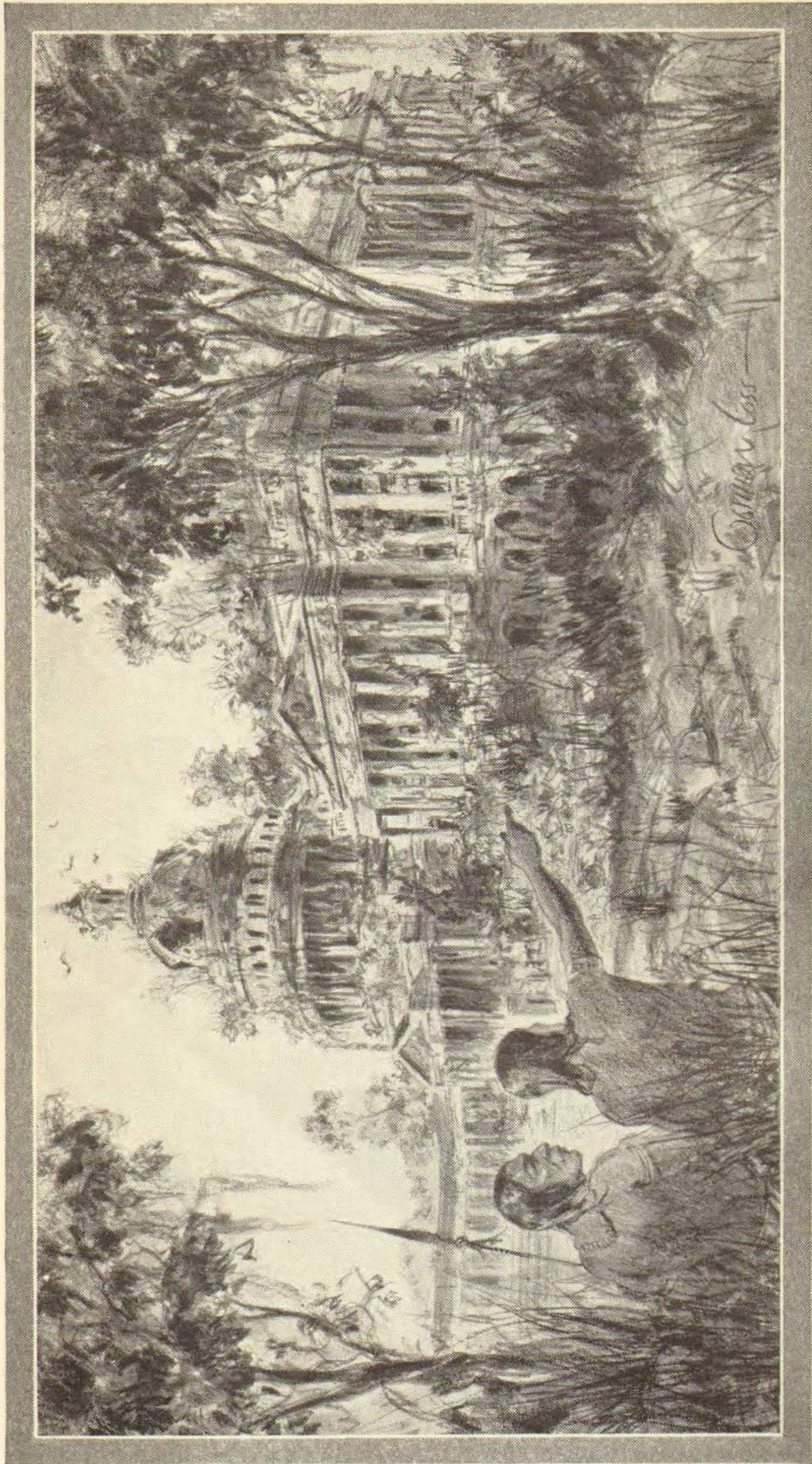


Can the
White Race
Survive



by
JAMES DENSON SAYERS



CAN THE WHITE RACE SURVIVE?

As our magnificent National Capitol building at Washington may look in the year 2500 A. D., if racial amalgamation continues. Our progressive civilization will be smothered; our dark-skinned descendants will slip through the jungle from their huts to gape in wonder at the ghostly relic of the legendary white gods who once filled the land and builded great cities, but who have disappeared from earth.

Can the White Race Survive?

By
JAMES DENSON SAYERS



WASHINGTON, D. C.
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DEDICATION

To
my beloved Uncle Archie,
(Dr. Archibald L. Camp, of
Greeley, Colo.), whose kindly
guidance with books and
conversation led me to love
Humanity and to seek more
knowledge about my fellow-
man.

PUBLISHER'S NOTE

This book is published with no desire to create racial strife but with a hope of building in the hearts of the white people a deeper appreciation and a greater valuation for their heritage.

The author of "Can The White Race Survive?" traces the downfall of once great white civilizations which mixed their blood with their black slaves, thus proving his assertion that the perpetuation of American civilization depends upon the survival of the white race.

At this time when there exists in the United States an open demand, not only from Negroes but from certain self-styled intelligentsia, that all segregation laws be abolished, social equality between the white and blacks be accepted, there is no doubt but that this book will be a stumbling block in the path of this group contending for amalgamation.

"Can The White Race Survive?" will prove valuable, in the publisher's opinion, to the great body of both white and colored peoples who have the same goal to reach but realize it can only be approached on a parallel basis, that is, the white and black man working together for the benefit of both races but in two different channels which lead to the same end.

The goal is a better American civilization—it

can be reached by both races striving parallel but never attained by the amalgamation of the two races.

American civilization will progress just so long as the blood streams of the white and of the inferior races flow in separate channels, but should they ever meet, and of course produce a mongrel race, American civilization will unquestionably perish.

The publishers, therefore, publish this book with a patriotic hope that it will check what is often referred to as the vanishing color line.

AN ACKNOWLEDGMENT

After I had gathered all the data for this work with the exception of the quotations from the works of Dr. Thomas Gann and Mr. Gregory Mason, I was referred by Mr. Madison Grant, author of *The Passing of the Great Race*,¹ to the recent work of Mr. Ernest Sevier Cox. With some difficulty, I secured a copy of Mr. Cox's book, *White America*, issued by The White America Society, Richmond, Va. Upon reading it I received the greatest surprise of my experience.

I found that Mr. Cox had entered upon a course of study and investigation along lines very similar to my own on the racial question in the self-same year—1909. His studies had their inception at Vanderbilt University, with a transfer soon afterwards to Chicago, while my own inception of the study was in San Francisco's Chinatown in the early Spring of 1909. Mr. Cox worked around the world in gathering his material, mostly from original sources. Although my own studies have been largely in original sources and almost as world-wide as those of Mr. Cox, I have added much valuable data found in the works of a great array of scholarly authorities, corroborating my own con-

1. Scribner's Sons, New York.

clusions and those of Mr. Cox. I have worked by a somewhat different method and in one particular my work goes further, may I dare suggest, than that of Mr. Cox. I assert that the Jews are the conservators of the purest white blood and the keenest intellect in the world, a fact Mr. Cox seems to have overlooked or disagrees with. He found and quoted some historians whom I also quote.

In addition to the many works of ethnological and historical authorities quoted in this present volume, I heartily recommend a study of Mr. Cox's book.

J. D. S.

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CAN THE WHITE RACE SURVIVE?

FOREWORD

It seems strange to me that the modern world is still puzzling over the so-called "races" of mankind. It is a fact, nevertheless, that the school children are to this day being taught that humanity is separated into five distinct races, White, Yellow, Red, Brown and Black. Perhaps this old error prevails simply because it is the easiest way of getting through the geography. It certainly gets the young pupil's mind clouded with misinformation and should be halted.

There is no such thing as a clearly defined "race" of people on earth, unless the Sephardim and Haskenazim, of the Jewish people, are absolutely pure in their genealogy. We have no way of proving that the whitest of White peoples are wholly pure from the beginning of their genealogy, although there is much reason—as outlined in the following pages—to believe there is still a considerable remnant of the White race of non-Jewish peoples. The causes of the conservation of this White purity in a heavily mongrelized world are set forth in the section deal-

ing with "Ancient and Modern Europe." The word "race" is used here for convenience.

We can find a White race if we carefully scrutinize the skin color and nose of the borderliners and separate from the Whites those lightly mongrelized sections that are generally classed with the White race, but which are not entitled to such classification.

When we get beyond the Whites of Europe and their offspring in the Americas, South Africa, Australia and New Zealand, we find such a conglomeration of color gradations that it is small wonder scientists studying the subject cannot agree in their classifications. As early as 1684, Bernier tried to separate the human family into distinct racial groups. Blumenbach, in 1775, invented the term "Caucasian" to indicate the White race, but he included the Arabs, and others have since included as Caucasians the brown and black Hindus, as well as other clearly colored peoples. Therefore, "Caucasian" has lost any distinctive signification it might have had. "White" is definite enough; it means "white" with no subterfuges. Of course, there are individuals of the Whites who easily acquire temporary solar pigmentation and there are others with swarthy complexions, but in the latter type their general features and mental charac-

teristics still classify them as "white," while their children do not always inherit the swarthinness.

Linnaeus, in 1735, was also among those early scholars who attempted to give limits to the racial groups. Cuvier (1769-1832) started the calumny against poor old Ham, Noah's son, as the sinful father of the Negroes. His (Ham's) heinous sin, for which his descendants should forever be servants for the offspring of his more fortunate brothers, was no more than his disgust at seeing his father naked in a drunken stupor.

By the middle of the 19th century attempts were being made to define the racial limits into more definite groups of similarity and kinship. Still the idea persisted that the Creator had created the myriad different colors and types of people and that they were breeding true to their original ancestry. Although in the modern world scholars and scientists could see thousands of yellow hybrids, the result of recent mixing the two opposites of the human scale, the White and Black, yet, so far as daring to express themselves in print, never once has the idea entered their heads that the so-called Yellow race, the Brown race and the Red race are simply different degrees of mixture between the extremes

of White and Black, dating, in their original mixture, from more ancient times.

By 1873, Haeckel had found twelve different races of mankind, but by 1879 he had found so many more gradations that he amended his classification and said there were thirty-four races. Topinard enumerated sixteen in 1878, but seven years later found a few other mongrel types and, presto, there were nineteen distinct races. Deniker, in 1889, classified thirteen primary races, with thirty sub-divisions, but eleven years later, in 1900, he also raised the ante to seventeen races with twenty-nine sub-divisions. Fontaine, in his *How the World Was Peopled*, threatens to expose the truth when he says, "If a congregation of twelve representatives from Malacca, China, Japan, Mongolia, Sandwich Islands, Chile, Peru, Brazil, Chickasaws, Comanches, etc., were dressed alike, or undressed and unshaven, the most skilfull anatomist could not, from their appearance, separate them."

Only in the two extremes of humanity do we find fairly distinct and persistent characteristics. The distinctive nature of the true Negro (that is, the nearest to the pure Negro left on earth) is complete and careless cheerfulness. Under persecution a somewhat musical melancholy develops, but given a bit of physical ease,

a promise of future cheer, and his native trait is to the fore. Carefree, singing, he carries the water and hews the log (if he must), or basks in the sun, or seeks a mate and gives no care for the future. Neither his leisure nor his labors ever produce an Aristotle or an Edison.

His White opposite cannot settle contentedly into the present. He forgets less easily, plans instinctively to shape the future more to his liking, finds his chief happiness at the climax of constructive work, busily seeks to bend even the mightiest forces of Nature to his service. And he succeeds. He produces, he conquers, he builds. You may think him neither more brilliant nor of higher human kindness than any other type. Yet it is he who achieves. And his sons will not rest upon his labors; they build upon them. Why? Because they have inherited his capacity for tenacious, voluntary effort, the initiative, the indomitable will power, the coordinating brain that makes it possible to "keep at it," to "try, try again" with purpose. Mix that blood stream with any gradation of the Black's blood and, although the law of inheritance discovered by Mendel may give individual exceptions in an occasional throw-back of dulled brilliance, the power for continued appli-

cation has weakened; the clear white of the skin has gone, the intellect has been forever blighted.

In all the billion or more of the mongrels on earth, the innumerable varying shades of mixtures between the White and Black, the blood of the Black can boast of its negative power to conquer, to destroy utterly. It is a voracious, insidious quagmire into which the blood of the conquering Man sinks, is today sinking, against whose merciless pulling down power the sword and cannon are as useless as a baby's toys.

There is a weapon with which to fight this destroyer. This weapon is that very intellect of the White race it would destroy. There is still a large residue of that weapon left upon earth. Let that mighty weapon arm itself with timely warning of its threatened extinction and the future shall be safe.

That intellect of the White man directs the conquering arm to victory; but at the same time it directs the hand to the merciful touch. Let the fight against this insensible monster that seeks, without direction, to destroy civilization, be conducted quickly and firmly, but with humaneness. The White Man's own sin began and has, through the ages, continued the destruction of himself and his finest works. Let true repentance temper his greatest battle with equity,

with unalloyed justice as befits his claim of civilized instincts. In the following pages the threatened destruction of civilization is reviewed, and the line of battle against it is suggested.

