pure blood and the confession of one's own kind. Therefore, the fight in Olympia is always about the "honour", that imponderability of human life, which only the blood feeling, the "inner law in us" allows to evaluate and no other standard. In Olympia, this idea of the state, built on the inexorably hard wisdom of ancient blood breeding, grows to its greatest historical achievement, an achievement of such world importance that even after millennia the longing of noble people for the image of God in the human body caused the games to be resurrected, the last of which our fatherland saw in 1936. However, these modern competitions of the Olympics have only revived and taken over the outward appearance of the classical competition, but not its old meaning: the physical and also spiritual performance test presented in regular recurrence to the examining public as a service of God to the sacred blood consciousness of one's own kind.

Impartiality in all matters of the body plays a crucial role in education in Sparta. The specification of the development and the cognizance of the build of the heart. Unbiasedly, the sexes get to know each other, indeed, they consciously learn to judge each other. The knack that is consistentified and consolidated functionally in the states of the states.



Ka ry a t i d e n a n d A c r o p o l i s ,

whose model were the Spartan fruit bearers of the village of Karyai.

We have in this regard quite clear traditions, both directly from Sparta itself and indirectly through the astonished findings of the other Hellenes. We may probably also assume that the *gymnopedia* (*gymnos* = naked), a festival lasting several days in July and dedicated to Apollo with choral and gymnastic performances, served the breeding selection idea with regard to exemplary body type. To our scholars of the 19th century, who were alienated from the body, the traditions seemed improbable: quite wrongly. For on the one hand our German people thought similarly in these questions until the Three Years' War, and on the other hand there is a somewhat strange, but very clear proof of an indirect nature. This is the famous Spartan of the 15th Olympiad, who tore off his loincloth during the race and ran naked through the finish line, whereupon in the following period all Olympic competitions were held naked.

What is essential in this tradition, which is beyond any doubt and remains unnoticed in all renditions, is this: The action of this youth was not a special case of him, because otherwise he would never have found the applause of his comrades and could have influenced with his way of acting so decisively the custom of the following Olympiads. Also the strict community education of the Spartiates forbade such a "dancing out of line". But this young man enforced with his way of acting a native custom on the Olympiad, which was not usual there so far, and was conscious to win thereby the applause of the Spartiates. However, the question of why remains open. That it was about the complete nudity, is clear, but why on this on the Olympiad such a value was put by the Spartiates, is not yet answered with it. Because from the pure expediency point of view the run with a loincloth is for the man rather a relief and never a handicap. Behind the whole way of acting there is therefore a deeper meaning, which is not yet unraveled, but in any case had its reason in the native custom of Sparta and was enforced by a Spartiate quite consciously on the Olympiad.

In itself, such an order of life on granite blocks seemed to have built the Spartan law of life. The farewell words of the departing Leonidas to his wife: "*Marry noble and beget noble*" actually characterize Sparta most clearly. The women and girls of Sparta became as world-famous for their slender, blond beauty as the tall stature and martial prowess of the Spartans also became proverbial. The women of Sparta are considered the most beautiful in all of Greece, becoming the epitome of beauty in general. The men are the healthiest and most beautiful Hellenes at the same time. A Spartan prayer is: Give us the goodness to the beautiful!

Even the art-loving German people are generally not aware that the magnificent figures of Hellenic masterpieces are mainly due to this humanity of the Spartans and not to the Greeks themselves. The splendid column supports of noble girl figures, the *Karyatiden* on the Acropolis at Athens, demonstrably had as their model the Spartan maidens of the village of *Karyai*, who at certain festivals carried on their heads baskets with the fruits of the harvest and inspired the artist in the noble uniformity of their figures and movements. By the way, this is not the only monument that has been set to these Spartan women from *Karyai*, The Ionian poet Alkman dedicated his dance songs and poems to them, the "*proud, blond-haired beauties*", whose cool, regal grace left no peace in the poet's heart even in his old age.

When Athens has long since begun to fall under oriental influences, thus initiating its degeneration, Sparta still tenaciously and unwaveringly defends the sanctity of its kind and blood, thus directly fertilizing the intellectual and artistic development in Hellas.

If one asks the question why the downfall of this state, one receives a very revealing life-law answer. Sparta does not go the way of all peoples who come to rule, to whom the rule brings wealth and who finally become effeminate at this wealth. Sparta also does not fall into a crossbreeding of its blood. Rather: Sparta ~~gesetzest~~ ~~hef alsh and ha~~ ~~h a v e h a v e d~~ the responsibility of the report and specification.s and the verification of the vollburgers.

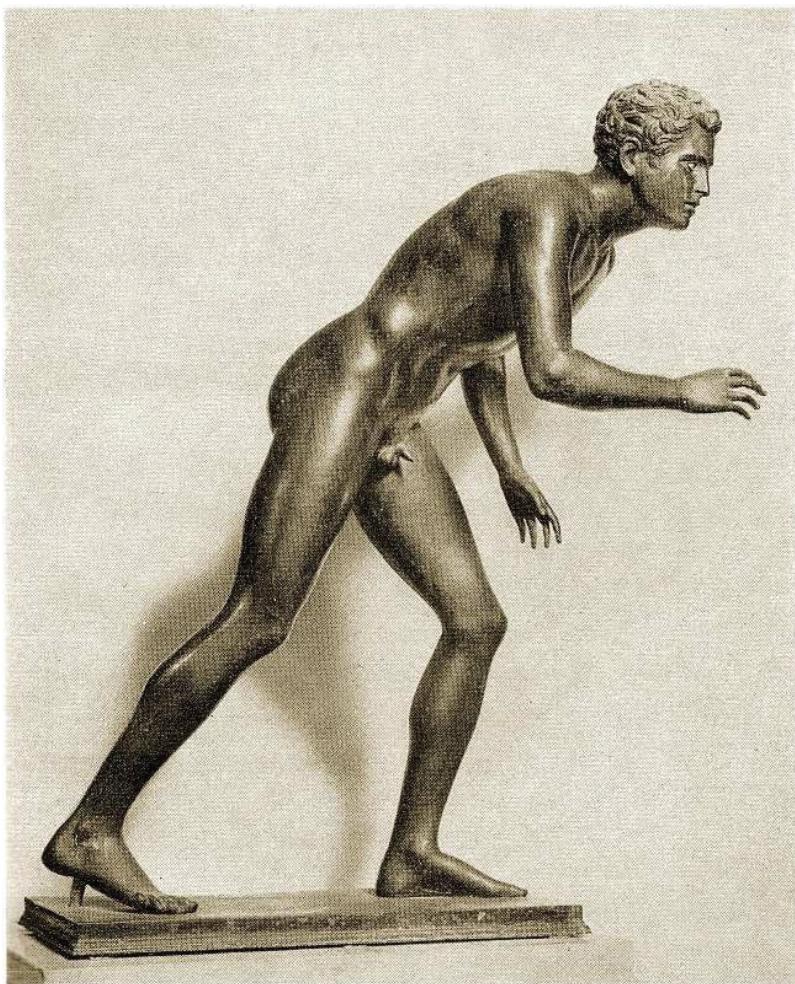
Sparta leaves the old idea of the hereditary court of Lykurgos untouched. The hereditary court as a cultic center of ancestor veneration is inalienable outside of all economic acquisitiveness and also unencumberable in monetary terms. Sparta remained faithful to this basic idea, even long after monarchical thinking had gained the upper hand in Hellas and had handed over landed property and movable assets to capitalist considerations.

Sparta also does not tolerate the merging of several hereditary estates into a latifundia, not even when, shortly before its political end, efforts succeed to allow the unification of several hereditary estates in one hand: the economic independence of these hereditary estates, also their cultic and political rights remain unaffected by this. Sparta also never tolerates the marriage of blood that has become politically leading due to monetary circumstances, it therefore never tolerates what was so beautifully called the "*gilding of coats of arms*" in our country at the turn of the century.

But Sparta perishes - if one all in all examines and thinks things through to the last - at the alienation of its hereditary court thought and its pure breeding thought, whereby one cannot separate both sharply, however, since the one causes the other and vice versa.

The purpose of the hereditary farm was the preservation of the family. This is clearly evident from the institutions that are only hinted at here, such as the self-evident nature of the inheritance, the special rights of so-called heirs when there was no longer a male heir, and others. Also one wanted to secure the original number of families by the number of hereditary farms. This sense was broken, however, if several hereditary farms came into one hand, i.e. instead of several hereditary farm marriages on the corresponding number of hereditary farms only one hereditary farm marriage took place or could take place on these hereditary farms.

The old idea of pure breeding on the hereditary farm was based on the sensible sense of sifting the marriage partners regularly in each generation, since only the children from a hereditary farm marriage were always full-blooded. But the chance was there uns in g when more marriages came into being, also somethat more marriages came into being, also the control of the earth there as of competition, and the evolution of the earth or the earth those are build . This curtailed the number of full-blooded marriage opportunities and thus reduced the births of pure-blooded children. This led, for example, to the fact that pure-blooded Spartans, who were subject to the life order of their blood comrades just like those born on the hereditary farms, could not attain full citizenship only because they were born pure-blooded but not on a hereditary farm.



Ringer aus Herculaneum

Thus, eventually, the number of full-blooded Spartans diminished at an astonishing rate, especially when the war losses could no longer be compensated by full-blooded births. This attitude toward the question of equality also prevented the timely supplementation of their blood by able-bodied outsiders. Thus, the Spartans not only narrowed their blood stock, but also lost the blood connection to the people they led. In the end, a thin layer of ruling Spartiates was confronted internally with a people hostile to it and externally with a task exceeding the strength of this layer.

At the beginning of the Spartaentum, their bannerum. Even in their first, historical heyday, the characteristic of their order of life is buerlich conditioned. The Spartiates appear to us as buildings of a free kind, as they have become known in the history of Switzerland, for example, and as Friedrich von Schiller so masterfully portrayed them in his *Wilhelm Tell*.

"Dithmarschen Peasant Republic" were alive among our people until the age of the Reformation. But one can also think of the classical time of the Boers - the word means "farmer" - in South Africa or of the Odal farmers in Norway, where a titular or named nobility could never establish itself or develop.

But the development of Spartanism went through the process of transformation from peasantry to rural barony to knight-ownership - if we may use today's terms here. The Spartiates did not so much lose the ground under their feet through this development as their old relationship to peasant labor and thus to the peasantry itself. The attitude of "Attinghausen" in Schiller's "William Tell," who remains a peasant among peasants despite his born nobility, is abandoned by Spartanism.

In "William Tell" the old Attinghausen is victorious over his nephew, who is alienated from the life of the free peasants of his homeland at the court of the Habsburgs; in Sparta it is to a certain extent the other way around. In Sparta, the development takes a path that could perhaps be compared best with the social position, the rights and the duties of the Baltic knighthoods in Courland, Livonia and Estonia. But even this hint does not complete the picture, since the Spartan development, from a state and soldierly point of view, follows paths such as those taken by the East Elbian Junkertum under the Hohenzollerns. If one summarizes the Baltic knighthoods and the East Elbian Junkertum of the 19th century to a conception, then one receives perhaps most likely a comparison picture within our conception world of that, which developed slowly in Sparta in the course of the centuries. Here, above all, the clear blood barrier of the Baltic knighthoods vis-à-vis the bonded Lives, Courts, Latvians and Estonians is a comparative image, in order to make the unconditional blood barrier between the Spartans and the population led by them present to us. The East Elbian Junkertum, in turn, offers an excellent comparative image to compare its state service, born of an acquired state consciousness and an innate soldiering, with the state consciousness and soldiering of the Spartiates.

Sparta also did not manage to carefully accept new blood into its leading circles on the basis of the performance test, as the not so dissimilarly structured Prussian state of the Hohenzollerns at least managed to do. Frederick the Great did not love bourgeois officers, and at his death the Prussian officer corps therefore consisted of about nine-tenths noblemen, predominantly the sons of the landed gentry. From this point of view one retreated - rightly or wrongly we have not to examine here - only gradually in the Prussian army, but one retreated and adapted to the new tasks. Thus, in 1913, the active Prussian officer corps was composed of about one-third noble officers and two-thirds bourgeois officers. The achievements of this officer corps in the World War are historically beyond all doubt today. Thus Prussia has proved that a way is possible which Sparta did not see at all or did not want to see at all and because of which fact it finally collapsed. This is all the more strange because Sparta was otherwise not at all petty in the matter of giving offices or officer positions to Spartans who were not full-blooded. But Sparta never allowed the penetration of such men into the blood of its hereditary court dynasties; and because of this circumstance Sparta finally perished, because in the end its dynasties were simply numerically insufficient to master the political and military tasks set for them by fate. When Kleomenes makes a last attempt to save Sparta, restores the old hereditary courts numerically and supplements the Spartiates by Periöken, it is already too late, especially since Kleomenes - in this not unlike Confucius - tried in the "spirit", in education alone, to restore the old order of life of Lykurgos. In 221 B.C. he was defeated by the Macedonians, after he had temporarily succeeded in restoring something like the old order of life. He falls by his own hand, unfortunately not already on the battlefield. The execution of his mother becomes an exemplary heroic death and lets shine once more the old glory of Spartan virtues.

C

We have become acquainted with the most important features in the state thought of Confucius and Lykurgos from the life-legal side. We will now work out and compare the reasons which have caused the different destiny of their two peoples. In today's age of racial science, however, we must first briefly comment on whether this comparison can be made at all in the sense of racial science, i.e. whether the two can be compared with each other at all.

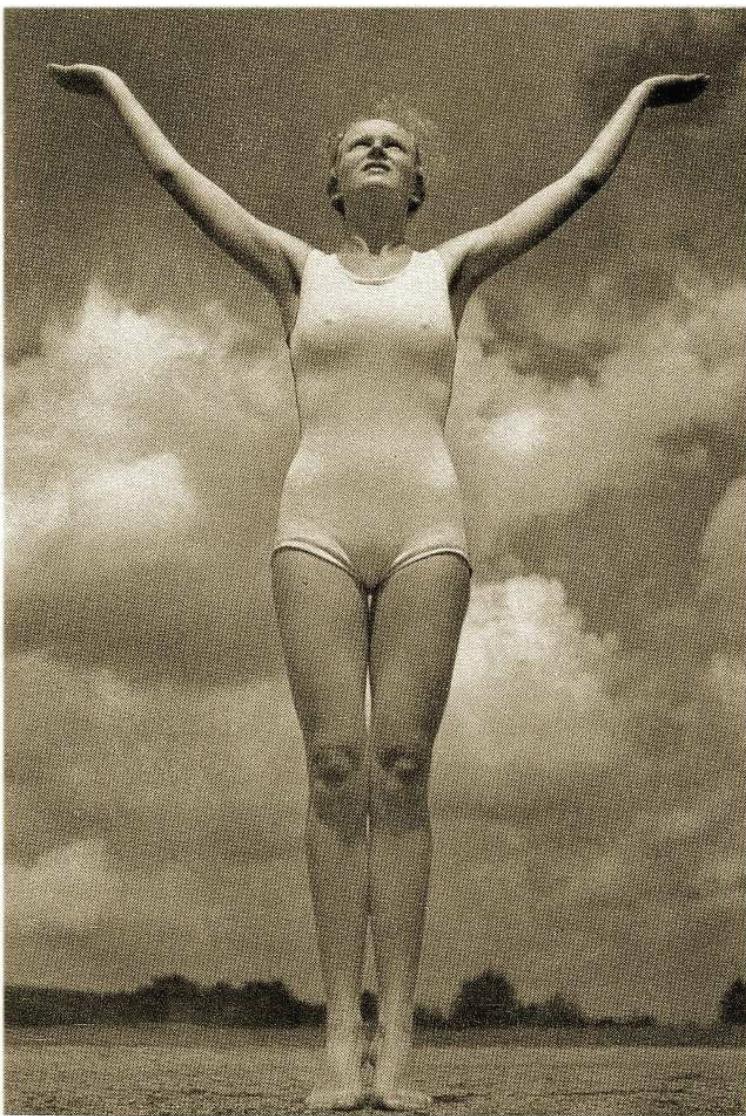
The racial conditions do not offer such great difficulties for this investigation as one would be inclined to assume at first. It is true that no tangible racial similarities can be found between the classical paganism and today's Christianity, although e.g. North China still shows German blood strokes of a Nordic humanity. But for the time of our investigation the circumstances are different, at least with regard to Confucius and the "old", what he wanted to save.

The Spartiates before the time of Tyrtaios are well known racially: Excavations, statues and traditions, in addition historical sources and not least the songs of the Iliad and Odyssey show us the Hellenes, especially the Spartiates, as people of Nordic race in pure expression. The tall, slender figures of blond-haired, blue-eyed Spartans and their women and girls have been described and handed down to us too often for doubts about them to be possible or for many words to be necessary.

But also the Chinese of Confucius have been at least at his time in their upper class - the class comrades of Confucius - not so very dissimilar to the image of the people of Nordic race, at least it is probable that it has been so. Everything speaks for the fact that at least the ruling class of China was blond and blue-eyed, thus of Aryan-Indo-Germanic origin. At the western border of China, for example, the light-haired and "light"-eyed people of the Tocharians sat for a long time, whose language has been found again today and which gives us the key to Chinese temple pictures depicting this type of people. The Chinese call them Wusun, and the Chinese emperors, for a very long time, in order to keep their blood pure, took blond women from the neighboring territory to the west. - In passing, it should be noted that the ancestor worship which Confucius saved bears the significant paternal characteristics of the Aryans, i.e. the people of the Nordic race.

In racial relation, therefore, a comparison between Lykurgos and Confucius in terms of the laws of life offers no insurmountable difficulties. This is also proved by other circumstances, which cannot be dealt with here in detail. Only one circumstance is to be pointed out, in order to prove that the image of the Chinese common with us today does not have to correspond to that of the Chinese at the time of Confucius. An essential means of education for Confucius was a certain kind of music, which has been completely lost and disappeared in China today, thus obviously corresponding to a blood feeling, which the Chinese no longer possess today. In musical relation, Confucius therefore built on racial documents among his contemporaries, which are no longer available today. - It should be noted in passing that Sparta also not only knew music as a means of education, but also placed it decisively in the center; in fact, we would say today: it was a music of rhythmic gymnastics, because rhythmic dance was one of the essential foundations of the Spartans' youth education. Especially the *gymnopedias* in Sparta show a unity of music and physical education for both sexes.

C



We now return to the starting point of our life-law consideration, to the question we posed at the beginning: What characterizes, from the point of view of the law of life, the fundamental difference in the path of life of the two peoples?

First of all, it is striking that Confucius and Lykurgos agree to a certain extent on the essential foundations of their national systems. In both of them, the ~~bodensta~~ and ancestor worship and the duty derived from it to preserve the family by procreating offspring is the basis and prerequisite of their thought system; both of them regulate the relationship of the people to each other by means of a fixed order of life that clearly integrates the individual into the community; and finally, both of them consciously let their order of life culminate in a concept of the state: ~~A boden cult gene~~ ~~bodensta~~ ~~nstation, Lebensordnung for the internation and the commun~~ ~~ication of the Gance in a station of Lycurgo~~ ~~es of confucius.~~

But it is precisely this agreement in both of them that allows the life-law differences in their views to emerge, and made these differences so instructive.

The author does not know whether Confucius was as conscious of the creation of hereditary courts as Lykurgos is said to have been. This question also plays only a subordinate role at first, since the ancestor cult of Confucius in its practical effect led to a grounding of the Chinese race, thus achieved what Lykurgos wanted to create with the hereditary court. There is no doubt that the teaching of Confucius in its result consolidated and anchored the Chinese peasantry in the Chinese state thought. For the place where the ancestors are buried must be cared for, and indeed it must be cared for by bodily descendants who preserve the prescribed customs at the ancestral graves. This requires that representatives of the lineage have their permanent residence at such a place of ancestor veneration. Significantly, the Chinese always go back to the places of ancestor worship of their family for the purpose of being buried in the homeland, so that they can enter into the ancestor worship of their lineage.

In itself, China is quite familiar with the court of inheritance. In the very readable book of Nora Waln: "Sweet fruit, bitter fruit - China" such a clan court of inheritance grown out of the Chinese ancestor cult is described completely excellently up to last details. Whether such hereditary courts belonged already at the time of the Konfuzius to the natural custom or however only from the ancestor cult developed, may clarify the responsible scientists. China is so far in land-legal and legal-historical relation still plentifully unknown to us. The only certainty is that the ancient things Confucius wanted to save built their foundations on an ~~ackerbau~~ ~~treib~~ ~~bed~~ population, which, together with the ancestor cult, strengthened in an extraordinary way the civil basis of the Chinese people: ~~Confucius~~ ~~the~~ ~~folk~~ ~~to~~ ~~butumhin~~, ~~not for this~~ ~~fort~~. ~~This is the~~ crucial thing. This, along with the ancestor cult, is undoubtedly the basis of the timeless, i.e., millennia-long, growth-like vitality of the Chinese people. The astonishing life span of the Chinese people is not a coincidence or a miracle, but is decisively rooted in a world view which not only affirms the peasantry from the intellect or from the heart, but in its entire essence emanates from the peasantry and always flows out into the peasantry via the ancestor cult.



Confucius has urged the herb of a filter, which Lykurgos get and which was active the commission of the spartan all development. This is one of the decisive reasons for the different development and image of the two peoples in history.

An indirect selection, i.e. prevention of undesired blood, but without consciously pointing to a breeding example, is also known to the marriage thought of Confucius. In the so-called "Book of Customs", which was published by two disciples of Confucius in about the first century B.C., five reasons are given against marriage. One does not marry a girl who comes from:

1. from an *a u f r ü h r i s c h e n* family, or
2. from a *too c h t l o s e* family, or
3. from a family in which *more than a few cases of violence* have occurred, or
4. from a family with a *high income*, or a family with a *low income*.
5. from a family where the *mother* was a *child* and the child was not cared for by a woman.

Points 2, 3 and 4 are obviously hereditary aspects, point 5 is a purely practical aspect, while point 1 combines hereditary and practical aspects. These are essentially preventive measures of a preventive nature, which, although they meet the needs of general hereditary health, lack any trace of a clear breeding idea in the sense of Lykurgos, any unerring breeding towards a clear physical selection model.

One finds also in the writings of Confucius nothing, which would suggest somehow that the body as selection model receives a breeding task: rather one can read the opposite out of them. An example: Mong Dsi, a disciple of Confucius, found, about to enter his room, his wife sitting naked in it. He was so unpleasantly touched by this that he wanted to divorce her. His mother then put things right by making it clear to him that it was not his wife but he himself who was to blame, that his wife could not have been prepared, given the state of things, to know that he was going to enter the room. - The fact alone that such a story is handed down in such detail proves that for Confucius the body cannot have played any role as an educational means of selection. This story is also revealing because, as we have already indicated above, at that time people were not at all prudish with regard to dancers and pleasure girls. But perhaps just through this the body had already sunk so exclusively to the area of the purely sexual pleasure satisfaction that a moral renewal of her people seemed to the disciples of Confucius obviously only in the emphasized renunciation of every body affirmation possible; only so it is probably explainable that the above story has been preserved at all as a tradition and is quoted as a proof for a righteous attitude of a disciple of Confucius.

The famous crippled feet of the Chinese girls must also be interpreted in a similar way. In China, girls lived very isolated from the outside world. Boys and girls rarely saw each other. A marriage ceremony was often entirely in the hands of the middle person, and often the newlyweds saw each other face to face only during the wedding festivities. It is only in our time that a spiritual change is beginning to take place in China in this regard as well.

Contrast this with the Spartan custom of having both girls and boys practice running, wrestling, discus and javelin throwing. We know for sure that the Spartan girls were used to watch the competitions of the naked boys and youths. Whether they themselves paraded naked and performed choragic dances at certain festivals is scientifically still an open question. But it is not so much an open question with regard to the quite unambiguous sources about it as rather because of the shyness of our humanistically trained but body alienated scholarly world to take these traditions literally seriously. It is added that such a, almost brutal to call confession to breeding trains of thought must have been incomprehensible to a European scholarship, which did not let questions of the blood arise at all in its world of thoughts under masonic-Jewish guidance.

In any case, it is certain that the Spartan women attracted the attention of the other Hellenes because of their light clothing and that they themselves were at least not squeamish in this matter. It is certain that Plato owes his well-known demands for the education of the female youth to Spartan suggestions. Euripides reports indignantly of the Spartan girls that they run and fight together with the young boys with naked thighs and aproned robes. The excitement of Euripides and the Athenians about this would actually have been superfluous, because this Spartan girl's clothing was originally common to all Hellenic girls. It was only in the course of time that the Ionian garment, which completely covered the body, prevailed outside Sparta. Sparta held also in this question only to the old Hellenic custom, while the rest of Greece already fell to the body negation, as it was usual in particular in the near Orient. - The Spartan custom coincides, by the way, with grave finds of the corresponding time period in the Germanic settlement area, which have preserved for us also the girls dressed in short skirts.

Contrast the above facts from Sparta with the figures of the Chinese women, who were staggering along on crippled feet and fearfully avoiding the public eye, and the elegance of the development of the development will be completed with the build development. Confucius does not develop a bodily selection model in a breeding respect, but intervenes only indirect selection conditions of a preventing kind, while in Lykurgos the breeding selection model becomes virtually the axis of his blood laws and has brought about the unprecedented high breeding and bodily exemplarity of classical Hellenism.



However, another circumstance in the moral teachings of Confucius was to become more decisive for the development of the laws of life in China. Confucius did not want to or could no longer invoke the blood feeling of his class and people comrades. The state of his time and the people were in complete dissolution. Confucius knew, however, that without self-discipline or self-control of the leading ones, no order within the state was possible in the long run. There he did the decisive step and left - whether consciously or unconsciously does not play a role - the way of the blood feeling at all: he shifted everything into the education of the children and/or self-education of the adult.

We have already described this in more detail at the beginning. Thus the questions of blood, as far as they were still alive in the China of his time, completely recede into the background in the course of time. His moral doctrine provided even the most blurred blood feeling of every half-breed with sufficient external crutches to strive towards the required perfection. No longer the innate disposition plays a role but only the ability to master the valid rules of behavior. Those who perfectly master the external rules of public and family decency are considered perfect. In this way, China is slowly but surely becoming the classic land of the formalities of human life frozen in externals. It was only now that the absorption of any foreign blood became possible in China, since it was no longer so much a question of the inner being, of innate disposition, as of the skill of expressing a certain attitude outwardly. This attitude was learnable by everyone. The ancestry of a lineage had only private interest and remained a cultic question of ancestor veneration in the individual family; for the public life of China, the ancestry of a family no longer had any significance. Although this only developed in this way in the course of the centuries after Confucius, it is nevertheless the result of his moral teachings, which no longer placed any value on the laws of blood and therefore finally had to result in an indifference to the questions of blood. Only now the way is free in China to accomplish the miracle of adapting and absorbing all foreign peoples and yet to remain China.

This, however, also opened the way to place the production of offspring exclusively under the purely numerical law of child production, as we described above, independent of the question from which blood the child comes and who is the mother who gives birth to it. The concern for offspring as such consequently overgrew in the course of time all possibly existing consciousness of the value of blood. The concubines never attained the complete social equality with the wife, but their children attained that of the legitimate children. Significantly, the Chinese call the concubine: helper of the wife. But once the question of the production of offspring had made the concubine a natural part of the Chinese moral teaching only from the numerical and no longer from the blood value point of view, this striving for a numerous offspring must have made the Chinese indifferent to the questions of the high breeding of his blood. The feeling for the value of blood had to be lost after the child of the concubine could be equal in rank to the children of the wife irrespective of the blood and hereditary value of his mother. It must be emphasized that concubines as such do not cause the down-breeding of a sex or a people in terms of blood value, if the concubine is subjected to breeding evaluations.

We have historical examples of this among various peoples, not least among our Germanic ancestors, whose customs and ideas were still valid among our people until the beginning of the 19th century.

In addition, Confucius' concept of the state subjected the man to a soldierly and political counter-selection, which was the exact opposite of Sparta and is essential for understanding the development of China: Confucius placed the family so much in the foreground that, despite the leading state, a national consciousness could arise, but no real state consciousness. Confucius did not emphasize the national idea and downright condemned soldiering and war. The feeling of fatherland is not alien to him, but it is not a state concept but the homeland of the ancestors. In addition, there was his doctrine of the peacefulness of the perfect man, which consequently could not promote soldiering. Confucius saw the perfection of the state not in external power, but in the fact that the ruler must be a spiritually and morally perfect man and must strive to educate the people by his example. At the center of his doctrine, therefore, is the "perfect man." Therein lay the timeless greatness of his conception of the state, but at the same time also the weakening point for state leadership. For this doctrine of the state steered state leadership toward self-sufficiency instead of state encroachment. A state leadership without the means of power to enforce its will is - to use a modified expression of Frederick the Great - like an orchestra that has notes but no musical instruments.

In Confucius, the state becomes, so to speak, more of a mere guarantor of the moral order; its task is shifted more to the administration and maintenance of order, instead of seeking its true essence in conscious leadership. Service to the state is indeed a moral task for the perfect man of Confucius, but the task is not developed into devotion to the state. Confucius' idea of the state and also his moral teachings were not conducive to finding, promoting and breeding out men who were gifted as soldiers and statesmen. This, however, is the prerequisite for all formative power in history, which still goes back either to the unconsumed soldierly and political energy of north-racial (Aryan) peoples or to institutions which consciously breed these virtues. But the idea of breeding in the sense of a clear female model of selection for the purpose of national and racial regeneration was blindly opposed by this idea of the state. Thus this doctrine strengthened the people's life and its perseverance extraordinarily, because it ensured the multiplication power of the Chinese people almost like a plant, but it did not succeed in breeding statesmanlike or soldierly sexes.

For this would have been necessary a more or less conscious breeding promoted by the state. This, however, contradicts a moral doctrine that wanted to base everything on education and self-education. Confucius' idea of the state did not succeed in breeding a genuine nobility of leaders, although his cult of ancestors strengthened and increased the sexes according to the laws of life. *China vergaß, that no Volk- and the Dauergesetz-Geschichtsgesetze, when the r the reserve of the commission of the reserve of the community.*

Confucius had understood the preservation and increase of the blood, but he had forgotten the breeding thought. It may be that he still considered it so self-evident in his time that he did not think he had to mention it particularly, but it may also be that he did not see it at all; in any case, it did not have any effect and is also nowhere hinted at in the sources about China that have become known to us so far.

China developed the people. But China did not develop the people on the basis of the idea of blood as we did in the National Socialist Volksgemeinschaft, but it created a Chinese commonality on the basis of the idea of a universally valid moral doctrine, which, although it professed blood indirectly through the cult of the ancestors, directly blurred any sense of blood, because it was a cult of culture, which there acted to the communication: China as a education of the commission with the communications, without the communications, and the communication of the communication.

By the ancestor cult it secured its blood like a fertile field. But China's blood became, so to speak, finally only field, however, without the breeding thought of the field man who cares for the field. China finally became only people. This became its strength in its folk assertion, but its weakness in the state struggle for existence of the peoples and states on this earth. The Chinese became unwarlike and asserted himself only in the tolerating happening; he defeated his enemies finally only by birth care and a moral doctrine which allowed to suck up all foreign blood.

Confucius scholarship activities which are supplied from the Bauerntum and in the Bauerntum. In this, Confucius is unique. This Chinese peasantry and its ancestor worship are primarily responsible for the millennial longevity of this people. But Confucius did not develop a free peasantry in the sense of our Germanic-German Freibauerntum. A multitude of children as a moral duty towards the ancestors and the clinging to the clod of the fathers for reasons of ancestor veneration finally also led, due to lack of space, to that needless allotment farming, which in some respects represents an admirable exploitation of the soil, but which we also call, not without reason, the "*chineseization of the soil*". Such an agriculture breeds down the blood working in it to the needlessness, but it does not breed an expansive will to rule, without which a people in the long run does not intervene in history in a formative way. Confucius never lost the ground as it happened to other cultural peoples, but his teaching achieved this at the price of energetic blood currents within his people. Thus China became the odd man out among the peoples of the world. China did not die as a people, but it did not shape history either. Confucius had secured it eternal life as a people, but at the price of acting as a shaping force in history.

Sparta behaved exactly the opposite way. Sparta bred a blood nobility, which stands unique in history, but it forgot in the course of its state development that a nobility cannot float in a vacuum, but must be anchored in the people that it wants to lead. The Spartiates, despite their perfection as individuals, became a caste in their totality and thus got into a legal cul-de-sac, from which they were not to find their way out and in which they perished despite all political and soldierly high breeding.



It could be said that Sparta mastered the law of blood as probably no other aristocratic highbred of achievement has ever been worked out again, but it eventually lost ground, despite its hereditary court law, because it had become unfaithful to the principle on which it had started in history: the *Bauerntum*. Sparta worked the *spartiation* of the *Bauerntum* fort, stated the *spartiation* of the *Bauerntum* of the *Spartiatos* to have and the *spartiation*. This is not what Lykurgos intended, but it is the disastrous final result of his misunderstood idea of hereditary court.

If one tries to give a summarizing overview of the life-legal contents of both state thoughts, then one can say approximately: The basis of both state thoughts builds on the blood, the care of the blood and the care of the ancestor grave from ancestor obligation. Both ideas of the state are tied to the soil, in a distinctly peasant sense, both place the child above marriage, i.e. subordinate marriage to the preservation of the species. And both ideas of the state are quite unwaveringly clear in this respect.

But while China now goes the way of the child itself and affirms the child, even if the mother is not equal, with which it comes to a blurring of the blood laws, Sparta goes the way of an aristocratic performance high breeding, which indeed chisels out the kind of the Spartiates more and more clearly, but logically with it also comes to a closure and segregation of its blood.

In one place in the world, Lykurgos and Confucius were, as it were, once united into one: in Japan at the time of his Samurais. Peasantry and samurai are quite essentially the supporting pillars of Japan at that time: hereditary farm, agriculture, ancestor worship, sword and noble order of life form quite essentially the foundations of this world view. Japan, however, never allowed the existence of its leading families to be endangered by alienated questions of equality and ensured through iron selection conditions that its leading stratum and with it the entire people remained energetic in the political and soldierly sense. This path has perhaps been made easier for Japan by its insularity, on the one hand, which constituted a natural frontier for the people, and, on the other, by the sacred myth of its imperial house, which was, remained and still is the immovable center of all sacred traditions. In these circumstances lies in no small measure the secret of Japan's surprising rise to a great power of the first rank, which it has climbed as the only nation of non-European tribal origin. It is good to be clear about this life-law basis of the Japanese people's power.

We end our life-law reflection on the state thoughts of Confucius and Lykurgos. We can learn much from both teachings for our German people. Confucius and Lykurgos can both give us valuable and decisive suggestions for a National Socialist state thought. The *Deutschvolk* is rooted in the peasant basis, is rooted in hereditary farms and ancestor veneration, but is oriented toward the future in the Germanic-Northern Germanic model of selection and in the idea of breeding, both in terms of the law of life and the state.

C

Johann von Leers

Blood and Race in Legislation

A walk through the history of nations

Preface.

We distinguish between race care, hereditary care and family care. The task of race care is the preservation of a race and, by extension, the enforcement of a certain race within a people's body - in negative terms: Protection of the race from admixtures of races rejected as undesirable and pushing back such undesirable race elements in the body of the people in favor of the desired race.

Heritage care is something largely different. She is making an effort, to produce as many physically and mentally healthy offspring as possible within the existing population, and to eliminate biologically undesirable hereditary strains. The sterilization of inferior people belongs to this field, as well as the promotion of particularly suitable people for early marriage.

Family care strives to preserve and protect the family, to oppose celibacy, to promote early marriage, to create a healthy economic basis for a healthy family life, to enforce tax and economic benefits for large families.

We are dealing here only with racial legislation. Since our German racial legislation has received attention, applause and opposition in many parts of the world, this book wants to show how many times in the history of the world the idea of a blood barrier, a prevention of indiscriminate racial mixing, has already appeared and found legal expression. Not infrequently one will find closely connected with the race legislation two other fields - legislation for the preservation of a national barrier, which need not always be a racial barrier, and legislation for the preservation of a religious barrier. Among the ancient peoples, where at least in the 'Indo-European

If divine and human law, *kas* and *jus*, are still close to each other, one will often have to emphasize the provisions on racial protection precisely from the oldest legal state, which still bears strong sacral traits.

With other peoples, for example in Oftasia, one will have to look for the actually existing race protection measures less in the written right than in the family order with its strict connection to the ancestors and the barrier of the clan-like connection, which is only little broken by adoption.

Among the peoples of the Semitic language group, where, in contrast to the Indo-Europeans and also the East Asians, the law is not regarded as a piece of the immanent divine world order, recognized from conscience and tradition, but as the once given command of the revealing God - it is necessary to read out racial protection regulations from the religious-legal basis of the life of these peoples. It is not the race that is to be protected here, but the purity of faith. Soon enough, however, the conviction emerges that not only marriage with people of other faiths becomes a danger to the "right faith", but also that the right faith suffers danger if too many new converts but people of other blood are married out, yes, that the preservation of the pure faith always requires pure blood of the actual carrier people of God's will. Thus, the Arabs never ceased to protest against the Turks occupying the raliphate - according to their conviction, it could only be properly clothed by pure-blooded descendants of the Prophet from the true people of the Prophet. Here, then, the idea of race emerges in religious guise.

Still different, on the other hand, are those colonial legislations which are far too little known and in which, for example, the Spanish administration of South America struggled with the contradictory question of how to convert American Indians and African natives to Christianity at the same time - but then rather not to marry them. For the problem of the half-breed arose already in the first generation of the Spanish Lonquista in Central and South America and the British and Dutch Colonial expansion.

Just that there have been race laws for millennia without -aß

The fact that the scientific concept of race was not really clear makes the question so interesting. One protected the legal property of race, still without being able to define it - undoubtedly a sign of how strong the will of self-preservation of every healthy and not yet inwardly liberalized people in general demanded such measures!

In this sense this booklet may go its way into the (public as a first modest attempt to present this legal-historically little worked on area summarizing. Further research and investigations by others will undoubtedly be able to add essentials or bring new points of view.

Berlin, in winter

Dr. Johann von Leers.

The Racial Legislation of Classical Antiquity.

Racial legislation in the Indo-European family of peoples.

