

R A C I S M

by

MAGNUS HIRSCHFELD

Translated and Edited by

EDEN AND CEDAR PAUL

Du sollst, um die Wahrheit sagen zu können,
das Exil vorziehen.

FRIEDRICH NIETZSCHE

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1938

This posthumous work, of which the present is the first complete publication in any language, was planned by the author, in his native tongue, towards the end of 1933 and the beginning of 1934, as an exile from Nazi Germany. He chose as motto Nietzsche's "Du sollst, um die Wahrheit sagen zu können, das Exil vorziehen." To be able to speak the truth, you should choose exile. The author died in exile at Nice on his sixty-seventh birthday, May 14, 1935.—For further details, see Biographical Introduction below.

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To
WILLIAM J. ROBINSON
who
of all men I have ever known
has been the noblest scientific champion
of the betterment of the human race

I DEDICATE THIS BOOK

[EDITORS' NOTE : Dr. Robinson was a distinguished American sexologist, an ardent anti-militarist, one of the pioneers of birth control, editor of the *Critic and Guide*, and author of numerous works. In England there was published in 1927 his *A Doctor's Views on Life*, edited, with a biographical introduction by Eden and Cedar Paul. Robinson practised for many years as a physician in New York, and died there on January 6, 1936].

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BIOGRAPHICAL INTRODUCTION

BIOGRAPHICAL INTRODUCTION

MAGNUS HIRSCHFELD, whose appearance might have aroused cynical comment on parts of his own discourse in this book, was of Jewish extraction. Certainly no one could have mistaken him for an Aryan or a Nordic. His genius and his character likewise mocked at the Nazi taunt that Jews have neither the one nor the other, for his genius was unmistakable, and his character was charming. As Norman Haire writes in the brief memoir prefixed to the posthumously published *Sex in Human Relationships* (Lane, London, 1935): "Like the rest of us, he had his imperfections." But they were few, and who is so perfect as to be justified in demanding his own idea of perfection from another? Loving others just as they are is surely the sign of genuine friendship? Anyway, the present writers are glad to have been numbered among Hirschfeld's friends during the last decade or so of his life. The following biographical sketch is compiled from the memoir just mentioned, from an autobiographical sketch in the same volume,

from the account of the raiding of the Sexual Science Institute described by an eye-witness in *The Brown Book of the Hitler Terror*, from biographical notes in the introduction to another posthumous volume, *Women East and West* (Heinemann, London, 1935), and from a more detailed account supplied to us by Karl Giese, who has charge of the literary remains of the famous sexologist and sociologist.

Magnus Hirschfeld was born on May 14, 1868, in Colberg on the Baltic coast, where his father was medical officer of health. Being the seventh of eight children, "it was fortunate," remarks this keen birth controller, "that people had not yet begun to think about birth control, otherwise I should not at this moment be enjoying the pleasure of telling you about my life and work." The families on both sides, paternal and maternal, had been settled in Pomerania for centuries, but whence they came thither is unknown.

Magnus grew to young manhood during a period when the German Jews enjoyed their blossoming season, most of their legal and many of their social disabilities having been removed. Hermann Hirschfeld, the father, was so greatly esteemed for his sanitary achievements that when he died in 1885 his fellow-citizens erected a fine monument to his memory. It was destroyed by order of the Nazi town council fifty years later, at about the same date when, under Nazi promptings, the students of Berlin

were doing their utmost to annihilate the results of the son's life-work by breaking up the Institute for Sexual Science and burning Magnus Hirschfeld's world-famous writings. Why? Because Hermann Hirschfeld and Magnus Hirschfeld were Jews who had dared to be pioneers. Is it not fitting that Magnus should arise from the tomb with a work which is intended to dispel the poison gas of racism?

The budding humanist's first literary effort was published when he was fifteen. It was an article entitled *The Dream of a Universal Language*, which appeared in the Berlin weekly *Die Zeitgeist*.

Linguistics and philosophy were his first studies after he left school. Then, transferring from Breslau to Strasburg and Munich, he became a medical student, working later in Berlin where, under the guidance of Rudolf Virchow and Du Bois-Reymond, he penned for his doctoral degree a thesis on Influenza and its Pathological Effects upon the Nervous System. This was in 1892, before Hirschfeld had found his vocation. In like manner Sigmund Freud, who was to approach sex-problems from another angle than Hirschfeld's, was engaged upon such irrelevant researches as the observation of the physiological properties of cocaine and the study of the minute anatomy of the nervous system, before he switched off into the path which led him to the discovery of psychoanalysis. Genius does not always

find its true vocation by a flash of insight, but simply by trial and error.

Whereas Freud was hard upon forty before (1895)—in conjunction with Breuer—he broke new ground by the publication of *Studien über Hysterie*, Hirschfeld was not yet thirty when he published his first opusculum upon the topic which was to bring him worldwide fame and a good deal of undeserved obloquy. This was entitled *Sappho und Sokrates. Wie erklärt sich die Liebe der Männer und Frauen zu Personen des eigenen Geschlechts?* (Leipzig, 1896). Those interested in such parallels and in the theory of the Time Spirit will like to be reminded that 1897 was the year of publication of the first volume of Havelock Ellis's *Studies in the Psychology of Sex*. This book (not now numbered Vol. I of the *Studies*) was entitled *Sexual Inversion*, and the author, who found his vocation as a sexologist with his new departure, was then thirty-eight.

It would be inappropriate to attempt here a full appreciation of Hirschfeld's work, which made him one of the half-dozen most outstanding sexologists of the day, or to describe his unwearying championship of the cause of persons who, because their sexual harmonic functioning is of an unusual type, are persecuted by their more fortunate fellow-mortals. His opus magnum, *Die Homosexualität des Mannes und des Weibes*, was published at Berlin in 1914. It has never been translated into English. Untranslated,

too, remains a more ambitious and more comprehensive work in five volumes: *Geschlechtskunde, auf Grund dreissigjähriger Forschung und Erfahrung bearbeitet* (Sexology, based upon the Researches and Experiences of Thirty Years), Stuttgart, 1926-1930. The bibliography of his minor works, contributions to periodicals, etc., comprises more than one hundred and fifty items, including five sexological films.

For twenty years, from 1910 onwards, he practised as a sexological expert. Materials accumulated, and threatened to overwhelm him, so in 1918 he bought Prince Hatzfeld's palace in Berlin and converted it into the Institute for Sexual Science.

In October 1922, at Munich, when he was returning on foot to his hotel, after delivering a lecture upon Steinach's experiments on rejuvenation, he was attacked by Antisemites, and very effectively "beaten up." His skull having been fractured, he was left in the street, for dead. He recovered, however, refreshed himself by reading his obituary notices, and resumed his work in Berlin, also taking part, in conjunction with other sexologists, in founding the World League for Sexual Reform. Another occupation of the evening of his life was to write a *Sexual History of the World War*, which has been published in the U.S. but not in Great Britain. He made a tour of the world and returned to preside over a Sexological Congress at Brünn. Then the Nazis rose to power in

Berlin. Since one of the chief Nazi rallying cries was "Down with the Jews!" and the official (not private) attitude of the Nazis towards sexology was as retrogressive as their attitude upon birth control and the enslavement of women, he would obviously court disaster were he to enter the Third Realm. He went to France on his sixty-sixth birthday, May 14, 1933, found the Parisian climate unsuitable, and removed to Nice. A week before Hirschfeld sought asylum in France, the Jew-baiters, the virtuous Nazis, whose ideal for women is "the three K's" (*Kinder, Kirche und Küche*, child-bearing, church, and cooking), proved their virility, good taste, and culture by destroying the work of the man whose body they could not reach. They wrecked the Berlin Institute.

It is on record that those engaged in this exquisite sample of a "students' rag"—"repeatedly enquired when Dr. Hirschfeld would be back; they wanted to be given the tip as to when he would be there. Before the raid, storm troopers had paid several visits, asking for the chief. When told that he was abroad, laid up with malaria, they said: 'So much the better. If he'll only croak, it will save us the trouble of pounding him to a jelly.'"

Three days after the raid, more than ten thousand volumes from the Institute library were committed to the flames in the Opera square, and Hirschfeld

was burned in effigy. The Prussian authorities declared the refugee a public enemy, and confiscated such of his property as had not already been destroyed.

Hirschfeld lived at Nice, financially assisted by friends and pupils, for nearly two years. He enjoyed a fair measure of health, having recovered from the severe malaria acquired in Hindustan. He seemed to us tolerably content and was full of plans for the future when we last saw him. He and W. J. Robinson drove up to our cottage in the hills above Grasse. Over the huge fire of spluttering olive logs he outlined his hopes of reviving the Institute in the hospitable and beautiful town which was his adoptive home, both pleasure city and important commercial and maritime centre. By the time we were able to visit him in Nice, his plans were further matured. As we walked up and down the Promenade des Anglais in the brilliant February sunshine, with the mimosas aglow beneath a background of towering snowfields and the sapphire sea sparkling and dancing in a delicate southerly breeze, the *Rex* glided out of Villefranche Roads on her voyage to the west. Dr. Robinson, at sight of this majestic liner, exclaimed: "But why here? Why not rebuild your Institute in New York? We're a go-ahead people, and we'll give you the welcome and the generous help you need." Hirschfeld protested he would never be able to stand the rigours of such a climate, and it were better to do

things on a less imposing scale than that suggested by his friend—anyway at the start. Also, being as he said with a roguish smile “a good European,” he felt that such an enterprise must be mothered on European soil. How far he got in the preparations for carrying out his plans we do not know. Death cut him off too soon. *Racism* he finished, but the Institute of his dreams has never been resuscitated.

On May 14, 1935, Magnus Hirschfeld cheerfully but quietly celebrated his sixty-seventh birthday, amid a small circle of friends. That very morning, when out for a walk, he had a stroke, and died the same day without recovering consciousness. His body was cremated at Marseilles, and the ashes are preserved in Nice at Caucade cemetery.

Norman Haire writes of him: “I believe that Dr. Hirschfeld was vaguely socialistic in his political orientation, though the effects of his bourgeois upbringing persisted, and prevented his participation in any revolutionary movements.”

We do not wholly agree with our friend Haire in his judgment. True, Haire is more politically minded than was Hirschfeld, just as we are still more politically minded than Haire. But we think that the readers of *Racism* will detect a very definite orientation to the Left. We are convinced that Hirschfeld was given a strong push in that direction by the revival of Jew-baiting in Germany, and by the Nazi attitude

toward sexology and toward women. We fully agree with Haire that what "lay nearest Magnus Hirschfeld's heart was the work of ameliorating the needless sexual misery of a large proportion of humanity." All the same, we think that *Racism* proves the author to have been no mere above-the-battle humanist like Erasmus. He was one who fully realised that sexual reform is impossible without a preliminary economic and political revolution.

But not *sexual* reform alone.

Enough preamble. Cut the cackle and come to the 'orses.

Racism speaks for itself.

EDEN AND CEDAR PAUL.

Oxford, *March 1, 1937.*

MOTTO FOR RACISTS

The warning must be stressed . . . that the alleged differences in temperament between different races of man do not furnish evidence for the same conclusion [that the differences are genetic or hereditary, as are the temperamental differences between different breeds of dogs], owing to the importance of tradition in the formation of human attitudes and modes of behaviour, and to the fact that certain traditional modes of behaviour may, like genes, become widely dispersed over virtually an entire race, clinging to it through many vicissitudes of time and climate. . . . In man . . . though . . . individual genetic differences must be at least as great as in animals . . . racial genetic differences may well be insignificant . . . owing to the lack of any substantial difference in the manner of selection of these characters in the major part of the past history of various human races.

H. J. MULLER.

Professor of Zoology, University of Texas; Member, National Academy of Sciences of the U.S.A.; Foreign Member, Academy of Sciences of the U.S.S.R.; Senior Geneticist, Institute of Genetics, Moscow.

From *Out of the Night*, American Edition, Vanguard Press, 1935, pp. 95-96.

British Edition, Gollancz, 1936, pp. 117-118.

CHAPTER ONE

ORIGIN OF GERMAN RACISM

VACHER DE LAPOUGE, THE PROPHET

“**RACE WAR** instead of class war”—such was the pithy formula, such the momentous watchword, uttered by the rulers of the Third Realm as soon as they had established their power over Germany. We must admit that the exponents of this thesis have been extraordinarily successful in translating it from theory into practice, and that they have done so with a ruthless consistency which, till recently, would have been considered impossible.

My aim in the following pages is to examine the racial theory which underlies the doctrine of race war. It is hard to be dispassionate when one is oneself numbered among the many thousands who have fallen victim to the practical realisation of this theory; but I am sure that an objective exposition and study are indispensable, and I trust that my readers will find me fair and unprejudiced.

Why indispensable? Because seldom has a hypothesis which few treated seriously when first propounded, a hypothesis almost universally derided, secured such a multitude of zealous adherents within a few decades. In almost all the countries of Europe and America there flourish increasingly the germs whose activity will soon or late (unless the peril is recognised and averted) induce paroxysms of racism akin to that which devastates Germany at the present time.

In 1899 Vacher de Lapouge, in his book, *L'Aryen son rôle social*, uttered the following prophecy: "I am convinced that, during the twentieth century, millions will slay one another because of a degree or two more or less in the cranial index. By this sign, which will replace the biblical shibboleth and the criterion of kindred speech, related stocks will recognise one another, and these new sentimentalists will proceed to the extremity of national extermination." For this utterance Vacher de Lapouge was regarded as a crank of the same kidney as Franz von Wendrin who, in his book *Die Entdeckung von Paradies*, declared that Mecklenburg and Pomerania had been the Garden of Eden, and fulminated a curse against those who denied the Teutonic ancestry of Jesus.

To-day this and many similar contentions have lost their oddity. The mysticism of such racial theories, and especially the blood myth (see below, Chapter Eleven),

exerts so great a fascination that multitudes surrender to suggestive influence and promulgate these myths with the fervour of religious devotees. Now a religion, conquering the heart rather than the head, has a long life, no matter whether its tenets be true or false.

HIS MESSAGE TO THE THIRD REALM

Vacher de Lapouge became an almost legendary figure. Few were aware that he still lived when, in December 1933, Guy Laborde, a resourceful journalist, hunted him up somewhere in Central France. He survived as an octogenarian, having retired fifteen years earlier from his post in the University of Montpellier, where he was librarian and lectured upon anthropology and anthropo-sociology. In his retirement he devoted himself to zoological and geological studies. But Guy Laborde felt sure that the public would like to know whether the forgotten savant regarded the proceedings of Hitler's government as the realisation of his dreams.

Here is the cream of what Laborde extracted from the old man and published in the *Temps* under the caption *Un maître français de Hitler*. Vacher de Lapouge declared the doctrine of human equality to be an error for which Christianity was mainly responsible. "Please note," he said to the interviewer, "that I

still insist upon the superiority of the Nordic race, but I think it unseemly to try and prove this superiority by club law."

Nordics, or specimens of the blond dolicocephalic *Homo Europæus* belonging to the Aryan race, abound in Sweden, Norway, and England, declared the Montpellier anthropologist. They play a great part in the United States. But in Northern France and in Germany they are comparatively rare.

He himself had never muddled the concepts Aryan, Nordic, and Teutonic. That confusion of terms had been the work of Houston Stewart Chamberlain. "These theories have become the foundation of German imperialism, which is the most aggressive type of imperialism in the contemporary world. As long ago as 1909, in the introduction to my work *Race et milieu social*, I protested against using 'Aryan,' 'Nordic,' and 'Teutonic' as synonyms. When Emperor William II commended me, saying 'The French are imbeciles, there is but one great man among them, Vacher de Lapouge, whom they ignore,' he was barking up the wrong tree. The doctrine he so greatly admired was not mine, but Chamberlain's—more or less. . . .

"No," pursued the old man. "I cannot endorse Chamberlain's extravagances. But I have faithful disciples in Germany, notably Günther, professor at the University of Jena, and Frick, minister for home

affairs. I approve their programme and Hitler's, apart from its militarist aberrations. We must do our utmost to favour preferential breeding from the choicest stocks. That is practical selectionism. But I am far from being an admirer of Hitler's Jew-baiting tactics, though there is method in his madness, since, in the struggle for the ultimate conquest of the world, the Children of Israel are the only serious rivals to the Aryans."

Thus far Vacher de Lapouge, prophet of the race war.

LUDWIG WOLTMANN AND LANZ-LIEBENFELS,
THE ADEPTS

In the above-quoted interview, Vacher de Lapouge made no mention of certain important links between himself and contemporary leading exponents of the race-war doctrine. A generation has elapsed since, in 1902, Ludwig Woltmann founded the *Politisch-Anthropologische Revue*, and assembled round him the Pangermans as counterblasts to the Panslavists. I knew Woltmann personally. Both in physique and character he was a fine fellow, recalling Parsifal the pure fool; but his feet were not firmly planted upon the world of established facts. After his premature death on the Riviera, the trend

of the *Politisch-Anthropologische Revue* became more and more extreme. Under the editorship of Lanz-Liebenfels it devoted itself to the advocacy of "colonies of thoroughbred blonds." Attempts in this direction were made by Lanz-Liebenfels himself, with the foundation of the Ostara Gesellschaft; by W. Hentschel, with the foundation of the Mitgartbund; and by the periodical *Die Nornen*, which proposed to establish a settlement to be called Thule.

The *Revue* ultimately perished from declining circulation, but this did not signify the death of the notion of the superexcellence of the Nordic race, or the cessation of the endeavour to bring about the preferential survival of that pure and noble stock.

GÜNTHER AND CLAUSS, THE EVANGELISTS

After the war, such ideas and efforts secured increasing support in Germany, and found their most vigorous expression in Dr. Hans Günther's widely-read books. The most important of these was *Die Rassenkunde des deutschen Volkes*, published by Lehmann of Munich in 1922.

Of the same way of thinking as Günther was Dr. L. F. Clauss. In his book *Rasse und Seele*, Clauss sang the praises of "the Nordic or Aryan movement." It was directed, he said, "against the excesses of

humanitarianism and against the foreign or degermanised apostles of that creed." The Nordic movement was "a new Protestantism, superseding the Protestantism of Martin Luther, which never succeeded in wholly discarding its foreign trappings."

GRUBER'S DIGNIFIED PROTEST

In contrast with this apotheosis of "race," let me quote the thoughtful and dispassionate words of the Munich hygienist Max von Gruber, words taken from his essay *Volk und Rasse*: "Among the noblest specimens of mankind I have encountered in my long life, very few have plainly exhibited the characteristics which are said to be those of the Nordic race; whereas a considerable proportion of the brutal egotists and careerists I have met were typical 'Nordics.' A careful medical examination and a study of the personal and family history by a medical expert, conducted without prejudice, will give far better criteria for estimating the social value of an individual, than will a detailed examination of the colour of the eyes, the tint of the skin, etc. Similarly, what a man or woman is and does are far more important than the horoscope."

DISCORDANT VOICES

Günther declared that only ten per cent of the population of Germany were Nordics, while Hildebrand and others estimated the percentage as low as six. This doctrine of the "disordering of Germany," announced in what was regarded by racist champions as "a leading ethnological work," aroused a panic among the champions of the "German folk-movement," who also styled themselves Pangermans. Let me quote from K. F. Wolff's *Rassenlehre—Neue Gedanken zur Anthropologie, Politik, Wirtschaft, Volkspflege und Ethik* (Kabitzsch, Leipzig, 1927): "With his theory of the disordering of Germany and by his revelation of the Ostic skeleton in the German cupboard, Günther has caused much uneasiness."

Again, H. Schemel sounded a warning note (see his article "Die ostische Gefahr" in *Alldeutsche Blätter*, issue for October 18, 1924): "It would almost seem as if every serious-minded Pangerman who has read Günther's *Rassenkunde* must have been induced thereby to peer into the mirror and try to detect in himself one or another Ostic blemish. This is an intolerable state of affairs, for it must result in a widespread fear of national uprooting. How dreadful that it should happen at a time when all our foundations have been shaken by the collapse following

defeat in the Great War. Are we now to be deprived of our last firm standing-ground, the consciousness that the living tie of blood is inseparably associated with our nationality? In that case Germany will fall into hopeless chaos, and life will have lost its meaning."

Even more strongly writes Von Lebzelter in *Mitteilungen der Anthropologischen Gesellschaft* (Vienna, Vol. LVI, p. 218): "It would be hard to find another author who—in scientific terminology it is true, but without the smallest scientific warrant—vilifies the greater part of his co-nationals as scandalously as does Günther."

No less fierce was the utterance of Dr. Fritz Merckenschläger, the Kiel botanist. In *Götter, Helden und Günther* (Spindler, Nuremberg), he took up the cudgels against Günther, as follows: "My criticism must become a denunciation. I denounce *Die Rassenkunde des deutschen Volkes* as a crime against the soul of the German people."

Weightier than such cries of indignation are the measured words of F. Lenz, the Munich anthropologist, which appeared in the *Süddeutsche Monatshefte* under the title "Nordisch oder Deutsch?": "Lehmann, who is the spiritual father of Günther's *Rassenkunde*, had a happy thought when he arranged for the publication of a book on the races of Germany. He was convinced that a study of the ethnology of

the Germans would be most serviceable to the German people. Frequently he asked me to write such a book, but I hesitated, thinking it might be undesirable to investigate too closely the racial differences that can be detected among Germans. In the end he persuaded Günther, a philologist, to write the book for him."

CHAPTER TWO

COUNT ARTHUR GOBINEAU AND HOUSTON STEWART CHAMBERLAIN

THE HERALD OF TEUTONISM, ARYANISM,
AND NORDICISM

STRANGELY ENOUGH, Günther's forerunners, the pioneers of modern racist theories, were not Germans but a Frenchman, an Englishman, and a Russian. The Frenchman was Count Arthur Gobineau, born at Ville d'Avray in 1816, died at Turin in 1882. The Englishman was Houston Stewart Chamberlain, born at Portsmouth in 1854, died at Bayreuth in 1927. The Russian was J. Deniker, the anthropologist, whose *Les races et les peuples de la terre* was published in Paris (1900). These three were the first to speak of a Nordic race. The concept was primarily formulated in Gobineau's *Essai sur l'inégalité des races humaines* (4 vols. 1853-1855). Ludwig Schemann,

who translated the *Essai* into German a long time ago and who is still the chairman of the German Gobineau Society, tells us in his work *Gobineau und die deutsche Kultur* that "the main characteristic of Gobinism has been an aristocratic thrust against the equalitarian doctrine of the liberals, and its upshot has been a damming-up of the democratic current of our time."

Gobineau was a misanthrope. Witness his remark: "L'homme est l'animal méchant par excellence" (Among all animals, man is pre-eminent for spitefulness). In his own land he was regarded as a crank. In *The Sexual Life of Our Time* Iwan Bloch declares that Gobineau's letters to his friend Prince Philipp Eulenburg breathe a noble spirit of "asexual" love. Gobineau acquired far more renown in Germany than in his native land, and the German Gobineau Society was founded at Bayreuth by the frequenters of Richard Wagner's house Wahnfried.

HOUSTON STEWART CHAMBERLAIN,
RICHARD WAGNER, AND EMPEROR WILLIAM II,
A RACIST TRINITY

Chamberlain, who became Wagner's son-in-law, soon diverged from Gobineau the pioneer, whom he accused of "wrong-headedness and a perverse lack of the scientific attitude"—charges which were later

to be hurled against Chamberlain himself. But he excelled his master in his enthusiastic admiration for the Teutons and the Nordics as contrasted with all "inferior stocks." His works, moreover, had a far wider vogue than Gobineau's. F. Friedrich spoke of his two-volume book, *Die Grundlagen des neunzehnten Jahrhunderts* (1899—English translation 1910) as "Chamberlain's victorious pæan of Teutonic magnificence," contrasting it with "Gobineau's melancholy requiem of Aryanism." The work quickly ran through numerous editions, its sale being doubtless promoted by William II's description of it as his favourite book. The ex-emperor returned to the topic in his memoirs (1922), writing: "The splendours of Teutonism were first revealed to the astonished German people by Chamberlain. . . . But the revelation was fruitless, as the collapse of the German nation has shown."

The Wagnerian operatic cycle, with its glorification of the myths of Teutonic paganism, induces me to style Richard Wagner, the famous dramatist and composer, Emperor William II (who loved to fancy himself a Siegfried), and Houston Stewart Chamberlain as a "racist trinity." Wagner's son-in-law penned the most enthusiastic description of the Teutons, "with their eyes flashing divine fire, their golden hair, their well-proportioned frames, and the lofty foreheads crowning their splendid spiritual

development." In another place Chamberlain, for whom Aryan, Teuton, German, and Nordic were practically synonymous terms, bursts forth: "The Aryans tower over the rest of mankind. With good reason therefore will they make themselves, as the Stagirite phrased it, the Lords of the World." [Aristotle, born at Stagira in 382 B.C., defended slavery on the ground that there are "natural slaves." To which H. G. Wells has aptly rejoined: "Even if so, there are no 'natural masters.'"]

"RACE IS A FEELING, NOT A REALITY"

(MUSSOLINI, quoted by René Fülöp-Miller, *Leaders, Dreamers, and Rebels*, New York, 1935, p. 422.)

Chamberlain, the far-seeing biographer of Goethe, Kant, and Richard Wagner, was too shrewd a man not to realise, even when penning such panegyrics as the foregoing, that where racial questions are concerned, even more than elsewhere, our "reasons" are for the most part rationalisations of instinctive promptings. In the preface to the fourth edition of his *Grundlagen* he insists that the notion of race is fundamentally inexplicable, being a matter of pure feeling. He goes on to say: "The famous anthropologist Wilser reproaches me for not having the least idea what a race really is. My disquisitions, he says, are mere 'phrasemaking'; I only raise problems which

I am unable to solve; and so on. Wilser himself is one of the dogmatists of race. As regards the origin of the vertebrata, the evolution of man, the birth of the planets, and the beginnings of the Aryan race, he knows as much as if he had been on hand to watch while these things were taking place, and were only present among us latter-day mortals thanks to a lucky metempsychosis. Here he has the advantage of me. Where such questions are at issue, I have no positive knowledge and can only propound working hypotheses. What he finds lacking in me is such positive knowledge of happenings about which neither he nor I nor anyone else can really 'know.' He also complains of my forgetting to define my terms. This is the typical criticism of a pundit. (The scholastics were great on definition!) Wilser censures me because I never formulate a clear concept, but leave the reader to infer by degrees, from the facts I adduce, what I mean by race; the characteristics of a race 'hover vaguely' before my eyes; I go so far, and am so 'hopelessly unscientific,' as to evolve them out of my 'inner consciousness'; I draw upon the everyday experience of the crowd when I want to expound racial topics—whereas an anthropologist worthy of the name does not begin to think until he has dug up a sufficient number of dry bones. I understand very well the pundit's wrath at such unorthodox behaviour. Yet if his specialised researches had left

him a little time for the study of philosophy (a most valuable discipline, though it is one which our pure scientists are apt to despise), he would have learned from Kant, or before he reached Kant from Descartes, that thoughts alone can be defined, not things."

CHAPTER THREE

“RACE” AS A CONCEPT

THE ETYMOLOGY OF THE TERM “RACE” IS
UNKNOWN

ALTHOUGH the word “race” exists in almost identical forms in modern Teutonic, Slav, and Latin languages, it has been lifted from one to the other. Its origin is unknown. No such word existed in classical Latin or Greek, nor in any of the earlier Indo-European tongues. Nor is it Semitic. It cropped up from nowhere in the sixteenth century as the Italian “razza,” whence it passed by way of French into English and German, Portuguese and Spanish.

Some etymologists, indeed, look upon Spain as its first European home, declaring that the Moors brought it thither, since they have a word “râs” which means “origin” or “source.” Others derive it from the Latin “radix,” a root; and yet others from the Old High German “reis,” which meant

“ RACE ” AS A CONCEPT

a line or fissure or cranny. This would connect it with the English “ raze.” But these are little better than wild speculations.

BUFFON INTRODUCES IT INTO SCIENTIFIC LITERATURE

Returning to established facts, we learn from Scheidt that Buffon (1707-1788) introduced the term into scientific literature. In the third of the forty-nine volumes of his *Histoire naturelle*, he referred to the varieties of human species, distinguishing among them: (1) the Lapp or Polar race; (2) the Tatar or Mongolian race; (3) the South Asiatic race; (4) the European race; (5) the Ethiopian race; (6) the American race.

This was in 1749.

ITS ADOPTION BY GOETHE AND KANT

In Germany, the word did not come into use until considerably later in the eighteenth century. In Richter's *Grammatisches Wörterbuch* (1791) it is spelled “ raze,” and used to denote a particular stock of human beings supposed to have a common ancestry. Sometimes it was written “ race,” after the French,

but soon settled down in its Germanised form as “ Rasse.” Goethe was one of the first among noted men of letters to use it, in his *Götter, Helden und Wieland* (1774).

In 1775, appeared Immanuel Kant’s prolegomena to his summer course of lectures at the University of Königsberg, the title being *Von den verschiedenen Racen der Menschen*.

IMMANUEL KANT’S “ UNIFIED RACE OF
WHITES ”

Here Kant distinguished :

(1) The White race, comprising all the inhabitants of Europe, the Moors in North Africa, the Persians, and the inhabitants of Asia Minor.

(2) The Negro race, to which the Papuans probably belonged as well as the African Blacks.

(3) The Hunnish (Mongolian or Calmuck) race, comprising the Mongolians, the Huns, the Koshitts, the Torgots, and the Dsingors.

(4) The Hindu race in the peninsula of Hindustan.

All other stocks were regarded by Kant as “ either mongrel or commencing races on which the environment had not yet acted for a sufficiently long time to

make a lasting impression.” He gave numerous examples of mongrel races, and mentioned the indigenes of America as a commencing Hunnish race.

HERDER'S CRITICISM OF THE TERM

J. G. von Herder, a man with a fine sense of discrimination, protested in his *Ideen zur Philosophie der Geschichte der Menschheit* (1784-1791) against the application of the word race to any of the varieties of the human species. So, after him, did many other scientists; and notably Deniker, to whom we owe the best classification hitherto made of human types. The objection raised was that there was no warrant for transferring to mankind a notion which had a specific sense only in zoology and botany.

MULTIFARIOUS MEANINGS OF
THE WORD

Alike from the German, the French, and the English literature of the subject, we can gather that the word race has always been used in at least two conflicting senses, with the result that those who wished to employ it scientifically had to explain which of these senses they had in mind. The English, it

should be specially noted, are prone to write and speak of the human race as an integer, comprising all members of the human species that live now, have lived since man became man, and will live in the future—unless there should be a differentiation into “good species” such as the fancy of H. G. Wells foreshadowed in *The Time Machine*.

In Germany, on the other hand, a study of the vast “racial” literature that has come into being since the Great War shows unequivocally that the writers seldom contemplate the human species as an integer, but attend only to larger or smaller sections of this species, variously grouped and prized as distinct races.

Among those who have protested vigorously against the misuse of the word race, I should like to make special mention of Franz Dehnow, who, in his excellent work *Die neuere Entwicklung der Eugenik* (Karl Hagemann Verlag, Berlin, 1925), writes: “The term ‘racial hygiene’ is misleading. . . . Lenz says that racial hygiene will be advantageous to all races. In this sense one could speak equally well of human hygiene or popular hygiene. The public and the press are now so full of prepossessions that directly they hear the expression racial hygiene their minds turn to racial problems, most of which are spurious problems. . . . It seems to me much better to use the more convenient and international name ‘eugenics,’

coined by the Englishman Galton, the founder of this science.”

Another recent author, Dr. Stavros Zurukzogin, in his remarkable study *Biologische Probleme der Rassenhygiene und die Kulturvölker* (Bergmann, Munich, 1925) advocates the replacement of the term “ racial hygiene ” by the more precise “ vital racial hygiene.” His remarks are both apt and concrete. “ Though all the multifarious trends are subsumed under the term ‘ racial hygiene,’ we cannot use the word race without arousing the idea that we are talking about anthropological races. If we should mean no more than that we are concerned with the branch of hygiene which deals predominantly with the maintenance of the health and the cultural efficiency of all the races and racial admixtures which make up the human species—then there could be no objection to the term. There is, however, one group (and a large one) of ‘ racial hygienists ’ which, influenced by the notion of racial aristocracy, contends that one human race in particular, the Nordic, has a natural gift for promoting culture and civilisation, a gift denied to less favoured races. Racial hygienists of this school believe themselves able to differentiate Nordics by anthropological characteristics, and the racial hygiene they want to promote is to lead to the preferential survival of the Nordics, regarded as the fittest.”

“ RACE ” AS A CONCEPT

THE TERM “ RACE ” INAPPLICABLE TO HUMAN STOCKS

If it were practicable, we should certainly do well to eradicate the use of the word “ race ” as far as subdivisions of the human species are concerned ; or, if we do use it in this way, to put it in quote-marks to show that it is questionable. For my own part, if, in the following chapters, I should occasionally lapse into the current misuse, I beg my readers mentally to supply the quote-marks. When I was a young man, “ race ” as applied to human beings still had an unscientific and disagreeable connotation. For instance, Ludwig Gumplowicz, in the introduction to his *Rasse und Staat* (1875 ; re-issued in 1909 as *Der Rassenkampf*), writes that in many circles it is considered bad form to talk about human races at all.

Literary usage adds to the confusion. A race may signify a class or group of persons having some spiritual, intellectual, or other characteristic in common : the race of artists, gamblers, etc. Again, race may denote a special flavour, style, nature, pedigree, or strength ; this being an extension of the idea the French convey when they speak of “ un chien de race.” It may be a mere term of commendation. I recently read an advertisement of “ a racy automobile.” To what race are we to suppose that such a motor car could belong ? Shall we hear, before long, of “ Nordic automobiles ” ?

CHAPTER FOUR

ARYANS AND SEMITES

ACCORDING TO GÜNTHER
THERE IS NEITHER AN ARYAN
NOR A SEMITIC RACE

CONFUSION grows worse confounded when the term "Aryan" is linked with the term "race." Günther, though to-day he is regarded as the leading supporter of the dominant trend in Germany, writes regarding this matter: "In former days, linguistic experts were wont to speak of the Indo-Germanic tongues as Aryan, but to-day the application of that name is usually restricted to the Indo-Persian branch of these tongues. The early ethnologists were sometimes inclined to write of the (non-existent) White or Caucasian race as Aryan; later they occasionally gave the name to all those who speak an Indo-Germanic tongue; and finally they came to describe the Nordic race as Aryan. To-day, as far as science

is concerned, it has become inadmissible to employ the term Aryan at all; and its use is undesirable because in the popular mouth it has all sorts of vague significations, being applied very loosely to any whose language is not of Semitic origin. Thus Aryans are contraposed to Semites. This is the more deplorable because the word Semitic has likewise been abandoned by ethnologists, in view of the fact that persons of the most diversified origins speak Semitic languages.

Differing from Günther, Professor Rudolf Polland of Graz writes in a note to his translation of Madison Grant's book, *The Passing of the Great Race*: "When we speak of Aryans we refer to the Nordic peoples which long ago (between 3000 and 2500 B.C.) migrated into Asia. Those, on the other hand, which remained domiciled in Europe are spoken of as European Nordics. But the European Nordics and the Aryans are of common stock, and make up the Aryan race." Thus Polland does not accept the view of Ernst Harms and the majority of latter-day ethnologists that Europe was mainly peopled by a stream of immigrants from Asia, which forked towards the Mediterranean and the Baltic respectively. On the contrary, he holds that the Northern Europeans migrated into Asia. These are rival guesses, no more. For climatic reasons it seems likely that the original home of man was in India and Mesopotamia, which

were comparatively warm, rather than in chilly Scandinavia and Pomerania. In a tropical or subtropical clime, clothing and shelter were superfluous, and food was obtainable without toil, whereas in the north of Europe strenuous exertions were called for to secure nutriment and provide the artificial environment without which a naked, hairless beast would speedily perish.

ETHNOLOGICAL ANALYSIS OF JEWS

When the Antisemites speak of Semites, they mean Jews. The Jews, however, according to Günther (who on the whole follows the lead of Eugen Fischer), consist of from six to eight races, but predominantly of two basic stocks, the Armenian and the Semitic. The Armenians are closely akin to the Dinarics; but, says Günther, have considerable Nordic admixture. The Oriental-Semites, on the other hand, stand very close to the Mediterranean race.