My sincere gratitude is due to the host of scientists and historians whose indefatigable labors have put at my disposal so much corroborating material, and to many other individuals who, during my nineteen years of study and research, have given suggestions and encouragement. In particular I am grateful to Mr. Madison Grant for a few suggestions he took time, from his busy hours, to give.

To my wife and best chum, Eda Talbott Sayers, who has been a severe, but constructive critic, I owe inexpressible gratitude.

J. D. S., *New York, April 14, 1928.*

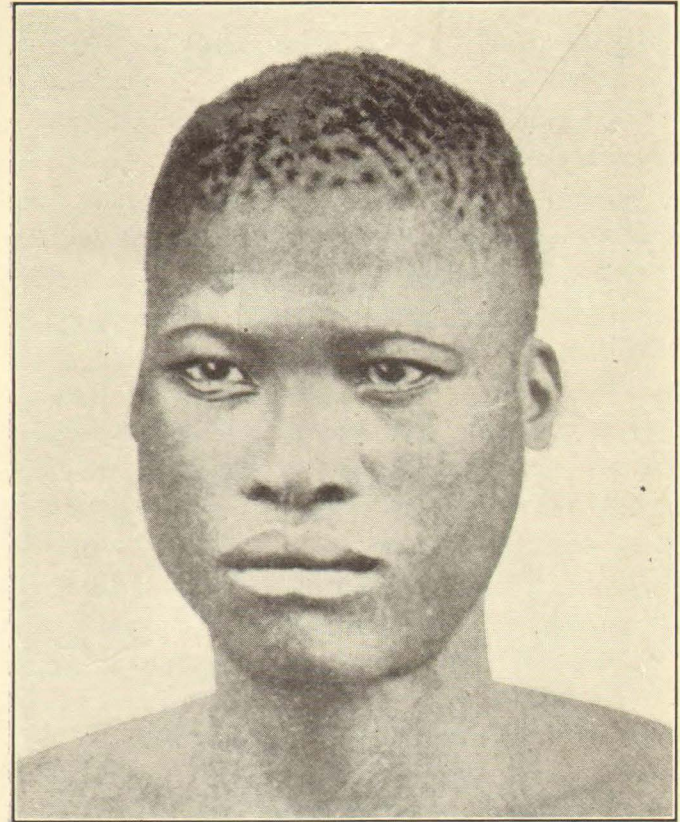
CHAPTER I

INTRODUCTORY REMARKS

I would here make a promise and exact one. My promise is that in the following pages I shall present arguments to prove a sensational and transcendently important development in the study of ethnic distinctions in the human family; the promise I would exact is that the reader, for the time being, place himself in the position of a good juror, hear the evidence until the final word, then pass judgment, or, much better, carry on the study further.

There is much prejudice on the one side and the other of the question here treated. On one hand is the narrow, blind race hatreds; on the other almost as regrettable prejudice, born of conceit, perhaps, among great and near-great men who have acquired beliefs proclaimed as scientific when, in truth, they are often based on mere theories.

During the nineteen years I have devoted to study of this fascinating subject I have been forced to cast away more than one fondly embraced belief. Since early youth, following the advice and practice of a beloved uncle, to whom this humble effort is dedicated, I have striven to "keep the latchstring outside for new ideas; with



From "Man, Past and Present," by Keane, McMillan, New York.

BUSHMAN

A Bushman of Africa. As near full blooded Negro as exists today.

impartial hospitality to invite in all, select—with discretion—and hold those of good presents, for fear a great jewel might pass by under casual raiment.”

There may be many, who, giving my testimony only a superficial hearing, will class me with that large and pitiable throng, scattered through the world, which feeds upon hearsay and fattens upon prejudice. I believe that if I ever was a victim of race prejudice, the nearest survival today of such is a sincere indignation against every tendency which threatens the vibrant, progressing structure of our infant civilization. If I may be privileged in these pages to convince many that my purpose is to contribute toward saving the fruits of progress for the benefit of ALL humanity in the ages to come, and if I may instigate a wide-spread study and development of my declarations, I shall be content. Every member of the human family, certainly including the mongrel mixtures, from the swarthy trigueno of Latin-America to the blackest Negro, should be glad to help avert the decadence and loss of civilization, which, developed and preserved by the White race, bears its delectable fruits impartially to all who would partake.

I shall show how every effort in past ages to build a civilization, which should have brought

about the complete subjugation of the earth and its elements to the control and benefit of Man, was thwarted by intermixture of the intellectual White builders with their menial negroid slaves of low, unprogressive mentality. This inexorably reduced the high average of White intellectual capacity to a mean level, in every case found to be low or lower, according to the small or large proportionate amount of Negro elements in the original population.

I hope my conclusions will start many great, more capable men upon this new line of investigation and clarify the age-old mysteries of the so-called "races" of mankind. There is a romantic shroud of mystery enveloping the strangely vanished Cliff Dwellers, the brilliant civilization of the Mayas and the Proto-Incas. The intriguing indications among the mummies, and other evidences of a White or near White race existing in those localities thousands of years ago, will be shown to reveal the sordid story, repeated so often throughout the existence of Man upon this earth. This story is that Man begins miscegenation with his Negress servant and gradually, through the creeping centuries, accepts the resultant mixture, with ever lessening resistance, into equality with the highest classes. Thus, pitifully, with ever weakening vitality of the

White's intellect, the blood of the Black creeps up the strata of society to the very top.

I shall present a solution for this mystery: Why are the present populations about the Mediterranean not entirely the same fair race of fine features which is pictured to us so much by the ancient classical writers and sculptors? This in spite of the naturally prejudiced and strained attempts of Sergi and other Mediterranean writers to show that Homer did not mean "xanthos" at all when he used that word and some synonyms in describing his fair heroes and heroines; despite what these writers also say to the effect that the great ancient sculptors only pictured a non-existent ideal in the finely chiseled faces and heads left to us in marble.

And to come very close to home, I hope to awaken this restless, energetic land of North America to the frightful cancer, just now rooting itself into the social fabric. That cancer is the increasing mixture with the dozen million Negroes, more than one-tenth of the population, and the millions of mongrels who have come and are still coming from foreign lands. Miscegenation by the White masters and men of the "white trash" type in the days of chattel slavery, and since, has been followed in more recent years by legalization in some states of inter-racial mar-

riages. In spite of the strong prejudice of the Whites in general against social intercourse and intermarriage with the Negroes, the racial mixture has already begun as it has always begun in other instances. Thus, in the course of a few hundred years, at most, this glorious nation, now one of the foremost in advancing civilization for the common good of the whole world, will dwindle in mental vigor and inventive initiative, becoming a yellow, lethargic mixture a little lighter in color, perhaps, than the Chinese coolie, assuming that no material change one way or the other occurs in the ethnic stocks now present in the United States.

In the last chapters of this volume ideas are presented on phases of the theme which I consider to be so problematical I would separate them from the more dogmatic presentation. They deal more particularly with early Biblical evidences bearing corroboration of my argument. This is especially so in connection with that always interesting pariah among nations, the Jew, with his marvelous tenacity to racial purity in spite of seemingly overwhelming obstacles, with his brilliant intellectual capacity for the arts and sciences and with his high moral standards and ready adaptability to widely varying conditions

in every part of the world without ever losing his distinctively white skin and healthy energy.

Although much of my work is based on original sources of information, I am much indebted to the works of others. From some of these authorities I quote extensively where they give unquestionable evidence seconding my assertions.

I have at times been startled by the near approach that different ethnologists have made to my own conclusions and yet stopped short of the truth. Especially is this true in the discussions by several writers devoted to the question of the four "varnas" (colors) which were the basis of the original four castes of India. It is clearly established in my mind that the castes of India, where the caste system is more rigidly and religiously observed than anywhere else, had their very inception in the instinctive repulsion by the early Whites—who were responsible for the great old Indian civilization—to intermixture with their negroid slaves.

No doubt the mixture had already reached a considerable stage, perhaps similar to the present degrees of mixture in Cuba and other Latin-American countries, when the ruling Whites realized the creeping danger of disintegration of White civilization and therefore hit upon the in-

genuous but finally ineffective method of establishing caste lines, making them more effective by invoking them on a religious basis. As a result we find ethnologists today puzzled by the fact that the highest of the old original castes in a few places are of a lighter skin color than the lower castes. This can only be explained in that the struggle of the early upper castes to keep out the blood of the lower castes has, through the long centuries, partially held up the infiltration of negroid blood to such an extent that the entire levelling of the population into one color of an even brown or nearly black, such as the Dravidians of the south and southeast, has not yet been fully accomplished. However, there are frequent cases, just as in our present day social classes, or castes, where individuals break the class lines and marry members of a higher or lower class, generally elevating the offspring of such a marriage into the higher class. In just such a way the negroid blood has filtered into the highest strata of Indian, Chinese, Japanese and other social organizations until there are no more—nor have been for centuries past—pure Whites left in the populations.

Of all the Oriental countries, every one of which presents rich fields of material for this study, the Japanese—if we except a portion of

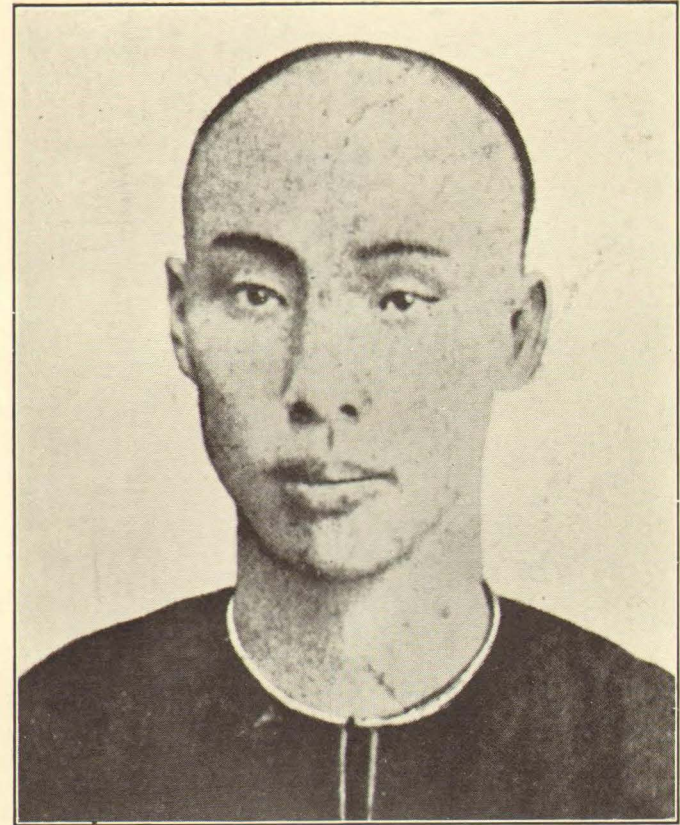
the Manchus and the few Ainos—preserve the most striking examples in their upper classes of resemblance to the pure Whites. I have seen members of the old Japanese aristocracy with grey eyes, ruddy, almost white complexion, with a tinge of brown in their mustaches and softer, finer hair than the usual, some times with almost silken waviness. Yet the lowest menial classes of Japan's industrial centers are often very dark, with more negroid indications, but never so much so as the lowest strata of Chinese, especially among the southern Chinese provinces, which lie nearest the old Negro regions of southeastern Asia.

This residue of near-Whites among the ruling class and the fact that the Japanese, cupped up by the millions into a small island territory, having to apply themselves to every ingenuous means for mere subsistence during centuries, thereby developing an adaptability that would not have resulted under easier environment, explains why the Japanese have profited so much and so quickly by copying Western civilization. They can copy and, using the tools of the White man's civilization, they can even make a few advances, but left to their own resources and initiative, they could never have progressed, but would have stood still or even, with a greater leveling of the

entire race to one mean average, would have suffered a gradual retrogression.

I suggest palliatives for immediate application, then absolute, permanent remedies which may shock the weak-hearted and sentimental. But the White world and civilization, now whittled down to less than one-third of the whole earth, never faced a more real, deadly, wholly destructive "yellow peril."

Of course, the danger of complete obliteration has been crawling nearer for ages, but in past times the lack of transportation left great portions of the Whites isolated. Today conditions are tremendously changed. That very civilization that is now threatened with extinction is furnishing the means of transport and the enticements which bring the enervating dark and black elements into the White centers of population and industry. These elements, if not halted and eliminated, will slowly become absorbed, and after the passage of a relatively short time, as history counts, the pure fountain of civilization, pouring forth continued progress upward to complete fruition of Man's reward for his efforts, will be poisoned irremediably, bringing a loss of unimaginable proportions *not only to the White race*, which will then have ceased to



From "Man, Past and Present," by Keane, McMillan, New York.

CHINESE

Native of China. Millions of Southern Chinese are much more negroid than the average Chinese type.

exist, *but to all the mongrel population of earth,*
incapable of further progress and sinking ever
more in helpless retrogression.