Within the Indo-Germanic family of peoples, of which the Nordic Race is the foundation, there has been a sense of the importance of race from the earliest times. "There was a conscious Germanic Lrbgesundheitspflege (eugenics, racial hygiene), as there was a conscious Indo-Germanic Erbgesundheitspflege." (Hans 8

R. Günther: Herkunft und Rassengeschichte der Germanen, I. 8-Lehmanns Verlag, München)g3S.) This racial care expressed itself by a strict separation of the racially different strata when an Indo-Germanic people had conquered a foreign land and subjugated a foreign population. The legal validity of marriage was here linked to equality - no Ionnubium without racial equivalence. Almost all rights of Indo-European peoples proceed from this point of view.

The Racial Law of Aryan Indians.

The still purely North-Racian Sanskrit Indians, who appear about 1500 B.C. in Afghanistan, and from there at the middle reaches of the Indus settle down, have apparently displaced the native population quite thoroughly. But the further south they penetrated and the power of their peasant warfare, the more they became masters of a subjugated dark-skinned population.

They initially very correctly separated Aryah and Anaryah ("non-Aryans") purely by descent. These non-Aryans are also called "dasa". The word means 8eind, and originally the non-Aryan 8 "nd, then the 8 "nd in general, and finally the slave. The code of Manu (X, 45) still distinguishes very clearly according to the descent without consideration of assumed language and

Culture: "All who are not of Aryan origin, whether they speak foreign or Aryan language, are that."

Explicitly the Sanskrit Indians call themselves "the white friends of Indra". "from day to day Indra drove the ... black people from their abodes from place to place" (Rigweda XI, 47, ro 42;). The native population, on the other hand, is considered to be dark colored, as "noseless" - an allusion to the broad, short noses of the Dravidian indigenous people. Blond are also the gods of the Aryan Indians. They resemble extraordinarily the Germanic gods, perhaps still more the gods of the old Slavs, were divided like these into light and dark gods, gods of the light and the darkness. Thus the sun god Indra is opposed to the "lightning bearer" the thunderer, whose "power is as great as the sky", the evil writa, the Verhüllte, who darkens the sky. Light-believing like the other Indo-European peoples are also the Indians. "The Aryans recognized in the spirits of light, in the spirit of fire, at last in the god who hurled the lightning, the helpful, blessing deities, in the spirits of night, darkness and drought the evil gods. They feared the darkness of the night, the nocturnal attack of the predators, and the evil spirits harming man, which do their business in the night, the Rakshasa. They gratefully looked up to the light of the dawn, which scoured the darkness, to the radiant mighty splendor with which the sun filled the sky, to the moonlight, which broke through the night and the dark clouds; they finally thanked the fire, which illuminated the night, kept the predators and the evil spirits away from the hurdles of the herds and the camps of the people. But they also needed pasture for their animals; the drifts withered when rivers and streams dried up in the heat, when rain and thunderstorms failed in summer. Then they thought that the evil spirits kept the rivers enclosed in the mountains and rocks from which the springs sprang. In the black clouds that darkened the sky before the thunderstorm, they thought they saw black spirits that were the cause of the

The light of the sky blocked the way of those who wanted to take away the waters of the sky that their imagination saw in the light clouds. The lightning, which parted the storm clouds, made the rain pour down, was to them the saving act of the light and good

God, who thwarted the intention of the evil demons, who made the kidnapped waters flow to the earth, who made the rivers flow with renewed power after the rain. It is the spirits of light, of bright desire, of blue sky, of shining fire, whom the Aryas invoke as their helpful lords, as their protectors against the demons of night, of darkness, of drought, whom they call by the name of the Deva, i.e., the shining ones, the bright ones." (Max Dunckcr, *Geschichte der Arier in der alten Zeit*, Leipzig zsö/, p. 20/L.) These gods also demanded purity of blood.

Now, when the Aryans conquered the Gangetic country and became an upper class above the mass of the otherwise population, at the same time largely forgetting the connection with the northern landscape in the lush vegetation of the plain, they made a great attempt to save the old racial unity. This attempt was religiously based. From the Uranian vision of the eternal return of life, the rebirth of light in the winter solstice, they derived the belief in rebirth. They assumed that with each rebirth it was possible to pass into higher forms of life, until once the soul merged completely in the Brahman, in the world spirit. All difference of living beings was based on their rebirths - ascent and descent into higher or lower form was a consequence of moral life. Thus they regarded the native subjugated population only as the "once (namely as a human being) born" and felt towards them as

"Dwidscha", as "twice-born", four estates, three Aryan from "twice-born", and a non-Aryan from "once-born" distinguishes so the code of Manu (I, to g?), which is certainly a prieftliche Lodifikation from this Lroberungszeit and is referred back to Manu, the legendary progenitor (corresponding to the Germanic Mannus).

The first burden is the Brahmins, the prieftland, who are responsible for reading the sacred scriptures, the Veda, and holding the sacrifices. They have to teach others the Vedas, assist them in sacrifice, give alms if they are rich. They are originally a profession and only later narrow into a birth caste. "Even in later Vedic times, a Ishatriya or waishja was allowed to perform all Vedic divine practices, just as the original Indo-European people were allowed to do.

priestly status of the house father, the "priestly karmas, knows, but not a professional or status priestly status" (Günther I. c. p. 38). The narrowing from a birth status of the priests is already a certain lenzzeichen for the fact that the old Indo-European bases were lost slowly.

The second burden is the Lshatriya (knights). They have to sacrifice, read the Vedas, defend the people, give alms and keep away from the charms of sensual pleasures.

The third burden of Aryan origin are the waishja, who also have to sacrifice, read the Vedas, cultivate the land, keep herds of cattle, trade and are allowed to lend on interest.

So all three Aryan loads must be sacrificial and Vedic-knowing - the Brahmins are the teaching state, the Lshatriya are the defense state, and the Waishja are the nourishing state.

These "twice-born" layers represent the real Aryanism. They are distinguished from the non-Aryans by their color (warna). Manu says of them (II, 55): "In the case of priests, the worthiness is judged by holy learning, in the case of soldiers by bravery, in the case of merchants by the abundance of grain. In the fulfillment of their duties lies at the same time something godly (Manu XI, 23b). "Devotion outweighs the fulfillment of all duties; it is divine knowledge in a Brahmin, defense of the people in a Lshatriya, trade and agriculture in a Waishja..."

Originally, as long as all three strata were somewhat equally pure-blooded "Aryan", there was no doubt between them

not a lheschranke. But it has arisen in the course of time as "the attempt of the master class to keep away from the master class the dangers of these crossbreeds and the dangers arising with the numerous mongrelism.... Thus, the Indian burden legislation was originally the attempt of a racial protection of the ruling class comparable to the originally meaningful, because racially and hereditarily conceived 8order of "life birth" in the occidental ruling classes; Then, in the course of the centuries, this Indian law of burdens became an increasingly senseless division of the estates - just as in the Occident, too, the racially sensible "lifebirth" became a racially senseless, merely estates-based lifebirth. What was meaningful as a racial boundary, became senseless as a class boundary" (Günther loc. cit. p. 3g).

But the extent to which the idea of race was still alive in Manu's code is shown by its individual provisions, whoever marries should ask his venerable teacher, a Brahmin, for advice and marry only a virgin "from the same strain, which possesses the characteristics of excellence" (Manu III, 4). Monogamy is strictly enjoined, intermarriage, even to the sixth degree - a conspicuous exaggeration! - are forbidden, Lranke and Lräckliche are not to be married. The three Aryan estates are distinguished from the Schudraftand, the fourth, the slave estate, by the wearing of a cord. Only they take part in the sacrifice and the reading of the Veda. "The Shudra are well classed with the Brahmanical state, but not with the Brahmanical lirch." (Duncker op. cit. p.)25.)

Very soon the requirement of the status equality has been raised with the marriage. Probably, as long as still among Brahmans, Lschatrisa and waischja Lonnubium existed, the state of the father also gave the state of the Lindes, so this is already changed in the code of Manu. According to this, artecht (Manu X, s) are only Linder, "who are born in a straight line of 8women from the same laste, of gray, who were virgins at the time of marriage," provided that the father also belongs to the same laste.

The rape of a girl is punished, but the illegitimate birth and the illegitimate devotion are exempt from punishment, "if she and he are of the same strain" (Manu VIII, 364). Here, then, the purebred bastard is expressly recognized.

It is different where either different estates have intermarried or even mixed with the despised blood of the Shudra.

From the marriage of a Brahmin with a waishja girl come the Ambashta (Manu X, 8), who are not considered full-fledged. If a Brahmin marries a Shudra, he loses his rank as a priest and is expelled from the ranks of the high-bred (Manu III, 7). His linders become miserable fishermen (Manu X, 49). It gets little better with the linders of the Lschatrija with Shudra wives - they have to become hunters and catch and kill the animals living in caves - according to the Brahman view an impure activity, since every killing of a living being is in itself impure.

If a Brahmin marries an Ambashta, the Linder shall become cowherds (Manu X, 55) - everywhere, then, the half-breeds are relegated to the subordinate social classes of ancient India.

But the worst treated are the chandala, the linders from the marriage or connection of a shudra with a brahmin. The results of this "sin against the blood" are considered downright rejected. They are not allowed to live in towns and villages, not even to have a permanent residence. Any encounter with them, even the shadow they cast, defiles the Brahmin, dogs and donkeys are the only livestock they are allowed to keep, only executions they are allowed to perform and in return they get the lleidcr of the dead. They are not allowed to wear any other clothes than those that come from the executed or corpses.

Now a number of Aryan tribes had survived in the old homeland on the upper Indus, which did not know this division of burdens or had not excluded it, because they had no Schudra population living among them. These

However, they were considered to be degenerate, since they were of pure stock, but corrupted by neglect of the sacred duties. Therefore, one should not marry them either.

The basic principle of all racial legislation was to discourage, if possible, marriages outside one's own caste. The marriage of a man of the higher caste with a girl of a lower caste would legally bring about the incorporation of the Linder into a mixed caste. But "the mixture is the relatively less impure one, in which men of higher burdens meet with women of lower burdens; the mixture is the worst and most impure one, which is brought about by women of higher burdens with men of lower burdens" (Duncker loc. cit.). For example, the lind from the marriage of a Brahmin and a Lschatrija girl - where one still assumed good blood on both sides - is lower than the two parents, but still does not count to the despised burdens, can even still perform the military service. The deepest, most abysmal among the people is the Lind from the marriage or the connection of a Shudra and a Brahmin, the Chandala. Here the conviction is clearly expressed that through this mixture of races a woman of the high class has been racially corrupted.

Here into it plays the whole rebirth Ichre. The human souls are not equal for the old Indian conception. Through several loads of the living beings, souls go, so to say, all living beings have their certain rank. The lowest are the inorganic substances, worms, insects, ashes, snakes and turtles. Above them come the higher animals, elephants, horses, boars and lions but also, in the same rank, the shudra and the non-Sanskrit-speaking peoples, which are thus rated only as a higher class of animals. Then come the actors, demons and vampires; then the wrestlers, dancers, armorers; then the waishja, then the Lschatrija and the lowest branches of the celestial angels, the Gandharven and as all these protective spirits are called, finally as the highest layer the Brahmans, above them the gods and finally the world soul, Brahma" itself. "Thus the new system blurred the specific differences between minerals and plants, animals, men and gods. It saw everywhere only souls, which developed in the same way from greater

or lower impurity to the purity, from the imperfection to the perfection, to the original source of their existence have to work back" (Duncker a. a. <O. S. 2 oz). With it however also every mixture in the forbidden degree will be punished at the same time with the descent into a worse existence, who loses himself as a member of a higher load for instance to a Schudra, possibly will be reborn as a Schudra, because what one hangs on, that he will become according to old Indian view.

Conversely, the higher the burden, the more severe the punishment of Manu. The punishment of the Lschatrija is fourfold, that of the Brahmin eightfold like that of the Shudra in case of theft. There is a certain race-selective sense underlying here.

As Manu rejects the half-breeds and even more the half-breed crosses "which give existence to contemptible and reprehensible tribes, even more wicked than their progenitors" (Manu X, rg), so, on the other hand, he demands respect for the high-quality women. He opposes adultery (Manu VIII, p53):

"Adultery brings about a mixture of burdens among men to the general ruin; from this arises forgetfulness of duty, through this happiness is destroyed to the root."

This fundamental idea has long been maintained, as Manu (X, b;) says: "The kingdom of Lönig, in which disorderly procreations occur, perishes with its inhabitants."

Nevertheless, this racial legislation has not stopped the dissolution of the still predominantly Nordic Sanskrit Indianism and its transformation into modern Hindutism, in which only in the uppermost loads the Nordic blood portion is somewhat recognizable. The reason lies in three facts:

The order of burdens was religiously based, but twice very considerable parts broke out of this religious bond, once when Buddhism rose in India, another time when Islam invaded. Buddhism seized just the spiritually high and led them out of their burden - either into the life of the monk, who remains childless, or into the all-mixing.

The imperious and warlike Islam came into the country largely carried by people still of a certain Nordic racial component (Persians). He appealed to the warlike instincts and won thereby just also from the layers of the Indian Lriegerkasten (Lschatrija and close loads) followers, whom he led also against the Allvermischung.

The more in this way just high-quality stock passed over into foreign religions, the more Brahmanism became wild and solidified and the "dark people" gained the upper hand in it. In addition, the burden system lost its racial sense and the classification of intermediate castes (descendants of higher-ranking men and lower-ranking women) made the burden system completely confusing.

"through a whole ladder of burdens finally a smooth transition of the crossbreeding forms into each other had resulted, in contrast to which a clearer feeling of the racial differences could no longer unfold in the large crowd" (Günther op. cit. p. 45). Certainly, the Llima has also had an eradicating effect on the Nordic component, as Günther (op. cit., p. 45) makes credible. Mixture and environment at the same time have thus made the artificial burden system, this peculiar attempt of a religious race legislation, ineffective.

The racial legislation of Iranians.

The Medes, and following them the Persians, have been perhaps one of the most purely Nordic peoples, closely related to the Sanskrit Indians, though in their religious

Concept strongly different from them, peasant warriors with a thoroughly Indo-European family law. They had the good fortune, towards the end of the seventh or the beginning of the sixth century B.C. in Ostiran in Spitama to meet Zarathustra, the great

He is the first to get a new designer of their religious and moral life, perhaps the greatest religious master of the Nordic race. He recognizes the world as a divine order, which, like the Losmos of the Greeks or the Midgard of the Teutons, strives sensibly toward ever higher forms of life. The conception of the world is thoroughly intelligible in the best sense; light and darkness, good kind and bad kind, high breeding and "baseness" are clearly contrasted. "What the noblest in Persertum, the best embodiments of Persian spirit, have recognized as good and empowering, forms the basis of moral value in Mazdaism; what is repugnant to noble Persian nature and what would weaken Persian power, that is for Mazdaism the bad, the morally reprehensible." (Günther op. cit. p.)0ö). Man himself is a fellow combatant of the god of light until the final victory of the good god Ahura Mazda over the god of darkness. All useful creatures belong to the light, all harmful, bad and evil creatures to the darkness. As a penance for sins, it is repeatedly imposed that the penitent should "kill a thousand snakes, a thousand lizards, a thousand water lizards, 3000 ants", all animals harmful to the Persian farmer. On the other hand, the one who earns infinite merit is the one who "running water and growing fruits spread over the earth". Expressly says the Wendedad, the law book of the Persians: "if there are shoots, the daevas cough; if there are stalks, the daevas cry; if there are ears, the daevas hiss; if there are lorns, the daevas flee." "In the house the Daeva are most beaten, where the most ears of corn lie." "The earth is not glad that lies uncultivated. It is most pleasant for the earth where a pure man builds his house, with fire and cattle and good flocks, provided with wives and children, where there is the most grain, fodder and food.

and grass is produced by cultivation, where most dry land is irrigated, where fruit-bearing trees are planted, where cattle and draught animals leave most dung." "he who plants fruit-bearing trees, he who gives the earth water where it has too little, he who takes from it water where it has too much, he serves the earth." "who works the earth, it gives him life, as a friend to a beloved friend, it gives him offspring and wealth" (wendidad III, s).

Marriage is explicitly promoted and praised: "I call, saith Ahura Mazda, the married before the unmarried, he that hath a household before him that hath none, the father of a family before him that hath no children...." (wendidad IV,)30/3S). All transgressions in this area are particularly threatened with severe punishments. Here we find even a little noticed passage which shows how strongly the ancient perfect understood hereditary questions and applied downright principles of race (wendidad XIV): "If one does not supervise his bitch and lets her mate at will with all kinds of dogs - from this arise baptismal of useless dogs and bitches - and the good serviceable kind is thereby entirely lost..." For this the ten thousand blows are - that he destroys because of carelessness - the pure kind of the pairs. - What God's almighty will has endowed and created with the spirit of good qualities, that must be kept pure for His glory, and those who destroy it must be punished severely. -

Ten thousand lashes for the one who acts against the laws of nature and the multicolored flowers and herbs, as there are violets and those whose names are not yet known - also the fragrant herbs, moved and transplanted in such a way that their pure species are mixed - (which, as is known, ceases the fertility of seed-bearing). what the divine love has created for joy and benefit, man shall not disturb; whoever does so must be severely punished.

Ten thousand blows also for him - who uses everything he can grasp for his sensual desires - also the dead objects which surround him.

Ten thousand lashes for him who forcibly uses his servants for fornication, who call upon God in their distress; also for those - who do violence to animals in an illicit way. To cattle let them have their will according to their natural inclination with their kind - by such abuse kill the useful fertility of animals; all animals whose names are not yet known, let them all multiply in their kind - he who destroys that which is created for pleasure and use must be severely punished." It would have been obvious to raise from these basic ideas also a demand of the pure race with the people.

Already Zarathustra and also the later Persertum did not go this way. Ahura Mazda was understood as a world god. Who confessed to him, had part in him. Thus not the marriage with other-racial people was forbidden, but only the marriage with other-believers (wendidad XVIII, rs). This was by all means strictly forbidden, whoever mixes with the worshippers of the Daeva shall be killed "like a poisonous snake, like a wolf with claws". Explicitly it is said: "A man who mixes the seed of the pious and the impious, by this sin makes a third of the flowing water dry up, he destroys a third of the growth of the rising beautiful trees with golden fruits, a third of the clothing of the holy earth he destroys, he destroys a third of the pure men who are strong, victorious and very pure, who speak, think and do much good."

As long as the perfectum lived as a peasantry clearly separated from the desert pastoral tribes of southern Iran and the partly in any case inner-Asian pastoral peoples of today's Turkestan, this barrier of faith might be sufficient as a racial barrier. It was no longer sufficient when "the lance of the Persian man", "the splendor of the Aryan lands" shone over the whole of the Near East and the Persians were at

their Great Kings Lyros (Rurush), Darius (Darijawahusch) and Xerxes (Lhsasatra) had become masters of a myriad of sremdrassigen peoples, the dominant Lrieger and official class, which married foreign women, if these accepted only the light faith of the Persian men.

For some time the Persians counteracted this danger by intermarriage; in the royal house even brother and sister married. But the mixture with the foreign blood could not be stopped. Their outstanding warlike prowess made the

The Persians themselves were among the given learning troops of the empire. Still in the defeat battles against Alexander the Great at Issus and at Gaugamela, the Persian troops carry the main burden of the fight, only in heavy battles Alexander has to break the resistance of the Persian land forces of the satrap Ario-barzanes, who shift the passes into the Persian learning country to him. The basis of good blood, refreshed from the north, still brought up the two great periods of prosperity of the Arsacid and Sassanid empires; even after the Islamization of Persia, the high talent of the basic Persian population of northern origin in Islamic philosophy, especially mysticism, still has an effect, and it is perhaps no coincidence that even the modern renewal of Persia, or Iran, as it proudly calls itself again, is carried by men who, like the present Shah Riza Lhan pählewi, come from the mountainous province of Mazenderan, which still has the largest percentage of blond and light-eyed people in Persia.

But a real race legislation has known the old Iran Zarathufras only for animals and for plants, but not for people. The form of Mazdaism as a world religion prevented such a development.

Racial legislation of Greece.

The early Greek of the Homeric period had quite a clear sense of the importance of race. Not only did the Greek sharply distinguish his own people from the "barbarians", i.e. "unintelligible talkers

- that could have been finally still considered as a language and culture barrier - the master families of the Homeric time had also a very exact knowledge of their pedigrees and attached importance to pure blood and pure kind. The woman stands extraordinarily high in the Homeric period, quite in accordance with her standing among the other Indo-European peoples. "Think of the figures of Penelope, Andromache, the Phaiac queen Arete and her lovely daughter Nausikaa, who looks as if she were a creature of Goethean poetry. Not to mention the brilliant figure of Helen, daughter of Aeus, especially where she is mentioned after the war at the court of her husband Menelaus.

The reason for this so different from the following period

Homer's depiction lies in the much higher valuation of women in those Ionian times, which reminds us from this area many times of Germanic conditions of our own early times and the Middle Ages. Nowhere, where Homer sings of the sphere of peaceful life, does he find such pure and strong tones as in the depiction of spousal love and family happiness, and it is always the woman whose faithfulness and virtue, whose dignity and domesticity he praises. Again and again, when the material leads to it, this warm, natural cordiality, this patriarchally healthy relationship between the spouses emerges. Certainly, it is mostly the ruling families to which the poet turns his attention, but not the slightest thing speaks against a generalization of such customs, which gave the woman a noble, companionable position next to and not under the man. Here, too, we find ourselves in a new, European atmosphere; for it is, after all, very significant that Homer, who describes the Trojan enemies as if they were members of his own people, deviates only in this point, in which he emphasizes the polygamy there in Asiatic form, but without criticizing it in any ethical way." (Th. von Scheffer, *The Culture of the Greeks* p. br.)

But never was the population of Greece uniform. The Hellenes sat as an upper class above a Pelasgic-Carian lower class, which had adopted their language, but whose own language we have still preserved in numerous place names and which was closely related to the population of Asia Minor. The more urban the Greek culture became, the more this lower class pushed upwards again. Behind the still predominantly Hellenic bourgeoisie of the small towns, this lower class came up and demanded its rights.

The aristocracy of the Homeric period is pushed aside by determined popular leaders, the so-called "tyrants", who, supported by their followers, often create really big cultural centers from the small states and cities - however, suspiciously rejected by the only state in which the almost purely racial Nordic conqueror class had firmly anchored itself in power in a caste-like conclusion, by Sparta.

Tyranny was very often followed by the rule of the great bourgeois families of the rising cities in place of the old aristocracy of the country, but behind them the masses pushed into the

Power into it - and which never fell excellent race barriers. That is approximately the situation, as the poet Theognis of Megara in the 6th century B.C. (translation by Stowasser) has expressed plaintively:

"We seek to have rams, donkeys, thoroughbred horses for breeding; nowadays everyone wants to trot at least on half-blood. But a bad daughter of a scoundrel, who came up, If she only brings money, is taken by nobles unseen as a wife.

Even a woman does not resist long to take a rich scoundrel, takes the rich instead of the good without refusing, without shame.

Only the money stands in honor today; Noble free a ragamuffin's child
And the ragamuffin the noble's daughter, Until the clans are mixed.

Therefore do not be hurt, Lyrnos, that many a city family has fallen today, for good and bad continue to mix. But Theognis had already found few followers in his time.

And yet, an examination of Greek law offers even where money has long taken the place of descent, a not uninteresting amount of racial legislation, at least of attempts to maintain a certain racial barrier.

Athens.

whoever is born in slavery, even if he becomes free, shall have no share in the administration of the state (Dio Lhrysoftomos Speeches XV). No one shall become a citizen unless he is worthy of this honor by merit to the Athenian people. The admission is very difficult, 6000 citizens must declare themselves in secret vote for him. But also the new citizens are not allowed to hold a position as archons or priests. Only their children shall be entitled to do so, if the mother is an Athenian citizen and is married to the new citizen in a proper marriage. According to Demosthenes, every citizen should be free to take a new citizen to court if he has become a citizen unjustly or if he is unworthy of citizenship. One very interesting place brings besides the speech of the Demosthenes against Lubulides. According to this, an investigation should be made of all those who are registered in the civic lists, whether they are really citizens or not, whoever is not descended from a citizen and a citizeness should be struck out. This striking out shall take place in public vote. who calms down, a citizen shall become a protective citizen (metoike). If he does not calm down, he may appeal to the judge. If the judge agrees with him, he shall be considered a lawful citizen, but if he is wronged, he shall be considered a citizen of the state.

slave to be sold. The latter is thus a sharp threat against the abuse of such an appointment. The purpose of this measure is an attempt to purify the Athenian citizenry from invading foreign elements.

The strangers in Athens who settle there are "patron citizens" (metoicks). They must choose a patron (proftates) from among the Athenian full citizens and pay a protection fee through him.

to the state treasury. Everyone has the right to file a suit against such a patron, if he does not choose a patron or does not pay the protection money. Strangers are not allowed to be witnesses in these trials - obviously in order to prevent most of them from giving mutual assistance in court. Anyone accused of sneaking into Athenian citizenship as a stranger should be arrested immediately and remain in prison until the verdict. He shall not be allowed to provide sureties, but in case he is guilty, he shall be sold as a slave (Demosthenes v. Timocrates). If, however, such a citizen has won the trial, every citizen shall be allowed to accuse him of having won the trial by "doroxenia", i.e. by bribery.

The archons are examined before their appointment whether they are Athenian citizens from paternal or maternal side up to the third limb, also from which guild they come and whether Apollo and Zeus Herceios are their paternal gods. Finally, they must also answer whether they have wealth and whether they are without physical defects. Here is also an attempt to secure at least the highest state position only to pure-blooded people. Individual provisions of this kind are still more frequent. The strategist - there are counted ten in total - shall have linders in lawful marriage and shall own land on Attic soil. Hereby at least an attempt is made to enforce, if not a pure descent, then at least a certain landedness and personal morality.

Finally, there is something in Athenian law that at least has features of a racial law. Whoever passes off a foreigner as his close relative and gives her in marriage to an Athenian citizen by means of this deception loses his property. The third part of the property falls to the accuser. Likewise, an Athenian citizen should not be married to a man abroad - obviously a foreigner is also meant here, for we know that Athenians who emigrated kept their citizenship outside, just as Andria and phanio in Menander's comedy "phormio" are such Athenian citizens abroad. So this passage (Demofthenes against Timokrates) can only be about a real foreigner.

At last, there is still a provision according to which a stranger who has

If he does, he will be punished in the same way as an Athenian who returns illegally from the banishment that has been pronounced against him. If he does, he is to be punished in the same way as an Athenian who returns unlawfully from the banishment pronounced against him. This law was certainly intended to keep out particularly unpleasant immigrants, but it was also probably more of a political tool to deny asylum to undesirable political emigrants.

If one summarizes all this, one can no longer speak of actual racial legislation. It has dissolved into a certain protection of the highest offices and the civil right against flooding by uncontrollable immigrants. The once universal law that an Athenian citizen could marry only an Athenian citizen had been broken even by the great Pericles himself and it had then completely fallen into disuse.

Sparta.

In contrast to Athens, Sparta is the most pronounced racial state. The wave of Dorian migration, which founded the Spartan state, was the last great north-racial immigration to Greece. It still had completely the forms of the wandering peasant warfare. At the time of settlement, the conquerors had divided the land into lots (Irlsroi), which were allotted to individual families, and on which the head of the household managed the economy. The native population was reduced to landless slaves. The "Klaros" could not be sold by the Spartiates, it was indivisible and ""burdenable, bequeathed to a son or at most to a hereditary heir. Two classes were sharply divided here - the Spartiate and the helot, who had no rights at all. The surrounding population of the mountain areas, the "Umwohnenden" (pe- riöken) were subjected, but not made bondmen. They were subject to service and taxes, but had their own municipal administration. They were subject communities, not subject people, comparable to the "conquered places" of Switzerland in the -5th and) b. Century. They also provided auxiliary troops in the war, but had no participation in the state system and no right to serve as heavily armed men.

The Helots, on the other hand, were not only slaves but also suspiciously watched slaves. Annually, the ephors officially announced war to the Helots. In this way the

Legal basis always present to kill the Helots in any conspiracy they undertook. For this purpose served the secret police service of the young Spartiates, the so-called Kryptenia. On nocturnal patrols through the countryside, these Spartiates killed every Helot they met on the sly. It was thus a permanent state of struggle, at least of ever-awake distrust in the country.

The Spartan race legislation has drawn its practical consequences from this. The well-known permanent warlike readiness of the Spartans, their state education meant in itself a bar against the admission of foreign blood. Only those who were not only Spartans by birth, but who had also participated in the Spartan education, made their contributions to the men's meals and took part in them, could become full citizens in Sparta. A slave who was not educated according to the Lycurgian laws could never become a citizen (Plutarch, *Laws of the Lacedaemonians*, § 27). Except for warlike purposes, no Spartan should reside in a foreign land (*ibid.*). Strangers, on the other hand, should not stay in Sparta longer than their business requires.

These alone are strong barriers against mixing with foreign blood. The law legislation underlined this even more. A Spartan citizen must remain unmarried; if he remains unmarried for more than 35 years, he is punished. The old bachelor even has to go naked to the market in winter and sing mocking songs to himself. The girls, who had undergone an education similar to that of the boys, were to be married without a dowry - in order to eliminate the danger of marrying for money. One marriage is required. On the other hand, there is strangely no law forbidding the Spartiates to marry foreign women. This is indeed strange. However, this prohibition was almost self-evident from their way of life. The number of the landless (*Irksroi*) was the same and should always remain the same (Plutarch about Lykurgos). If a family died out, younger brothers from another family were originally enfeoffed by the state with the fallen estates. Everything that could appeal to the other Greeks, which might also appear desirable to Greek women, was certainly not offered by such a Spartan Liaros. The roughness of life, the taking away of the Linder

The Spartan man's undisputed right to produce children with Helots, his permanent absence from the army or the civil service, the common meal of the men at the black soup in the men's house - all this could only deter foreign women, and we almost never hear that a Spartan brought a foreign woman with him.

Likewise, absent from all Greek literature is anything that looks like a love story between a Spartan and a woman of the rest of Greece would have looked like. People did not fall in love with these roughnecks - at least they did not marry them.

The racial decline of the Spartans occurred for quite different reasons. It came not from the blood mixture, but from the uprooting. A fully valid marriage could be made only on a hereditary property (Irluros). These hereditary estates, however, also produced sufficient land as long as their number was firmly limited and they were not merged, i.e. as long as the number of citizens corresponded to the number of arable lots. This was abolished by the Ephor Epitadas towards the end of the 4th or beginning of the 3rd century. He gave the owner of a hereditary estate the right to give away his property during his lifetime or by will. The reason, according to Plutarch, was his own desire to disinherit his son. The number of hereditary estates now decreased rapidly, the land came into the possession of a few families. In addition, about the middle of the 4th century, two fifths of the existing hereditary estates were in the hands of daughters.

R. Walther Darrö (Das Bauerntum als Lebensquell der Nordischen Rasse, p. 7b ff.) now describes how these young Spartan women began to make life comfortable for themselves, married late, lived quite frivolously and luxuriously, in a short time got the reputation of being masters of contraception - and thus became strongly infertile. He summarizes his findings as follows: "The inner and actual reasons in the denaturalization of Sparta are partly economic, partly biological; economic in the sense that the old Spartan idea of marriage linked to a hereditary property, which originated from peasant thinking, was dropped for reasons of an economic satisfaction of needs, and the Spartan state no longer ensured that the hereditary properties were used as

The biological basis of the nutrition of an adolescent flock of linders, independent of the father's need for wealth; biological in the sense that the spreading one and two-children

syftem diminished the selection among the heirs of the estates, and further, that the decline in morals which set in under the successes of Sparta's foreign policy killed the sense of responsibility of the Spartans and favored the plunging immorality of the barrenness of the Spartans." In spite of this slow decline of their numbers, the Spartans with a tremendous self-assertion saved their strange state both over the Latastrophe of Leuktra and Mantinea and the invasion of the Thebans in 370/69 into Laconia as well as over Philip of Macedonia's conquest of Greece and even over the time of his great son Alexander. Twice they have made attempts - or better attempts have been made from their midst - to save the old foundations. Lönig Agis

III offered the division of his own estates and those of his rich mother and grandmother into new Llaroi. Not only the debts were to be cancelled, but also new Lrbhöse, as plutarch states, even zg soo, were to be created and, where there were no longer enough full-blooded Spartiates, noble-born foreigners were to be brought into the country. Agis eliminated the resistance of his fellow king Leonidas and had his brother-in-law elected Lönig in his place. But one of the ephors, Agesilaos, who had probably put up with the burning of the promissory bills in the hands of his creditors, made opposition, recalled the expelled Lönig Leonidas, and Agis was captured and strangled in prison, as were his mother and grandmother. But Leonidas' son, Lleomenes, who had to marry the widow of the slain Agis, was inwardly won over by the latter to Agis' reform plans. Having become Lönig after the death of his father, he deposed the ephors, began to distribute the land according to the landless, admitted young men capable of bearing arms to Spartan citizenship, and actually attempted to restore the old constitution. Two reasons hindered the success of his measures. First of all, they were very heavy wars against the Achaean Confederation and

the far superior king of Macedonia Antigonos Do- son, the

Sparta and the Resormversuch of Kleomenes no longer come to effect, then "he forgot that these things are also essentially a blood issue and that, as the Englishman says, men make history and not measures; Kleomenes took in itself quite correct measures to save the state, but apparently did not put the right people out of the hereditary estates" (Darre a. a. O. S.)sz).

The rest of Greece.

If the racial legislation of Athens and Sparta is not only very different from each other, but also proceeds from completely different points of view, the cities on the other side of the sea and the small Greek states are hardly influenced by the idea of any racial protection. Sparta founded only one colony at all, Taranto in lower Italy, and this apparently before it had formulated its legislation as harshly as we know it later. Iedensalls, the Tarentines did not take over anything from the spirit of Old Sparta. The Doric foundations in North Africa, such as the enigmatic and much admired Lyrene, were virtually famous for the mixture of peoples there. Characteristic for the Doric foundations (Taranto, Heracles, Syracuse) is only that they were aristocratic in their basis, that Heracles adorned his highest officials with the Spartan title of Lphors for quite a long time and possessed a kind of hereditary courts, which were considered state property and could not be divided, so that, as Cicero states in his speech for Balbus (Lap. rr), the inhabitants of Heraclea even later refused the offered Roman citizenship, because they felt more comfortable with their own rights. But more cannot be said about these Doric states. Syracuse later fell completely into depravity and effeminacy. The rapid mixture with the native population would probably have brought a spreading of the Greek language and of the Greek culture.

culture, but also a rapid dissolution of actual hel- leness in these colonies.

The racial legislation of the Romans.

The basis of the Roman nation is undoubtedly Nordic. Its entire earliest state structure shows almost pure Nordic features.

Race. The "ksriiliL" of the primitive Roman corresponds to the odalshof of the Germanic peasant, the law is not written out but is drawn from conscience and tradition, jvs and kas, religious and secular law are still one. The senate is the assembly of the clan elders, the peasant fathers, the *pstres*, the old patrician marriage in the solemn form of the *conklrrsÄtio*, the common eating of a spelt cake under invocation of the household gods, is thoroughly north-racial style.

This early Rome does not know a race mixture with the subjugated or unclassified population. Between patricians and plebeians there is no *connubium*, no *Lhegemeinschaft*.

One will not have to imagine the plebeians as racially inferior. They were, for the most part, populations of affiliated small towns and villages, often of a similar race to the Romans, but undoubtedly more mixed than the latter with the original population of the country and with Etruscan tribes. "Above all, however, it would be a mistake to think of the whole plebs as a propertyless heap; rather, it consisted in its basic stock of possessors, and even rich plebeians appear early.... their political position was originally that of pure passive citizens; they possessed only the *jvs eorirriereii*, i.e. equality of rights in trade and commerce, participation in property transactions...; but they were excluded from the family right of the *§entes*, from the *connubium*". (Kuhlenbeck, The History of the Development of Roman Law, Vol. I, p. 86, I. F. Lehmann, Munich jg-S.) In fact, it is still clear even in later time distinguished between *populus* and *plebs* in legal usage.

For quite a long time the patricians denied the plebeians the *connubium*. Only the *lex esriulejs* of 44s B.C. granted them the right to marry patricians and thus equated the families of the plebeians (in the strict legal sense: *stirpes*) with the clans of the patricians *gentes*) in the strict legal sense. In custom, a rejection of mixing with the plebeians persisted among the patricians for quite a long time. Mommsen (Römische Geschichte, Bd. I, S. Lgs) wants to know that a patrician woman who had married a plebeian who had reached the highest dignity of Rome, was not recognized by the patrician women and was not admitted to the common celebrations at the goddess of lewdness.

The first is that the patricians and the plebeians had a goddess of rebellion, so that since then there had been a goddess of rebellion of the patricians and the plebeians. Mommsen, however, does not cite any "source for this assertion, and one may nevertheless subscribe with a certain justification to what Count Gobineau (Versuch über die Ungleichheit der Menschenrassen, vol. III, p. sss) states: "The defeat of the Roman patriciate did not signify any unusual upheaval violating the racial laws... the plebeians in the first days of the Republic could with good reason regard themselves as of the same, or at least of equal blood with that of their rulers. In, far more, many plebeian families competed in recognized nobility with the proudest senatorial houses and, together with the knighthood, formed a truly aristocratic class, which demanded to seize office and was nevertheless forced to make common cause with the mass of the people. Many plebeian houses, such as the Marcians, the Mamilians, the Papier, the Lilniers, the Mar- ruciniers, were in the same relation to the patriciate, as in more recent times in Venice the Nobili of the Ierres kermL were to the Nobili of San Marco."

However, the majority of the plebeians did not correspond to this image that Gobineau sketches. And the basic racial

Leers, blood and race.

z

law of primitive Romanism had fallen - as the economic basis, the peasant and agrarian state transformed into a city-state, indeed from there into a cosmopolitan city.

The facilitation of entry into Roman citizenship swelled the number of plebeians and brought a large number of people now not always of the same race into the fold of the Roman citizenry and thus the Lhe community.

First of all there were the Aerarii, Roman citizens without the right to vote, who were not allowed to serve in the legions, but had full citizenship and only contributed money to the costs of the war and the state. The majority of them were the inhabitants of the city of Caere.