Consequently the Jews that have long been settled close to the Mediterranean (in Italy and Provence, for instance), are hard to distinguish from the non-Jewish inhabitants of the region; and, conversely, these from the Jews. To give a salient example, the Antisemites circulate caricatures of Alfonso XIII

in which the ex-monarch has a strongly Hebraic cast of countenance. As third strain in what are summarily classed as "Jewish" stocks, we have a considerable Nordic admixture. Virchow, examining 75,000 Jewish children in Germany, found that 32 per cent had fair hair, and 46 per cent light-tinted eyes. In Jerusalem, according to F. Schiff, who made an anthropological study of the Ashkenazim of that city in 1914, 40 per cent were blonds and 30 per cent blue-eyed.

We also find Hamitic, Negroid, Moorish, and Mongolian strains among the Jews. The Ashkenazim (Eastern or German-Polish Jews) have during their migrations acquired considerable admixture of Ostic blood; the Sephardim (Western or Spanish-Portuguese Jews), on the other hand, tend to exhibit the characters of the Mediterranean race. The Jewish immigrants into Germany began to arrive two thousand years ago, in part as Roman legionaries, and in part as traders. They settled mainly in Rhineland, in the triangular region of which the angles are formed by the towns now known as Frankfort-on-the-Main, Worms, and Treves.

The German tribes of that part of the world were converted from Paganism to Judaism as well as to Christianity, these conversions leading to or resulting from mixed marriages. Conversely among all the peoples of Europe, the Gentiles have since the early

Middle Ages, been contaminated (as the Nazis phrase it) with Jewish blood after compulsory baptism of the Jews, or a free conversion of the latter. This Jewish admixture has reached considerable proportions during the last two thousand years. In the last five decades about one fourth of the marriages of Prussian Jews have been to Gentiles. Should a trustworthy blood-test ever be devised for the recognition of racial origins (not that I see any prospect of this, immediate or remote), the Antisemites would not be gratified with the results.

Many ethnologists believe that the Jews are no more than one branch of the great Mediterranean race, whose various stocks are typologically akin, though they have diverged a good deal in manners and customs. Unquestionably the peoples who stretch from the North African coast (Morocco, Tunis, Algeria, and Egypt) by way of Arabia, Palestine, Syria, and Asia Minor to Turkey, and thence across Greece, Italy, Southern France, and Spain to complete the circle at the Rock of Gibraltar, constitute a racial medley which is almost uniform in respect of tint of skin, colour of hair, and other anatomical characteristics. In Alexandria, where the compounding process has gone on with exceptional vigour ever since the city first came into existence, an American who, like myself, was watching a great number of bathers, declared that, on the ground of their appearance, he

could clearly distinguish Greeks, Italians, Levantines, Jews, and Egyptians. As he had to admit, his guesses, when controlled by the linguistic test, were wrong in every case.

MEDITERRANEAN AND BALTIC CIVILISATIONS

By degrees, Mediterranean civilisation conquered the whole of Europe. More particularly the inhabitants of the eastern Mediterranean—those established in the five metropolitan cities of Jerusalem, Athens, Rome, Alexandria, and Byzantium—represented a type of culture which was doubtless not free from defects, but which, taken all in all, has been rivalled only by the civilisations of China and Hindustan. The Nordic and Baltic civilisations can hardly be said to be in the same street. By stretching a point or two one might affirm that Teutonic law can vie with Roman law; Old Nordic art and science, with Egyptian and Hellenic; German militarised sport, with the Olympic games; or that the Edda can usefully supersede the Bible, and the cult of Wotan and Baldur that of God the Father and Jesus the Christ. Almost all such things are possible under the ægis of racism, and have found many zealous apostles in Germany. *In hoc signo vinces!* In that sign thou

shalt conquer ! Can we believe the latter-day Germans to be better or happier under the new, the racist sign, than they were as part-inheritors of Mediterranean culture ? To anyone but a fanatical racist, the answer is self-evident.

WHAT IS THE PROPER MEANING OF THE
TERM ARYAN ?

Having discussed Semitism and Antisemitism, let us return to ask what is the proper significance of the term Aryan. The word is derived from a Sanscrit root "arya," meaning noble. The name was used of themselves by the inhabitants of the plateau between the Caspian and the Persian Gulf, till recently known as Persia, but now officially re-styled by the old name of Iran (same root). In ancient days the country was called Aryana. At one time the name was very generally applied to the inhabitants of Hindustan and Persia. Throughout Hindustan the members of the three highest castes called themselves Aryas to mark themselves off from the lower castes, the manual workers, who were Curdas. These self-styled "nobles" were in fact so regarded by the entire population. They were an aristocracy of birth, and it is likely enough that the Greek word "aristoi"

("the best," from which comes the term "aristocracy," the "rule of the best") was derived from the same root.

The philological researches of Bopp, Jakob Grimm, Max Müller, and others, showed that the Slav and Romance languages, no less than the Teutonic, descended from the Indo-European or Aryan family. So did the Hellenic (ancient and modern Greek), the Armenian, and the Old Persian tongues. Nevertheless, Ammon of Carlsruhe, whose books *Die natürliche Auslese beim Menschen* (1893) and *Die Gesellschaftsordnung durch ihre natürlichen Grundlagen* (1895) already manifested a racist bias, ventured to write: "Only those steeled by the bracing climate of northern Europe, with their faculties developed by the chase, warfare, and knightly exercises, could acquire the qualities which form the grace of the Aryan; namely strength, energy, courage, self-confidence, sincerity, sympathy with the weak, true humaneness"—and so on.

Among distinguished scholars who have vehemently protested against the use of language as a criterion of race, I may mention, above all, Max Müller, the famous authority on Sanscrit, professor of modern languages and literature and subsequently professor of comparative philology at Oxford. Though at the outset of his scientific career he had written of "Aryan races," he changed his views so radically

that he subsequently exclaimed: "For me an ethnologist who speaks of an 'Aryan race,' 'Aryan blood,' 'Aryan eyes and Aryan hair,' sins as grossly as would a philologist who should speak of a 'dolicocephalic [long-headed] dictionary' or a 'brachycephalic [broad-headed] grammar.' Such terminology is a Babylonian confusion, not to use the stronger term fraud. When I speak of Aryans, I do not mean bones or blood, hair or skin. I simply mean those who speak an Aryan language."

In very truth, if ever a science has deserved the name of pseudo-science, a doctrine the name of false doctrine, it is ethnology as so often misunderstood.

LANGUAGES AND NAMES ARE
DECEPTIVE

We could better hope to learn something as to a man's racial origin from his Christian name and surname than from the language he speaks, though such inferences, too, would be most untrustworthy. There has, unfortunately, been no adequate study of the history of names, which might have enabled us, through various disguises, nicknames, etc., to trace them to their source. To give a few striking instances, how puzzling it was during the war of 1914-1918 to learn that Russian armies were commanded by

generals with German names like Rennenkampf and Wrangel; German armies by generals with such French names as François. Again, the British ambassadors who had to be withdrawn from Berlin and Vienna at the outbreak of the war bore German names, Goschen and Bunsen respectively. In Czechoslovakia many of the Czech leaders have German names, and in Germany many of the party leaders have (or had) Czech names. One of the leaders of the German agrarians was called Krzepak; and one of the leaders of the German social democrats was named Czech. Among the leaders of the Czech social democrats are Habermann (unquestionably a German name), at one time minister of public welfare; and Nemeč, which in Czech means "the German."

Many of the doughtiest champions of the "German race" have borne names whose "Germanism" leaves much to be desired; witness Gobineau and Reventlow, Houston Stewart Chamberlain and Paul de Lagarde (though this was a pseudonym, for the Göttingen professor's real name was Bötticher). Hundreds of similar instances could be given, to support H. Hertz's contention: "Race hatred is not a natural feeling. The most ardent nationalists are often of foreign descent, and, like renegades, have no invectives strong enough for stigmatising those who were at one time their comrades."

Adolf Hitler, whom a French wit has described as

the natural son of Joan of Arc and Charlie Chaplin, and whose Austrian compatriots call him "the avenger of Königgratz" (or Sadowa, where the Prussians defeated the Austrians in 1866), renounced his original nationality.

CHAPTER FIVE

RACE AND GENIUS

GOETHE REPUTEDLY "FAR MORE SEMITIC
THAN ARYAN"

ALTHOUGH, as we saw in the last chapter, languages and names are untrustworthy criteria of race, it cannot be denied that there was some logical ground for a demand voiced by the students of Berlin soon after Hitler seized power. These young men insisted that writers of Jewish origin should henceforward be compelled to use Hebrew, not German, as the vehicle of thought. Here we find the same wrong-headed consistency as in the proposal seriously made by "German" Christians to taboo the words "Amen" and "Alleluia." Why not, ask the racial fanatics, use (the German equivalents of) "So mote it be" and "Praise God"?

Though this be madness, yet there is method in't; and the Nazis do not hesitate, in an official anthology

for use in schools, to ascribe Heine's *Loreley* to an "Unknown Author," lest children's minds should be led astray by learning that the poem was penned by a Jew. Hear, now, what a racist named Hans Hermann has to say about the doyen of German authors:

"When we look at portraits of Goethe, note his conspicuously dark-brown eyes, his beaked nose, his long body and short legs, his somewhat melancholy expression, have we not the very picture of the seed of Abraham? Goethe was mongrelised by his mother's blood. His descent from the Old Testament heroes was manifested, not only in his physical aspect, but in his mentality and his behaviour. His ardent sensuality which made his life a perpetual succession of love-affairs; his frequent lapses into gross immorality; his enigmatic marriage, which was not given a religious sanction (and then secretly) until after Napoleon—himself no puritan—had permitted himself a sarcastic question about the matter; his servility to princes, which revolted his stiff-necked father; his complete lack of patriotism; his cowardly attitude towards the wars that were raging in his time—these and many other character-traits tell us more plainly than words that Goethe was Semite rather than German."

How superficial, how unkind, how preposterously disrespectful, to write in this strain of a man who was one of the wisest among the very few great men

that have ever lived. To Goethe more than to anyone else do Germans owe it that their country has, until recently, been almost universally regarded as the master-land both in poetry and thought. Most aptly does Wilhelm Troll write, in the preface to his edition of Goethe's *Morphologische Schriften*: "Goethe was no mere man of science; he was a sage."

It might be thought that I exaggerate the importance of Hermann's depreciation of Goethe, and should have done better to ignore the utterance of an unfortunate who is obviously trying to abreact against his own sense of inferiority. Alas, as regards Hermann and Goethe, we have to recognise that the backbiter is one among many of his kind, and that the man vilified is but one among many distinguished Germans who are condemned because they had or are supposed to have had Jewish blood in their veins.

The loose way in which many racial fanatics draw inferences from character traits confirms what B. Laquer of Wiesbaden wrote before the war in his excellent *Eugenik und Dysgenik* which was penned to commemorate the sixtieth birthday of Paul Ehrlich, "the master of biological thought." Quoth Laquer: "When eugenics becomes 'national,' a science has degenerated into a passion."

As to the "German type," not one of the Pleiad of outstanding figures who were predominant among German geniuses at the close of the eighteenth and

RACE AND GENIUS

the beginning of the nineteenth century—Goethe, Schiller, Herder, Lessing, Kant, Beethoven, and Alexander von Humboldt—conformed to Gobineau's and Chamberlain's Nordic ideal, not one of them was fair-haired, blue-eyed, dolicocephalic, and slender. Not even Richard Wagner, Chamberlain's idol and father-in-law, conformed to this type. Indeed, the famous composer's appearance gave some justification for Nietzsche's mischievous remark that Wagner seemed to be an anticipation of his mother's second marriage to a Jewish actor.

HITLER DECLARES THE JEWS TO BE ARTISTICALLY UNPRODUCTIVE

At the Nazi Party Congress in Nuremberg, Hitler declared that each race has its characteristic art, except for the Jews, "who are utterly sterile, being at best no more than imitators. I think here especially of poetry and music."

THE BIBLE AND THE NIBELUNGENLIED

Now I cannot but demur to this judgment when I think of the poesy in the Bible, ranging from the Pentateuch to the Song of Solomon and the Psalms

of David. Compare this with the Edda and the Nibelungenlied, not only as regards bulk and circulation (for even the Koran has not been more widely circulated than the Bible), but also as regards quality.

JEWISH MUSIC

Turning to music as a creative art, think of Meyerbeer, Mendelssohn, and Mahler among German composers; and of Bizet, Halévy, and Dukas among French. All are Jews who rank with the best Aryan composers of their day, despite Richard Wagner's *Das Judentum in der Musik*.

As I pen these lines, I am reminded of a little story. A lady once told me how her husband was converted from Antisemitism. The husband was a member of the educational council of a Berlinese suburban academy, and had been attending the funeral of the chairman of the council, a man he had greatly admired. As the coffin was lowered into the grave, the band struck up *Es ist bestimmt in Gottes Rat*. The lady's husband was profoundly moved. On the way home, he broke a long silence with the words: "When I die, I should like that splendid music to be played over my corpse." Thereupon his wife rejoined: "You apparently don't know that it was composed by Mendelssohn, a Jew."—"In that case,

it wouldn't do for me."—Next morning at breakfast, the husband returned to the charge, saying: "I have been thinking things over, and should like to have Mendelssohn's music played at my graveside, after all. I am no longer an Antisemite. The Jewish composer has made me see the error of my ways. Here is my letter of resignation from the Deutsche Reformpartei, ready for the post."—I expect, however, that, in Nazi Germany, he will have taken a sharp curve once more, and will have joined the N.S.D.A.P.

IS CREATIVE GENIUS PECULIAR TO THE NORDIC RACE?

Friedrich Hertz, in *Rasse und Kultur*, strongly criticises Günther's doctrine that creative genius is peculiar to the Nordic race. Hertz writes: "Most persons of genius are of mixed type, and are standing refutations of the statement that the crossing of races is deleterious." Günther has illustrations in *Die Rassenkunde des deutschen Volkes* which are very interesting physiognomically, and show clearly that Schopenhauer, Ibsen, Björnson, Luther, Fritz Reuter, Schubert, Schumann, Helmholtz, Rembrandt, Beethoven, and others were of mixed Nordic and Ostic descent, while Balzac, Justinus Kerner, J. Macher, and Ebner-Eschenbach were pure or nearly pure

Ostic. In other great men he notes other racial minglings. For instance, he says, and is right in saying, that Dostoieffsky, Gorky, and Strindberg have Mongolian traits. He might have added Tolstoy to the list."

OF WHAT "RACE" WAS JESUS?

Again F. Hertz writes: "The fact that Jesus was a Jew, and obviously felt himself to be a Jew, has been a bitter pill for many enthusiastic Germanists to swallow. The honest members of the confraternity, such as von Hartmann and Dühring, frankly attacked him as the incorporation of Judaism. Others, notably Chamberlain, have made desperate and sophistical attempts to repudiate Jesus' Jewish descent, and to prove him to have been an Aryan." Hertz rebuts Eugen Fischer's contention that the Teutons have little aptitude for assimilating foreign ideas: "Fischer overlooks the fact that we have taken our calendar from Babylon, our writing from Phoenicia, our ciphering from India, our religion from Judea, our law from the 'racial chaos' of ancient Rome, our philosophy from Hellas, and the foundations of our exact science mainly from the Arabs. Günther, in direct opposition to Fischer, considers that undue readiness to try new things is a predominantly Nordic character trait."

Of late the racists have been prone to declare, either that Jesus was an "Aryan Jew," or else that, as the Son of God, he had no race whatever. The dejudaisers apply a similar process to the famous philosopher Spinoza, a Sephardic Jew residing at The Hague. For instance, Karl Gebhardt, professor at Frankfort, in an essay published for the tercentenary festival, maintains that Spinoza was "of Visigoth blood."

CHAPTER SIX

IS A HUMAN BEING'S WORTH DEPENDENT ON THE COLOUR OF HIS SKIN?

LINNAEUS' CLASSIFICATION OF HUMAN RACES BY COLOUR

THE COLOUR of the skin has long been regarded as the most important of human racial characters; and Linnæus, the first great systematiser among biologists, made it the basis for his classification of mankind. In his own peculiar way, he associated colour with other characters, some of which belonged to man's physical nature, and others to the racial environment. Here is the classification:

I. The European race: white, sanguine, muscular, moderately mobile, keen of sense, inventive; covers skin with clothing, rules through laws.

II. The American race: reddish, choleric, up-standing, obstinate, contented, free; paints skin with labyrinthine lines, rules through customs.

III. The Asiatic race: yellowish, melancholy, tenacious, cruel, loves adornment, avaricious; clad in white garments, rules through opinions.

IV. The African race: black, phlegmatic, slack, cunning, slothful, indifferent; greases or oils skin; rules through caprices.

INFLUENCE OF
CLIMATE ON COLOUR OF SKIN

The colour of the skin like that of the hair and the eyes (irides) varies in accordance with the amount and kind of pigment these organs contain; and the pigmentation of animals, like that of plants, is largely dependent upon exposure to sunlight. Microscopic examination shows that, disease and anomaly apart (vitiligo and albinism), all human skins, ranging from those of the fairest Whites to those of the darkest Negroes, contain essentially the same pigment. There are no specific differences here, but only differences in the size and distribution of the pigment granules—though a difference in kind of pigment, rather than degree, must certainly be invoked to account for the rufous type.

It is several decades since Arnold Rikli of Veldes, Carniola, introduced sun-baths as a curative treatment. The practice of sun-bathing is to-day widespread, so that everyone ought to know by this time

how largely the tint of the skin depends upon exposure to direct sunlight or to artificial sunlight (ultra-violet rays); and how little a man's character has to do with his colour. Virchow relates that by the time he had been six weeks in Egypt he was as brown as the fellahin. At Leysin in Switzerland, the mountain resort where Dr. Rollier has his clinic, I saw tubercular children whose skin was burned so dark that they could easily have been mistaken for the offspring of coloured races.

May not the desire of many persons to get thoroughly sun-burned in summer be an atavistic trait? In such cases, bronzing of face and body is regarded as beautiful, especially in males, and as a sign of robust health. It is only freckles, scattered pigmented patches, which are considered ugly—this explaining why so many cosmetics are advertised for their cure. On the other hand, under the influence of fashion, one or two isolated "macules" or small pigmented areas have often been prized as "beauty-spots," and are sometimes simulated by "patches."

The four main tints of skin—white, yellow, red, and black—may exist in multifarious degrees and transitions, independently of miscegenation. White "Negroes" are not so rare as white crows; and every observant frequenter of post-mortem rooms must have noticed how many Europeans have brownish or yellowish skins, for the pigmentary

IS A HUMAN BEING'S WORTH

colour shows up after death when the dermis is no longer suffused with ruddy oxygenated blood.

HAIR AND EYES, NO LESS THAN THE SKIN, SHOW NUMEROUS GRADATIONS OF COLOUR

Among races without any admixture of red or fair strains, blonds arouse a curiosity in which there is an undertone of dislike; and thirty or forty years ago, up country in Japan, a tall, red-haired Englishwoman was in danger of being mobbed. The Mediterraneans are predominantly dark, but from time immemorial they have been diluted with fair strains, with the result that throughout the western world blondness is sufficiently common to escape "freakiness" while sufficiently rare to be deemed a beautiful asset. It will be remembered that when, at the end of the sixth century, Pope Gregory the Great saw some tall blond Angles exposed for sale in the Roman slave-market, he exclaimed: "They would be angels, not Angles, if only they were Christians." In medieval art, angels were usually depicted as blonds. There is an element of sexual fetishism in the attraction exerted by fair hair and blue eyes; and in all ages women (especially courtesans) have known that what we now call an appeal to the subconscious

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(the "s.-a." of the films) makes "gentlemen prefer blondes." Hence in all ages the peddlers of cosmetics have driven a good trade in means for producing artificial blondes, but have found the eyes of dark-eyed customers more difficult to "improve." "If gentlemen prefer blondes, they marry brunettes," said the cynic; and there is no warrant for the belief that either men or women with fair hair and blue eyes have a better, or a worse, character than brunettes. Those who fancy otherwise must be incapable of using the lens of an objective and dispassionate analysis. Lombroso's assertion that genius goes with a dark skin is worth no more credence than the contrary assertion of Woltmann and Hitler.

HANDSOMER DOES NOT MEAN BETTER

Unprejudiced examination shows that tint of skin has no more characterological significance in man than in the lower animals or in plants. Opinions may vary as to whether a white rose or a yellow one is more beautiful, a pale pink flower or a scarlet. Tastes differ. One fancier may like a grey rabbit better than a brown, and conversely. One frequenter of the Zoo may admire polar bears, another may prefer grizzlies. A stableman may have a liking for a roan because it is roan, another for a chestnut, and a third for a flea-bitten grey. But none of these admirers will couple

their fancy with judgments of character. I should doubt if even the craziest of punters has ever made a regular practice of backing (say) black horses or white ones as the likeliest winners. He knows that the colour of the horse's coat will make no more difference to the creature's chances of being first at the winning-post, than will the colour of the jockey's cap. Why, then, when they come to appraise their own fellows, should men and women regard white or black or yellow as a winning or a losing colour? Why should a white man feel contempt and hatred for a nigger, a redskin for a paleface? There is no "why" in the proper sense of the term. An instinctive dislike is objectified. For the white man, the black man has a black soul, and the yellow man is "yellow" through and through. "I do not love thee, Doctor Fell, The reason why I cannot tell; But this alone I know full well, I do not love thee, Doctor Fell."

TO COLOURED FOLK THE WHITES
SEEM UGLY

How thoroughly subjective the idea of beauty is, how dependent upon custom and surroundings, is disclosed by a passage in a book entitled *We Tibetans*. The authoress, a Tibetan woman named Rhin-Chen-Lha-Mo, writes as follows concerning the impression

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produced on her by the first sight of Europeans: “To our eyes Europeans in general are ugly. Your noses are too large, and project like the handles of pots. Your ears are as large as those of swine; your eyes are as blue as the marbles with which our children play; your orbits are too deep; and as for your foreheads, they stick out like those of monkeys.”

ALLEGED RACIAL ODOURS

There is no ground for the assertion that each “race” of man has a distinctive smell. Max Weber, who has mixed much with Negroes, expressly denies that they have a characteristic odour. In the Middle Ages one of the grievances against the Jews was that they stank. Asiatics, for their part, declare that Europeans have an unpleasant smell which is due to uncleanness.

CHAPTER SEVEN

COLOURED PEOPLES

OPINIONS OF GENUINE EXPERTS,
FROM HUMBOLDT AND VIRCHOW TO
RICHARD KANDT

I SHOULD greatly exceed the limits I have assigned to the various branches of my topic, were I to undertake a dispassionate valuation of the coloured races, or to consider whether they can justly be regarded as endowed with less capacity for a high civilisation than are Whites. During a journey round the world, in the course of which I came into close touch with the members of various coloured peoples, I secured what seemed to me ample confirmation of the opinions expressed by two of the most notable among nineteenth-century anthropologists, Alexander von Humboldt and Rudolf Virchow. Humboldt wrote in *Kosmos*: "Inasmuch as we maintain the unity of the human species, we reject the disagreeable assumption

that there are higher and lower races. There are plastic, more highly cultured stocks, that have been ennobled by a fortunate spiritual environment; but there are no stocks intrinsically nobler than the rest." Virchow comes to the same conclusion: "When we make a comprehensive survey of human history, we cannot resist the conclusion that all men and women really are brethren."

It is a proof not only of the humanitarianism of the French, but also of the soundness of their anthropological conceptions, that they lead the way among the various sections of Whites in granting equal privileges to coloured peoples. Walking through the Latin Quarter of Paris, one can see students of the most diversified shades of colour who are on the best possible terms with their French professors, comrades, and lady-friends.

Let us approach the problem without prejudices whether conscious or unconscious (though of the latter we can only rid ourselves by rendering them conscious). Let us sympathetically and affectionately and with imaginative insight study the psychology of those whose skins are darker than our own. Few who are able to do this but will endorse the opinions, in line with Humboldt's and Virchow's, and expressed recently by Frobenius as regards the Africans in his work *Erlebte Erdteile* (Frankfurter Sozietät-druckerei, 1925); by Richard Wilhelm as regards the Chinese;

and by Professor Posnanski as regards the Indians of La Paz in Bolivia. Consider, also, in this connection, what E. A. Westermarck writes in *The Origin and Development of Moral Ideas*, and you will find the same doctrine. You will be the more inclined, therefore, to approve Felix von Luschan when he writes, "There is no such thing as an essentially inferior human type"; or again, "There are no savages, but only peoples whose civilisation differs from our own"; and to approve Professor Meinhoff of Hamburg, a noted African explorer, who declares, "The Africans are not 'savages,' but human beings like ourselves"; and Vohsen who, having spent many years in Africa, came to the conclusion, "Only in tint of skin does the Negro differ from the European."

Another authority equally well acquainted with the Africans, Professor Karl Weule, writes in *Negerleben in Ostafrika* (1908): "Here in Europe we find all grades of intelligence; there are stupid people, those moderately well endowed, and a few who are exceedingly clever. It is the same in Africa. For several months in the Rovuma district I lived in close contact with the indigenes, and never found that they produced on me the general impression of tomfoolery which others have spoken of as concerns Negroes. On the contrary the behaviour of the impetuous youths no less than that of the dignified elders can best be described as most agreeable and

seemly. Europeans of like social circles might profit by their example.”

During the World War I heard the same story from my prematurely deceased schoolfellow Richard Kandt, author of the fine book *Caput Nili*. He had ample experience, for throughout the five years of his African travels he did not encounter so much as one white man, seeing only black faces from year's end to year's end. To conclude these testimonies, W. P. Livingstone, in *Black Jamaica, a Study in Evolution* (London, 1899), summarises his opinion as follows: “What is true of the Negro of Jamaica is true of Negroes as a whole. The evidence is sufficient to demonstrate that the Negro is not a terminal point among the projections of the higher species, but is fundamentally equal with the White” (p. 284).

PYGMIES AND FUEGIANS

Numerous kindred examples might be adduced, as concerns the most diversely situated coloured peoples, but two quotations will suffice, both relating to what have long been regarded as extremely primitive races, the Pygmies of Central Africa and the Fuegians who inhabit the large island that lies between the Strait of Magellan and Cape Horn.

Since the Tasmanians were exterminated nearly

a hundred years ago during the great "drive" (a euphemism for "massacre") organised by the White settlers in the days when Arthur was governor of Van Diemen's Land, the Pygmies have with some justification been considered the most characteristic surviving specimens of primitive man. But read what P. Wilhelm Schmidt writes of them in *Die Stellung der Pygmäenvölker in der Entwicklungsgeschichte der Menschen* (1910): "The mental faculties of the Pygmies are those of true human beings, and not those of creatures whose development has been arrested at a lower pre-human stage. They reason like other men, have genuinely humane feelings, and a sufficiently energetic and dynamic moral will. Their intellectual capacities vie with those of peoples at a higher stage of social evolution. Indeed, many unbiased investigators declare that Pygmies have fresher and livelier minds than some of their alleged superiors."

The most famous aggregation of Pygmies is that whose territory was traversed by H. M. Stanley on one of his journeys through the heart of the Central African forest, but the Pygmy stock is scattered throughout Africa from Cameroon to Zanzibar and from Egypt to the Cape. The Cape Pygmies are known as Bushmen. These Bushmen have achieved remarkable successes in painting and sculpture.

The Central African Pygmies, however, are most surprising in respect of their social, moral, and

religious achievements. Ethically they stand at a higher level than many peoples looked upon as far more "civilised." They are monogamous, and are scrupulous in their conjugal fidelity, exemplary in parental tenderness and affection for their offspring. They do not carry on a fierce and relentless struggle for existence, but show marked altruism. Falsehood and theft are rare among them. Nor are their religious concepts low-grade. Thus in many respects the white races which proudly style themselves civilised are inferior to these "savages." Again and again Schmidt insists that the mental equipment of the Pygmies differs little, if at all, from that of peoples and nations with a far more elaborate culture, so that they are the spiritual and intellectual equals of other human beings. Summing up, he writes: "In many, many things these small creatures excel the average members of highly civilised nations, those of Europe not excepted."

Darwin, in the tenth chapter of *The Voyage of the Beagle*, gives a most derogatory characterisation of the Fuegians, whose acquaintance he made at the turn of the year 1832-1833; but Wilhelm Koppers tells another story in *Unter Feuerland-Indianern* (1924). They have "amazingly good memories . . . a strong sense of duty . . . lead a strictly religious and moral life . . . are conspicuous for fidelity and gratitude . . . show much practical altruism with willingness to

help strangers, the elderly, and the weak, a touching degree of parental affection." As to their mental faculties, Koppers writes: "Manifestly a complicated economic system like our own, and a more intricate civilisation, must lead to more orderly and systematic thinking. But observation of the Fuegians has convinced me that, in their case at any rate, the differences are of degree, not kind. As regards both method and purpose, their thought processes resemble those which go on in other parts of the world wherever reasonable human beings undertake any kind of intellectual activity."

ORIGINAL COLOUR AND ORIGINAL HOME OF MANKIND

Whites believe Adam and Eve to have been white. Blacks (as in the film *Green Pastures*) picture them—and God Almighty with His angels—as of their own swarthy tint. Folk-tales apart, the original colour and the original home of mankind are hard to determine. Let me insist once more on what I previously pointed out (first section of Chapter Four), that man, so greatly denuded of hair, could hardly have come into being in a cold climate, inasmuch as the artificial provision of food, clothing, warmth, and shelter belongs to a

comparatively late stage in human history. Consequently Franz von Wendrin's thesis—maintained in his widely circulated book *Die Entdeckung des Paradieses*, to the effect that primitive man probably began to diffuse himself over the surface of the globe from a region more or less conterminous with what are now Thuringia, Brandenburg, and Pomerania—must be rejected on biological grounds no less than on those of climate, even if we suppose that hundreds of thousands of years ago the Pomeranian winter (with which I am familiar, having been born in Pomerania) may have been less rigorous than it is now. In the best event, it can hardly have been suitable for human beings in a state of paradisiacal nudity.

HOW DID MAN "UPLIFT" HIMSELF ABOVE THE BEASTS?

A much apter guess is that of the naturalists who suppose the first human beings to have "originated in the wide steppes of Central Asia" (though here, likewise, one must pre-suppose a balmy winter climate compared with that which now prevails in these regions), or perhaps in the pampas south of the Amazon. Both of these are plains where the grasses grow almost as tall as a man fully erect. To

watch out, he would have to stand thus, which may explain why anthropoid apes quitting arboreal or semi-arboreal life for open, level areas found that the erect posture favoured survival, and made a habit of it. In a few hundred thousand years distinctively human qualities would develop in the creature who had thus "uplifted" himself above the beasts. Such a hypothesis is confirmed by the recently published reports of three expeditions made to the Great Desert of Gobi by Chinese and American scientists who worked in co-operation during the years 1922-1925. The reports disclose that in this part of the world it has been possible to trace back the history of animal and vegetable types almost continuously for 400,000 years, in which no less than twenty-four developmental periods can be clearly distinguished.

Though the Gobi Desert is now an arid and uninhabitable waste, which has been extending for some time, and has been picturesquely but somewhat inaccurately described as "knocking at the gates of Peking" (from which it is really separated by the Khingan Mountains), the investigators believe it to have been one of the oldest and most important centres of life on earth. From it, they declare, animal and vegetable types have radiated in five streams. "Everything points to the conclusion that this must have been the cradle of the human race." It was the "Paradise" of Sumerian or Accadian folk-lore; the

Garden which, according to the second chapter of the Book of Genesis, the Lord God "planted eastward in Eden; and there he put the man whom he had formed."

How much still required elucidation in these matters more than twenty years after the issue of Darwin's *Origin of Species* and ten years after the same author's *Descent of Man*, became plain when, in 1881, Friedrich Delitzsch published his *Wo liegt das Paradies?* a book which attracted widespread attention. If we accept Delitzsch's view, the original colour of the human skin was brownish-yellow, the colour of the present autochthons of Mesopotamia—which Semitic tradition regards as the site of the Garden of Eden. Then, under the influence of sunlight, reinforced by that of natural selection, the skin must have yellowed and whitened in the hordes that migrated to the north, but must have browned and blackened in the hordes that migrated to the south (especially to Africa). This does not imply a belief that the acquired character of bleaching or bronzing was inherited, but that the whitening trend promoted preferential survival where the sun was feeble, and that the deeply pigmented trend did the same where the sun was powerful. Mutations leading to the development of genes for low-pigment formation were favoured in the former case; that of genes for high-pigment formation in the latter. Thus in great

measure, on Darwinian and Mendelian lines, can we account for the divergence of mankind into deeply pigmented or slightly pigmented stocks—miscalled “races,” for man remains one species, the Blacks and the Whites interbreeding freely and producing fertile offspring, not sterile “mules.” The mingling of the genes for high-pigment formation and low-pigment formation produces the Mulatto, who is yellowish-brown like his remote ancestors before colour differentiation began.

A considerable part in the development of the Nordic type is also played by the retardation of puberty in the north as compared with the south. The reproductive glands (testicle and ovary) begin to produce the hormones proper to adult life much earlier in a warm climate. Especially does this influence stature, for the long bones go on growing several more years in those whose puberty is deferred. It is also certain that the endocrine system (the glands of internal secretions, whether ductless or ducted glands) has a marked influence upon pigment formation. Think, in this connection, of chloasma uterinum, an excessive pigmentation of certain areas of the skin which is not uncommon in pregnant women; and of the “bronzed skin” seen in Addison’s disease, a malady due to tuberculosis of the adrenals. The development of the Nordic type, with its great stature, fair skin, and blond hair, is not the manifestation

of the emergence of a peculiarly "noble" race, but is, in the main, an endocrine phenomenon.

Kant's "genetic classification of human types in accordance with the colour of the skin" (1765) was based upon the view that the common ancestors of the subsequently divergent types must have lived in a temperate clime, and were probably white-skinned but dark-haired. According to Kant they differentiated into:

1. Ultra-blonds in northern Europe, where the influence of damp and cold were predominant.
2. Coppery reds in America, where the influence of dry cold was predominant.
3. Blacks in Senegambia, where the influence of damp heat was predominant.
4. Olive-yellows in Hindustan, where the influence of dry heat was predominant.

THE CHILDREN OF SHEM, HAM,
AND JAPHET

As most people who have read the Bible with dispassionate attention know, there are in the Book of Genesis two conflicting accounts of the origin of the human race or races. One of these versions is monogenetic, indicating that we have all sprung from one

ancestral pair; the other is polygenetic. The monogenetic story is in the first chapter. The polygenetic story is in the ninth and tenth chapters, which describe the generations of man after the Great Flood, from which Noah and his family were rescued in the Ark. Noah had three sons, Shem, Ham, and Japhet. Father Noah became a vinegrower and got drunk one day, tumbling down with his private parts exposed. Ham, the father of Canaan, revelled in the unseemly sight, and told Shem and Japhet, who respectfully walked backward into the tent to cover their father's nakedness without looking at it.

“ And Noah awoke from his wine, and knew what his younger son had done unto him. And he said: ‘ Cursed be Canaan; a servant of servants shall he be unto his brethren.’ And he said: ‘ Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japhet, and he shall dwell in the tents of Shem; and Canaan shall be his servant.’ ”

Tradition declares, though Holy Writ is not explicit on the matter, that the three then known continents were shared out among the sons of Noah. Shem, being the eldest, remained in Asia, which he and his yellow offspring peopled. The other virtuous son, Japhet, went to Europe, and was the father of all the Whites. Ham, the outcast, was fobbed off with the least desirable Africa, where his blackavised descendants are settled to this day, except insofar as the

slave-traders have transferred them to other parts of the world. During the long dispute about Negro slavery in the United States, the pious White slave-owners often justified the "peculiar institution" of the South by a reference to Genesis ix. 27. Even now the Nubians, the Ethiopians, and sometimes the Egyptians, are occasionally called Hamites.

Cuvier, the great naturalist, whose biology was persistently coloured by his religious prepossessions, and who fiercely opposed the evolutionary doctrines advanced by Lamarck and Geoffroy Saint-Hilaire, was at the end of the eighteenth century still promulgating the old classification of human beings as tripartite, the Whites being the children of Japhet, the Yellows the children of Shem, and the Blacks the children of Ham. Contemporaneously, however, in Germany, Linnaeus' quadripartite classification had secured general acceptance. To the Swedish naturalist's four races, the Göttingen anthropologist Friedrich Blumenbach (1752-1840) added a fifth, that of the Malays, also mentioning the names of other less clearly defined types. Blumenbach's classification of 1795, dividing mankind into Caucasian (White), Ethiopian (Black), Mongolian (Yellow), American (Red), and Malayan (Brown) races was still in my school-days the ethnological doctrine which everyone received as part of his educational armamentarium.

The "little races" (Nordic, Ostic, Westic, Dinaric, etc.) have been a comparatively recent discovery.