CHAPTER II

THE NEGROID TYPE

Ethnologists, in their efforts to find an unvarying criterion upon which to base the ethnic classification of mankind, have waddled and floundered in a mire of confusion since this young branch of study first began to take form. At first there was the controversy between the monogenists, who claimed that all mankind had a single origin, citing the physiological similarities so consistent throughout the world, and the polygenists who tried to find separate origins for the then thought-to-be distinctly different races of men. I believe there is general agreement now upon the monogenistic theory (which I believe to be wrong, as suggested in the last chapters), but a new field for disagreements has arisen in the efforts to find the basis for sifting out the different ethnic groups.

There are those who religiously worship at the shrine of the cephalic index, and those who bow down to somatology. Each, as is generally the experience of the idolatrous worshipper, finds his deity fickle, exasperatingly inconsistent. Those enthusiasts who advocate the cephalic index as a criterion for classifying humanity into wide ethnic groups, have been embarrassed to find that,

if the dolichocephal, or longhead, is an indication of the pure Nordic White, then there are people with black skins and kinky hair, who kill and eat their fat mothers-in-law, who are close kin to the proud Nordic. The less vociferous school of somatological proponents find inconsistencies as hard to surmount.

I wish here to declare a basis for distinguishing racial gradations that, I believe, is new and the only reliable one. The disciples of the "race psychology" school tread upon nearby ground. But it is upon this new principle of judging distinctive grades of the human family which I base my entire argument, therefore as I prove my contentions of inherent, ineradicable mental differences in the different types from the pure White to the Negro, always concurrent with skin color, I prove the scientific solidity of the principle.

I call this new principle "Intellectual Index." Of course "Intellectual Index" in reference to members of different races has been a question long debated, under variants of "mental capacity," by academicians and brawling groups of sailors and what-not from Bangkok to Kalamazoo. To seriously apply it in its true worldwide application as a criterion of ethnic distinction is my purpose.

This principle of "Intellectual Index" has no

relation to "skull dimensions." The cranial cavity may be large, yet that invisible power of brains, which great men have, may not be present, although, quite generally, the size of the cranial cavity *is consistent with the power of intellect*. It seems the Greenland Eskimo is one of the rare exceptions. The cranial cavity also fails to follow skull size consistently. Long continued, constructive thinking, planning on great engineering works, delicate, patient laboratory endeavor, seeking to unravel and harness dynamic secrets of Nature—those qualities are attributes of men with the highest intellectual capacity, and generally such types have large cranial cavities. Those excellent qualities exist in ever lessening degree from the pure White down to the lowest black Negro.

I declare without qualification that nowhere on the face of this earth has a negroid race (I include as negroid all the dark-skinned races) been the builders of a civilized state of society. Of course the moment such a statement is made one not yet familiar with all the information I have gathered on the subject will at once bring to mind the Chinese, Japanese, East Indian, American Indians in parts of North and South America, and the great old Egyptian civilization.

The latter case is a favorite toy of Negro-

philists who enjoy deluding themselves with the belief that at least this one instance proves that the Negro is capable of as great achievements as the White man. I shall offer evidence in the following pages to prove that the original builders of all those now decadent or dead civilizations were not like the modern inhabitants of those regions of colored skins and weakened intellects, but were White men who were content to mix their blood with their Negro slaves.

During my early youth in Louisiana I began to observe the Negro with less of the usual, beclouding contempt prevalent with the Whites of the South (and of the North, too, for that matter), and acquired the habit of studying his nature, his mental reactions (though I did not then call it by such term.) I was greatly interested by the fact that so many of the young Negroes learned to read and write with facility while in school and just a few years later were actually unable to read or write one word. I remember one case, quite typical.

The schoolhouses for the White and Negro children of our community were separated by a few hundred yards. The White boys frequently "broke rule" and slipped through the intervening forest to play "knocking" and wrestling with the colored boys down by their spring. These en-

counters often developed into word battles. The Negro youth as well as his adult brother loves his boasting. One Negro boy was a source of pride to his schoolmates, both in physical prowess and in book learning. If the physical encounters were not settled satisfactorily to everyone, there was often a resort to competitions in learning. This particular Negro boy was one of the older pupils in his school, while I was about eight or nine. I remembered in after years how well he showed in his "penmanship" and spelling in those noisy competitions. Nearly ten years later, he brought a typewritten letter to me one day to read for him. I was much surprised by this, but more so when, after writing an answer to the letter for him I found upon asking him to at least sign his name to the letter he could not even do that.

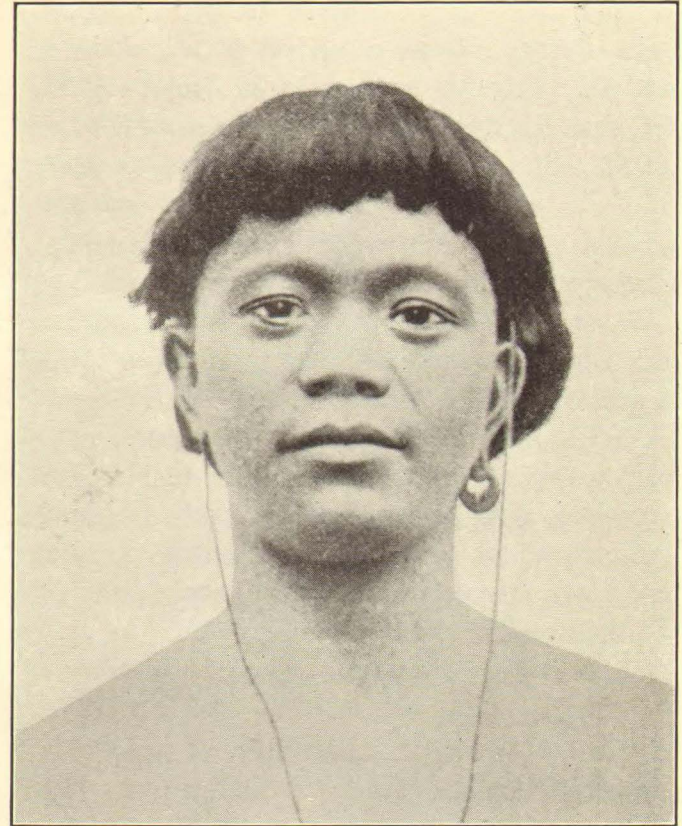
The above example is not by any means an isolated case that has come under my observation. I have studied the capacity for learning and, more important, *the sustained application in practical life of that learning*, as demonstrated by the different gradations of humanity. Before I had reached my majority I had arrived at the conclusion that the "noble Red man" aborigine of North America and the Negro had only slight mental differences, if any. My studies were in

original sources in this matter. After my early observations of the Negro mentality in Louisiana, Arkansas and Texas, I had opportunities for studying the most typical of North American Indians in the Nations of Oklahoma, the Umatillas, Blackfeet and Crows of the Northwest and the Navajos and Utes of the Southwest. I found very slight difference between the Indian children—raised under as favorable surroundings as most Negro children of the South—and the Negro children themselves. Only in exceptional cases do they show aptitude for book learning and most of them become quite indifferent to it once they finish the Government schools. Many, like some of the Negro cousins, forget even what they learn.

Some may try to refute my arguments concerning the low mentality of the negroid type by referring to the quick wit of the type and the frequent cases of high skill in mechanics and a natural, racial aptitude for a crude form of music. I would not deny any good qualities that can be imputed to the negroid grades. I have found the above qualities generally to be characteristic. But one may have a quick wit, be mechanically skillful, have a keen ear and a quick response to rhythm and not have the great mind that can build a Panama Canal, map the starry heavens, or patiently spend twenty years isolating a dis-

ease germ and then spend more years to find the chemical weapon which will attack and annihilate that germ.

I have often heard the suggestion that the Negro has been enslaved and exploited by the Whites for so many thousands of years, or that if free, has lived in a state of savagery, therefore, cannot be blamed if he is slow at grasping the advantages of civilization. That, of course, is a weak argument, but it arises very often, especially in the minds of sentimental Negrophilists who have never been in contact with members of the race sufficiently for comparative study. I want to answer the argument by citing the case of the Jewish race, the people I believe to be the branch of humanity with the highest average of intellect in existence. The Jew was enslaved for hundreds of years, his homeland was invaded and he was carried away captive for a long time, then finally driven out of his country and scattered throughout the earth to suffer nearly two thousand years of severe, terribly unjust persecution. In spite of obstacles and sufferings that would long ago have obliterated the Negro, the Jew has survived with his racial distinctiveness unimpaired and ready, as the pall of persecution lifts, to pour into the halls of higher learning and take his place in the very van of in-



From "Man, Past and Present," by Keane, McMillan, New York.

BONTOC IGOROT, MALAYAN

A specimen of the so-called "Brown" race. The predominant Negro blood is sufficiently evident.

tellectual leadership. If the Negro had the inherent intellectual qualities equal to the White, he would not be content to remain, as he is universally found, in servitude or savagery. He has had the same opportunities through the ages for asserting himself in the world that the White man has had.

Those proponents of the idea that the human race should be regarded as a composite whole and that racial amalgamation should be encouraged, pointing to the "brilliant" progress the Negro has made in the United States since being given freedom from chattel slavery, are asked to look at Hayti and Liberia. They are both Negro States. In both cases they have been given opportunity to receive the benefits of civilization, but except for the advantages almost forced upon them by White nations, they would have already reverted to savagery, a course they have in fact almost followed.

Without the ever-present stimulus of the White man's civilization around him, the American Negro would revert to voodooism and near-savagery within a few generations. With the large sums of money being spent to educate him in America there certainly should be progress noticeable, but it is irrefutably a progress given from without and not the result of native initiative

from within. Take away the power at the lifting end of the lever and the mass being lifted could not continue to rise of its own accord.

I have observed certain traits of character closely akin in the negroid type in widely separated populations. The tendency to use cunning and subterfuge, to smile with the lips upon an intended victim of some injurious scheme while the mind plotted the injury, to say one thing in speech, while the heart felt the opposite, to develop treacherous intrigue to its acme, these are more prevalent and at once more noticeable in all the mixed gradations of humanity than in the purer extremes. It is my observation that these undesirable traits are rare in the purer Whites and the purer Negroes, but are extremely prevalent among the mongrels, especially the yellow and nearly White sections.

The so-called Latin, where he is more or less mixed, is past master at pretense and intrigue and takes pride in the fact. I have in mind a situation exemplifying this is in an island Republic not so very far from the shores of the United States that came under my notice through association with a consular official of that Island government. An ambassador sent especially by the United States to aid in bridging a difficult time in the Island was received with lively smiles

and acclaim, but all his efforts to effect a practical adjustment of the difficulties were met by intrigue. The ambassador knew of this, but the Islanders believed and boasted that they had him fooled, that their President was much the smarter man. In that case the patient tolerance of the American ambassador was later vindicated.

Of course, in connection with the foregoing, one may call to mind the intrigues and guileful smiles of European statesmen which have been much discussed since Woodrow Wilson's regime of thwarted idealism. Let us admit frankly that those politico-statesmen have, through centuries of fencing for territorial and commercial advantages, developed an immoral code of their own unworthy of the race and loathsome to the masses under them as evidenced by the tremendous popularity among the people of Wilson's "Open covenants openly arrived at."

It seems that a slight admixture of Negro blood leads to a greater average of criminal instincts. The Italians, especially of the denser centers of population in the southern part of the Peninsula on the west coast and in Sicily, have an unmistakable infiltration of Negro blood from Roman Republic and Empire times when Negro and mongrel slaves were numerous. In a study of New York criminal records one is struck by the

large number of Italian names, all out of proportion to the number of Italians in the population. This has created an especially unfortunate impression against the Italian people as a whole, for the purer Italian Whites, predominating in the northern part of the Kingdom and in portions away from the ancient centers of urban population, are among the finest of the White peoples. I have observed a large number of Italian habitual lawbreakers in New York and in nearly every case they were of that dark, definitely negroid mixture. They are of a class considered anti-social even in Italy.

I have noticed an inclination in some parts to impute to the entire so-called Latin race these undesirable traits discussed here, but it is wrong to do so. In the first place there is no such thing as a homogeneous Latin race. To speak of the millions of negroid population in the Latin-American countries as being of the Latin race is as unreasonable as to speak of Negroes in the United States as of the Anglo-Saxon race. These unpleasant characteristics are not prevalent among the fine old Gallic stock of France, among the Catalonians and other Whites of Spain nor among the above-mentioned White sections of Italy.

The characteristics just described are the subtler indications of the negroid. There is one uni-

versal physical indication—the color of the skin. The skin color and, generally, but not invariably, the nasal index, run parallel with the intellectual power of the average in a population. From the purest White to the blackest, thick-lipped Negro there is a descending scale of intellectuality, of “Intellectual Index.”