Then there were the Roman colonies, created from full Roman citizens in Italy, they naturally possessed the connubium. Next to them were the colonies formed from Latvians, who originally did not have the connubium. Soon, however, they also came into possession of this right and Gaius (Institutiones I, 5b) then also says: "That lawful marriages are contracted by them and the

thereby produced Linder are in the paternal power of Roman citizens, is understood in such a way, if citizens marry Roman women "Aer also Latins or foreign women, with whom corunubivrn exists: For since the connubivrn causes the linder to follow the status of the father." Here, then, there is already talk of Latins and even strangers possessing the ooririudivm. The old principle that the lind follows the worse hand, Ulpian (Fragm. V, s) still expresses: "With existing connudium the linders always follow the father, with non-existing connvdivn the status of the mother - with the exception of him who is born of a stranger and a Roman citizen as a stranger, since the Lex Mensia commands that a descendant of any stranger follows the status of the lesser lltern."

The numerous freedmen in Rome, i.e. the now really quite predominantly foreign-raced freed slaves were originally without connvdivn with the freeborn. In the course of time, however, their linders were endowed with the connv- bivrn - and in this way they penetrated into the actual basic stock of the old patrician and plebeian families. These had still quite a conviction of the value of good blood, as Horace (IV, 4) testifies):

"From the strong the strong are begotten, it points In the young bull, in the noble fill The fathers lraft, and no race Of timid doves springs from the eagle."

At least as much as this mass of freedmen, the increasingly indiscriminate granting of Roman citizenship to all sorts of groups had an effect. The Lex Julia of 90 B.C. gave Roman citizenship to all those cities in Italy that remained loyal to the Roman cause in the midst of Rome's battles with the declining Italic confederates. It was extended by the Lex Plautia-Papiria, which enabled any citizen of the cities allied with Rome who resided in Italy to acquire citizenship by a simple declaration before the praetor. This side Gaul, i.e. (Upper Italy, was granted citizenship by Pompey - and now there was soon no stopping. The Roman civil right was not yet squandered, but it was granted so broadly that its possession was no

racial barrier was no longer there. With every grant of citizenship, however, the covvvdium was connected.

Under these circumstances also the Roman marriage law decayed. For a long time the old covkÄrreatio had become uncommon and had been replaced by the coemtio, even by the simple lr-session marriage, in which an uninterrupted one-year stay of the woman in the house of the man was sufficient for him to obtain the rrwnus, the householder's munt - and already one was so far that usually the woman interrupted this stay year by year by some days outside s* the house, in order to maintain the freedom of the relationship.

When Augustus intervened through the Lex Julia and the Lex Papia Pop- paea, it was already much too late. He had to forbid marriages of persons of senatorial rank with freedmen, even with dishonorable persons (inksrves) - a sign that these already occurred. His laws remained ineffective, the good blood was wasted in civil wars or perished in the expansion of Roman power, the rest of the valuable hereditary tribes expired in childlessness and vice. Juvenal writes shockingly in the sixth satire (quoted by Luhlenbeck a. a. C>. p. 27z):

"But whence the horror, and from what "sources, you ask? In the past, the poverty of the Latins kept them chaste, and the vices of the low roof prevented them from entering. Work, shorter sleep and hands, worked and rough on Tuscan wool, and Hannibal, close to the capital, and the men waiting for him in the Collinian Tower.

Now the sorrow of the long peace hits us hard: revel in it

broke

More terrible than war, and avenges the vanquished globe No wickedness lacks, no obscenity from then on, That Rome's poverty dwindled: since then poured to those hills Sybaris, since Miletos and Rhodes

And the crowned, the air raging, drunken Tarentum. Only the abominable gold carried to us the customs of the

Strangers."

The actual Roman Empire had perished, and when in the year r; AD. When the evil emperor Caracalla, himself a half-breed of Syrian descent, granted citizenship to all the free inhabitants of the empire, this had "no greater significance from the point of view of constitutional law than, say, the pouring out of a ton of vinegar long ago.

wine into a lake". (Luhlenbeck a. a. L>. p. rsg.) The acceptance of Christianity destroyed also still those

Remainder of racial self-assertion, which might have been maintained until then by the shyness before the ancestors and the ancestor-poisons of the house. The last marriage obstacles of class inequality fell, senators were allowed to marry even freedmen, even dishonorable (xersovae kv- rniles et adjeclLe), the patron was allowed to marry freedmen. (I-. I. Lock. 5, 27; I^ov. b.) The only pleasing law of Christianization was the prohibition of marriage between Christians and Iudes - though by converting to Christianity the Jew could quickly circumvent it.

The knowledge of the Iudes as a harmful race was lost. If Tacitus had still called the Iudes "tLeterms §evs" - "most abominable society", Emperor Ti- berius (43-37 AD) expelled them from Italy (Tacitus Annals, vol. 2, chap. S5; Lveton vitL liderii csx>. z6), had only Severus and Caracalla (193-2jj, 2))-27) given them civil equality, when all free members of the empire received it, their external legal status was indeed worsened. Iuflinian, in his decree on the Iudes, deprived them of the right to hold civil offices: "Honors, however, they shall enjoy none, but shall be in the disgrace of external fortune, in which, indeed, they desire to have their souls." He deprived them of the right to testify against Christians in court, forbade them to disinherit children who had converted to Christianity - but all these are not racial laws, for the Jew could escape them by accepting the Christian faith - and still remain the old one, which he always was by blood.

The Racial Legislation of the Jews.

Early on, Judaism must have felt itself to be something separate from all other peoples. This feeling cannot be traced back to an originally existing unity of the blood stock, because Judaism is not a race, but a people, composed of an "oriental-pre-Asiatic-Nordic-Hamitic-Nigerian mixture of races" (Günther, Rassenkunde des jüdischen Volkes, r. Aufl. ztzso, p. The consciousness of the special nature can partly be traced back to the conviction in front of the own God Iahwe, who chose the Jews before all other peoples and made them to the

The fact that Judaism, in contrast to other revealed religions, has done very little missionary work. The fact that Judaism, in contrast to other religions of revelation, has done only very little missionary work, has generally excluded foreign proselytes, but has hardly sought them, is not unjustifiably attributed to the fact that Judaism, which is promised by its God at the end of the world the rule over all peoples, can have no interest in attracting unnecessarily many participants in this power. Thus, the interest in preserving the faith in Yahweh is combined with the quite realistic wish to reserve the earth, which will belong to the Jews after all, also for the pure seed of Jacob alone.

Therefore, Yahweh does not want the mixing with foreign peoples. The law forbids serving the gods of these pagans. But it also forbids mixing with these peoples. L. Mos. 34,)S:

"Lest ye make an alliance with the inhabitants of this land, and fornicate after their gods, nor offer sacrifices unto their gods, nor eat of their sacrifices; and ye take wives for your sons of their daughters, and their daughters that fornicate after their gods, make your sons also to fornicate after their gods." Deut. 7:3: "Neither shall you intermarry with them; you shall not give your daughters to their sons, nor take their daughters for your sons. For they would take your sons away from me to serve other gods, and the anger of the LORD would be kindled against you and would quickly destroy you."

In these provisions, one can see the basic stock of Jewish racial legislation. It still appears to be enacted purely religiously for the purpose that the Jews do not become unfaithful to their God. The same says Joshua, y, 7, where the ver

The attempt of a foreign people, the Hevites, to join Judaism meets with resistance, but it is abandoned because these people come "from very distant lands" and therefore the danger of idolatry is not as great among them as it is among the actual inhabitants of Lanan.

Very peculiar are now the regulations in s. Mos. 23. Mos. 23. Here it says beforehand (s. Ms. 23, 2): "No bastard shall come into the fellowship of the Lord; even his tenth generation shall not come into the fellowship of the Lord. Flax Ammonite, no Moabite shall come into the fellowship of the LORD; even their tenth generation shall not come into the fellowship of the LORD.

Eternity." The reason given is that they did not meet the refugees from Egypt with bread and water. On the other hand a Ldomiter and an Egyptian should be able to be married; the Edomiter, because he is a brother (descendant of Lsau), the Egyptian,

"because you were strangers in his land". Here, therefore, there is obviously a historical reason, at least at first sight, because racially-politically nothing can have spoken against marrying also the very closely related Ammonites and Moabites, while the Egyptians are nevertheless, seen on the outward appearance, racially stranger.

All this would seem quite incomprehensible if one did not go back to the racial composition of the Jews themselves. Here the whole picture brightens up. The Jewish tribal legend shows us a permanent glorification of criminal traits. Twice Abraham pimps his wife to a foreign Lönig:

"Abram went down to Egypt to stay there for a while, because the famine was heavy on the land. When he was about to enter Egypt, he said to Sarai his wife, 'I know very well that you are a beautiful woman, but when the Egyptians see you, they will say, 'She is his wife. And they will strike me dead, but they will let you live. Please, say, you soap 40 The race laws of the classical antiquity, my sister, so that it is well with me for your sake (!) and I remain safe because of you.

When Abram had come to Egypt, the Egyptians saw that the woman was exceedingly beautiful.... So the woman was taken into Pharaoh's palace. But he showed himself generous to Abram for her sake.... But Yahweh struck Pharaoh with severe plagues and his house because of (!) Sarai, Abram's wife.... Then Pharaoh called Abram and said: what have you done to me! Why did you not tell me that she was your wife? Why did you say that she was my sister, so that I took her as my wife? But now, here is your wife; take her and go. And Pharaoh sent men on his behalf to escort him and his wife and all that belonged to him." (). The same thing was repeated with Abram's wife Sarah and the king Abimelech (; Mos., ro, ;-s);

But Isaac also commits the same thing. Jacob cheats his brother Esau out of the firstborn, his father Isaac out of the blessing; Joseph in Egypt tries fornication and racial defilement against the wife of the Egyptian official Potiphar, rises through fortune-telling swindles to the ruler of Egyptian finances and finally becomes the greatest usurer of lorn in the country.

Already when the brothers of Joseph come to Egypt, called by their powerful brother to "eat the fat of the land" (.) Mos. 45, 2r), their brother tells them (.) Mos. 47, 33): "when it shall come to pass that Pharaoh shall call you, and say, what is your profession?" ye shall say, "your servants are men who have handled cattle from your youth until now, as our fathers did, that ye may dwell in the land of Goshen: for all shepherds are an abomination to the Egyptians." They also say this before Pharaoh, and he decrees:

"Let them dwell in the land of Gosen, and if you know that there are wise men among them, set them over what I have for cattle." Indeed - when the Egyptians have to sell all their livestock to the usurious Josef because of the severe famine, there the Egyptians must deliver their cattle to the sons of Jacob in the land of Gosen. It is a question whether the sons of Jacob really came to Egypt as sheep-dogs - the text rather wants to seem as if they had been traders and had given their cattle-herding berus only in order to come into the possession of the rich pasture-tribes of Gosen and to bring the cattle of the Egyptians to themselves in this way. In any case, they are so hated in Egypt that they are driven out. The Bible reports expressly here again "with them went many rabble people" (r. Mos. 1, 38). But Yahweh expressly instructs them (r. Mos. 3, r; r4): "Auch will I (Yahweh) give this people standing with the Egyptians, so that when you go away, you will not go away empty-handed, but every woman shall demand of her neighbor and householder that she lend her silver and gold utensils and kleider. These she shall put on her sons and daughters, and so shall deprive the Egyptians of their property." There is no God in the world who would have called for embezzlement in a similar way! Clearly it proves that it is here beside possibly parasitic become sheep nomads, probably also already a seriously criminal tribe, about the

It is about the thieves of ancient Egypt, who of course also worshipped their own thieves' god and followed his orders. Tacitus knew this very well when he wrote: "Most authors agree that during a terrible disease that had broken out in Egypt, the king Bocchores had been instructed by the oracle of Ammon to cleanse his kingdom and to send the lepers to other countries as a race hated by gods and men. Thus they were separated and left to themselves in the desert.... One of the exiles, Moyses, had advised them not to expect help from gods and men, but to leave themselves to his guidance..." (Histories V 3ff.).

Now the whole picture clarifies. Iahwe is not a tribal god like many others, but the god of this very tribe. He therefore does not wish the mixture with

such blood, which, even if it may be racially related to the basic stock of the Iudes from this or that side, does not bear their criminal tendencies. Therefore, the marriage with the Ammonites, Moabites and other inhabitants of the country is forbidden; but Egyptians can be married - namely from the same "rabble people", the caste of thieves, which has provided a basic stock of the Iuden- tums, and also the Edomites, who were considered as bad robbers. Moreover, the acceptance of foreign criminals as proselytes has always been possible, as again Tacitus (Hist. 8, 6) testifies: "Their customs (ritus), no matter how originated, they justify by its age; their other institutions, perverse, abominable, have gained punishment by their absurdity; for rejected ones, who have renounced the faith of their peoples, carry tribute and taxes to where the Iudes have become powerful and support each other; on the other hand, they harbor hostile hatred against everything else."

But this religious basis is different from other religions - it is to keep a criminal group together, to prevent a falling away from Yahweh through other blood and to tear down the habits of the working peoples. It is the purposeful fight against the decent element whose blood one does not want. The watch for Yahweh holds thereby the Priesterschaft. It holds together the parasitic Iudefchicht over the native people in Lanana. It is again very significant that at the conquest of Jerusalem by the Babylonians, the "husbandmen and cultivators" are not taken away at all, but only the actual Iudes. The vinedressers and cultivators are left quietly in the country, because they do not belong to the Jewish people as such.

When the Jews returned from Babylon, Ezra and Nehemiah built up the Jewish people on the foundations already given in the Mosaic Law with an extraordinary tightening of the regulations. "When Ezra issued his rigorous laws concerning the remaining of foreign blood mixture, it was no longer at all a question of preserving the 'racial purity*' of the I "d, but of keeping pure a religious people already strongly mixed racially." (Passage: "Das Iudentum als landschaftskundlich - ethnographisches Problem", p. §5.) The urban Iudentum of this first Zionism, as summarized by Ezra and Nehemiah, thus becomes a carrier of the specifically Yahweh-oriented Ge-

The Jewish people is a part of the Jewish religion and of a particularly cultivated heritage of views and customs, which are perceived as criminal by the other peoples (Tacitus, loc. cit.: "as long as Assyrians, Medes and Persians ruled the Orient, the Jews were the most despised part of the subjugated). Yes, one will be able to count with a certain justification even the history of the Jewish people in contrast to the history of the empires Iuda and Israel from this day. Thereby arose not a special race, but a strictly self-contained people of a certain racial composition. Very correctly Professor Hans writes F. Ä. Günther (Rassenkunde des deutschen Volkes, I- 8- Lehmanns Verlag, München, p.453): "When Ezra in the year 45 s B.C. wanted to unite the Jewish people, which after its Babylonian captivity had founded a kind of semi-Semitic state again and had rebuilt Ierusalem and the temple, by an extremely strict belief in the law, the Jewish people must have been an oriental-pre-Asian-Hamitic-Nigerian-Western mixture of races. The reestablishment of the nation by Ezra was unique. As if there had been a feeling for the dangers of racial mixture in the Jewish leaders of that time, as if they, who had to consider a history of half-hidden, half-emerged antagonisms within their nation, a history, As if the Jewish leaders had recognized the danger of Judaism, which had arisen through the mixture of races, they now created a rigid belief in the law, which above all commanded the strict seclusion of the Jews against all non-Jews and everything non-Jewish. Only now did Judaism develop as a strictly blood-sealed nation; only now could the views come into being which regarded the Jewish people as a "chosen people," these views, so immensely conducive to the consolidation of a nation, which forbade the people, under the threat of punishment from their God, to mix with the "seed" of non-Jewish peoples, which were described as animal, "lest the holy seed be made common with foreign nations".

The returnees from Babylon had settled in Jerusalem in 537 and had mixed here in many cases with the native population sitting in the country. In the second year of their return

they had begun to rebuild the temple, but had encountered similar resistance as the present-day Zionists encountered in their attempt to establish themselves in Palestine. Then from Babylon, with the support of the Persian king Artaxerxes Longhand (4b5-424), Lsra came to Jerusalem, placed himself at the head of the most devout group, and together with Ne- hemia ordered the life of the community. He brought them the Law of Yahweh - probably already the modern version of the Mosaic Law - and took up the fight against mixed marriages. He describes (Lsra g and) 0) how the first of the Jews turned to him (Lsra 9,) to 4): "Now when these things were accomplished, the chiefs came to me and said: 'The people of Israel and the priests and the Levites are not set apart from the peoples of these lands according to their abominations, namely from the Lanaanites, the Hittites, the Perizzites, the lebusites, the Ammonites, the Moabites, the Egyptians and the Ammorites.'

For they have taken of their daughters for themselves, and for their sons, so that the holy seed is mingled with the peoples of these lands; yea, the hand of princes and authorities hath been first in this transgression? "

"Now when I heard this thing, I tore my robe and my cloak, and I plucked up my head hair and my beard, and I sat down terrified."

Now Lsra preached against this mixture and demanded, according to 3. Mos. ?s, rs, 27, 5. Mos. 7, s: "The country, where you come to inherit it, is an unclean country, because of the uncleanness of the peoples of the country, because of their abominations, with which they have filled it from one end to the other with their uncleanness.

Ye shall not therefore give your daughters unto their sons, nor take their daughters for your sons, neither shall ye seek their peace and their good for ever, that ye may be strong, and eat the good of the land, and bequeath it unto your children for ever."

In fact, the foreign wives are now being expelled, however much individuals may resist. The life of the people who lived in mixed marriages at that time and promised to dissolve them is preserved for us in Lsra z o, z s-44. The intermarriages must have gone quite far, for Levites and priests, even members of the high priestly family, are found among them.

After Lsra thus eliminated intermarriage in Jerusalem and its environs and forced the Jewish men to dismiss their foreign wives, Nehemiah carries out the same among the Iudes scattered farther in the land. (Nehemiah 3, rs-27): "I also saw at that time Iudes who had taken wives from Ashdod, Ammon and Moab.

And their linders spoke half of them asdodish, and could not speak Jewish, but according to the language of any people.

And I reproached them, and cursed them, and smote certain men, and roughed them up, and took a lid at them by God; Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, nor unto yourselves....

And of you it must be heard that you do such great evil as to offend our God and take foreign wives." Lr also succeeds in these endeavors, at least to some extent, for he testifies (Ne- hemia 3, thus): "Thus have I cleansed them from all foreign being, and have firmly ordered the services of the priests and Levites..." However, Zechariah (g, b) indicates to us that in the region of Ashdod, even later, there had been a Jewish-Ashdodian mixed population and, the so-called Samaritans who settled on Mount Garizim are apparently the descendants of those families who did not want to separate themselves from the foreign women.

With this prohibition to marry foreign women, the provision of Mos. r?, zz-zs, which allows you to marry women prisoners of war, has also become obsolete and says: "And if you see a beautiful woman among the prisoners, and if you have a desire for her to be your wife, bring her into your house.... and take her in marriage, and let her be thy wife."

After the reform of Lsra and Nehemiah, a religious Jew can no longer marry a foreign woman.

The Talmud, originated until sooo after Christ as Talmud Babli (Babylonian Talmud), has then already further developed these basic features in a quite detailed legislation. According to him, the Jews are more pleasant before God than the angels (Lhullin g)d), they are born royal children (Shabbath 76 a), they alone are called men, "the gentiles are not called men but cattle" (8aba datkra 114 k). Consequently, adultery can also be committed only when an adult Jew marries the wife of a

seduces another Jew of full age. According to the Talmudic view, there is no adultery with a non-Jew.

The further development brings the Shulchan Aruch, first printed in Venice (M4-)5ös), which, according to the word of the famous Jewish historian Hirsch-Grätz, "to this day for German and Polish Jewry and what belongs to it, the religious norm, the official Judaism".

Already the Talmud, which considers only adultery among Jews as adultery, had determined ssrak 372): "a non-Jewish girl who is three years and one day old may be abused by a Jew But he may not marry her." This corresponds to the story in the book of Ben Sira that King Nebuchadnezzar said to Ben Sira: "If you want to be my son-in-law and marry my daughter, I will let you rule in my place. But the latter had replied, "I am a child of men and cannot marry cattle"

Thus, no foreign blood is deliberately allowed into the Jewish male tribe. As the seed of Jacob, he is to remain pure, and even those of other faiths are not to be invited to Jewish weddings according to Jewish custom, for Solomon says: "No stranger shall mingle with your joy." When the good angels see a gentile at a wedding, they flee away, and the devils come and wreak havoc and strife, even all kinds of mischief.

On the other hand, the Jews have always married their daughters to foreign men in order to gain influence from the foreign peoples and to enforce them with their blood. Likewise, it has never been forbidden to the Jewish men to get involved with foreign women to a large extent, yes, since adultery with Jewish women is strictly forbidden to them and at the same time also the contact with unmarried Jewish girls is a quite serious sin, so they are expressly pointed to the contact with foreign girls. Jewish writers later did boast of this fact. Lurt Münzer in his novel "Der weg nach Zion", jgzo, writes: "All races of Europe - perhaps we have infected them - we have spoiled their blood. In general, everything today is Judaized. Our senses are alive in everything, our spirit rules the world. We are the masters, because, what is power today, is

of our spirit Lind. We may be hated, we may be chased away, our enemies may only triumph over our weakness of body, we are no longer to be driven out, the races riddled, desecrated, the strength broken, everything worn, rotten and decayed with our stale culture. Our spirit is

can no longer be eradicated." Professor Eduard Gans, also an Iude, spoke openly: "Baptism and even interbreeding are of no use at all, even in the hundredth generation we remain Iudes as we were sooo lyears ago. we do not lose the smell of our race, even in tenfold interbreeding. In any cohabitation with any female, our race is dominant; young Iudes come out of it."

There is hardly a second case in history where a secondary race with emphatically criminal tendencies and claims to world domination has been bred out of a mixed population as purposefully as has been done here with Judaism. Its immense danger lies not only in the development of its characteristics, which are pernicious for every people, increased to the last possible degree by inbreeding, but above all in the destruction of the racial body of foreign peoples by the penetration of its evil blood by way of the marriage of Jewish daughters into Gentile families and by way of extramarital sexual intercourse of the male Iudes, who are trained to see in the Gentile woman fair game.

The Iudic Legislation of the Middle Ages.

In general it may be said that the Jewish legislation of the Christian Middle Ages bears the real features of a racial legislation to a much lesser extent than is generally thought. Since the Christian faith itself rejected and still rejects the concept of race, the legislation influenced by the Church only very rarely, and only where the popular consciousness asserted itself in it, showed certain traits which might remind one of modern racial legislation.

If one looks through the well-known racial laws of the Visigoths in Spain (such as *lex visi§otc "rvrri lider 12, l'it. 2 1e§ Z ot 6, lit. z, l,*) they are essentially laws for the protection of religion, not for the protection of race. Jewish festivals are forbidden there, marriages of

Jews and Christians are declared null and void - but the Linder from such connections are to be baptized and educated in the Llofter, thus they are not racially separated, but racially integrated. Finally, one even falls to taking the Linder away from the Jews in order to baptize them. Only the prohibition against keeping Christian servants can be seen as a certain racial protection for female non-Jewish servants - but it also stems from the idea of protecting them from being influenced by Jewish teachings. The weftgoten laws thus remain unproductive precisely from the racial point of view, as the weftgoten empire was in general under the strongest influence of its bishops at the time they were enacted.

Quite different, strangely enough, is the Mohammedan legislation also implemented in Spain. Islam has always considered Judaism as an enemy. The pride of the Arabs, who often know the genealogy of their family and their horses back to many centuries, has undoubtedly also played a certain role. Already Mohammed has expressed himself against the Jews and says in the 4th Sura of the Aeoran: "To the Jews we have forbidden many a good thing because of their injustice, which was formerly permitted to them, because they deviated from the religion of God and took usury, which nevertheless was forbidden to them, and unjustly consumed the wealth of other people." Yes, in the 5th sura he directly says of the Jews, "But you shall not slacken in discovering their frauds. Deceivers they are with few exceptions!" The lommenta- tors of Loran, according to Manawi al-Maulid expressed this rather more sharply. The latter said, "To expect honesty and a sense of justice from a Jew is as much as to seek the virginity of an old harlot" (srz A.D.). Already the Aalif Omar (634-644 A.D.) forbade all infidels to touch a Mohammedan woman and imposed on them the obligation to wear special lleiders. The Lalif Muttawakkil of Baghdad declared the Jews unfit to hold judicial office and demanded of them,

Emptiness, blood and race.

4

that they should wear belts made of pigskin - a harassing provision, for the pig is unclean to the Jew and the Mohammedan. They were allowed to ride only on donkeys or mules, not on horses. The Sultan El Hakim bi-emeril llah (ggb-024) of Lairo, who became famous because of his strange laws, came up with a very tried means of getting Mohammedan women into the

public baths from the reenactments of the Jews. He ordered that Jews who visited a public bath should wear a loud-sounding bell around their necks.

The practice of folk life in the Mohammedan countries has always rejected the Jews even more strongly than laws can do. About the position of the Jews in South Arabia still in the middle of the last century, reports Richard Andree "Zur Volkskunde der Juden" (velhagen and Llasing, Bielefeld u. Leipzig, p. rr4, "as in Morocco, they are not allowed to ride horses, but only donkeys. If a Jew mounted in this way encounters an Arab, he must dismount from the animal, lead it by the halter, and swerve to the left, while the Arabs otherwise do so to the right. In the forced evasion to the left lies a scolding. In greetings, which of course occur less frequently between an Arab and a Jew, the latter stretches out his hand toward the Russian, strictly observing the proper distance, so as not to be defiled by the proximity of the despised Jew. The Arab, however, is usually wary of any contact with Jews. Examples of a family connection between Arabs and Jews do not occur at all." This agrees with a description, which the Swedish Ronsul Grabert von Hemsö)83S sketches of the Jews in Morocco and which speaks for the abrupt separation of the Mohammedans from the Jews, before the French administration brought the Jews in the country to influence, also from a racial point of view: "Despised and ridiculed by the Moors, whom they count themselves to glory to lead behind the light, they are subjected to every conceivable ignominy and (Quä exposed. Reading and writing the Arabic language is They are not allowed to mount a horse, but they are allowed to mount a mule or a donkey; they have to pass in front of the mosques with bare feet; they are not allowed to go near a well when a Muslim man is drinking, they are not allowed to sit down in his presence, they are not allowed to wear anything but black, which is a color despised by the Moors. It is incumbent upon the Jews to bury the bodies of the condemned, to hang the guilty, to feed the animals in the seraglios. The Jews mock them, the mob beats them, and if a Hebrew dared to raise his hand against one of them, it would cost him his life."

Islam has such a very wide separation of Arabism

and North African Berberism were achieved by the Iudes. Even today, conversions from Judaism to Islam are almost non-existent and hardly ever played a role in the Middle Ages. Those southern Arab tribes who belonged to the Jewish religion and were converted to Islam by Mohammed and his successors were undoubtedly not race Jews, but proselytes of the old synagogue, whose influence here went much further than is generally assumed. To this group belong also those strange tribes of Morocco who call themselves "pilift," speak Berber, live exactly like the Berbers, and yet have certain Jewish customs. These are Judaized Berbers, of whom Gerhard Rohlfs reports: "The first and oldest Jews date from an immigration that took place before our era. To them belong those Israelites of whom Davidson tells us and of whose real existence I myself received round during my ascent of the great Atlas. These Iuden speak Berber (Masigh, Schellah or Tamasirht), live completely independent of the Moroccan government, at least as independent as the Berbers or Berber peoples. They probably render army service to a Berber sheikh and 4*

join him, but live on equal footing with the Berbers and carry weapons just as well as the latter. They are therefore the only Iuden in the midst of the Mohammedan population who carry weapons. They dress in the same way as the other mountain dwellers and do not address the Berber Mohammedans with "Sidi", i.e. "my lord", as is otherwise the rule for the Jews of Morocco, but with their simple name. These Iuden should not possess the books of Mosi, they should have no news of the existence of Iesu Christ, they should not have gone into the Babylonian captivity, but should have already emigrated to Africa around this time... Also at Nun, where I unfortunately have not penetrated, there are said to be Berbers who profess the Jewish religion, or Iudes who speak Berber. They are also said to have come from Palestine long before our era." The better position of these Berbers, who profess only the Jewish religion, compared to the despised position of the actual Jews, clearly shows that behind the Mohammedan religious legislation, which the Jews were not allowed to profess, there was

as infidels, there is a certain sense of the importance of race which has brought about a different treatment of real race Jews and such tribes as, by some accident of their history, are members of a Jewish sect but not race Jews.

The Iudengeseygebung of the Frankish Empire.

Within the Frankish Empire, early action was taken against the too-close connection with Iuden. The Roncils of Vannes (4bs), Agade (sob), Lpaour (5)7 forbid to dine together with Iudes and again forbid marriages of Christians with Iudes. A Lonzil of Paris declares 6)5 the Iudes incapable of holding civic offices, which is apparently an extension of that decision brought about in 555 by King Theudebert in Auvergne at a synod, which forbade making Iudes judges.

A special problem child of the Franconian administration was the question of Christian slaves in Jewish hands. The third Synod of Orleans in 538 (Lanon g) therefore also stipulates that "if Christian slaves in possession of Iudes flee to the church because their masters command them to do things forbidden by the Christian religion, or if, because their masters wish to punish or perhaps even kill them despite assurances of impunity, they again flee to the church, they shall not be handed over by the priest, but a price shall be offered and paid to their master, to be determined by public valuation."

The Fourth Synod of Orleans 54) underlined this once more: "Since it was already established in earlier provisions that Christian slaves who are with the Jews, if they flee to the Church and ask to be ransomed, or even if they flee to any Christians and no longer want to serve the Jews, they will be freed from their master according to an estimated and just praise gathered by the faithful, we note that this so just provision is observed by all Catholics." Whereas previously only those slaves of the Jews could be ransomed to whom the Jew had done something contrary to the Christian faith, now all could be ransomed if they merely declared that they no longer wished to serve the Jew. Line Synod of Ma?on (58 z) expressly **states**: "we

decree, therefore, in the name of God, that no Christian shall henceforth be required to serve the Iudes, but if zrSo- lidi be paid for any good slave, any Christian may redeem the slave to freedom or to his service, for it is an abomination that those whom the Lord Christ has redeemed by the shedding of his blood should remain in the bonds of persecutors." The Synod of Rheims then expressly forbade the sale of Christian slaves to Iudes or pagans at all. By pagans here may be meant both non-Christian Germanic peoples and Mohammedans. Their equality with the Jews in this decision shows, however, that the protection of the Christian faith of these slaves, not a racial law, was intended here.

Also, probably more for the protection of the faith than for racial considerations, which could hardly play a role in the case of the unmarried nuns, is the provision of the same synod of Ma^on (S8z), which forbids the Iudes to associate with the "to have a secret conversation or confidences, or to be there at all, in the Llötern lungfrauen consecrated to the service of God". Indeed, one may ask what a Jew should have had to discuss secretly with a nun and cannot deny his recognition to the good world knowledge of those bishops regarding Jewish inclinations.

These principles, which ecclesiastical law later developed further and further, were essentially not changed in the Middle Ages. Common meals of Jews and Christians were prohibited, and Jews were forbidden to appear in the streets on Vfter days.

Laiser Rarl I and his son Louis the Pious often favored the Jews, but did not change the principles of ecclesiastical law.

The position of the Jews under alien law, later as servants of the German Laiser, determined their economic position in the state, but did not limit the prohibition of marriage between Christians and Jews.

of the German legal records, the Sachsenspiegel dealt with the Iudes in great detail.

We reproduce here the provisions of the Sachsenspiegel concerning the Iudes, as they can be derived from the third book, article 7 and the Glossa (Lykens von Repkow Sachsenspiegel oder das Sächsische

Landrecht, Leipzig)73r) in a good compilation. Apart from the provisions on the payment for stolen goods, the Sachsenspiegel says: "If a Jew kills a Christian or commits a misdeed in which he is caught, he is judged as a Christian. If a Christian also kills a Jew or commits a misdeed against him, he shall be judged as a Christian.

...the royal peace, which he broke on him. (The Jew stands in the Lönigsfrieden.) This peace acquired Iosephus them with the Lönig Vespasianus, since he made his son Titus healthy from the gout. If a Jew runs away or takes as a pledge a corpse or books or vestments in which he has no clothes and they are found in his possession, he is to be judged as a thief; whatever the Jew buys of other things "in the open and unconcealed in daylight and not in a locked house, if he can testify to it himself, he keeps the money he gave for it and lends it, as he swears, whether it is stolen. But if he lacks witnesses, he shall know that he has lost his money."

The gloss then adds that "no Jew may have for his own servants or maids who are Christians. And if he has them, he may take them from him whoever he pleases, but that he give him shillings for each one, and the same may keep him again or release him as he pleases". The Jews may not build new schools (synagogues), but they may improve the old ones. Nor may anyone break open their synagogues by force. A Christian who serves a Jew is under the ban (csp. V, X. O. cle I^äLsisi): "The fifth, that the Jews shall not go into the street on Good Friday, nor leave their gate or window open (cap. IV, X. D. Inclseis), the sixth, that there shall be no marriage between a Jew and a Christian. And if they take one another in marriage, let them be judged as one does adulterers. (I-. VI, h 7, D. äe Iuäseis.) A Jew who insults a converted Jew or disgraces him with throwing and shoving shall be burned; the Jews may not revile the Christian faith; no Christian may give anything to a Jew by testamentary disposition; no Jew may be a witness against a Christian. Furthermore, "no Jew may seduce a religious man to his marriage, that is, to his unbelief, which, if he does, it is for his life. It is examined in detail whether a Jew who comes to Saxony participates in Saxon law.

But if our law elsewhere says that any person coming into Saxony shall have Saxon law, whether he be a Bavarian, a Frank or a Swabian, etc., you might think that if a Jew came into the land of Saxony, he would also use Saxon law, as it is written in the first book in the article. Article; but if he had Saxon law, he might well be tried in a court of law? To this we say that the law speaks only of the Christians, who are unicorns, and not of Indem.

The Jew shall not bear arms. The third book of the Sachsenspiegel in the second article expressly says: "If one does violence to priests and Jews who bear arms and are not shorn according to their rights, then one shall mend it to them as a layman, for those who are in the daily peace of the Lönig shall not bear arms. The Glossa notes: "There is a great difference: weapons are forbidden to priests and disciples to honor themselves. But it is done to the Jews to disgrace them. Of the Jews, however, note four things that are forbidden to them. First, no Christian shall eat with them, nor they in turn with them, (D. rs, g.). c. - 4) or serve them (c. § 2 X. cke Juckaeis).

LNit den Heyden but

we may well do so, (L. , p. c. 24) On the other hand, they may have no public office or authority over the Christians (Dift. 54, c.)4 § l.)9 0. cke ^väseis).

Remarkable here is the provision that one may eat with pagans, but not with Iudes. It is taken from Roman law, just as the Glossa mentioned above relates the Roman legal provisions to the Sachsenspiegel. But even in this case there is certainly only in the subconscious the will to make a racial difference between the Iuden and the non-scriptural peoples. The reason given by the law is rather that the food of the Christians is often considered unclean by the Iudes, so that they would forgive themselves something if they ate from the food of the Iudes, while among the heathen peoples - it is not said which ones we are dealing with, but according to the origin of the passage we are dealing with non-scriptural inhabitants of the old Roman Empire - such food laws do not exist.

The other German legal collections do not differ significantly from the provisions of the Sachsenspiegel with regard to the Iudes, and the provisions of the Roman and canonical

The following is a summary of the legal provisions concerning the position of the Jews, as far as they have become effective on German soil.

On the other hand, the separation of the Jewish and Christian populations is served by the numerous regulations concerning the special dress of the Jews. The Lateran Council of 1215 forced the Jews to wear a special Judeo mark, a patch or ring of yellow color on their hat or skirt. The synod at Fritzlar in 1235 also determined a special costume for the Jews and forbade Christians to take Jews or Jewish women out as table guests, to dance with them at their weddings and feasts, and forbade Jews to enter the bathing and taverns of the Christian population.

In the ecclesiastical province of Gniezno in Poland, "since Christianity was still a young plant in those lands", so that "the Christians would not be taken in by the superstitions and bad customs of the Jews living among them", it was decreed that the Jews should have their houses in a separate part of the town or village "one next to the other and the Jewish quarter should be separated from the Christian population by a fence, a wall or a moat". This provision, however, introduced only in Poland what in Western Europe the Jews themselves had been doing for a long time, partly in order to pursue unobserved the commercial opportunities opened to them by the stolen goods privilege of Emperor Henry IV of 1080, partly in order to keep away from too close a community with the "uncircumcised". The ghetto is a Jewish invention, which was only later adopted and sanctioned by legislation.

real features of racial legislation are only shown by the be

The Council of Vienna -267 imposed a fine of Marks Silver on such an act. The Council of Vienna -267 punished such an act with a fine of Mark silver. Later, the regulations become stricter and stricter. The law of the Mainzer waldpoten expressly states: "If a Waltpode finds a Jew with a Christian woman or Mayde, to do unchastity with her; he may hold them both. Then the Jew shall be deprived of his thing and his eye shall be opened; and they shall be chased out with rods; or they shall be charged a sum of money for it. The city law of Augsburg states: "If a Jew is with a Christian, and they are found holding hands with each other, they shall both be burned. The city law of Iglau (Döpler: Schauplatz der Leib- und Lebensstrafe, I, -orr) threatens for this crime the punishment of being buried alive.

Even Emperor Joseph I (-70s-7?)), equates sexual intercourse with Jews with intercourse with the devil and determines: "And just as it has been said above about those who mingle with the devil, so also those who mingle with a Jew, or he who mingles with a Jewess, shall, for the sake of great annoyance, at least be struck out with raths and eternally expelled from the land."

This also includes the provision that Jews were forbidden to enter public houses of pleasure, as is documented for Nuremberg (Siebenkees, Materialien IV, sgo) and Würzburg. The contact of a Christian and a Jewess also in the public woman house entailed (Lersner, Frankfurter Chronik, fol. 8 of)3g4) death penalty.

In the Middle Ages, the Jews were permanently excluded from individual countries, not to mention the many expulsions and expulsions from the country to which they were subjected.

Lines of these countries closed to the Jews at all times was Norway (cf. the excellent account by the Norwegian judge O. Augdahl, "Die Judenfrage im Spiegel des nordischen Rechtes", Zeitschrift der Akademie für Deutsches Recht, January zgsö). If originally by King Olaf the Holy -ors all non-Christians, by which were meant here those still adhering to the Germanic faith, were forbidden to settle in Norway, -276 by Lönig Magnus was ordered that all people residing in the country had to be Christians, so was zö57 expressly forbidden the Jews to enter without a letter of escort into the kingdoms of Denmark and Norway, which were then in personal union.