MONOGENISM AND POLYGENISM—
SPOOF DERIVATION OF NEGROES FROM
THE GORILLA,
YELLOWS FROM THE ORANG-UTAN,
WHITES FROM THE CHIMPANZEE

Still unsettled is the problem of monogenism versus polygenism, the question whether we must assume one or many racial origins for mankind. Perhaps the enigma will never be solved. Among those who have in recent years devoted special attention to the matter may be mentioned von Horstig, whose book *Die natürlichen Grundstämme der Menschheit* appeared in Berlin during the last year of the Great War. A few years earlier (Berlin, 1910) Melchers propounded the theory that there are four main races, respectively derived from, or akin to, the four anthropoid apes, the gorilla, the chimpanzee, the orang-utan, and the gibbon. To the gorilla he assimilates the full-size Negroes, the northern Europeans, and the Finns; to the chimpanzee, the dwarf Negroes (Pygmies, Bushmen, etc.), the Hamites, and the southern Europeans; to the orang-utan, the Tasmanians, the Indo-Australians, and the South Germans; and to

the gibbon, the Mongols, the Malays, and the Indians.

Incited by Melchers, Klaatsch studied the data relating to primitive man, and came to the conclusion that the former existence of "an eastern stream" and "a western stream" of human beings could be demonstrated. The western stream sprang from the gorilla, differentiating into Negroes on the one hand and Neandertalers on the other; the eastern stream, derived from the orang-utan, must in Asia have given rise to the Mongolian stocks. Both currents sent offshoots into Europe. Simpler is von Horstig's theory that there are three main types of human being, respectively assimilable to the three largest anthropoids. This gives us Gorilla-Blacks, Chimpanzee-Whites, and Orang-Yellows. He supports this hypothesis by the contention that Negroes share with gorillas the general shape of the skull, the receding forehead, the length of the facial skeleton, the vigorous muscular system, the disposition of the hair on the scalp, and a "cholero-phlegmatic" temperament. As regards the kinship between orang-utans and Mongolians, the "Mongolian spot" is sufficient evidence, declares Klaatsch. The "spot" in question is a bluish localised discoloration of the skin over the sacrum conspicuous in many young Asiatics and due to an accumulation of dark pigment in the corium or true skin. This shimmers through

the epidermis or scarf-skin. We also note, says Klaatsch, a melancholic and reflective temperament alike in Asiatics and in orangs. Characters common to Whites and to chimpanzees are the rosy tint of the face and the sanguino-cheerful temperament.

I mention these theories for the sake of completeness, without giving them so much as the shadow of an endorsement. Competent anthropologists universally regard them as outside the domain of accredited science, and as little better than spoof. If they could be seriously adduced, even by persons who had not become infected with the follies of German racism, this has only given one more demonstration of what a tissue of absurdities is much that still passes by the name of ethnology.

MANKIND A UNITY TO BEGIN WITH,
AND DESTINED TO BECOME A UNITY
ONCE MORE

Certainly no trustworthy anthropological evidence has hitherto been put forward which might enable the racists to refute the words of Lassaux in his *Philosophie der Geschichte*: "The whole human species is, in both bodily and mental nature, nothing other than the unity of the first human being evolving into multiplicity; and the first human being is nothing other than the unified multiplicity of all those that

have sprung from that being." Some such thought must have been in Schiller's mind when he wrote that "The Mongolian climbs to the level of the Grecian seer, from whom it is but a step to the lowest of the seraphim."

There can be little doubt that mankind was a unity to begin with, and is destined to become a unity once more.

CHAPTER EIGHT

HALF-BREEDS

ALL HUMAN STOCKS CAN INTERBREED
AND THIS IS A PROOF OF UNITY

VERY IMPORTANT is another problem which comes up here for discussion. What is the outcome of a crossing between White and Coloured? I know that many persons, just now an increasing number of persons, regard such a "tainting" of White blood as loathsome, and I am fully aware that I shall thrust my hand into a hornet's-nest when I contend that unprejudiced scientific investigation shows that the alleged dangers of such crossing are apocryphal.

Before going further it is necessary to reiterate a momentous fact. All known human stocks can interbreed freely and produce fertile offspring. This natural law affords strong confirmation of the belief that the human race is monogenetic, not polygenetic; that the extant stocks have sprung from common

ancestors, from which they have diverged (in so far as they have diverged) on Darwinian and Mendelian lines, without forfeiting the characters of a unified race. If the danger of crossings be as great as those opine who speak derogatorily of "miscegenation," or "tainted blood," and use similar question-begging terms, why does nature permit the formation of these reputedly undesirable "mixed races," instead of preventing them by the primary sterility which makes it impossible for a human spermatozoon to fertilise a lower animal ovum and conversely, or by the secondary sterility which makes mules infertile?

ERRONEOUS VIEW
THAT HALF-BREEDS ARE STERILE
OR OTHERWISE INFERIOR

The sentimental prejudices that guide opinion on these matters are so strong and so widespread, that up till now few naturalists and physicians have been able to divest their minds of the customary bias. Poets, dramatists, and other imaginative writers have been more successful. I think of Shakespeare in *The Merchant of Venice*, "God made him, and therefore let him pass for a man"; of Verdi's opera, *La forza del destino* (1862); and of Leon Gordon's novel *Die weisse Fracht*.

HALF-BREEDS

Still, we have a few trustworthy scientific sources. I may refer above all to Dr. W. Havelburg, who practised for several decades as a doctor in South America and was himself married to a Brazilian half-breed. From his writings and from personal conversations I learned his conviction that there is no warrant for believing half-breeds to be sterile.

MIXED STOCKS IN SOUTH AMERICA AND SOUTH AFRICA

Though it is continually being reaffirmed that Mulattos die out in a few generations, facts give the lie to this assertion. Anyone who visits Cuba and Haiti can see for himself that the half-breeds who abound in these islands are as enduringly prolific as pure-blooded Negroes and Whites. In like manner the offspring of Negro men and Red-skinned female indigenes of the Americas—the half-breeds known as Sambos—are extremely prolific, generation after generation. They abound in Central America, on the coasts of Panama and Colombia. Again, Mestizos, half-breeds sprung from Whites of European descent and American indigene mothers, are numbered by millions, many of them being Mestizos at two, three, or more removes. In Brazil there are enduring hybrids of Negro and Portuguese stock, in Chile of Spanish

and native Indian stock. In other parts of South America we encounter the most complex minglings of Indians, Negroes, and Whites. As Havelburg insists, these multifarious crossings give manifold proofs of the capacity of the different stocks to interbreed.

In Paraguay the half-breed stocks are more fertile than the pure breeds from whom they have sprung. If in certain parts of the world, such as Australia, half-breeds are rare, this is because the indigenes kill them immediately after birth as a solace to wounded racial pride.

From South Africa come reports favourable to the view that half-breeds are nowise inferior in quality. Le Vaillant declares, as to fertility: "Hottentots who intermarry usually have three or four children; but when they mate with Negroes a family of twelve is common; and a cross with Whites increases fertility even more."

At Jena in 1913 was published Eugen Fischer's book *Die Rehobother Bastarde und das Bastardierungsproblem beim Menschen*. This work is of fundamental importance, above all because it contains the first indisputable proof that Mendelian inheritance occurs among human beings. Here we read of the existence of an extremely vigorous hybrid stock in South Africa, of mixed Boer and Hottentot parentage. Their chief centre is Rehoboth in what used to be

German South-West Africa. The average number of children per family is 7.7.

Nevertheless, the Union of South Africa, where the "colour bar" is rigidly maintained, has recently passed a law (September 30, 1927) prohibiting both marriage and extra-conjugal intercourse between Whites and indigenes. The penalties for violation range up to five years' imprisonment for men and four years' imprisonment for women.

The most trustworthy among recent ethnologists are unanimous in denying that there is any essential inferiority in half-breeds. See, for instance, the writings of the distinguished Berlin anthropologist L. von Luschan, and the opinions of S. R. Steinmetz of Amsterdam as expressed in an essay entitled "Das persönliche Element in der Rassenkreuzung" (*Archiv für Sexualforschung*, 1915, Heft I). On these two authorities Schallmayer bases his statements when he writes: "As to the results of racial crossings, there is no warrant for the general belief that half-breeds are on the average of inferior quality to the pure-bred parental stocks, nor yet for the belief that half-breeds are comparatively infertile. Ploss and Bartels, Reitzenstein, and others go so far as to maintain that some of the most beautiful women in the world are half-breeds. For example, the offspring of European fathers and Malay mothers, Maori mothers, Greenlanders, and the Indian women of North and

South America." The beauty of the Alaskan women of mixed Eskimo and Indian parentage is proverbial.

VARYING TINT OF SKIN IN
HALF-BREEDS

For the most part the offspring of white-skinned fathers and dark-skinned mothers (or conversely) are intermediate in tint. "Whitey-brown" and "snuff-and-butter coloured" are terms contemptuously used of Eurasians by Whites. Not infrequently, however, such half-breeds incline markedly towards one or other parent. Thus a Mulatto boy or girl may be almost white or almost black, and may favour either the father or the mother in facial and bodily type as well as in colour. Gustav Fritsch, an experienced and widely travelled anthropologist, writes concerning Kaffir-White half-breeds in South Africa: "The effect of such crossings on tint of skin is remarkable and anomalous. Often the half-breeds of the first generation are almost if not quite as dark as the coloured progenitor, but when they interbreed we note in the second or third generation a powerful tendency to hark back to the qualities of one or other ancestral stock. In a word, we often witness the phenomena of atavism." These words were penned by a biologist not yet acquainted with Gregor

Mendel's researches into the laws of the inheritance of colour and other characters in the plant world—laws that are equally applicable to the colour and other characters of members of the animal kingdom, not excepting man.

In crosses between Mulattos and Whites to produce Quadroons, and between Quadroons and Whites to produce Octoroons, the colour tends to fade out; conversely when Mulattos cross with Negroes, etc., the dark tint of skin tends to predominate. But owing to a Mendelian "assortment of genes" a "touch of the tar-brush" will sometimes show itself with unexpected strength after several generations. That is why, in the southern States of the American Union, where colour prejudice is exceedingly strong among the Whites, intermarriage between Whites and persons with even a trace of Negro blood (betrayed by a violet tinge beneath the finger-nails and blue circles round the eyes) is persistently discountenanced. In the Dutch Indies and in French colonies on the other hand, where colour prejudice is slight, persons of mixed blood in varying degrees rank as Whites, not as "Niggers." Alexandre Dumas père was a Quadroon, and Alexandre Dumas fils an Octoroon, and there have been noted French generals partly descended from Negro stock. Pushkin was of Negro descent on the distaff side.

MULTIFARIOUS MINGLINGS

Various names are applied in different parts of the world to persons of mixed blood. The word Creole is diversely used, sometimes to denote a "touch of the tar-brush"; but originally it meant a person of pure European and partly Spanish descent born in the West Indies or Mauritius or the southern States of the U.S.A. The offspring of Europeans and Indians are in Mexico called "Ladinos"; in Peru, Chile, Ecuador, "Cholos"; and elsewhere in Central and South America, "Mestizos." Half-breeds of Indian and Negro descent are called "Chinos" or "Sambos." I have already used the term Eurasian. This name is given to half-breeds of mixed European and Asiatic descent. Eurasians abound in China, Japan, the Dutch Indies, and Hindustan. In the last-named peninsula there are large Eurasian communities, despised both by Whites and pure-bred natives, but regarding themselves as equal to the Whites and superior to the natives. They intermarry freely among themselves, and would repay careful ethnological study by unprejudiced scientists to ascertain if there is any warrant for the allegation of "inferiority"; and how far, if it exists at all, this inferiority is due to their being excluded from the cultural traditions of the two great stocks from which they spring.

HALF-BREEDS

ALLEGED BIOLOGICAL AND MORAL INFERIORITY OF HALF-BREEDS

The weightiest of the biological objections that have been adduced against the crossing of white and coloured human stocks is the allegation that, through the working of heredity, there will arise, between the two crossed "races" a population having intermediate characters, standing higher than the coloured but lower than the white progenitors. The objection would have more force if the terms "higher" and "lower" which are used in this connection could be defined with an accuracy commensurate with the importance of the topic and the vehemence of the assertion. No such accurate definition is possible. Mental superiority on one side is often outweighed by bodily superiority on the other. Furthermore, many of those who belong to the "higher," the white races, are prone to over-value recent acquirements of white civilisation because they are new, and to despise the acquirements of earlier civilisations because they are old and familiarity has bred contempt. Who but anthropological specialists now trouble to recall that the discovery of the art of making pottery, the invention of the hand-loom, the inauguration of writing, etc., etc., meant as much in their day and were as remarkable products of human

intelligence, as the most modern improvements in the means of transport and communication, ranging from wireless telephony to television, from automobiles to aircraft, from dynamite to poison gas? To each era its own discoveries and inventions seem peerless.

What about the alleged moral superiority of Whites? Perhaps Johann Gottfried Seume (1763-1810) was not perfectly serious when he put in the mouth of a savage the words, "Look, now, we savages are better men than you"; but it would certainly be hard to prove that those who would restrict to themselves the appellation "civilised," are in truth better men in the moral sense than those who are disdainfully styled "savages." That will remain open to question so long as it is possible for a pioneer of white civilisation, a clergyman, to use such an argument as the following: "God created man in his own image, and, since God is certainly not a Nigger, it follows that a Nigger is not a man." Or so long as the following contrasted legal decisions, manifestly determined by race-prejudice, are possible:

In South Carolina, a White stole an automobile and was sentenced to one month's imprisonment. On the same day, in the same court, a Negro who had stolen a bicycle was sentenced to three years in the penitentiary.

A coloured man was condemned to death in

Delaware for having raped a white girl. In Alabama two men were fined \$250 each for having raped coloured girls.

But these abominable injustices are exceeded by what goes on to-day in Germany, where the highest legal authorities declare that in German law-courts more weight must be attached to an accused person's racial origin than to factual evidence as to whether a crime was or was not committed. In a dispute between a German and a Jew, the German is right because he is a German, and the Jew is wrong because he is a Jew. As Lessing wrote in *Nathan the Wise*: "Do nothing, still they'll burn you as a Jew."

There is no warrant for the common taunt that Africans, Indians, Polynesians, etc., are bone-idle, and that the men of these races shuffle off all heavy work on to their womankind. In truth they are not work-shy at all, but they like to do their work in "the play-way," and often do it all the better for that. Moreover, many of those whom we, in our pride, miscall "savages," are highly artistic, and beautify whatever they touch.

PROSPECTS OF A COLOUR WAR

Of the two thousand million persons who comprise the estimated population of the world, fourteen

hundred millions, or 70 per cent, live in colonial or semi-colonial dependencies under alien rule. In *Rasse und Kultur*, Heinrich Hertz writes: "The white race makes up only a fraction of mankind, and its members are greatly outnumbered by the coloured races. . . . Can we seriously believe that for all time the latter will accept a position of inferiority, or will continue to allow themselves to be treated as fit for nothing better than to become hewers of wood and drawers of water? The hour will strike in which the coloured folk will demand the Rights of Man. Already throughout Asia the yellow races feel outraged by the immigration laws directed against them in the United States of America and in the British Dominions. This ferment may lead ere long among the Yellows to a war of extermination against the Whites within their borders."

In Paris recently the Dutch anthropologist Moens expressed a similar view as to the likelihood of what he termed "the great race war of the twentieth century." He said: "Let us assume that the hegemony of the white race has lasted three thousand years. But five thousand years ago there was a highly developed Mongolian civilisation. What conditions then prevailed in the regions where the streets of our great cities now run? Amid the primeval forests lurked our hairy simian ancestors, whose chief activities were slaying and plundering one another. In my

opinion the Blacks and the Yellows are far from having reached the climax of their developmental possibilities. But the day of their definitive awakening is at hand. All the signs point to its coming. What will happen when it does come can easily be imagined, since the Blacks and the Browns and the Yellows form so preponderant a majority of the human race. . . . We must use the few years left to us before that great outbreak comes in order to foster a spirit of true internationalism such as now exists nowhere, and least of all in England and America. With a false belief in our own superiority we associate the prejudiced conviction that the Blacks and the Yellows are essentially inferior. Woe unto us when they are able to show that we are mistaken. Patient and long-suffering though they may seem, beneath the surface a vengeful spirit is smouldering. . . . I, who am well acquainted with all the circumstances, have no hesitation in declaring that spiritually and morally they are fully entitled to rank with ourselves. We must therefore find a way to their hearts, must learn to know them better. Thus only can we avert the great race war, and promote the welfare of mankind at large."

The Congress against Colonial Oppression, held during the summer of 1926 at the Egmont Palace in Brussels, assembled for the first time under one roof, on behalf of liberty, delegates from Hindustan and

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the Dutch Indies, Chinese and Egyptian students, representatives from Korea and Cuba, Negro patriots from South Africa, Kabyles (independent Moors from the Riff), Peons from Mexico. The assembly and its discussions were a flaming sign, like the fiery cross of the Scottish Highlanders, and signified perhaps the writing on the wall, or resembled the sheet lightning that heralds a storm. When that storm bursts, in extent and in frightfulness it may outdo the World War of 1914-1918. There is only one way of preventing the outbreak. Not Pan-Europa can hinder it, nor Pan-America, nor the League of Nations, nor the Pact of Four, nor any such half-measure; nothing can avert it but Panhumanism—loftiest ideal of its kind, however distant it may appear. We must hitch our wagon to a star.

PANHUMANISM

How remote we still are from the ideal of Panhumanism may be learned from an utterance by Fritz Lenz of Munich, who holds the first professorship of racial hygiene to be established in Germany. I quote it, faithful to my principle, "Hear the other side." In his opus magnum Lenz writes: "Many young persons who refuse to bow before any authority, bow instead before Natorp's ideal (which hails, in truth, from Asia Minor). They would fain be 'human

beings' without qualification of race, for they regard racial concepts as narrow-minded and reactionary. Why 'human beings' pre-eminently? Merely because it is a more comprehensive idea than that of any particular race? Why not then 'mammal' or 'vertebrate,' which is a more comprehensive notion still—and we are certainly both mammals and vertebrates?—It was some such "argument" as Lenz's which once led Auguste Forel to exclaim: "To the devil with false antitheses!"

Agreed that there are peoples and races at varying levels of development: some that appear childlike when contrasted with their more advanced, more adult brethren; and there are others which produce in us the impression that they are senile—but the former is no more an index of inferiority than the latter is of superiority. Unprejudiced observation will easily convince us that there is no warrant for believing the offspring of parents of different races, i.e. half-breeds, to be inferior to pure-breeds—whether we are speaking of individuals or of "stocks." They may believe themselves inferior, but that is another story.

MISCEGENATION

I have had first-hand opportunities for the study of Eurasian matings, sexual unions between members of

the white and yellow races. They were successful for both parties and successful for the offspring, who had as a rule considerable charm, and showed no sign (when they grew up) of either bodily or mental inferiority. Generally, however, the authorities in countries where white and coloured races come into habitual association put difficulties in the way of such unions; and miscegenation, as it is termed by those who disapprove of it, may be legally prohibited. It is so prohibited in twenty-eight of the States of the American Union. The usual result of such enactments is to foster extra-conjugal sexual intercourse, or to induce those who wish to marry to emigrate to some region where no law against miscegenation exists. I heard recently the story of a young German artist who wanted to marry a Japanese woman. Both were cultured and gifted, and knew perfectly well what they were about, but impossible conditions were enforced by their respective governments. For instance, the consent of the Japanese woman's parents was a *sine qua non*, though both her parents were dead. After they had wrestled with this and other insuperable difficulties, they were advised to go to Budapest, where, after a brief period to acquire domicile, they were able to get married. A favourite country for mixed marriages is England, where liberal views prevail—whatever may be the faults of the British in other parts of their far-flung empire.

Such luxuries as long-distance travel are not for the poor, which is perhaps one reason why "miscegenation" endorsed by the legal ritual of marriage is comparatively common among the well-to-do.

Numerous instances might be quoted of mixed marriages between Negro singers, male and female, and titled persons of white blood, and noted statesmen or publicists who are the fruit of what is stigmatised as "miscegenation" might be named. But one case of the marriage of a German girl to a Siamese aristocrat will suffice.

In the *Bangkok Times* of June 4, 1891, we read: "To-day Dejanijit, eldest son of the governor of Chantibun, married Berta Schulz of Berlin. The ceremony was graced by the presence of Prince Dewawongse, Prince Sonapandit, Prince Chandradhat, Phya Phiaat Kosa, and other high dignitaries. The health of the happy pair was drunk in the usual way."

On August 1, 1927, the Berlin *Lokalanzeiger* reprinted from the *Bangkok Times* and the *Siam Observer* those periodicals' good wishes to the Siamese-German couple on the occasion of the thirty-sixth anniversary of their wedding-day. At that time they were running a hotel at Hua Hin. The *Lokalanzeiger* added that German women might well be proud of their sister in the Far East. When we compare these words, penned less than ten years ago, with those which the

German Press of to-day would publish as comment upon such miscegenation, we can only remark: "What a change of tone, not by God's grace, but by Chancellor Hitler's."

INFERIORITY COMPLEX OF HALF-BREEDS

When, as sometimes happens, the offspring of mixed marriages turn out ill, the explanation may (the chapter of accidents apart) be sociological rather than biological. I have already explained that in Hindustan the offspring of Eurasian marriages are, down to the third and fourth generations, regarded with contempt both by Hindus, Mahrattas, Canarese, Tamils, and what not, on the one hand, and members of the dominant White race, on the other, and are cut off from the cultural traditions of both the parental stocks. In the United States, the coloured folk are disdained by the Whites, forced to ride in "Jim Crow cars," and in general treated with contumely. This tends to arouse an inferiority complex, with its untoward results of defensive reaction, self-assertive impulse, etc. Such inferiority is, I repeat, of sociological, not biological causation, and would not exist in a sanely ordered society.

CHAPTER NINE

THE LITTLE RACES

ARTIFICIAL SEVERANCE OF HUMAN BEINGS HAVING THE SAME COLOUR AND CIVILISATION

WHATEVER HAS BEEN SAID ABOVE concerning the great races, applies with even more force to the little ones. This concept of the "little races" originated in the middle of the nineteenth century, chiefly under the influence of Gobineau's *Essai sur l'inégalité des races humaines*. Thus new delimitations have been established between persons having the same tint of skin and standing at the same level of civilisation, the criteria of "racial" distinction growing ever more insignificant. Out of the most trifling variants, such as nature offers everywhere in profusion, pseudo-scientists have, by gross exaggeration, constructed contrasts and manufactured hostilities. Günther, upon whose authority the modern German

racial movement primarily leans (though in the Third Realm he is far more rarely mentioned than are the racist fanatics Hermann Wirth, and, more recently, Alfred Rosenberg), distinguishes between the Nordic, the Ostic, the Westic, and the Dinaric races.

Here is Günther's characterisation of the Nordics. They are tall, dolicocephalic, narrow-faced, with a strongly moulded chin; the nose is slender and high-bridged; the hair is soft, straight, fair to golden; the eyes are deep-set, and are blue or grey in tint, the skin is a ruddy white. "The Nordic is pre-eminently addicted to contemplation, whereas even the more intelligent members of other races are continually looking at the objects which surround them. This contemplative spirituality differentiates the Nordics. We see the type as specialised among the Greeks admirably portrayed in Hellenic sculpture. It is the contemplative behaviour of the Nordics which endows them with their exceptional scientific talent."

GLORIFICATION OF NORDICS AND DEPRECIATION OF OSTICS

In *Der nordische Gedanke*, Hans Günther inveighs against the mingling of Nordic and Ostic blood, as follows: "Among all the European races we encounter

depictions alike of the Ostic and of the Ost-Baltic race which differ conspicuously from the more or less typical figures of noble beings to be found in the West. This may signify that in general our caricaturists, having unconsciously determined to portray inferior types, provide them with the bodily characteristics which they know to belong to the Ostics and the Ost-Baltics. Inasmuch as the type of both these races—broad-visaged brachycephals with snub noses and imperfectly developed chins—contrasts so strongly with the familiar nobility of the Nordic type, the former must necessarily seem unattractive both mentally and physically. . . . The aim of the Nordic movement is to encourage among Nordic Germans a repudiation of the latter-day strongly individualistic trend, that they may be induced, for the welfare of their race, and of Germany (as L. F. Clauss insists), to choose mates of Nordic type.”

Again, O. Hauser, in *Rasse und Rassenfragen in Deutschland* (Duncker, Weimar, 1915), expressly warns persons of the Nordic race against marrying Germans of the Ostic race, of whom he says, *inter alia*: “The Alpine is pre-eminently a man of business. As such he is diligent, but unfair; will condescend to any trick that enables him to earn a few pence—herein contrasting strongly with the Mediterranean, who always wants to remain the caballero

even in business. The Ostic has no interest in anything save himself and his money, which is to be used exclusively for his own advantage. He will buy himself a veneer of culture (unlike the indolent Mediterranean, who does not bother to show off when he has acquired wealth), but fails to derive therefrom spiritual advantage. Invariably, if he rises in the social scale, he remains the upstart. For him even what he calls love is a matter of business. He will marry for money instead of for inclination, and will seek in the brothel the sexual satisfaction he cannot find at home. He is extremely sensual, and boasts of his potency, while being as a rule much less of a stallion than he pretends. He pays his way wherever he goes, seldom gets into difficulties, and is too shrewd to allow himself to be fleeced by blackmailers; whereas the Nordic is again and again victimised in this way, often on account of some trifling peculiarity in his sexual life. Recently the Alpine trend has been predominant in science. People are fond of studying the sexual characteristics of men of genius, and are prone to refer all manifestations of sentiment to a sexual source. The Nordic who finds that this or that eminent person is homosexually inclined will simply note the fact; the same thing when he learns that a man of genius was unlucky enough to be infected with syphilis; and so on. But the Alpine drags everything down to his own level. The only values he

recognises are material. Not until he has a preponderant admixture of Nordic blood does he get the better of his inward baseness; not until his skin has the rosy pallor of the Nordic. Even so great a genius as Balzac was anything but 'noble' in the Nordic sense; and Beethoven, earnest and unselfish though he was, was personally unattractive."

How can one better expose the vacuity and the dangerous absurdity of racism than by copious quotation from its leading exponents?

Although a sense of decency sometimes prevents the Nordic cock from crowing too loudly on his own dunghill, we see that at bottom to the "Nordic German" as classified and described by Günther, Hauser, and Clauss, the Nordic in foreign lands, such as Scandinavia, North America, and England, seems closer akin than the Ostic or the Westic in his own country. It was in this sense that Madison Grant wrote during the World War that from the racial standpoint the European war was a civil war. Like Günther's *Rassenkunde des deutschen Volkes* in Germany, Madison Grant's *The Passing of the Great Race* had a tremendous vogue in the U.S., tending to arouse race pride and race hatred which, if they persist and spread, will by no means make the States more "united."

THE WESTIC OR MEDITERRANEAN RACE AND
THE DINARIC RACE ALSO DECLARED
INFERIOR TO THE NORDIC

What Günther speaks of as the Westic race is identical with what Sergi, the Italian anthropologist, and after him Eugen Fischer, term the Mediterranean or Iberian race. Günther tells us that the Westics are short, dolicocephalic, narrow-visaged folk with a poorly developed chin and a small but high-bridged nose. The hair is soft, straight or wavy, brown or black; the eyes are deep-set and brown; the skin is rather dusky. According to this authority, among the Westics, as among the Ostics, creative genius is lacking.

The Dinaric race was so named by Deniker. Their type is conspicuous among the inhabitants of the Dinaric Alps which stretch eastward of the Adriatic from Carniola into Albania. Günther accepts the name, describing the Dinarics as tall brachycephals with sloping faces and vertical occiputs which look as if they had been chopped flat with an axe. The nose is strongly developed and high-bridged, and has a thick cartilaginous portion; the hair is curly, brown or black; the eyes are deep-set and brown; the skin is dusky. Some call the Dinarics "Adriatics"; others speak of them as "Sarmatians." (The latter term is

unfortunate, since for classical geographers Sarmatia stretched from what is now Poland to the Black Sea, and in modern times Sarmatia is a poetical synonym for Poland.) Their stock is supposed to be akin to the Jewish.

As typical of the Nordic race, Helmuth von Moltke is mentioned; of the Mediterranean, Napoleon; of the Ostic, Beethoven; and of the Dinaric, the Tyrolese as depicted in Defregger's paintings.

DISTRIBUTION OF MAIN EUROPEAN STOCKS

Of these four European races, Eugen Fischer tells us that the Nordic is found almost pure in parts of Sweden and Scotland, spreading southward in considerable numbers into Central Europe, and contributing to the population to a lesser degree in Southern and Eastern Europe. There is likewise an extensive Nordic admixture in the northern parts of Italy. By colonisation the Nordics have also been widely diffused in North America, South Africa, and Australia.

Among the four million inhabitants of Berlin there are at most 200,000 persons of both sexes who conform to the description of the Nordic type; while in the large cities of South Germany—Munich, Stuttgart, and Frankfort-on-the-Main—the proportion is much smaller.

According to Fischer the Mediterranean (or Westic) race is distributed around the inland sea from which it takes its name; the Alpine occupies Central and South-Western France and the Alpine region, whence it thrusts northward and southward. The Dinaric race is chiefly found in the Balkans, but extends south-eastward into Asia Minor and north-westward across the Austrian highlands into Southern and Central Germany. Lenz believes the Dinarics to be a composite formed from Nordic and Asia-Minor stocks. The Nordics are divided by the same authority into two main branches which he distinguishes as the "slender blonds" and the "stout blonds" (corresponding more or less—colour of hair, eyes, and skin apart—to Kretschmer's "asthenics" and "pynics," respectively). Of the Alpine (or Ostic) race, Lenz writes: "I am not yet convinced that it is necessary to propound the existence of such a race."

Günther sharply distinguishes from the Nordics a fifth European race which he calls the Ost-Baltic. They are, he says, squat brachycephals, broad-faced, with a massive lower jaw but a receding chin; the nose is wide and short, with a low bridge; the hair is wiry and of an ashen tint; the eyes are prominent, grey or light-blue; the skin is fair to greyish. Deniker calls the same type the Oriental race; Kraitschek, in his *Rassenkunde*, speaks of it as the Ostic race, which is confusing, since other anthropologists use the name

Ostic as an alternative term for Alpine. Günther mentions Maxim Gorki and Paul Wegener the actor as typical Ost-Baltics.

The concept of these "little races" as essential elements of the European compost has only come to the fore during the last half-century, but plays a great part in contemporary anthropological speculation. The reader will have noticed that the chief differentiae are: tint of skin, hair, and eyes; stature; shape of the bones of the cranium and face; and sexual inclinations.

ALFRED ROSENBERG

DECLARES ETHNOLOGY TO BE THE GREATEST
DISCOVERY OF OUR TIME

In 1933, at the National Socialist Party Conference in Nuremberg, Alfred Rosenberg, the leading Nazi theoretician, speaking on "Race and Foreign Policy," declared ethnology to be the greatest discovery of our time. Yet, to show that when they speak of "science" the Nazis mean "what they like to believe," just as, when they speak of "truth," they mean "what will profit Germany," it may be mentioned that this same Alfred Rosenberg states: "The life of a race has no logically evolving philosophy, nor yet is it a naturally developing process; it is the evolution of a mystical synthesis." (*Mythus des zwanzigsten Jahrhunderts*,

p. 117.) And again: "Race is not so much a cognition as an avowal, an avowal of character-values." (Ibid.)

CULTURE OF RACIAL PASSION IN
THE CROWD

The disastrous thing is that this phantom of the little races into which a should-be unified mankind is split, and some of which are regarded as despicable, is being taught to children in school and students at the university as the greatest discovery of our time, and as absolute truth which should guide their conduct through life.

What Mussolini calls "a feeling, not a reality" (see p. 48), and what Rosenberg admits to be no more than a "mystical synthesis" (p. 128), is made the foundation of race-hatreds as fierce as the senseless passions which, sixteen hundred years ago, armed against one another the homoousians and the homoiousians. Eternal recurrence of the similar.

CHAPTER TEN

IS A HUMAN BEING'S WORTH DEPENDENT ON THE SHAPE OF THE BONES?

CRANIAL INDEX

IT IS NOW expedient for us to consider most carefully the differentiae upon which racial enthusiasts lay so much stress. The most important of these is the cranial index. The basic studies upon this subject were made by the Swedish anatomist Anders Adolf Retzius (1796-1860). Before him, however, Pieter Camper, Dutch physician and comparative anatomist (1722-1789), and Johann Friedrich Blumenbach, German naturalist and physiologist (1752-1840), of Göttingen, took numerous measurements of the skull, thus founding the science of craniometry. Retzius specialised on two measurements that can easily be made, not only on dried skulls, but in living persons;

the lateral measurement from ear orifice to ear orifice, and the antero-posterior measurement from the root of the nose at a point midway between the eyebrows to the occipital protuberance. The ratio between these two measurements is the cranial index.

The length of the skull being taken as 100, the breadth is reduced to a percentage of this. Thus, when we say, "The index of this skull (or head) is 83," we mean that the breadth is to the length as 83 : 100. Measurements of very large numbers of heads or skulls give an average index of about 80. Persons with broader heads than this (index above 80) are called brachycephals (broad-heads), and persons with longer heads (index below 80) are called dolicocephals (long-heads). There are various other technical names applied to different shapes of skull, but the aforesaid classification of the variants on either side of an average cranial index is the most important to bear in mind, since the terms dolicocephalic and brachycephalic are now in everyday use. (A good many peculiar shapes of head are certainly not racial at all, but depend upon the way in which the infant's head was "moulded" during prolonged and difficult labour. Some tribes, again, mould the heads of their children by long-lasting constriction after birth.)

THE SHAPE OF THE SKULL GIVES NO CLUE
TO THE SECRETS OF RACE

The cranial index used to be highly esteemed as a racial character, great weight being attached to it. After a while, however, cautionary voices were raised. Dolicocephals are correspondingly narrow-faced, and brachycephals broad-faced. It used to be believed that narrow-faced persons were predominantly fair-haired and fair-skinned, whereas broad-faced persons were brunettes. Detailed investigations have shown that this theory is fallacious. An enquiry made by Professor Boas of Boston, whose results have been accepted by Eugen Fischer, has led to the surprising conclusion that the shape of the skull is not a fixed hereditary attribute, but that a new environment may modify the cranial index, as it apparently has done in the descendants of European emigrants to America.

Johannes Ranke of Munich (1836-1916), the famous author of *Der Mensch* and nephew of the still more celebrated historian Leopold von Ranke, after devoting himself for fifty years to craniometry and craniology, declared: "The cranial index is not a racial character." Virchow, who was one of the most outstanding pathologists of the nineteenth century and a master in many other fields of enquiry,

DEPENDENT ON THE SHAPE OF THE BONES?

repeatedly insisted that it was impossible to decide from the examination of a skull to what race the owner when alive had belonged; or even to say confidently whether it was a man's skull or a woman's.

BRUNO BAUCH ON THE "TEUTONIC SKULL"

Bruno Bauch, professor at Jena, must have had spectral doubts about the "Teutonic skull" when he wrote: "If, generations hence, my cranium were to roll at the feet of an anthropologist of that distant day, would he not be inclined to style me a quack if he found it impossible at the first glance to recognise my 'Germanity'?"

CURRENTS AND COUNTER-CURRENTS OF OPINION

It is unquestionably true that, because of the coupling of heredity factors (which Darwin used to speak of as the "correlation of growth"), dolicocephaly is apt to be associated with a long and slender frame, brachycephaly with a stocky one. Rudolf Martin writes: "Tall persons are more inclined to be dolicocephalic than short ones." Nevertheless, the cranial index has no more bearing

upon spiritual qualities and mental faculties than phrenology has, though Gall, the founder of that pseudo-science, believed himself able to deduce all possible qualities—religiosity, philoprogenitiveness, and what not—from the “bumps” on the skull.