There are men of the highest ranks of scholarship who still believe in the old theory of solar pigmentation as the cause of colored skins in the human species. Such error may have been excusable in King Solomon's time when black slaves were brought up from the sun-scorched lands of Africa, but today with our immensely widened perspective it is very surprising to see intelligent men holding to it. There are the Eskimos whose ancestors have lived in Arctic regions so long no legend runs to the contrary, and whose skins, all covered except for hands and faces, upon which a faint ray of cool sunshine slants at ten degrees six months in the year, are yellow or brown. There are the autochthonous Berbers and Tuaregs and other sections of White or nearly White populations in Africa who, so far as can be learned, have been there under the hot sun since near the beginning of Man's existence on earth. I could cite many other cases in skin color of actual populations, but I think the

climatic theory is admittedly so untenable that the foregoing in conjunction with further discussion of the different colored sections of the human race will prove sufficient to refute that flickering theory.

There are other physical characteristics of the negroid hybrids that are almost as universal as the lack in intellectual qualities and the skin color. These are the high cheekbones, thick, usually shapeless lips, and platyrrhine or mesorhine noses. Among the intermediate gradations, including many American Indians and peoples of the brown types, and nearly all the yellow grades, the oblique appearance of the eyes, generally designated as the "Oriental" eye, and believed, erroneously, to be a strictly eastern Asiatic characteristic, is a widespread marking. I have seen many mulattoes in the Negro sections with definitely "Oriental" eyes, although never with as heavy a fold as has been developed among some Chinese.

Many people believe that all Negroes and mulattoes have kinky hair. This is not the case. There are black-skinned, very negroid types in Africa without kinky hair. I early reached the conclusion that at a certain grade of mixture, very slightly above the absolute kinky-haired Negro of the everted thick lip, there is a universal

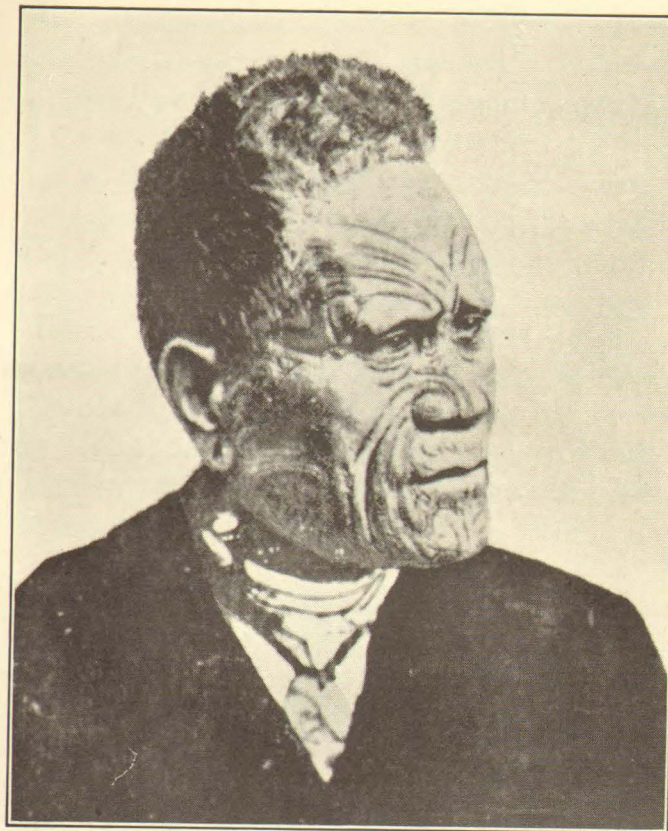
tendency to develop straight hair, after the first few generations away from the full-blooded kinky-haired ancestor, even without acquirement of more White blood. This hair is generally coarser than the White man's hair. There is almost always a greater scarcity of hair on the body in the intermediate mixtures than among the purer extremes, with luxuriance of beard and body hair much more developed with the White than with the Negro. Some of the darker-skinned, more negroid gradations, such as a large portion of the Dravidians of South India, retain wavy or crinkly hair of the head. Among the brown and nearly black Polynesians the latter type of hair prevails.

There are other physical features that follow the different gradations. As a general rule the intermediate types do not develop into as fine physique as those nearer the extremities. With few exceptions, the stature of the light brown, yellow and slightly negroid gradations is shorter than that of the purer White or Negro. Among these mixed types the brachycephalic head predominates, with the mesocephalic frequent and the dolichocephalic almost unknown. As we travel toward the extremes the dolichocephalic, large-statured type increases its numbers, although the dolichocephalic head is more preva-

lent with the purer Whites than with the purer Negroes. However, I cannot put much faith in the cephalic index as a racial criterion, even for the purer extremes, for there are known historical instances where a predominately dolichocephalic people have become predominately meso- or brachycephalic without infusion of mongrel blood. Such has happened to branches of the Jews.

There are instances, some on a very large scale, where one or more of these generalized features I have enumerated do not hold good. There is, for example, a large proportion of the very dark, often nearly black-skinned sections of East Indians who have not the extra thick, shapeless lip, flat nose and high cheek bone. As a general rule those who do not have those features are of a weaker, more lightly built physique. I believe that more careful, extended study will reveal that their environment and their food, principally vegetables and rice, for many centuries have combined to weaken and change their appearance. But, nevertheless, the invariable "Intellectual Index" remains to tell the true ethnic story.

The color of the skin and the principle of the "Intellectual Index," the mental capacity for sustained, progressive, scientific thinking, carrying



From "Man, Past and Present," by Keane, McMillan, New York.

MAORI, POLYNESIAN

A Maori of New Zealand, of the Polynesian race, a people who have considerable admixture of white man's blood.

that intellectual activity into constructive effort on a large scale, are criterions—synchronous in their indications—for ethnic grouping of humanity and should be rigidly used toward salvation of what is left of the White race.

The recent efforts, begun too late, of American legislators and others, to keep out the influx of dark-skinned, more or less negroid immigrants, admitting a larger proportion of the more intellectual, fair-skinned North Europeans, are the results of a spontaneous, but not thoroughly conscious struggle for self-preservation by the purer White in America. It is realized that something is amiss, but no clear definition of the real trouble was presented until recently.

CHAPTER III

INDIA

Until about thirty-five or forty years ago ethnologists had neglected the vast population of India in so far as a wide, comparative study was concerned. Mr. Nesfield, an official of the Indian Education Service, instigated more active interest by his published statement, based on a restricted experience in the United Provinces, that in physical characteristics, there was only one race and one caste in India. His declarations aroused widespread objections and led to a more profitable study concerning the origins of the complicated caste system as applied in that populous land.

In 1891 Sir H. H. Risley took the first step in a systematic ethnological study of the Indian types in his paper published in the *Journal of the Anthropological Institute*. He had benefited by a wider experience in India, but especially with the Dravidian tribes of Chota Nagpore. An interesting feature of his paper was his statement that there was nearly as much difference between the Dravidians and the Aryan descendants in the United Provinces described by Nesfield, as between an Englishman and a Turk.

Mr. J. D. Anderson, for many years in the

Indian Civil Service, later teacher of Bengali in the University of Cambridge, in his excellent volume, "*The Peoples of India*," says, "There is no reason to suppose that castes have usually or even often been formed as professional guilds," as Nesfield had assumed. "They come into being for many reasons . . . , but on the borders of Hinduism, where the Hindu social system is still assimilating new races, instances abound of racial castes, tribal castes," etc. Continuing further, Mr. Anderson says, "Those who had the widest experience of the Peninsula were convinced that its races were at least as varied as those of Europe."

In contradistinction to the almost pure black Dravidians, descendants of the aboriginal inhabitants found in the land in the most ancient times, Mr. Anderson describes the Aryan descendants: "The *Indo-Aryan* type, with its home in the Panjab, Rajputana and Kashmir, has as its most conspicuous members the Rajputs, Khatris and Jats. These, in all but color (and even in color they are hardly more dusky than the races round the Mediterranean) closely resemble the well-bred European in type. In stature they are tall, their complexion is fair; eyes dark; hair on face plentiful; head long; nose narrow and prominent, but not specially long. One sig-

nificant peculiarity of this group is that there is little difference in physical character between the upper and lower classes. This, as we shall presently see, is what we should expect from what is known of the history of these peoples. *The upper social ranks probably represent the blood, but little diluted with indigenous mixture, of the Aryan immigrants. Even in the lower classes, the typical Aryan characteristics are now so prominent that any indigenous strain that exists is no longer noticeable in average measurements. Only in height, a quality especially sensitive to differences of food and sanitation, are the lower castes inferior.*"¹

Now I want to quote further from Mr. Anderson on a point of great importance. Later I shall discuss the eminently significant "varna" origin of the Indian caste system, an historic matter of utmost value to this new view of "races." I quote liberally from Mr. Anderson's book because he is one of the most authoritative, by long first-hand and official experience, of the several reliable students of Indian ethnology. He says² in discussing the Aryo-Dravidian or Hindostani type, which exists in the United Provinces, in parts of Rajputana and in Bihar:

"This type appears to be due to a mixture of

1. Italics mine.
2. P. 22.

Indo-Aryan and Dravidian strains. The higher classes resemble Indo-Aryans, the lower have a distinctly Dravidian aspect. Yet, even to the eyes, they form a type apart and are easily recognized. In this type, the average nose-index corresponds exactly to social status. *The noses grow broader as we go downwards in the social scale.*"¹

In connection with this nasal index, Alfred C. Haddon, in his "*The Study of Man*"² says, after discussing the Japanese coarse-featured low classes and fine-featured high classes:

"Nowhere has the distinction between the fine and coarse type of nose been more fully studied than in India, and the results of these investigations are so interesting and important that I shall deal with them in considerable detail:

"In 1892, Mr. H. H. Risley published four volumes on THE TRIBES AND CASTES OF BENGAL, which embodied an immense mass of anthropometric data and ethnographic researches. Mr. Risley finds that in India the nasal index 'ranks higher as a distinctive character than the stature or even than the cephalic index itself.'

"'If we take a series of castes,' writes Mr. Risley, 'in Bengal, Behar, or the Northwestern

1. Italics mine.
2. G. P. Putnam's Sons, New York & London, 1898, p. 80, et seq.

Provinces, and arrange them in the order of the average nasal index, so that the caste with the finest nose shall be at the top, and that with the coarsest at the bottom of the list, it will be found that this order substantially corresponds with the accepted order of social precedence. The casteless tribes—Kols, Korwas, Mundas, and the like—who have not yet entered the Brahminical system, occupy the lower place. Then come the vermin-eating Musahars, and the leather-dressing Chamars. The fisher castes of Bauri, Bind and Kewat are a trifle higher in the scale; the pastoral Goala, the cultivating Kurmi, and a group of cognate castes, from whose hands a Brahman may take water, follow in due order and from them we pass to the trading Khatris, the land holding Babhans, and the upper crust of Hindu society. Thus, it is scarcely a paradox to lay down as a law for the caste organization in Eastern India, that a man's social status varies in inverse ratio to the width of his nose.

“Nor is this the only point in which the two sets of observations—the social and the physical—bear out and illustrate each other. The character and curious matrimonial groupings for which Mr. J. F. McLennan devised the happy term *exogamous*, also varies in definite relation to the gradations of physical type. Within a cer-

tain range of nasal proportions, these subdivisions are based almost exclusively on the totem. Along with a somewhat finer form of nose, groups called after villages and larger territorial areas, or bearing the name of certain tribal or communal officials, begin to appear, and above these again we reach the eponymous saints and heroes, who in India, as in Greece and Rome, are associated with a certain stage of Aryan progress.’

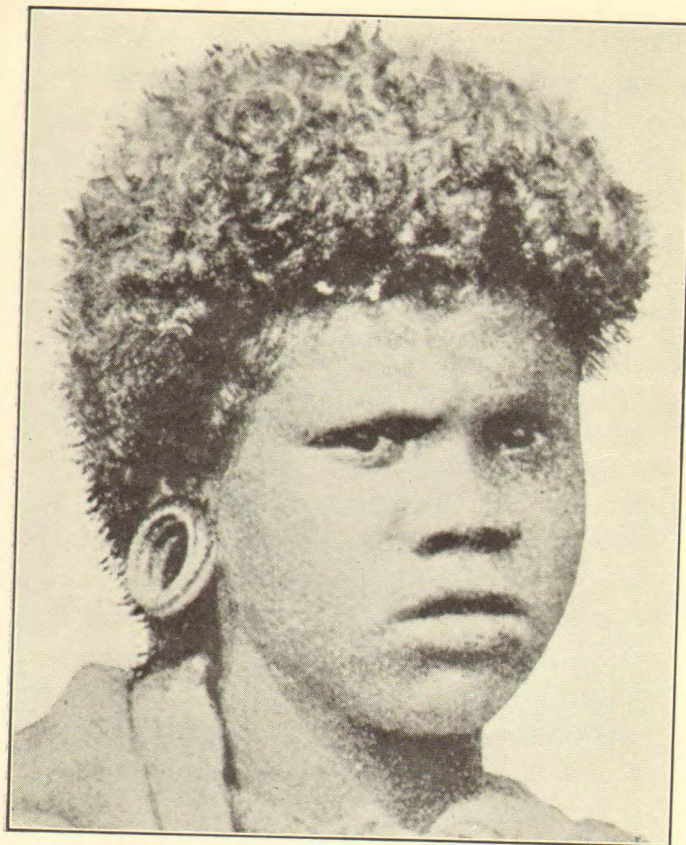
“It is generally admitted that some four thousand years ago the valley of the Indus was invaded via Kabul and Kashmir by a fair Aryan race that had already wandered afar, and which now came in contact with an aboriginal black race.