The Iuden who were present were expelled. The Norwegian Code of Christian V (Book 3, Lap. rr, Art. :) stipulated that no Jew could enter or be found in the kingdom without special permission. Ten years later, ;öy7, the authorities were instructed to track down Iuden residing in the country. In 1742, they were expressly excluded from the guilds - a provision that applied essentially to Lopenhagen and the Jewish community that had always resided there.

When Norway)S)4 became independent from Denmark, the constitutional law of)7 May)S)4 stipulated: "The Evangelical Lutheran religion remains the public religion of the state. The inhabitants who profess it are obliged to educate their children in it. Jesuit and monastic orders may not be tolerated - the Jews are further barred from entering the realm."

This prohibition was only lifted when liberalism had triumphed in Norway. Incidentally, there has always been an exception here for the Portuguese Iudes, who, on the basis of a royal edict of ;ö57, an open royal letter of -670 and a poster of 1759, were allowed to travel and trade in Norway and Denmark without special permission, but were not allowed to settle. It is not uninteresting that in Denmark -734 a royal rescript was issued, according to which, if a Jew "pursues a Christian woman or actually takes residence with her," the König himself reserves the right to increase the punishment.

Hungary had pretty much the same laws as the German Reich. König Lóloman ordered, according to the

Procedure also in the German Empire: "Reiner der Iuden unterstehe sich, christliche Dienstboten als Leibeigene zu kaufen oder zu verkaufen oder bei sich in Knechtschaft zu halten" (Lolo- man von -ogs -Here, too, several attempts have been made to force the Iuden to emigrate, albeit without resounding success.

Poland harmed itself immeasurably by the fact that König Lasimir the Great (1333-1370) opened his country wide to Jewish immigration. Jewry entered the country with great privileges, filled the cities where the numerically weak German bourgeoisie was largely displaced, and occupied the place where a Polish bourgeoisie should normally have emerged. Poland thus suffered a loss of growth, could not produce its own bourgeoisie like the other European states, and remained in the 18th century, Poland remained a distinctly aristocratic state. The old Polish empire perished because of this damage to growth, not because of the wildness of its rural constitution, which was related in its foundations to the English constitution and only degenerated because of the lack of a bourgeoisie - quite apart from the fact that since 1772 the Russians had forcibly prevented any honest reform in the country. Here too, by the way, there were penal provisions against illegitimate intercourse of Jews with Christian girls and women, but they were not upheld strictly enough, and Jewish lovers played a frequently harmful role at the royal court as well.

But how much the ecclesiastical marriage prohibitions against mixed marriage

Ianko Ianoff ("Die Tat", X. Heft, January 193b, p. 776) from Bulgaria proves that the relationship between the Jewish people and the common sense of the people can have a lasting effect and become an integral part of the people's convictions: "This is the only explanation for the fact that to this day no Jew has been allowed to settle in any Bulgarian village.... Flames fall from the sky and God rains blood when a Bulgarian woman gets married to a Jew. All the doors of the church close immediately and the priests turn to stone..." .

The ecclesiastical Iudenrecht.

while the current, -g-s in Ärafft put "Lockex iuris csononici" no longer contains special provisions about the Jews, the "Lorpvs iuris csrioriici" developed a special ecclesiastical Jewish law, we summarize here some of the main provisions of this ecclesiastical marriage law and special Jewish law.

The fourth Loncil of Toledo (bss) chapter ör (Oeersti ?ars II, Lausa XXVIII, tznestio I, 10) states: "The Iuden who have Christian women in marriage shall be admonished by the bishop of this city that if they wish to remain with them, they may become Christians. If they do not wish to do so, they should be separated, because no unbeliever can be joined to one who has already converted to the Christian faith. The children born of such a marriage shall follow the faith and status of their mother. Likewise, the Linder produced by non-Christian women and Christian men shall adopt the Christian faith and not the Jewish heresy." Here, then, precisely contrary to a healthy racial separation, the Iuden-baftard is adopted by the Iuden and brought into the folk community of the other peoples as a Christian. The same Loncil commands in chapter 59 the separation of the Christianized Iude children from their Jewish parents and their upbringing with Christian foster parents or in religious houses, in chapter b; the strict separation of the newly converted Iude from the non-converted Iude.

Also from the ecclesiastical point of view, but to the advantage of a racial separation has worked out Lapitel z z the ö. Synod at Lonftantinopel (5§r): "No one of those who have received spiritual ordination, nor any layman, shall eat the matzos of the Iudes, or dwell with them, or call one of them to his aid in case of illness, or accept medicine from them, or wash in a bath with them; whoever has done this, if he is a cleric, shall

is, be deposed, but if he is a layman, be excommunicated."

The Church Father Ambrose, in his book "æ ? atriLrcdis" (I, g), forbids intermarriage with Jews: "Beware, Christian, of giving your daughter to a pagan or a Jew. Beware, I say, of choosing as a wife a pagan or a Jewess or a stranger, that is, a heretic who is opposed to your faith."

Marital intercourse with Jews is also forbidden by the Arnenian Council chap. b of 535 (Ocretri Vars II. DLV88L XXVIII, tzve8tio II): "Whoever unites himself conjugally with Jewish lowliness, whether a Christian woman with a Jew or a Jewess with a Christian, shall be... shall be utterly excluded from the Christian assemblies and banquets, and from the communion of the church."

In contrast, the conversion of Iuden to the Christian faith is again and again quite explicitly encouraged. Pope John XXII decreed ;3)g at Avignon

tivv Loininvnivrri unfortunately V, Htulus II) for the protection of the converted Iuden: "Since we consider it just and right that those who have renounced the delusion of Judaism and have been reborn through the tariffs should enjoy greater rights and a more favorable situation than was the case before, and it would seem unworthy and in bad taste if those who lived in abundance at the time of their unbelief should find themselves compelled as believers to go begging, We make it our urgent duty to all governors and other officials of the county of Vennes, as well as of the other counties and districts subject to the Apostolic See, and command them most diligently that they give to those who have converted or to those who have subsequently converted to the Christian faith, or those who will later profess the Christian faith, with respect to the possession of their lands and other property of any kind which they held or will hold in the said counties and districts at the time of their conversion, that this should be done by others, but that they should be compliant with them in this as well as in other respects and protect them from hardships and oppression, so that such persons may really convince themselves that they have passed from slavery to freedom, and so that they may not be able to prove their profound poverty.

as a pretext to return to the unbelief which they had first renounced. Let no one dare to oppose this decree of ours.

This provision is characteristic of how much such baptized Jews were rejected by the people out of a healthy feeling - and how the Church nevertheless opened the way for them into the other peoples. That the healthy conception of the people in the Middle Ages never led to the real development of a racial law is due precisely to this basic ecclesiastical attitude, which always favored the baptized Jew and cleared the way for him. Certainly, in this way, even if one deducts some of the high numbers of the often stated Jewish forced conversions to Christianity, really more Jewish blood than one thinks has come into the European peoples.

Other race provisions of the Middle Ages.

Although Jewish legislation was still largely determined by ecclesiastical views and the aftermath of the Luftinian Jewish legislation, there was a very lively appreciation of good blood among the German people. The guilds everywhere demanded of their apprentices that they be of German descent and of free and honest birth. Thus, for example, the brewers' will and statutes of the city of Rügenwalde state: "Everyone who is willing to enjoy the brewers' guild should be of good blood and descent, also of German nationality, and of no other guild or trade, of less muddled, ludicrous and contemptible service, as is the case in lesser guilds.

not permissible, so that one guild may not be contrary to the other, or that this guild may be accused of something disproportionate. The "Tailor's Roll and Privilege" of the same city states: "If a journeyman wants to enter the trade and become a brother of the same, he must first have worked in this city for a year for a master in a workshop, and then declare himself to the old men and guild masters of the workshop, have them summoned together, and request the first deletion from him. But before the first deletion is granted to him, he should bring in a true certificate of his birth and apprenticeship, a birth and apprenticeship certificate, and also get along with the L.L. council because of the citizenship...".

Iudes are not excluded from citizenship, nor from any guild; but quite strange is the provision of the statutes and privileges of the city of Stolp of § 66: "No Scot shall be excluded from citizenship or allowed citizenship in the city of Stolpe." At that time there had been a not insignificant immigration of Scots to eastern Germany and as far as Poland, many of whom had made themselves unpopular by being overly gifted in trade. This was not a racial law, however, but merely an attempt to exclude a particular people from the city. On the other hand, the exclusion of the

"dishonest" and "unfree", if not consciously, then nevertheless in the effect the character of the race protection. Shepherds and shepherds were considered dishonest, partly because the church often saw them as bearers of pre-Christian tradition, but mainly because, at least in the countryside, they were consistently serfs. The minstrels were considered dishonest, or, as one of the oldest imperial police orders put it, "all mountebanks, whistlers, minstrels, countrymen, singers and rhyme-speakers. They had to wear special clothing "so that the honest people could all the more easily guard themselves against harm.

On the other hand, the field trumpeters and army timpanists were expressly exempted from this dishonesty by privilege of Emperor Ferdinand II of 1650, indeed their profession was described as a "freely knightly guild". The city pipers were also honest on the basis of the imperial police regulations of 1545 and 1577, so that the dishonesty remained on the traveling people, the "jugglers, jumpers, taberniers and snackers", which they probably also richly deserved.

The dishonesty of millers, which applied in large areas of medieval Germany, is often popularly associated with

The reason for this was that the millers liked to deliver less flour than the grain they had been given to grind. In fact, however, this dishonesty is also due to the fact that in the countryside, especially on Rlofter property, the mill was almost always manorial and the miller was a bondman, because the city millers have never been unfree, and therefore also never "dishonest".

The dishonesty of the bathers, which, by the way, did not apply in all cities, arose late and goes back to the fact that the bathing rooms were often places of immorality.

The most serious dishonesty, however, was committed by the executioner (Froner, Master Fron). Executioner's children were excluded from any honest guild; even touching the executioner was dishonorable.

With this conscious keeping away of groups, from which at least with a part the descent was highly questionable, the old craftsman guilds drove a very conscious good race policy. The journeymen had to be as immaculate "as if they had been read by the pigeons" when a new journeyman entered the guild, so in Hamburg, according to the birth letters of 1472-sörs, the Oldertüde and jurors summoned master craftsmen "with stretched arms and uppererichtete lifliken Vingern", the journeyman was "genuinely and rightly born of honest parents, free and nobody's own, neither Badftövers nor Bartscherers, nor Leinewebers, nor Spielmanns Rind". "In a much more recent birth certificate from the year 730, the mayor and court seniors of a Franconian commune state on the basis of interrogated witnesses and produced documents: that the owner 'as a free German, who is not subject to any serfdom or reprehensible servitude, comes from a pure, blameless family'.

The honest quality of the father and grandfather is also sufficiently proven, and finally the wish is expressed: "for the sake of his honest birth, may the owner be quite comfortable in all places"

.... (Von unehrlichen Leuten, Dr. Otto Beneke, Hamburg)S3ö, p. 7g.)

One may underline here what Professor Hans F. R. Günther (Rassenkunde des deutschen Volkes, p. 340) says: "The special status honors, the marriage customs, guild laws and mores preserved the Nordic race pure down to the lowest

strata of the people. All these regulations about the offspring of German ancestors, which the guilds and other associations demanded, unknowingly served the preservation of the Nordic blood. These barriers and laws were directed first of all against the linsickering of Wendish and Slavic blood in general, but then against all foreign blood in general."

One will have to state one thing in this regard. The warrior nobility of the Wends has often entered into marriages with the Germans since their first contact with them. We find such marriages over and over already in the period of the Laiser from the Saxon house. When Pomerania))7) entered the feudal union of the German Empire, the Wendish nobility there was also adopted into the knighthood of the Empire without further ado, and some of the most famous families of Prussia-Brandenburg derived their descent from it. Here, therefore, a racial difference has not been felt, and with good reason, for at least the upper class of these Slavic peoples has been racially thoroughly Nordic and, according to their blood composition, hardly distinguished from the Teutons. The skull finds in Zan- toch on the Warta, the East German Troy, which was often fought over between Poles, Pomeranian Wends and Germans, show a conspicuously large number of completely Nordic skulls, especially in the Wendish strata.

The lower classes, on the other hand, were probably already personally unfree before the invasion of the Germans and the Christianization of these areas, at least in large areas,

Otherwise, the stealing of a real ownership of the land and the easy transfer of the land ownership to the new solvers and German owners from the hands of the previous Wendish landlords, as the history of the colonization of Brandenburg shows us, would not have been possible, but whoever was not in full possession of personal freedom before the colonization, which we may assume according to all documents from the landed class of the East Elbian Wendish peoples, did not become so later, but merely passed from the rule of one owner to that of the other. In this case, it was the bondage of this class rather than a racial difference that prevented it from joining the German guilds. In addition, the influence of Baltic and Eastern blood was certainly stronger in the lower class than in the upper class.

the upper class of these peoples. From this may have resulted an instinctive feeling for a certain difference, so that for a long time in the colonial cities the adopted Wendish population lived quite separately in special Wendish alleys or, since they were often fishermen according to their profession, in "Lietzen" (the word is connected with the Russian chishchina---hut). However, this separation was not carried out very strictly, least of all in Pomerania. Here we have a very significant document of Prince Wizlaw of Rügen and Vorpommern, who incidentally already emerged as a German Minnedichter, from 24 November -rrz, about the jib (Rügen'sch pommersche Geschichten, Leipzig)8b), vol. -, part r,

p. 48) reported as follows, quoting the Latin text of the document: "Thus we find already in the year zrrt a strong German population in the countryside Tribsees; the turn have their old residences partly the Germans cleared, so namely on one side of the castle of Tribsees; another part still lives mixed with Germans; in any case, the Germans are already so numerous that a treaty of the "sovereign", the Prince Wizlaw I of Rügen and the. Bishop of Schwerin about the tithes of the Germans and the Biscopunitza of the turn has become a necessity.

Significantly enough, explicit consideration was given to the case that the Germans would be expelled, the land would be returned to their possession and the old conditions would be restored. Obviously, one had in mind reactionary uprisings of the old native population, as it happened a few ages ago in the neighboring Mecklenburg against the invading German colonization. But the prince of Rügen calls such a backward turn a misfortune, from which God may protect in mercy. However, this case did not occur; the Germanization always went steadily forward. The Rügen princes remained the same in the favor they showed to the German immigrants; all they do for their old tribesmen is to try to keep them from the customs and the way of life by force. Thus we find in the year zrsb a significant event. Jaromar II of Rügen, the grandson of the first Jaromar and son of Wizlaw I, sold the ownership of land to the village of Zarnekevitz near Barth, which was already inhabited mostly by Germans. However, since

If there were still a number of Wends there, a special provision is added to the deed of sale concerning the relationship in which they shall henceforth stand. They are to remain undisturbed in their possession, and are not to be encouraged to cultivate the land, but are to be allowed to confine themselves to the use of the pastures and woodlands, as no doubt suited their taste; but their number is not to be increased, and no more Wends are to be established than are already there, that is, in clear words, they are to be put on the Ausfertbe-Ltat. The policy of the government was thus to gradually replace the Wendish population with Germans, but it was to be done with the greatest possible consideration and sparing of the old tribesmen."

Marriage bans did not exist anywhere between the two peoples, as far as it was not a question of the special regulations of the German craftsmen's guilds, in which, however, as said, the rejection of the unfree was a principle at all,

The German craftsmen, who were of German or other foreign descent, were required to be of German birth because of the very exclusive nature of their guild. Thus, one cannot speak of racial legislation in the true sense of the word, but at most of a rudimentary national boundary in the German craftsmen of the cities, which can be explained by the understandable desire to limit the arts of the guild to the members of one's own people.

When later the great Turkish storms came against the empire and numerous Turkish prisoners of war converted to Christianity, they also merged with the German people. Surnames such as Hassan, Osman and Omer, which also occasionally occur among the German people, often refer back to such Christianized Turks. Where sparse documents of the 17th century tell us of such settlements and anseysungen of Turkish prisoners of war, we find just often that they were married with native women, certainly from the ecclesiastical thought to win them so better to Christianity, but also obviously without that opposition in the population, which, for example, marriages with Jews also found later again and again.

This can apparently only be explained by the fact that they were perceived as alien, but not as subordinate, just as the people's perception of them in general

The difference between the parasitic Jews and Gypsies on the one hand, and foreign peoples living on honest work and waging honest wars on the other hand, was made quite clear throughout the Middle Ages.

With regard to the Gypsies, the rejection of marital intermingling with them can be noted early on.

The oldest mention of the Gypsies in Central Europe is found in the "Old Bohemian Yearbooks" from the year 1425, where "the Gypsies also began to prowl around in the country and to beguile the people". In southern Germany they appear 1427, in Strasbourg 141 §, but soon find a strong

Resistance of the population, which resists the strange brown people and their theft arts. In 1449, Emperor Ferdinand I decreed that it is "strictly commanded to all lords, knights, cities and all inhabitants not to tolerate the Gypsies in any place and where the same should be encountered, to let them lead from one community to another, until they were beyond the border of the kingdom, without keeping them longer than overnight in one place." Rudolf II forbade all Gypsies to stay in his states, and finally they were hunted down, and in many German lands, at the border crossed by the Gypsies, gallows were set up, where any captured Gypsy was hanged as a deterrent to his fellow tribesmen.

But these laws did not have the character of race defense in the proper sense. Rather, they had a police character and were simply intended to prevent the intrusion of a group of people who were discredited as predatory and thieving, for the patent Laisser Larls VI of 1560. June 29, which once again summarized the Gypsy legislation in the Austrian Lands, ordered all adult Gypsies and Gypsy women to be hanged without further proceedings in case of trespass, but ordered that the Gypsies' children should be given to hospitals for Christian education. In this way, in any case, the Gypsies were virtually brought into the body of the people. Joseph II of Austria, like Frederick the Great of Prussia, tried to settle the Gypsies, but without being able to cure them of vagrancy, begging, stealing and fortune-telling. In Nassau, whereupon Dr. Gustav Paul (Rassen- und

Raumgeschichte des deutschen Volkes, I- F. Lehmanns Verlag, Munich, as well as in Berleburg, pirmasens and in individual Bavarian places. Here in many cases a mixture with the German lower class had occurred, as Richard Andrer (Die Zigeuner in Bayern, in Lorrespon- denzblatt der Deutschen Gesellschaft für Anthropologie, Ethnologie und Urgeschichte, 37. Jahrg. Braunschweig)gob, Nr. z, S. z-4, Zit. bei Paul a. a. <v. Note zzog) feststellt: "From the lifts can be festgestellt that they are no longer pure Gypsies. Many of them, of course, still show the same external characteristics which their ancestors brought with them from their Indian homeland centuries ago, but others are half-breeds. For they have been joined by the lowest German vagabond people, who, like them, wander about outcast and dishonorable in the Gypsy manner and mix with them more and more. Hence the blond gypsies that often recur in the descriptions. So now we have before us in Bavaria a fused vagabond people, in which, however, those who are called gypsies still form the great majority."

Line similar mixture with the native criminality has also Judaism in the late z s. and early)g. Century, as can be seen from the numerous criminalistic literature of that time (cf. "Aktenmäßige Geschichte der Räuberbanden an den beiden Ufern des Rheins" by Br. Leil, Röln - s04, and "Fürtreff- liches Denckmal der Göttlichen Regierung... wie der Gerechte Gott dero Räuber ganz wunderbar entdeckt... Das schwer zu bekehrende Judenhertz" by Sigismund Hosmann, Zelle und Leipzig 7)S u. a.).

However, if one summarizes all these things, one can hardly speak of a real racial legislation in the Middle Ages. As much as there were approaches to it in the feelings of the people and expressed in the numerous ancestral samples of the nobility and the guild regulations of the craftsmen, the ecclesiastical teachings were opposed to it. Yes, "the church unconsciously serves the elimination of the barriers and the de-northernization, when it made the unfree, who rendered it special services, free and appointed them to higher secular offices, where they became equal to the lower nobility" (Günther, Rassenkunde des deutschen Volkes p. 340).

72 Legislation in South America etc. u. die Rassenfrage.

Legislation in South America, Central America, and Mexico and the Race Question.

When the Spanish power had succeeded, through Don Fernan Cortez Mexico, through Balboa Mittel-

America, by Dia de Soles)5)S the area at La plata and by pizarro - 5S2 the Inca empire in Peru to the Spanish power under shattering of the native state structures, when the rule of Spain had stabilized itself in these areas, there it stood also before the question of the intermarriage, first of all with the Indian population racially very high-quality in its kind. Lortez himself had married the interpreter Marina, an Indian girl; precisely from the house of the Aztec emperors, several women were married by Spanish knights; thus, that branch of the great Guzmän family, from which the Empress Eugenie, the wife of Napoleon III, also descended, is said to have an Aztec princess in its genealogical table. The Catholic Church itself has never objected to these intermarriages. They have also been expressly permitted by a decree of Philip II of October 22 ;ssö, except in the great "I^ecopilLciori de las lez^es de los reirros cle las clos Indiss": "It is our will that the Indians and Indian women, as it must be, have full liberty to marry whom they will, both with Indians and with natives of these kingdoms, as well as with Spaniards born in America, and that they be not hindered in this. And so we command that no command of ours given or made for us shall hinder or prevent marriages among the Indians, or of Indian women with Spaniards, or of Indians with Spaniards, and that all shall have full liberty to intermarry with whom they please, and our courts shall see that it is so kept and performed."

Only certain abuses among the Indians are forbidden, such as linder marriage (edict of April -S8j), polygamy (edict of zs. Iuli)S30), buying women

Legislation in South America etc. u. die Rassenfrage. 73 (Edict of rg. September zörs). Line Racial legislation intended to prevent the emergence of half-breeds was thus not intended by Spanish rule.

However, the Spanish government has insisted with great seriousness that, in order to avoid immorality, the people living in the country

resident Spaniards married. Charles V decreed on 15. August 1522 already: "Some entrepreneurs in India (meaning America) have not exempted the marriage state, others have their wives and sons in other provinces or in these kingdoms (Castile, Aragon and Leon, that is, the Spanish motherland). And since it is very just that all live by example and increase the population, we order that whoever has an administrative office, exhort and persuade the lung journeymen to marry when age and ability permit "

An earlier law of Charles V, given on 12. May 1524 at Burgos expressly permitted, "A Spaniard may bring his Indian wife and children into Spain...." But just four years later, on December 4 1528, Emperor Charles V decreed: "We expressly forbid and prohibit all settlers and inhabitants of the islands of the "Ocean and India of any kind or nature from sending Indians or Indian wives to this kingdom or other provinces." Here, however, it appears that Indian servants, rather than wives or children, are meant. These are to be brought home, as the Emperor directs, at the expense of those who brought them to Spain. "Apparently, these poor Indians in Spain have quickly fallen into helpless destitution and have largely given themselves over to begging, for Emperor Charles V decrees anew: "The Indians who are still in Spain and who often beg shall be repatriated at the expense of the state.

Since, as with almost every colonization, European traders in South America did not exactly set a model of morality and chastity, the Emperor Charles V decreed on 3. May 1541 to Talavera: "The spani-

74 Dic legislation in South America, etc., & the race question. shy traders shall not kidnap married Indian women or girls, whereby God is ill served, it is also a danger to good decency."

These traders quickly become the bane of the Spanish administration. The situation becomes doubly critical when African Negro slaves are brought to South America on a large scale, and Spanish-Negro and Indian-Negro hybrids are now created alongside the Spanish-Indian hybrids.

arise. It is soon recognized that these do not represent a very valuable increase in the population, and now, for paternalistic reasons, a rein is put on the native Indian population to protect it. Lönig Philip II decrees on r. May zsdr: "No Spaniards, negroes, mulattoes or mestizos may live in the reductions and villages of the Indians, because it has been shown that some Spaniards who live permanently among the Indians are restless people and robbers, gamblers, dissolute, in short a rejected people (^erite perckicks)." Philip III, when this law was circumvented by land purchases by such traders, decreed on so. Iuni zb4b from Saragossa: "Although Spaniards, mulattoes, and mestizos have purchased land in the Indian villages, ... we order that in no form shall they be permitted to reside in the said villages and settlements, for this has been the principal cause of oppression and bloodsucking..."

Temporary residence is also restricted. On 2). November zboo, Philip III had ordered in LI pardo: "No Spanish runner or mestizo may stay longer than three days in an Indian village "

If these provisions were originally intended as a social protection of the Indian population against exploitation and rape by these traders, if they also served to secure the income that the Spanish Lrones drew from the Indians and that would have been lost through their impoverishment, they nevertheless had the effect of a certain racial protection for the indigenous population, this in order to

Legislation in South America, etc., and the question of race. 75 The more so as the Spanish administration became more and more hostile to mixed race and continued to supplement its regulations in this respect. However, it never created an obstacle to racial diversity, but confined itself to preventing the free immigration of whites in order to prevent the old evil colonial problem of the "poor whites" from arising in the first place, sharply grouped together the Indian population, but also occasionally allowed it to be quite exploited, and finally, with the mass importation of slaves from Africa, brought a completely new racial component to South America.

From the Spanish conquistadors and the Indian upper class emerged early an adapted to the Llima and the landscape.

Mixed population, which gave the face to large landscapes; from the mixture of Portuguese and Indians arose in Brazil the peculiar mixed race of the warlike Mamelucos. Even if one had wanted to, one could not have stopped the many-sided mixtures, in which in Brazil, Guiana, Venezuela and Columbia the Negro element plays a stronger role, while in the south it is almost completely subordinate to the Indian element. Here about 70% a Spanish traveler in Argentina estimated the proportion of Indian blood in the population of the seacoast at 50%, in the Cordova area at 670/0, in the Tucuman area at 740/0, and in the Iuyuy area at 950/0. On the other hand, the number of imported Negro slaves was very small here.

When, as a result of the Napoleonic occupation of Spain, the power of the mother country in the colonies weakened, the import of slaves was already prohibited in Argentina. After gaining full independence, Argentina consciously prepared itself for European immigration, and its constitution (Art. 25) stipulates: "The Federal Government shall not restrict, limit or prohibit European immigration of foreigners for the purpose of cultivating the land, improving industry or teaching science and the arts.

76 Legislation in South America etc. u. die Rassenfrage.

complicate." Argentina's immigration legislation has remained true to this basic tenet of the Constitution.

In the rest of South America, too, the importation of Negro slaves has been prohibited everywhere in the course of the last century, and the existing slave population has been freed.

As understandable after the prehistory, one has everywhere refrained from erecting an obstacle of racial difference. In practice, of course, there is an appreciation of pure European ancestry, to which the value of Indian ancestry is somewhat inferior. However, it is still valued more highly than Negro ancestry.

The immigration laws of the Latin American states have essentially also endeavored to promote efficient European immigration and to keep away all too foreign components. In the tropical areas, especially in Brazil, Venezuela and Colombia, however, it had to be taken into account from the outset that the pure-blooded European is completely unsuitable for agricultural work in the tropical region, and especially in Brazil has

In this way, many attempts were made to form a new race resistant to the tropics, which should unite the tropical strength of the Negro, the toughness of the Indian and the initiative of the European.

Moreover, it was quickly recognized that all immigration from Europe was not equal in terms of lifelong learning. Immigration legislation thus shows certain traits of a purposeful racial policy, which developed partly under the influence of legislation in the United States, and to an even greater extent from local conditions. The Argentine Immigration Law of b. October -87b, Art. sr merely forbade the Lapita to bring into the country immigrants suffering from contagious diseases, or who were organically incapable of work, mentally ill, beggars, penitentiaries, and people over bo l years of age (as far as not family members). The Settlement Act of rr. November)gor then makes it possible to prohibit those with criminal records from settling. The increase in the immigration fee from

Legislation in South America, etc., and the racial question. 77

3 to 33 gold pesos in lyear)H30 has served to keep out undesirable poor immigrants. Here, then, the racial limitation on immigration is merely constitutional.

Uruguay, by law of zr. luni zsgo, revised on z s. February ;g?5, besides the same categories of rran- ken (leprosy, open tuberculosis, trachoma), insane persons, beggars, and penitentiaries, also excluded from immigration the Gypsies, and by decree of z o. December)8g4 expressly excluded from immigration all Asians and Africans. These are also not allowed to touch the Republic as transit migrants.

Paraguay excludes "Africans of Negro race and Gypsies" from immigration by sgrs law.

While has by law of September)8gg and regla- mento of 4. June zgos the free immigration "of European descent and from U.S.A." admitted. From this follows a keeping away of non-European immigration - at least as far as the free immigration is concerned; contractual settlement of non-European settlers would be possible hereafter.

Peru, according to its law of 7 (October ;8g3, even distinguishes very openly the free immigration of white race and the "contractual immigration for certain areas". Here it is a question of

Chinese and Japanese settlers in the jungle zone, which was not economically viable for Europeans and highland Indians, but very fertile. In 1930 Peru enacted a general temporary Linwanderungsgesetz.

Ecuador, by law of 1886 (October 1886) prohibited Chinese immigration. Guatemala, by law of 25 June 1890, has also banned the "Inckivickuos ckel Imperio Deleste," the

"Persons from the heavenly realm", which does not mean angels but Chinese, are locked out, as well as people over 20 years of age, infirm people, people with a criminal record, and so on.

Costa Rica enacted a very strange immigration law. His law of 1904 (July 1896) contained 78. The legislation in South America, etc., up to the Rasscnfrage, as yet no barring provisions against any particular ethnic group, the law of 20 May 1904 then prohibited the immigration of Chinese, the law of 20 October 1904 prohibited the immigration of Arabs, Turks, Armenians and Gypsies.

By Arabs and Turks are understood here, since real Turks and real Arabs did not immigrate, the so-called "Syrians", a Linwanderer class from the Christian population of Syria, as they have appeared in other states of Latin America, especially in Argentina, which has made itself cordially unpopular by haggling.

Venezuela, by law of 1904 (June 1904) excludes Chinese, even if they are residents of the English or Dutch Colonies.

Luba has joined by law of 1904 (May 1904), Section VII, joined the North American Linwanderungsgesetzgebung against the Chinese. Present Chinese are to be repatriated, whoever brings a Chinese to Luba is liable to prosecution and must also reimburse the cost of repatriation.

Brazil has only very recently made the immigration of non-Europeans impossible. This has also brought to a halt the immigration of the Japanese, which had made very considerable progress in the state of São Paulo and the Amazon region (1900: 14,000, 1930: 200,000 Japanese). Although the Japanese had avoided mixing with the indigenous population and had done an exemplary job economically, they had also made considerable progress in the state of São Paulo.

(Japan sends out only trained emigrants, takes home economically stranded comrades on its own ruts, and the Japanese settlements are often carried out in an exemplary manner under the prospect of a large settlement society, the Laigai - Rogyo - Rabushiki - Raisha), but they nevertheless contradicted the newly awakened Brazilian "integralism". Here, too, the throttling of Japanese immigration was not connected with the danger of racial mixing - this idea would have been absurd in view of the racial colorfulness of the Brazilian population -, but rather

The Legislation in South America, etc., and the Question of Race. 79
justified precisely with the close connection of the Japanese and their racial indissolubility.

All these immigration laws of Latin America thus have in their essence only the character of imperfect race laws. They merely want to prevent the addition of socio-politically and economically undesirable elements (Gypsies, Syrians), to prevent the emergence of even more racial groups besides Europeans, Indians and Negroes, or, for purely socio-political reasons, to prevent undercutting by very cheap foreign labor. In many cases they are of a labor-protection nature, as for instance a supplementary proposal to the Argentine immigration law (Lex Dickmann), which did not pass, the legal provision in Nicaragua that every company must employ at least 750/0 natives, or as the above-mentioned increase of immigration fees in Argentina, in Brazil, where the immigration fee was set at 5 Contos (500 Mark) in 1930, or in Costa Rica, where it was set at 100 Colon de (Pro).

Jewish immigration is not forbidden anywhere in South America, and has increased considerably, following on from the old Jewish colonies of the Spanish period (Medellin) or from the previous century (settlements by Baron Rothschild in Argentina), so that Dr. Kreinin, the president of the Jewish Immigration Committee, was able to speak in the year 1932 of an Iischuw (Jewish settlement), of 100 000 Jews in Argentina. A certain restriction may be seen in the statement of the President of Paraguay Guggiara to a questioner of the "Diario Israelita", in which he emphasized that one would gladly accept the Linwan- migration of Jewish farmers from Poland and Romania, - i.e.

apparently less fond of the immigration of Jewish merchants!

An entirely new racial problem has been added to the already colorful hue of the South American continent in the European possessions in the West Indies - the Indians. After the abolition of Negro slavery, when a large part of the Negroes went into the bush and supplies from Africa could no longer be obtained, Indian contract workers were introduced. Today there are 3d zso (L3% of the total population) Indians in the Dutch West Indies (Surinam), zs-gjt (430/0 of the total population) in British Guiana, -38 000 (330/g of the total population) in Trinidad, and 17 775 (1.70/0 of the total population) Indians in lamaica. These are largely people of the lower and lowest castes from Bengal, Gujarati and Audh, but there is also a small, educated Indian stratum. Almost inconspicuously, a new Hindustan has emerged here. Since the work of the Indians seems indispensable for these areas, so there is no immigration restriction or "color line". This immigration has not yet spread to the neighboring areas, even though Indian traders appear everywhere where immigration is not expressly forbidden to them.

United States Race Legislation.

Mixture with the Indian population has been slight in the formation of the total people of the United States and has played scarcely any part. Nor has there been the beginnings of a broad European-Indian mixed-race population, as in Mexico or the Latin American states, for example.

In contrast, a much more serious racial problem has been created with the large number of African Negroes who were dragged to North America as slaves under sometimes horrible accompanying circumstances and whose descendants may today constitute about 9 to 10 0/0 of the total population of the United States. The Negroes were brought into the country precisely because, with their primitiveness, but also docility and physical efficiency, it was expected that they would provide a docile labor force, especially for the semi-tropical cotton culture.

With the abolition of slavery by the XIII Const.

amendment of -8 December zsbö after the bloody Civil War, resulted in the 8rage of the legal status of these numerous Negroes within the United States. First of all, a number of transitional laws were enacted ("Black Laws"), which, for example, prohibited the possession of firearms by Negroes, the serving of alcohol to Negroes, and in many cases also the acquisition of land property by them.

These laws came to an end with the XIV Constitutional Amendment of June 28, 1968, and the First Civil Rights Bill of April 8, 1998. April)8bö.

The First Civil Rights Bill says: "All persons born in the United States, and not subjects of any foreign power, except unregistered Indians, are hereby declared to be citizens of the United States; and such citizens of every race and color, without regard to their former condition of slavery or indentured servitude.... shall have an equal right to make and perform contracts in every State and Territory of the United States ... to inherit, purchase, lease.... to own real and personal property, and to enjoy all the benefits of the laws and jurisdiction for the security of person and property as are enjoyed by white citizens, and shall be subject to the same penalties and fines and to no others by reason of any law, statute, ordinance, regulation or usage." The XIV Constitutional Amendment then provides, "All persons born or naturalized in the United States, and subject to the jurisdiction of the United States, are citizens of the United States and of the State wherein they reside. No State shall make any law which shall abridge the rights of citizens of the United States, nor shall any State deprive any person of life, liberty, or property, except by legal process, nor deny to any person within its jurisdiction the equal protection of the laws."

The XVth Amendment then went on to expressly prohibit any state of the United States from limiting or denying the right of a citizen to vote "on the basis of race, color, or previous slavery."

Thus, in itself, Negroes were constitutionally given complete civil and political equality.

In practice, however, a large part of the states refused them, especially the XVth Amendment (of March 870) with the complete political equality of the Negroes was most passionately opposed by the Southern states. Since it could not be brought down directly, it was circumvented. They demanded a special poll tax and proof of payment of income tax. In this way, the participation of the poorer black population in the election was cut off in many cases. Or it was demanded that the voter prove a certain property or possess a certain education, mostly "the ability to read and copy the blind or state constitution". In many cases, proof of "good character" was demanded as a prerequisite for eligibility to vote - the election commissions then usually found quite exceptionally bad character traits among the Negroes.

It was the struggle of the white planter aristocracy of the South against the political co-determination of the Negroes, forced upon them for humanitarian reasons without transition and often quite without understanding.

In other Southern and Midwestern states, they went - long before this became fashionable in Europe - switched to the Légitimacy system. Only "democratically", i.e. the old party of the Confederates and opponents of the slave liberation was elected - and woe betide if a republican counter-candidate wanted to emerge! One party then set up its electoral lists - and on that list there were - and still are - only white candidates. The only exercise of his right to vote left to the Negro under these circumstances was abstention. This pre-

elect to nominate the landed candidates of the only existing party, the Democratic Party-as we see, something very different from the European Democrats-have been restricted by law to white voters in a number of the Southern states. The Supreme Court in -927 in the Nixon case declared these laws unconstitutional. Thereupon, what could no longer be done by law was fixed by party resolution, excluding those of color from the primaries. Such party resolutions now exist in eleven states.

North of the Potomac and in humanitarian circles, people have wanted to see in this a new persecution of the Negroes and have often enough angrily wanted to recognize in it the spirit of Simon Legrees, the crude planter from "Uncle Tom's Cabin" - in fact, such procedures are at least compatible with the spirit of the Constitution and the XIV and XV Amendments.

XV Amendments only with great skill. On the other hand, the South knows the essentially unchanged nature of its Negro population and has over in Haiti the example close before its eyes of what a state looks like which the Negroes govern according to their taste. Thus, it resolutely resists any increase of Negro influence in politics and administration, ignoring and not recognizing the undoubted educational progress of at least a part of the Negroes, but in the unquestionable conviction that America is now a country of white culture.

In civil life there is likewise a racial barrier, and not only in the Southern States, though most pronounced here. The Federal Act of March 875, an amendment to the First Civil Rights Bill and therefore called the Second Civil Rights Bill, expressly provides that all citizens of the United States "shall be entitled to the full and equal enjoyment of the conveniences, advantages, facilities, and other rights in restaurants, public' conveyances by sea and land, theaters, and other places of public entertainment." This law, however, was rejected by the Supreme Federal

The Federal Court of Justice annulled the law of the Federal Republic of Germany in 1883 on the grounds that it contained an unconstitutional obligation for private individuals to enter into contracts. No one could be forced, because he had concluded a contract with one person, to conclude the same contract with 8 others. Thus, a highly peculiar law of racial segregation developed here in inns, fri- scur stores, means of transportation, especially on railroads and tramways.