In the eighteen-nineties, one of my comrades in the religio-social movement originated by Colonel von Egidy was the anthropologist Heinrich Driesmann, author of three noted books, *Rasse und Milieu*, *Das Keltentum in der europäischen Blutmischung*, and *Dämon und Auslese*. This excellent man erred when he wrote: “It is an anthropologically ascertained fact that masterfulness and herd-feeling are correlated with dolicocephaly and brachycephaly respectively.” This was far too sweeping a generalisation. So was Burger-Villemin’s when, in *Geheimnis der Menschenform*, he declared: “If we find that the top of a person’s skull is elongated, so that the skull is dolicocephalic, this signifies a mental tendency to direct the faculties outwards and to be concerned with others rather than with oneself. [What is now called extroversion.] It implies an active temperament. On the other hand, brachycephals, those whose skulls are rounded, incline to be more interested in their own concerns, and are comparatively inactive. Their thoughts circle around the doings of their own ego. [In modern parlance, they are introverts.] . . . If the skull of a dolicocephal is lofty, such a person will

have a taste for constructive work tending to promote the general welfare; but if it be shallow, we shall find a character animated by a lust for power. One with a lofty brachycephalic skull will display philosophical, religious, and mystical inclinations; but a low-browed brachycephal will think of nothing but his beloved ego."

There is, I repeat, no scientific warrant for such facile assertions, any more than there was over a century ago for the crude "physiognomical system" of Gall and Spurzheim; or, more recently, for the fantasies of Houston Stewart Chamberlain, who wrote fervently about the "Teuton's dolicocephalic skull" that it was "unceasingly hammered forward by the restlessly aspiring brain within, hammered forward out of the circle of animal sloth." The truth of the matter is that the great majority of Germans (especially in the highly intelligent regions of South Germany) and of the members of the other "white races," are brachycephals, whereas dolicocephals preponderate among Negroes, Australian Blackfellows, Gypsies, and Eskimos.

My own experience leads me to endorse the views of K. F. Wolff, who declares in his *Rassenlehre* that the cranial index, far from being a racial character, is found within all the races of man to vary from 65 to 100.

KRETSCHMER'S TYPES

More weight must be given to the classification of Kretschmer who, in his book *Physique and Character*, tells us that, owing to the correlation of growth, broad-heads predominate among "pycnic" or stocky persons, long-heads among "asthenic" or slenderly built persons. But these contrasted physiques are not typically race-bound, any more than is a high or a low cranial index.

THE GREEK, THE JEWISH, AND THE ARYAN
NOSE ARE NOT EXCLUSIVE RACIAL
CHARACTERS

Racial theorists lay great stress on the shape of the bones and cartilages of the face as well as on that of the skull, being fond of speaking of a "Greek nose" and a "Hebraic nose." The Jewish nose in profile, says Günther, resembles the figure 6. Really this nose is the exception rather than the rule among Jews. Take, for instance, Galicia, formerly Austrian, but now a Polish province. Here the Ashkenazim or Eastern Jews are comparatively unmixed, but only 9 per cent of the Jewish population have the Hebraic nose described by Günther. Such enumerations are

worthless unless we check them by finding how common the character in question is in other strata or among other racial elements of the population. Often a conspicuous type is believed to be common merely because it is conspicuous. Let me illustrate this by quoting my own experience.

I attended the trial of three persons who were Germans by "race" as well as by nationality, and were accused of the attempted murder of a well-known general. In the course of the trial I made some anthropological observations. Among the accused and the witnesses for the defence—16 persons in all—3 were fair-haired and 13 dark-haired; 8 had a straight nose, 6 a slightly hooked, and 2 a strongly hooked nose; 4 were tall, 5 short, and 7 of medium stature. With these I contrasted 16 persons of Jewish descent, some of whom were pressmen, others being lawyers. Among these 16 Jews, 7 were fair-haired, 9 had straight noses, and 6 were tall. On the whole it had to be admitted that the "Aryan type" was more strongly represented among the Jews than among those who would nowadays be vaunted as Aryans. It was, however, brought out in evidence that one of the witnesses was a "half-blood," this meaning that he was partly of Jewish and partly of German descent.

CHAPTER ELEVEN

THE BLOOD MYTH

MYSTICAL AND MEPHISTOPHELEAN SUPERSTITION CONCERNING "BLOOD"

AMONG RACIST DOCTRINAIRES "the blood" plays a much more important part than cranial index or shape of nose.

What do they mean by this term?

In an address to the National Socialist Party Congress at Nuremberg, Alfred Rosenberg said:

"A nation is constituted by the predominance of a definite character formed by its blood, also by language, geographical environment, and the sense of a united political destiny. These last constituents are not, however, definitive; the decisive element in a nation is its blood. In the first awakening of a people, great poets and heroes disclose themselves to us as the incorporations of the eternal values of a particular blood-soul." He goes on to say, in words to which

close attention should be paid: "I believe that this recognition of the profound significance of blood is now mysteriously encircling our planet, irresistibly gripping one nation after another." (Quoted from the *Vossische Zeitung*, under date September 3, 1933.)

At the opening session of the Lawyers' Congress in Hesse on January 6, 1934, Herr Schraut, one of the chiefs of the Ministry for Justice in the Third Realm, spoke upon "Blood-determined Law." According to the *Frankfurter Zeitung's* report, Schraut declared that "legal sentiment" was "based upon the racial composition of a people's blood."

THE "SOUL OF THE BLOOD" WHICH,
 ALFRED ROSENBERG PROCLAIMS,
 IS AS WHOLLY A PRODUCT OF FANTASY AS IS THE
 "VOICE OF THE BLOOD"

Wilhelm Schallmayer, who died prematurely on October 4, 1919, had written shortly before: "The use of the term 'blood' for 'hereditary composition' springs from the obsolete notion that the blood is the carrier of heredity factors in some more intimate way than any other constituent of the body. It would be well to discard the expression." This appeared in a remarkable posthumous work which won a prize offered by the heavy industries magnate of Essen, Friedrich Alfred Krupp, the armaments king. The

book was entitled *Heredity and Selection*, the sub-title being "Principles of Social Biology and the Theory of Racial Service, for Eugenists, Students of the Population Question, Physicians, Anthropologists, Sociologists, Educationists, Criminologists, Higher-Grade Officials, Statesmen, and all Classes of the Intelligentsia." Four editions were published in quick succession by Gustav Fischer of Jena.

So much biological knowledge has of late years seeped down to the general public that most persons able to read intelligently are now aware that a man's character and personality are dependent upon the aggregate of the cells of which he is made up; that all these cells arise from the division and sub-division of the fertilised ovum or egg-cell, which contains within its substance a full complement of the heredity factors or genes derived from both parents. Nevertheless, it has proved hard to extirpate the erroneous belief that mental and bodily peculiarities are in some mysterious way vested in the blood, so that there must be differences of one sort or another in the composition of the blood in the different races of man. This conviction may, in great measure, be a vestige of ancient superstitions which ascribed marvellous potentialities to the blood, by writing with which in place of ink a man could even sign away his soul to the devil. In sagas and folk-tales we often hear about the "sacred law of the blood," the "voice of

the blood," and so on. In Old-German law the blood could "bear witness," for it was believed that a murdered person's wounds would bleed anew when the murderer touched or even approached the body. When Hagen draws near Siegfried's corpse, blood gushes from the hero's wounds, whereupon Hagen is deemed guilty. But every naturalist knows, or should know, that the "soul of the blood" and "the voice of the blood" are figments of the popular imagination; that Burton must have had his tongue in his cheek when, as Democritus Junior, he quoted Campanella's dictum that "carcasses bleed at the sight of the murderer." The time-honoured ceremony of "blood-brotherhood," thanks to which unrelated persons become brethren by consuming a few drops of one another's blood, has a purely symbolic meaning.

"BLOOD" AS SYNONYMOUS WITH "BREED"

Nevertheless, in defiance of biology, we are told that "a blood-horse will run till he drops," blood-horse being here synonymous with thoroughbred; while among humans people distinguish between the "base-blooded" and the "blue-blooded." The German term for incest is "Blutschande" (= "desecration of the blood"). When, in the years before the

Great War, William II of Hohenzollern wanted to insist upon the racial kinship between the English or the Anglo-Americans and the Germans, he was wont to say, or telegraph, "Blood is thicker than water"; and I fancy that, at an earlier period of his reign, he quoted the same gem of proverbial philosophy to emphasise the blood-brotherhood of his subjects with the Hollanders and the Boers. Among the British (who also speak of the "blood royal"), there has been much controversy as to the precise meaning of the proverb. Sir Walter Scott, quoting it in *Guy Mannering* and in *Rob Roy*, declares the significance to be that ties of blood are stronger than the waters of sundering seas. Of course we must not scrutinise a metaphor too closely, but perhaps Jakob Grimm was nearer the mark when he said of the German variant that it denoted "how impossible it is for the waters of baptism to loosen the ties of blood."

Anyhow, these images derive from fancies which genuine science has long since discarded, and they should on no account be used as the foundations of a theory that makes such high claims as does racism. When Goethe, in *Faust*, puts into Mephistopheles' mouth the remark "Blood is a most peculiar juice," he can never have anticipated that a century later this phrase of diabolical origin would find an honoured place in German schools as expressive of the new form of government and the State.

THERE IS NO BLOOD-TEST WHICH CAN
TELL US ANYTHING ABOUT RACE

The "blood-test" which, according to the champions of racial purity, could be passed only by those whose blood had never been "debased" by foreign admixture, likewise exists solely in the popular imagination. Yet persons of culture have seriously believed in its existence. Not long ago a Magyar, Bersony by name, rector of Budapest University, specified in his will that his fortune (which was considerable) should not be inherited by his daughter unless she married a man who had "passed the blood-test." After the father's death, the daughter disputed the validity of the will on the ground that the stipulation was one impossible to fulfil, since there was no test enabling anyone to decide whether a man was of pure race or not. The court allowed the plea, deciding that the demand for a blood-tested husband was tantamount to a prohibition of marriage, and that this last was beyond the testator's competence.

All the same, certain physiological chemists have believed themselves to have discovered blood-reactions enabling them to decide whether a person does or does not belong to a particular race. There is a Russian investigator named Maniloff who has

acquired fame by his studies of the racial reactions of human beings, the lower animals, and plants (whose chlorophyll or leaf-green has been stated by Willstätter to bear a strong resemblance to haemoglobin in chemical composition). When I was in Leningrad, Dr. Maniloff tried to demonstrate to me his colour-tests for the ascertaining of human racial affinities. I found the tests unconvincing, as others have done before and since. His racial blood-tests were not confirmed by the experiments of German experts, nor were similar tests devised by Professor Bernatsky, another Russian physiologist.

It is a futile dream to suppose that race can ever be ascertained by an examination of the blood, for race has far too little physiological importance to modify the composition of the blood, as this is modified by certain pathological conditions—witness the Wassermann reaction.

THE FOUR BLOOD-GROUPS

Firmly established, however, by an extensive series of writings (the relevant bibliography would contain more than two thousand entries) and by experiments made on hundreds of thousands of persons, is the fact that there do actually exist blood-groups among human beings. The experimental work consists

mainly of remedial transfusions in persons near to death from accidental or spontaneous bleeding. It had long been known that direct transfusion of non-defibrinised blood from the donor to the recipient often turned out badly because of disastrous coagulation within the blood-vessels of the recipient, and it gradually became apparent that this misfortune depended upon incompatibility between the two bloods. In such unfortunate instances, the donor and the recipient belong to different blood-groups, and a preliminary blood-test in the two has now become essential. It would lead me beyond the scope of the present work to discuss the technical details. Enough to say that we know there are four groups, exhibiting differences in the chemical composition both of the red blood-corpuscles and of the blood plasma. These groups are numbered I, II, III, and IV. Group I comprises 40 per cent of all human males and females; Group II, 45 per cent; Group III, 10 per cent; and Group IV, 5 per cent. There is no change in this respect during the lifetime of the individual. A person born into one blood-group belongs to that blood-group until death. The peculiarities of the plasma and the corpuscles upon which appurtenance to one or other of the four blood-groups depends are certainly transmissible from parents to children, but in accordance with laws which still need elucidation.

It was hoped that blood-tests would be helpful in

certain lawsuits (alimony, divorce-proceedings, etc.) when the parentage of a child is in question. Could not fatherhood be established, at least with high probability if not with absolute certainty? There are other difficulties besides those that depend upon the inadequacy of our knowledge.

Let me quote the details of such a case, reported by Public Prosecutor Elwert of Ulm, without necessarily endorsing all the learned lawyer's inferences: "In a recent prosecution for perjury the examination of the blood of the putative father and of the acknowledged mother of two children, the blood of the children, and the blood of a family friend suspected of adulterous relations with the mother, could have cleared up the case fully. At any rate, when the family friend, the children, and their mother had their blood examined, it was plain that the friend could not be the father, for both he and the mother belonged to blood-group I, whereas the children belonged to blood-group IV, and must presumably have had a father belonging to the same group. Did the putative father belong to this group? Unfortunately that could not be ascertained, for the lady's husband refused to have his blood examined. The court strongly urged him to submit to the examination, explaining that if he was the father of the children born to his wife in lawful wedlock he would probably be found to belong to blood-group IV, as

did the children, and any doubts he might entertain as to his being their father would surely be shaken by the fact that both he and they belonged to this comparatively infrequent blood-group. But in the present state of the law, he could not be compelled to submit to examination. Bodily inviolability is one of the most precious charters of individual liberty, and a guarantee of the right of self-determination, so that it is unlikely that the law will be altered in this respect. . . . In dubious cases, therefore, we lawyers can only avail ourselves of the data furnishable by this recent brilliant discovery of physicians and chemists, when we have the good will of all the parties concerned. . . . Of course a refusal may arouse suspicions, but examination alone can give positive results. Since the blood-group can be ascertained from the reactions of dried blood, the search for such blood and the proof that it was derived from this person or from that, will give our detectives fresh scope for their zeal and ingenuity."

THESE BLOOD-GROUPS ARE
EQUABLY DISTRIBUTED AMONG THE
GREAT RACES AND THE LITTLE ONES

Thus far Elwert. But what interests us in this book is that statistical enquiries show the four blood-groups to be equably distributed among the great races and

the little ones, and also among the anthropoid apes—though not among the lower monkeys. While this may, as far as it goes, be regarded as confirmatory of the view that the human race is one and undivided, and has a not very remote cousinship with the anthropoids; appurtenance to this or that blood-group gives no warrant whatever for inferences as to whether an individual human being is Aryan or Semitic, Ostic or Dinaric, or springs from any one of the particular stocks or “races” into which the knowledge of anthropologists or the fancies of racists leads them to split up mankind.

CHAPTER TWELVE

THE FABLE CONCERNING NATIONAL AND RACIAL SEXUAL DIFFERENCES

EVIL PRACTICE OF ATTACHING NATIONAL NAMES TO SEXUAL PECULIARITIES

WE MUST NOW TURN to consider the way in which many racist fanatics emphasise what they consider to be the racial element underlying certain sexual peculiarities.

From the dawn of history till now it has been usual to hold specified foreigners responsible for sexual practices condemned as immoral. Even to-day syphilis is sometimes spoken of as the "French pox," or by the learned as "morbus gallicus." Not long ago, in my own hearing, the latter phrase fell from the lips of a Rhenish professor of venereal diseases, in the course of one of his lectures. In like manner, aberrations or

THE FABLE CONCERNING NATIONAL AND supposed aberrations of the sexual impulse are, eastward of the Rhine, popularly spoken of as "French practices" or "French perversions." In advertisements well understood by those towards whose tastes and purses they are directed, but also in everyday speech, the phrase "English" or "American educational methods" are by Germans employed to denote the use of the whip as a means of inducing sexual excitement. The Germans, therefore, have no reason for complaint if, in France, homosexual practices between males are spoken of as "le vice allemand." Nor are such locutions of recent origin. Familiar to Shakespearean scholars is the passage in *King Henry V* where Pistol says: "News have I that my Nell is dead i' the spital of malady of France." Mirabeau wrote of "le vice allemand" in the eighteenth century.

NATIONAL AND RACIAL NAMES FOR HOMOSEXUALITY

Heterosexuals, who regard themselves as "normal" because they are in the majority, and who (in the prime of life, at any rate) are apt to have an instinctive dislike for homosexuals and their ways—a dislike that is fostered by the suggestive influence of education—hypocritically incline to pretend that homosexual practices cannot have arisen spontaneously in their own happy land and among their own fortunately

endowed "race." Hence the canting insinuation that homosexuality must have been introduced from without, from the foreign land or by the foreign people with whose name it is associated. Throughout the ages this has been done, for homosexuality and its stigmatisation by heterosexuals are perennial phenomena. I have given a long list of such appellations in my treatise *Homosexualität des Mannes und des Weibes*. Let me briefly recapitulate here, because the subject has a definite bearing upon my central topic of racism.

When the ancient Athenians wished to explain that anyone was addicted to homosexual practices, they said he was inclined to sexual intercourse after the Phoenician, Lacedaemonian, or Cretan manner, the implication being that such ways were not native to Athens. Another locution of the same kind was "Chalcidian methods," with a reference to the capital of Euboea, where the worship of the "masculine Venus" was supposed to be much in vogue. A kindred term was siphniazize, from the island of Siphnus in the Ægean; another was phidakize, but in this case the town or country thus decried is not otherwise known to fame.

In the Middle Ages, Florence was in ill repute for the same cause, whence the verb "florenzen" in the 1422 Zurich legal code. But the Florentines, when they wished to convey the same idea, referred to

“Neapolitan love.” Again, also during the Middle Ages, homosexuals were said to “celebrate a shameful Welsh marriage”—the adjective “Welsh” signifying French, Italian, or simply foreign. To the same period belongs the expression “mal d’orient,” the “oriental vice,” meaning that homosexuality had been imported from the East. This accusation was especially prevalent after the Crusades, and was perhaps in some measure justified because the Crusades, in which celibate semi-monastic orders like the Templars and the Hospitallers played a great part, must, as did monasticism everywhere, have tended to foster homosexuality. Certainly when Philip the Fair coveted the wealth of the Templars, and plotted to destroy them, the accusation of homosexuality in conjunction with that of sorcery was one of the most powerful of his weapons. Both these evil practices were supposed to have been learned in the East.

Such local designations are quite unjustified, but the error is hard to uproot. In a Nazi pamphlet the curious may find a reference to my own studies with a caricature of myself beneath which is written: “He introduced the oriental vice into Germany.” But for Magnus Hirschfeld, I gather, there would have been no homosexual scandal at the court of the last Hohenzollern emperor of Germany, and no Röhm, Hitler’s chief of staff and oldest friend, whose butchery was excused by the chancellor after the blood-bath at the

end of June 1934 on the ground of Röhm's "notorious sexual perversion."

In the Balkans, when the Rumanians wish to say that a man is homosexually inclined, they call him a Turk. The Turks pass on the accusation by speaking of a Persian with the same meaning; while the Persians use the identical device of a local nomenclature to imply that even if homosexuality does exist in Persia, it is restricted to the border and desert province of Khorassan. (See Kremer, *Kulturgeschichte des Orients*, vol. II, p. 129 and foll.) Returning to the Balkans, we find that a corruption of the folk-name Bulgarian was the origin of the most widely used name for a male homosexual in France and England, and of the English legal term for an offence punishable by a long period of imprisonment. When we go to the Far East we learn (so Suyewo Iwaya tells us) that the Japanese declare the love for boys to have been introduced from China with Buddhism. The same racist predilections must underlie the belief, recorded by Erwin Baelz, for many years professor of medicine at the University of Tokyo, that there is much more "unnatural vice" in North China than in South China because in the latter region the Chinese blood has been diluted by Malay admixture.

In South America, and especially in Argentina, it is usual to speak of homosexuals as Brasilecos (Brazilians); while in the United States the introduction of

THE FABLE CONCERNING NATIONAL AND homosexual practices is ascribed, now to the Chinese, now to the Italians, and now to some other race of immigrants. We find among primitives the same disinclination to believe that homosexuality can have originated in their own tribe. The Fijians speak of homosexual relations as the "white man's way."

THE "SCYTHIAN DISEASE" AND THE
"EGYPTIAN CUSTOM"

Herodotus used the term Scythian disease to denote effeminacy, a womanish aspect and quality in males. This was probably but one more instance of the tendency to denote a phenomenon that is world-wide by the name of a country where or a people among whom it is or seems to be exceptionally prevalent, or has first been clearly noticed and recorded. Herodotus' speculation that the Scythians, being constantly on horseback from earliest youth, had therefore undergone an atrophy of the testicles which led to the development of an effeminate type, interesting though it is, cannot be regarded as more than an unverified hypothesis. Still, our modern knowledge of endocrinology, and of the close bearing of the genital hormones upon bodily development, should lead us to regard Herodotus' remark as worthy of consideration. But when in the Talmud (see Preuss, "Prostitution und

RACIAL SEXUAL DIFFERENCES

sexuelle Perversitäten nach Bibel und Talmud," *Monatsheften für praktische Dermatologie*, Vol. XLIII, 1906), we find tribadism described as the "Egyptian custom," we scent an exaggeration similar to that which led the chroniclers of the Middle Ages in Europe to speak of homosexual practices in men and in women as "a sin which certainly exists among the heathen, but by Christians is regarded as so horrible that they have not even given it a name" ("peccatum illud horribile inter Christianos non nominandum").

RENAISSANCE AND MODERN FRANCE.

MODERN GERMANY

Before the French thought of calling homosexuality a German vice, they ascribed its origin to Italy. When the "corrupt practices and masquerades" of his brother d'Orléans, his son Vermandois, Cardinal Bouillon, Prince Condé, and other lights of court society were denounced to Louis XIV, that monarch did not have the offenders brought to book in the lawcourts (as happened two centuries later in Berlin when William II was informed of the misconduct of Prince Philipp Eulenburg and other magnates), but he exclaimed, "La France est devenue italienne." A similar charge is levelled against the Italians in a Spanish saying which became current when Henry

III sat on the French throne, and was himself under the sway of his mignons :

En Espana los caballeros ; en Francia los grandos ;
En Alemania pocos ; en Italia todos :

(In Spain, the gentry ; in France, the great ;
In Germany, a few ; in Italy, all.)

But of the numerous places which, by this linguistic usage, have been held accountable for the origin of homosexuality, two take the palm, the island of Lesbos and the town of Sodom.

LESBOS AND SODOM

The terms "Lesbian love" (*amor lesbicus*), "Lesbianism," "Lesbians," have come down to us from antiquity, though their sense has been somewhat modified during their reintroduction into modern speech. The Romans regarded the poetess of Lesbos—"where burning Sappho loved and sang"—as the originator of tribadism. The later Greeks ascribed the same role to Philaenis. Probably the originator of tribadism was neither Sappho nor Philaenis but Dame Nature. To-day Lesbianism is used in the widest sense for any sort of homosexual relationship between women, but also in the more restricted meaning of one or other particular form or method of such relationships. This confusion of terms may lead to untoward results. I was present as expert

at a trial in which the presiding judge asked one of the witnesses whether she was a homosexual. "No," she testified. Thereupon the public prosecutor intervened, saying that he was in a position to prove the contrary, and the witness seemed likely to be indicted for perjury. I asked the court to allow me to clear the matter up, and, having been granted permission, put some questions to the witness. Her answers showed that she did not understand the term "homosexual" as applied to women. "I am a Lesbian," she said, "but not a homosexual. How can I be that, since I am a woman, not a man?" Like a good many other persons, she fancied that "homosexuality" denoted a sexual relationship between two men (*homo, hominis*); not a sexual relationship between two persons of the same (*homos*) sex, whether men or women.

Similar confusions exist as to the precise significance of the term "sodomy," but to consider these would take me too far afield. Enough for my present purposes to point out that sodomy is one of the "localised" names for male homosexuality and other methods of sexual activity regarded as abnormal or perverse and as therefore necessarily of exotic origin. The name derives, of course, from the story of the angelic visit to Lot related in the nineteenth chapter of the Book of Genesis. Both Protestant and Catholic theologians have been found to declare that the

biblical text shows clearly the cause for the destruction of Sodom and Gomorrah to have been, not the practice of one specific form of "unnatural vice," but the general depravity of the inhabitants. Be that as it may, on June 22, 1927, a member of the Reichstag succumbed to the modern preposterously wide use or misuse of the term by moving (to the general astonishment, it must be admitted) "that marriages between Germans and Jews should be punished as sodomy, and that the offspring of such unions should be disinherited."

It is to be observed that in folk-speech, in many lands, these terms which originally came into use to denote persons who commit certain acts, or the acts themselves which, unnatural or not, are distinctively sexual, have been mitigated or corrupted (put it which way you please) into unmeaning terms of abuse or actual commendation. When a Frenchman speaks of someone sympathetically as "pauvre bougre," or an English workman says chaffingly to his mate "you silly sod," neither word is used with any sexual connotation.

GIANNANTONIO BAZZI, NICKNAMED

"IL SODOMA"

It is quite possible, therefore, that when, early in the sixteenth century, the Italians nicknamed

Giannantonio Bazzi, one of their finest painters, "Il Sodoma" (the name by which he is still chiefly known), they did not do so in any derogatory sense, but in the friendly way above described. Anyhow, he did not resent the nickname, but adopted it and used it freely. If it was bestowed on Bazzi because he really was a homosexual, one may guess that modern Italians would have been inclined to use another of these "local designations" and to style Bazzi "Il Berlinese." For, as I have already mentioned, in the years 1907 and 1908 there was a homosexual scandal at the German court, a scandal in which Counts Hohenau and Lynar and Prince Philipp Eulenburg were implicated. The affair had been blown upon some years earlier in Capri apropos of the "Krupp case," which led the islanders of Capri to speak of homosexuality as distinctively a "Berlinese vice."

Such names persist long after the occasion which gave rise to them has been forgotten. Thus a good many years ago there was a homosexual scandal in Utrecht. Since then it has been usual to say of a homosexual in Holland: "He hails from Utrecht." Not long ago I was consulted by a Dutch homosexual who had actually been born in Utrecht. He confided to me he was in perpetual dread of being asked, "Where were you born?" Having to answer, "Utrecht," and knowing what the questioner would instantly think, he would blush furiously, be

RACIAL SEXUAL DIFFERENCES

hopelessly embarrassed, look and feel like a fool. He assured me that he knew other Utrechters in like case.

If I have been somewhat detailed in my discussion of the problems that arise under the heading of the present chapter, it is because there is a lesson to be drawn. The lesson is that it is unwarrantable to call particular localities, peoples, or races to account for attributes that belong to a certain proportion of individuals at all times, in all places, and of whatever stock. A dispassionate humanist will concern himself only with ascertainable facts and actual institutions. The detestation of groups united by locality or by what is termed race, is as prejudiced as hero-worship.

CHAPTER THIRTEEN

SEXUAL TYPE CONQUERS RACIAL TYPE

IDENTITY OF SEXUAL MANIFESTATIONS IN ALL RACES

IN ONE OF MY EARLIER BOOKS I wrote: "Everywhere the same passion digs for itself identical channels. Among homosexual men and women, for instance, we encounter everywhere the same main groups, effeminate and virile types, between which stands a third, less strongly characterised group of intermediates. Everywhere, too, we find, in addition to those who are homosexual without qualification, persons whose inclinations or activities are bisexual; in addition to those who are unmistakably homosexual, those whose homosexuality is open to question. . . . Amazingly similar are the types we encounter after nightfall: in Cairo, at the Fish Market; in Rome, strolling up and down the Piazza Colonna; in

Copenhagen, frequenting the square in front of the Town Hall. They are of the same genus as those who, for the same purpose, visit Pera Street at the Golden Horn or the Friedrichstrasse in Berlin; and we come across like specimens of the intermediate sex, in Hyde Park (London), the Retiro (Madrid), Hibiya Park (Tokyo), the Prater (Vienna), the Champs Elysées (Paris); everywhere they have their haunts; the same sort of people, whether they are Frisians or Basques, on the Seedeich of Cuxhaven, the Concha of San Sebastian, the Molo of Pola, the Water Front of Frisco, seek acquaintances beside the North Sea or the Adriatic, the Bay of Biscay or the Pacific, as the case may be. The uniform aspect of homosexuality in all races and under all skies has been for me a convincing proof of its biological causation. In this matter, beyond question, the sexual type conquers the racial type.

THIS IDENTITY
SUBSTANTIATED BY SEXUAL ETHNOLOGY
AND GENUINE FOLKLORE

In his *Rassenkunde des deutschen Volkes*, Günther writes: "Professor Pilcz's experience convinced him that homosexuality is especially frequent among Jews." There is no warrant for such an assertion.

Years ago I wrote: "The census of December 1, 1910, showed the total population of the German Empire to be 64,925,993. Of these 39,991,421 were classed as Protestants, comprising 61% of the population; 23,821,451 were Roman Catholics, comprising 36%; 615,021 were Israelites, comprising 0.9%; while the remaining 2.1% belonged to various minor sects. If (lumping the 'minor sects' with the Protestants) we compare with the foregoing figures the numbers of those condemned for homosexual offences in Germany during the years 1902 to 1910, we find that, of a total of 5,890, 3,524, or 59.8%, were Protestants; 2,332, or 39.6%, were Catholics; and 34, or 0.6%, were Israelites. Thus the proportion of Catholic homosexuals was higher, and the proportion of Jewish homosexuals was lower than that of the respective constituents of the population—but the difference is too small to justify any sweeping conclusions as to the comparative frequency or infrequency of homosexuality in Catholics and Jews."

My long experience as a sexological specialist has brought me into contact with about 35,000 persons of intersexual type. I am just as little able to endorse Iwan Bloch's contention (*Aetiologie der Psychopathia Sexualis* I, p. 61) that among the Jews, thanks to the exemplary character of their family life, homosexuality is practically unknown; as to endorse Benedikt Friedländer's assertion (*Mitteilungen des*

Bundes für männliche Kultur, second year of issue, p. 3) that "the Hebraic race, among all the races settled in Europe, is least prone to physiological friendship" (read "homosexuality"). Friedländer goes on to say: "As regards the prevalence of homosexuality, there can be no doubt that the Aryan races lead. . . . Next come the Anglo-Saxons of the Old World and the New, together with numerous Slavs of pure or mixed blood. At a considerable remove follow the Latin races, and the rear is brought up by the Jews, even when full allowance has been made for their comparatively small numbers." These statements are fanciful and arbitrary. There is no scarcity of Jewish urnings (Uranians, or male homosexuals). But as false as are the assertions of Bloch and Friedländer, on the one hand, are those of O. Hauser (*Rassebilder*, 1925) and Professor Plate (lecturing at Jena in the summer of 1927), on the other, to the effect that "the Jews, owing to the exceptional strength of their sexual appetite, are prone to all kinds of perversions, which is why their special pleaders clamour for the abolition of penalties for perverse sexuality."

In his widely read book *Sexualleben unserer Zeit* (English translation *The Sexual Life of Our Time*, London, 1908), Bloch describes the sexual anomalies of various races. His remarks under this head are not grounded upon exhaustive scientific research. He

writes, for instance: "Among the Aryan peoples the Hindus have a well-deserved reputation as cultivated practitioners of a systematised psychopathia sexualis." To this I should reply that while the *Kamasutras* are astoundingly frank in their descriptions of sexual "perversions," we have no reason to infer that nations accustomed to show more reserve about such matters are, in private, less "cultivated practitioners of psychopathia sexualis." Equally unwarranted is Bloch's assertion that "as is well known, the English from of old have had an unusually marked disposition towards sadistic practices, and especially towards flagellantism." Much more trustworthy as a scientific authority is the great collective work *Anthropophyteia*, edited by Professor Friedrich S. Krauss of Vienna. The folklorist material here assembled shows clearly that as far as the sexual life is concerned racial differences affect only the phenomenal forms, not the inward essence.

OTTO HAUSER'S FANCIFUL DEPICTIONS OF
THE OSTIC, DINARIC, MEDITERRANEAN,
AND NORDIC RACES

We could not but expect that ethnologists of the new school which tends to lay so much stress upon racial differences would place sexuality under its

racist lens. What caricatures result will become plain to all who take the trouble to read Otto Hauser's *Die Rassenzucht*. The author (not to be confounded with a Swiss writer of the same name, who is a leading authority upon primitive man) addresses himself "to all who bear within themselves a substantial proportion of the momentous, bright, Nordic blood." Like other Nordic racists, he wants to purify the exalted Nordic strain, describing human groups whose racial will has become conscious, and who count as comrades none but those similarly equipped and animated by a like will. "We have no use for a young fellow with Levantine or Negroid traits. . . . But those who are of the right stock and imbued with the right sentiments will not dream of marrying any but a pure-bred German girl. Whereas for the materialists money and pleasure are supreme considerations, members of such groups are keenly conscious of the Nordic ideal, knowing that a man has to serve a cause for its own sake and not for outward advantages, that he must be pure when he enters marriage and remain pure within the bonds of matrimony. Everywhere, too, the love of the child will be the Nordic's supreme joy, and the faith that guides his footsteps."

I will also quote verbatim the chief passages in which Hauser describes the sexual life of the various races who combine to make up the German compost.

Of the Ostics, who are widespread throughout the region where German and North-Slav tongues are spoken, he says: "The Ostic is debased in his sexuality. You cannot spend half an hour in an Ostic's company without his telling you a lot of smutty stories, and retailing his sexual experiences and peculiarities, with probably an account of his wife's as well. Ostic women will plague you with chatter about their menstrual troubles. Ostic youngsters defile the walls with rhombs representing the female genital orifice and with pictures of priaps; and in the public conveniences they inscribe homosexual assignations on the walls."

Turning to the Mediterraneans: "The Mediterranean's ideal is *dolce far niente*. He will work no longer and no harder than is requisite to keep the wolf from the door. In this respect he is a better man than the Ostic, for he will not stoop without reserve in pursuit of personal advantage. To gratify his sexual desires, though they are not inordinately strong, he will have recourse to anything that comes handy—a woman, a boy, or a nanny-goat. In these matters he is as unfastidious as a Nigger, without being brutal. His intellectual gifts are almost exclusively verbal. A great talker, he says little that is worth hearing. Fond of giving the conversation a sexual turn, he does so playfully. He likes drawing a long bow, but not coarsely, for he does not seek personal advantage, and

at most wants to show off—before himself as well as before others.”

THE NORDIC PLATO, NICKNAMED PENICULUS

Conversely, Hauser tells us: “The Nordic youth is apt to be proud at remaining long ‘undeveloped,’ as Thomas Mann insists in one of his splendid novels, and as I myself have repeatedly been able to observe. Those in whom spirituality predominates seem, as a rule, to have small external genitals. Thus Plato, a man of aristocratic descent, and one of the greatest and noblest scions of the Nordic race, was nicknamed Peniculus. He did not become sexually potent until he was well past the age of eighteen. . . . The admixture of foreign blood is betrayed, not only by the features, but also by the characteristics of the external reproductive organs, in both sexes. . . .”

One really does not know at which to be most amazed, Hauser’s superficiality, which makes him speak of individual peculiarities as racial; or his unconscientiousness, which leads him to differentiate “races” by peculiarities that simply do not exist. Are we really asked to believe that in Germany it is only the Ostics and the Dinarics, never the Nordics, who tell smutty stories and sing bawdy songs; or that Nordic children never scrawl obscene graffiti upon lavatory walls?

SEXUAL TYPE CONQUERS RACIAL TYPE

BISMARCK'S STATEMENTS CONCERNING THE "VIRILE" TEUTONIC AND THE "WOMANLY" SLAV RACES ARE LIKEWISE BASED UPON ERROR

Bismarck once said: "The German, the Teutonic race may be regarded as embodying the virile, the fertilising principle in Europe; but the Celtic and the Slav peoples are womanly races, passive, unproductive. The Teutons needed a dash of the Slav in them; the Latin races are effete, and will perish." These facile generalisations must be regarded as nothing more than sparkling epigrams which will not bear close scrutiny. With justice Luschan has again and again insisted that as regards moral qualities the differences between races are far less considerable than those between individuals of the same race.

There can be no doubt that, however multifarious sexual customs, conventions, and views may be, from the psycho-biological standpoint there is a general and far-reaching similarity in the sexual behaviour of all peoples. When I say this, I can appeal to an experience which must be almost if not quite unrivalled, so numerous are the men and women from every part of the world who have consulted me about sex matters by word of mouth or by letter. The same tunes, stories of the same passions, sufferings, and

difficulties, come from persons belonging to all races. I fully agree with Friedrich Hertz when he writes in *Rasse und Kultur*, p. 232: "It is not true, as Günther declares, that each race has its own sexual morality, and that reciprocal understanding upon these matters is impossible."

Sexual peculiarities (abnormalities or perversions, as they are often termed) are so equably distributed among the nations and among every stratum of the population that there can be no excuse for assigning what are merely individual characteristics to groups or races, and to parties or the advocates of specified opinions. That is why I abstain, on principle, from discussing the private sexual life of notable personalities. What two individuals feel or do in this respect is a purely private affair, so long as the young are not misled by their elders and the rights of third parties are not infringed.