“‘The sense of differences of color,’ continues Risley, ‘which, for all our talk of common humanity, still plays a great, and, politically, often an inconvenient part in the history of the world, finds forcible expression in the Vedic descriptions of the people whom the Aryans found in possession of the plains of India. In a well known passage the god, Indra, is praised for having protected the Aryan color, and the word meaning color, *varna*, is used down to the present day as the equivalent of caste, more especially with reference to the castes believed to be of Aryan descent.’

"The word caste is of Portuguese origin. In the 179th Hymn of the first Mandala of the Rig-Veda, as Dr. Gerson da Cunha points out (Presidential address: THE NASAL INDEX IN BIOLOGICAL ANTHROPOLOGY, *Fourn. Anth. Soc.*, Bombay, 1892, p. 542), the word *varna* is used in the dual number, *ubhau varnau*, 'two colors,' white of the Aryans, and black of the Dasyus, that is, of the Dravidian aborigines, who are elsewhere called 'black-skinned,' 'unholy,' 'excommunicated;' other texts dwell on their low stature, coarse features, and their voracious appetite; but what is of more instant interest, the Rig-Veda applies the word *anasa*, 'noseless', to the Dasyus and Daityas, which designations mean 'thieves' or 'demons.'"

I ask the reader to especially remember the last quotations from Anderson and Haddon with the next following in connection with my comment further on concerning the development of caste lines. I quote again from Anderson:

"With the great system of caste, its workings, its manifold ramifications, everyone who has lived in India has come into more or less close contact. How important caste is in the social life of the country may be easily inferred from this little fact. I once asked the late Navin Chandra Sen, then the most popular of Bengali poets, if



From "Man, Past and Present," by Keane, McMillan, New York.

PANIYAN, PRE-DRAVIDIAN

A native of India. This is a specimen of the little diluted descendants of the old black Dasyus, with whom the proud old Aryan whites finally mixed their blood and obliterated their kind from this great land of ancient romance.

he would attempt a definition of what a Hindu is. After many suggestions, all of which had to be abandoned on closer examination, the poet came to the conclusion that a Hindu is (1) one who is born in India of Indian parents on both sides, and (2) accepts and obeys the rules of caste. Hinduism is, roughly speaking, the religion of the Aryo-Dravidians, the upper and fairer classes among whom regarded the aborigines, matrimonially, much as White Americans regard their Negro fellow-citizens. It has spread over nearly the whole of India and is still spreading, usually but not always, carrying with it one of the Indo-European languages of India. It is the religion and social system of races and classes which consider themselves intrinsically superior, and practice a traditional kind of eugenics, of race preservation. Humbler or more barbarous races are admitted on various conditions into caste, sometimes into higher, sometimes into lower positions. It is a process of unification and, at the same time, of social segregation. I have already alluded to the suggestion that caste-divisions are horizontal, as it were, compared with the geographical divisions of races. But it is always dangerous to make general statements about three hundred millions of people scattered over so large an area as India. There are

Brahmans in every part of India, and these usually trace their origin back to the sacred midland where Hinduism came into being.”

Now we come to the highly important matter of the origin of castes in India and a consideration of the manner in which these original caste lines—which, if they had always been strictly adhered to, would have left a pure White highest caste in India until the present time—were gradually undermined and defeated in their first purpose, that of conserving racial purity. Quoting further from Anderson:¹

“As an attempt to account for the origin and explain the nature of caste the theory of Manu is obviously a failure. But it contains a picture of the early castes. It is also interesting because the idea of four original ‘varnas’ or ‘colors’ of men may have been borrowed from the old Persian social organization. The early scriptures, the Vedas, show that this conception of four original castes was not brought to India by Aryan immigrants. But when caste came into being as a result of the contact of Aryan settlers with Dravidian aborigines, this mythological explanation, which gave such conspicuous eminence to priests and warriors, an eminence already conceded to them on account of the importance of their func-

1. Page 39.

tions, was readily accepted as a convincing explanation of the hereditary differences between men in society, a difference not merely of function, but of color, aspect, gesture, speech, breeding, and intelligence. It is necessary to mention this theory, however briefly, since it still holds ground, except among those Indians who have had a European education and even among them has the interest of early and sacred associations which, in Europe, belongs to the cosmological speculations of the book of Genesis.

“What, next, are castes as they appear to the eye of the European ethnologist, free from preconceived prejudice, and only anxious to come as near the truth as is possible in his dealings with ancient institutions round which has gathered a vast mass of venerable superstition and religious speculation? In the first place, castes are often still recognizably *tribes*. Sometimes the leading men of an aboriginal tribe will acquire sufficient wealth and social consideration to wish to obtain the stamp of recognition as reputable Hindus. They will call themselves, for example, and induce their neighbors and the priests of these to call them, Rajputs. They may not at first succeed in intermarrying with true hereditary Rajputs, but in time they will be just Rajputs like any other Rajputs. Or, again, a number of non-

Hindus, animists, will join one of the many Hindu sects or fraternities and will intermarry with Vaishnavas, Lingayats, Ramayats, or other devotees of some favorite deity. Or again, a whole tribe or a considerable portion of a tribe, usually one of some political importance, will enter Hinduism by means of some plausible fiction. The instance quoted by Sir H. Risley is that of the Koches of northeastern Bengal. These people are Tibeto-Burmans and until recent times spoke a dialect of the agglutinative Bodo language. They now call themselves Rajbansis, 'of royal birth,' or Bhanga Kshatriyas, 'broken warriors,' names which enable them to claim an origin from the traditional dispersion of the Aryan warrior caste by the hero, Parasu Rama, 'Rama of the battle axe.' They claim descent from the epic monarch, Dasarath, father of Rama, have their own Brahmins, and have begun to adopt the Brahminical system of exogamous *gotras*. But as Sir H. Risley remarks, they are in a transitional state, since they have all hit upon the same *gotra*, and are therefore compelled to marry within it, except in the rare instances in which they contract unions with Bengali women. . . .

"Sometimes an aboriginal tribe will become a Hindu caste without losing its old tribal designation. They will worship Hindu gods without

daring wholly to neglect tribal deities, which, as might perhaps be expected, are left chiefly to the women of the tribe. Such a tribe will rapidly assimilate itself to the beliefs and practices of Hindu neighbors, and finally only its name and (except in case of occasional intermarriage with other castes) its physical aspect will remain to testify of its origin."

Referring to Sir H. Risley's *tribal type* in his classification of castes, Mr. Anderson continues: "Such tribal castes abound in all parts of India. It is not improbable that the great Sudra division of Hindu tradition was originally the whole mass of Dravidian aboriginals as they came into contact with the Aryan immigrants, and were conceded a subordinate place in their social system. It would be useless to give a list of the names of such castes, but I cannot refrain from mentioning the excellent Doms of the Assam Valley, whose name unfortunately associates them with very different people in India proper. They are obviously of Tibeto-Burman origin, and deserve closer study than they receive. . . . They are vaguely Hinduized, but will humbly declare 'ami hindu na ho,' 'we are not hindu folk.' Yet they are well on their way towards acceptance into caste, and have already a strong infusion of Hindu blood."

All the foregoing quotations from authorita-

tive, first-hand information gives proof (and the interested student will find a mass of other corroborative matter) that in the beginning of ancient India's brilliance when the old conquering race of civilization builders, the Aryans, entered that part of the world they found the Negro progenitors of the Dravidians. Those ancient Negroes, as in the case of nearly all deeply negroid peoples, not being ingenuous enough to battle the more exacting elements of colder regions, followed the line of least effort and were found more thickly inhabiting the warm, fertile tropical or sub-tropical lands of the south. The Aryans, no doubt, enslaved the indigenous Negroes to serve them in menial tasks. Perhaps for hundreds and even thousands of years the racial lines were kept fairly well distinct between master Whites and slave negroids, though from the beginning there must have been clandestine amours between some of the less moral of the White masters and their slave women, just as has been the result under similar circumstances in all historical cases. But for a great, unrecorded length of time the pure old White masters prevailed and directed the development of the wonderful architectural and other arts of India, which, in spite of the two thousand years or more

of progressive deterioration, still inspire profound admiration.

Finally the process of miscegenation had gone on so long that there were four different gradations of the population, made up of the pure original Negro aborigines, a slightly whitened higher grade, a light yellow and the remaining pure White or ruling class.¹

At this point the inherent resistance of the more intelligent Whites to submergence into a mongrel race reached such a stage of agitation that the idea of caste, perhaps borrowed from the Persians but fitted to the special needs in hand, was promulgated. To make it the most effective possible, it was developed on religious lines. The prevailing four gradations of mixture, or *varnas* (colors), were made the basis of the castes originally outlined. Perhaps there was a bit of diplomacy used on the part of the ruling Whites, who undoubtedly by that time were in the minority in actual count of numbers, which led them to designate four gradations of color castes instead of hurting the feelings and stirring resentment and rebellion in the lighter grades of negroids by lumping all those not pure Whites

1. A very striking parallel is developing in Cuba and other Latin-American countries today in the gradually forming caste lines of the kinky-haired Negro, the mulatto, the straight-haired Trigueno, and the White, although the laws of those countries recognize no racial lines and will rapidly level the populations to an even mongrel type.

as one caste. Just as the Chinaman, or Mexican Indian, or Cuban trigueno of today refuses the full black Negro social equality, no doubt the lighter grades in the ancient Indian population looked longingly upward to the pure Whites and with loathing downward to their blacker brethren. Perhaps even at that early date the Yoga idea, in some degrees, was being inculcated, giving the darker grades the hope that in some future stage of life they might attain the more desirable life of the pure White master class.

After the establishment of caste lines, perhaps many centuries afterwards, devious methods by the members of a lower caste to attain higher caste, or occasional marriage by an individual of high caste with a member of a lower caste, brought here and there a little trickling of negroid blood even into the pure White caste. During the slowly creeping centuries this trickling rivulet of negroid blood admitted into the upper caste grew into a regularly accepted stream, and by the beginning of the Christian era there was perhaps little absolutely pure White among the population. It is about that time, or before, that definite indications of stagnation and decline in the brilliant Indian civilization are to be remarked.

By a study of the rise and decline of the religion of Hinduism one can observe the course

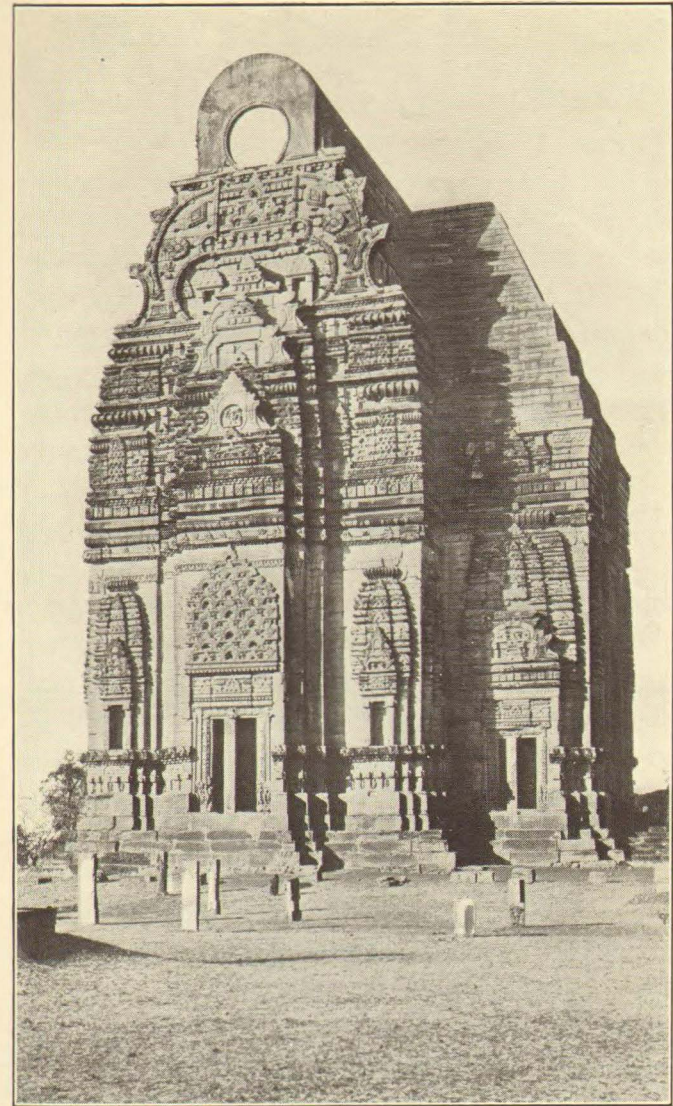


Photo Underwood and Underwood.