In individual states of the North, all attempts to treat the Negroes differently from the white population are now expressly forbidden under police penalty.

Conversely, in a large part of the Southern States, the position has been taken that only the same comforts should be offered to both sections, but that segregation of whites and coloreds is not only permitted but even required. The so-called "lim Lrow Laws," which exist in almost all the Southern States, require separate compartments for whites and Negroes on the streetcar, railroad, omnibus, and waiting rooms. The Supreme Court has allowed these lim Lrow laws, which are backed by virtually the entire South, to pass. However, the attempt to create separate residential areas for white and colored people by police has been overturned by the Supreme Court. Agreements by homeowners not to rent to Negroes, on the other hand, have been declared unconstitutional, since every free American is free to decide to whom he wants to rent an apartment and whether he wants to rent it at all.

In the meantime, the Negroes have fought for admission to the bar and to the judiciary; they must be called in as jurors, at least to the extent that they are entitled to vote. However, they have remained rare as judges and jurors.

In school there is complete segregation of white and Negro children in about twenty states. But even here the subject matter is supposed to be the same. The Supreme Court of the Federal Republic in the year 1904 pronounced itself in favor of racial segregation in schools in a remarkable hall. At the time, the state of Kentucky had passed a law segregating its white and black linders. Berea- College, the state's only co-ed school, sued to have that law struck down as unconstitutional. The U.S. Supreme Court

took the position at the time that "the white and black races are inherently opposed to each other and that a reasonable separation would be within the police functions of the state and would be conducive to the public peace."

Since school legislation is the prerogative of the Linzelft States, such a decision has significance only for those States where the question is contested. But these are indeed few, for in the Southern States with their heavy Negro population there is strict segregation of the races in school, while in every Northern State with only a very small Negro population the Negro child or the few Negro children attend the general school.

The basic tenet of the legal view as developed by the Supreme Court can be summed up in the following formula: Racial segregation is possible and permissible if it does not at the same time mean the discrimination of a population group. One can therefore assign a special railroad compartment to the Negroes - but it must not be worse than that of the white population. The penal laws must be the same for both groups - a number of laws of the Southern states, for example, which punished acts of violence against white women, when committed by Negroes, more severely than when committed by whites, or than when committed against Negro women, were repealed as unconstitutional.

In the practice of the courts, the penalty for a Negro who commits an offense against a white woman has in fact for a long time been considerably higher than, for instance, in the reverse case for a white man, quite apart from the numerous cases of popular justice (lynch court) against such Negroes who commit offenses against white women.

In the field of relations of the sexes to each other, a large number of the states have developed pronounced racial legislation. Intermarriage is now prohibited in 30 states; where it is not prohibited, the proportion of the Negro population is very small or political ideology opposes such legislation. After all, only three states with somewhat larger proportions of Negroes in the total population, (Vhio, Illinois, and Neuyork, do not have bans on the

Intermarriage.

Constitutionally, intermarriage is prohibited in Alabama, Florida, Mississippi, North Carolina, South Carolina, and Tennessee- see.

Here the question arose immediately, between which persons one should actually forbid the marriage, who is actually "colored".

The question has been variously answered: "All negroes, mulattoes, mestizos, and their descendants, who have any African blood in their veins, shall be considered colored in this state." This corresponds roughly to the view, also socially common, in the United States, which regards as Negroes anyone who has just a little Negro blood, even if it is only indicated by the dark tint of the moons on his fingernails. In individual states, however, this has been restricted and the following formula has been agreed upon: "Colored persons are persons who have one-eighth or more Negro blood" or also "who are descended from a Negro up to the third generation, although one ancestor in each generation is white." Occasionally one has also simplified the matter and declared for "colored" everyone who descends from slaves. Only very rarely - this view is now obsolete - in Ohio, which today has no marriage bans on racial grounds at all, has one taken the position that anyone of more than half white descent must be counted as white. Popular opinion and case law have not followed this view.

The white population will be included in the laws and decisions often referred to as "Caucasian descent" according to a long outdated terminology. Oddly enough, the Iuden are counted among the white population. In contrast, in individual states the prohibition of intermarriage has been extended to "Mongols and Indians" (Arizona - grs) in addition to Negroes. A prohibition of marriage between Negroes and Indians exists only in North Carolina; otherwise, wherever these laws occur, they are laws intended to prevent the mixing of the white population with other populations.

The legal consequence of the prohibition is nullity of the concluded marriage. The cattle are considered illegitimate and do not inherit. In addition, there is often a penalty. This penalty varies from a fine to imprisonment for up to ten years, depending on the state in question.

acts.

In individual states, illegitimate unions between the races are also declared punishable, or an aggravation of punishment occurs if the same immorality offense is committed with a person of the other race.

In detail, this American racial legislation is extraordinarily interesting, but also completely confusing. What is punished in one state, happens in the next state in all

"Publicly, a marriage that is punishable in Kentucky is not punishable in "Ohio. In many cases, therefore, there is a provision in the law that intermarriages contracted in another state for the sole purpose of evading the prohibition law in one's own state may be punished in that state - provided that the couple reappears there.... The "Supreme Court has also approved this legal provision.

Nowhere is there a marriage ban against Iuden, they are counted as part of the white population in the existing ignorance of the Indian question in the United States - at least by the legislator. Popular opinion is much more advanced in this respect. There are hundreds of hotels, boarding houses, even entire seaside resorts kor Oevtiles", where no

Iude finds room. Everything is always occupied - and if he were to be excluded, the good American public would very quickly avoid the hotel and the owner would suffer serious damage. There are an infinite number of elders' clubs in whose statutes nothing of the kind is written, but which admit their members only on the basis of a ballot - and into which no Jew has ever been excluded, because unfortunately the number of members was always full.

From the American side, this silent repulsion of Judaism has often been held up to us as a model, and it has been pointed out that one can fight off the Jews in this way, without causing too much stir in the world and without making laws. This view is certainly not correct. The social rejection of the Jews - incidentally, even in only a part of American society - has never prevented the Jews from seizing economically and politically all the influence that seemed desirable to them and which they have today in the

United States own.

la one may even raise the question whether the completely unimpeded racial intermixture with the Iuden- tum, of which about one-fourth is now in the United States, is not much more considerable and much more alarming to the European stock of the American population, than the danger of the infiltration of Negro blood or even of the infiltration of the blood of oft-Asiatic immigrants, almost all of whom marry among themselves, while the Iudes of North America also constitute a considerable component as white slavers, owners of dubious pleasure localities and undoubted dens of iniquity for public indecency. The reports which the "Deutsche Weckruf" and other German newspapers in the United States have been publishing for some time about the contribution of the Jews to the moral decay of, for example, New York, show this danger to a shocking degree.

Compilation of race provisions in Lhe legislation of the United States.

The syftemlessness and diversity of racial legislation in the field of lhere law in the United States is best shown from a compilation of the relevant provisions in force in the various states of the United States.

Marriage of whites is prohibited (with the legal consequence of nullity) with the following groups of persons:

In Alabama, with "Negroes or persons descended from Negroes to the third degree inclusive."

To Arizona with "Negroes, Mongols, or Indians, or persons descended from such."

In Arkansas with "Negroes or Mulattoes."

In Lalifornia, with "Negroes, mulattoes, or Mongolians." In Colorado with "Negroes or mulattoes".

In Florida with "persons having one-eighth or more Negro blood in them."

In Georgia with "Negroes or from Negroes descendants".

In Idaho with "Negroes, mulattoes, or Mongols."

In Indiana with "persons having more than one-eighth Negro blood in them."

In Iowa with "Negroes or Mulattoes."

In Kentucky with "negroes or mulattoes."

In Louisiana, with "persons of a colored race." In Maine with "Negroes or Mongols".

In Maryland, with "Negroes or persons descended from Negroes to the third degree."

In Mississippi, with "Negroes, mulattoes, or persons having more than one-eighth Negro or Mongolian blood."

In Missouri with "Negroes or Mongols."

In Montana with "Negroes, Japanese and Chinese."

In Nebraska with "persons having more than one-eighth Negro, Japanese, or Lhine blood."

In Nevada with "Negroes, mulattoes, Indians and Chinese."

In North Carolina with "Negroes, Indians, or persons who are of

descended from a Negro or Indian up to and including the third generation."

In Oregon, with "Negroes or Mongols or persons having one-fourth or more Negro or Mongol blood."

In South Carolina, with "Negroes, mulattoes, Indians, mestizos, or persons descended from such."

In Tennessee, with "Negroes or mulattoes or persons descended from such to the third generation."

In Texas with "Africans or from such descendants".

In Utah with "Negroes or Mongols."

In Virginia, with "colored persons or descendants of such."

In West Virginia, with "Negroes or Mongols."

In Wyoming with "negroes, mulattoes, mongols, or malays."

According to Alexander Bergmann (Internationales Ehe- und Rindschäftsrecht, vol. 3, jgrs), there are no marriage bans on a racial basis in the other states of the United States.

The Race Question in American Linwanderungs-Gesetzgebung.

As long as the United States of North America was the great land of immigration for Northern and Central Europe, there was no great concern about this immigration. It came essentially from Great Britain, Scandinavia, the Netherlands, and the German ethnic area, so it would not bring components that were alien to the population of the far westward expanding United States. This immigration increased from decade to decade,)8ro it had amounted to 8585 people, -840 84 0öö, - 850 550000 - and it increased

on and on. President Taylor issued *zoso* in his Lon- *greßbotschast* virtually a call for immigration: "we give an invitation to the peoples of other regions to come here and settle like the members of an ever-growing family. For the benefit we ask only one thing, that they regard this country as their home and unite with us in the great task of preserving our institutions and perpetuating our liberties."

Only a Puritan religious movement against the immigration of Catholics arose about 1835, and rightly the United States protested against it when, for instance, Switzerland remitted punishment to criminals on condition that they emigrate to America.

In general, however, immigration was virtually encouraged, land (Homestead Act of May 20, §2) was made available to immigrants free of charge, and in many cases virtually advertising bureaus (such as the state of Wisconsin) were set up in Europe to procure new immigrants.

The first immigration law of August 3, 1855, was then also very expansive. It excluded only common criminals, the poor who would be a burden on the state, and the mentally ill from immigration. Racial considerations did not prevail.

In the meantime, however, the character of immigration changed. In addition to the Germans, Scandinavians and English, there were now numerous members of the Slavic peoples, Austria-Hungarians, Poles, Russians, Eastern Jews, and even Lebanese. It quickly became apparent that these new immigrants, especially the Italians, were much less willing to merge into the great melting pot of America.

Efforts to restrict immigration led to the creation of a new immigration law on March 3. This now also excluded from immigration all those who were afflicted with a dangerous contagious disease, as well as people living in plural marriages and those whose passage was paid for by others,

except when these were friends and relatives in the United States. One wanted to avoid thereby substantially the deportation of undesirable population elements from Europe to North America, did not want to become "Europe's garbage place".

For a very long time there was a struggle for the exclusion of illiterates from immigration; it was not until 1924 that it was finally established by law.

The immigration movement increased more and more rapidly; the year 1907 would bring a record immigration of 1,255 million. Already most of the fertile land had been settled, so the new immigrants stayed in the cities of the Oftküste and began to depress the wages of the American worker. Above all, the character of this "new immigration" (from 1900) had become a completely different one. The proportion of Germans, Scandinavians and English, Irish, Belgians and French, which until 1900 had constituted 95% of the total immigration, decreased more and more. On the other hand, the proportion of Italians increased a hundredfold, that of Russians (many of them Russian Jews) increased a thousandfold, and a quarter of the world's Jewry settled in the United States.

All this led to a strong countercurrent and, in 1907, to the establishment of a general Linwanderungskommission, which was already advocating a restriction of immigration in "to maintain American civilization physically, morally, and economically." It was already recommending a reduction in immigration from southern and eastern Europe. Rudiments of racial thought were already playing a role here. In 1913 the President of this Commission, Senator Dillingham, introduced a motion to limit the number of immigrants to the United States to ten percent of the total number of aliens of each of these nationalities who had resided in the territory of the United States at the time of the last census.

After very long hulls that lasted into the World War, on February 5, 1924 this application was extended

"Dillingham-Burnett Bill" adopted. It excluded not only the illiterate, but also all immigrants born in a certain zone of Asia ("Barredzone"). This zone includes British India, French Indochina, Dutch India, the Malay States, Siam, New Guinea, Afghanistan, Baluchistan, South Arabia, and Russian Turkestan, is determined by longitude and latitude, not by race, but practically excludes a large number of people who were declared non-amalgamable. The basic idea was not primarily the preservation of a racial unity - already because one was not at all clear about a real racial division scientifically - and also could not be clear in many cases, but the keeping away of population groups which were so clearly distant from the American basic stock according to their physical constitution, religion and culture that they were considered unsuitable from the outset to participate in the new formation of an American people in the great melting pot.

Also excluded were the mentally inferior (idiots, hereditary defectives, mentally ill), the morally inferior (criminals, drunkards, prostitutes, narcotics dealers), the physically inferior (infectiously ill), beggars and people who would be a burden on the state and those whose passage was paid for by state or private welfare institutions, revolutionaries and anarchists, people who had already been deported, clandestine immigrants and, finally, workers who had already come to the United States with a contract, whose passage was paid for by government or private welfare institutions, revolutionaries and anarchists, previously deported persons, clandestine immigrants, and finally laborers who had already come to the United States with a contract, and finally those who were unable to read or write, if they were older than 2d years. This law also provided for all measures necessary for the medical examination of immigrants, for their examination, and for their punishment and expulsion in case of violation.

The unemployment crisis immediately after the World War led to a renewed demand by American unions for restrictions on wage-suppressing immigration. In the southern states, not least due to large secret-

societies (Rukluxklan, founded in Atlanta in Georgia) a movement directed against the Negroes as well as against immigration from (Qftasia, Southern and Eastern Europe and the immigration of Iuden. After very violent rumps in the Äongreß, on 9g. May -921 it was legislatively decided to limit immigration to 50/g of the total number of aliens at the time of the census of 90 in the United States, i.e., each nation was to be able to send annually so/o as immigrants to the United States from the stock that was already over there. The (quotas decidedly favored the northern and central European countries. The law was extended to two years in -922, and on 2b. May 924 it was amended in such a way that the annual quota was set at 2 0/0 of the total number of foreigners of the nationality in question according to the census of - thus a further preference for immigrants from Northern and Central Europe occurred. Then, from July -927, only 250000 immigrants at all were to be admitted, the (quota allotted to the various countries being determined according to the number of those persons from the country in question who had resided in the United States in 1920. Outside this (quotas are only diplomatic employees, students, scholars, transient migrants and similar groups.

But the fundamental point in the law of 2b. May 94 is the link between the right to immigrate and the ability to immigrate in kind. Anyone who cannot be neutralized in the United States is also excluded from immigration, at least as far as immigration for permanent settlement is concerned.

It was precisely this that ignited the dispute with Japan.

In the context of Japanese and Chinese immigration, U.S. immigration legislation takes on very strong features of race legislation.

The question of Negro immigration takes a back seat to this. It is an internal question, but not an immigration question. The Negroes of the United States represent the descendants of the Negroes once brought over to the United States as slaves against their will. Later, actual Negroes are only to a very small extent

(between and Itzzo a total of 32504); even later, Negro immigration has always been low.

In contrast, Chinese and Japanese immigration was strong. Chinese came to Lalifornia from about ZS4S primarily as laborers for the gold mines, but also as launderers, domestic servants, and gardeners. -S52 there were already about -3000 Chinese in Äalifornia, zss0)05 000 Chinese in the United States. The so-called Burlingham Treaty of 27 Iuli zsö5 gave the Chinese the right of free immigration and full equality with whites, eliminating anti-Chinese legislation of the Linzel States, especially Lalifornia, but denied them naturalization. However, the resistance of the American people, especially the workers against the cheap Chinese labor, increased rapidly. It was not the danger of racial mixing but, on the contrary, the tenacious adherence of the Chinese to their traditions and habits, their indestructible national cohesion, their resistance to any absorption in the American melting pot, their tendency to form secret societies, their different and sinister criminality, the impossibility of absorbing them and Americanizing them, which made the Chinese increasingly hostile. A treaty of §7 November)§s0 between the United States and China authorized the United States to restrict or interrupt, but not totally prohibit, the immigration of Chinese workers. Other Rlassen were not to be affected by this.)S84, in fact, the immigration of Chinese workers was suspended for ten years.)8g2 the interruption of immigration was extended by another ten years, ;sg4 contractually agreed with China that the The United States suspended the immigration of Chinese workers for ten years and prohibited the return of Chinese workers who had left America. In Hawaii, after annexation by the United States, the registration of all Chinese was ordered by law of so. April ;go0 and forbade them to emigrate to the United States. On April 27 ;go0 all these restrictions were extended indefinitely. There were very violent ion- flicts with China over this, and finally even a

Boycott of American goods in China. The law of 2 b. May ;g24 then put an end to Chinese immigration altogether by excluding from immigration all those who could not be naturalized as American citizens ("irielidle to citizenship").

Since the Chinese cannot become citizens of the United States, the Lluoten system of immigration does not apply to them. The only Chinese who can still immigrate to the United States, other than diplomatic employees, students, etc., are those who claim to have acquired citizenship by birth on American soil. In the United States, as in Great Britain, it shall apply, i.e., whoever is born in the territory of the United States is an American citizen by the fact of his birth. This also applies to those who cannot acquire citizenship by naturalization. A Chinese child, therefore, born on the soil of the United States is an American citizen. We still have many cases of such children of repatriates from China occasionally immigrating to the United States on the basis of their citizenship. These cases are not frequent, however, and Chinese immigration is steadily declining. It amounted to -92s: ;gS7; lyrd: -75;; -927: -200; ,92s:)02b; ,929: ,07);)9so: 970.

Almost parallel to the Chinese immigration, the problem of Japanese immigration arose. It ended straight

The Racial Question in U.S. Linwanderungs-Gesetzgebung. 97 not until the first measures were taken against Chinese and a considerable shortage of agricultural labor arose. Initially, these Japanese immigrants were gladly exempted; more educated, open-minded, and intellectually alive than the poor Chinese, they were not at all unpopular. They also rose rapidly economically as industrious gardeners, small tradesmen and technicians. It was not until the turn of the century that a resistance to Japanese immigration arose, which found expression in the Asiatic Exclusion. It was demanded that all Chinese and Japanese immigrants be excluded from the public schools and sent to special schools. The reason given was that the Japanese should not be allowed to acquire

knowledge by which they would prove superior to the white population, for the Japanese Indians, by their tenacious industriousness, were almost everywhere superior to the Indians of the rest of the population. The Japanese in California protested at the time, and the public opinion of Japan was highly agitated, and became still more agitated by the accusations and suspicions, many of them quite ugly, which this anti-Japanese propaganda hurled against the Japanese people and their morals.

Moreover, worse treatment of the Japanese in California contradicted the wording of the Grasham-Lurino Treaty concluded on 11. November 1904, which stipulated complete freedom of immigration and emigration.

The anti-Japanese agitation succeeded in 1907 blocking the immigration of skilled and unskilled workers. Negotiations between Japan and the United States produced the so-called Root-Takahira-Hirag Gentlemen Agreement, which related to the immigration of Japanese workers. The Japanese government undertook not to issue passports to the United States for new immigrant workers, and even not to issue such passports to Hawaii, where there was already a very large Japanese population at the time. The government of the

United States, on the other hand, committed to refrain from formal exclusion legislation against Japanese.

In August 1907, the Grasham-Kurino contract was terminated. The new trade treaty of 12. February 1911 between the two countries did not contain any provision on exclusion of Japanese immigration.

On the other hand, the restriction of worker immigration based on the Root-Takahira Agreement was practically maintained. The situation only became critical again when the old anti-Japanese currents stirred up anew in California. Here, the Japanese immigrants and gardeners, with their loving irrigation system, had transformed sometimes quite worthless lands into magnificent orchards and dominated the fruit market of California to an ever-increasing extent. The immigration of

Gardeners and farmers were in no way forbidden by the Rost-Takahira Agreement, and the Japanese government took the position, with good reason, that in this agreement, just as in the other keeping away of industrial contract laborers in the other immigration legislation of the United States, it had always been a question only of laborers in the proper and industrial sense, also claiming that it would not have concluded the agreement if farmers and gardeners had also been affected by it. The state of California, however, passed a law (Anti-Alien Land Law) on May that only American citizens and naturalized aliens could purchase garden or farm land or lease it for a period longer than three years. The states of Texas, Nebraska, Colorado, New Mexico, Washington, and Arizona enacted such laws; in some other states they were introduced but rejected. The U.S. Supreme Court declared these laws not unconstitutional. At the same time, a second problem arose. Immigration of Japanese women increased sharply, as Japanese men in many cases sent brides and wives to join them.

The Linwanderungsgesetz of 2b. May 924 then concluded, since the Japanese could not be naturalized, Japanese in general were excluded. The Japanese government protested against this, the gentlemen's agreement fell away and was now also terminated by the Japanese side, by which it had until then been "continued loyally and conscientiously observed" (note of s; May 924). It came then to quite sharp clashes and to that well-known statement of the Japanese ambassador Hanihara of the "rave coriss- tzvences" (which actually in English diplomatic usage already means "rieg"). The ambassador had not wanted to say this, but the Japanese press cheered him on and the mood between the two states was extraordinarily testy at the time.

Japanese immigration to the United States has also declined sharply. It amounted to only 72s, ;y2b: bS4,)g3b: 79b people in 1925, namely, those immigrants who have the right to immigrate as students, businessmen, professors, and alumni returning home from a stay abroad and residing in the United States.

One will be justified in saying that the same goal also applies to

would have been achieved if the Japanese had been included in the (quota system of the law of 2b. May -924 would have been included. The (quota for the Japanese would then have been)4b people annually and "nevertheless the feeling of the Japanese would not have been so hurt.... There are rules of international courtesy (cornitss Aev- tivrn) between peoples in general, and between two neighboring peoples in particular, which, although they do not have the force of legal obligations, are nevertheless basic conditions of friendly relations throughout the civilized world. These rules were not given the necessary attention by the United States Congress when it enacted the new legislation". (Alois Spitzl in his excellent doctoral dissertation "Die Einwanderung nach den Vereinigten Staaten von Nordamerika, eine ftaats- und Völkerrecht-.

Untersuchung, S. öo/öz", which has very often been made the basis here).

At the same time it may be noted that the exclusion laws against the Japanese and to a certain extent also against the Chinese do not have first of all the purpose to prevent a race mixture. The main reason is to keep away an economically dangerous competition, a competition which, moreover, fights with the quite honorable means of a superiority precisely from the field of agriculture, the oldest and most respectable cultural achievement of mankind. The second reason is the difficult amalgamability of the Japanese and Chinese. They remain faithful to their nationality even when far away, and in the neat little house of the Japanese gardener hangs the portrait of His Majesty the Emperor in a place of honor. Military concerns also arose here, which one cannot deny a certain justification. In California in particular, large settlements of Japanese men, many of them reservists, must have seemed highly questionable to the national defense, even if one reduces the fear of Japanese spies to the extent of normal espionage common among all civilized peoples. These military concerns would have justified the closing of certain zones to foreigners, including Japanese immigration - but the general and ruthless exclusion had to hurt the Japanese and did hurt them. Precisely because the creation of a mixed race hardly plays a role here, the Japanese rather marry among themselves, the racial point of view of the Linwanderungsgesetzgebung against them hardly gave a reason. A change of the white population in its basic biological stock has neither occurred by the immigration of the Oftenasiates, nor was it to be expected. Thus, this very American immigration legislation does face certain concerns. These concerns become all the greater when one considers that the immigration of all kinds of ludes, despite the notorious racial change in the American

Linbürgungsbestimmungen der Vereinigten Staaten. 101

Basic stock through them and despite the highly questionable economic methods of a considerable part of the Jews, despite the

the recognized leadership role of the Iuden in communist movements is not forbidden in principle, but is only indirectly limited by the lower quota for immigration from the European Eastern states - while in contrast to this the politically conservative Japanese immigration, which is completely averse to communist aspirations and lives not from haggling but from agriculture and handicrafts, and which marries among itself, is excluded. If one wanted to eliminate components that are biologically remote from the northern European basis of the population of the United States, it is at least illogical and not very fair to keep out productive immigration from East Asia in this abrupt manner, but to open the gates to parasitic Judaism. This, too, shows that the Linwanderungs-Gesetzgebung has made little use of the fundamental findings of racial science. For if one admits different immigrants at all, it is surely illogical to let a highly dangerous and parasitic race into the country, to exclude a culturally creative, industrious and, moreover, essentially intermarrying race.

The Linbürgerungsbestimmungen der Vereinigten Staaten.

We have referred several times to the provisions on the granting of United States citizenship, if only because, by virtue of the law of May, those who cannot be naturalized as American citizens cannot be admitted to immigration. Each state has the right to grant citizenship to whomever it wishes, provided that the citizen agrees and that there is no treaty with a neighboring state to the contrary. Here, of course, arises the possibility of eliminating racial groups by denying naturalization eligibility to other racial groups, and we have seen how this has been done.

The first naturalization law of 1790 has been developed in the course of time in the sense of a restriction of the possibility of naturalization, so that today, mainly on the basis of the law of June 1924, the legal situation is as follows:

Basically American citizens can become: Foreign "white race" and aliens of "black race" who are of African birth or descent, which peoples belong to the white race is not stated, nor what is meant by "black race." Legislation, and especially the practice of the supreme naturalization commission, has further developed the provisions here. According to permanent jurisprudence, Indians from areas outside the United States are not eligible for naturalization, then the inhabitants of the aforementioned Barred Zone of Asia. On the other hand, West Asians, e.g. Armenians, have been admitted; Mexicans, even if they have predominantly Indian blood, are also naturalized. Excluded are Chinese, Japanese, subjects of powers at war with the United States (unless they have made known their desire to become American citizens in the two to seven years preceding the outbreak of war or have been declared loyal by the President).

- so during the World War still Czechs, South Slavs, etc., although they were Austro-Hungarian citizens). Also excluded are anarchists and poly- gamists, recently also communists more by an aggravated practice than by law. Foreign women who marry an American do not (law of 19 September 1917) acquire American citizenship, but may, if they could otherwise acquire citizenship, be naturalized more easily.

Again, then, there is no real racial legislation involved unless, as no American would admit, the United States is seen as a two-race state of white and

Black. The same legislation that keeps the Often Asians and denies them naturalization grants it to the African Negro.

As interesting as the American legislation is, as many racial questions are touched upon in it, as numerous and partly fundamental the American literature on racial questions is (cf. Lothrop Stoddard: "Der Ältur- umfturz", translated into German by Dr. Wilhelm Heise, and Madison Grant: "Der Untergang der großen Rasse", translated into German by Dr. Rudolf Polland, both published by I- 8> Lehmann, Munich) - a uniform line of legislation cannot be recognized. Linwanderungs- und Na- turalisationsgesetzgebung erscheint vielmehr als das Produkt einer sehr langen Entwicklung und der verschiedensten wirtschaftlichen, politischen und geistigen Strömungen ohne wirklichen inneren leitenden Grundgedanke.

Canada's immigration legislation.

In its immigration legislation, Canada has essentially followed the United States in the area of racial policy, but has handled some things more skillfully. Line Negro population, as descendants of slaves, did not exist here, because the climatic condition of the country offered no room for slave labor. Mixtures with the Indians have of course occurred, but essentially the half-breeds have remained within Indiandom and only to a very small extent have risen into the white population.

Lin real race problem appeared here only with immigration from East Asia. This problem was perceived primarily as a wage problem. Chinese workers appeared in the western provinces of Vancouver and British Columbia at about the same time they were leaving for the United States. To keep them out, ?S85 imposed a one-time fee of \$50 on each immigrating Chinese worker. Despite this substantial sum, Lhine immigration continued to rise. Thus, the fee was abolished on

ianuar zgo; from zoo dollars, on). Ianuar)g04 even increased to so0 dollars - this would bring a lot of money to the state, but could not bring Chinese immigration to a halt.)g2)

there were about 40000 Chinese in Lanada, plus 10000 Japanese. In 1925 the Minister of Agriculture of British Columbia gave 252; 10 Chinese, 1045 Japanese, and 103 Hindu in his province alone.

In 1923, the Chinese Immigration Act thereon basically prohibited the immigration or landing of "any person of Chinese birth or descent."

With the Japanese government, much more skillfully than the United States, an agreement had already been reached in 1905, on the basis of which the latter wanted to restrict passport permits for Canada on its own initiative. The effect was a surprising one, in 1905 700 Japanese had still immigrated to Canada, 1906 only 45 - and since then the Japanese immigration has not reached the number of 1000 in any year.

The statistical data on the marriages of Chinese and Japanese immigrants in Canada show how little racial considerations played a role. Of the total of 342 children of Chinese fathers in the year 1924, also 324 a Chinese mother, only the rest of 18 had a non-Chinese mother, in most cases a Native American.

Of the 73 Japanese children of the year 1928 even 7; came from purely Japanese marriages - only 2 from mixed marriages, in this case with Chinese women.

The restrictions on Linwanderung against the (P)stasiaten wear so clearly the face of socio-political and perhaps also military precautions, race-political considerations in the sense of a prevention of mixing can have played no role with them under these circumstances.

The immigration of Hindus is restricted by an agreement between the British government of India and Canada has also been restricted.

Canada, on the other hand, has experienced a very considerable immigration of Jews, has today about 1000 Jews, mainly in the English cities of Montreal, Toronto and Winnipeg - while the French (Quebec) is kept quite free of Jews by the fiercely anti-Jewish Canadian French. In proportion to its population, Canada has almost twice as many Jews as the German Reich. This has an influence on the determination of the Linwanderer quotas, which here, too, similar to

in the United States, have led to a strong limitation of immigration from the main Jewish countries of Europe (Lithuania, Poland, Hungary, Romania) and to such a deliberate preference for agricultural immigrants, among whom the Iuden are not present, that in practice at any rate the further influx of Iuden is prevented.

In Canada's marriage legislation, there are no obstacles to marriage on racial grounds. The immigration legislation thus also bears only a character of imperfect racial legislation. Once in the country, one can marry whom one pleases. Above all, the fur trade, like the wheat trade, has in many cases passed heavily into Jewish hands, and there is even the strange picture here of Jewish-Indian hybrids, little-desired products of the exploitation of Indian hunters and their families by fur traders.

Racial legislation in South Africa. Population ratios.

When the Dutch settled at the Cape of Good Hope, they met two completely different races in South Africa, the Negro Bantu people, who were pushing forward from the north, and the small, brownish-yellow race, to which both the Bushmen and the Hottentots belong. It was first of all the Hottentots whom the Dutch Colonists encountered and enslaved. The Hottentots were kept as shepherds of the Boer herds and as domestic servants on the Boer farms. They did not offer any real resistance, apart from individual acts of violence, the last "Lapitänschast" of the southern Hottentots in the area of Lapland occupied by England at that time was blown apart. The settlement of Hottentots in so-called localities, corresponding to Indian reservations in North America, did not stop the disintegration of these disjointed tribes. The mass of Hottentots moved from the north and northwest, partly into Griqualand, partly into what later became German South Africa. They were strongly interspersed with the blood of the Dutch Colonists, so that a whole tribe was directly called "Bastards". At least in the area of the

South African Union, virtually nothing remains of pure-blooded Hottentots. They are almost completely interspersed with European blood, much more than the Hottentots in German South Africa. It is very significant that among the Hottentots themselves there is a certain pride in the admixture of European blood, while the Europeans are not very fond of these half-breeds.

Much more significant was the confrontation of the European element with the great Negro peoples of South Africa, primarily the Bantu in their various tribes. These warlike and gifted pastoral peoples put up a very serious resistance to the European conquest of the country and did not really allow themselves to be broken. It is true that some of their tribal groups have had to dissolve, and they themselves have often taken on European names - but they still form the majority of the population, a powerful and not even ugly race of people, which has certainly gone through mixtures with Europeans and also with Hottentots, but in general represents in its basic stock the overwhelming majority of the population of British South Africa.

While only in the mandate country German Southwest Africa the dying little people of the bushmen plays a certain role, with which race mixtures with Europeans hardly occur, on the other hand in the modern time to the two Lingeboerenenraces, the genuine Negroes and the Hottentots, still a third non-European and colored race has entered - a not inconsiderable South Indian immigration.

The population picture of the whole of British South Africa in the year -gr- -and it has hardly changed in the main features- was thus as follows:

South African	Inhabitants	Europeans	8 "rbige	Europeans	People of color in percent
Union	6 yrs sso	r 5-94*8	5409 092	r.,y3	78,07
Southwest Africa	227 739	-9432	ros307	S,54	91,07
Basutoland	49s7§r	- Ü03	497 -7S	gg,08	
Swaziland	-otzzb-	rro5	-0475b	0.32 r,oe	97,94
Southern Rhodesia	egg,	ssbro	So5 5d7	3,74	9ö,2d
Together therefore					
British South Africa	8 dd	I- 37h	34s7 084900	-8,30	81,70

Looking at these statistics, it can be seen that only in the Union

of South Africa, i.e. in the old rap colony, Transvaal, Natal and Vranje Free State, the white population exceeds one fifth, in German Southwest Africa one tenth has not yet been reached. Everywhere in the other areas, which, by the way, are climatically much less suitable for European settlement, the number of whites is quite small. Here the danger of a large racial mixture does not emerge.

However, it has come of age in the South African Union in particular. Here, the white male population outnumbers the white female population. This is a consequence of the still continuing, predominantly male immigration, because the birth ratio of males to females among the white population corresponds quite well to European proportions. Immigration, however, brings more white males than white females into the country year after year, plus males of the most vigorous age on average. More unmarried white men also immigrate, while married white men emigrate.

As the statistics show in detail, these are men of mature years who have acquired a fortune and now return home with their wives to consume this fortune in England.

Thus, year after year, we have a not insignificant immigration of strong, white young men, who do not always find a white woman in the country and are therefore inclined to get along with a Laffer girl and thus increase the number of half-breeds.

This is a phenomenon often exhibited by colonial countries.

Much more critical is the fact that the (quality of white immigration is declining. In the years 1924/25, 55.40/0 of the immigrants came from England, Scotland and Ireland, 5.20/0 from Germany, from the Netherlands, 40/0 from Sweden, 20/0 from Norway. In this one will see essentially, as in the small groups of Swiss, Austrians, etc. population increase, which is closely related to the basic population.

But then only zbo/y of the inhabitants came from Lithuania, 3,40/0 from Russia, 2,zo/g from Poland. From these immigrants the smallest part were real national Lithuanians, Poles or Russians, but almost all of them were Iuden. What the statistics indicated here as immigrants from these eastern countries, the religious statistics proved to be the case with the

Immigrants from Lithuania 98, from Latvia 95, from Poland 93 and from Russia 9?o/g Jewish. Thus, a mass flood of Iuden, namely of (Eastern) Jews, has poured into South Africa. In general, however, the type of Linwanderer of English, Dutch or German origin, which corresponds to the basic stock, has declined sharply, while immigration from (Eastern) Europe and Southern Europe has increased, an immigration which brings with it fewer abilities and talents and is sometimes, like Jewish immigration, to the strongest extent parasitic. To this has then been added Indian immigration. For zgrb estimates the excellent account by H. R. L. Rrueger, Darmstadt, "Bevölkerungs- und Rassen-.

Problem in South Africa" (Jahrbücher für Nationalökonomie und Statistik, vol. July fgrs, p. the Jnderbevölkerung in Südafrika auf i m g a n z e n)7Sg59 Menschen, darunter Männer und 75547 grauen. In individual cities the Jnder element is exceptionally strong, as in Durban, where it exceeds the white population in the suburbs by a factor of three, and almost reaches it in the city as a whole, but also in Johannesburg, Lapftadt, Limberley, and Port Llizabeth. Here, the danger of racemixing with the whites is not excessive, but the increase of the economic influence of this Jnderbevölkerung, which belongs to a large extent to the lowest loads of South India and may hardly contain blood components of the "Aryans" of India, also in its life-style considerably closer to the natives of South Africa than to the Europeans. Above all, however, it is the rapid transition of the Indians from physical labor to trade and occasionally to usury that has made them a very undesirable element.

The actual native population breaks down into two groups, as shown, the Bantu, that is, the actual Negroes, and the "Others," namely half-breeds, bastards, Lap- boys, remnants of the Hottentots and Bushmen. Thereby the increase of pure Negroism is stronger than the increase of the "others". The statistics give the following figures:

The reproduction of the Bantu is higher than the reproduction of the "Others" who are, for the most part, actually half-breeds.

However, it is precisely these mixed-bloods who cause the most concern. The crime statistics show that they exceed the criminality of the whites, the Indians and the Bantu in many areas. For every ten thousand heads, punishments for assault on persons were 0,6 for the whites, 5,5 for the Bantu, 1,0 for the Asians, i.e., the Indians, and 5,1 for the others. The mixed-blood population is therefore even more violent than the often quite primitive Bantu people. They also stand at the top of the punishments for rape with -,2 on -0 000 (against 0,08 with the whites, 0,6 with the Bantu and 0,05 with the Indians). The half-breed is thus much more inclined to rape 8 women than the quite primitive purebred Negro. Above all, however, the half-breed is far at the head of all crimes where higher intelligence and brutal physical violence are paired - the former he has from the white progenitors, the other from the colored progenitors, Hottentots or Bantu. Thus, with 1,0 on 20000 (as against 1,0 among the whites, 0,5 among the Bantu, 0,8 among the Indians), he marches radiantly at the head of punishments for embezzlement. With the usual theft of cars and wheels he puts 1,7 on 20000 punishments against only 0,8 with the whites and 0,7 each with the Bantu and Indians. At the very front, however, he marches in burglary. Here, for every 20 000 heads among the "others," 1,5 punishments against only 1,1 among the whites, 5,0 among the Bantu and 5,1 among the Indians. The same picture in cattle theft. On 20000 heads of the race in question were punished for cattle theft only 1,8 Whites, 1,7 Indians, 9,8 Bantu - but 1,0 Others - i.e., half-breeds.

So the mongrel element is decidedly criminally questionable, while, apart from its national crimes, cattle rustling and a certain tendency to public unrest, the strike unrest "in the margin," i.e., in the mining area, the

purebred negroes, if one considers his strong primitivity, seems to have remarkably few criminal tendencies.