PARTS PLAYED BY FETISHISM AND ANTIFETISHISM IN RACISM

We must not, however, fail to recognise that in a predilection for or a detestation and persecution of this race or that, a great part is often played by an unconscious fetishist liking or an unconscious fetishist dislike. (I use the terms fetishist and antifetishist with

a sexual connotation). Other psychosexual temperamental variations, often sublimated or repressed until as far as the conscious is concerned they lie outside the sexual sphere, may be powerful elements in irrational racial preferences and hatreds. I think, for instance, of what may be a powerful masochistic inclination to subserviency, or an aggressiveness which to the dispassionate observer is unmistakably sadistic, or an infantile component which manifests itself in childish delight, malicious joy, or simple playfulness. These examples may help the reader to understand how advantageous may be a study of the depth-psychology of racism.

THE NATURAL LAWS OF RACIAL BLENDINGS:
 RACIAL AMALGAM OR INDIVIDUAL
 DIFFERENTIATION?

One sexual characteristic which is almost universal among all peoples and in all climes is that a very large proportion of persons are drawn towards those whose temperament contrasts with their own. This is true alike of body and of mind, and underlies the tendency to racial crossings which no power on earth has hitherto been able to hold in check.

The differences between the sexes which make the members of one sex desire caressive and detumescent

contacts with those of another have been fostered by natural selection to perpetuate the species. In the last analysis, "miscegenation" is the mingling of contrasted qualities. This fact shows how groundless is the common dread that racial crossing will lead to the production of a "homologous racial compost." The precise opposite is true. In no other way can we secure a greater variety of individual types, achieve more agreeable nonconformity and richer colouring, than by having recourse to the infinitely numerous possibilities of blending that present themselves when we blend assortments of healthy genes from sires and dams of different "races."

When we recall that every parent has had direct lines of ancestry ranging back for unnumbered generations, not merely for a few hundred or thousand years, but for hundreds of thousands and for millions; that (if we dismiss the special-creation hypothesis) we are the last links in an unending chain; that each one of us, if we go back only two thousand years, that is to the last decades of the Roman Republic, must have had a milliard milliard forbears (i.e. 10^{18} —of course there was only a small fraction of that number of persons then in existence, the number of possible ancestors being reduced by in-breeding, near or remote), though few of us know so many as a dozen of them by name—we can faintly realise how many million heredity factors go to the making of each of

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us, and why each one of us is necessarily unique. Fitzgerald-Omar reasons falsely when he writes, in imperishable verse:

*And fear not lest Existence closing your
Account, should lose, or know the type no more;
Th' Eternal Saki from that Bowl has pour'd
Millions of Bubbles like us, and will pour.*

The individual, however close the ties of neighbourhood, companionship, family, a common lot, language, education, and the environment of nation and country, can find only one dependable unity with which to seek a permanent spiritual kinship—that of humanity-at-large, that of the whole human race.

EUGENIC POSSIBILITIES

J. B. S. Haldane, in a paper on "Sterilisation" which forms the last chapter of a little volume *Fact and Faith*, published in 1934, writes: "Is it likely that German eugenic courts will be completely impartial with regard to race, in view of the fact that the principal German text-book of eugenics preaches the congenital inferiority of various races?"

The answer is, as H. J. Muller shows in *Out of the Night*, that worth-while eugenics will only become practicable after the social revolution—by which is

not meant a "National Socialist" revolution. Says Muller (p. 149): "Associated with . . . class prejudices and artificial class inequalities of to-day there are equally unjust race prejudices and artificially created race inequalities. In regard to really important characteristics, the natural differences between the races pale into insignificance beside the natural differences between individuals—so much so that an impartial science of genetic improvement could not afford to take the former into account at all in its procedure. Thus we see that only the eugenics of the new society, freed of the traditions of caste, of slavery, and of colonialism, can be a thorough-going and a true eugenics."¹

¹ This matter is discussed more fully in the Appendix on "Racial Elimination." See below, p. 304.

CHAPTER FOURTEEN

RACES IN THE MELTING-POT OF MIMICRY

ALL HUMAN BEINGS WEAR AN INVISIBLE
UNIFORM

ONE OF THE MOST important among the laws regulating human behaviour is that of mimicry—in the Darwinian sense of the term. Darwin showed how natural selection is favourable to a tendency in living creatures (especially in insects, though by no means limited to members of that biological class) to assume an aspect which makes them inconspicuous amid their habitual entourage.

In men's clothing, too, such "mimicry" has an influence. The green coat of the hunter or the fustian of a gamekeeper is adapted to woodland glades, and the colour of the bluejacket's jumper to that of the sea. Soldiers on active service discard the garish tunics which fascinate townsmen (and townswomen)

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to wear a field-grey or horizon-blue or khaki uniform which melts into the landscape.

But there is a social mimicry even more far-reaching. We all wear an invisible uniform. Social mimicry manifests itself in numerous varieties and under many different names. Sometimes it is called custom or convention, sometimes decency or morality, sometimes *esprit de corps* or tradition; sometimes routine; sometimes solidarity; while sometimes, "in the best circles," it struts as etiquette, or is boasted of as good form. Many important decisions are left unmade because the requisites of social mimicry cannot be fulfilled. A man cannot attend the place where he would make them, because, for instance, he has "nothing to wear," i.e. no evening suit.

EFFECTS OF LOCAL AND TEMPORAL ENVIRONMENT

We can distinguish between local and temporal mimicry, also between occupational and organisational. Armies and offices, schools and guilds, castes and lodges, groups of persons who pursue aims or practise rites that are common to them as a herd—all have special insignia, colours, banners; their particular brand of "smart mooncalfishness" as H. G. Wells calls it in one of his most Swiftian satires, *First Men in the Moon* (Cheap edition, p. 228). Every

kind of party emblem, from the White Rose and the Red to the Nazi Swastika and the Soviet Hammer and Sickle, is instinct with the spirit of mimicry.

In part, doubtless, these are mimicry in the wider sense, vestiges of our inheritance as simians (see Clarence Day's *This Simian World*); but in part they are Darwinian mimicry, protective coloration whereby we save ourselves from extrusion by more conformable members of the herd. Every herd insists upon uniformity, and expels those who will not comply. At German universities the students' corps scrutinise candidates to make sure that these are "suitable" both in looks and in behaviour. Those who survive this initial scrutiny, and gain admission, will speedily be ostracised if found to be outsiders, eccentrics, philistines, cads, or mugs, although there may be nothing wrong with them except from the narrow standards of the herd. But one who has been accepted as a member, and fits well into his place, tends both consciously and unconsciously to guide his thoughts and doings by mimicking those of his regular associates. He knows intellectually as well as feels instinctively that he will "get himself disliked" if he in any way differentiates himself from his fellows. For this reason, quite apart from our universal simian antics, we are all mimics, ever ready to play the game of "follow my leader." Yet this imitative faculty is, after all, not our most distinctively human quality.

It is façade, whitewash, behind which lurks the real man or woman, whose detection and understanding requires far more knowledge of individual character than those have who accept the story of the façade, and therefore believe human beings to be "as like as two peas."

INSTANCES OF ASSIMILATION

As an instance of ready assimilation, let us consider modes of speech. When people are young and plastic, how readily do they adopt dialectical intonations and locutions. Yet not completely. A Scottish or Irish girl who spends a few years in London will still seem to talk with a Scottish or Irish brogue. But if she returns home on a visit, her former associates who continue to speak unadulterated Doric will find that she "talks like a Cockney."

Now let me give an example of social mimicry. It concerns a peculiarly nasal and somewhat "snorting" way of speaking German, which prevailed in aristocratic or would-be-thought-aristocratic circles during the reign of William II. We are told that this affectation originated in the following way (and the tale is perfectly credible). A territorial princeling who had recently ascended the grand-ducal throne came to dine at the mess-table of a regiment of the Imperial Guards. Having a severe cold in the head,

this exalted personage "talked through his nose" (as the phrase goes, though any doctor or voice-expert will tell you that the peculiar intonation of the victim is due to the nasal resonators being put out of action). The officers, not being competent physiologists or elocutionists, thought that they were listening to an unfamiliar but highly distinguished brand of "feudal" German, which they would do well to copy, as they had already copied the cut of the colonel's face-fur and the cock of the colonel's cap (and as in England, at the same date, upstarts were careful to mimic the "high hand-shake" then fashionable among blue-bloods). From the Imperial Guards the new style spread to the officers of the line and to the most select of the students' corps, until throughout Prussia everyone who was an aristocrat or wanted to be deemed one was talking German through the nose—and many a swell-mobsmen was favoured in his schemes by adopting the device, which was as helpful as an astrakhan-trimmed "immensikoff" overcoat is said to be to a company promoter. Similar, though less farcical presumably, was the origin of certain tricks of manner common in distinguished circles, such as the "high-well-born" way of thrusting back the elbows and clicking the heels together when one is introduced; and what not.

"Act, if you like," says Emerson in his essay on Goethe, "but you do it at your peril. Men's actions

are too strong for them. Show me a man who has acted, and has not been the victim and slave of his action. What they have done commits and enforces them to do the same again. The first act, which was to be an experiment, becomes a sacrament. The fiery reformer embodies his aspiration in some rite or covenant, and he and his friends cleave to the form but lose the aspiration."

Hence a man's political complexion, no less than the region from which he comes, can be read from his face and manner by a skilled observer, though it would be preposterous to suppose such characters to be of racial origin. They are impressed on the physique and manner by conscious and unconscious mimicry. In a big German café one of the waiters is usually told off to see that the newspaper table is kept in order, and to provide the frequenters with their favourite journals. Such a "newspaper waiter" who becomes an adept at his job will work marvels. I have often been amused watching one who was employed for many years as "Zeitungskellner" at a café in West Berlin. There was, of course, no difficulty in ministering to the habitués. All that was needed was a good memory. But when a stranger entered, Fritz was on his mettle. Instantly he would size the visitor up, and hand the *Vossische* or the *Tageblatt* or the *Reichsboten* or the *Deutsche Tageszeitung* or *Vorwärts*, with a polite, "Your paper, sir?"

RACES IN THE MELTING-POT OF MIMICRY

Rarely did he trip, though the duty was ticklish, and the offer of *Vorwärts* to a stockjobber might have been considered an insult. At Marienbad I had the pleasure of striking up acquaintance with an even more gifted "newspaper waiter" who had carried on the avocation for decades. Hans was a wonder. Many of the cosmopolitans who frequent the spa can speak German like a native, and even the English avoid outlandish attire. A foreigner was naturally surprised—no one could have been piqued by Hans—when the *Figaro*, the *London Times*, the *New York World*, the *Frankfurter Zeitung*, or the *Neue Wiener Journal* was politely but unobtrusively laid on his table.

THE UNIFIED AMERICANS

What is true in these trifling matters, is true likewise in important ones. Everywhere, in the melting-pot of social mimicry, we see both active adaptation and passive selection at work. A social community is, in very truth, a melting-pot. It is perhaps too early and too contentious to call Soviet Russia into the witness-box, and the melting-pot of Helleno-Roman civilisation (the crucible out of which modern Europe emerged) began its work more than two thousand years ago, so I will take an example just as salient and as contemporary as the U.S.S.R., but less likely to arouse dispute. The very term melting-pot was

RACES IN THE U.S.

first applied in the sociological sense to the United States of America to denote the method by which, in that great and diversified country, social contacts, under one flag, under one educational system, and thanks to the influence of a common speech, are moulding into a more or less homogeneous compost myriads and millions of persons sprung from ancestors who spoke different tongues, had different racial traditions, and would by many be said to belong to numerous widely discrepant "races." Americans—I mean "U.S.ians"—whether by birth or immigration have acquired, or are rapidly acquiring, a stamp, a "genre," peculiar to themselves. Now that so many Europeans have friends or relatives in the U.S., most of us have had occasion to notice how striking are the changes produced by a sojourn in America, perhaps by a stay of no more than five years. This change is partly external, affecting the way the hair is worn, the cut of the clothing, and the shape of the shoes; but it also digs deeper, modifying, not only the whole appearance, but in addition the way of looking at things. At length, after two or three generations, the offspring of immigrants are found to be thoroughly Americanised, so that we are even told they manifest some of the facial and bodily characteristics of the almost extinct Indian aborigines. These changes are certainly not due to any considerable admixture of Red Indian blood, and I will leave

genetic experts to decide whether a Lamarckian "inheritance of acquired characters" is going on, or whether the terrestrial and atmospheric environment are inducing in the immigrant germ-plasm mutations akin to those impressed upon Red Indian germ-plasm long before Columbus set sail in the hope of discovering a new route to the Indies. These changes take place in English, Scottish, Welsh, and Irish immigrants; in peasants from North Germany; in Jewish traders from Galicia; and in Italian proletarians from Genoa and Milan, Rome and Naples. Though we still hear such designations as German-American, Swedish-American, etc., these terms are less and less used, for within a few generations—a barely perceptible span in the life of the human race—they have become unified Americans, with a national consciousness quite as vigorous as that of the oldest peoples of Europe and Asia.

In his vivid way, Auguste Forel writes: "We have been told that patriotism is the expression of race, depending upon community of blood. How absurd! Look at the Yankees, the North Americans; that strange mingling of all the races of the world; a hybridised people in whose veins runs English, Irish, French, German, Slav, Scandinavian, Jewish, Italian, even Red Indian, Chinese, and Negro blood. Yet they display an American patriotism which is quite as jingo and exclusive as the patriotism of the Czechs,

the Hungarians, and the Basques. Turning to the Hungarians, who are so proud of their name and of their Magyar patriotism, what do we find? A compost of Jews, Slavs, and Magyarised Germans, so widely diffused that in Budapest we shall often be hard put to it to discover a typical Magyar." As to the Jews, Forel goes on, it has frequently been pointed out that members of Jewish families are apt to resemble very closely in physical type the non-Jews among whom they are domiciled. "Even in China, they are not easily distinguished from the Chinese. In northern Europe, they resemble the Nordics; in Russia, the Russians; in tropical Africa, the Negroes."

NATURAL MIMICRY AND ARTIFICIAL COMPULSION TO "TOE THE LINE"

Thus while mimicry, spontaneous mimicry, is a natural assimilation, "compulsion to toe the line," as instituted by the Nazis in 1933 when they suppressed all other political parties than their own in the Third Realm, may be described as artificial mimicry. Still, it is encouraging to bear in mind that although the influence of a controlled Press has of late years been enormously reinforced by that of controlled gramophone records, controlled movies, and controlled radio, thus hammering the same suggestions into the minds of millions, "artificial

mimicry" cannot bring about the profound transformative results of several generations of gradually increasing spontaneous adaptation. Experience which has been steadily accumulating since the days of Mesmer has shown that most of those who have been "converted" by shock tactics and the arts of mass-bluff, will, after a while, come to their right senses once more.

IMPORTANCE OF FOLK-MIGRATIONS
FOR THE ORIGINATION OF
NEW HUMAN AND NATIONAL TYPES

The full significance of social mimicry becomes plain to us when we pay heed to another natural law, that of migration, to which all independently mobile living organisms are subject. Folk-migration may be due to various causes, such as overpopulation, shortage of food, pestilence, war, revolution, persecution. These causes are external. Internal causes are restlessness, love of change and adventure, a craving for knowledge.

The great folk migrations, which, round about the year A.D. 375, set huge masses in motion, paved the way for the transition from the classical systems to those of the Middle Ages. The Teutons appeared in history five hundred years before this when, coming from the Baltic, and side by side with Celts who

called themselves Cimbri, they invaded Gaul and the Roman dominions, and even raided Spain. That was in the days of Caius Marius. Vast hordes of Teutons troubled southern and western Europe, while almost simultaneously Mongols (Huns) invaded eastern Europe, and Slavs occupied parts of eastern and south-eastern Europe. But there is no reason for reserving the name of folk-migrations for these inroads. There have been more copious migrations of the same kind, within the memory of living men. In the century from 1821-1921 the immigrants from Europe into the United States numbered 33,800,000. In the decade 1880-1890, no less than 1,342,000 persons left Germany to found new homes in the American Union. The last great folk-migration took place during and after the World War. In 1917 and the years next ensuing, when revolution and civil war were raging, six million Russians emigrated to all parts of the world where, in accordance with the law of mimicry, they are becoming assimilated to the peoples of their new habitat. Thus there were domiciled in Berlin in the year 1919 about 600 chauffeurs, who had formerly belonged to the Russian nobility or middle class. In China, too, between the northern frontier and Canton there are many Russians undergoing assimilation. Though immigration into France is now discountenanced, there has been an extensive influx of aliens since the war, and most of them are

RACES IN THE MELTING-POT OF MIMICRY

being satisfactorily assimilated: in each case the impetus has been civil war and revolution, driving to France (in order of numerical importance) Russians, Italians, Hungarians, Spaniards, and Germans.

ALL LIVING CREATURES ARE DEPENDENT UPON THEIR TERRESTRIAL ENVIRONMENT

How dependent living creatures are upon their terrestrial environment, upon air and light, temperature and water, and upon nutritive conditions, is made plain by a glance at the animal and vegetable worlds. When exposed to sunlight the colouring of plants and animals is intensified, but when sunlight is cut off it fades. The vigour of growth likewise varies with the intensity of sunlight. If plum trees and apple trees are transplanted from Europe to Hindustan, they grow taller. Human beings show the opposite change, becoming usually taller in the north than in the south. Obviously this is associated with the later maturity of the reproductive organs in northern climes, growth in the length of the long bones ceasing at or soon after puberty. Northerners, therefore, are usually taller and slimmer than southerners. But there are many exceptions to this rule, exceptions brought about by the participation of other endocrine glands as growth-factors.

Many more examples might be given of the way in which organisms are affected by soil. Attempts have been made to produce Rhenish wines in South Africa. The vines bear transplantation very well, except that the wine made from the grapes grown in South African vineyards lacks the bouquet which has made the Rhine wines famous, while it is much headier. Alpine roses brought from the Himalayas to England and grafted on English stems produce larger and finer flowers, hardly recognisable for what they are. Rhubarb flourishes in north-western Europe, producing large and succulent leaf-stalks, but the laxative principle for the sake of which rhubarb is cultivated in Chinese Tartary disappears almost entirely from the root of the European variety. Hemlock transplanted to Scotland, ceases to produce the poisonous alkaloid conine with which Socrates was put to death. Bees sent to Australia or California undergo a change of habit within two or three years. Realising, it would seem, that they are in a land of almost perpetual summer, or where at any rate there is no flowerless season, they will not trouble to bring back to the hive more pollen and honey than are required for everyday consumption. The inherited instinct which leads them to store supplies for the winter ceases to function. Geese reared under the tropical sun are no longer savoury to the human palate. Tibetan goats do not grow fine hair when

reared elsewhere than in their high mountain home.

With these examples (and similar ones regarding human beings could be adduced), we have left the domain of mimicry to enter the adjoining but not identical domain of environmental influences.

CHAPTER FIFTEEN

ENVIRONMENTAL INFLUENCES AND HEREDITY FACTORS

CONSTITUTION, CONDITION, AND CONSTELLATION

THE VERNACULAR WORD "surroundings" conveys a sufficiently clear idea, but the term "environment" is more frequently used in sociological discussions, or sometimes two words rather recently introduced from France, "entourage" and "milieu." Kindred notions are those of "condition" and "constellation." The "conditions" under which we live are the active influences of our environment, those capable of modifying our behaviour, temporarily or permanently. The term "constellation" has, above all in Germany, crept into sociology from the pseudo-science of astrology, whose professors study how the "stars in their courses" modify our destinies. These astrological experts claim to be able to give a man or woman useful knowledge by "casting a

horoscope." Although amid the decay of many of the traditional guides to conduct there has of late been a certain revival of astrology and other forms of occultism, most moderns look upon astrology with the contemptuous amusement shown by Walter Scott in his novel *Guy Mannering*. Perhaps the use of "constellation" by modern biologists and sociologists is the outcome of a Mendelian conviction that the individual's destiny is mainly determined by the assortment of genes he receives from his parents in the act of conception—this assortment playing the part which the astrologers ascribed to the position of the planets at the moment of birth. Anyhow, as scientifically used, this word constellation now signifies the hereditary part of an individual's make-up; and is, in this sense, hardly distinguishable from his "constitution" which determines his reactions to his environment. The student of the modern literature of heredity will do well to remember, nevertheless, that the assortment of the environmental factors may also be regarded as a "constellation." Thus, on the one hand, Tendeloo, professor at the university of Leyden, thinks genetically of constellation in his biological treatise *Konstellations-pathologie der Erbfaktoren*; whereas we may find a sociological writer contrasting the effects of "the constellation of heredity factors" and "the constellation of environmental factors."

In my own earliest writings, I insisted that man is the joint product of heredity and environment, for I looked upon the recognition of this as fundamental to anthropology; and in the ensuing forty years I have developed the same thesis again and again in multifarious writings.

But the terminology of new sciences is apt to remain "fluid" for some time, and genetics is not exempt—with good results as well as bad (because elasticity is useful, but confusion may be disastrous). Thus, apart from the term "conditions of existence" as above defined, we also find "condition" applied to the individual in a different way, as by Professor Tandler of Vienna, who, in an address on "Constitution and Racial Hygiene," declares: "Environmental influences can modify an individual's condition, but never his constitution." A similar distinction is drawn by Lenz and other authorities, who speak of the individual's hereditary make-up as his "genotype" (hereditary type), and of the individual we encounter in daily life, after he has been "conditioned" by environment, as a "phenotype" (apparent type). In *School of Biology* (1935, English translation) Curt Thesing writes on p. 326: "Animals and plants are in great measure constrained to be what they are, not only (and perhaps not mainly) by the genes handed down to them by their parents, but also by the environmental stimuli that affect

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them during individual development and during adult life. To express this in a concise formula, the phenotype is much more modifiable, much more labile, than the genotype." What we have now to consider is the constituents of the genotype.

IDS AND GENES:

CHROMOSOMES AS THE CONVEYERS OF HEREDITY

Even before the now famous breeding experiments made by Gregor Mendel (1822-1884) on the four o'clock, etc., and therefore long before the "rediscovery of Mendelism" by the Neo-Mendelians at the turn of the century, improved microscopical and staining methods led to the mooted hypothesis to the effect that parts of a deeply-staining filament in the cell-nucleus, the chromosomes, must in some way be the carriers of heredity. This "lucky guess" has now been amply substantiated by Mendelian and post-Mendelian research.

We cannot here go minutely into the ascertained and presumed structure of the nuclear chromosomes. Enough to say that, conceived to be arranged on the chromosomes like beads strung into a necklace, heredity factors are minute particles which serve as actual transmitters of hereditary qualities. When

their existence was still hypothetical, these tiny heredity factors were often spoken of as *ids* (the complete chromosome being an *idant*); but "*id*" in this sense must not be confounded with the "*id*" of the psychoanalysts, the latter being an important Freudian concept and not a material entity at all. Nowadays the biological *id* is usually spoken of as a "*gene*," and the science of those who study heredity as determined by *genes* is called genetics. Often geneticists write about "*heredity factors*," but the short and convenient word *gene* has, I think, come to stay. Anyhow it has already had a longer life than Weismann's "*id*."

Nor must it be supposed that the views of the geneticists have been accepted without challenge. On the occasion of the Mendel centenary celebrations at Brünn, Dr. Krizenecky read a paper on *The Contemporary Science of Heredity and its New Tasks* wherein he contrasted "*factual Mendelism*" and "*theoretical Mendelism*," declaring that heredity factors should not be regarded as material structures possessing definite shape and size, but as dynamic entities; just as, of late, physics has ceased to be a doctrine of material atoms and molecules, to become a doctrine of kinetic centres. A few years before, A. W. Thompson, in *Growth and Form* (Cambridge 1917), maintained that in such hypotheses as the Darwinian one of pangenesis (the doctrine that in reproduction

each cell of the parent body is represented by a particle), and in all the theories which involved juggling with the allegedly specific qualities of micellae, idioplasts, ids, and other minute constituents of protoplasm or the cell, we inclined to fall into the mistake of ascribing to matter what was really an attribute of energy.

Even if it be true that physics is moving away from materialism (which is open to dispute), it is, I think, clear that at this juncture biology is advancing along materialistic lines—that it is the “materialistic” conception of genes like beads on a string which has promoted the most stupendous advance of biology since 1859; and that the work of the neo-Mendelian geneticists such as the Englishman Bateson and the American Morgan provides the most hopeful prospects at present open for the remaking of man.

THEORY OF MUTATION

This leads me to the theory of mutation, linked with Mendelism in its importance as a supplement to or advance upon the Darwinian theory; for when Darwin thought of “variation” (upon which natural selection had to work) it was chiefly as “continuous variation,” unexplained, steadily advancing in one direction or another, whereas a mutation is a “dis-

continuous variation." It is variation with a jump, and its cause is believed to be something that happens to the neo-Mendelians' "genes." Thus the new science of genetics, and its applied eugenic methods, need mutations to work with no less than genes.

The word mutation was introduced into biological terminology by Hugo de Vries, Dutch botanist and geneticist, born at Haarlem in 1848, one of the "re-discoverers" of Mendelism. As explained in his two chief works, *Die Mutationstheorie* (1901-1902) and *Die Mutation in der Erblchkeitslehre* (1922), "mutation" means that the "origin of species" cannot come about, as Darwin supposed, by the natural selection of continuous variations, but only by that of sudden or discontinuous variations. This has long been known to breeders, who achieve their results by breeding from what they call "sports." These mutations occur also under natural conditions, appearing at first in no more than a few members of a species, but preserved by natural selection whenever they have "survival value." De Vries writes, "As Darwin supposed, such well-marked variations tend to appear when developmental and dietetic conditions remain favourable for several generations." Since breeders or fanciers make the conditions favourable for their proteges, and decide even more promptly and ruthlessly than does nature which among the "sports" shall have survival value, they secure extensive results in periods which,

biologically considered, are marvellously short. Nature is slow, and not always sure.

R. Goldschmidt, the Berlin geneticist, writing in his *Einführung in die Vererbungswissenschaft* (third edition, Leipzig, 1920), says that a mutation is a sudden change in the "genotype"; and Johannsen says much the same thing in more words.

In *Der Weg zur Kultur* (Vienna and Leipzig, 1924), Auguste Forel writes as luminously as usual: "When de Vries speaks of mutations he means discontinuous variations that appear suddenly in a species, are inheritable, and are fixed by natural selection." But how do such variations arise? Richard Semon, author of two momentous books which have appeared in English translation as *The Mneme* and *Mnemonic Psychology*, having closely followed the work of de Vries and the other neo-Mendelians, tells us that true mutations, which are lasting, must be due to a latent cumulative process whereby environmental influences are enabled to act not only on the individual but, after many generations, upon the germ-plasm, leading to ephory (recapitulation). Hence their tenacity and hereditary character. They may be either "positive" or "negative," resulting in either the appearance or the disappearance of characters.

I will leave it to the younger biologists to say whether this is anything more than a somewhat cumbrous way of reaffirming Lamarck's now generally

discredited theory of the "inheritance of acquired characters." Geneticists, meanwhile, are wrestling with the problem of explaining the origin of mutations on Weismannian lines, while they reject the facile and unsubstantiated Lamarckian hypothesis.

The last biologist of note who was an ardent supporter of Lamarck was Paul Kammerer of Vienna. This investigator's suicide after he discovered that his laboratory assistant had been falsifying his experiments tending to show that acquired characters are, after all, inherited, is one of the tragedies of recent scientific history.

JOHANNSEN'S "PURE LINE" IS A DREAM AND AN EVIL DREAM

From a biologist's outlook, all human beings are hybrids, persons of "mixed" descent from forbears endowed with differing qualities. We are none of us the fruit of what Johannsen terms a "pure line," sprung from creatures propagated by self-fertilisation, without the intervention of extraneous heredity factors, and thus derived from parents whose genotypes were identical. To fanatical racists doubtless this might seem an ideal to strive for, this production of "pure lines" in the human race. But as far as human beings are concerned, the "pure line" will

remain a dream. Nor is it a good dream, since extreme in-breeding will necessarily favour the outcrop of recessive or latent flaws in the hereditary equipment.

Equally unattainable and no less undesirable as far as mankind is concerned is the "klon," this name being given by some British and German geneticists to the totality of the descendants of one specimen of a creature which can reproduce itself asexually.

To encourage racists, I may mention that a considerable proportion of human twins are produced, not by the fertilisation of two distinct ova by two distinct spermatozoa, but by the division of one fertilised ovum into two ova, each of which then grows into a complete organism. Galton, by misnomer, called them "identical twins." They are very much alike, but not of course identical. The most correct technical name is monozygotic twins. A simpler and shorter one is monoval. They form about one sixth of all twins, and since about one birth in eighty is a twin birth, of four hundred and eighty deliveries, one, on the average, is signalised by the birth of monoval twins, a pair of human beings each of whom has the same assortment of genes as his or her fellow. In that sense they are truly "identical." Why not, then, disregarding such a trifle as incest, use them (when they are of good Nordic ancestry and true to type) to found pure lines? Alas, there is a "catch" in it for, owing to the nature of the sex-determining process,

monoal twins are always and necessarily of identical sex. Ordinary twins may or may not be, but monoal twins must be, both boys or both girls. Boy-and-girl twins are not monoal.

THE RACIAL COMPOSITION
OF NINETY-NINE PER CENT OF WHITES
REMAINS AN ENIGMA

Ammon has calculated that when, in any circumscribed population, members with various combinations of characters have interbred freely, no more pure-bred persons are likely to be discoverable. But in the life of the human race, three hundred years is a trifling span. Each of us has lines of primate ancestry stretching back for millions of years, and the physical type of man has undergone no manifest change since the dawn of the Stone Age. Thus the chances of interbreeding are preponderant, and endogamy (marriage within the tribe or clan) is frowned on by many primitives. Arbitrary as the description of "racial characteristics" often is, the racists, having propounded a type, must find the specified differentiae in anyone who is to be assigned to it. Now even Günther, in the illustrations to his book, finds it possible to label no more than a few of them as Nordic without qualification. They are presented as "predominantly Nordic" or "Nordic-Dinaric" or even

as "Nordic-Ostic-Westic"; Karl Spitzweg is described as Dinaric-Nordic-Ostic, and Ludwig Thoma as Ostic-Nordic-Dinaric.

In this connection I will mention an incident reported to me as throwing some light on the alleged trustworthiness of the objective differentiae which are supposed to characterise race. A Jewish student was fluttering the pages of Hans Günther's *Rassenkunde des deutschen Volkes*. Pulling himself up with a jerk, he exclaimed: "How in thunder did Cousin Selma's portrait find its way into this gallery?" Only when someone looking over his shoulder pointed to the description, which in this case was unadulterated "Nordic," was he satisfied that it was no more than a deceptively close resemblance.

ELECTIVE AFFINITY

LAUGHS AT RACIST PRESCRIPTIONS AND PROSCRIPTIONS

"Love laughs at locksmiths," says the old saw. It would be equally true to say that elective affinity laughs at the maxims and prohibitions of racist wiseacres. Psychosexual charm recognises no laws but its own. In my previous works I have shown at considerable length how half the times when people "fall in love" the mutual attraction has been de-

pendent upon a contrast between their bodily and mental attributes. Thus dark-haired men tend to prefer blondes; tall men choose short wives; clever men look for simple-minded mates; and conversely. We naturally find, therefore, that racial fanatics who hoped that their spurious science would make people withstand the lure of sex, are prone to charge those who are deaf to their admonitions (and especially women) of "corrupting the race."

During the early days of the racist movement, Driesmann wrote in a work entitled *Die Tragik des blonden Typus*: "Though the blond Teutons seem foredoomed to gradual extinction, proposals have recently been made to avert the doom—by incest. I fear the scheme would be unavailing unless we could, as a start, modify the taste of our German women, who incline everywhere to find dark-haired men more interesting and attractive, with the result that by an instinctive selection the fundamental type of the German nation is being changed from fair to dark. Owing to this proclivity of the German women, the fair Teutonic type of males is on the way to extinction, being replaced by the suppler, nimbler, but substantially inferior Slav, Magyar, and Latin types. In defence it might be averred that men are inclined to make the same mistake as women." But, explains the author, when women go a-whoring after strange gods the results are much worse than when men commit

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the same offence. . . . Here we have a new version of the famous double standard of morality.

PILLORIES AND PRISONS CAN ONLY INTENSIFY THE POWER OF LOVE

Were not the racist Hotspurs so ignorant of sexology, did they not pride themselves upon this ignorance, they would know that compassion is one of the strongest factors of love, especially in women. This is proverbial. One of the earliest passages enshrining it in English verse is Beaumont and Fletcher's: "Of all the paths [that] lead to a woman's love, pity's the straightest." The more, therefore, women realise that men are being maltreated for their racial origins, are being reviled, spat upon, pilloried, and imprisoned for daring to love those whose "blood" is claimed to be so precious, the larger will be the number who feel sympathy, liking, and love for the persecuted. Julius Streicher of Nuremberg, editor of the *Stürmer* and supreme organiser of Jew-baiting in Germany, may have as many men and women as he pleases led in disgrace through the streets of German towns and placarded as desecrators of the Teutonic race; he may write, "Let everyone who dares to say 'there are good Jews,' be smitten on his lying mouth"—but he defeats his own ends. You may drive out nature with a pitchfork, but she returns time after time.

CHAPTER SIXTEEN

GOBINISM OR GALTONISM?

THE RACIST LEADERS' ASSERTIONS CONCERNING MISCEGENATION CANNOT BE JUSTIFIED

IN THE BOOK to which I have several times referred *Essai sur l'inégalité des races humaines*, Count Arthur Gobineau was one of the first to inveigh against the various forms of miscegenation. He believed the compounding of races to be already so far advanced that no pure white races existed any longer, nor indeed pure races at all. He stated undeniable facts, and drew the conclusion that the game was lost. "We can do nothing now; the compounding process will inevitably go on, and, as it advances, mankind will become more and more hopelessly corrupt." Vacher de Lapouge held similar views. "Homogeneity signifies the happiness of nations, but miscegenation leads to degeneration and depopulation. The Nordic dolicocephals are the

born leaders of mankind. Where they die out, democracy ensues. This is the suicide of our race, since it means that power is entrusted to the poor and the degenerate."

In Germany the seed scattered by these French pioneers of racism did not fall upon stony ground. With the enthusiastic approval of Hans Günther and Otto Hauser, Woltmann wrote in the *Politisch-Anthropologische Revue*: "We can only repeat, from the standpoint of historical anthropology, our emphatic condemnation of all crossings of the Caucasian race with Negroes and Mongolians; and we consider that a crossing of the Teutonic with the Mediterranean and Alpine types cannot fail to be harmful."

TEUTONO-JEWISH MISCEGENATION

In the same spirit, but more coarsely, Houston Stewart Chamberlain uttered warnings against "the infection of the Indo-Europeans with Jewish blood, for this produces a herd of pseudo-Hebraic half-breeds, and would therefore unfailingly transform the Germans into a people which would be degenerate alike physically, spiritually, and morally." More moderate is the position assumed by F. Lenz in the composite work *Menschliche Auslese und Rassenhygiene*, but he likewise objects to miscegenation: "Not infrequently,

marriage between persons who speak different languages, believe in different religions, and belong to different classes or different races, is advocated as a way of escaping the dangers of in-breeding. It cannot be denied that this will greatly reduce the risk of the coalescence of identical recessive heredity factors. If a recessive malady has frequently been observed in a restricted area, the danger of its cropping-up anew will be minimised by choosing a mate from outside instead of marrying a neighbour. Nevertheless mixed marriages of the type above described are not to be recommended. Two persons exhibiting marked differences of temperament, culture, and general outlook are not likely to be permanently happy together, should they marry. Especially undesirable are marriages entered into by persons belonging to markedly differentiated races. The heredity factors of any race have been adapted one to another by a process of selection that has lasted thousands of years, and miscegenation upsets this harmony. In twenty-eight of the States of the North-American Union, miscegenation is legally prohibited, all persons known to have the faintest trace of Negro blood being reckoned as 'coloured.' "

Coming now to deal specifically with Teutono-Jewish miscegenation, Lenz proceeds: "As far as we Germans are concerned, our main practical problem is that of marriage between Germans and Jews.

Neither of these groups is racially pure, but they differ greatly each from the other. Germano-Jewish miscegenation is equally opposed to the interests of Germans and of Jews. If those who, in a passing intoxication of the senses, or from cold calculation, enter into such unions, could foresee all the distressful hours they are preparing for their offspring, most of them would refrain before it is too late. I hope that, with the increase of Teutono-Nordic self-awareness, on the one hand, and that of Judaeo-Zionist feeling on the other, such marriages will become increasingly rare. Apart from the happiness of particular couples and their children, it would be a misfortune to Germany were the comparatively small percentage of Jews in our land to be absorbed into the German population. An equable absorption could hardly occur, for mixed marriages take place almost exclusively in the higher social strata, and absorption would mean that the small minority who form the upper classes would have to absorb our 1 per cent of Jews, which would lead to a formidable reduction of Germanity in the upper classes. Nor would even this end the trouble, since there would be a huge influx of new Jews from the east to occupy the places of those that had been absorbed."