A relic of faded glory in India. Crumbling temple at Gwalior, still resplendent in its magnificent architecture.

of mongrelization. I am inclined to believe that the Vedic, Epic and Puranic epochs represent the rise, the zenith and the retrograde of Hindu religious thought, paralleling the entrance and rise of the White Aryan, his period of continued purity and brilliance in the arts of civilized culture, then submergence, through mongrelization, into the slothful negroids of present India, degraded in blood as well as in religious conceptions and practices.

There is reason to believe that a pre-Aryan White race had built a considerable culture in India and had fallen into mongrelized eclipse before the Aryans arrived, but they had left but little impression on the vast population of Dravidian negroids whom the Aryans conquered and enslaved. The real brilliance of ancient India as we know it was that which the Aryans created long after the first Whites, perhaps coming from most ancient China or Akkadia, had sunk into the river of indigenous Negro blood.

Recent excavations at Mohenjo-daro and Harappa, two very ancient sites in the Indus valley, reveal records of civilization approximately 5,000 years old, considerably antedating the Aryan invasion and development. This ancient culture, which seems to have been closely akin to Akkadian and Egyptian civilizations,

had surely fallen into oblivion before the Aryans arrived, for the latter show plainly in their voluminous records that they found none but a savage degraded type of being to oppose them.

I would call attention to the quotations from Haddon and Anderson concerning the nasal index and the type resulting from a mixture of the Indo-Aryan and the Dravidian stocks. Note what is said by those keen students concerning the more definite negroid characteristics found the lower one goes in the caste demarcations. That is proof that the desperate clinging to the original high caste pure White is a sentiment still prevalent, though the intermixture of negroid blood has long ago reached the very top in heavily enervating quantity.

In America today we have striking similarities to those incidents of life in the long ago of India. I have known many cases of mulattoes and black Negroes expressing a desire, in some cases a determination, to seek marriage only with Whites. In some cases they realize their ambition. Not only the customs of our people but our very laws accept the actual fact of caste in the United States in restricting social intercourse of Negroes with Whites. Even in Northern cities where there are actually no laws to that effect, Negroes dare not enter the best hotels and other

public places unless they are willing to face almost certain humiliation. It is a remarkably interesting repetition of what we know to have been prevalent in ancient India, continuing even to the present day.

This matter of similarities in modern times with ancient experiences along this line will be touched upon from time to time further on.

But I wish to close this chapter on India with the prophecy that in that rich field for ethnological study, coupled with a deeper investigation of Indian sociological history, complete corroborations of my assertions will be brought to light.

CHAPTER IV

EGYPT

The ancient Greeks originated the story that the Egyptian civilization was the work of Negroes. The repetition of that mistake is still heard. It is especially popular with Negrophilists and with Negro leaders who like to delude themselves and others into the belief that the Black peoples have had a share—and, in the case of Egypt, a most brilliant share—in creating civilization. The Greeks first began to come into contact with the inhabitants of the Delta and lower Nile valley many hundreds of years before Christ. No doubt when the vigorous pre-historic Hellenes first debouched upon the most southerly fingers of European land and struck out upon the waters of the Mediterranean, they made up a goodly portion of the strange “sea peoples” who in middle and late dynastic times were mentioned by Egyptian records.

In those early times the Greeks, being a highly imaginative and poetic stock, listened with rapt interest to all the legendary stories in this new found land of surpassing wonders. Among those legends were those of mixed historical truth that the builders of Egypt came up during the dim past “from the south.” In the far away

South was the land of Nubia and the fantastic realms of gold and ivory extending beyond in almost unlimited extent. As the strange black-skinned natives of Nubia and of the still more unknown region of far distant Yam were so different to the fair-skinned wanderers from the North, themselves, it was easy for them to couple the legends of the Egyptians with the belief that the Nilotic civilization had its origin with a black people. Such a belief was planted in their records and held a place in the consideration of serious scholars until very recent times.

It remained for the indefatigable archaeologists of the late 19th Century to begin the unearthing of proof to the contrary. And not only have these persistent delvers for records of the misty past age brought forth proof that the marvellous civilization of ancient Egypt was the work of a White race, but they have gone further and pictured for us the spectacle of that brilliant page of Man’s achievement being destroyed by the slow, but deadly infiltration of negroid mixture into the body of the populace.

Since 1894 so much proof has been brought to light showing that the ancient Egyptians were Whites that one need only devote a little time to be convinced. G. Elliot Smith, one of the greatest anatomists that has devoted time to the sub-

ject—and he spent years at it—asserts positively in his book, “*The Ancient Egyptians, And Their Influence Upon the Civilization of Europe*,”¹ that among the thousands of remains dug up from the cemeteries of pre-Dynastic Egypt he found almost no traces of the negroid. And this from the people of Upper Egypt, nearest Nubia and the rest of the land of Negroes, where naturally contacts with the Blacks would occur. He found the well-preserved hair of the ancients to be of a texture and color similar to that of South Europeans of the present day. Mr. Smith says:²

“Not a few writers, like the traveller Volney, of the eighteenth century, have expressed the belief that the ancient Egyptians were Negroes, or at any rate strongly negroid. In recent times even a writer so discriminating as Ripley usually is has given his adhesion to this view, which I consider to be the most serious blot on his most valuable and interesting memoir, ‘*The People of Europe*.’”

Continuing Smith says:³

“The hair of the Proto-Egyptian was precisely similar to that of the brunet South European or Iberian people of the present day. It was a very dark brown or black color, wavy or al-

1. Harper & Brothers, 1911.
2. Page 30.
3. Pages 50-51.

most straight, and some times curly; but it presented no resemblance whatever to the so-called ‘woolly’ appearance and peppercorn-like arrangement of the Negro’s hair.”

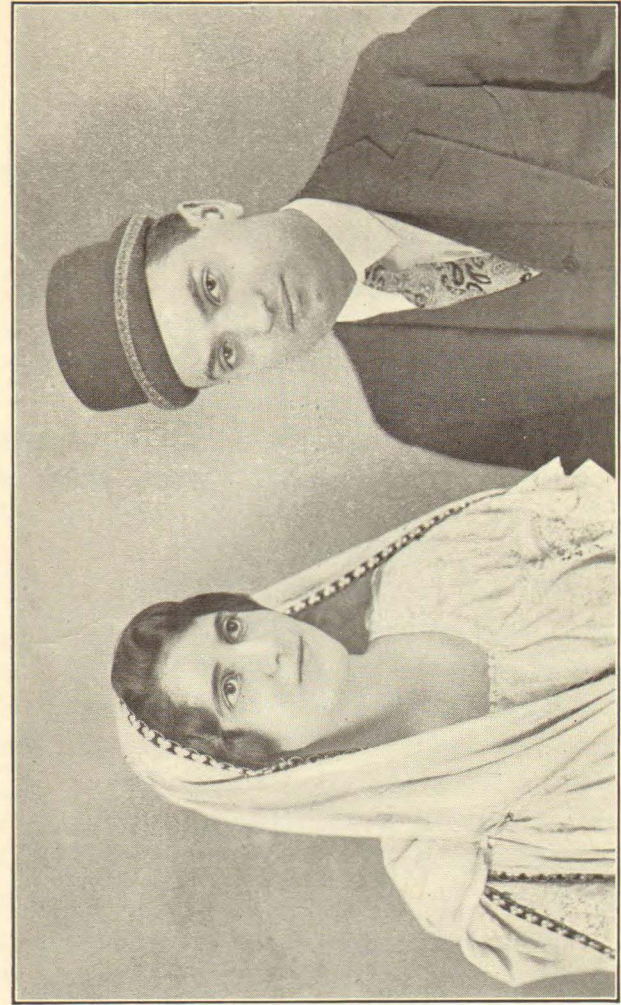
Studying the medley of opinions put forth during the past hundred years as to the origin of the Egyptians, I have come to an opinion which I will state here as a sort of premise for the rest of this chapter. The most ancient people of whom we find record, whom Smith designates as “Proto-Egyptians”—those who lived along the Nile of Upper Egypt below the First Cataract for some hundreds of years before the First Dynasty—were the descendants of immigrants from Asia who first came by way of Arabia and the narrow stretch of water separating the Arabian peninsula from Africa between the Gulf of Aden and the Red Sea. Gradually these searchers for new lands spread out over Africa. Quite likely many of them were swallowed up into mixture with the hordes of pure Negroes of the vast hinterland, giving us the beginnings of the brown branches of the African Negroes, while a remnant coursed down the Atbara (probably) through the land of Kush and found the pleasant Nile Valley below the cataracts. During this long period of close contact with Negroland it is a

likelihood that a small tinge of Negro blood was picked up and spread through the population.

I wish to offer here an interesting point for study. It is a well known fact that the first Europeans to visit South and Southeast Africa, during the 15th Century, found the Bantus and other natives to have much indication of the White man in their ancestry. More modern students have found a definite trail of White mixture among the millions of Bantus and neighboring Negroes. W. C. Willoughby¹ inadequately describes very ancient ruins which exist in Mashonaland and Matabeleland and adjacent districts of South Africa. These ruins are the relics of a race of builders so ancient that the Bantus have no legendary records of them. The Negroes never even made a pretense of trying to copy the architecture left in their midst, but the lighter color and other definite traces of a White strain in the natives of the Southern and Southeastern portions of Africa tell a great deal.

It is reasonable to believe that the greater bulk of the immigrants who crossed from Aden into Africa followed the more immediately habitable coast lands down towards the Southern end of the continent, developing their own culture and

1. "Race Problems in the New Africa," Oxford University Press, 1923, page 19, et. seq.



World Wide Photos.

HIGH CAST HINDUS
 Brother and sister, who prove Professor Anderson's assertion that many high cast Hindus are similar in type and as light in color as South Europeans.

after centuries were engulfed in the ocean of Negro blood which surrounded them. The little rivulet of immigrants which streamed off into the exclusive Nile Valley, finding no indigenous Negroes with whom to mix, and, as pointed out hereafter, receiving new White blood from the North, remained relatively pure Whites.

There is much historical evidence that the great people who, from the First Dynasty onward, built the real brilliance of Ancient Egypt, received fresh stock of White blood from Asia by way of the Isthmus of Suez, for Khufu and his successors would not have chosen the place for the greatest of all the pyramids so close to Asia in the Lower Valley had that location not have become a main center of the Kingdom. We know that in the very earliest times the Asiatics had reached Egypt by way of the Isthmus. It would be unreasonable not to believe that already in the time of the Old Kingdom and the rise of the first civilization the Delta and adjacent Lower Valley were not inhabited by immigration from nearby Asia. James Henry Breasted adheres to the opinion that the Egyptian civilization began in the Delta region, although there is much to indicate that a less vigorous form developed earlier or at least contemporaneously in the Upper Valley.

Here in the Lower Valley these progressive people had begun to rise toward a high culture and social organization when Menes, Pharaoh of Upper Egypt, decided to consolidate the entire Valley into one Kingdom. Thenceforward the entire Nile Valley from the Delta to the First Cataract was welded into a single people ruled over, with little interruption, by the Pharaohs for nearly three thousand years. And when we study the histories of Egypt, especially the latest editions of that erudite Egyptologist, James Henry Breasted, we find ample evidence that there was almost a constant stream of new blood coming in from Asia by way of the Isthmus and from Libya (a land then populated by Whites.) This new blood came either by immigration or through conquering expeditions of the Pharaohs who invaded contiguous Asiatic lands and returned with captives whom they enslaved and later assimilated. Thus, though from the first the bloodstream of the Southern people may have been tainted with a small admixture of negroid blood, the main body of Egypt was kept nearly pure for thousands of years by the never-ceasing influx of Whites from the Semitic and other White peoples in the North. The fact that the people, even those of the South in pre-dynastic times, were Whites, is further attested by Smith throughout his book.

I wish to first establish the fact that the ancient Egyptians, those responsible for perhaps the greatest of the earlier examples of civilization, were Whites. Then I will show that in spite of numerous setbacks through their long history, they always came back to hurdle all obstacles and build again, often more brilliantly than before, up until near the Twenty-Fifth Dynasty when the final, irretrievable submergence occurred. IT WAS NOT UNTIL THEN THAT THE BLOOD OF THE NEGRO HAD SEEPED SO THOROUGHLY INTO THE BODY OF THE PEOPLE THAT FOR THE FIRST TIME A NEGROID PHARAOH, TAHARKA, OCCUPIED THE THRONE.

G. Elliott Smith has perhaps never given conscious thought to the idea advanced here that the Negro and negroid mixtures are not inherently capable of even sustaining civilized culture when given them by the Whites, yet in his book¹ he refers to a feature that supports such assertion and at the same time adds proof that the real Egyptians were Whites. He writes:

“The recently acquired knowledge of the early ethnography of Nubia, which has been rescued in the course of the Archaeological Survey of that country, has familiarized us with an epoch that

1. Beginning on page 66.

lasted until about 2,800 B. C., when Egypt and Lower Nubia were occupied by one uniform population in the same stage of culture. But from the time of the Third Dynasty onwards a great contrast becomes apparent in the development of the two countries, respectively, North and South of the First Cataract.