The mixed-race population is thus the real problem child. Their reinforcement always means a threat to the police order, but also a threat to the political order. The half-breeds represent the given - apart from certainly numerous honorable people among them - agitators of the native working population. They feel, since they are socially in no way regarded as equals by the whites, on the other hand far surpassing the purebred Negroes in intelligence, as Fiihrcr of the 8arbigen. This situation has become doubly dangerous because of the numerous immigration of the Oftenjuden, who are also in South Africa the carriers and spreaders of the Bolshevik incitement.

Nor are the numbers involved here small. 11,500/g whites, 17,800/g Bantu, 2,300/g Indians and 7,500/g others, i.e. half-breeds, stood opposite each other in the South African Union. Only in the old Transvaal and Orange Free State has the number of mixed-bloods remained quite small.

The increase of the half-breeds is not small, especially if one considers that no immigration comes to their aid, while from 1904 the white population increased annually by 1,500/g, the Bantu by 1,500/g, at least the "others", i.e. essentially the half-breeds, increased by 1,500/g annually.

Racial legislation.

The elimination of the Indian element.

The immigration of the Indians had aroused resistance in many respects. They had come to the country and been called to develop the coffee, tea and sugar cane industries. They had then made themselves independent here and settled down firmly. They then largely developed into traders and above all made the native population dependent on them, thus largely alienating themselves from the profession to which they had been introduced. Already the law of (Indian Relief Act -9; 4 No. 11) endeavored to curb the immigration of Indians. It was that law against

which Gandhi protested so vigorously and thereby made himself known to his countrymen. It provided for repatriation, i.e. the voluntary repatriation of Indians. Because of this law, 2,000,000 Indians were shaved home by the end of June - yet the Indian population continued to rise. The law proved inadequate for its purposes. It was therefore supplemented by a new law (Emigration and Indian Relief and Further Provision^ Act No. 37 of 1927). This Act first of all prohibited the return of such Indians as had emigrated under the Act of 1914 with the aid of the Government; if until then the age limit for immigration had been 21 years, it was lowered to three years. However, children in this age group are only allowed into the country if they are accompanied by their mother, or only if the mother is already a resident of the Union of South Africa. At the same time, an agreement between the government of South Africa and the government of India achieved the latter's cooperation in the repatriation of Indians. In this way it has been possible to stop the increase of the Indian population and even to bring down the number of Indians. Thus, although this problem does not disappear from the racial legislation of the South African Union, it is lowered. As early as 1909, the Asiatic Trading and Land act prohibited the granting of land concessions to Hindus and their participation in joint stock companies.

Segregation.

In recognition of the extraordinary danger inherent in mixed race, the South African government, in spite of some opposition, especially from the Mission circles, has adopted the principle of pure "separation of black and white" established. This principle has found a threefold application.

First of all, the law of September 1927 (Immigration and Control Act No. 5), any "illicit" sexual intercourse between whites and natives is punishable. The penalty can be up to five years in prison. All intercourse except marital intercourse is considered illicit. There is no prohibition on marriage between black and white - an effect of the strong influence of the Church on public life and, of course, the great breaking point of the law. After all, the majority

of half-breeds from illegitimate relationships, mostly, indeed almost always, of white men with colored or half-breed women. This law will undoubtedly work salutary against the further emergence of a mixed-blood population and has done so until today.

But it has further proved necessary to add to it. The danger of the emergence of a half-breed population has been particularly great where the "poor weites", "the poor blank" are numerous, i.e. where a part of the white population has economically sunk so low that it was downgraded to the position of half-breeds, even negroes. These are the whites who had fallen prey to unskilled mining work, who in many cases already lived in the huts of the black population and participated in their rather confusing sexual communities, thus permanently reinforcing the mongrel population. Big capital, especially mining and diamond capital, furthered this development, endeavoring to replace white workers with skilled black workers because they were cheaper. This highly dangerous tendency has been counteracted by color bsr legislation, which essentially reserves skilled labor for whites and restricts Negroes and mixed-bloods to more or less unskilled labor.

Wrongly, this is uÜL LaLt as white labor bread envy.

" _____ or

presented as "inhumane". It is an indispensable means of racial protection under the given circumstances, whereby one may add that without the white population, without the development of South Africa by the Boers and the English, the black sa not even even even the earnings from would have the earnings from unskilled work.

At the same time, efforts were made not only to employ as many whites as possible in the government service, but also to draw the abundant "poor blanks" out of the industrial areas, train them in agriculture and employ them as tenant farmers. The results of this experiment, however, are only very partially satisfactory. Some of the poor whites are really quite

substandard and a burden on the country.

The preservation of purebred Negroism.

As unpleasant as the mixed-race population often is, the black worker is indispensable in the country. Certainly, in many cases he is on an infantile level, but without his labor South Africa is unthinkable. All day labor in agriculture, almost all unskilled labor in industry, even a large part of the handicrafts are in his hands; at least in most parts of the country it would be impossible to get along without him. Both his criminal statistics and daily life show that the pure-blooded, or more or less pure-blooded Bantu or refiner is in general by no means an evil element. He is in his way decent, industrious, sociable, good to lead, if sudden explosiveness does not tear him away, grateful for good treatment and often faithful, also, if one considers his often quite low education, honest. The faults - finery addiction, carelessness, silliness, boisterousness are not so important and damage him more than the whites.

On the other hand, he cannot simply be given full participation in the state. In many cases, his abilities are not sufficient for this. Thus, his right to vote is practical everywhere.

lically restricted. In the Aeap Colony, the right to vote for blacks and whites is tied to the ability to write one's name, occupation and address, as well as to the possession of real property worth at least 75 pounds, or wages that amounted to at least 50 pounds in the last 12 months. In Natal, the right to vote for blacks is also very limited. They must prove ownership of property worth at least 50 pounds or an income of at least 8 pounds a month, plus a long residence in the country. In Transvaal and the Orange Free State, only whites have the right to vote. Only whites can be elected in the entire South African Union.

In addition, however, there are a number of protective laws for the black population, also according to the principle of segregation. The Native Lands Act of 1913 stipulates that no native can acquire land from a white, no white from a native. This is unquestionably a protective law for the weaker section, the black, which should not be uprooted. The Native Administration Act of 1927 then arranges quite precisely tribal organization, administration, land ownership, indeed Lingeboerenen-courts, marriage and inheritance rights of the colored people. They are to be preserved in their area. In Lapland, there are special Linge-born territories (Transkei and Glen-Gray), where the indigenous population enjoys extensive self-government.

In the whole British South Africa further native areas are added to this, so Swaziland (17390 hkrn with 100 000 inhabitants), Basutoland (30340 qkrn with 40b 000 inhabitants), Betschuanaland (712250 qkrn and -25000 inhabitants). In all these areas the Europeans are quite weakly represented, in Basutoland with 0.320/0, in Betschuanaland with 1.140/0, and in Swaziland with 2.0bo/o. The Negro population here makes up gg,ö8o/o in Basutoland, g8.8öö/o in Betschuanaland, and 97.Y40/o in Swaziland.

Here, large areas are thus the native population r* strongly secured. After all also this question did not come to rest. Within the South African Union it is above all the law on the territorial demarcation of which the blacks are up in arms because

because it leaves 57% of the country 57% of the land to whites, while 4V2 Million Indigenous on only ;so/o of the

country are limited. However, one recognizes the significance of this law if one does not also take the large Negro reservations from the other side.

The Iuden Problem in South Africa.

The described mass immigration of Iudes to South Africa has first of all led to a dangerous seizure of leading positions in the state by the Iudes. For example, in 33 the Jew Louis Grabner from Bialystock was elected mayor of Lapftadt. In Limber- ley, the diamond town, the Jew Harry Salomon -grs became the first mayor, the Jew Bernard Lohen the first deputy. The Judaization of public life took on uncanny forms. Der Weltkampf (issue rö, February ;grö) reports: "The Iuden - Men, women and cattle - together only 67000 (they are now, however, pouring in from Galicia and Russia in ever greater numbers), almost completely dominate life in South Africa. Most of the mining magnates are Iuden; they own the diamond fields. Almost all lucrative businesses, mainly the big import houses, are in their hands. Almost all hotels are owned by Iuden; furthermore the whole liquor trade..."

The dislike of Judaism increased in the country and finally led to a law on immigration, which limited immigration from Lithuania, Latvia, Poland and Russia to fifty persons per year. Officially, it was said that this was not a measure against the Jews, but a prevention of a "Immigration of unproductive elements". In fact, the government could not deny that the law precisely kept away the immigration of Jews.

and had to admit in the justification: "This proposal was written in the interest of the native Iuden, since Jewish immigration would cause great bitterness among the non-Jewish population against Judaism as a whole." (Weltkampf, April ;gso.)

This restriction of immigration has remained. The measures for the reduction of the Indian population, the repatriation, i.e. deportation, were not applied to the Jews, who in many cases even quite skillfully diverted the excitement of the whites to the Indians.

If one summarizes the development of South Africa's racial legislation, it appears to be virtually the core problem of the country. The preservation of the purebred white and the purebred black population as the basis of the country's economy, the mixed-blood problem, the Indian question and the Iude question give it its face. No clear solution that really satisfies in the long run is not found in any case. The Immorality Act inhibits the illegitimate production of half-breeds, but not the marital one; the restriction of immigration does not prevent the decomposition of the White population by the Jews, and still leaves a loophole open for Jewish immigration, which will not come through the above-mentioned Eastern states or Palestine, but by other means. Emigrants from Germany have actually immigrated to a considerable extent.

But if the half-breed is already in many cases the born agitator for communism and the struggle of the blacks against the whites, the student is even more so. Without its elimination, one will not get rid of the communist danger in the South African Union. After all, the racial legislation there has undoubtedly had certain successes, has greatly reduced the Indian problem, has worked against the mongrelism, and at the same time, by guaranteeing a certain livelihood, has prevented the complete proletarianization and thus revolutionization of the Bantu.

The family law of East Asia and the racial question.

The Chinese culture has always as a world culture; Sympathy in the Chinese culture was valid

For thousands of years, China has been the way on which a "bow man" (i)6v, i.e. barbarian, the sign is written with the signs man and bow) could rise to higher culture at all. Already from this point of view, China has not resisted the invasion of foreign blood for thousands of years, relying rather on the spiritual and physical assimilation power of its people. "China is a sea that makes salty all the rivers that pour into it." In this way not only a large number of peoples of the inner-Asian and Hindu racial groups have been absorbed in the course of time into the Chinese race (the Miaotse and Lolo peoples of South China represent reft stocks of non-Sinicized peoples in the middle of the Chinese ethnic area), but also some peoples of very different racial composition, Turkic peoples and, according to Günther (Die nordische Rasse bei den Indogermanen Asiens, pp. 1 94 ff.) tribes belonging to the Nordic race or at least influenced by it, probably from the large tribal group of the Saks, although this influence should not be overestimated.

Line actual Rassc legislation is therefore lacking in China.

However, Chinese family law has known provisions that still have an effect today and which, in purely practical terms, prevent or at least inhibit the penetration of foreign blood.

After overcoming a matriarchal (organization, China has had a patriarchal family constitution built on the agnatic principle for thousands of years, pretty much since the beginning of its morality.

The basis of family division is the clan (osu), which again consists of a number of major clans (qia - "houses"). The members of the clan bore the same surname in the most ancient times, so that there were not more than about 600 surnames in China. (The three names of the Chinese are clan name, family name and personal proper name, which are placed one after the other, thus: Wu-Ting- Fang is Mr. Fang of the Ting family of the Wu clan, as with a remarkable difference!^ with the Romans Gaius Julius Caesar, is Mr. Gaius from the family of the Julians with the surname Caesar; the difference lies only in the fact that the Romans did not lead a clan name, which the Chinese lead, while conversely the Chinese lead the clan name, but to the personal or first name no special surname).

The clan owns a number of common legal properties, especially the ancestral temple (Sil"AvA), the head of the clan at the same time has certain legal powers and led - practically still leads - the family tree.

Now in China there was a prohibition since oldest time that people of the same family name (Hirig) married each other. The principle was that people of the same surname also belonged to the same clan (see Jean Lscarra:

"The Chinese Family Law in the Old Legislation and in the New Codification," Sinica VIII. Jahrg., Heft 5). This prohibition has already gradually been changed to allow marriages between persons with the same surname, if only they are not of the same clan.

According to this, a so-called exogamy, i.e. an obligation to marry outside one's own clan is stabilized.

The marriage itself, however, is largely subject to the consent of the extended family. First of all, the Chinese Supreme Court in Nanking, although there are no legal provisions on this, has developed the principle in constant jurisprudence that the rules distinguished in the clan book, unless they contradict the applicable law or the program of the Ruomintang, have not ceased to be autonomous statutes of the clan and to have mandatory force for all clan members.

(cf. Karl Bünger: "The Family of Chinese Jurisprudence," Sinica X. Jahrg., Heft 5). According to this, it is quite possible that a clan, represented by the elders of the families, legally excludes the marriage with foreign women of all or certain peoples.

The family or household, which includes all persons permanently living together in one household, shall, on the basis of the §§ 22-26 of the new Chinese Civil Code, which came into force on 1. May 1980, entered into force, considerably less powers than it had under the old law. Marriage and betrothal have been deprived of their determination and have become a free contract between the candidates. The candidates for marriage are not bound to a marriage agreed upon by their parents, as was previously lawful. Marriage requires only a "public ceremony in the presence of two witnesses." Foreigners can also marry after a

Order of the luftizhof of 23 Iuli ic>3). Witnesses be.

Similarly, Chinese law does not recognize a marriage impediment of racial difference.

Likewise, the previous difference in adoptions is abolished. The old Chinese law knew adoptions of two kinds. The full adoption required that the adopted son must come from the same family as the adoptive father, so that he could replace him in the missing son also in the ancestral succession and the ancestor service. In addition, there was a "small adoption", in which the adopted child was also allowed to come from a foreign family, could bear a different family name than the adoptive father, but could not succeed him in the ancestral service.

Legally the new civil code knows only an adoption, with which equality of the family name is not necessary. In the ancestor cult, however, even today an adoptive son not of the same name can be legally excluded from the ancestor service by entry in the clan book.

So, should a European, for example, be

Have the Hamilienrecht Ostasirns and the racial fragc. 121 adopted, he can at least not exercise the ancestral service, because he is of different name.

Chinese law has thus preserved very large parts of the extended powers of the old clans, but it does not know and has never known a racial barrier. The obligation to marry only a member of another clan often even points to the possibility of marriage with other clans. Only the autonomous Sippenrecht can exclude such a marriage. L>b in the individual Chinese clans such regulations have, does not emerge from the rich Lhinaliteratur with Llarheit. Line general exclusion contradicts the broad conception of the old Chinese culture as a world culture. Nevertheless, the strong influence of the father, the extended family and the clan persists so strongly under the new Civil Code that, in general, such marriages are limited to modern Chinese youth.

The government has recently banned its civil servants from marrying foreign women. The reason for this, however, does not lie in any thoughts of racial segregation, but apparently in the desire to keep the civil servants away from the influence of foreign women, thus corresponding to the principle of prohibition of marriage to foreign women, which is also frequently applied in European diplomacy, and which is intended to prevent the mental influence of diplomats by a foreign woman and her relatives.

Japan.

Japanese law does not prohibit marriages with foreign women or people of a different race. However, since according to legal custom, engagements are often arranged between the parents of both parties and brought together by an intermediary (nakodo), in practice these marriages are limited to a very thin educational stratum that has detached itself from the guidance of its parents in concluding a marriage. Families that have only daughters often adopt the son-in-law, who then also adopts their own

name, takes the name of the family of his wife and here completely gets the legal status of a son and also performs the ancestral sacrifices. But foreigners have also always been able to adopt in this way. "Until recently, the only way for a foreigner to obtain citizenship was to get an Japanese who had a daughter to adopt him and then marry the daughter. This might sound like a joke, but it is true. It is a sober, legal fact and recognized as such by various authorities on legal matters, and in several authentic cases it has been acted upon. Indeed, even today it is the easiest method of being naturalized." (Basil Hall Chamberlain, "Things Japanese.")

With a healthy self-confidence, the Japanese public and government have always resisted the idea of undervaluing their own people's appearance in comparison with the Europeans. When, in recent years, a fashion arose in Japan to have the eye wrinkles removed by a small operation and thus to replace the Japanese eye position, the "slit eyes", by the European one, it was suppressed as indecent and contrary to self-respect. Otherwise, however, one even quite gladly used the means of marriage against at least racially close peoples. This is done almost purposefully on the once German islands of the Marianas and Larolinen (jap. Nanyo), where the native Malay population will have been absorbed into the Japanese in a short time. In Rorea (Chosen), pressure has long been exerted by the Japanese administration on Loreans to marry Japanese women, while conversely the marriage of Rorean women into Japanese families is said to have occurred less frequently.

where the Japanese are the leading class above foreign peoples, efforts have been made to provide Japanese women for the Japanese men. For the officials and civilian employees of the Japanese army in Manchutiko, Japanese girls, trained in special "bride courses," have been deliberately sent over, but apparently for the purpose of preventing too many marriages to Chinese women. Conversely, the Chinese nationalists complain that

Chinese officials in Manchutiko are often induced to marry Japanese women. In both cases, therefore, it is obviously not a matter of racial legislation, but of a well-considered racial and cultural policy, which, without explicit legal prohibitions and measures, is intended to practically prevent the Japanese ruling class from becoming absorbed into the Chinese people, into which so many foreign conquerors have already sunk.

Likewise, the Japanese administration in Formosa (Taiwan) often proceeded to protect the Japanese by timely marriage of the Japanese officials and soldiers with Japanese women from being absorbed into the dominated Formosa Chinese. With the completely wild tribes of the interior of the island, if one may believe travel reports, intermarriages almost do not occur at all.

Japanese in Hawaii, the United States, and Canada marry almost exclusively among themselves.

"Asia, in the modern sense of the European conception, does not know an actual racial legislation. Tradition and close family ties prevent too great a mixture with foreign blood, but where such a mixture does take place, it is limited to a certain educated class and is tolerated here, because the public conviction, as it is characterized by Buddhism and Chinese philosophy, with all its emphasis on the community of the people, approves of a love that breaks down the barriers of tradition. "Between the four seas all the noble are kin" - this principle of the master Confucius is often referred not only to spiritual kinship, but is also invoked to justify the making of a marriage under such circumstances. For children from such mixed marriages, the Japanese language has the endearing word

"KL no leo" ("Linder of love"). The number of such Eurasians, however, has remained small. Japanese mixtures with the Ainu, the peculiar inhabitants of the northern island of Hokkaido, are said to be largely barren.

Line such broad-mindedness as East Asia knows from this region is only possible and understandable because a tribe of people with such instincts as Judaism has never appeared there before, the great cultural peoples of East Asia are in many cases quite close to each other even externally, and those Europeans who

The people who married or were married were usually so strongly attracted by the culture of the Far East that they were not perceived as inwardly opposed to it.

The Racial Thought in the modern colonial seizure environment.

Legislation in the German Colonies has tried to prevent the emergence of a mixed-blood population because of the bad experiences made with it only in Southwest Africa. Line Verordnung des Gouverneurs von Deutsch-Südwest-Afrika über die Mischlingsbevölkerung vom 23. Mai zgzr (Colonialbl. S. 752, reprinted in Zorn- Sassen, Colonialgesetzgebung p. 4ds) makes the birth of a Linde whose father is a non-native and whose mother is a Lingeborn subject to notification. It further provides:

3. if public nuisance is caused by the illegitimate cohabitation of a non-native with a native, the police may demand separation and, after the fruitless expiry of a time limit, enforce the separation.

Similarly, the immediate termination of a service contract and the removal of the mother of a half-white linden may be required if the father of the linden is the employer or a relative or employee in the employer's domestic community.

The idea of racism in modern colonial legislation. 125 § 4. Whoever fails to comply with the duty to report prescribed in §) shall be punished by a fine of up to)öö Mk. or by imprisonment. The means of punishment declared permissible by law shall apply to natives."

It does not lack a certain charm, how here the racial protection is tried to be carried out by means of the police concept of "public nuisance", but it speaks very much for the healthy feeling of the Colonial administration, which disliked both the emergence of the half-bloods and also resisted the "grafting" of whites.

The decree of the Reich Chancellor concerning the self-administration of Deutsch-Südwetafrika of 15. January (Lolon.- Bl. p. 4), reproduced in Zorn-Sassen, Colonial- gesetzgebung p. M ff.) then also lists as a reason for exclusion of community members from the right to vote in § 7f.: "if they are married to a native or live in lonkubinat with such a native."

The decree of the governor of Deutsch-Neuguinea concerning the right of marriage among the natives of February 5, 2004 (reproduced in Zorn-Sassen, Äcolonialgesetzgebung, p. s?3), starts from a completely different point of view.) Here, intermarriage between whites and natives is not forbidden, but only stipulated in § 6: "whoever, belonging to a Christian creed, enters into a double marriage, may be punished with imprisonment up to six months." Here, then, state legislation merely supports ecclesiastical law. There was no fundamental ban on marriage with the indigenous population in the protectorates.

English colonial legislation also knows a number of police prohibitions against the cohabitation of whites with native women, as far as loncubinates are concerned, but no explicit marriage prohibition (the special regulation in South Africa has already been presented). The numerous English marriage legislations in India concern the applicable law of the individual religious communities there, are very interesting in this respect, but do not contain any aus-

express racial provisions. Neither does French colonial law contain explicit prohibitions on interracial marriage. But the French point of view is different here. English popular opinion and administrative practice does not like mixed marriages with the native population of the British colonies; French almost encourages them.

A memorandum of the British Consulate in Berlin (reprinted in Alexander Bergmann, Internationales Ehe- und Lindschafts-recht Vol. 3, p. gr/g3) is informative for the English view, which clearly shows the reserved position of the British population. This memorandum says: "z. The marriage of a woman of British nationality of Christian faith to a Hindu,

even in the case that this marriage is valid in all respects in this country, it need not be if the husband returns to India. In India he is subject to the so-called personal* law and this law would probably not recognize this marriage at all. The Indian courts in such cases would be able to afford very poor protection, if any, to the wife of such an English marriage, while her position in a foreign court would presumably be even worse.

2. In the case of a Mohammedan, although marriages between Christian women and Mohammedans are recognized as valid by Mohammedan law, the fact that only the forms prescribed by English law were observed would place the parties in somewhat of a difficult position in the Mohammedan country.

3. In none of these cases is marriage such that it necessarily (outside England) implies the voluntary union for life of a man and a woman, to the exclusion of all others, since by virtue of his personal* law the Mohammedan husband may, if he chooses, take other wives besides the first, without consulting his first wife, whether Christian or not. Even if the Hindu or Mohammedan makes a contract with his Christian wife

to take no other wife, this treaty would not prevent him from taking another wife in India or in a Mohammedan country, if he so desired. The contract, if damages or fines are provided for in it, can only serve as a deterrent, but by no means as an unconditional protection. The forms observed in marriage under English law before a registrar are not necessarily recognized by Mohammedan law as giving legal effect or validity to the marital relationship, nor do they afford protection to the wife. In a country where Mohammedan law is recognized, a Mohammedan husband may, on the ground of Mohammedan law, divorce his wife at will without any legal formality except the violation and fulfillment of the marriage agreement, called "rnakr^," while if he were to return to his native land and leave his Christian wife here, the fact that they are thus locally separated would be considered equivalent to divorce under Mohammedan law. In either case, such divorce, while not dissolving the marriage in England under English law, would nevertheless be effective in the Mohammedan country.

4. If a woman of English nationality of Christian faith marries a Mohammedan who is not a British citizen but a subject or citizen of a Mohammedan state, she loses by her marriage her British nationality (citizenship) and if the husband and wife move to a Mohammedan country which is neither possession nor protectorate of Her Britannic Majesty, they become subject to Mohammedan law. Furthermore, since the wife has lost her British nationality, it would follow that she has also lost the right to protection or assistance of any British authority, lonsulate or otherwise.

5. The African Negroes are in many cases subject in certain particulars to their native law and custom in their native countries, whereby polygamy may well be permitted to them."

Dutch colonial legislation in Dutch India also does not recognize marriage bans, but makes (Regulations of the Government of Dutch India of September 2)S54, version amended ;go7 and jrg, and Law on Dutch Subjects of 20. February ;g;o) make a very notable difference as to the application of the various rights. According to article 20, a distinction is made in the application of the various rights, but also other provisions on the basis of the cited regulations, between Europeans, nationals and foreigners. The provisions for Europeans are subject to:

j. all Dutch people,

r. all persons not covered by no.) who originate from Europe,

3. all Japanese and

furthermore, all persons not covered by nos. ; and 2 who are subject in their home country to a family law which is mainly based on the same principles as the Dutch family law,

4. the Linder born or recognized as born in Dutch India and further descendants of the persons mentioned under 2 and 3.

Equal to Europeans are also "all Christians, including those who belong to the indigenous population" and further all other persons of any origin who are not "Arabs, Moors, Chinese, Mohammedans or pagans."

Here, however, it is nowhere, as is evident, a difference of race, but a difference of the various valid personal rights.

mixed race determinations of all kinds and from all over the world.

In individual legislations there are provisions which, springing either from religious or other roots, bear the character of race laws or at least approach them.

Among the Islamic legislations, the Egyptian one stands out, which, following the Hanefitic rite of Roran law (reprinted in Alexander Bergmann: Internationales Ehe- und Lindschaftsrecht), contains the following provisions, among others:

"Art. 3;. A Mohammedan may marry a non-Mohammedan woman whose faith is based on the Holy Books, i.e., Christian and Jewish women, whether they are nationals or foreigners and reside in Mohammedan states or in other states.

Art. 32: "Mohammedans are eternally forbidden to marry women who serve idols, who belong to the magicians and fire-worshippers and the followers of the cult of the stars, whose faith is not based on a holy book. Persian law corresponds to this law, except that here the doctrine of the magicians (fire and light faith of Zarathuufra) is also recognized. These are therefore purely religious marriage barriers, in which the admission of marriage to Christian and Jewish women represents an innovation compared to primitive Islam.

On the other hand, the provisions of Egyptian law concerning the status of marriage have racial characteristics. These peculiar provisions, which clearly express a primacy of Arab descent, are found in Art. ö3 to bs of the Egyptian Code cited.

"Art. 63. If a woman who is free and capable of acting chose a husband without the prior consent of her relative Lcöb (guardian), or if a girl has been married by a relative other than her father or grandfather, or indeed by one of the latter, but who is irreligious and a bad subject, the marriage shall be valid only if the man and the woman are of equal age, if they are Arabi-

The same applies to the people who are of Mohammedan descent or Mohammedans, that there is equality with regard to wealth, virtue and status, whatever the descent may be.

If the husband is inferior to the wife in any of these relations, the marriage shall be void in the cases mentioned above.

Art. 64. The equality of the Mohammedan confession must be considered with regard to the husband, his father and his grandfather; other ancestors are not taken into account.

Thus, a person who first converted to Islam without being born a Mohammedan is not equal to a Mohammedan woman who is descended from a Mohammedan father, and a person whose father was first a Mohammedan is not equal to a woman whose father and grandfather are Mohammedans.

But the one whose father and grandfather are Mohammedan is equal to a woman who has more Mohammedan ancestors.

Art. 65. Nobility acquired by merit and science is higher than nobility by birth.

Therefore, a scholar who is not of Arab origin is equal to an Arab woman, even if she belongs to the Roreshites.

A poor scholar is equal to the daughter of a rich but ignorant man.

Art. 66. The wife's great fortune shall not be taken into consideration in marriage; he who has sufficient means to pay the part of the morning gift due beforehand and to provide for the wife's maintenance for a month, or who by his work can provide her with the necessary maintenance daily, shall be equal to the wife.

Art. 67. A vicious man is not equal to a virtuous woman descended from an honorable man. But he can be equal to a vicious woman, if she is descended from a vicious or honorable father.

Art. 68. Equality of status or profession shall apply to all those who are not of Arab origin; in the case of Arabs, it shall apply only if they have a profession of Arab origin.

One can clearly see here how pride in Arab ancestry shines through the legislation otherwise determined by the Loran. Under a scholar in Art. 65, of course, there is a

"Scholar of the Book," i.e., a Roran-knowledgeable person. Cattle from mixed marriages follow the Mohammedan religion in any case, as far as they are resident in a Mohammedan country (Art. -29).

Quite peculiar - the only race determination of the Negro race against the other races - is the nationality law of Haiti (of -2 February ^907) Art. 2, which declares for Haitians by birth, besides the cattle of a Haitian father and a Haitian mother, "all cattle born in Haiti of a foreign father, or if unrecognized by their father, of a foreign mother, on condition that they are descended from the African race." However, this provision is limited by Art. 4 of the same law: "whoever is born in Haiti of cattle of foreign parents not descended from the African race, whoever is born in Haiti of cattle of foreign parents who are themselves born there and are not descended from the African race, and whoever, finally, is born in Haiti without being recognized by his father as lind of a foreign mother who is not descended from the African race, acquires Haitian nationality by a simple declaration to be made before the civil court of his domicile in the year in which he attains his majority.

This declaration shall have the effect of renouncing his foreign nationality and adopting Haitian nationality."

In addition, Article 5 allows for the naturalization of a foreigner after two years of residence in Haiti, and also for the exercise of political rights by him after five years.

A number of Latin American countries grant citizenship to Spaniards and Latin Americans after a stay of only one year, while other countries require a stay of at least two years in order to obtain citizenship, such as Honduras, Guatemala and Nicaragua.

In Palestine there is a provision (Ordinance on Palestinian Citizenship of rs. Iuli)grs) that all Turkish subjects who have their habitual residence in Palestine on August ;grs shall become Palestinian citizens. This provision, however, is limited by the very peculiar option clause of Art.), 3 of the same regulation:

"Any person over 18 years of age who becomes a Palestinian citizen pursuant to paragraph 2 of this article and who is different in race from the majority of the Palestinian population may opt for one of the states" in which the majority of the population is of the same race as the person exercising the right of option subject to the approval of the state, in the same manner and subject to the same conditions (as Turkey for Turkey); he shall thereby forfeit Palestinian citizenship."

The provision has hardly ever become topical.

Finally, the provision of the Serbian Civil Code of 1947, which is still in force in Old Serbia, could be considered as at least having the character of a certain racial protection against Iudes (even if only against unbaptized ones). March

)S44 (Art. bgi), which prohibits marriages between Christs and non-Christians, supplemented by Art. 79 of the same Code, which provides: "Line concluded between Christs" and non-Christians has neither rest nor validity and is declared null and void as if it had never existed."

Since in Bulgaria, on the basis of the Orthodox canon law and the state legislation, marriages between Orthodox and non-Orthodox are allowed. legislation, marriages between Orthodox and non-Orthodox are allowed, also votes against marriages with "baptized Iuden.

The provision of the Spanish Constitution of December 1973, Title II, Art. 24, r., has at least the character of a preference for a certain cultural group. December 1973, Tit. II, Art. 24, r. Here it is determined that the Spanish nationality is lost if a Spaniard voluntarily acquires a foreign nationality. However, "in the case of effective international reciprocity, a person who is a native of Portugal or of Latin America, including Brazil, shall be granted Spanish nationality upon application, after having established himself in Spanish territory, without losing or changing his previous nationality, provided that he fulfills the requirements and procedures established by law.

A Spaniard may naturalize in the aforesaid States, if their laws permit it, even if these States do not grant reciprocity. He shall not thereby lose his previous nationality."

History on a racial basis

From

Dr. Johann von Leers

Basis and development of racial. biological history view.

World history and the history of nations is not a wild sea of "numbers", dates and events, but since time immemorial science has endeavored to clarify causal connections, spiritual movements and formations of the life of nations. The historiography of the period between 1820 and 1850 tries to present history as a "ring" of philosophical ideas, since Karl Lamprecht we have the attempt of a culturally determined historiography, next to which - seen from the programmatically purely economic view of the course of history in the Marxist literature - an economic view of history, an emphasis and recognition of the conditionality of the course of history by the course of economics. It is thanks to Werner Sombart, who has been much too little appreciated, that behind the "economy" the spirit, the soul forces lying in the individual peoples were again recognized as effective. Sombart's monographs on "Judaism in Economic Life" and "The Bourgeois" are indispensable here.

The first of these is the "cultural-morphological" view of history. The "cultural-morphological" view of history, the foundations of which were laid by the peculiarly important Russian N. I. Danilewski in his work "Russia and Europe", begins earlier. This "father of Pan-Slavism", not Oswald Spengler, was the first to see history as the "ring" of great spiritual cultural units that blossom and wither like a "plant" - this comparison was also made by him and not by Spengler.

All of these "historical observations" introduced "ideas" into the course of human history, as they recognized and saw them, ideas that were flawed like all "human" "cognition", ideas into which the historical picture was "captured", ideas to which"" the history of the world was "added". Er- kenntnis man quellenmäßig nacheinander heranzog die Staat«ng«schichte, die Wirtschaftsgeschichte, die Ge« schichte d«r geistig«» culture of the period in question", finally and at last the reconstruction of the whole intellectual picture of such a period - "ur one source" not: man"" in his biological constitution.

The human being itself had not been seen in fact biologically above" main yet. Man was considered "equal" according to the conception of the previous century. "Everything, what carries human antlitz, is equal", teaches" the science d "S outgoing" 18. and be. ginnend" 19. century almost universally not as a doctrinal proposition, but took it as a hypothesis. As one quite outwardly and quite inaccurately the men

As the people of the world were divided according to their skin color into the white, black, yellow and red races, so the differences of the individual peoples were assumed to be merely the result of their climatic conditions. Lessing has for his "Zrit dirs" GrschichtSbetrachtung in his review of the work of Montesquieu "I?erprir äes aarionr" ("Berlinische privilegiert" Z "itung" from 2. January 1752), when, in order to "prove" that "there are no other causes than physical ones why the nation"" in passions, talents and physical" abilities" find" so different", he asserts that "everything that is called "moral" causes is nothing but a consequence"" of the physical ones". Thus, for him, residence and climate become the moment that alone "founds" the spiritual diversity of peoples (I). He even formulates the" origin of religion from - the climate. "A quite different climate, consequently quite different" needs" and satisfactions, consequently quite different" habit"" and customs, consequently quite different moral teachings, consequently quite different religions."

The first contradiction against this conception is clearly visible in Fichte's words: "You must think as you are, you cannot think differently than you are. Very peculiarly, as a philosopher, he comes to the assumption of a "normal people" who, as a

The "pure imprint of reason exists through its mere existence" (a curly formulation!), which then, however, in preg "schicht.

The first is that the people of Rome were formed in the past, then "scattered through the countries brought the culture to the savages there". In ancient Rome, he still clearly states that there must once have been two racial components: "This much is clear, that in Rome from the beginning there were two main 'clades' of inhabitants: the patricians or the descendants of aristocratic colonist tribes, and the people or the 'descendants' of the original inhabitants of Italy."

Fichte's "Erkenntniss" should have led to an overthrow of the old doctrine of the equality of the human race - in their isolation, they were merely the "first" call for a new insight.

The right insight came from a hitherto "less respected" science, linguistics. The great German linguist Franz Bopp in his

"Comparative Grammar of Sanskrit, Zend, Greek, Latin, Lithuanian, Gothic and German" (Berlin 18ZZ) demonstrates for the first time the connection of all these languages, their traceability to a former original language. Already Bopp's successor, August Friedrich Pott, entitled a writing as a linguist. Scientist with the title: "On the Inequality of Human Raffen". The linguist Otto Schröder then summarizes the close relationship of that group of peoples, which can be named after their "southernmost" representatives. The linguist Otto Schröder then summarizes the close relationship of that group of peoples, which is called the Indo-Germanic group after its southernmost representatives, the Aryan Indians, and after its northernmost representatives, the Germanic peoples, in a sharpened form.

sammen, saying that "the entire Jndo" Germanic tribes from the Ganges to the Atlantic Ocean are basically Germanic in disguise, Germania equals Jndogermania."

Thus the dogma of the equality of human races was scientifically shaken from the side of linguistics.

Three forts, which covered the main position of scientific liberalism, were now stormed one after the other by the dawning racial science, by the raffbiological conception of history: the dogma of the equality of all that bears human traits was refuted by the determination of racial differences, first recognized from linguistic, later directly from biological reasons. The second dogma of the previous science, the origin of culture from the pre-Indo-European Orient, was also based on the tacit assumption that man was born in the Orient. The second dogma of the previous science, the origin of the culture from the Orient, was also based on the tacit assumption that man developed easier and faster in a more favorable climate, that therefore the sources of the culture were to be looked for in climatically favorable countries, a view, which was also to some extent covered by the excavation science, the archaeology, until the middle of the last century; thirdly, there was the view of the origin of the first one-god faith among the people of Israel, a view, which was taken for granted on the basis of evidence-free dogmatics.

and was "believed" out of social unfreedom of science against extra-scientific powers.

According to Bopp's linguistic findings, which are associated with the determination of an "Indo-European" or "The "great" breakthrough in scientific knowledge was made by the ingenious Gobineau. As a French"" diplomat in the pre"" Orient, in P "rsi Orient, in P "rsi "n, fi "I drm sharp-sighted"" "nd dich- t "rically highly gifted"" He noticed the stark difference between the then completely ruined Perlen and the radiant grandeur of the royal palaces of Susa, Persepolis and Ekatana, the simple beauty of the rock of Behistun. He first of all explained this blatant difference, this" profound decay from the decay of the former culture-bearing race, which had lost its blood and had dug it up. Gobineau applied this" knowledge to the cultures of classical antiquity with which he was familiar, he recognized the decay of ancient Greece and the decay of ancient Rome as a consequence of the extinction of the valuable" Raff". Not equal, so", the" ""equal find for Gobineau the people, un" creative, incapable of preserving the heritage" of great predecessors, is for him the lesser raff", all history, all scientific" and economic" life, all" grsrlschaftlich"" Andrrungrn find racially conditioned; again and again, most valuable raff" sinks in the allmixing with less gifted", less creative raff" - at the end of the world stands for Gobineau,

tragic as in the Germanic saga of the gods, the

Extinguishing of the light, because the last" noble Raffe perished, because in the mush of the "general" Vernirschung the most valuable blood drowned. Only since Gobineau one speaks of a "Raffencheori", only Gobineau recognizes the

Indo-European" (Aryan, nordic) Raffe a Leader role to. He is the "Archmaster the Raffe" (Schemann). Gobineau is followed by a second great Frenchman, the zoologist, anthropologist, sociologist and historian, the much too little read, highly brilliant George Bacher de Lapouge. His works ("I.e§ selecrlon sociales", "I.oi Ze Is vie er Ze la morr 6es narions", "I.^ryea") show already completely historically unassailable, how throughout the course of history the Aryan, the Nordic man has always emerged as the creator of spiritual cultures, high external morals and mental discipline. How civil wars and "party fights" have always weakened this highly gifted group of people, how the superstitious unworthiness of the inferiors in "heresy persecution" and related phenomena has already earlier carried out the "social selection" against the "valuable" for the inferior; how in recent times the plutocracy, which Bacher "d" Lapouge openly describes as Jewish, is destroying the spiritual aristocracy, the peasant, the healthy people in general. Significantly, a last work of Bacher de Lapouge "I.e 86mire" did not reach the public.... The great

Researcher died suddenly and is forgotten in today's France.