Two matters in the foregoing statements which my personal experience enables me to deny flatly are the assertion that in the long run the marriages of Jews

and Germans prove unhappy, and that these mixed marriages take place almost exclusively in the higher social strata of the population. Married life is often unhappy, mixed marriages apart. When these marriages prove particularly unhappy both for parents and for children, analysis and close observation will show that the unhappiness does not result from any primary incompatibility between German and Jew, but from the incompatibility between the family and a prejudiced social environment. Here the environment is to blame, not the marriage.

As regards happiness in mixed marriages, as in most concerns into which the human element largely enters, generalisations are unsafe, and one must individualise. Take a famous mixed marriage concerning which we have detailed information, that of Karl Marx and Jenny von Westphalen. It was happy, as marriages go, despite long years of grinding poverty, permanent exile, and frequent illness. The wife of an impoverished scholar and professional revolutionist, to whom (as was the custom of those days) she bore an unrestricted number of children, was not likely to experience unalloyed happiness. . . .

Consider, again, the Disraelis, another case of a Jew of genius marrying a non-Jewish woman of the gentle class. The Disraelis were an extremely happy pair, though a great statesman's wife is, *mutatis mutandis*, likely to have as unpleasant a time of it as

a revolutionist's, and a novelist is apt to be as un-companionable as a scholar.

No, Lenz's disquisition does not convince me, nor does my personal observation of "Teutono-Jewish miscegenation" incline me to accept his conclusion, which runs as follows: "The racial hygienist must do his utmost to promote racial purity in the great races, so far as this is still attainable. The races are already mixed enough, and we need not stir them together any more."

Prior to the prohibition of Teutono-Jewish marriages in the Third Realm, such mixed marriages were becoming more and more common in Germany, as elsewhere. Those who wished to enter into them seem to have been little alarmed by the warnings uttered against them. Not only were the jeremiads of Gobineau and his successors ignored, but the disastrous consequences failed to materialise. Statistical evidence is scanty, nor do I yearn to be informed as to the number of Teutono-Jewish marriages between (let us say) the beginning of 1901 and the end of 1932; any more than I think it concerns us how many Nordic men married Ostic women, or how many Dinaric women married or cohabited with Westic men. If the main thesis expounded in this book be correct, these are not among the things that matter.

Since, however, the religion of the parties to a

marriage has usually been recorded in Germany, we have, by this test, evidence as to the frequency of "Teutono-Jewish marriages." During the years 1901-1910, while there were 38,332 marriages in which both the partners were Jews, there were 8,225 in which one was described as Jewish and the other as Christian. During the years 1911-1924, the corresponding figures were 52,425 for the purely Jewish marriages, and 20,266 for the Christo-Judaic mixed marriages. The figures imply a considerable growth in the proportion of mixed marriages, and the increase was probably larger, since the Jews of whom these statistics take cognisance were all "practising" Jews, and the relative number of "non-practising" Jews was probably on the up grade during the period under consideration.

There are two noteworthy indications to show that the result of these mixed marriages is less unfavourable than the racists (and often, too, the religious bodies) declare. First of all, it is statistically demonstrable that there are fewer divorces among mixed marriages than among unmixed. Secondly, unbiased observation shows that the offspring of mixed marriages do not, to say the least of it, stand at a lower level in respect either of bodily or mental capacity, than the offspring of unmixed unions. I have myself been acquainted with very many persons of mixed German and Jewish parentage, and have been able

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to satisfy myself that often, especially in childhood, they are conspicuous for talent. In the writings of those who advance the opposite contention, I have never found any precise numerical data or the results of systematic observation, but only vague impressions and uncorroborated assertions which seemed to me devoid of substantial foundation. If the issue of mixed marriages were actual degenerates, we should find an abundance of them among the inmates of reformatories, lunatic asylums, hospitals, etc. There would be no difficulty in tabulating such information—as has been done again and again in the case of the offspring of near kin or of persons given to alcoholic excess. When in the Third Realm so many distinguished men have been deprived of high positions because they had, for instance, a “Jewish grandmother” (themselves unaware of it in many cases until the Nazis nosed it out), what does this signify? Only that racial prejudice is strong, and that there is no warrant for the racist allegation of Jewish inferiority.

PROHIBITION AND ANNULMENT OF TEUTONO-JEWISH MARRIAGES IN THE THIRD REALM

How confusingly these half-baked racist theories can work out in practice, and how devastating can

be the result of scrapping all that has hitherto been believed and taught regarding the sanctity of marriage ties, is shown by a number of recent judicial decisions in the Third Realm, annulling marriages contracted, sometimes years before, between Aryans and Jews. I will place on record here, as a signal instance of racist hair-splitting, the legal grounds on which such an act of annulment was justified and carried into effect.

“ It has now been generally recognised that race is one of the individual's personal attributes. A basic principle of the new Reich is that the members of the German nation are bound together by the ties of common blood. No one of alien blood can be accepted as a co-national, since he or she lacks the most important German personal attribute. It is, therefore, self-evident that an Aryan male who duly regards marriage as a moral institution essential to the welfare and continuance of his nation would never have contracted marriage with a member of an alien (nay, hostile) race, had the said Aryan male been aware of the racial origin of the other party. We can therefore assume that the petitioner was unaware of this momentous fact, and that a mistake in the sense of § 1333 BGB was actually made. True, the petitioner at the time of the marriage was actually aware that the respondent was a Jewess. But he then regarded her being a Jewess as a purely

superficial matter, whose inward significance eluded him. The petitioner need not be called upon to prove this, for it is a lamentable though incontestable fact that the significance of race, blood, and nationality did not, until recently, become clear to more than infinitesimally small circles of the population, those belonging to the so-called cultured classes. In the liberal system of thought, whose eradication has only become possible since the rise of National Socialism to power, it was usual to insist upon the equality of all races, and to point to racial chaos as the ideal. It is a familiar and distressing fact that in the course of the one and a half centuries of their dominance such notions have permeated the thoughts and feelings of the masses. Besides, the liberal State, in all its developmental phases, but predominantly under the influence of the democratic trend which prevailed among those who held sway after the war, lost all interest in racial problems, except in so far as it promoted and favoured the intermixture of races.

“ We are therefore entitled to assume that the petitioner, when he entered into this marriage, did not realise the essential significance of the fact that the woman he was marrying was a Jewess. Like the great majority of our people at that date, he considered that when a German married a Jewess this meant no more than that husband and wife professed different religions.

“The question that now arises is, whether the period which has elapsed since the contract of marriage is so great that, by § 1339 BGB, the petitioner is nonsuited. The answer is in the negative. As previously explained, an understanding of the true significance of racial problems did not become generally diffused among our people until after the National Socialists rose to power and inaugurated systematic instruction about race and blood. If, as against this it be pleaded that the evidence of the witness F. shows the petitioner to have been a National Socialist at the time of the March elections in 1933, and that he must therefore have had the requisite knowledge even before that, we answer that the great majority of the supporters of the movement did not gain clear ideas concerning the importance of race, blood, and nation until after the National Socialists rose to power. They may have had, they actually had, an instinctive dislike for alien races, but this could not compensate for their lack of moral and intellectual understanding of the issues at stake. In view of the petitioner’s general level of culture, we may confidently assume that a complete understanding of the situation did not come to him before the summer of 1933.”

AUGUSTE FOREL ON THE MIXED MARRIAGES
IN HIS OWN FAMILY

In contrast with the foregoing, a fair number of scientists are enthusiastic advocates of racial crossings and mixed marriages. I need mention only three of these, all names to conjure with, Forel, Kraus, and Burbank. The first of them, Auguste Forel (1848-1931), whose treatise *Les fourmis de la Suisse* (1874) gained him an international reputation two generations back, appeals to family experience, writing: "Born of a French mother and a Vaudois father, I married a German whose acquaintance I made in Munich. Three of my children have married: a daughter to a North German; another daughter to an Englishman; and my son to a Lett. All these marriages followed upon acquaintanceships made during journeys. Who will be able to prevent such occurrences?" I have frequently stayed in the pleasant quarters Forel built for himself at Yvorne, among the vineyards that overlook the Lake of Geneva, and have been able to assure myself that an almost idyllic family happiness prevailed there. There was nothing wrong with these mixed marriages.

FRIEDRICH KRAUS ON HYBRIDS
IN GERMANY

Among authorities belonging more to our own time may be mentioned Friedrich Kraus, who was a renowned Berlinese clinician. In November 1926, delivering a public address upon Constitutional Research, he referred to the problem of mixed marriages and to the thorny question of race. In Germany, he said, racial minglings with Mongolian and Armenian (Ostic and Dinaric) elements abounded; and our most noted men of genius had resulted from such crossings. Far from doing harm, cross-breeding led to a cumulation of the factors of healthy sentiment and sound intelligence. Hindenburg, for example, was of mixed Ostic and Nordic stocks; the same must be said of Goethe, who ascribed his fundamental character-traits as issuing from his mother, a woman with typically Ostic lineaments. For half a lifetime Kraus had believed that the Bavarians (his own people, by the by) contained an exceptionally noble strain. But they had very little Nordic admixture, being predominantly Ostic. Austria was chiefly peopled by Dinarics. How admirable was the upshot of this Dinaric crossing—though many ethnologists persisted in declaring that the Ostic physiognomy was typical of money-grubbers, sensualists,

and persons crazy for dominance—was proved by the example of the Austrian composer Anton Bruckner (1824–1896), a man of very much the same type as Kraus. Bruckner was an almost pure Dinaric. All great German musicians, said Kraus in conclusion, could be classified as largely or mainly Dinaric.

LUTHER BURBANK, SUCCESSFUL BREEDER
OF NEW TYPES AND VARIETIES,
TAKES UP THE CUDGELS AGAINST THE
AMERICAN RACISTS

From among the many authoritative utterances which might be quoted in refutation of racist extravagances, I select, before all, those of the famous Californian nurseryman Luther Burbank (1849–1926), for whom Hugo de Vries, the Dutch mutationist, had immense admiration. In America he was called “the Wizard of Santa Rosa” because, by skilful hybridisation, he created a number of new, beautiful or useful, flowers and fruits: such as a cross between the tomato and the potato (the “pomato”); one between the plum and the apricot (the “plumcot”); spineless cacti which could be used as fodder; and dahlias scented like magnolias. In 1893 was published his first book, *New Creations Catalogue*. Then, in 1907, came *The Training of the Human Plant*, which was

dedicated "to the sixteen million public school children of America and the untold millions under other skies." Edition after edition was printed, and the volume was translated into all civilised tongues. Less heed was paid to it in Germany.

Again, Burbank's name was on everyone's lips because, in the "Monkey Trial" at Dayton, Tenn. (July, 1925), he took up his parable against the creed of William Jennings Bryan, who believed in the verbal inspiration of the Bible. Said Burbank: "Ignorance is the only unpardonable sin. Neither the individual nor the nation can find salvation elsewhere than in science. There are too few who try to turn to account the inexhaustible energies of nature, and too many who exploit their fellow-men. . . . True religion is not to be found in rites and ceremonies or in outworn and misleading theology, but in justice, love, truth, peace, and harmony, and in a cheerful and tranquil alliance with science and the laws of the universe. True religion makes us rejoice in others' happiness, and help to make others happy."

When, not long afterwards, Henry Ford, in a newspaper article, proclaimed his faith in personal immortality, Burbank rejoined: "Let us read the Bible without the distorting and tinted spectacles of theology, just as we read other books, using our own judgment and our own reasoning faculties. . . . I love mankind, which has been an unceasing delight

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to me for all the seventy-seven years of my life; I love flowers and animals as they display themselves to us in time and space, coming we know not whence and going no man can say whither. Let us take possession of the world for a time; let us make our journey through life as pleasurable as we can for our travelling companions, as agreeable and as fortunate; and let us face death steadfastly and confidently, even as we have faced life."

BURBANK CONSIDERS IMMIGRATION AND RACIAL CROSSINGS ESSENTIAL TO THE IMPROVEMENT OF ECONOMIC LIFE AND OF RACE

Shortly before his death, Burbank formulated his attitude towards the ethnological theories of Madison Grant and Lothrop Stoddard, which bore much resemblance to those of Günther, and were then fashionable in America. Burbank delivered himself as follows: "Experience has taught that the hybrid is the best and most efficient of human types. That this is so is shown by almost all the leading figures of history, and also by the most successful races. In China we can still see the ruins of the Great Wall which was built to keep out the dreaded Tartars. Nevertheless the finest Chinese types are precisely those in whose

veins Tartar blood flows—the Tartars who climbed over the Great Wall of racial purity. The Swamis of Hindustan, who stand at the highest level of morality and intelligence, sprang from the crossing of Hindus with other racial types—and this in a country where a rigid caste-system prevailed. Immigration is equally indispensable for the economic prosperity and for the actual continuance of a race. By breeding I could impose a new structure upon human cells no less than on those of plants and animals, but I must discountenance the short-sighted attempts of those who aim at improving the race while failing to keep before their eyes the true welfare of humanity.”

There are two powerful reasons for pondering these copious but weighty extracts. First of all because Burbank himself could have passed the most stringent tests of Nordic enthusiasts, being a typical Yankee whose ancestors came from England to America in 1633. Secondly in the foregoing utterances he spoke as an expert whose long life had been devoted to experiments in hybridisation.

GALTON OR GOBINEAU?

The argument between Luther Burbank and Madison Grant brings us to the core of the problem mooted in our chapter-title, Gobinism or Galtonism? Whose

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rede are we to follow? That of Francis Galton, founder of eugenics, who wished to apply to human beings the laws of heredity which his cousin Charles Darwin had elucidated in the study of plants and the lower animals; or that of Gobineau and his German followers, who look to "racial purification" as their supreme desideratum?

HITLER'S SPEECH AT NUREMBERG ABOUT THE "HEROIC RACE"

At the Nuremberg Congress of the National Socialist Party, Hitler spoke of the "Nordics or Aryans" as "the heroic race," which was entitled to take precedence of all other races. The alleged scientific reasons for any such contention will not stand serious examination. The Nordic peoples themselves—the Swedes, Norwegians, Danes, Scots, and English—expressly repudiate any such fantastic claim to pre-eminence. It is true that Professor Lenz of Munich, in his *Grundriss der menschlichen Erblichkeitslehre und Rassenhygiene*, writes: "When we study the racial type of the spiritual leaders of mankind, great statesmen and military commanders, artists and poets, we find that most of them have a predominantly Nordic aspect. So general has been this experience, so much has it become a part of the

popular consciousness, that Jesus, for instance, is almost invariably portrayed as a Nordic. During the World War the most successful leaders on both sides were men of the Nordic race—not only Hindenburg and Ludendorff, but also Joffre, Lloyd George, and Wilson.”

The statement thus supported by high authority is parroted in ethnological manuals for use in schools, so that throughout the Third Realm the youth of the country is being spoon-fed with false doctrine. (Did not the famous educationist Diesterweg write long ago about a “Nuremberg funnel” for use in schools?)

TO WHAT “RACE” DO

THE GREATEST PERSONALITIES IN HISTORY
REALLY BELONG?

To show how preposterous Lenz’s assertion is, I will mention almost at random about seventy famous names, those of men and women in all walks of life, and it will be seen that what is known of their appearance is far from justifying the statement of the Munich Nordicist. Among religious leaders, we think first of Jesus, Moses, Buddha, and Mohammed; among sages, of Confucius, Zoroaster, and Socrates; among philosophers, of Spinoza, Descartes, and Kant; among physicists, of Galileo, Newton, and Einstein;

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among mathematicians, of Euclid, Gauss, and Sonya Kovaleffsky; among astronomers, of Ptolemy and Copernicus; among inventors, of Gutenberg, Lavoisier, and Edison; among explorers, of Columbus (his origin is obscure; some believing him to have been a Basque, others a Catalan, others a Genoese, others a Spanish Jew who concealed his racial origin from dread of the Inquisition), Stanley, and Nansen; among educationists, of Comenius, Pestalozzi, and Maria Montessori; among men who were both great military commanders and great statesmen, of Alexander, Cæsar, Frederick the Great, and Napoleon; among leading statesmen, of Sun Yat Sen, Lenin, Masaryk, and Mussolini; among legislators, of Solon and Cambacérès; among sculptors, of Phidias, Michelangelo, and Rodin; among painters of Madonnas, of Raphael, Murillo, and Holbein; among other noted painters, of Rembrandt, Hokusai, and Menzel; among composers, of Beethoven, Tchaikovsky, Verdi, and Grieg; among epic poets, of Homer, Dante, and Milton; among dramatists, of Shakespeare, Molière, and Schiller; among lyric poets, of Alfred de Musset, Pushkin, and Heine; among novelists, of Zola, Sienkiewicz, and Thomas Mann; among actresses, of Charlotte Wolter, Sarah Bernhardt, and Eleonora Duse; among singers, of Andrade, Caruso, and Chaliapine; among sexologists, of Krafft-Ebing, Havelock Ellis, and Auguste

Forel. The foregoing list of geniuses, compiled without selection by writing down haphazard the first names that cropped up into my mind when I thought of any prominent field of human activity, could easily be doubled or trebled—for instance, by recording the names of those to whom the Nobel prize has been allotted. All such lists, when made without bias, will show that persons of genius and persons of outstanding talent are not set apart from the ruck by any peculiarity of stature, by their complexion or the colour of their eyes, by a peculiar shape of the skull or the nose, by any “ethnological” characteristics whatever. What is decisive in human beings is not race but individuality. A “great” individual, a “genius,” can appear anywhere and at any time, as the outcome of a lucky assortment of genes, and an upbringing in a favourable environment. Every person must be adjudged upon his or her own merits, independently of real or supposed racial origin.

CHAPTER SEVENTEEN

ARE THERE "ELECT" NATIONS AND RACES?

SELF-ASSERTIVE IMPULSE AS FOUNDATION OF RACISM

LET US NOW TRY TO UNDERSTAND more clearly why mutual dislike of nations and races has been so common throughout history. This dislike, which has caused countless deaths and widespread unhappiness, can only be dispelled when its causes have been fully elucidated. The unprejudiced observer can hardly doubt that he is faced by a psychological phenomenon, but one springing from the depths, a reaction to feelings of discomfort, and not determined by rational or fully conscious promptings. Racial dislikes, like other unmeaning dislikes, groundless but often rationalised—like the famous rhymester's dislike for Doctor Fell—can only be elucidated by "depth-psychology," for they are rooted in the unconscious.

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Careful study soon discloses that the taproot of racial hatred is the self-assertive impulse which is so deeply planted in human nature.

Chamberlain is perfectly right in declaring that racial problems cannot be elucidated by one who does not recognise that the mutual dislikes of the races are matters of feeling, not of reason, and we cannot but find him somewhat inconsistent when he takes such pains to reason about the matter.

NIETZSCHE'S ATAVISTIC INTERPRETATION

In his own peculiar way, Friedrich Nietzsche tried to find an explanation of race hatred, and happened upon one which closely impinges upon the modern psycho-analytical outlook. In *The Genealogy of Morals* (1887) he writes of the need all elect races feel, "and especially the blond Teutonic beasts, lusting after booty and victory," for compensating themselves from time to time by outbursts of cruelty, which are a release from the coercion they have had to impose upon themselves as social beings. When this happens, the joyful monsters slip back into the ancient mood of the beast of prey. But Nietzsche's atavistic explanation fails to do adequate justice to the impulses that are astir in the mass-soul. His assumption may account for the modes of expression, but it does not

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throw sufficient light upon the fundamental passion
manifested down through the ages by all peoples.

STRUGGLE OF JEWS AND OF GERMANS,
RESPECTIVELY, AS ELECT OR CHOSEN
AND THEREFORE UNLOVED PEOPLES

It has always been the same story. The Hellenes despised as barbarians all who were not Hellenes, the Romans not excepted; the Romans looked upon all foreigners as natural slaves, quoting Aristotle, who compared the master's right over his slaves to a man's right over the lower beasts; the Jews regarded themselves as God's "chosen people" and despised "the heathen," considering that God's chief demand of themselves was that they should increase and multiply; the Hungarians believe their own Turanian race to be set apart by its "nobility"; the Italians sing the same song about themselves; the Germans are sure that they are ennobled by their "Nordicity"; and, conversely, throughout the world you find people ready to hate or despise Germans because they are Germans, Jews for no better reason than that they are Jews. Always and everywhere, except in Soviet Russia, xenophobia, xenophobia, xenophobia. Paying special attention to the Germans and the Jews, we find that their position in the world is more akin than either Germans or Jews like to admit.

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Both peoples regard themselves as elect or chosen; and both are very strongly disliked by almost everyone else. These sentiments lead, directly where the sense of election is concerned, and indirectly when unpopularity comes into play, to over-compensation in the form of excessive self-esteem, self-glorification, and a derogatory attitude towards non-Germans or non-Jews as the case may be.

SOMBART DISTINGUISHES BETWEEN "VOLK" AND "GEVÖLK"

No less an authority than Professor Werner Sombart, whose general views incline towards those of the National Socialists, has juxtaposed the Jews and the Germans as "elect nations." In a book which "dates," for it was penned amid the stresses and excitements of the World War, he writes: "The idea of mankind, of humanity in its collective sense, must be understood as signifying that only in certain peculiarly noble or elect peoples can it secure its highest expression. Such peoples are, at times, the earthly embodiments of God's thoughts, being then the 'chosen peoples.' Such were the Hellenes; such were the Jews. To-day, the Germans are the Chosen People. . . . We Germans, therefore, must march proudly through the world, heads erect, confident that we are the elect of God. Just as the emblematic

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bird of Germany, the eagle, soars high above all other terrestrial creatures, so should the German know himself to be uplifted far above the ordinary mortals [Gevölk] who environ him, but upon whom—spiritually—he looks down from an immeasurable height."

Comparable with this distinction of Sombart's between "Volk" (the elect German people) and "Gevölk" (ordinary mortals), there have been, throughout the ages, numerous instances of "swelled head" among the nations. John Bull is prone to it; so is Brother Jonathan; the Japanese boast of "yamato damashii" (the Japanese spirit or Japanese patriotism), and the Chinese contemptuously style all aliens "hairy barbarians" or "foreign devils," while among the Boers "uitlander" was a derogatory term. These posturings would be ludicrous, were not their consequences often tragical. Louis XIV indignantly protested against the "prétention allemande," the German bumptiousness, which led his neighbours across the Rhine to declare that "Frankreich" meant "the realm of the Franks"—though that was, in truth, the historical origin of the words "France" and "French." In 1754, Tsarina Elisabeth had a German scholar sentenced to a hundred lashes with the knout because he had attempted to prove that the Russians were of Finn-Tartar descent. Some of the Greek city-States discountenanced the marriage of

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their citizens with persons under an alien, even though Hellenic, jurisdiction, despite the fact that all the Hellenes were united in an Amphictyonic League. The Valentinian law imposed the death-penalty for the intermarriage of Romans and barbarians; and in later European history sexual relations between Jewish men and Christian women became a capital offence.

PRUSSIANS ARE DISLIKED BY OTHER
GERMAN STOCKS

Hundreds of other examples of xenophobia could be adduced. It is not very long since within the boundaries of what is now the Third Realm the various German stocks regarded one another with dislike and even hatred. In 1930, shortly before I left Germany, I attended a trial for slander in a Mecklenburg town. The suit was brought by a gentleman from Brandenburg who had recently settled in Mecklenburg, and whom a neighbour, a great landowner, had stigmatised as "a Prussian intruder."

Even more instructive from the outlook of national psychology is a story told by Dr. M. Müller-Claudius, in his book *Deutsche Rassenangst* (Berlin, 1927): "During the withdrawal of our troops from the western front after the Armistice I came across a family which had the strongest possible objection to

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having Prussians quartered upon it. Such discriminations were most inconvenient, and I was sent to bring the potential hosts to a more reasonable frame of mind. They were not peasants, but owners of a brickfield—peasant by origin, and with a peasant mentality. Here is the gist of our conversation:

“ ‘Your objections are unwarrantable. The troops will reach your village to-night, dead-tired. We must find billets for them. I can ensure, if you like, that you shan’t be bothered with privates, only with officers and non-coms.’

“ ‘Any Prussians among them?’

“ ‘I daresay most of them will be Prussians. We cannot undertake to ask whether they are Prussians before we assign them to their quarters.’

“ ‘Ah, Prussians, those are the pests we’ve been expecting.’

“ ‘But why have you got such a down on the Prussians?’

“ ‘Nothing but harm can come from letting a Prussian into one’s house.’

“ ‘Have you had any trouble with Prussians before?’

“ ‘Praise God, we’ve not had anything to do with Prussians, so far. But you know, everyone knows, what Prussians are.’

“ ‘Really? But how on earth can you know, if you’ve never had anything to do with them?’

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" ' We know what we know. Who was it but the Prussians that made the war end so shamefully? ' "

" ' Why the Prussians more than anyone else? ' "

" ' Because no Badenese would have behaved as they did. They and their soldiers' councils. ' "

" ' But look here, the Badenese had soldiers' councils too. It wasn't only the Prussians. ' "

" ' Our good fellows were driven crazy by the Prussians. Why, even before the war, and these goings-on in Russia, the Prussians were just like the Bolsheviks, impudent, blown up with conceit, talking to people as if they were dogs . . . ' "

" It was impossible to dispel such prejudices in a quarter of an hour. There were Prussians among the men billeted upon these brickmakers, but the Prussian guests were treated like lepers, who had somehow or other been smuggled into a field-grey uniform. "

SYMBOLIC TYPE FORMATION

In the thoughtful remarks concerning "symbolic type formation" which Müller-Claudius appends to the foregoing anecdote, he says of the "primitive peasant thought" disclosed in the conversation: "It is utterly unreasonable, but no laughing matter, for it makes manifest to what disastrous depths mass stupidity, mass hatred, and everyday mass misconceptions can descend; and it demonstrates the tragedy

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of German discords." I agree, only I should go further
and write "the tragedy of human discords." Moods
that foster local severance are deplorable, even when
enshrined (as they often are) in immortal verse.

BEGINNINGS
OF ANTISEMITISM AND ZIONISM

The present wave of Antisemitism is not the first to devastate Germany. One of the earlier waves occurred within living memory. About half a century ago attacks on the Jews were made by the court-chaplain Adolf Stöcker, leader of the Christian Socialist Party, Rector Ahlwardt, Bernhard Förster (brother-in-law of Friedrich Nietzsche, who strongly disapproved of Förster's vagaries), two professors at Berlin University, Heinrich von Treitschke, the famous historian, and Eugen Dühring, author of a widely read book entitled *Die Judenfrage als Frage des Rassencharakters* (1881). The climax of this movement was the ritual-murder trial at Konitz, the burning of the synagogue at Neustettin, and another Jew-baiting law case in Berlin. Bismarck, whose right-hand man was the Jewish financier Bleichröder, was decried as a "companion of the Jews." The wave subsided after Crown Prince Frederick William (who eventually reigned for a short time as Emperor Frederick) stigmatised Antisemitism as "the disgrace of the century," and the

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famous anthropologists Virchow and Luschan exposed the hollowness of Dühring's racist theories upon which the Jew-baiters relied. Professor Dühring was deprived of his chair. Theodor Mommsen deplored "the cholera-like epidemic of Antisemitism."

This outburst, like the similar one which signalled the Dreyfus scandal a little later in France, was transient and superficial when compared with contemporary Antisemitism in Germany, which has assumed the dimensions of a race-war tending (under Nazi promptings) to cross the borders of the Third Realm. I can remember that in my school days Jewish children were cold-shouldered, but they were not relegated to special seats as they are now in many German schools. Poor kids of Hebraic descent, how hard is your lot, which is thrust on you in Germany for no fault of your own. It seems to me that for his children's sake every German Jew should choose the bodily privations of exile in preference to spiritual privations in the homeland.

As a reaction against the outburst of Antisemitism towards the close of the century in Russia, Germany, France, and Austria-Hungary, came the rise of Zionism. Its spiritual birthplace was Paris, the impetus being given by two journalists who lived in that metropolis: Theodor Herzl (1860-1904), author of *The Jewish State* (1896), and Max Nordau (1849-1923). Nordau is best known to the general public as

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the author of *Degeneration*, a volume of rather crude literary and social criticism (grounded upon the half-baked theories of Lombroso) which made a great noise in the middle 'nineties; and because of the controversy which raged round his preposterous internment in France as a German throughout the World War. Herzl is usually considered to have been the founder of Zionism, but unquestionably the pros and cons were much discussed at Nordau's house, which I frequented during my student days in Paris. Some of the disputants regarded Zionism as the only possible solution of the Jewish problem, whereas others declared that it was a "pitfall," being tantamount to a surrender to Antisemitism, and likely to increase race-hatreds.

The matter did not become actual until after the World War, when it was possible to act on the Balfour Declaration of November 2, 1917. This is not the place to treat Zionism with the amplitude its importance demands. It certainly has not succeeded in making an end of race-hatreds, for it has evoked a new one, between Arabs and Jews. I should like to express the opinion that Zionism and the assimilation of the Jews in the lands where they have been settled for centuries are not mutually exclusive solutions of the Jewish problem. One may favour both. Not all Jews want to settle in Palestine, nor is there room for them all in that little land. But if the Arab

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difficulties can be overcome, and if the Zionist Jews can peacefully establish themselves in the region with which they have so many traditional and religious ties, the wish-dream of a great many worthy persons will have been happily fulfilled.

DEGREES OF ASSIMILATION

This leads me to consider the much-reviled theory of assimilation. Let me distinguish two kinds, partial assimilation and complete assimilation. The partially assimilated (at present the most numerous) are citizens who still profess the Jewish faith or cling to Jewish tradition, think and feel as Jews, though hampered from early youth by an inferiority complex awakened by their position as members of a despised race. Yet they have struck deep roots in the land of their adoption, where they have been settled for tens of generations, the ancestors of many of the German Jews having crossed the Rhine during or shortly after the lifetime of Julius Caesar.

I will quote in this connection a passage which deals with the problem of assimilation as envisaged by a master of delineation. My quotation is from the translators' preface to Jacob Wassermann's last novel, *Joseph Kerkhoven's Third Existence*, a posthumous work published in 1934: "In *My Life as German and Jew*,

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Wassermann has given a detailed account of the difficulties that beset those who are brought up as Germans, feel as Germans, but are ostracised from German life because they have 'Semitic' instead of 'Nordic' blood in their veins—although perhaps no race on the European continent is more of a hotch-potch than that which is called the German. *My Life as German and Jew* was written more than a decade ago; but the recent English translation contains a concluding chapter entitled 'Twelve Years Later.' The work is free from bitterness, but not free from pain. Not even in the concluding chapter is any specific mention made of the official persecution of the Jews which has disgraced the Hitlerite regime."

Speaking the same language, enriched by the same culture, having enjoyed the same experiences as their German co-nationals, these half-assimilates (if I may use the term) are Germans though they are Jews. It is the same with the half-assimilates in other lands. How often in the World War did German, English, Russian, and American Jews face one another as chivalrous foes, many of them (like the sovereigns) closely akin by marriage as well as by race. Just as much as the Zionist attitude is the national trend of the half-assimilates rooted in fundamental affects and therefore fully justified.

Equally comprehensible and equally justified, however, is the trend of the wholly assimilated, by which

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term I refer to those who have not deviated from Judaism simply and solely in virtue of the law of conscious or unconscious mimicry, but who deliberately seek fuller amalgamation through intermarriage.

Neither quantitatively nor qualitatively are any marked differences perceptible as between the offspring of mixed and unmixed marriages. My experience in this matter has been very large, and was amplified and confirmed during my world tour. Usually in the second and almost invariably in the third generation of the offspring of mixed marriages we find that the "national characteristics" of the more numerous race have become so preponderant that no trace of "alien blood" can any longer be detected—apart from occasional reversions to type. These reversions, when they occur, are often advantageous rather than disadvantageous—both bodily and mentally.

Just as a true-blue racist has no use for baptism (a baptised Jew being for him still a Jew), so he repudiates the idea of adapting, evolving, or modifying a race. Out of assimilates, half-assimilates, and Zionists he fashions the bogey of "the Elders of Zion." He lumps together all sects and sections of Jewry, ranging from the Hassidim to the Alliance Israelite and the Jewish Agency, thus forming a compost which he falsely imagines to be hostile to him and which he must "shun like the plague."

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The artificial boundaries and separations he thus establishes are more dangerous to the peace of the world than all other class divisions, religious dissensions, and artificial severances.

There is a still higher grade of assimilation than those I have hitherto mentioned, though in the days when National Socialism is in the saddle its mere mention may seem foolhardy. I refer to that supra-national assimilation under whose aegis there can be no question of national values, the only merits or defects of men and women being individual.

There have been times, better times than our own, when the advocates of panhumanism and cosmopolitanism could freely style themselves Citizens of the World. Such an outlook does not hinder those who have it from taking pleasure in family, national, religious, occupational, linguistic, dialectal, or other peculiarities—so long as these do not tend to further the dissociation of mankind. It may be too early to speak, but perhaps the problem of nationalities and races has already been solved on one-sixth of the land-surface of the globe. At any rate the essential thing is that whoever admires and cultivates local or other peculiarities should never cease to recognise the overriding importance of our all-embracing humanity, and should agree with Forel in the possibility of establishing the United States of the World.

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MAN AND MANKIND

Though we live in a gloomy epoch, let us remember that the poet who, a century and a half ago, wrote:

*Man's inhumanity to man
Makes countless thousands mourn,*

wrote also:

*For a' that and a' that,
It's coming yet, for a' that,
That man to man the world o'er
Shall brithers be for a' that.*

CHAPTER EIGHTEEN

THE HOMELAND

THE CONCEPTS, PEOPLE AND NATION

THE ORIGINAL MEANING of the German "Volk" and the English "folk" was only a "crowd," a miscellaneous collection of "people," like the Latin "vulgus," with which some connect "folk" derivatively—though this is dubious etymology. The use of "a people" to denote all those united under one government in one land—as the word is used by J. R. Green in his *Short History of the English People*—is comparatively modern. This usage makes "people" practically synonymous with "nation."

NO PEOPLE CONSTITUTES A RACIAL UNIT,
NOR ANY RACE A UNIFIED PEOPLE

There is no warrant for speaking of a people or nation, the German, the English, or another, as if it

were a racial unit. Of the ninety-five million persons (I use round figures) of German origin and speaking the German tongue, more than thirty millions belong to various North and South American nations, to Switzerland, France, Russia, and even Rumania (nearly a million). As for the Third Realm, this contains a mishmash, not of four or five peoples or races merely, but, thanks to its central position and to its having been repeatedly overrun by its neighbours, of a much larger number of ingredients. Coming to the term "nation," this cropped up simultaneously towards the year 1500 in German, French, and English to denote the "nati," all those born in a particular area and conceived to form a unit. [The word "nation" was used in English by Wyclif in 1380 and by Chaucer in 1386; but Murray writes: "In early examples the racial idea is usually stronger than the political; in recent use the notion of political unity and independence is more prominent."] Originally, therefore, the word had no political significance, but has gradually acquired one, especially in its derivatives "nationalist," "internationalist," etc. But much of the primitive sense clings to the word "nation," as applied to those born in a particular region, which is their common home.

THE HOMELAND

THE OLD HOMELAND AND THE NEW

How strong can be the ties with the homeland is shown by the malady known as home-sickness, an uneasy feeling which often affects the exile in defiance of his intelligence and his will. During my first visit to the United States, in the years 1893 and 1894, I had an experience which I have never forgotten. I had gone to a small and unfashionable theatre, which was packed with Russian Jews, refugees from the pogroms in the land of the Tsar. I asked the man next me how he was getting on in America. "Badly," he answered. "What's wrong?" I enquired. "Home-sickness. We all suffer terribly."

ADDITIONAL FACTORS IN THE FORMATION OF NEW RACIAL TYPES

In very truth, the soil where a human being is rooted; the fatherland or rather the fodderland which nourishes him; the country whose mother tongue he speaks, whose air he breathes, to whose schools he owes his culture, and by satisfying some of whose needs he makes his living; the landscape of whose charms he first became aware—in a word, his homeland—is something to which he (or she) has so

natural a right that there can hardly be a more grievous wrong than to curtail his claim to this homeland or to impose upon any citizen the stamp of an inferior class with restricted privileges.