“When this information first came to light (see First Bulletin of the Archaeological Survey of Nubia, 1908) it was interpreted as meaning that while Egypt advanced with rapid strides towards the attainment of her greatest artistic and cultural triumphs, Nubia not only failed to keep pace with her, but actually fell away from the standard of knowledge and skill she had possessed before the times of the Pyramid-builders. This was further explained by the hypothesis that in the competition for the acquirement of the fat lands of Egypt only the weaker brethren were left in Nubia; and these feeble folk were unable to resist the immigration of Negroes, who came up from the South, intermingled with them, and dragged down their cultural attainments to a lower place.

“A more detailed study of the human remains obtained from graves made in Lower Nubia at the time of the Ancient Empire in Egypt has con-

vinced me that a slightly different explanation must be found to account for the known facts.

“In the first place practically no *pure* Negroes were found amongst the remains of these people buried in Nubia during the Ancient Empire, although the population as a whole bears ample evidence of Negro admixture. Presumably this means that the process of mixing did not take place in Nubia, but further South; and that it was the mongrel population and not the Negro element only that came North into Nubia. The difference in culture was not the result of a falling away from a higher standard, but was due in all probability to the fact that the less favorably placed kinsmen of the Proto-Egyptians had not kept pace with them in their acquirement of a higher civilization.

“Less than a millenium later another wave of kinsmen of the Proto-Egyptians moved North into Nubia. They were more strongly negroid than their predecessors, and brought with them a culture more definitely specialized and differentiated from that of Egypt, and more obviously tainted with African influence. . . .”

There could have been but one reason for this weakening of the buffer land between Egypt proper and the land of the Negroes, whether Mr.

Smith realized it or not, and that was the swelling tide of negroid blood.

It is not necessary to the purpose of this volume to cite exhaustively all references bearing out this new assertion in ethnology, but for the benefit of those students who wish to look up authorities cited here, I refer them to the whole of Smith's book.¹

My declaration above that the beginning of greatest brilliance of Egyptian civilization dated from a time after infusion of a purer Asiatic White strain antedating the first Pyramid builders is strikingly supported by Smith on page 111. Here, after showing that the crania measurements of the Giza epoch showed well above 1500 cubic centimeters, he adds that the more ancient Proto-Egyptians measured less than 1400 c.c., "so that there was more than 100 c.c. difference in the average dimensions of the brain in the autochthonous population (Mr. Smith believes the Proto-Egyptians were autochthonous to the Nile Valley) of Egypt before and after the alien strain was infused into it." A little farther on he adds:

"How much this increase in the mere bulk of the brain had to do with the precocious ripening of Egyptian civilization in Lower Egypt it is impossible to say. It was not sufficiently po-

1. Especially to pages 74-83-99-100-101-102-111-112-115-129-156.

tent to deflect the stream of Nilotic culture into new channels; but it cannot be denied that the deepening and broadening of the Egyptian's conceptions and the marked aggrandizement of his achievements at this time must have been due in some measure to the stimulation of this big-brained foreign element which had been added to his constitution."

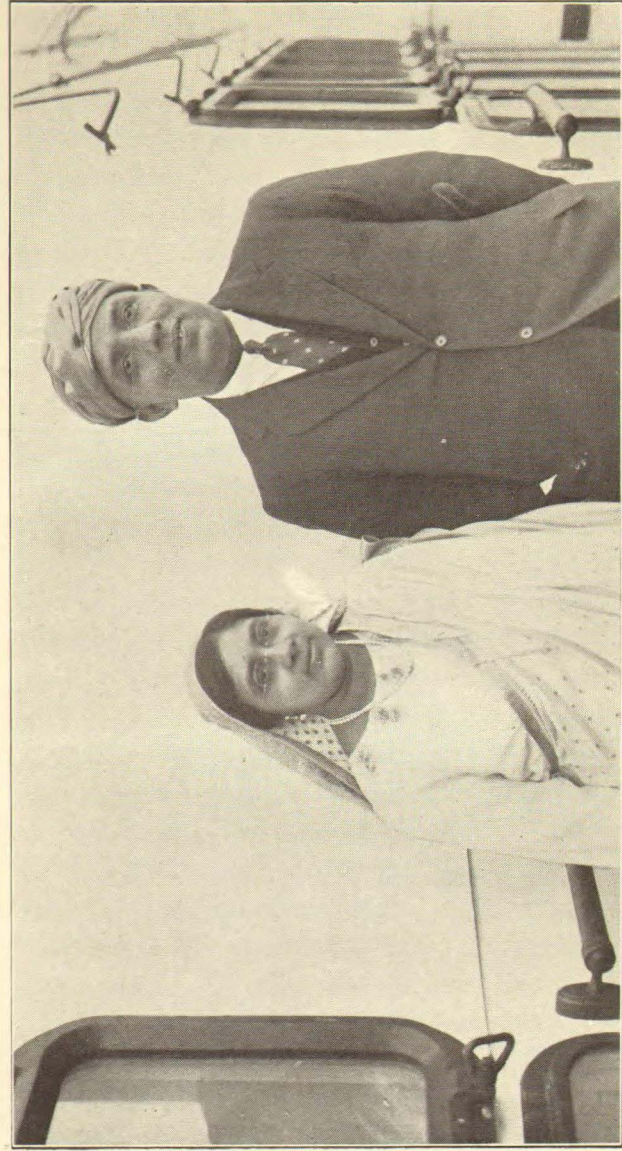
It is my conviction that the Proto-Egyptians, coming into the Nile Valley by the Southern route, picked up some Negro blood as suggested heretofore, and that it was not until the nation was nearly purified by newer immigration from the North, that the real greatness of Egypt began. Students studying the records with this in mind will find much to support such a view. Such a mighty authority as James Henry Breasted, himself, who, as Egyptologist and as historian of the ancient world has no superior, goes so far as to state that the Delta civilization was probably earlier than that of Upper Egypt, but that the yearly flood of mud long ago obliterated the traces of it. On the other hand, the extremely dry climate of the desert burial grounds of Upper Egypt and about the sites of the cities there preserved to a wonderful degree much of the most ancient inhabitants. Breasted says:¹

1. Par. 33, page 35, Introduction to "History of the Ancient Egyptians," Charles Scribner's Sons, 1908.

“Unfortunately the Delta is so deeply overlaid with deposits of Nile mud that the material remains of its earliest civilization are buried forever from our reach. That civilization was probably earlier and more advanced than that of the valley above. Already in the forty-third century B. C. the men of the Delta had discovered the year of three hundred and sixty-five days and they introduced a calendar year of this length, beginning on the day when Sirius rose at sunrise, as determined in the latitude of the Southern Delta, where these earliest astronomers lived, in 4241 B. C. It is the civilization of the Delta, therefore, which furnishes us with the earliest fixed date in the history of the world.

.”

Let us look at some testimony from this other great authority on Ancient Egypt in corroboration of G. Elliot Smith’s assertions that the civilization builders of that land were Whites. I do not know which one, Smith or Breasted, first published his discovery of the fact. Smith began his studies of Ancient Egypt in 1902, while the earliest work of Breasted in which I have seen references distinguishing between the Negroes of Nubia and the Whites of Egypt is his book, quoted above and published in 1908. As their specialized methods of study are different and



World Wide Photos.

HIGH CAST HINDUS

Man and wife of high cast from Ceylon, showing heavier proportion of negroid than the brother and sister from Northern India on another page, because negroid blood is in greater proportion in the South and has reached even the top in greater quantity.

each in his field stands in the highest ranks of scholarly attainments, I believe it is sufficient to quote them here, although Maspero and others give evidence of value to the same end. Before going on to quote Breasted, prompted by the content of his findings, let us draw a comparison with our own times from the practice in Egypt of giving military training to Negroes.

We have heard much during the past two or three decades, and we hear it in ever louder tones today, about the danger to the supremacy of the White race in our modern world that lies in giving the colored races training in and full access to the military science developed only by the White race. It is contended that the White man, by his superior intellect and greater inventive genius, can ever remain the master so long as he withholds his military developments from the vastly more numerous colored sections of humanity, but that if the colored peoples are educated by the Whites and taught the uses of his weapons, being so overwhelmingly superior in numbers, they will eventually, and at a quite early date, overrun Europe and America. George Winter Mitchell, writing in the June-July-August (1927) number of *THE NORTH AMERICAN REVIEW*, paints a vivid picture of the possible future as he sees it. He apparently fails to real-

ize the ultimate danger to civilization that would result should his imaginative picture ever eventuate into reality. He says, writing under title of "Perils of Race Color:"

"The Yellow race, at first under the hegemony of Japan and later under the leadership of the Chinese, will overrun Europe. These nations are fast learning all the military and industrial methods of the West, and in time will beat the Whites at their own game. Even if the future should see a universal disarmament, it can only be a question of time until the Mongoloids have established themselves all over Europe by means of peaceful penetration. Already the Yellow race almost equals in number all the branches of the White races combined, and at the rate at which they will breed under favorable conditions they will, in a century or two, outnumber the Whites by many millions. In time, then, Europe will be overrun. Europeans who have not been exterminated will for the most part flee to America. Those who remain will be bred out, for the older race is always prepotent and dominant when it comes to a matter of breeding. The last stand of the Whites will be made in the Americas, but it will be only a last stand, for the Yellow races will then have them in the jaws of a vise."

I quote the above as a representative sample of many such warnings in contemporary newspapers, magazines and books. Now let us look at a related situation in Ancient Egypt.

In Breasted's more recent work¹ we find the records written by old Uni, the trusted right hand man of Pepi the First, in which he mentions coming into contact, during military operations for his king, with "the Irthet Negroes, the Mazoi Negroes, the Yam Negroes, among the Wawat Negroes, among the Kau Negroes," etc. And studying the records of Uni, as given us by Breasted, we learn that he was commissioned by Pepi I to induct Negroes into the Egyptian military forces and train them to fight the Bedouins of the North and other enemies of the Kingdom.²

The Egyptians themselves were strongly averse to military service, which led to extensive use of Negro mercenaries in the army of the Pharaohs. When we read of the early struggles of the Egyptians against the Negro tribes and see how easily the Blacks were vanquished and then see in later times how much more boldly and successfully the Nubians and their southern allies battled the Egyptians, we can easily understand

1. ANCIENT RECORDS OF EGYPT, From The Earliest Times to The Persian Conquest, Vol. 1, p. 142.)

2. Also see Breasted, 1908 Volume, p. 121.

that the Negroes put to good use their acquired knowledge of military equipment and strategy as taught them by the Whites. But it is evident that from the time of Pepi I throughout the long history of Ancient Egypt much use was made of Negro contingents in the armies of Egypt. This was so generally the case that the name of the Mazoi Negroes came to be adopted into the language of Egypt to mean "soldier" and exists in the latest form of Coptic speech as "matoï."

The Negro mercenaries in the armies of Egypt were not such a menace to the purity of the Whites as families of slaves later proved to be. The soldier was recruited in his native region and sent to far parts of the River Kingdom. Thus when he died, or was killed in action, he left no offspring in the population. His women folks remained at home. As in modern times, so it must have been in the ancient world of Egypt that the White woman—except for rare individuals of a very low type—was far more loath to mate with the Black man than her brother was with the Negress. Therefore the actual mixture of the races started only when the Egyptian land owners and other chief men found profit in exploiting Negro slave labor. We learn that such a practice of enslaving Negro captives did take place in the earliest times. As a result of this

slavery the Negro women were brought in and soon began to bear children by the White masters.

By the time of the reign of Sesostris III in the 12th Dynasty, we find an indication that the Pharaoh had learned to fear infiltration of the Negroes into the population and took measures to prevent it. Breasted¹ translates the First Semneh. He says:

"Sesostris III, having, in his 8th year, pushed his Southern advance above the Second Cataract to a point about thirty-seven miles South of Wadi Halfa, set up his landmark, the stone marking the Southern boundary of his realm. His great grandfather, Sesostris I, had already conquered to this point, but Sesostris III was now prepared to maintain the conquest." Then comes the translation of the Stela: "Southern boundary, made in the year 8, under the majesty of the King of Upper and Lower Egypt, Khekure (Sesostris III) who is given life forever and ever; in order to prevent that any Negro should cross it, by water or by land, with a ship (or) any herds of the Negroes; except a Negro who shall come to do trading in Iken (Ykn), or with a commission. Every good thing shall be done with them, but without allowing a ship of the

1. ANCIENT RECORDS OF EGYPT, Vol. 1, p. 293.

Negroes to pass by Heh, going downstream forever.”

We find the practice of taking slaves, both in the North and from the Negroes of the South, to have become a regular practice by the time of the First Period of the Empire, under the great Thutmose III. Breasted tells us¹ that Nubia was rendering her regular impost of Negro slaves to the Pharaoh. But on the same page we read how the conquering forces of the same Pharaoh, returning from the frequent campaigns in Palestine and further Asia, brought great numbers of White slaves, although Black slaves were also brought back after campaigns against the Hittites in the region now known as Syria. Anderson says² that Thothmes (Thutmose) III received as “tribute from the great King of the Hittites” gold, *Black slaves, etc.* But there is ample evidence that the number of Semitic, Mitanni and other slaves of the Whites in the North brought into Egypt greatly outnumbered the Black slaves, thus favorably counterbalancing for many centuries the negroid element that gradually found its way into the population.