The German Ludwig Woltmann, who elaborated Gobineau's findings in his "Politisch-anthropologische Revue" and in his Germanic books, then took up Gobineau's work. Otto Ammon ("Die natürliche Auslese beim Menschen", Jena 1892, and "Die Gesellschaftsordnung und ihre natürlichen Grundlagen. Entwurf einer Sozial-Anthropologie."), who spoke of the necessity of racial degeneration, openly recognized in Marxism a revolt of inferior instincts under the leadership of the Jewish intelligentsia, and wrote before the war: "If our weakness (due to the internal upheavals) occurs only after we have defeated the external opponents, it will mean much less. If, however, the German educated aristocracy allows itself to be overwhelmed by the unsighted masses before the decisive battle has been fought out, then the enemies will have an easy game, and Germany as a nation will be lost."

Houston Stewart Chamberlain then developed this "knowledge" in multiple enrichment, not without errors, already before the war in his "Fundamentals of the XIXth Century".

After the war, this historical-philosophical view was increasingly joined by a purely rape-biological one, which, on the basis of "Mendel's Law", determined the real raffes in the population of the European cultural area by measuring the number of raffes.

determined. Here we should mention the work of Fischer" Bauer-Lenz: "Grundriß der menschlichen Erblichkeit", lehre und Rassenhygiene", the work of Dr. Waller Scheidt: "Allgemeine Rassenkund" as an introduction to the study of human races" and "Einführung in die naturwissenschaftliche Familienkunde", then especially the works of two highly important "Amen" kaner, namely Madison Grant: "Der Untergang der großen Rasse" and Lothrop Stoddard: "Der Kultur, umsturz. The Threat of the Subhuman". The crown, however, among the personalities who with irrefutable scientific material and popular clarity have not only recognized the inequality of the rasses, but beyond that have established the rasses components in the different peoples, belongs undoubtedly to Dr. Hans F.K. Günther. His "Raffenkunde des deutschen Volkes" has first, times and convincingly established that we have to reckon in the European habitat with a large number of Raffen, among which the narrow-headed, blond" Raffe, the "Nordic" as the The "raffe of the creative design" is to be seen in particular. "The power and reputation of a people, its spiritual creations, its rise and its decline are thus closely linked to its raffia. If the "Nordic", the "creative" raffe dwindle, so does the greatness and creative power. From this it must "follow", correctly, that the purity of refinement and the wealth of children of the Nordic people of a Nordic-conditioned nation find its most precious goods."

Through Günther's work" not least ("Kleine Raffenkunde Europas", "Ritter, Tod und Teufel", "Der nordische Gedanke unter den Deutschen", "Raffenkunde Europas") stands also

For the masses of the German people it is certain that man is unequal, that racial difference is at the same time highly conditional for the development of peoples, that the component of creative refinement, its development and preservation is at the same time the biological law. That the component of creative raffetum, its development, care and preservation, is at the same time the biological law, "according to which the peoples have started.

Before these realizations the first fort of "scientific" liberalism, the doctrine of the equality of everything that bears a human face, collapsed, overcome not by "a" new theory but by biological facts.

The second theory of the lack of culture of the Nordic barbarians and the origin of all cultures in the Near East was also shaken after these findings. It lasted until one "put the spade" also in the northern European latitudes and now hi "r on "ine high prehistoric culture. In addition to many other "faithful" researchers, Gustav Kossinna deserves mention here in the first place, who in his work "Die deutsche Vor. geschichte "ine hervorragend nationale Wissenschaft" (German Prehistory) opened up "its" high culture to the German people and led the proof that without contact with the Near East, even temporally before it and obviously influencing it, a "hoh" äußrrlichr culture in Europe "b" recognizable from the excavation results. has stood. Kosfinna could rightly write as a result of his scientific work: "The examples of the independence of Germanic culture presented here in a long series and of the rejection of Roman 'thing' generally prevailing among the Germanic peoples at a time when the Romans had come closer to the Germanic peoples spatially than ever before and ever after, must have been

and will certainly suffice" to show what "S" means by that view of the cultureless

The "savagery" of the Germanic tribes prior to their contact with the Romans has a meaning.

A people like the Teutons, who already had a "thousand-year-old" culture behind them, who had lived through such a "period" as we have come to know and admire as the "Teutonic" Bronze Age, cannot even be called a barbarian people..." The work of the "great" Swedish scholar Oskar Montelius ("Kulturgeschichte Schwedens") and Karl Schuchardt ("Vorgeschichte Deutschlands"), the work of prehistorians on northern and central European soil in general, "uproots" once and for all the hitherto valid doctrine of the primitive barbarianism of the prehistoric Nordic peoples.

Thus the dogma that "the light came from the East" collapsed for the knowledge at least of the material culture. The last scientific dogma from that time was the assertion of the "spiritual" lack of culture and the mental inferiority of the Nordic peoples, of the elective nature of the people of Israel and of the origin of the "light".

The first one-god-faith by revelation to the people of Israel exist and could not be refuted as long as not "other" sources were found. From the "jars" and pots, the weapons and objects of use, which the graves yielded, not much could be obtained for the knowledge of the spiritual culture of our ancestors, but the earliest "written" sources, which we have from Egypt and China, hardly touched the north. The saga and the myth often go hand in hand with

For example, the king's grave near Seddin on the Hinzerberg was excavated by the fact that the legend had been preserved in the people's mouth through the millennia that "King Hin" was buried there in the mountain in a "triple" coffin, until one really found here "a prehistoric prince's grave. The comparative "legends" and fairy tale research could at the same time determine extraordinarily strong connections of the tradition, but only the compilation and interpretation of the symbolism by "Henna" Wirth changed the picture here.

Herman Wirth, who became aware of the gable signs on the farmhouses of his West Frisian homeland, investigated "the" still today people, "current" symbolism, as we "find" them far beyond Germany, the sun spirals and trees of life, the three legs and Drude feet, the swastikas and ships of the dead, he came across the pre-Christian crosses and the petroglyphs of Spanish-Cantabrian caves and Swedish rocks, he opened up a new world, and the "old" light came on again. Sem's path led him across northern Europe and northern Asia to East Flanders and North America. He recognized that the same symbolism was present everywhere, that everywhere "these" signs had once had a religious meaning, that behind this religious meaning there was not a confused superstition, but "a" world view.

In high subarctic regions Wirth assumes the origin of this primal religion, which stands in the wheel cross, in the swastika, in the "singgreen", evergreen tree of life the embodiment of the return of the light, which goes up, which stands in the noon height, the summer solstice, which then turns to death, to the

Night, to the winter solstice, to the grave. House lowers to rise again from the "longest night", the Jul- night, the consecration night, to new life, the embodiment of the "Die and Become", of the "Year of God" in nature and in human life. As an old belief in immortality, which recognizes the visible working of God in time and space in the great order in the sky far away from all polytheism, this "Ur-Nordic world view" appears to us, "laid down in the stone drawings" and symbol-historically preserved up to our time. God's work in the world,

God "s wind and God "s weather", God "s year, which is at the same time the year of man, profound equation between the eternal order of the world and the eternal return after death", is the content of this "urnordic" one-god faith. Not a tribal idol, like Jahve- Jehova, not

"n "revelation" that no one can verify, but contemplative insight of fishermen, peasants" and sailors into God's course through the world is the first knowledge of the divine, the Nordic UrmonotheiS- mus, "millennium" before there was even a people of Israel.

This world view can have originated only there, where the change between light and darkness, between deep winter night and sun brightness is particularly strong, in high northern latitudes. From here these peoples must have been pushed away one after the other. Herman Wirth assumes, according to the theory of the continental drift of Köppen and Wegener, that it was the arctic areas north of Europe and North America, which then fell victim to glaciation.

The path of our blood

When the urnordic Raffe has emigrated in farthest extent once from its homeland in the subarctic, we do not know exactly, however, we can conclude from the traditions of the peoples that this emigration has taken place under the pressure of a glaciation. It goes to the south, certainly to North America, where we have not only with the Eskimos "evenly a substantial blond impact in north Canada still the tradition of a bright Raffe preceded them, it goes also certainly to north..."

afles - the whole Chinese script is a further development of the ancient symbolic characters - it touches - perhaps over areas now submerged - certainly over sea the European northwest coast.

Persian lore has preserved this memory of the "Aryan Sámi land" still kept alive (Airyana Vaejah). The Vendidad still describes the destruction of this Ur-Nordic homeland in a usable tradition, a description that echoes the Germanic tradition of the Fimbulwinter and above all also numerous Slavic sagas:

"Ahura Mazda said to the Spitama Zara- thustra: As the first best of the places and sites I, the Ahura Mazda, created the Aryan Vaejah of the good Daitya; but to him (Vaejah) as a plague of land the many-corrupted Angra Mainya created the reddish snake and the Daeva-created winter.

There are ten winter months there, only two summer months, and even those are too cold for the waffer, too cold for the earth, too cold for the plant; and it is the middle of winter and the heart of winter; then, when winter ends, there are very many floods."

The fall of the country itself is described by Vendidad II, 22: "And Ahura Mazda said to Pima: O beautiful Pima, Vivahvantssproß! on the evil material mankind shall come the winters and consequently the severe, ruinous winter.

Over the evil material mankind shall come the winters, as a result of which first of all the cloud snow-.

maff "n will snow from the highest"" Mountains to r" depths (as it) the Aredvi (has).

(22) And (only) a third of the animals, O Pima, will then escape (with life) (from everything) that is in the "most fertile" (of the) places, and what is on the heights of the mountains, and what is in the valleys of the rivers in solid buildings.

(24) Before winter this land used to bear grass, pasture. On it then at the "snow" melting water shall flow in masses, and impassable for the material world it will appear here, O Pima, where now the footstep of the sheep is to be seen...".

(40) Then Ahura Mazda said, "They are eternal" and transient luminaries.

Once (only in the year) you stand setting and rising "star" and "moon and sun".

(41) And di" (residents) keep for a day what is "in year."

Herman Wirth writes: "As "in God's judgment will have appeared to the inhabitants of the Airyana Vaejah the Hera", approaching the Arctic winter. The time intervals, in which the pole migration will have taken place, may have been still so large, from the traditions of their people the Urarians got nevertheless news of a "gray" prehistoric time, in which the winter was not so long and hard, occurred later and gave way earlier. The sun would have stood higher in the sky: where now dead tree trunks were found, there once would have been forests; many vegetables would have been grown in the fields, providing the people with abundant food.

Food. And the forest and field were populated by numerous animals, a good prey for the hunters.

But from that time, when the eternal polar winter of the people "ancient" homeland struck in icy bands and froze all life to death, when the earth sometimes shook in convulsions and "whole" "part" sank into the "cold" Waffer, the last tribes were forced to emigrate.

"Southward leads" the way, wherever they turned, towards the country, from which the sun would come. There should be "S warmer and the earth green". Such "kund" had "fl" of the tribes, which had already "gone away"" earlier, in order to escape the ruin.

Then the sepulchral silence of white death descended upon Airyana Vaejah. No human foot has yet been granted to penetrate into "the middle of winter and the heart of winter""". (Herman Wirth, "The Rise of Mankind.")

When these Wandrvölker "emerge" at the West European coast, they find here the "Urmensch""", the Negerhaften so-called"" Nrandertalmenschen, no longer or "r only in debris remains. A beautiful higher form, the Aurignaemensch, has spread out here, behind him now moves the so-called" Cromagnonraff""in, you could call "in crossing of the Mischen Raffe with the Nordic Raffe, if not at all the Mische Raff" this""

heavy, blond and blue-eyed Raffe is only an older and coarser variety of the Nordic Raffe. To this Cromagnon Raffe belong as the first wave of the Urn orders migrated from the subarctic area the old stone-age cultures of Solutrean (17 (XX) to 12000 B.C.) and Magdalenian (12000 to 7(XX) B.C.). They find the first bearers of a real culture, to go back the cult caves of France, in which they already find the first cult-symbolic signs beside the pictures of the hunt-animals. They found on European ground the beginnings of the peoples, even if we do not know the name of these peoples any more. They find hunters who hunt the mammoth, the buffalo, the deer. Schuchardt gives a vivid picture of such a cave: "In the caves like Font de Gaume and Combarelles, pictures of animals decorate the walls like the most beautiful tapestries in the Middle Ages. The Font de Gaume cave has a narrow entrance. You have to push yourself over a stone bar and grope your way through the cave. Then, however, one comes straight into a banqueting hall, high and wide and long, and on the walls there are bison and reindeer and horses in a long row, about half life-size, depicted in strong colors, the outline in black, the interior drawing in red chalk. The animals are so vividly rendered in posture and movement, as only the eye of a hunter turned artist can do it."

This culture, where probably from the light believe this Raffe just the very Nordic types 20

in their skeletons are not preserved to us, because they were exposed to the sunlight after death on wooden scaffolding"" or stone slabs, now spreads. Herman Wirth assumes that the spreading of the urnordic symbolism has started from an untrrgangen land clod, whose tradition still resonates in the "Sag" of Atlantis; also without" this assumption we find on this side and on the other side of the Atlantic a spreading of the urnordic symbolism in completely uniform form, his then about 9(XX> B.C. the cultic "Zusammenammm" slope disintegrates, the signs are no longer uniformly further formed. However, this "only" young-temporal culture has already developed the bases of the writing, on which then later can be built up.

"Nordic in the true sense" is the younger Stone Age, in which one learns to work with the stone tools, which were the first tools of man, next to wood, horn and bone. Their main "sign" are the dolmens and "menhirs", the massive stone tombs. This "nordic" will eat men- shy of the Cromagnon race with itself, but is in essence already quite nordic in its body types. With it quite actually the song of our Raffe begins... A chain of dolmens and "stone graves", of gigantic "stone settlements" stretches from Western Europe over Central and Eastern Europe up to

"ach Korea over, it goes along the coast of North Africa - and the Kultsvmbolik of the urnordischen Raffe we find again as the writing d "r Predynastiker in the "old" Egypt.

The first" king of Upper, and Lower Egypt", Nar. mer, the contemporary illustration represents in contrast to his dark servants as a Nordic appearance; the castles of the Balearic Islands and Sardinia, Ireland and England, MallorkaS and MinorkaS, ring castles and wall castles are found on the "islands" and along the coast around the whole Mediterranean Sea and up to the northernmost islands of Europe. The direction of migration is always from "northwest" to southeast, going along the coast of North and West Africa. This culture spreads through the dolmens and megalithic areas of Gezer in Palestine as the culture of the "Amuru", the Amorite, it influences the ancient Sumer in Mesopotamia, the tombs of the Bahrein Islands in the "Persian" Gulf go back to it, "this" sailors wander along the coast of India, the "boat" and rowing ships, which we find on Swedish rock drawings even later, reappear in the representation of ancient Egypt, ships with the sun ball or the Manlkune at the stern, ships of the dead, sun ships.... On New Guinea even we have received stone settings", which are quite in the same"" form as the north European stone settings", the symbolism and legend of the Maori and the South Sea Jnsulans, as much as it is decomposed by raffen. Mixture is decomposed, points to closest Zusammen. The closest connection with the Norse symbolism. If one sees still today the coats of arms of the Japanese nobility, which descends quite undoubtedly from a seafaring, from the south"" M""r come""", from longboats to the country rises, then one encounters the

The entire Uranian cult symbolism, suns, circles and calendar discs, swastikas and three, give! all" of course not yet connected with the actual Teutonism, but all stemmed from this oldest wave of Uranian migration, which therefore must have probably touched "Ostafie" twice, once as a migration directly from the north to the south at the sinking of the "Weiß. landeS" and the second time at the journey of the "people of the foreign boat type", to which one also attributes the beginnings of the Sumerian culture in Mesopotamia.

These migrations must have gone through the millennia, but everywhere, where the same symbolism appears, also the "same" race, the same world view must have existed once. The upper moods of the religious forms, the legends and fairy tales can thus all be easily traced back to this oldest "well", which one must imagine to be not too strong numerically, but tremendously lasting in its influence. According to his writing, ancient Egypt as well as ancient China can be traced back to the oldest "well".

In the Americas, the migration of the ancient inhabitants of the White Country is taking place from north to south, a flow that continues in Indian history until the emergence of the Europeans in the 16th century AD.

stops. Strangely touching contexts that also appear here with the first Uranian wave of the ancient world: there find the pyramids of the May". Culture in Pukatan, which completely remind of the "Egyptian pyramid", there is the legend of the white gods, who once (perhaps from WirthS assumed intermediate country Atlantis?), there is to explain except from the common source, the agreement of the Kulisyymbolik of the north American Indians and the middle, and south American culture peoples of the Tolteken, Olmeken, Maya, which "all" only later by in late-historical time (12. or 13. Century A.D.) from the icy north Canada "departed". Nahuatl peoples and their main tribe, the "Aztecs", the riddle of Easter Island with its inscriptions and its inexplicable, silent, mighty gods, images, there find so many connections in cult and symbolism, legend and fairy tale, even in the language (often claimed connection of the Basque with "Jndianer language"), that here the research still infinitely much to do remains.

This" oldest" stone-critical" peoples wave of the old" inhabitants of the "White Country" stands therefore at the beginning of the Egyptian", Cretan", West European", Sumerian, American, oldest" East-Astatic" cultures. If" also often in the external type of the peoples di" Ein. Although in many cases in the outward type of the peoples the effect of the blood of thee is not always recognizable, the stones speak when the people are silent, 24

The rock paintings and the written kingdoms"" speak more clearly than the type of the people, changed by climate and the mixture of the rafts, could speak. Probably even the languages of these peoples were still precursors, preforms of the declining and conjugating languages of the actual Jndogermanen, in the agglutinating languages of the Ural. Altarians and "Ostafiate" one may see further developments of this language form. A" recognizable relationship of these languages with the "Indo-European" languages is present, but their other construction form and older kind of the formation show them, like this whole wave, as precursors. With clarity, however, the relationship with the later Germanic Thor, the hammer god, actually the LahreSplitter, who wields the double axe, can still be recognized in the names of the gods, the Tär, Tura of the Woguls and Tschermiffen, the corresponding names among the East Flanders peoples.

The Jndogermanen

Behind this wave the next one is already rolling in. In the younger Stone Age, the predominantly northern Germanic people of the Jndo" Germanic tribes developed in the Baltic Sea region. It is not a nomadic people, and it no longer hunts as its main source of food, but is a peasant people. Whereas in its predecessors the Nordic blood, even if present, has remained outwardly unchanged over the millennia up to the present day.

is no longer recognizable, or at least difficult to recognize.¹ In the Jndogermanen we find now "in Volks" tum almost completely of Nordic descent. The language has developed in the meantime, a very "artful" inflection of the time word and thing word adopted". Also the religious ideas have gone into the width, from the different sections of "God's year" god figures have "developed", the "his" arm lifting god has become the spring god, Baldur, or the Phol or Apollo, who comes with the sun chariot, who rises from the waters and rides along with the dawn, the winter-solar god has become the year-splitter of the winter solstice, Thor with the hammer, or with the Slavs the year-splitter in the summer solstice, Swarosh, who rides along in the thunderclouds, which also belong to Thor. But still the calendar festivals, the festival of the yearly wheel, where "s fich again upward turns, the Julfest (Dutch: Wiel - wheel, Slavic koleda from kolo - wheel) are preserved. Behind it still lives the tradition of the origin of a common progenitor "MannuS", as him

1

But still the death mask RamseS IV wears blond hair and a" narrow Nordic Erficht, about the numerous distribution of predominantly Nordic people in Asia the forthcoming book of Dr. Günther about Jndo- Germanen in Asia will give information: Genghis Khan, for example, was blue-eyed and blond.

Tacitus for the Germanic, "Manns" as the Indians hand down for themselves.

Around 1800 B.C. these masses set themselves in motion. Only of some of them we even know the names. In long peasant treks, the cattle tied to the wagons, fighting from the "wagons" when they were attacked, "these" Indo-Germanic Nordic peoples push south and east. They come from the deciduous forest Middle. Europe, they have built there their houses deep in the earth with the roof over it. Mielke writes about the oldest dwellings of the Indo-Europeans:

"Their simple quadrangular roof huts were recessed in northern Europe", in the classical areas, to which they came probably only in the beginning of the second "pre-Christian" millennium, ground-level dwellings. Even if the excavations and observations are not yet sufficient to obtain a sure and clear picture of the ancient Indo-European house, they reveal that the square house, accessible from the gable, has dominated the building development until the present time. The hearth lay freely on the ver. lieft"" Ground", sporadically by an earth. or loam, bank adjacent, sometimes also in the free one before the entrances, however could not be proved so far whether by pulling out the roof at the gable side a porch was located, in order to protect the fire.... The mythical meaning of the gable, which is also expressed in proverbs and "legends", seems to be an inheritance of the Nordic porch house...

to be. A strange relation appears at least in the Old Norse verse 'a wolf hangs at the front gate and above him an aar' and the Greek word for the upper gable field AetuS-- eagle, which is underlined by the fact that the gable only god temples state. The Roman people recognized in the fact that Caesar had a pediment attached, its exceptional importance." The "square" house, as we build it today, replaces with this advance of the Indo-Germanic groups of peoples in the Mediterranean area the round house, which was native there until then; according to the findings of the architect Hermann Wille ("Germanien" Novemberheft I-ZZ) we have already in this Neolithic period large assembly rooms with stone foundations and wooden construction in northern Germany ("Visbecker Braut" and "Visbecker Bräutigam" in Oldenburg). As peasants these peoples of the Jndogermanen wander and look for land, only if they are opposed they take up arms; still the last stragglers of these Nordic peasant migrations, the Cimbri and Teutons, declared themselves ready to lay down their arms if they were given land. Often, the peasant migrations are preceded by heaps of homeless youth as Vikings, as "sea wolves". On the basis of the sources preserved to us, above all the strange determination of the "ver sacrum" of the holy spring with the Jtalikern, Walter Darre describes in his excellent book "Das Bauern

tum als Lebensquell der nordischen Rasse," the best account of the foundations of this great Indo-European family of peoples, these tremendous migratory movements through the centuries:

"A farmers' trek cannot simply go out to conquer, but must arrange its migration according to certain given conditions of the earth. First of all, it is possible that it will remain bound to certain roads because of the large amount of baggage it carries, i.e. the supply train; these roads need not be imagined in today's sense, but each terrain always assigns only a relatively narrow area of passage to a fleet of vehicles. Furthermore, a farmers' troop will always have the choice to either make its way through hostile territory - for which the wagon castles of the Indo. Teutons are quite excellent indications -, or to be granted a free passage in exchange for taxes; this, too, we can already clearly prove historically with the Celts, and with the farmers' troop of the Cimbri and Teutons we have the historical proof for it. Since a farmers' trek is relatively difficult to feed - the literature of modern colonial history could also provide excellent evidence for this -, it has no other choice than to wander in stages; it takes a longer rest at each stage, which allows it to provide the grain requirements for the following winter by means of a meager cultivation of the land. Also in this

The train of the Cimbrians and Teutons provides very clear evidence".

If one considers now the lines, which must appear to a farmer people in the northern Central Europe, in particular in Sweden, as the most suitable migration time, then the following consideration results. The actual winter is cancelled. It is difficult to get ahead with a peasant trek in winter with ice and snow. As long as j. For example, as long as the "mercenary armies" of German history carried their troops with them, the winter campaigns were almost always cancelled and winter camps were set up. Only the more recent history of war and the conversion of the professional army to a people's army without a supply train made the winter campaigns possible. Many a front-line soldier, however, will be able to visualize the difficulties of such a hike in winter with wagons and carts - especially when the "solid" "country road" fails - in a very tangible way. In addition, a winter hike is much more demanding on the strength of man and beast, and therefore requires a different kind of care than a hike in warmer seasons. - For Sweden, the actual winter may now be "transferred" to the months of September to February (inclusive); this "month" thus already fall out for "inen Bauerntreck. But we had also considered that such a farmers' trek is forced to make a stop on the way, in which sowing and harvesting is to be done. The ro

Harvest" falls for "Schweb"" in the time of the fading August. Thus, in the Swedish farmer's imagination, such a procession must finish its harvest in time for the sown grain to ripen by the end of August. There is no Central European cereal that takes less than three months to grow. So if you want to "harvest" at the end of August, you will have to sow by the beginning of June at the latest. Since "after this consideration the months June-August must be used for the arable farming, but the winter is to be counted already from end of September to February (inclusive), so only the months March to May remain for the "actually" migration. With it we receive exactly the "handed down" migration time for the Ver racrum... People without space seems to be the primal problem of all history, since an Indo-Germanic peasantry exists in northern Central Europe."

Century" these trains have gone through. To the west the Celts advanced into today's France and Spain; over the Alpine passes the ancestors of the Italics, the ancestors of the later Romans, moved into Italy the Illyrians and Thracians, obviously strongly mixed with the Dinars, but also already belonging to this wave, were pushed down the Danube by the Germanic tribes advancing after them, in front of them moved the Nordic Hellenes;

"in Nordic, Dinaric branch, the Armenians, went with the Phry. gians and others across the HelleSpont to Klein"

asia. In between, wild migrations, some of them already having lost their belongings, pushed further south. Such a migratory heap comes upon the Egyptian empire I 225 before Christ, when just the pharaoh Merneptah, later descendant of the first Urnordic wave, has ascended the throne of Egypt. "Northern peoples from all countries of the sun", Shar- dana (Sardinians), Sicilians, Achaeans (vanguard of the Hellenes) - they come with wives and children to the delta of the Nile and demand land. With difficulty the Pharaoh is able to push them out of the country. In Crete around 1400 the local culture is already interrupted, on the fire layer the new settlers settle, the men from "Polsete- land", the Philistines, land on the coast of Palestine, a Nordic seafaring people; Far into Arabia, Nordic people replenish the old Amuru- land with individual groups of their blood; the advance of the sea peoples has at the same time set the Libyans, red-haired and red-blond, the people of the North African stone diggers, who still originate from the first wave, in motion again against Egypt. Already earlier the Hittite empire, which is obviously a very early Indo-European foundation, is attacked in Asia Minor by Nordic warrior hosts on water and on land; hardly that Pharaoh Merneptah has finished with the sea peoples, he has to make front against these Nordic peoples. They come on high two-wheeled carts with women and children, with large open barges with pointed beaks -.

The whole of the Near East is full of the war noise of the great second Nordic wave. These" peoples, whose name is preserved to us as Cimmerians, already belong to the eastern branch of the Jndogermanen, at least in their predominant stock. A Mitanni empire, an "ab" splintered branch of the Indian Aryans, remains far in the west at the upper Euphrates in Kleinafien fitzen, until eS by the neighbors is aufgerieben.

The large eastern branch of the Jndogermanen, at the point the Indian Arya, the Baktrer, Persians and Meder, behind them the Szythen obviously strongly interspersed with Turk. origin, still further in the large euraflschen lowland the Slavs, sets itself to the east in movement. In India about 2000 B.C. the "Indian" Arya appear, move over the Khyberpäffe, subdue the dark-skinned "natives" and become the "master class in the country". After the color (Vara), i.e. "ach the Raffezugehörig. keit, they divide in the subjugated India the layers of the population. They all" know still, darkly from the former original homeland in the high north: "To those tribes all" snow and winter frost was equally known and called. Equally named and known to them all was the name of a deity, the light sky god, also of other several, which they worshipped in d "n nature forces" and appearances.... Profound, powerful religious feeling went through the Aryan tribal community; it sanctified all" relations of life, family and property, and early established "certain" norms,

moral rules and legal terms, fugue and statutes. Moon and stars, one saw, followed firm, unchangeably regulated change; they were guardians and guards of the order. The order - to violate 'in' firm moral order was sin - was the individual before gods and men to the evil, to 'shame' and disgrace, but a whole 'war and feud' earning." (Lefmann, *Geschichte der alt''' Indiens*, p. ZO.) From this urnordi. life form then develops in the calm of the rich Indian landscape a" tremendous" philosophy. The great wheel of eternal recurrence, the Atman, the law of life, becomes the "Brahma", the divinized, spiritualized world-content itself. In the "Vedas" we find the world view of the Indian Aryans raised to spiritual heights, until it degenerates more and more through the mixing of creatures to a crude polytheism. From the law of "die and become", of the eternal return, the Sakya prince Gautama Buddha drew the pessimistic conclusion of existence as suffering without end and showed through recognition the "noble, eight-part path" to self-liberation from the "wheel of births"; he, too, is a completely Nordic pessimist who calls upon the moral forces, self-control and self-discipline, but no longer for the shaping of life, but for self-redemption from life. In the colorful wonder-world of Aryan-Indian thought, the "erstwhile" power of the Nordland, rasie dreams to its end.

It is different with the related Persians. A very Nor" dian people, which also in its tribes of the Arya and the Ariaspes carries the name of the "noble Raffe", which even

(the today's city Kermanshah still reminds of him, of whom Herodotus reports that he represents the best arable farmers), you Prrser, being very close to the Aryan Indians, carry out, in contrast to them, a urnordic reformation, an ingenious recollection of the wisdom of their ancestors in the "lost" north country. Spitama Zarathustra teaches fle the law of the struggle between good and evil, between sunlight and darkness, law and lawlessness, order and chaos. Never, since "White Land" perished, has Aryan spirit conceived a more sublime doctrine than the doctrine of Zarathustra! The shining fire, the shining "tend" sun ball are signs of the divine fight against the darkness - behind "all" god figures stands this realization, originating from the high north. The fight of the fire against the darkness, however, is only the expression of the fight of the truth against the lie, of the justice against the injustice; mightily the Zend-Avesta begins with the appeal of Zarathustra to the supreme world spirit, touching in the simplicity of the conception and the clarity of the recognition. "This I want to ask you, tell me rightly, Ahura! Who is the first father and producer of the truth? Who created the sun and the stars their orbit? Who makes the moon grow and disappear? Who holds the earth and the clouds above it? Who created the waters and the trees of the field? Who is in the winds and in the storms that they go so fast? Who created the good working lights and the darknesses? Who forms the earth" with its high goods? Who are the Daevas that "fight" the "good" creation?

Who killed the enemy demon""? Who is the truthful one, who is the liar?

I have seen you as the source of the creation of life, because you, O Abundant One, have instituted the sacred customs and proclaimed the Word. I saw him now with my eyes, he who knows the true, Ahuramazda, as the source of good thought, good deed and good word. I thought of you as the "Primordial One", Mazda, as the High One in nature as well as in spirit, as the father of good sense, because I "saw" you with my "eye" as the essence of truth, as the creator of life, as the living one in his actions. He, who by his own light of the heavenly lights invented quantity in the beginning, creates by "his" insight the "true". You let this prosper, Ahuramazda, because you remain the same at all times. All brightly shining bodies with their appearances, everything that has a shining eye, the "star" and the "sun", the "heralds" of the days, walk to your praise, Mazda! In thee rested the holy earth, in thee the highly intelligible image of the earthly body, living spirit, Mazda! You created this world, the earth with the fire resting in its bosom. You adorned the earth with the loveliest fields! You first created, O Mazda, "our" fields and conceived the sayings through the "in "n spirit and the "in "n spirit.

Knowledge; through it you created "this" world of the "Da. s "ins, through it the holy actions and speeches....

So I will proclaim what the "Holy One" tells me", the word that is best for people to hear. Now I will proclaim to you everything about the "spirit" couple, as the wise men have recognized it. I will proclaim to you

of the life "both" first spirits, the good and the evil. From the beginning there is a pair of twins, two spirits, each of its own activity. And these two spirits meet and create the "first" and the "last". Of "these" two spirits, choose one, either the lying one, doing the worst, or the true, most holy spirit. You cannot serve these two. Whoever chooses the latter chooses the hardest lot, whoever chooses the latter worships Ahuramazda faithfully and "i" truth by his deeds. All "good" is bestowed on those who are devoted to Ahuramazda with heart and soul, all is bestowed on the one who performs the sacrifice that shines far and wide. Whoever holds the idols and all people wrongly, who think wrongly, his friend, brother and father is Ahuramazda. To those who dedicate themselves to the cultivation of the imperishable earth, the "good" "egg", "ficht" is awarded. He is a liar to whom the liar is a friend, he is a truthful one to whom the truthful one is a friend. He who does evil to the liar in word, mind and deed, works favorably to Ahuramazda. He who drives the liar out of his possession or out of his dominion, walks straight on the path of good knowledge. Only the man knows the righteousness, who fences the nearest territory with power. He who sincerely invokes the "truth"" has the best spirit essence. Whoever brings this real life to the greatest prosperity, the life of the body and the soul will be given to him as "Loh". Those who do good will have good essence, those who do nothing will have nothingness. So let us act as the sustainers of this life!" (According to the translation

by Max Duncker "History of the Aryans in ancient times").

Here is from the original knowledge of the great In the second world order, the vocation of the high-bred to spread the truth and to fight the lie became a chivalrous light-bearer vocation. The "splendor of the Aryan lands", the "lance of the Persian" man" reached through the "great kings" Kurush (CyruS), and Darijawusch (Darms), through Arta-Kschatriya, the "noble knight", whom we know as Artaxerxes, through the dynasties of the "light kings on the throne" to Persepolis over whole Near East. We know the Persian kings from our history lessons mostly only from their "fights"" against the Greeks, we know too little, how this noble people in road construction and agriculture, in legal order and moral education has established an Aryan rule, which lasted so long, until the noble blood in Raste- mixture and Raffeentartung had perished. When against Alexander the Great the last Persian king Darms KodomannuS was defeated at Gaugamela and Arbela, the strength of the Persian people was not due to the wars, but to the mongrelization.

The old pure order of morals had decayed and finally degeneration had set in. But again and again the renewal of the old empire came from the still "pure" tribe of the northeastern Perlen. The Romans were confronted by the Saffanid kings, who renewed the teachings of Zarathustra, and when the last of them, JezdegerdeS, was defeated by the storming Islam at Ktefi. phon and Nehawend, the last loyal followers of the old faith in light, the Parfi, went to India, seeking refuge and the last delivery.

bringing with it. But although foreign Islam, Arab and Tartar immigration have spread over the Persian land, the renewal of the empire has always come from the old Aryan stock. Even the great modern renewer of Persia after the World War, the Shah Riza Khan, came from the northern Persian province of Mazenderan, which still today has preserved the northern type of old Persianism most strongly in its population. Raffe is everything...

Far to the northeast in Turfan, in today's Chinese "Turkesta", the Tocharians, an Indo-Germanic people, who according to their language do not belong to the eastern Indo-Persian-Slavic group, but to the western group, experience a peculiarly beautiful period of prosperity in the first post-Christian years. The people of this region have had a very beautiful period of prosperity in the first post-Christian years, until they disappeared in the tangle of peoples at the inner Asiatic gate.

From the high art of the original Nordic Scythians have given us at their points of contact with

Greek culture, excavations in the Crimea and in southern Russia have given us information. Behind them, an industrious "fishermen" and peasants, the Urslavians "spread out", still waiting for their historical hour and living in the historyless space.

They rise as the last", already strongly interspersed with inner-Asiatic and East Baltic blood, peoples, awaken late and advance" with their states only in the Middle Ages and the dawning of modern times. Where they receive an influx of new Nordic blood, like the Polish people at its beginning through Norman and later German blood, like the noble Croats, who "took up" the debris of the Germanic Goths, like the "Balkan" Slavs, Like the Balkan Slavs, who are united by the ruling Ur-Altaic Bulgarians, or their western part on the Balkan peninsula, the Serbians, who are strongly emphasized by the Dinars, they survive even severe catastrophes with a strong national ability due to their unbroken national consciousness. Their "hour" matures through abundance of children and high poetic talent, religious creative power, as it, however, everywhere paired with national chauvinism and thereby often devalued, nevertheless arises again and again in great personalities (HuS among the Czechs, Dostoyevsky among the Russian people, Towianski among the Polish people). Where "fi" enter into a close and friendly cooperation with the Germanic people, which is often not easy for their strong national consciousness, they experience from this connection of two Nordic peoples a "new" and a "new" culture.

Power" strong periods of prosperity. (Rise of the medieval, lich Poland, blossoming of the Czech Empire in Bohemia under the German Emperor from the House of Luxembourg, rise of the Russian Empire under Peter the Great). Contrary to the liberal theory of "Pan" Slavism, these peoples are the "Indo-Germanic" peoples most sharply separated from each other by "racial" differences; their fanatical struggles among themselves (Russians and Poles, Ukrainians against Poles and Great Russians, Serbs against Bulgarians) cannot be explained "without" "difficult" racial contrasts. The Nordic layer in some of them, as in the Russian people, has become so weak even in the course of the "centuries" that in place of Old Slavic and Norman leader families (Romanov, Rufik and others) in the old Russia first German (Holstein-Gottorp, Baltic nobility), finally "Jewish", after them Caucasian and Tatar "leader tribes" appear. For the period of the antiquity up to the time after the migration of peoples the Slavs play no role". Constructions of high Slavic cultures, as they have been attempted in recent times (Professor Kostrzewski-Poland, Zunkovic and others), are "retrospectively" wishful images, which are constructed retrospectively.

Likewise Nordic, linguistically strangely close to Hellenism, in the European north-east sit the Lithuanians, the Kurs, the Latvians and the extinct Pruzzi, whose history reaches a climax once with the great Lithuanian empire, but whose customs and symbolism are infinitely different.

have preserved perished property of the older periods of the Raff".