I need hardly say that rights entail duties, just as duties confer rights; the obligations are reciprocal. This brings us to the difficult and momentous problem, What is to be the immigrant's attitude towards his new home? It is impossible to discuss the question adequately here. We should have to start from the Russian proverb: "The first home is a mother; the second, a stepmother." Then would unroll themselves the thorny problems of assimilation to the new, the ease of which will be largely determined by the immigrant's social and political relationships with his old home; those of naturalisation, the control of immigration, the right to work, national minorities, and people without any national allegiance.

In these respects the World War brought strange revelations. At the internment camp for British civilians at Ruhleben near Berlin I made the acquaintance of English internees who could not speak a word of English, being the offspring of families settled in Germany for three generations or more. The same thing happened in other belligerent countries. A great many of the Germans interned in England could not speak German. The reasonable thing would be for anyone born and brought up in

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a country to become a citizen or subject in that country without formality, regardless of the nationality of his parents. Can we not look to the League of Nations for an authoritative ruling upon this matter?

RICHARD SEMON

ON THE ECAPHORY OF ENGRAMS

I have already pointed out how extensively new conditions of existence, working through milieu and mimicry, can modify an immigrant's appearance and character, changing his phenotype (apparent type), as contemporary biologists call it, and perhaps in the long run changing his genotype (hereditary type) as well. A third factor reinforces the effects of milieu and mimicry, a factor upon which Auguste Forel laid great stress: the mneme. This concept was formulated in 1904 by the Munich biologist Richard Semon in his *Die Mneme als erhaltendes Prinzip im Wechsel des organischen Geschehens* (English translation, 1921, *The Mneme*; further volume, 1923, *Mnemonic Psychology*). Semon teaches that every stimulus induces a change in the irritable substance of the living organism. This change he calls an "engram" (inscription = memory-trace). The aggregate of engrams is the "mneme" (memory). The revival, the quickening, of an engram he calls "ecphory"

(bringing forth, here signifying recapitulation). When I visited Forel after the war he was much moved by a farewell letter he read to me, one penned by Richard Semon shortly before suicide. On hearing that the Treaty of Versailles had been signed, Semon wrapped himself in a black-white-and-red banner and blew out his brains. Semon was a Jew, who took the humiliation of Germany as much to heart as any "pure-blooded" German could do. He held that the germ-plasm has mnemonic qualities, enabling it to transmit from the parents, not only the most trifling bodily characters, but all kinds of spiritual qualities, intellectual faculties, artistic talents, and even criminal trends. It carries with it disadvantages as well as advantages from parents and grandparents, and this is why Goethe exclaimed, "Woe unto you that you are a grandchild."

Some regard Semon's "mnemonic psychology" as an attempt to smuggle in by the back door a Lamarckian belief in the inheritance of acquired characters. At present Lamarckism is regarded by biologists with increasing disfavour, and this perhaps explains why little is now heard of Semon's views, which are also rendered difficult of acceptance by their embodiment in what is considered "crackjaw terminology." The words "mneme," "engram," and "ecphory" are no more crackjaw than "electron," "proton," and the rest of the new

physical terminology. If the doctrine made good, it would carry the new words along. We may note that Semon's mnemonic psychology has attracted favourable attention from no less considerable a psychologist and philosopher than Bertrand Russell.

THE INHERITANCE OF ACQUIRED CHARACTERS

I cannot attempt here a discussion of this vexed question. Besides, I should be suspect, for in his *Human Heredity* Lenz, a "Nordicist," though a fairly moderate one, advances the theory that Jews have a peculiar fondness for Lamarckism, because their inferiority complex makes them wish to minimise racial differences. He instances Kammerer (see above), Iltis (author of an excellent *Life of Mendel* in which the biographer attempts a synthesis of Mendelism and Lamarckism—though the Lamarckist disquisitions have been "cut" from the English translation), and he might have added Semon and others. The hypothesis is far-fetched. It is true that Weismann, whose theory of the continuity of the germ-plasm is generally considered to have blown Lamarckism sky-high, and Archdall Reid, an early and most enthusiastic English exponent of Weismannism, were Gentiles. So are nearly all the geneticists, the neo-Mendelians, whose

foundations are emphatically anti-Lamarckian. Though they are not Antisemites, there is nothing Jewish about de Vries, Bateson, Burbank, Morgan, etc. Nor does there seem to have been any Jewish blood in Gregor Mendel, although his name has been said to have a Jewish ring by those who are always trying to nose out Hebraicism. On the other hand Lamarck himself, a man of Nordic type, was a Frenchman *pur sang*; and among famous neo-Lamarckians I may mention Samuel Butler, an Englishman, and George Bernard Shaw, an Irishman.

This excursus is added as one more exemplification of the futility of trying to classify doctrines on racist lines. Enough to repeat, most emphatically, that the general trend of biological thought to-day is away from Lamarckism. For the present, Weismannism, fortified by geneticism, holds the field.

CHAPTER NINETEEN

HUMAN VARIETIES AND TYPES

VARIETIES, SUB-VARIETIES, DEGENERATES, AND SPORTS

LAMARCK (1744-1829)—who was a very able naturalist, whatever may prove to be the fate of “Lamarckism”—referring to the infinite abundance of inherited qualities and phenomena, declared that all the classifications of organic species were, in the last analysis, superficial, for nature herself knew nothing of classes or species. The severance of species and varieties was only an expedient for considering as a class the creatures that had certain qualities in common. If an individual specimen did not vary too much from the norm, it was considered to belong to the species; but if it differed widely in shape, colour, or what not, it was classed as a variety, a sub-variety, a degenerate, or a sport. Should a sport thrive, so that there came into existence more members of the new

type than of the old, then the new type became a "good species" while the former species was degraded to the level of a variety. With increasing knowledge of the organic world, the "fixity" of species diminished, and an increasing number of intermediate types had been recognised. Species shaded into one another. Readers of *The Origin of Species* will recall how Darwin expounds a similar train of thought in the opening chapters of that classic.

The earlier naturalists had little liking for sports and varieties, which did not fit into their system. Since Darwin's day, however, these deviations, whether of outward form or of inward structure, have become of prime importance, being regarded as stages on the way to the evolution of new species.

NATURE HAS NO SHARPLY DEFINED FRONTIERS

An examination of various works on natural history will show how vague is the concept "species." Brehm tells us there are 300 species of birds in Germany, but Reichenbach describes 379. According to Haeckel we can recognise 591 species of calcareous sponges, or can lump them all together as one species having many hundred varieties. In an instructive work entitled *Vererbung* which is vol. XXVIII of the series

Wissen und Wirken (Carlsruhe, 1925), Professor Leininger of Carlsruhe writes: "Linnaeus' successors, who regarded the identification and description of new species as their chief task, split up a number of their master's species. In the study of genera, the systematists encountered insuperable difficulties when subdividing them into species. Take the blackberries of Central Europe; according as our criterion of species is wider or narrower, we can classify them by their thorns, flowers, shoots, etc., into a few species or into fifteen hundred. Our best endeavours have not enabled us to discover trustworthy differentiae of species."

In this respect, human beings resemble blackberries and calcareous sponges. They can be regarded as one species, or can be subdivided into almost as many varieties as you please. Among the numerous ethnologists who have wrestled with the problem of classifying the kinds and races of man, no two have come to identical conclusions. In 1800, Cuvier distinguished three main races of man, the Whites, the Yellows, and the Blacks. In 1900, Deniker, classifying by colour of eyes as well as by tint of skin, considering also whether the hair was straight or curly, the shape of the head, the moulding of the face, and the stature, arrived at the conclusion that there are "seventeen races and thirty types." In 1775, Kant described four races; and in 1868, Ernst Haeckel spoke of thirty-six. Various

other schemes of classification have been devised during the last one hundred and fifty years by German and French naturalists.

Oswald Spengler, in *Jahre der Entscheidung* (1933), writes: "Racial purity is a grotesque notion, seeing the way in which, for thousands of years, all the stocks and varieties of men have been jumbled together." I should like to quote two other passages from this latest work by the famous author of *The Decline of the West* who, though not free from an inclination to sophistry, has flashes of profound psychological and historical insight. He writes: "One who talks too much about race, ceases to have any." And again: "Barbarism is what I call strong race, the perennially bellicose factor in man, the beast of prey."

BODILY TYPES, TEMPERAMENTAL TYPES, SEXUAL TYPES, AND OCCUPATIONAL TYPES

We can find much more marked differentiae among human beings than those which are commonly adduced as the differentiae of race. For instance, we may follow Kretschmer who, in *Physique and Character*, divides bodily types into the pycnic or stocky, the asthenic or tall and slender, and the massive or athletic; again, we may follow the ancients, who classified by temperament, speaking of the sanguine,

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the choleric, the phlegmatic, and the melancholic; or we may direct our attention to sexual types, the manly, the effeminate, and the intersexual (low males and high males, low females and high females, in Bateson's classification).

Occupational types are much more conspicuous than racial types. During my voyage round the world I was particularly struck by the likeness between the sea-faring folk of all nations, not only in respect of their movements and their bronzed tint, but also in their features, intonations, and gestures. Even the wives of seamen resemble one another, being of much the same type in Marseilles and Hamburg, Calcutta and Batavia, San Francisco and Shanghai.

So likewise with intellectuals, they are all true to type; the scholars we meet at congresses, and the statesmen we encounter at meetings of the League of Nations.

THE VARIOUS RACES OF MEN ARE IDENTICAL IN
RESPECT OF AT LEAST NINETY-NINE PER CENT
OF THEIR QUALITIES

It is assuredly time to pen a counterblast to Gobineau's *Essai sur l'inégalité des races humaines*, to write a work on the Equality, the Similarity, of the Races of Man—one showing that human beings' activities in

pursuit of food and drink, for the satisfaction of hunger and love, to fulfil their desires for exercise and repose, distraction and recreation, make them closely alike in respect of ninety-nine per cent of their attributes; and that, as regards the residual one per cent of differences and contrasts, these are far more individual than racial, since among all races, in respect of all qualities, people vary from a norm in accordance with the law of averages. Especially are the qualities we esteem or dislike, individual rather than racial.

PANHUMANISM

Eckermann, in one of his *Conversations with Goethe*, records how the sage of Weimar said: "There is a spiritual level at which national hatreds are extinguished, and we feel the good fortune or evil fortune of a neighbouring people as keenly as we feel our own." Quite a number of persons have climbed to this spiritual level. Lowes Dickinson wrote during the war that there were no real causes of dispute among human beings. In Henri Barbusse's novel *Clarté* we read: "Le globe ne porte qu'une seule espèce d'habitants" (the inhabitants of the world are of one kind only). In 1919, Benrubi, lecturing at the Geneva Athenaeum upon Panhumanism, said: "By our

whole make-up we are citizens of the Realm of Man. So long as we continue to lead individual, family, or national lives, we fail to be human in the fullest sense of the term. To be human, means to be a pan-humanist, in full awareness, living in mankind, through mankind, and for mankind."

CHAPTER TWENTY

THE CAUSES OF RACIAL
CONFLICTSWHY DO THE NATIONS HATE ONE
ANOTHER?

BUT WHY, we ask once more, is mutual dislike so widespread among the races and the peoples, why do they fail to draw together? Why do the nations hate one another? For what reason does internecine hate break out again and again with explosive violence when it seems to have been stilled and laid to rest?

In 1915 and 1916, under stress of the war, I published two essays on this question, *Warum hassen uns die Völker* and *Kriegspsychologisches*. I have continued to devote much thought to the psychology of national hatred, and will here summarise my maturest convictions.

WILL TO POWER AND INFERIORITY COMPLEX

Every healthy human being is animated by a self-preservative impulse. With this is associated a natural self-assertive impulse, and another impulse or feeling (less natural, less spontaneous, but artificially fostered from earliest youth by the repressive attitude of parents, teachers, State, and Church). This latter feeling is sometimes described as the inferiority complex and sometimes as the sense of guilt—for they are closely akin.

The vital impetus makes individuals strive for union with others of the same kind ("birds of a feather flock together"), to enhance their value and augment their power. But towards "birds of a different feather" there arises a sense of hostility, and because they are different these others are accounted inferior.

In *Human, all-too Human* Nietzsche writes: "States, without exception, assume their neighbours to be ill-disposed and themselves to be well-disposed."

ORIGINALLY "STRANGER" WAS SYNONYMOUS
WITH "ENEMY"

In folk-psychology, nationalism and narcissism are like the obverse and reverse of a coin. In many languages there is but one word for "stranger" and

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“enemy.” Among many peoples such words as “savage,” “monster,” “idiot,” “stutterer,” also mean “stranger” or “foreigner.” The word “barbarian” comes from the Greek, and to the Hellenes everyone who could not talk Greek was a barbarian—a poor, inarticulate wretch who could only say “bar,” “bar.” Abusive names like “Froggy” or “Boche” are also given to foreigners, and not in war-time alone. Caricatures likewise disclose peoples’ attitude towards foreigners. It is so significant of racist mentality that I do not hesitate to repeat Günther’s amazing justification of his theories on the ground that German caricaturists, quite unconsciously, give persons whom they wish to ridicule Ostic and Ost-Baltic traits, whereas they usually depict as Nordics those to whose excellence they wish to draw attention. (See p. 121.)

FEAR (FOUNDED OR UNFOUNDED)

BREEDS HATE

These considerations make it plain that what we hate is not essentially hateful; but that the disagreeable effect aroused by the unfamiliar, becomes intensified into hatred. If familiarity breeds contempt, it is equally true that unfamiliarity breeds fear. Primitive man was surrounded by dangers, which leapt upon him out of the unknown, and it was

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natural therefore, that he should fear and hate the unfamiliar. In the last analysis, hatred, and the associated envy and mistrust, are synonymous with dread of some real or fancied superiority in which danger lurks. Unconsciously we all incline to be on the defensive; we shrink from the terrors of the unknown as an ill-used cur shrinks from a possible kick or blow; and one of the indexes of advancing civilisation is the way in which, nowadays, in orderly communities, every child is ready to expect help and guidance and kindness from every grown-up—stranger or otherwise.

FEAR OF IMPENDING CATASTROPHE LEADS TO A FLIGHT INTO RACISM

Hitlerite Germany to-day believes all its activities to be dictated by the need for self-defence. Any competent psychologist will tell you that the most provocative of the doings of the Third Realm are the outcome of defensive reactions. Anyone who is "in a bad way," instead of ascribing his troubles to faulty institutions, will look for persons who can be blamed for them. Upon these persons, he wants to vent his spleen. After the exhaustions and disappointments of the war, the humiliations of the Treaty of Versailles, the miseries of inflation and widespread unemployment,

Germany was in an explosive and catastrophic mood, ready to accept blindly the leadership of a supposedly strong man who said "everything must be changed," trumpeted new ideals, and offered release from accumulated tensions.

Racism was one of these safety-valves, one of these means of release. The flight into racism seemed to provide for a restoration of self-esteem, for satisfaction of the self-assertive impulse, for gratification of the will to power by tyrannising over an enemy within the gates who was certainly more accessible and less dangerous to tackle than a reputed enemy across the national frontiers. Racism, like war, made it easy to hunt people out of their positions and to occupy these, to seize "undesirables" and seclude them in concentration camps, to sing "hymns of hate," to organise celebrations of victory, to become dizzy with success, to make enthusiastic speeches. It was also possible for mass-selfishness to parade behind the respectable mask of patriotism or nationalism. Under racist auspices, too, it became easy for self-seeking to take the name of eagerness for the public welfare. Internal and external hindrances to the cult of egoism having been removed, the apostles and energumens of racism can in all good faith give free rein to impulses of which they would be ashamed did they realise their true nature. Selfishness has been "rationalised."

THE CAUSES OF RACIAL CONFLICTS

GOEBBELS DECLARES THAT THE RACIAL PROBLEM CONCERNS THE WHOLE WORLD

No dispassionate reader of the speeches made at the "Nuremberg Reichstag" can fail to admit the foregoing analysis of racism to be correct. The reporter for the *Frankfurter Zeitung*, though he toed the line like the rest, admitted as much. There was at Nuremberg, he said, no exposition of a political programme. The Nazi leaders, Hitler and the others, were almost exclusively interested in uttering their views upon race. Darré, no less than Hitler, insisted that the racial problem occupied the foreground in the counsels of the National Socialists. Goebbels said in so many words that the racial problem concerned the whole world, and that there could be no peace until the nations of Europe had solved it.

LOCAL AND TEMPORARY DETERMINANTS OF RACIAL HATRED

I know only too well that, while the recognition of the profound psychological springs of the mutual hatreds of groups and nations is of great scientific moment, to understand the cause of a malady does not suffice to work a cure. Many will even say: "If

these troubles arise as the outcome of the self-assertive impulse, defensive reactions, the inferiority complex, and instinctive trends, we must make the best of a bad job. We can only say, regretfully, 'Such is human nature, and such will it remain.'"

These views are unduly pessimistic. Human nature, human mentality (whether of individuals or of masses), is less stationary than pessimists suppose. Each one of us is a composite of two beings; a man stuffed with memories of the past, and a man winged with hopes for the future. The suppositions upon which German racism is grounded, are local and transitory. This assurance consoles and fortifies us. Before the war the Germans did not need such an artifice as racism to fortify their confidence and fill them with an assurance of superiority. Their achievements in all domains, their high position in the world, the large proportion of distinguished persons among them, sustained their proper pride, so that even the most modest could congratulate himself on being a German. But after the war there was a scarcity of leaders worthy of the name, of persons able to satisfy the need of the many (and especially of the young) to find objects for hero-worship. If such paltry creatures as the dervishes of racism were able to present themselves as heroes, this was only because the average level was so low.

The reader must not suppose me to believe the

foregoing psychological explanation of the success of racism to be exhaustive. I have considered only one facet. Experience has shown that in troublous times groups of persons whose interests are threatened incline to favour movements that are likely to blunt or to divert the spearhead of those whom they regard as a danger. Thus the capitalists will promote anything they think likely to hinder the growth of anti-capitalist forces, and so on. Thus was it in Russia under the old regime, and thus has it been in post-war Germany.

NEED FOR THE FOUNDATION
OF AN INTERNATIONAL ORGANISATION
FOR THE DISPASSIONATE STUDY OF
THE RACIAL PROBLEM
(LEAGUE FOR THE PREVENTION OF RACISM)

It seems to me expedient to form an international committee, composed mainly of anthropologists and sociologists, which will undertake a careful study of the racial problem. The racist hypothesis should be sedulously and dispassionately examined, to discover whether it has any scientific basis, or is wholly fallacious, a fantasy by which the half-cultured or uncultured majority can easily be led astray. It is eminently desirable this should be done before the rest of the world becomes infected with a delusion

THE CAUSES OF RACIAL CONFLICTS

that has already seized a nation to which all used to look up because of its scientific, artistic, and technical achievements. What has happened in Germany can happen elsewhere if outstanding personalities sway the crowd.

VOICE OF THE UNKNOWN SOLDIER AND THE UNITED STATES OF THE WORLD

When, at Nuremberg, Alfred Rosenberg declared racism to be the greatest discovery of our time, he was confusing invention with discovery, for discovery implies something that will bring good to the human race. Racism tends to promote severance and is therefore harmful. It is such an invention as poison gas, which can only minister to death, to conflict, and to destruction, can only foster hatred instead of love. Not until we all hate hatred and love love, can man enter into his kingdom.

A charmingly simple and impressive utterance of the idea of overcoming national and racial hatreds is to be found in a manual of Civics for use in French schools. It runs as follows:

“ In 1914 the Great War broke out. Children, you will have learned from your parents about the horrors we grown-ups experienced during the war years. Fifteen hundred thousand French citizens perished. The remains of one of them have been interred

beneath the Arc de Triomphe in what is known as the Tomb of the Unknown Soldier. He was not identified, so none can tell who he was. He may have been a Frenchman of ancient lineage or a naturalised foreigner; he may have been Catholic or Protestant or Jew; cultured or uncultured, bourgeois or proletarian. Perhaps (who can say?) he was a man of colour, born in one of the valleys of the Atlas or on the banks of the Congo. For the very reason that in our armies and those of our allies men of the most varied races fought, dug trenches, lived and died, this Unknown Soldier represents all mankind. Speaking from the grave he says to us: 'Bring peace to the whole world by justice and goodness. As the years pass, let the League of Nations open its doors to the people of every State and every race, thus establishing, not only the United States of Europe, but the United States of the World.' "

APPENDIX

RECENT DOCUMENTS ON THE RACIAL PROBLEM, WITH CRITICAL REMARKS

FASCISM AND RACISM

NATIONAL SOCIALISM is, politically considered, in great measure modelled upon Fascism. But in their attitude towards racial problems the German doctrine and the Italian differ. On October 24, 1933, nearly a year after Hitler rose to power, Benito Mussolini, "a member of the Mediterranean race to which Caesar and Napoleon, Dante and Michelangelo, belonged," expounded his views, in the Piazza Venezia at Rome, speaking to 34,000 Florentine Blackshirts. The Latin and Mediterranean race, said the Duce, was stable and at the same time universal. Its universality made the Fascist notion of race a spiritual one, this contrasting with the materialistic and unspiritual conception of the Nazis, who held the Germans to constitute a race apart and a dominant race, entitled to primacy.

Thus spiritually regarded, the Latin and Mediterranean race had no need to isolate itself from other races, from foreigners, being prepotent enough

to absorb other races, and even to assimilate the Jews.

In a semi-official commentary which appeared in the *Corriere della Sera* we read: "Signor Mussolini has solved the problem of race. He uses the term, not in the strictly ethical sense given to it in certain countries, but historically, as is sound and scientific. Thus there is no race which is more diversified and at the same time historically more unified than the Italian. Consequently the Italian race is ennobled, not by a purity of descent (which exists nowhere, whether in Italy or elsewhere), but because it has produced an average type or a number of average types superior to those of any other race or any other nation."

Notwithstanding the note of adulation regarded as rhetorically appropriate to comment upon the utterance of any national leader, we cannot but admit that the remarks of the shrewd Mussolini are far more worthy of attention than the intolerant racist mouthings of an Adolf Hitler or an Alfred Rosenberg.

The reader may like to know what the Nazis thought of the much-admired Duce's contribution to the racial problem, on which he expressed views so diametrically opposed to those of the Führer. The answer was not long of coming, for it appeared in the *Deutsches Aerzteblatt* for November 25, 1933, over the signature of J. von Leers, president of the Nazi

Students League and author of a pamphlet entitled *Juden sehen Dich an*. He said it was necessary to break away from Italian Fascism which was "a purely political idea, having nothing to do with racial questions." He went on: "That sort of thing is all very well for Italy, since Fascism is noisy, outwardly directed, and convulsive. But here in Germany our National Socialism, as all the world knows, is characterised by tranquillity, inwardness, and detachment. Italian Fascism has no racial ideal. . . . The great emergence of racial consciousness was the work of Count Gobineau. . . . Had he not been a Frenchman, he would have been worthy to be a Prussian. . . . Since Gobineau wrote, it has been plain that to the Teutons must be assigned the general leadership of the new mankind—even among the Latins and the Slavs. . . . Manifestly we must contrast creative with uncreative races. Here in Europe the Nordic race is the most unmistakably creative, whereas the Jews are typically parasitic. . . . At the start of both the Oriental and the Mediterranean civilisations we find a creative race coming from the North. . . . This invalidates the hitherto accepted dogma of the predominance of the material culture of the East; and all that remains is to prove how (as we have suspected) spiritual development and the first pure cognition of the godhead are ascribable to the aforesaid dominant race. . . . Mussolini has had to put up with Marxians, democrats,

and Catholics. He could not formulate a racist ideal, for the simple reason that most Italians look like Jews and most Jews look like Italians. Regard the portraits of many Italian notables, and you might fancy yourself to be contemplating those of German-Jewish bankers. In a word, the realisation of the blond-dolicocephalic ideal was impossible in Italy. Such types are to be found there, but they are the offspring, at this late date, of the Teutons who devastated Italy and sacked Rome."

In the *Basler National Zeitung* of October 10, 1933, Mussolini is reported to have said: "It is a humorous fact that hardly any of the champions of the pre-eminence of the Teutonic race were themselves Teutons. I think of Gobineau, who was a Frenchman; of Chamberlain, an Englishman; of Woltmann, a Jew; of Lapouge, another Frenchman."

I suppose Mussolini knows what he is talking about, but I admit it is news to me that Woltmann was of Jewish extraction. I often met him at the turn of the century, and the idea never occurred to me. True, those were happier days when, on striking up acquaintance with anyone, we accepted him on his merits, and never troubled to ask what his race or religion might be. In aspect, Woltmann was certainly Nordic. If he was really of Jewish blood, this is only one more proof of the untrustworthiness of the accepted racial criteria.

The Nazi leaders who to-day so strenuously champion the "Nordification" and "racial purification" of the Third Realm are not, for the most part, conspicuous for fair hair, large and radiant eyes, the features and the cranial index that are supposed to be characteristic of the true Nordic. A few years ago, Gruber, the famous Munich professor, made an ethnological study of Adolf Hitler, with results that discountenanced any claim the Führer might make to Nordicism. Still more unfavourable, from this outlook, is Henry Bérenger's depiction of Dr. Goebbels in a fine speech, *Hitler et Israël, la bataille des Races*, made on November 11, 1933. Unimportant as these "racial differentiae" seem to me, I do not think that the leaders of racism are entitled to complain when they themselves are scrutinised through racist spectacles.

Bérenger, having met Goebbels in Geneva, described the German minister for propaganda as follows: "Je rencontrai M. le docteur Goebbels, grand-prêtre de la raison d'état aryenne. Que vis-je devant moi? Un petit homme, au teint légèrement bronzé, aux cheveux crépelés, aux yeux de velours noir, à la voix nuancée et caressante, à la taille mince d'oriental, qui me parut assurément sortir plutôt d'un conte de Schéhérazade que d'un saga des Niebelungen." (I met Dr. Goebbels, high priest of Aryanism. What did I see? A little chap with a rather dark complexion,

frizzy hair, eyes like black velvet, a wheedling voice, the slender build of an Oriental—a man who seemed to belong rather to the Arabian Nights' Entertainment than to the Nibelungenlied.)

These embodied contradictions are insuperable, reducing to absurdity the racist theory just as does the attitude of the genuine Nordics of Scandinavia. A few years ago the most noted among Nordic anthropologists, the Norwegian professor Halfdan Bryn, published in Munich (with Lehmann, a racist firm) a volume entitled *Der nordische Mensch*. According to Bryn, the pure Nordic type does not exist. Again, Kaarle Kron, an authority on Swedish folklore, and others who have made a special study of ancient Nordic buildings, declare that there is a close connection between Nordic civilisation and the lamaist civilisation of the Central Asian highlands. When, at length, it became known that the Swedish anthropologist and nationalist Mollin favoured "the invigoration of Scandinavia by the intermixture of fresh blood," and that the Danes, the Swedes, and the Norwegians were strongly opposed both to racism and Fascism (as was made plain by their all having Social-Democratic premiers), the Nazis felt it incumbent on them to take order about the matter. At Flensburg, close to the Danish frontier, a prominent National Socialist named Krumm made a speech on "Nordic and German Heroism." He said:

“The watchword ‘Nordic Heroism’ is connected with the racial idea in accordance with which Scandinavia is the home of the noble Nordic race, unequalled both in body and in mind. Here when we speak of heroism we think, not so much of heroism in battle as of what our Führer refers to as moral heroism—the heroism of subordination, self-sacrifice, renunciation. Now the question arises whether this form of heroism is predominant in Scandinavia, so that Scandinavia can set us an example. Not unconditionally, I fear.

“In the Northland the pure race has undergone much dilution, so that, heroic though the country is, the prevailing tendency is rather towards hedonism than towards heroism.

“At the present time in the North there is not so cordial a feeling as one could wish in favour of racial brotherhood with the Germans. The Scandinavians do not understand us, do not aspire to be Pan-Germans, speak disparagingly of the ‘strange’ racial theories that prevail in Germany; and the most cordial advances made from our side are rejected.

“It would be unworthy of us to woo a favour that is not willingly conceded.

“The important thing is that we already possess all that is wanted. We Germans have heroism enough in our present lives and in our sagas, so we need borrow none from foreigners. Here in our own

fatherland, above all in the West, we have a heroic nature.

“ In their lives to-day and in their past the Germans display and have displayed a heroism greatly excelling that of the Scandinavians.”

It is indeed most distressing for the Germany of Hitler, Göring, and Rosenberg that the highly civilised lands of northern Europe should reject as fulsome the praises which the German racists would like to bestow on them, but the rejection is creditable to the peoples to whom the world owes a Bjørnsen, a Strindberg, and a Jacobsen.

B.

CHRISTIANITY AND RACISM

Racism and Christianity are irreconcilable. Consistent Christians, such as Cardinal von Faulhaber from the Catholic standpoint, and Karl Barth, professor of theology, from the Protestant, have clearly recognised this, and have not hesitated to proclaim it since Hitler's rise to power. Many of the advocates of racism, likewise, have stressed their own divergence from Christianity, repudiating the "German Christians" (does not this name remind us of the wartime "German God"?) as feeble compromisers. The out-and-out racists will have nothing to do with "the Jewish Virgin Mary"; they declare war upon "the Jewish itinerant preacher Saul alias Paul," and upon "the Jewish miracle-monger Rabbi Jesus of Nazareth"; nor will they accept the gospel of Christ, "that unmanning doctrine which, by prating of worldwide love and kindness, has inflicted a deadly wound upon the spirit of Nordic Europe." For, writes Alfred Rosenberg, "what we need is, not

sympathy and love for persons of alien blood, but the ruthless protection of the menaced Nordic and Western race, in which the mystery of blood is embodied."

Among the racist extremists, who openly aim at "sweeping away Christianity which has been the curse of Europe for two thousand years," there have, since Hitler's rise to power, been manifest three trends. The most straightforward and outspoken are those who want to put Hitler in Jesus' place. Thus a Nazi who was at one time a Catholic leader but is now one of General Göring's trusted associates, interviewed by the representative of a Stockholm journal, is reported to have said: "Hitler is a new, a greater, a mightier Christ. I believe that within thirty years the Roman Catholic Church will have ceased to exist in its present form. It will have become National Socialism. Its prophet, its pope, and its Christ will be Adolf Hitler."

Another member of the ruling race said to the same reporter: "Hitler will become the God-Idea of the future, as Christ has been for two thousand years. The National Socialist philosophy will produce a more far-reaching spiritual revolution throughout the world than was ever produced in it by the teaching of Christ." In the *Schweizer National Zeitung* another journalist, immediately after Hitler's first anniversary speech on January 1, 1934, wrote of the

“Messianic impression” produced on him by the Führer.

Although the adversaries of “outworn and decaying Christianity” are not yet sufficiently organised for the propagation of their new faith, many of them already have private altars in their houses at which they say a “Hitler prayer” instead of the Lord’s prayer; and when they sit down to meals they say “Heil Hitler” instead of “Gesegnete Mahlzeit.”

The second group of the apostles of a new religion have as spiritual guide Alfred Rosenberg who, on January 30, 1934, was entrusted by Hitler with the supervision of the philosophical education of a political party which has become identical with the German State. In 1919, at Munich, Hitler and Rosenberg became acquainted in the house of the writer Dietrich Eckart. They were both under thirty; both were foreigners in Germany, Hitler being an Austrian, Rosenberg an Esthonian; and both were at a loose end because of the upheavals of the war. (Rosenberg had been a teacher of drawing in Riga.) They sought an outlet for their energies in political and racist agitation, accepting as gospel one of the most outrageous forgeries in literature, *The Protocols of the Elders of Zion*—declared a forgery by a Bernese law court on May 14, 1935. This dull and stupid pamphlet plays a great part in Antisemitism. It professes to contain the programme of an “international

secret government" which met in Basle during August 1897, simultaneously with the first Zionist Congress; and it has been translated into all European languages as well as into Chinese, Japanese, and Arabic. One of the numberless German editions was edited by Alfred Rosenberg. Hitler is said to have learned the Protocols by heart. Rosenberg was for many years editor of the *Völkischer Beobachter*. In his widely circulated book *Mythus des zwanzigsten Jahrhunderts*, he declared that the concepts "people" and "race" must form the foundations of a new religion. "Such an aim was, of old, the Christianisation of the world and its salvation by Christ's second coming. Another aim was the 'humanisation of mankind.' Both ideals have been overwhelmed in a bloody chaos and in the rebirth of our experience. . . . But the new faith, that which is now coming to life, the myth of the blood, is the belief that in defending the heritage of our blood we shall also be defending the divine essence of man; . . . the belief that Nordic blood represents the mystery which has replaced and overcome the ancient sacraments. . . . The idea of honour, national honour, becomes for us the alpha and the omega of all our thoughts and actions. It can tolerate no rival, whether Christian love, freemasonic humanity, or Roman philosophy. . . . The God whom we honour would be nothing were it not for our soul and our blood. . . . The life of a race has no logically

evolving philosophy, nor yet is it a naturally developing process; it is the evolution of a mystical synthesis, of a spiritual activity which cannot be explained on reasonable grounds, or be rendered comprehensible by a demonstration of cause and effect [*Mythus*, p. 117]. . . . Millions suddenly become aware of a duty which some of them have forgotten and others have neglected—the duty of fulfilling a mythus and creating a type [*Ib.*, p. 481].”

Certainly we can agree on one point with the Chief Herald of Racism. His blood-myth and his mystical synthesis are not explicable on reasonable grounds. They are fundamentally unreasonable.

The length to which the adepts of this new creed of Germanism can go in their hostility to Christianity is shown by an article in the *Evangelische Korrespondenz* (No. 48, 1933). The writer quotes as follows from one of the new gossellers: “Only to-day are we beginning to recover from the mental disorder of Christianity, but the psychosis still contaminates all our thoughts and actions. We seem to be enduringly paralysed by the enmity to life and to reality which are characteristic of this religion. . . . Our nation remains in the shadow of the cross. For more than a thousand years we Germans have had to bear the cross laid upon our shoulders by Winfrith Boniface, the Apostle of the Germans. We have groaned and bled beneath this burden, agonising more than any

other European nation because we have hitherto found no way of either assimilating or rejecting the alien creed, or any other means of rendering it innocuous to our development. It is essential for us to rid ourselves of every trace of a foreign religion. One who accepts Christianity in its Roman form, sows discord among the Germans. We cannot substitute the Swastika for the Golgotha-cross unless we replace Christianity by a German religion. Otherwise the deed of liberation would be no more than a half-measure, and would fail of its purpose as did Luther's work and Bismarck's. . . . Thanks to the Christian punitive notions of Purgatory and the Last Judgment, and the extremely questionable doctrines of the Fall and the Romish prerogative of absolution—the Cimbri and the Teutones, the Goths and the Vandals, who overthrew republican and imperial Rome, were in the end vanquished by papal Rome—and remain vanquished to this day. For only by these insidious spiritual means of conquest, which like a corrosive poison ate into the pure and defenceless souls of the Germans, were the Roman sorcerers enabled a thousand years ago to bring our ancestors into thralldom to Christianity, make them accept an inculcated religion instead of one that was a natural growth, exchange the nature-gods of the North for the semi-Asiatic god of Sinai, the rewarding and punishing god of the Jews, replace their ancient and

native mythology by the Hebraic scriptures of a long-since decayed Mediterranean people, and discard their own tribal customs for an alleged civilisation introduced into Germany by Romish priests."

The writer of the foregoing passage presumably belongs to the third group of racists, those who want to make a clean sweep of both Christianity and Judaism, the New Testament as well as the Old. The God of the Thorah is to be dethroned in favour of the God Thor. The most rabid advocate of these views is Bergmann, professor at Leipzig, who, in his book *Deutschland, der Kern der neuen Menschheit*, attempts to systematise as a new State religion the philosophical and moral doctrines with which Hitlerian Germany is animated. He writes:

"We moderns recognise only one sin, the deadly sin which Christianity has committed against mankind. Our German youth, now profoundly committed to the Nordic faith, regards Christianity as a lasting disgrace. . . . German history, the victims of the Great War, the martyrs of the revolution, speak with too eloquent a tongue to be misunderstood by the youth of awakened Germany. To the depths of their hearts they are aware what is responsible for the thousand-year misfortune of Germany. They are convinced that on one condition only can Germany flourish—on condition that the blight of Christianity is lifted for ever from our land."

Professor Bergmann proposes that Articles 130 and 136 of the Constitution of the Reich should be replaced by the following: "The Church is a State institution. The President of the Reich is its Supreme Head. The Nordic religion is the religion of the State. Private religious associations are forbidden. No German citizen can sever himself from the State Church."