In that epoch of the 14th, 1st and 12th centuries B.C., when the tribes of the wild Nordic sea peoples were burning on the Egyptian coasts, we will also have to note, perhaps a little later than the migration of the Aryans to India and of the Persians related to them to Persia, the entry of the Hellenes into Greece. Hetti" lisch" document" wiff "n of the Achaeans to report, behind these the Joni "r, as last" and most ancient wave the Dorians spread, whose farmer, and warrior state in Lakedaimon, the "Spartan" state, still clearly shows the life forms of the settled peasantry. The land is once divided into a number of lots (KlaroS). These lots bequeath only to one son, cannot be divided and cannot be sold. They have only one owner. Exactly the racial selection of the woman is determined, no non-racial person gets into the hereditary tribe of the people. On the 9000 lots of the Spartan state grew up again and again a" purebred" children, schar, the boys trained in soldierly and state breeding early; the women had strong" poli. tical" influence, because they really still preserved the high position of the old Nordic woman"". Marriage could only be fully concluded on a hereditary farm, the undivided hereditary farm, managed by helots, always gave home and future to the generations. There was no money, the

The services of the bondmen for the court were not determined by the owner of the court, but by the community, the old rough custom was consciously kept, the leadership of the kings was consciously controlled by five ephors, the "widest influence" was consciously given to the women. As long as these Ur-Nordic forms existed, the Spartan state survived even fearful wars. It also did not perish because of wars. Walter Darr⁶ ("The Peasantry as the Source of Life of the Nordic Raffe") has the high merit to have explained the real reasons of the Spartan decline.

"However, the situation took a disastrous turn from the moment when several hereditary estates began to be united in one hand. For each unification of hereditary estates reduced the possibilities for full marriages by the number of merged hereditary estates. And from this moment on, the number of Spartan families actually goes down rapidly. The turning point is the law of Ephorus Epitadeus (Epitadas). For this law cut di" power-giving interactions between the Spartiates and their land. Already around the middle of the 4th century it had come to such a point that most of the civic land divided into klaroi (hereditary estates) had come into the possession of a few genders, and two-fifths of it belonged to women (i.e., hereditary daughters who inherited the estate because there was no longer a male heir); see Arist. Pol. II, -

p. 1270 A v. 25; Plut. AgiS. 5,7. This does not mean that only "a few hereditary estates were occupied by 'lords', because it can be assumed that the families still in possession of hereditary estates provided their sons with hereditary estates as far as possible, even if they did not allow the sons to divide the inherited total estate of the family among their children again. But the fact that two fifths of the inherited property is in the hands of the daughters speaks for itself.

In the year 245 already not more than ISO Spartiate families should have possessed hereditary estates; reform attempts came too late, 195 the Romans subjugated Sparta finally. Very rightly Walter Darrö points out the last reasons of this downfall of Sparta, which were the real reasons of the downfall of so many Indo-European peoples, which did not perish only by wars nor only by mixtures of arms, but failed because of the poison in the own soul, because of the becoming capitalism, because of first feudal and then early capitalistic breaking through the peasant bases of life:

"Wars did not de-naturalize Sparta, and neither did the ruling Spartan families think of indulging in blood mixtures until their downfall. If we want to name the causes for the downfall of Sparta, we have to say: this state possessed originally a" hereditary-biologically brilliantly thought-out structure, everything was also quite logical and subordinated to this idea on a "healthy" peasant basis; but Sparta did not possess the understanding to make the "inner" development of the state mobile.

to the changed circumstances of its foreign policy successes; Instead of leaving the Old Norse right of inheritance untouched and opening the door to a reasonable "socially bound money" economy, which could have "served" as a "nourishment" for the family if a "suitable" "protective measure" for the hereditary estates had been taken, Sparta "makes" the fateful step of using the "Old Norse" right of inheritance to bring about a family-bound large landed estate, whereby "S continuously reduces the number of its blood-valuable families".

In the right of inheritance of the Spartiates, which originated from peasant thinking, rests the explanation for the rise and the decline of their families. The Spartiates have had to pay for the turning away from their "determined" development direction with their downfall.

More quickly than Sparta, the "leftover" Greek state degenerated. Athens exhausts itself in a short cultural flowering, already the legislation of the "Solo", which substitutes the assessment of the citizen according to his landed property and his origin with the assessment according to his fortune, is an early capitalistic revolution, which destroys the economic foundations of the "Urnordic" peasantry of Attica; the victory of democracy over the already feudal, capitalistically degenerated "aristoi" brings up first of all, of course, the still essentially North-Rasflian masses of the petty bourgeoisie, which carry Athens' naval power, behind which, however, already mixed-Rasflian rabble takes power. Where a PerikleS commanded from a Nordic leader's vocation, the "mixed-race" mob roars.

Chauvinist Gerber Kleon out his" diatribes. In the hunt for money and in the "hysterical" reach across all seas, Athens succumbs to the Spartan power, which is more grounded and rooted. Party strife, urbanization, child poverty, spiritual decomposition quickly extinguish the shining city, the "sea-violent" glory sinks for lack of down-to-earth family security. The history of Athens runs from aristocracy to tyranny to democracy to ochlocracy and phraseocracy. Here, too, wars do not destroy the raff, but the wars are "lost" because the "raff" is destroyed. From feudal capitalism, in its final period camouflaged behind a tyranny that had risen against it, via early capitalist and artisan petty bourgeoisie, republic with high intellectual ability and strong public spirit, which makes a period of prosperity possible, the way goes to "slave capitalist" conditions, in which the artisan is switched off from slave labor, up to the dissolution in formless mob rule of a politicizing pensioner rabble, fed by its crowd of slaves, which has become completely rootless.

The history of Hellenism, glorious and short, in two centuries of spiritual preparation over two centuries of cultural height up to two centuries"" of acxandrmertism and epigones, has given to mankind immortality. It ended early, because the biological foundations of the VolkStumS were destroyed not only by "civil war" and "mixed m a r r i a g e " , but above all by "de-peasantization" and "urban rule".

From the Latin, once likewise from the north, peasant origin, perhaps to Lake

("och to Rome's end was spoken on the forum from the "rorra", the "ship's bow" as in long ago sea wolf time), rose above the neighboring communities, growing the peasant, and agrarian community" Rome. The foundations of the Roman community are the "parrer", the peasant fathers of the extended families who once founded Rome. Very correctly Kuhlenbeck writes ("Die Entwicklungsgeschichte des römischen Rechts", Munich 1912):

"It is wrong to regard the ancient Roman patricians as a pastoral people, namely as nomadic on the move. They were conquerors, who were already settled in their first residences, and even if perhaps still mainly occupied with cattle breeding, but also already knew agriculture and sought a new home in the new "country". Their economy was a mixed system of agriculture and animal husbandry. Their" legal system was based on a strictly monarchical family constitution, which had grown out of a regular monogamous marriage. The people or the tribe was first and foremost the

Product of procreations and the blood community that "emerges" from them.

The family was the starting point for the formation of law among the old patricians. Their crystallization point, however, was the house. The concept of the family was in those days a much different, more comprehensive one than its present-day meaning implies. It roughly corresponds to that of the house community. The term includes everything that belongs to the ancient Roman house: persons and things, the

All property with the exception of the so-called pecunia, i.e. originally the cattle. It denotes the permanent property "untren" from the person, even from the family in the "today's" "narrower" sense, cash, inalienable, in contrast to the alienable property, which has no individual interest. The legal language of the "XII table" has still faithfully preserved this sense when it designates the estate, the inheritance par excellence, as *kamilia* (*kroximus*

"*Malus kamiliam srakero, acrio kamiliae ercis- cun6ae*).

The constitution of this household is strictly monarchical; it is under the unlimited power of the head of the household, under his hand (*mauus*). The *karer kainilias* is therefore not just the father of the family in the modern sense; the word *parer* does not mean the producer.

- The word *þeui- ror-* is used for this, rather this word, recurring in all Aryan (Nordic) languages, in Greek, Latin, German and Sanskrit, whose *Staunn pA* in Sanskrit means to nourish, protect, preserve, is the same.

significant with rex. In his hand (manuz) the unity of the family is concentrated. Therefore, manu3 is the original law, from which every other private law develops, first dividing itself into family-legal and property-legal direction. Accordingly, we have to distinguish in this double scope of domestic rule:

The rule over the persons belonging to the household community.

1. The wife, uxor in manu marin.
2. The kmder. The manur over these is later called paternal (parria porenas).
3. The so-called mancipia or qui ia caura mancipü §uur.
4. Slave" or real servants.

L. The power (maaur) over things: dominium from clominur, from 6omur. The original jden. tity of the UrrechtS of manur over persons and things is attested by the use of language (res man-cipi, mancipium - vinäicario for persons and things).

This right is only understandable if one recognizes eS as the old-Nordic "Odalsrecht", i.e.: the country belongs as Anerbenhof of the clan, can descend only on an heir and is as such inalienable. From this clan property then arises the duty of care and protection of the "parer kamiliar" for all who are under his protective power in "manu". Besides this family inheritance

exists "ine "mimende" "in communal pasture (aZer publicus). The "pasture" were communal pastures. Private ownership of land was unknown to prehistoric times; the land belonged to the community. The Germanic and Slavic peoples held on to this institution for a long time, even when they switched to agriculture, while Roman legend attributes the introduction of private ownership of arable land to Romulus, who allotted each citizen a *bereclium* (property, *beres* in the oldest language equals owner, so still in the *lex ^quila*). For pasture land the community property has asserted itself also with the Romans still century" through (azer publicus - *popuui* in contrast to *wzer privarus* - *privi* therefore also proprietary-*quoä pro privo crr*), likewise with Teutons and Slavs. That the pastures of the mother people (i.e. with Jhering of the people of the "Aryan"" Urheimat) were common, can therefore importantly the slightest"" doubt (Jhering).

Conservatively maintaining many of the features of the Norse belief in the god of light, Romanism has developed a somewhat homemade peasant religiosity of daily life with patron gods of the peasant's daily work, who reverently guard the peasant's "daily" work. All this is the right of the Nordic immigrants, the peasant fathers, the "pa- rrer". The woman is not *mmderberechtigt*, but after *urnordischer* custom equal. This is preserved for centuries. The old law knows two different formulas of marriage, the "con-*karreario*" and the "coemcio". The difference of the two is highly significant, "it does not include a mere

The first is not a difference of form, but presents us with two fundamentally "different", contradictory conceptions of the conjugal relationship; one: the woman must stand in the maauz - the other": she can be independent. It is impossible that both views were born on one and the same ground.... The only "explanation" that remains is the opposition between the patricians and the plebeians, and I agree with this view expressed by others: the marriage that is eonfarred is the patrician one. The one opposite to it, in which, depending on the agreement, the manus may be added by cocmrio" or absent, the plebeian". (Jhering.) In the patrician marriage the konrikex maxi- mur and the klamen Oiälir, the two chief priests, participated. It is the "Old Norse" marriage, in which by "solemn" act the woman passes into the "Munr" (mann of the man). In the plebeian marriage there is originally a free relationship, a matrimonial state, next to which then also "ine free marriage develops through the inheritance of the woman - for the Nordic gender state these are all actually no" marriage" -, therefore no priestly involvement and therefore no manus. The Fathers saw thus also in the mixing with the plebeians a" decomposition of the noble blood (coaraminare raa- ßuiaem). "With the granting of the conaubium to the plebeians by the lex Laauleja one had the axe

The "Rasch" heil, with which henceforth in the public law the opposition becomes easier, comes essentially on account of the lex

Lnnuleja." (Jhering.) Now the decay goes tearing, the old religiosity becomes meaningless, its cult seems old-fatherly and outdated, the land becomes freely saleable, even if in the solemn form of the MLncipario, in which alone fully valid land could be sold", is preserved "in remnant and echo of the old custom. The common land is leased by "rich families" and finally completely appropriated. Already with it the poorer families fall in many cases to the proletarianization. In the wars that established Rome's power, the peasantry sacrificed itself; it was precisely the "Nordic" type of man that perished most quickly, because it "exposed" itself most to danger. Eighty thousand Roman peasants and agrarian citizens fall alone at Kannä. War profiteering rises high, the peasant, crushed under the burdens of war, "buys his little estate and moves with his "proler", his flock of children, to the city. Slave economy of the large landed property takes over the peasant "Scholl", merchants "erdrück" by cheap emgefährtes grain the competitive ability of the remaining peasantry. The power of Rome does not perish in wars, but degenerates and decays through the destruction of the biological foundations of the peasantry. This" development is well seen; great social reformers like Tiberius and Gasus Gracchus, who "create" the new peasantry, the "Almrnde to the people".

are hounded to death and murdered by the agents of the "capitalist" clan. The immense power of the Roman people is able to conquer the then known world, dissolves all the grown people into a unified mass and yet is not able to hold the native "Scholl". Under Augustus, the hundred-year "Roman" revolution raged; in vain, the emperor tried to counteract the decay through the settlement of veterans and laws against dishonor. All the economic and religious foundations of the "state" are "ready" to be washed away by the spirit of the minorities; Judaism joins the "robbery, capitalist instincts" of the descendants of "war", "profiteers" and provincial exploiters. The religious decomposition ends in syncretism, importation of oriental "cult" and escape of the high-bred in "philosophical" "consolation"". In the end, world fear breaks out, from the Orient Christianity seizes the masses of slaves and small people, becomes state religion under Constantine and destroys in the zeal of faith the last philosophers of the late decay, schools of once Nordic knowledge. Priestly rule and despotism, the hallmarks of the Unterraffe, have triumphed. Rome succumbs to the new Indo-European wave in the denigration.

The Indo-European stock of the old homeland at the North and Baltic Sea, the Germanic tribes, goes in search of land in heavy fights over the borders of the empire. The Germanic Empires on Roman Soil

die quickly, encircled by superior diplomacy, numerically weak and internally disintegrated and savaged in the desolate time of the migration of peoples. Great, highly gifted peoples, whom we know as healthy and powerful in their primitive seats in the Germanic Bronze Age, who flourished there for centuries, like the Goths on the lower Vistula, like the Vandals in Silesia, disintegrate completely in a few decades in the foreign climate, in the decomposition by foreign raffetum. At the end of classical antiquity stands an immense graveyard of the Nordic Raffe: Romans, tum and Hellenism collapsed, their last remnants in Asia Minor and North Africa, even in Spain for the most part swept away by desert Islam, the East Germanic peoples destroyed and worn down, the Persians thrown down by Arabertism, the Indian Aryans temporarily under the rule of the Huns - "S all that remains of the Nordic peoples are the West Germanic tribes, some South Germanic tribes such as the Bavarians, the slowly degenerating Lombards in northern Italy, and finally the Slavs, who have advanced as far as the Elbe and are still almost without history".

The Remnants of Classical Antiquity

Beside confused masses of mixed-race people from the "Be" stand" of the sunken classical culture world, two powers stand out in the now coming time: Judaism and Christianity.

The emergence of Judaism takes place on a completely different basis than the emergence of the Nordic peoples. An originally desert tribe, the Chabiri, appears in the 14th century before Christ at the border of ancient Egypt. It participates in the domination of Egypt by the Hyksos, the so-called shepherd kings, who exercise a" foreign rule over Egypt for eighty years. Here the great change takes place: in connection with negro troops and the native criminal, do" the Hyksos try to maintain their tyranny over Egypt. When they are driven out. den, the people of Israel no longer migrate as a Bedumen tribe as it came, but become parasitic in long exploitative rule. "With them went many rabble-rousing people." (Ex. 12, 58.) Breaking ver. becomes almost religious duty to him. "Also I (Yahweh) will provide this people with worship with the Egyptians, so that when you go away, you will not go away empty-handed. But every woman shall require of her neighbor and of her household that she lend her silver and gold utensils' and garments; and you shall put them on your sons and your daughters, and so you shall deprive the Egyptians of their property." (2. Mos. 5, 21/22.) The horde throws itself on Palestine, which is predominantly populated by a Near Eastern raffe with g". ring Nordic admixtures. The "raw" cry of unleashed criminality resounds through the history of the land seizure of Canaan. Not peasants come to look for fields, but Para. fite to exploit and destroy"". "Mine (Yahweh's) arrows shall be made drunk with blood, and my sword shall be

Eat flesh." (Deut. 32, 42.)

"And when Yahweh your God shall give them (the foreign nations) up to you, and you shall have conquered them, then you shall "ollstretch the ban on them (i.e., cut them off root and branch, men and women, children and even the cattle). You shall not ('') impose on them terms of peace" nor exercise mercy against them." (Deut. 7:2) "You shall kill the inhabitants of that city with the sword, by putting a ban on it and on all that is in it and on its cattle with the sword." (Deut. 13:10.) "Yahweh your God will bring you into a land of great and beautiful cities, which you have not built. Cities" that you have not built, with houses filled with goods of every kind without your intervention, with "hewn-out cisterns" that you have not hewn out, and with vineyards and olive groves that you have not planted and eaten your fill in." (Deut. 6:10/11.) "But all the peoples whom Yahweh your God reveals to you, you shall destroy" without looking compassionately upon them, and "their" gods you shall not worship." (Deut. 7:16.) "You shall not eat any carrion. To the stranger who sojourns in your abode you may give it that he may eat it, or you may sell it to a foreigner." (Deut. 14:21.)

What a "difference between the high morality of our Nordic ancestors and this cry of hatred of the bad race! Judaism does not thrive in Palestine as a cultivator, but as an exploiter; unlike other "trading peoples," it is only "trade" that is hated, because it is the commercial activity of people with inherited antisocial instincts. Opposition from their own ranks is stifled and made dead. the prophet Amos,

"in Bedouin from the steppe near Thekoa, accuses: "Hear this, you who "achstellt the meager and the needy in the country" ruin, thinking: When the Neu. When does the new moon pass, that we may bargain for grain, and when the Sabbath, that we may "raise up" grain, that we may "lessen the ephah (a measure), and "increase" the weight, and "falsify" the scales deceitfully, that we may buy for money the lowly, and "bargain" the needy for the sake of a pair of shoes, and the waste of grain?" (Am. 8,4/6.) These voices "fade away" ineffectively: in Palestine already Judaism "even lacking state forces "develops distinctly demonic forces after its return from the Babylonian captivity.

As the only people, "S" forms a religious exclusivity, sees in all gentiles inferiors, *fa born* slaves of Judaism. "The Jews alone are called human beings, the gentiles are not called human beings, but cattle" (Baba bathra N4b). In the Talmud, Judaism develops the doctrine of economic struggle against the "non-" Jews and expands it further in the Shulchan aruch. A "true" cheating morality develops (Choshen Ha-mishpat I8Z, 7 Hagah):
"Power ei" Jew with

"If a non-Semitic Jew does business and another Jew helps him to mislead the non-Semitic Jew (to his detriment) as to the measure, weight, or number (of the goods), both Jews share in the dishonest profit (made), whether the second helped the first for payment or for free." Choshen Hamishpat Z48, 2 Hagah: "It is permissible to take advantage of the error of a non-Jew,

z. For example, to let him make a mistake in arithmetic or not to pay back a loan (forgotten by him), as long as he does not notice it and thus no profanation of the 'name' happens." Advancing in its trading colonies, Judaism penetrates the decaying Roman empire, it survives this empire as the only carrier of wholesale tradition. In this, the Christianization of Europe is to its advantage: while the "Christian" church, contrary to the intentions of its founder, takes over the intolerance of Judaism and has all non-Christian components exterminated and destroyed, the Jewish people, as the "holy" people of the patriarchs, is preserved as the only non-Christian component in the Christian world. It rapidly builds up this position. With the unification of the German area by Charlemagne, in the heartland of the Indo-Germanic "Raff", a Roman concept of state, a religion of oriental origin imposed with strong coercion, and the beginning of feudalism appear. The "old" "free" peasantry disappeared, ecclesiastical tithes and levies to the "58" were abolished.

State power led to an economic burden, which, together with the burden of military service on the now very wide imperial borders, caused the peasants to place themselves in the dependency of a lord, to give him their land, and to become the owners of the land.

"to apply". With the money economy already developed in the post-Carolingian period, the "old" economy of barter and economy in kind began to falter. Still entirely based on "Urnordic" fundamental ideas, the economy of the peasant served the preservation of the family and its "honest food". The farmer does not get rich from his farm, he does not run the economy on his farm to make profit, but to preserve the farm for himself and his family and to pass it on to his descendants. The economy serves the need and not the profit. The same principle applies to the economy of the craftsman, who does not produce in order to flood the market with goods, who does not make competition, but meets the need. Precise guild rules, a fully developed sense of economic honor surrounds the economy of the "honest"; outside are those who, without working, want to live off the work of others, the "dishonest people": country people, criminals, "asocial" elements. From the point of view of covering needs, the German Middle Ages also consider interest to be dishonest. He who takes interest makes others work for him and receives income that exceeds "his" counter-performance; at the same time, he burdens the "honest" economy and forces it to produce beyond its needs in order to raise the interest. The Church, under the influence of this ancient Indo-European conception, forbids the taking of interest even **from** the ecclesiastical point of view. Their prohibition goes

of course only to "their" relatives, the Christian population. The Jews as the only non-Christian component remain untouched from this, yes it arises for st" with it "in interest monopoly, st" become the only"" Lenders on interest. By the nature of the matter, these loans are largely given in the form of pawnbroking. As pawnbrokers, st" acquired under Emperor Heinrich

IV. a very remarkable prerogative. Pros. Werner Sombart, the well-known economist, writes: "For centuries a special Jewish law has been in force for the acquisition of movable property by Jews. It found its first recognition in the privilege granted by Henry IV (1056-1106) to the Jews of Speyer: If a stolen thing is found with a Jew and the Jew claims to have bought it, he may confirm with an oath according to his law for what sum he bought it: if the owner then pays him so much for it, he shall give it to him in return." With this, the Jew gets "the legal privilege of receiving stolen goods, criminality organizes itself around its buyers, the merchants of the Jewish ghetto; the criminal language with its flood of Hebrew expressions" comes into being, the covenant between the Jewish and the Jew is established.

Judah and the antisocial is closed, as once in Egypt, when with the Jews "much rabble people" went along.

Like two links of a pair of pincers, the "own" and foreign destruction are working on the process of dissolution of Germanness on its old "Germanic earth". Born together, out of the same "Jewish" spirit, the spirit of the dishonest, the spirit of the unrestrained pursuit of profit, find in the "Jewish" ghetto "profit" capitalism and the first organization of criminality grown: up to the latest time, over the robber bands of the early Middle Ages up to the corruption cases of the Weimar Republic, the connection of Jewish high finance and criminality continues. Out of self-interest, princes, clergy and nobility of the Middle Ages promote this development in exchange for Jewish protection money, crush popular uprisings in the so-called persecutions of the Jews, force the working peasant masses into ever "deeper" dependency, invoke the late Roman merchant law against the rights of the peasant. Their feudal selfishness weakens the imperial power in order to be able to exploit the masses more freely. Before their pressure, the peasant evades "ach east, so beyond the Elbe and Oder the old East Germanic land back, winning.

The modern era

The Jew becomes rich - as the only banker and state-affiliated fence, one has to become rich after all - , Jewish bondholders make the princes and small lords completely dependent on them. These pass on the pressure to the masses. In 1525 the peasant stands up, under the urnordic wheel cross preaches the

Pfeifferhänelin von Niklashausen" and Florian Geyer the uprising for the establishment of the "right" order of life. Forsaken by emperor and empire, not master of its own wild instincts, the peasantry succumbs, is bloodily put down and cruelly shaken down. The last Nordic revolution of the Middle Ages is defeated.

Completely unfree of soul, economically disintegrated by its own degeneracy and Jewish influence, the German people tore itself apart in the Thirty Years' War. The empire collapses, the peripheral countries (Switzerland, the Netherlands, Burgundy) slip away.

Princely absolutism, which only gained its full ascendancy after the Thirty Years' War, often a puppet in the hands of its court Jews, crushed the remnants of Germanic, peasant freedom. The German development rubbed off on Denmark; only in Sweden did the peasantry retain its place in the Diet and could not be eliminated. In the Netherlands, the capitalist spirit, born in the Jewish ghetto, developed through the teachings of Calvinism, - through the "Old Testament" praise of the economic, social, and political life of the peasants, - wins the day.

The economically successful, rising from the heights through trade profits overseas, creates outwardly a "Golden Age", while folk art, folk song, folk law dies and succumbs. The religious struggles have exterminated the racially valuable in a horrible way all over Europe, after their termination the wave of witch burnings, fomented by the church, goes straight through the Germanic countries. The fact that a woman's red hair was enough to make her suspect of witchcraft shows how purposefully this weapon was used against the Nordic Raffe; in Lübeck, accused women were asked whether they had secretly prayed to the outgoing sun in the morning. The destruction of the Nordic Raffe, the eradication of valuable hereditary tribes through persecution of heretics, "war of faith" or burning of witches has brought with it an irreparable loss of creative power.

Behind it, the rise of Judaism takes place. Princes free from Jewish influence, like Frederick William I and Frederick the Great of Prussia, like Empress Maria Theresa of Austria, are rare exceptions.

In the Enlightenment period, originally Nordic Raffe consciousness rebels against the omnipotence of the absolute principality, tries to enforce "human rights". Due to a serious mistake in thinking of that epoch, the same rights are attributed to the Jew out of ignorance of the Raffe: in addition,

After the prince, the clergy and the nobility had hitherto taken advantage of the Jewish spirit of usury and profit, this same spirit was taken over by the bourgeoisie in "economic" liberalism itself, and the principle that "business goes over corpses", that the unhampered profit economy must lead to harmony of the economic forces, was accepted as valid out of selfishness. Everything is repeating itself as it once did in Rome's period of decay, only that the dissolution is much more rapid.

After the end of the Napoleonic wars, Jewry makes de" further leap to power. If its position as a court Jew was still dependent on the personality of the individual prince, with the creation of the state bond by the House of Rothschild the state itself, which cannot die, which is more durable than princely favor, becomes dependent on high finance.

The pressure of the rising liberal-capitalist economy uproots the people's monkeys; a "new" migration of peoples, this time to the United States of North America and overseas, begins from Germany, England and the other Nordic areas. Again there is a tremendous expansion of Northern Russia, but it is connected with the complete disintegration of the people.

The working class, originally carried by the memory of the Zuuft period and fed by the guildish thoughts of the craftsmen who had been pushed down into the "proletariat," organized itself. It has the tragic misfortune of not having a truly propertied leader. 64

in that period. Karl Marx, a Jewish rabbi's grandson, instead of an overcoming of Jewish-spiritual capitalism, gives to working class only

its reversal. He opposes the profit effect of the capitalist with the gap effect of the proletarian, the international cohesion of the capitalists with the international cohesion of the "proletarians". He denies all deeper reasons of the human soul, explains them at the same time clumsily and well-calculated as effects of the economic conditions, of the material situation. He consciously tries to bury the soul life of the worker, God, the last root of all existence, the eternal content of the world order, becomes for him the means of deception of the ruling class. The healthy indignation of the worker over the boundlessly worthless profit economy, which buries the people and the family under itself, is used by Marx to cut and tear the worker's last ties to the people and the homeland, history and blood. While the Jewish-capitalist idea makes of the citizen a rapacious man with the antisocial instinct of striving for profit at any price, Marxism likewise transforms its adherent into a man detached from all higher ideas and with purely criminal instincts.

Against this decomposition the 19th century no longer finds an antidote in the Indo-European peoples. The poisoning of the VolkStumS has reached its roots. Church and state are faced with

The German people are completely helpless in the face of this development and lack the intellectual means to reverse it. In addition, the rapidly developing capitalism, after the emigration to the United States has subsided, is concentrating the rootless masses of the landless German population in the large cities, where raffen. The brutal usury of rents makes the rearing of healthy children extremely difficult. The marriage of Jews, the infiltration of Jewish blood continues this decay.

None of the old peoples of the High Raffe seems to have the strength of its own to free itself from this destruction. In spite of its external strength, the German people, inwardly deathly ill, enters the world war. At the end of the world war, all its bad instincts, stimulated by the Jewish intellectuals, triumph: usury in the "war societies," treason, stab in the back, defeat, most ignominious destruction and complete extinction of the power of resistance.

The same people, who had fought heroically for four years, had in their masses no real living worldview, no appropriate moral law, in millions not even a real homeland, no certainty of a national vocation - nothing but in the depths of their hearts a sense of duty, loyalty and courage. In spite of mental illness, these forces were sufficient that for four years the whole world, including many racially related peoples, had to be mustered until the Germans finally collapsed.

The racial state

Before this "downward pressure" those powers which had not been able to prevent its emergence stood helpless. The Marxist group did not want, the bourgeois group could not, even partly did not want, to carry out a renewal of the people from the depths. Here it is the historical merit of Adolf Hitler, which gives him the rank of the very great people's renewer of the millennia, to have completely shaped the "great" insights of Rassenkunde into political reality.

He has given the state a new goal, the German people the idea of the pure manifestation of the great creative race.

In "Mein Kampf" Adolf Hitler clearly summarizes the tasks of the new Germany, being the first to recognize the reasons for decay and decline and to counter them with a new idea. Adolf Hitler is the creator of the idea of the refined state; he is the first to base the state on biological facts. He formulates: "Not the state in itself creates a certain cultural height, but it can only maintain the race, which conditions it. In the other case, the state as such may continue to exist evenly for centuries, while in consequence of a race mixture not prevented by it, the cultural ability and the general life picture of a people conditioned by it have long since suffered profound change." - "The state is a means to

Purpose. Its purpose lies in the preservation and promotion of a community of physically and mentally similar living beings. This preservation itself includes first of all the refined stock and thereby permits the free development of all the dormant forces in this race. Of them always one part will serve primarily the preservation of the physical life and only the other one the promotion of a spiritual further development. In fact, however, the one always creates the prerequisite for the other. States which do not serve this purpose are 'misfits,' indeed miscarriages." - Thus the highest purpose of the völkisch state is the care for the preservation of the racial "primal elements", which, as culture-giving, create the beauty and dignity of a higher humanity. We, as Aryans, are therefore able to imagine under a state only the living organism of a VolkStumS, which not only secures the preservation of this VolkütumS, but also leads eö to the highest freedom through further education of its spiritual and ideal abilities."

Adolf Hitler's new Germany was built on these insights. His whole struggle against Marxism and liberalism was a struggle for the creation of forms of life in which the German people could live and develop according to their special nature. The first priority was the separation from the invading Jewish element, the elimination of Jewish influence on every form of government.

by the creation of the Reich Civil Service Law and the establishment of the Aryan paragraph for civil servants. This political influence of the Jews on German life could be linked in earlier centuries to the existence of the many German small states with their princely courts, in which the "court Jew" often enough played the decisive role in the background, in modern times to the ossified structures of the "political" parties dragged along like an eternal doom through the life of the German people. Both the petty principality and petty statehood of Germany and the political party system arose as such without direct justification by Jews. Both were an expression of the exaggerated individualism of the Nordic Raffe, "in old hereditary defect of the great" creative Raffe, at which already the world of Ancient Greece went to the ground. It was not enough here, if only the Jew, who had nested in this open wound of the people's body like a bacillus, was "eliminated", but it was also necessary to make this wound itself disappear. Both have been accomplished by the statesman Adolf Hitler. The old political parties were dissolved, the German petty statehood was eliminated by the dissolution of the state parliaments and by their non-re-election on the basis of the law of Oct. 14, ZZ. Thus not only a gateway to foreign ideas has been closed, but also two national and political powers have been given to the innate German quarrelsomeness.

harmful battlefields at once blocked. The choice from the Nov. 12, 1932 then crowned this work by a unanimous declaration of the German people for Adolf Hitler and the National Socialist Party. That old danger of rest of all Nordic peoples, the complete state and political fragmentation as a result of the extraordinary independence of the Nordic man, underlined in Germany by the bossiness and narrowness of the man of predominantly oftenic refinement and driven to extremes by certain oriental influences, which also in politics saw the "only right faith" in the respective party, is thus switched off for the German people for the time being.

Ancient Rome and Ancient Greece both perished from the dissolution of their order of life, which was built on blood and soil, a secure "homeland" and a secure family. When the peasant right of inheritance had been decomposed, the soil had become a commodity and the free relationship of marriage had become equal, then the strength of the ancient Roman peasantry was decomposed in itself. It was not the wars that destroyed Altrom, but the wars could no longer be endured, when with the homelessness, with the loss of the "odal", the hereditary good, the foundations of the biological body of the people had collapsed. Walter Darre uses a very beautiful comparison here. He describes that if a flock of birds pecks out half of the peas from a bed of freshly sown peas, the other half of the peas would suffice abundantly to, if 70

they have borne fruit, to replace the loss. The violence of destruction may have been great, the bed may have been "disinherited", the

next fall, the next fruit makes up for all the damage. But if the remaining "half" of the peas, which is not picked up by the birds, is not even enough to bear so much fruit that the loss is caught up by the flock of birds - then either the soil or the pea raffe or "all" both are no good! Just as little as a pea bed is "disinherited" by a bird flight, just as little a people is "de-norded" by a war. A war is a loss which already the child crowd of the next generation makes up again. If it does not do this, then either the people is already old and sterile, or the soil, its economic basis, is inferior or not sufficient.

The forms of life, which are adequate to the different high rasts, are quite different. If one looks as a counterexample for example at the development which, as we saw, also once originated on urnordic basis, the great cultures of East Eastcn found in the way of life of their people, then we find everywhere the village community settlement of the large families. All of China has only 400 surnames, the extended families are connected with each other like cooperatives; when the Japanese colonist emigrates, then he seeks, if at all possible, in a warm climate near the sea coasts, on soil suitable for rice, with

of his whole kinship to settle. The extended families hold tightly together, much tighter than ever the clan of the Teutons or the Zadruga, the extended family of the ancient Slavs.

In contrast, the Nordic farmer has always felt his land to be the property of the clan, but to a certain extent more in the horizontal direction as the father's estate and inheritance for the children. The consciousness of being master on his farm, the will not to be interfered with by anyone in a certain area of life, has always given him strength. The English expression "My house is my castle" applies in this respect to the Nordic farmer in general. The farmer had increasingly lost the security of the farm, the awareness of leaving the farm undiminished to the children, of being able to really devote himself to the cultivation of the soil, to the eternal alternation of "sowing and harvesting". It had begun with tithes and drudgery of the early Middle Ages, with the disenfranchisement by Roman law the development to insecurity on the soil had continued, the land-grabbing of the great lords had then uprooted further "tens of thousands" of peasant families, the great reform of "Freiherr" vom Stein after 1807 had been made largely ineffective by his successors, modern capitalism had finally committed the consummate absurdity of classifying the peasant in the law of profitability, supply and demand.

The bottom of the poor

urnordic homeland was to outcompete the competition.

hold with rich, unexhausted soils - no wonder that the German landman completely succumbed in this struggle! Capitalism, which brings all values down to the denominator of money, had the Heimatscholle, the "Odal", the ancient The "God's loot" of the "God's free" of the Urnordic time was degraded to a commodity, mortgages burdened the "Scholl", the farmer became an interest slave, the soil slipped away from the families - Raffenende, end of the people dawned. Every year, even before the war, many thousands of the German country folk fled to the big city, away from the interest haggling, the hopelessness of rural life. After the war, with the completion of the Jewish rule, this development "increased". The people, however, who gathered in the big cities, fell - hardly escaped from the slavery in the countryside - victim to the urban rent-seeking; the "family" of the descendants of the former urnordian Gotteöfreien, crammed into narrow apartments, at the mercy of the daily ups and downs of the capitalist economic struggle, decayed. In 1890, there was still one child for every three married women in Germany; in 1900, only one for every four, and in 1900, only one for every eight. There is something touching about the way in which this rootless urban population, often bearers of valuable heritage, tried to recreate a tiny piece of peasantry in their allotment gardens as deciduous colonists, in any case, "inen

meager substitute for once lost homeland. But where once until the Thirty Years' War the plow of the peasant went, there stretches today the gigantic large landed property, which in some Schlefischen circles more than half of the entire soil in the hand of three and four land magnates together has. And how often on this large landed property sits not even any old resident family, but only the compulsory administrator for some capitalist exploiting bank!

Here it is the immortal merit of Walter Darr⁶ to have scientifically developed and practically realized the real foundations of the Volksgemeinschaft, the security of the Scholle and the Heimat. He was the first to recognize the real laws of life on which healthy peasantry and thus healthy nationality must be based, he was the first to free the German peasant from the chains of liberalism despite the resistance of all possible reactionary circles, he created the most for their real national community in the economic field. His name will one day be mentioned alongside that of Freiherr vom Stein, the name of the man who best recognized the "economic laws of life" of the Nordic peasantry and most clearly led them towards realization. He did not stop at the fight against the Jew alone, nor at the enthusiastic praise of newly won national community, but created between house and stable,

Field and pasture in the imperial farm law the

Restoration of the old "inheritance of the God-free". The imperial inheritance can neither be burdened with debts, nor be sold, nor be divided, the urnordic sheol is secured again for the first time since millennia! For the world history this law will have once an infinitely higher meaning, than for example the slave liberation in the United States of North America - the slave liberation improved only the lot of a certainly deplorable "primitive raff", but the Reichserbhof law saved the last core stock of the great raff from the claws of capitalism, gave back to the peasant the security of the inheritance, to the people the biological guarantee of a future.

Much more difficult is the rescue of the great uprooted people's monkeys in the big cities. They first had to be snatched away from Marxism, into which they, the homeless, rootless people, once displaced from their homeland, had fallen. Here the safeguarding of these millions of bearers of valuable hereditary property is still missing and will have to be realized. In the proclamation of the "right to work," in the very wise thought of the trustee of labor, Engel, that the worker must be given a real home in the enterprise in which he works, an idea which one first tries to approach by extending the period of notice, lies the beginning of a safeguarding of these hereditary tribes as well. The elimination of moral decomposition, the moral uplift of the masses, the people's, biological actions must underline all this.

Unlike the history of all other peoples

from the Nordic tribe, the German people have for the first time gained a clear understanding of the raffe and raffe fate. It has for the first time scientifically recognized the meaning of the raffe. Neither the Greeks, nor the Romans, nor any other Nordic people understood this, except Plato. This awakening of one's own rapacity, the "testing" of world movements in the form of world capitalism, world liberalism, world marxism, of the various world religions by the standard of the inner law, according to which every nation has started rapacity, means the most revolutionary phenomenon of our time in general. After the period of decay and mingling, a period of purification and shaping is announced here, which will determine the new world age. If we look back over the millennia, we find that we have again come close to the great and eternal order as our ancestors once experienced it. Not in a straight line, but in curves the world goes upward, from the high point of the urnordian high culture of the stone grave time we have gone through the deep valley of centuries of decomposition, in order to ascend again to a new height. This will not be lower than the once abandoned one, but "the" one - not only in external goods of life.

more significant; for what we had not experienced then, we have now experienced with full consciousness: the significance of the racial soul, the uniqueness of the God-created Raffe as a biological and spiritual given. We have passed through the soul, dying in the capitalist period, not to be dead, but to rise again under the "Sign that did not deceive", the turning cross of the great stone grave period, the ancient, highly sacred swastika.