Bergmann's movement is supported by many of the most noted Nazi and racist champions. It has its own periodical, *Deutscher Glaube*, which aims at "purposively elaborating German contemplation of God, German experience of the world, and Teutono-German morality. . . . One of its most urgent tasks is to give the stimulus for and provide the directives of a free German faith, to supply a new religious leadership, a new ritual, and means for the deepening . . . of religious experience." *Deutscher Glaube* is edited by J. W. Hauer of Tübingen, who has as collaborators Ernst Bergmann, L. F. Clauss, Ludwig Fahrenkrog, Hildulf R. Flurschütz, Georg Groh, F. K. H. Günther, Herman Mandel, Count Reventlow, Friedbert Schultze, Georg Stammler, and Hermann Wirth.

Besides these three groups of persons who unconditionally reject Christianity and repudiate its very name, there is a far larger number of persons who continue to call themselves Christians, but wish to

eradicate from their faith all traces of its Jewish origin. Adherents of this cult outbid one another in extravagance. Proposals to expunge the Jewish words Amen and Alleluia from divine service and to prohibit the use of such Jewish names as John and Elizabeth are but a beginning. There is no scruple about falsifying Holy Writ. For instance the "Psalms of David" are to be re-entitled "Holy Songs for Germans," and the words in Psalm lxxxvii, 2, "The Lord loveth the gates of Zion more than all the dwellings of Jacob," are to be rewritten "The Lord loveth the heights of Germany more than all the dwellings in foreign lands. The Lord loveth the yew-tree of the Odenwald and the oak-tree of the Baltic."

Such Germanisations may seem of little moment, but that cannot be said of the following proclamation by the leader of the German Christians: "One of God's new days has dawned, such as dawns only once in many centuries. God has called the Leader, and the Leader has called his people. . . . The political victory must be followed by the establishment of a moral realm which shall rediscover God's order in the people, and the objective powers of life in race and in the gospel. . . . Through Adolf Hitler, God has once more summoned us to become a people. That is why the Leader is the greatest man since Luther, because he has fulfilled the yearning of four centuries."

In December 1933 the London *Times* gave a vivid account of the religious struggles which had been provoked in Germany by Hitler's rise to power. Since then the oppositions have grown fiercer, although the Press and the government issue from time to time unctuous assurances that perfect harmony prevails, not only among Protestant theologians and pastors, but also between the Roman Catholic bishops on the one hand and Hitler-Rosenberg's National Socialism on the other. These statements are false. Numerous Protestant theologians have protested; so have Protestant pastors, with the support of their congregations, and the Nazis have not ventured to take extreme measures against these new Protestants, whose most vehement objections have been raised against the "Aryan paragraph" officially introduced into the constitution of the German Evangelical Church. This paragraph runs as follows:

"No person who is of non-Aryan descent or is married to a person of non-Aryan descent can become a pastor or hold any post in the German Evangelical Church. Pastors and ecclesiastical officials of Aryan descent who marry a person of non-Aryan descent shall be dismissed. The laws of the Reich will decide who is to be regarded as a person of non-Aryan descent."

Racist pastors and racist members of their flocks have been greatly concerned about the bearing of this

paragraph upon Jesus and the apostles. Surely they were of "non-Aryan descent," and must therefore have been automatically excluded—Jesus from the right to found his own Church, and the apostles from the right to disseminate its doctrines? A ridiculous way out of the difficulty has been found by the expedient of declaring Jesus and the apostles to be "Aryan Jews."

The "non-Aryan Christians," as some of the "new Protestants" venture to call themselves even in Hitlerite Germany, scorn this subterfuge, quoting the Apostle Paul in defiance of the "Aryan paragraph" (Gal. iii, 26-28): "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

So much for the Protestants. The Catholic attitude towards racism was expounded, soon after the establishment of Hitler's regime, in the *Osservatore Romano*, the official organ of the Vatican. In an article headed "Nation and Race" we read:

"Race hatred signifies the affirmation of the materialist aspect of nationalism. The nation is no longer regarded as an ethical value, but as a physical fact, as a natural and material reality, like race. Such fundamental materialism can only lead to practical

heathenism. . . . In racist nationalism we encounter a form of zoology, akin to the political life of the peoples. Under the sign of racist ideology, the struggle among the nations becomes a fight for the predominance of one particular race; bodily structure is given the preference over spiritual gifts, the physical personality over the moral, might over right."

From Herder's day to our own, this repudiation of racism as "zoological" has been frequent. To-day, for instance, we find it voiced by two thinkers as contrasted as Driesch and Spengler. Driesch writes sarcastically about a "zoological map of contemporary Europe," with obvious reference to the racist creed. Spengler I have already quoted, in Chapter Nineteen. In the *Neue Züricher Zeitung* the Swiss poet Konrad Falke has published an excellent article entitled "Der Name Mensch ist in Gefahr." With comprehensible indignation he writes: "Is mankind nothing more than a stud-farm? Has all our civilisation to date been only a detour, so that at the end we get back to the primeval beast to which man is to remain painfully linked, and above which, if that is the be-all and end-all of his existence, he had better not have uplifted himself? This racial humbug has its manifest counterpart in stock-breeding, in which the 'fanciers' strive to produce some spiritual and primitively moral qualities in addition to bodily ones

—but certainly not the ethical values which alone make us worthy of the name of man.”

From my own biogenico-psychological outlook on man, an outlook which I hope most of my readers will share, I am not inclined to be outraged (as Falke apparently is) by insistence on the animal affinities of man, but I must confess that the racists often seem to me to go too far in their analogies. Consider, for example, the following gem from the *Aerztliche Correspondenz*, in which a medical writer, wishing to extol the fair-haired, blue-eyed, noble Nordic race, draws the following parallels: “Among domesticated animals, the light-tinted, comparatively unpigmented races are preferred for their docility and tameness. The more docile, pliable, and unintelligent domestic animals become, the more useful are they. In bovines, too, the fair breeds are preferred, whereas the fighting bulls that give the best sport in the bull-ring are usually of a reddish-black colour.”

But what are we to say when, in the *Politisch-Anthropologische Revue*, the racial theorist Maurus Horst writes: “The Euroids, among them the East and the West Aryans, derive from the primitive ant-eater; . . . the Syroids, among them the Semites and the Cushites, from the primitive armadillo; . . . and the Sinvids, among them the Mongols, from the primitive porcupine.” This in a country which once produced zoologists of the calibre of Weismann,

Haeckel, and Hertwig. In the Third Realm such utterances have become possible under the oriflamme of German science.

We find much sounder science in the Catholic *Osservatore Romano*. Let me quote once more: "History teaches that there are no racially circumscribed worlds; or that if there ever have been any, they were in periods of barbarism. A return to such would signify the repudiation of millenniums of civilisation. Civilisation results from racial minglings, and only these minglings can save us from barbarism. Science no less than history gives the lie to the cult of race. Anthropologists are unanimous in the conviction that racial purity is an absurd doctrine. To mingle races, they declare, does not cause degeneration but rejuvenescence. . . .

"The National Socialist racial myth becomes especially dangerous through the thesis, propounded by Rosenberg, that morality is the apanage of an elect race, which must therefore be kept pure. According to this view there can be no such thing as Catholic, Protestant, or Mohammedan morality, since a man's race determines his ethical worth. Here racist nationalism reaches the climax of materialism. But this is where, in the name of Christianity, we must most emphatically protest against the racial myth; for what makes the Church significant as a curative institution for the entire human race is

precisely the power of all men in God's wide world to enjoy the same moral ascent, to achieve the same knowledge of God, and to join in equal reverence for the Almighty."

A true-blue racist would, of course, feel for these utterances the same contempt that the Nazis felt for Cardinal Faulhaber's panhumanist Advent sermon preached at Munich in December 1933. Such racists are convinced that the Catholics are of inferior stock. They appeal to Vacher de Lapouge, who said: "It is worth noting that in Germany, where Catholics and Protestants rub shoulders, the relations between creed and race can be followed into minutiae. Measurements of the cranial index show the Protestants to be unquestionably more dolicocephalic than the Catholics."

Or the racist can quote Heinrich Driesmans, who writes in *Das Keltentum in der europäischen Blutmischung*: "Can anyone say he has seen many blond Catholic priests? Blond monks and hermits, doubtless, because their way of life may attract the Germans, who are prone to flee from the world of reality. But priests, who must unconditionally submit themselves to the will of an institution at war with individuality, and must accept the most detailed prescriptions as to what they are to think and do—no. The blond Catholic priest is an abnormality, a white crow. You need merely look at sworn servants of the Holy

Church that alone can bring salvation, contemplate their rounded skulls, their broad, smug faces (which, as Hebbels says, bear witness to the thankfulness of their stomachs for a regular supply of victuals), their restlessly roving dark eyes, their black hair—and you cannot fail to recognise in them a foreign, a non-German type. Indubitably we have in them a people within our people, a people apart, which has been able to thrive upon the rich soil of the Catholic Church. Still, it must be admitted that the Protestant Church has likewise attracted such Celtic or Alpine elements, especially in its most orthodox centres, where the dark, round-headed, stocky type prevails.”

We may incline to dismiss such utterances lightly, because they are so absurd. But the experiences of 1933 should give us pause. In that fateful year we learned that much was possible which had previously been regarded as beyond the bounds of what could happen in a civilised country.

Far be it from me to take a side in German ecclesiastical disputes. I have merely wished to show, by a dispassionate presentation of evidence, that nothing is too sacred to form grist for the racist mill. Nevertheless, we anti-racists are entitled to pay our tribute of esteem to such men as Faulhaber, Bodelschwingh, and Karl Barth who, in a critical moment for the history of civilisation, did not shrink from the dangers

entailed by continuing to advocate the sublime tolerance of the Founder. They were the first to make the brazen colossus of racism totter, and, unless the omens lie, it is they and their like who will do much to lay that colossus low.

C.

LAW AND RACE

Kerrl, Prussian minister for justice, drafted for the government of the Reich the following proposal for a law concerning sexual relations between Germans and persons of alien blood:

“Whoever shall, by promoting sexual relations between a German and a person of alien blood or race whose sexual union with a German has been forbidden by law, contribute to the worsening or decomposition of the German people, becomes guilty of racial treason.

“Racial treason is committed even when sexual relations are effected with the use of preventives.

“As aggravating circumstances must be considered:

“1. When the racial treason is attended by wilful concealment that one of the persons concerned is of alien blood or race, or when it has been achieved under false pretences.

“ 2. When the racial treason is effected under the aegis of marriage and there has been wilful concealment by one of the contracting parties to the marriage that the other is of alien blood or race, or when there have been false pretences about this matter.

“ Deprivation of civil rights may be a subsidiary punishment in grave cases.”

Before this law was promulgated, various authorities declared even extra-conjugal relations between Aryans and non-Aryans to be inadmissible.

Thus the police of Offenbach, near Frankfort-on-the-Main, posted the following notice:

“ The — case gives occasion for saying very plainly that at the present time relations between a Jew and a German girl are a challenge to the German people. The police superintendent warns all concerned that in view of impending legislation prohibiting under severe penalties as racial desecration intimate relations between Jews and Germans, he will take severe measures against those Jews and ‘ German ’ girls who shall dare by such shameless behaviour to imperil the German nationality, disturb public order, and incite to a breach of the peace.”

We are informed by the Nazi newspaper *Rote Erde* that a similar decree was issued by the police of Dortmund:

“Of late in this area there have been numerous disturbances because girls of Aryan blood have walked out with Jews or have danced with Jewish partners. God be thanked, the great majority of our people have become aware of the terrible dangers involved in any further mingling of German blood with Jewish elements. The police have also received complaints from parents whose sons or daughters have had intercourse with Jewesses or Jews, as the case may be. Thus there is a risk lest the protection of the German family which seemed to have been definitively guaranteed by the victory of the National Socialist idea, might after all be invalidated.

“It is the task of the police to safeguard public tranquillity and order, and also to watch over the preservation and further development of the National Socialist philosophy. The police, therefore, will not remain inert while such things go on. All who infringe the fundamental laws which the National Socialists regard as indispensable to the unification of the German people, must by sharp measures be brought to see the error of their ways. The police will henceforward arrest the offenders and take such steps as will convince them of the gravity of their crime against the German nation.”

The aim of these racists, then, is “to safeguard public tranquillity and order.” A laudable ambition. To an outsider it might seem as if German tranquillity

and order would be promoted by an assimilation of the Germans with the Nordics in Norway, Denmark, and Sweden—if only because these nations so emphatically repudiate German racism. Really, however, what the racists want is, on the specious plea of maintaining public order, to transform the German State into a “human stud-farm” (I quote the phrase from a racist source). But here they are chasing a phantom. It will be love’s labour lost. Even if we accept the estimate of Himmler, head of the Racial Office, that from twenty to thirty thousand years will be required for the full evolution of the “noble race,” it is necessary to point out that nature’s laws will override human laws. Love will not be constrained. Not twenty or thirty thousand years, but no more than twenty or thirty, perhaps no more than two or three, will be needed to show the futility of racist doctrines. The “fanciers” may be as sure of themselves as Dr. Walter Gross, chief of the Enlightenment Organisation for Population and Racial Culture, who writes in *Der Führer*, a Nazi periodical, “We have been told by those who thought they were successfully attacking National Socialist views, that every race in the world is one of God’s thoughts. This is precisely our own conviction, and the reason why we so urgently demand that blood shall be kept apart from blood, so that God’s thoughts shall not be confused”; or as sure of themselves as another medical man who, writing under

the title "*Das ist nordisch*," tells us that when in the offspring the lineaments of distinct races become variously mingled, creatures are produced "which are really not creatures at all, for no such creatures were foreseen in the plan of creation, which looked only for stylistically pure forms"—the audacity of such unverified and unverifiable assertions does not alter the fact that nature herself has always permitted and will continue to permit the most diversified mingling of human types.

In a programme for racial betterment by conjugal selection, published by *Das Wissen der Nation* which styles itself a "scientific racial weekly," we read: "Race and woman must not be left to their own devices. Women of sound Aryan stock must be protected by heroic Aryan males. . . . We insist that a blond, blue-eyed man should on no account marry a woman of the brunette (Mediterranean) type, long-bodied, short-legged, with black hair, a hooked nose, thick lips, a large mouth, pendulous breasts and pendulous belly, unduly hirsute, and inclined to obesity. Nor must an Aryan man on any account marry a dark-skinned Negroid woman with a Negroid type of head, ellipsoid breasts, too strongly developed nipples, and a lean body. The Mediterranean woman is the typical prostitute; the Negroid and Mongoloid woman, the typical drudge. But a heroic Aryan man must marry a woman of his own kind."

Two additional documents may be quoted to show that those who are inspired by racist ideals shrink from none of the consequences entailed—and these documents which the Nazis would certainly consign to the flames if they issued from non-racist or non-Aryan sources. The first of them I quote from the weekly supplement of the *Göttinger Zeitung* No. 42, which itself, in an article entitled “Die Frau im Heim und Beruf,” cites from Professor Ernst Bergmann’s *Erkenntnisgeist und Muttergeist* the following passage:—

“Lifelong monogamy is unnatural and is injurious to the species. In a properly constructed State a woman who bears no children is regarded as dishonoured. There are willing and active men and youths enough to impregnate all the women and girls, and a lusty young fellow could do the trick for ten or twenty girls in whom the desire for a child remained active—could and would do it but for our unnatural ‘civilised’ canon of lasting monogamy.”

My second quotation is from a 700-page book entitled *Hoch-Zeit der Menschheit*, written by Rudolf John Gorsleben, an active member of the National Socialist Party. According to this worthy:

“Though racial mingling has gone too far, we Germans are still predominantly, both in mind and body, an Aryan people. As the world is to-day, it is our mission to defend our mental and corporal heritage against the whole world, and even against a part of

our own blood. Great epochs and great men have recognised that not all racial minglings are harmless. Crossings with races at a lower level, even if they be but a little lower, must always be disastrous to a higher race. How harmful injudicious crossing can be is shown by the law of telegony.

“ A woman is permanently modified by the man to whom she gives herself as a virgin. The children of a woman’s second marriage show the bodily and mental characteristics of the first husband, who has stamped his seal upon the offspring of subsequent unions. Stud-farmers know this perfectly well, and the scientific name of the phenomenon is telegony. But it has long been familiar as a characteristic of human procreation, and was not left to be discovered by modern science. Upon this knowledge depended the ancient custom of the *jus primæ noctis* or *droit du seigneur*—the right of the feudal magnate or the priest to be the first possessor of an underling’s bride. This was instituted to improve the breed, and was not a mere abuse of power.

“ Thanks to the famous *droit du seigneur*, in many regions the human stock has been permanently ennobled by the lords of the soil who stood racially and spiritually at a higher level than their serfs. . . . To-day, however, this permanent impregnation by a woman’s first possessor is more apt to have a dysgenic than a eugenic effect, for now men of

inferior type are economic masters of town and countryside, and use their power ruthlessly.”

I may say, in passing, that the widespread existence and practice of the *droit du seigneur* during the Middle Ages is disputed by various good authorities—though there is no doubt that among many primitives, who did not esteem virginity in women, and regarded defloration as an onerous task, this task was not a privilege, but a duty of the priesthood. As for telegony, it was a fable of the stock-breeders, and its occurrence is flatly denied by the most competent modern biologists.

Although National Socialist would-be eugenic legislation has not gone to the above adumbrated extremes, it has been very clearly directed against the “contamination” of Aryan blood by Jewish blood. This is regarded as the most dangerous form of “racial treason,” and I have shown above how the laws are made retrospective, and a marriage of a German to a Jewess can actually be annulled on the ground that the husband, though he knew his wife to be a Jewess when he married her, did not realise the “full racial implications of the act.” The marriage-law of the Third Realm has in fact become a new, ingenious, and extremely cruel method of Jew-baiting.

It is not altogether easy for the legislators to say precisely what they mean by a non-Aryan, male or female. According to Dr. Frick it is not enough to

make a cursory examination to find out whether the grandparents were Aryan. The investigator must satisfy himself that none of the grandparental names have a Jewish ring. To enable this to be conscientiously decided in the Third Realm, a Racial Office has been established. Here three million non-Aryans have already been registered. Achim Görke, one of the chiefs of the Racial Office of the Ministry for Home Affairs, sent the following official note to the *Völkischer Beobachter*: "In the Racial Office we keep records of the names and genealogies of about three million persons of Jewish blood living in Germany. By the use of our card-index system, every person of Jewish blood can be kept under control. Another register contains the names of 13,000 Jews who have German-sounding names. Our staff of 870 persons studies the parish registers throughout the country to keep track of Jews who have been converted to Christianity, and to scrutinise the genealogy of reputed Aryans whose given names are Jewish or biblical. The burden of proof is not ours. We regard as non-Aryan all persons who cannot show satisfactory evidence of pure Aryan ancestry as far back as January 1, 1800. That date was chosen because prior to it there were no mixed marriages. Down to the beginning of the nineteenth century, the Jews lived in ghettos, and themselves discountenanced mixed marriages."

What a pity that so much work should be done

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and so much expense incurred to no useful end. It is all the outcome of an untenable, affect-tainted hypothesis with which a dozen pseudo-scientists have infected the mind of a whole nation.

If a serious endeavour is to be made to breed a race of Nietzschean supermen and superwomen, the Racial Offices should be promptly transformed into Marriage Advisory Boards, guided by hygienic and eugenist principles widely different from those upon which the present crude attempts at racist selection are based.

RACIAL ELIMINATION

A quarter of a century ago, in a pamphlet entitled *Socialism and Eugenics* (republished a few years later by W. J. Robinson of New York in a symposium on *Population and Birth Control*), Eden Paul discussed, apropos of the sterilisation laws in certain States of the American Union, the possibilities of human sterilisation for eugenic purposes. Dr. Paul tells me that a socialist comrade who read the pamphlet with sympathetic interest remarked: "All very fine and large, but before the social revolution your sterilisation will be used by the possessing classes to sterilise their political adversaries as 'undesirable types.'" That gloomy forecast has been fulfilled in Nazi Germany.

No protest has been possible in the censor-ridden Third Realm, but protests have been voiced elsewhere. The Eugenics Education Society, presided over by Major Leonard Darwin (Charles Darwin's

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son and Francis Galton's nephew), passed a resolution criticising the "eugenicist" aims and methods of the Nazis, to the following effect: "This society deprecates the use of the term eugenics to cover racial animosities"; and in the organ of the society, the *Eugenics Review*, Nazi "race culture" has been stigmatised as "pseudo-science."

By an enactment which came into force on January 1, 1934 (the Law of Compulsory Sterilisation), the Nazi government provided for the compulsory ligation of the testicular ducts ("Steinach's operation," which must not be confounded with removal of the testicles or castration) in men, and of the ovarian ducts or Fallopian tubes (again, not to be confounded with removal of the ovaries) in women. The operation is for undesirables. What sort of undesirables? We learn this from the new German bible, *Mein Kampf*, where Hitler tells us that not only those affected with hereditarily transmissible bodily or mental diseases or defects, but also those who are "unworthy," have forfeited the right to transmit their defects to possible offspring. The State must see to it that only desirable persons shall procreate. The possibilities of the sterilisation of undesirables, in Nazi hands, are boundless. Relapsing criminals, "habitual offenders," can, under the new German law, be actually castrated. Since "racial treason" (see above) is now a crime, and since the term

“ racial elimination ” has passed into current use, it is obvious that, under the Hitlerite regime, there is considerable probability of castration and milder methods of sterilisation being applied wholesale to Jews, should other methods of “ keeping Aryan blood pure ” prove ineffective.

In fairness to the Nazis, however, it is necessary to say that what is at present contemplated is the large-scale sterilisation of nine types of undesirables, the feeble-minded, epileptics, persons suffering from various forms of mental disorder, and so on. The categories are ill-defined, but the total number of those to whom the German Sterilisation Law is applicable will approximate to a million, of whom 300,000 are feeble-minded, 300,000 insane, and 100,000 epileptic; others are those affected with various hereditarily transmissible diseases, habitual criminals, and “ undesirables ” of one sort and another. A tall order, but the sterilisation of a million is not in immediate prospect. It is estimated that during the first few years there will be sterilised in Germany about 400,000 persons, including the 100,000 epileptics. (Under this law, Mohammed, Napoleon, and Dostoeffsky would have been sterilised.) The cost of enforcing the new law will be something like ten million Reichsmarks.

I need hardly say that in Nazi Germany communists and Marxists, no less than Jews, may be

deemed criminals or undesirables, so that there are ample grounds for alarm lest the law should be used "to cover racial animosities" or to sterilise "political adversaries." The term "criminal" is likewise a question-begging one, for a criminal is, in great measure, artificially created by the law. If the State, as Marxists contend, be an organisation to enforce the will, safeguard the powers, and promote the interests of a dominant class, it will naturally define as criminals all those who engage in "subversive" activities, and will not be likely to approve of a famous poet's dictum that "where the people think lightly of the laws, there the great city stands." An eloquent plea for criminals was put in by a man of twenty-two who was an inmate of Atlanta prison in the U.S., and was liable to the working of the sterilisation law of the State of Georgia. It appeared in the prison periodical *Good Words*. He wrote: "Rome was founded by criminals, and for six centuries was master of the world. Maryland, North Carolina, South Carolina, and to some extent New York and New Jersey, were established by criminals—many of them were rebels and other offenders against the English laws of that day and had been sent to forced labour in 'His Majesty's colonies.' No less than thirty thousand persons were thus transported to America. The civilisation of contemporary Australia was wrested from the wilderness by the

powerful hands of criminals transported for life.”

Agreed that the widespread practice of sterilisation by a great realm is an interesting experiment, in so far as it is not applied to political adversaries, or used as a refined method of Jew-baiting and “racial elimination”; but it will be a long while before the results can be judged on their merits. The present trend of eugenics that is not pseudo-science is, however, in favour of developing the possibilities of “positive eugenics” in the way of preferential breeding from desirable types (most of whom would be stigmatised as undesirable by the Nazis), rather than a wholesale premature application of our imperfect knowledge of “negative eugenics” through extensive “sterilisation of the unfit.” As regards the latter, in concluding this brief section of my appendix, I should like to quote the thoughtful words of the distinguished British biologist to whom I have referred in an earlier section, Professor J. B. S. Haldane. They are from an essay on “Sterilisation” in a little volume on *Fact and Faith* published in 1934. Commenting on the German Sterilisation Law, he writes:

“Even where a character is very strongly inherited, a lover of liberty might suggest that compulsory methods should not be tried until it has been shown that no amount of propaganda will persuade the people concerned to abstain from parenthood. But in most cases characters are not at all strongly inherited.

This is particularly so with feeble-mindedness. . . .”

Let me interpolate that those who, like Weininger and the famous Leipzig professor Möbius, believe all women to be feeble-minded, must hold the character feeble-mindedness to be “sex-linked.” But there would be obvious difficulties in the way of breeding a great race or a noble race if women without exception were to be sterilised as feeble-minded.

Haldane goes on:

“A great deal of mental defect has nothing to do with heredity. . . . The majority of defective children are born of normal parents. If all the feeble-minded in England were sterilised to-morrow, it is doubtful whether the number of defectives in the next generation would be cut down by one-tenth. Insanity is even less strongly inherited than feeble-mindedness, though it is easier to detect.

“Even so, compulsory sterilisation, of men at least, might be desirable if it was certain to be applied with impartial justice. But such justice is impossible in our society as at present constituted in England and America, let alone Germany, where a prison director may propose any prisoner for sterilisation, and men and women are imprisoned for qualities that are found admirable in other countries.

“Let us see how sterilisation actually works in the United States. John Hill was a labourer in the beet-sugar industry. He had five children. As they were

hungry, he stole a number of hams. He was given an indeterminate sentence up to fifteen years' imprisonment. The judge suspended it during his good behaviour, but recommended him to submit to sterilisation, which he did. John Hill may have been feeble-minded, but he would not have stolen the hams, and would not have been sterilised, if he had been a rich man.

“ If voluntary sterilisation becomes legal in England, we may be sure that magistrates will not be allowed to recommend it as an alternative to imprisonment. The judge who sentenced John Hill ordered the sterilisation of another prisoner, using the words: ‘ He has a strain of Negro blood in his veins, and has a lustful and disgusting appearance.’ Is it likely that the German eugenic courts [Erbgerichte] will be completely impartial with regard to race, in view of the fact that the principal German text-book of eugenics preaches the congenital inferiority of various races ?

“ Perhaps the gravest objection against sterilisation is that the propaganda in its favour has blinded many people to other methods of dealing with congenital defects. . . .

“ Sterilisation, for men at least, would probably be justified to-day in the case of a few well-marked physical defects. Its wholesale application is one of the many policies, like compulsory labour, which

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would be grossly unfair in our present society, but fair in a community where all had equal rights and equal opportunities. When every child has had a fair chance, it will be time enough to label the most backward as congenitally weak-minded. But meanwhile the task of dealing with social and economic inequality should come first."

RACIAL FRENZY

Günther's *Die Rassenkunde Europas* and Hitler's *Mein Kampf* play the same part in the political education of German youth that, before the invention of racism, was played in their religious education by the Old Testament and the New. How the fallacies contained in these books are rubbed into the popular mind was shown in his Bernau speech by Dr. Robert Ley, leader of the German Arbeitsfront. He said: "We start with children of three. As soon as a child begins to think, it is given a little flag to carry. The work is followed up at school, in the Hitler Youth, the S.A. (shock troops), and the organisations for compulsory service. We never leave our people alone. After being subjected to these influences, our citizens come into the Arbeitsfront, which retains its grip on them, willing or unwilling, until the hour of their death."

The basic idea to which German men and women must surrender themselves "body and soul" is described as follows by Alfred Rosenberg in his

Mythus des zwanzigsten Jahrhunderts: "To render the folk spirit race-bound is the aim of all our thoughts, yearnings, and actions, and our ultimate standard of value. It is not a raceless League of Nations which will proclaim the Germano-Nordic renovation throughout Europe and the world; that will be done by racially-minded State-systems. Nordic Europe will become the watchword of the future, Nordic Europe with a purely German Central Europe at its core—Germany as a racial State and national State being the very heart of the Continent."

From a conversation between Dr. Frick, minister for home affairs in the Third Realm, and Frau Charlotte Köhn-Behrens, the *Illustrierter Beobachter*, a Nazi organ, extracts the following passage: "The racial idea has to be impressed upon our young people in a twofold way, affectively and intellectually. In early youth, education is predominantly affective, so that it is in this form that the racial idea must chiefly be presented to little children. We must do our utmost to encourage in them a quasi-instinctive dislike for whatever is racially alien. Intellectual training in racial hygiene will come later; but we must at least see to it that every German boy and every German girl, while still at school, shall be satisfactorily instructed concerning the basic problems of heredity and racial hygiene. In various ways, therefore, our educational system must be modified. It is not the only or even

the chief business of the school to impart information. Much more than hitherto must it truly educate. Whatever instruction is given must reinforce the pupil's conviction of the supreme importance of the German heritage."

To how extensive a degree the hazy notion of race has taken possession of the German popular imagination—not spontaneously or fortuitously, but thanks to the methodical efforts of a small, but influential, group—can be realised from a consideration of the enormous number of new-minted compound terms of which "race" or "racial" forms the first element. In Grimm's dictionary (Vol. VIII, Leipzig, 1893) you will find only four such terms, race-hatred, race-distinction, race-horse (i.e. blood-horse) and race-animal (of pedigree stock); but now, forty years later, they are almost numberless in our language. A survey of them was recently published by a scholar who signed himself "Philologus." He tells us that people talk, not only of racial conscience and racial sentiment, but also of racial consciousness and race-pride, of fateful racial conditions, an ingrained racial spirit, and an ardent race-soul. The German racial State, rechristened the Third Realm, is busily constructing the racial dwelling of its people. The racial individual is not the true racial purpose or racial meaning, being no more than a fleeting racial cell. The racial organism, living and eternal, which continually strives to

realise a racial integer animated by the racial essence, is the goal of all racial endeavour. Of supreme importance is the struggle against race-contamination by foreigners, racial treason, race-corruption, race-mingling, race-destruction, and race-death. In a word, race-defence, and the will to race-defence are the first and second commandments. Effective racial activity cannot be restricted to individual race-cultivation or private race-nature. An organised service for racial defence must take over the task of race-preservation. The supreme Racial Office and departmental racial offices throughout the country will watch over race-life, race-law, and race-morality to ensure racial purification. Everywhere there is a race-supervisor who, supported by the racial council, will control race-breeding, encourage race-culture, counteract tendencies to racial degeneration by invoking the aid of the race-laws, and nip in the bud tendencies towards racial decay, race-profanation, or race-corruption. Racial heroism must replace the racial indifference of the liberals. Upon the racial foundations established by a centralised racial science, a race-policy must be strenuously pursued, inspired with an adequate sense of racial responsibility to a racial history extending back for thousands of years and predestined to a still more glorious future. Art and science must never depart from their racial ground. Throughout life will throb the pulse of racial existence.

Racial characterology and racial physiognomy, racial pedagogy and racial psychology, are the cornerstones of bodily and mental racial hygiene. Race-lore, supported by racial geography and racial philosophy, must discover, cultivate, and proclaim the most outstanding racial values.

The zealots of this faith, for whom the concept of race forms the centre of all their thoughts and actions, will certainly dislike a word-minting which comes from no less a man than Friedrich Nietzsche: "Where races are mingled, we find the sources of all great civilisations. Maxim: Have nothing to do with anyone who participates in the preposterous race-humbug." It is, indeed, an enigma why Nietzsche, though the foregoing is not his only splenetic outburst against the idea of race, should be claimed by the Third Realm as the leading philosopher of the racial State. One cannot but doubt whether he would have approved of his sister Elisabeth's gift of his walking-stick to Hitler.

The above racial vocabulary is but a brief selection of the manifold terms with which the prevailing racial frenzy has enriched the German language. Again and again Hitler has referred to the racial mission of the German people. We can hardly be surprised that the recent trend of German mentality has aroused anxiety among other nations, for there can be no question that racism may prove to be an apple of international

discord as well as a bone of contention within particular nations.

Consider the Germans in Switzerland and Czechoslovakia, in France and Poland (I do not mean German aliens in those lands, but their own German-speaking citizens). What will happen to them should Nazi racist propaganda be only in some measure successful? The difficulties and conflicts that might arise have been expounded by Henry Bérenger, president of the senatorial commission on foreign affairs and French delegate to the League of Nations. Under the caption *Le mal de l'Europe* Bérenger writes in *L'Oeuvre* of October 21, 1933: "Racism is the contention that all true Germans derive from a single race, the Aryan, and that it is incumbent on them to get together and unite into one nation. In the name of racism, the Reich declares itself entitled (pending developments) to exert a 'moral protectorate' over all Germans 'in partibus,' whether Czechoslovakians, Poles, Frenchmen, or Italians. Once more in the name of racism, the Reich feels itself justified in persecuting within its own borders or driving into exile all German citizens whom it regards as non-Aryan. 'Identify race with nation and modify frontiers accordingly'—such is the dogma of the Hitlerian dictatorship, such is the creed of the intensified Pangermanism of the Third Realm."

Nor should we forget that Oswald Spengler, in his

previously quoted book *Jahre der Entscheidung*, has written: "The time is coming, nay has come, in which there will be no more room for tender spirits and weakly ideals. The ancient barbarism which for centuries has slumbered beneath the forms of a higher civilisation, is awakening—a warlike, healthy delight in our own strength. . . . Little as we can foresee the future, this much is certain, that its driving forces will be those that have prevailed in the past: the will of the stronger, sound instincts, race, the will to ownership and the will to power. Against these will shatter themselves ineffectually dreams that must always remain dreams; the dreams of justice, happiness, and peace."

I need not multiply examples. All the arts, all the sciences, in Germany are to-day infected by the virus of racism, and racial frenzy has even influenced the healing art, which should be panhuman. We may thankfully recall the day, not very distant, when German medicine, devoting itself to the campaign against venereal diseases, could boast of three names of German scientists who were universally honoured throughout the world: Albert Neisser, August von Wassermann, and Paul Ehrlich. All three were German Jews, healers in the best sense of the term; and thousands more non-Aryan physicians and surgeons upheld and passed on ("quasi cursores") the torch of medical learning at every German university and in general practice wherever the German tongue was

spoken. No one asked if they were Jews. Like Luke they were "beloved physicians," and that was enough.

I shall be told that the madness which has deprived "non-Aryans" of their posts at the universities and driven many of them into penury and exile, the madness which would fain ascribe the discoveries of Neisser, Wassermann, and Ehrlich to "unknown scientists," as it ascribes the poems of Heine to an "unknown author" and the utterances of Jesus to an "Aryan Jew," has not seriously affected the whole German nation, and is but the mental disorder of a few. I would it were so, but propaganda and censorship have had their effect, so that the great majority take such nonsense seriously.

Propaganda had its effect before Hitler rose to power, and Hitlerism with its extravagances is in part an upshot of successful racist propaganda. Before the establishment of the Third Realm, Franz Schauwecker, a noted writer, discussing in the *Rheinisch-Westfälische Zeitung* the rebirth of the German from the spirit of the World War, penned the following sentences: "We believe that Germany ranks higher than any other reality in the world. It is a reality of the faith that seeks incorporation, of a faith that drives on to power. . . . The sermons of Eckhart are religion and the work of the Prussian Frederick is religion. The Edda is religion and the battle of Leuthen is religion. The fugues of Johann Sebastian Bach and the Hohen-

friedberger March are religion. The folk-migrations, the Thirty Years' War, and the World War (which was a German war) are manifestations of this religion."

Is it not racial frenzy which has seized the Germans, a state of intoxication such as has occurred before in many mass movements? Witness the Crusades, a mania which attacked one people first, and then spread to many, working grievous harm. Before Hitler, Fascism was discredited in Germany, where it has now become a gospel, and, with Mussolini's aid, is to be forced on a reluctant world as the salvation of society (for "society" read, "capitalism in decay"). Soberly contemplated, all the premises of racial fanaticism are, as we have been able to prove in the present study, based upon errors, misunderstandings, and untenable hypotheses. Yet its fallacious inferences are more disastrous than was the Confusion of Tongues, for they estrange the nations one from another and foster group egoism. The racists instil megalomania and intolerance into the minds of children, awakening prejudices which will sooner or later lead to disastrous clashes, unless the teaching of the false prophets is counteracted before it is too late. This can only be achieved by conscientious research and by the dissemination of the truth, the truth which was in Pope's mind when he wrote "the proper study of mankind is man." True anthropology dispels hatred, not excepting racial hatred, which is its most dangerous form.