We cannot stress too much the importance of the practice of enslaving White captives as well as Negroes during the entire long period of

1. A HISTORY OF THE ANCIENT EGYPTIANS, p. 236.
2. EXTINCT CIVILIZATIONS OF THE EAST, p. 70.

Egyptian brilliance. Such practice explains the long life of that ancient civilization. The landed gentry, the nobleman class, needed slaves and White slaves were preferable, when available, to the Blacks. If such had not been the case and if Negro slaves had been the only source of enforced labor needed by the large land-owning nobles, and by the leisure class of the royal cities, history would tell us a vastly different and shorter story of Egyptian eminence in the ancient world. As it was, receiving continually new White blood from Asia and in later times from the Northern shores and the islands of Mediterranean, where at that time a fair-haired, blue-eyed race had raised flourishing civilizations, the White blood remained in the ascendancy, quite likely in complete purity, in most of the population of Egypt for nearly three thousand years.

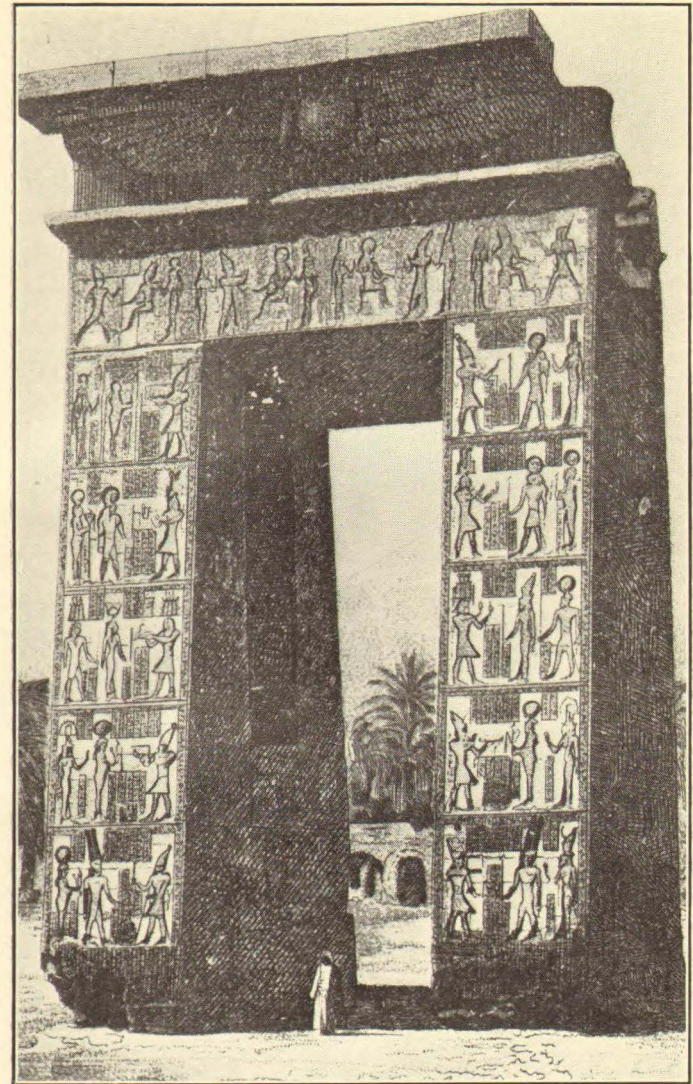
From the time of the 12th Dynasty on down to the 25th Dynasty the seepage of negroid blood through the Egyptian population progressed far more slowly than such a mixture is going on in our modern world in those parts of the earth closely in contact with the colored elements. In the finely moulded features of Ramses II, preserved in the black granite figure held at Turin¹ we find no trace of the negroid that must have

1. See photographic reproduction, “Egypt,” Encyclopaedia Britannica, 11th Edition.

by that time been widely distributed among the lower classes. But on the same *Brittanica* plate, Fig. 50, we see a picture of four types of the population that undoubtedly existed in the time of Seti I, father of Ramses II, for the original of this Fig. 50 was found in Seti's tomb. One shows the White Egyptian type, while two of the others are clearly and heavily negroid, the other supposed to have been Syrian. The *Brittanica*¹ classes them as Western (Egyptian?), Syrian and two Negroes.

From the earlier tombs and other sources of illustrations we find no such remarkable recognition of the spread of the Negro as a part of the whole population outside of far Upper Egypt. This is a noteworthy proof of the increase in the population of the negroid element. This period of Seti I and his illustrious son, Ramses II, was approximately 1300 B. C. Glimpses given by history as now being reconstructed from archaeological remains, reveal here and there, during the centuries immediately following the Second Empire period, a wider and higher spread of the negroid element and its influence, especially in Upper Egypt, the section more contiguous to Nubia. In the latter country, at the time of the Second Empire, the population, below the ruling

1. See last par. p. 67 of the accompanying text.



From Encyclopedia Illustrada.

Ruin of a doorway to the Great Temple of Karnak, Egypt. A silent but impressive reminder of a great civilization which endured only as long as the white race endured in Egypt.

aristocracy, was more than likely nothing but a mongrel mixture, even if it had not been so for hundreds of years previously.

CHAPTER V

EGYPT—Continued

Now we come to the sad spectacle of decadence in Egypt, to the time of nightfall on one of the brightest pages of ancient history. The "dark land of Egypt" has come to be known as such, perhaps, because of the almost complete veil that has covered the country of former brilliance, a veil of silence woven from the lethargy of a mongrelized people. What a pitiful thing we behold today in a slothful remnant of people, plainly bearing much blood of the Negro, trying to claim heirship to the noble race of Pyramid builders, asserting pure (!) descent from invincible old Thuthmose III and his contemporary race. Of course there is only a portion of the present inhabitants of Egypt who have any claim to descent from the ancient inhabitants of the land, namely, the Copts.

Since the last of the dynastic times the coming and going of alien strains has been frequent, but we can be certain of one thing about Egypt: The old race of Whites that built Ancient Egypt has been totally extinct for over two thousand years; as extinct as the present White builders of North America will be a few hundred years from now if its great genius is not turned seriously unto

the labor of making further amalgamation impossible.

By the frail thread of history we can perceive—if we know to study with a definite objective before us—the feverish symptoms of mongrelization some hundreds of years before the time of Ramses II. During the first half of the known history of Ancient Egypt there were several times when fratricidal strife broke out, when factional groups struggled for supremacy, stifling for a while the prosperity which comes naturally to an energetic, capable people. But there was that reservoir of the people of a pure race, a race that always had one eye on the practical things of today and the other on what further advance might be attained on the morrow. From out of that ready reservoir there was ever plentiful material in genius and ambition from which would surely come builders and leaders as capable, often more capable, than the previous ones; always the setback of civil strife was overcome and new achievements blessed the population.

But there came a time somewhere about 1500 B. C. when it seems the cohesiveness of the people of the Nile Valley was weakening. The rebound to national unity and prosperity was not so wholesomely complete as had often been the case before. Lethargy, that insidious form of

sleeping sickness so characteristic of the Negro and negroid, was taking possession of the body politic. The will to be and to progress was on the wane. The decline was beginning from which there was no complete rising again.

Already before the great old Ramses II the seeds of anarchy within were evident. The spiritual union of the people necessary to fighting off the crowding enemies without, bearing down from Asia Minor, from the Mediterranean coast countries and from Libya was not as it had been in former days. It took a mighty man like the Great Ramses to temporarily weld together the poor metal of too much alloy. When the old man died, after reigning 67 years, the intrigues of the petty nobles, of the priestly class and of a myriad of pretenders began to stir more disunion.

Merneptah, last surviving of Ramses' thirteen sons, and already an old man, succeeded his father. Thus, an old man succeeded an old man and great strength of rule could not be expected of him. However, he managed to maintain for ten years what his mighty father had left him. When he died (1215 B. C.,) several short-lived rulers seized power successively. The decline became more rapid, anarchy and famine ravishing the people. For a time Ramses III, perhaps a

descendant of the Ramses' line, restored a semblance of order, but with his death began the more definite period of decay. His son, Ramses IV, had an inglorious reign of six years and was succeeded by another weakling, Ramses V. The power of the priesthood was increasing as the kaleidoscopic changes of Pharaohs went on for the next several years. The people evidently were more under the superstition-inspired power of the votaries of Amon and other gods than under that of the civil forces, as could be expected from a population becoming more and more negroid.

Finally, after the accession of the last weak Ramessid, Ramses XII, we see the Pharaonic power reduced to a miserable semblance of its former self. The Pharaoh's authority in the Delta is taken over by a petty king there, and the heir of the once great Empire is compelled to flee to Thebes, where the royal seat of power had not been for two hundred years. Here he is almost completely under the power of Hrihor, the chief priest. Upper Egypt and Nubia are really his only remaining dominions. We find him, in order to build his sacred barge, pitifully begging cedar logs of Lebanon from a haughty Phoenician ruler where his ancestors had demanded such as their royal tribute.

Because of the rise of sacerdotal power in Thebes, the rule of the Pharaoh practically ceased and a theocracy of the priestly craft became dominant, which fully sealed the disunity of the Kingdom. A brief attempt at rulership by the Tanite kings occurred. Afterwards a great portion of the Lower Valley fell under the sway of the Libyans, who had immigrated into the Valley in great numbers.

It is hard to gain a clear perspective of the succession of dynasties as outlined by Manetho, because at no time now was there a dynastic power that was inclusive of more than portions of Egypt, unless we except the Libyan, Sheshonk I, who for a time tried to revive the old glory of the Empire. Petty rulers, priestly and otherwise, held sway here and there. It is true that Sheshonk made his power felt outside Egypt, once plundering Jerusalem of the wealth Solomon had gathered, and he brought Nubia again under subjection, collecting tribute there. But his son and successor, Osorkon I, soon began to have his troubles with the turbulent and restless feudal princes who had been claiming more and more power in the State.

Thebes of Upper Egypt, a center and stronghold of the priestly craft, had gradually passed into the control of the heavily negroid Nubians,

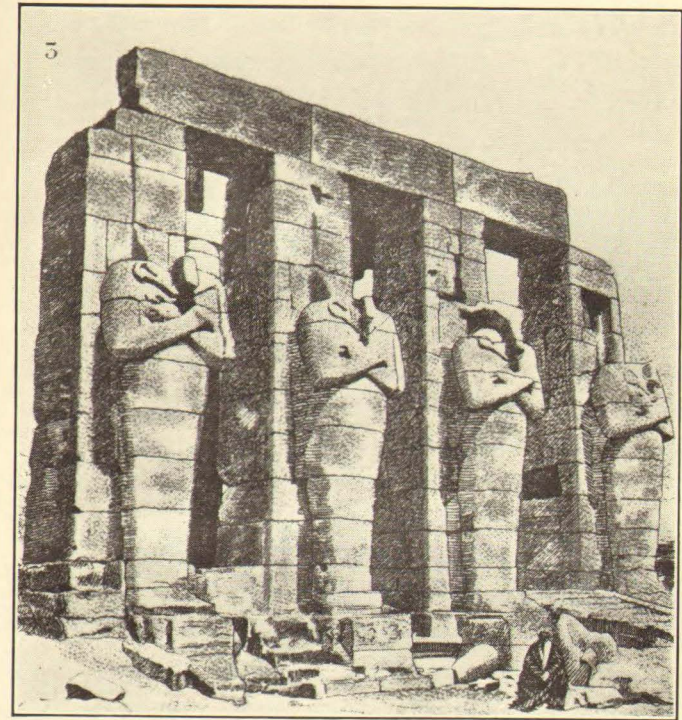
perhaps soon after the time of Ramses II. Even during the time of the latter Pharaoh the Nubians must have been a large proportion of the priesthood. We cannot doubt but that the creeping mongrel mixture had, by the time of Ramses II, thoroughly saturated all the lower classes of most of Egypt above the Delta region, while the latter was saved from submergence only by the constant inflow of Libyan and other Mediterranean and Asiatic White elements. The Libyan influence predominated and as the Libyans were perhaps, by this time, a tainted people themselves, we could not expect to see any great accomplishments from them.

The petty bickerings among the little kinglets in the Delta and further up the valley during the 22nd and 23rd Dynasties reveal the fact that by 800 B. C. even the Delta had no more of the oldtime spirit of revival or resurgence of greatness. There may have been some few families of the upper classes into whose veins the negroid element had not infused its blood, but it was not so with the masses. A Thuthmose III or a Ramses II could not have taken tin and beaten it into gold. The metal with which to work had mixed into its grain a clinging element which could never be eliminated.

We come to the time of Ethiopian supremacy.

This submission by the people of the Valley to Nubian overlordship would never have been had not the population in almost its entirety become mongrel. A branch of the Amonite priesthood had built up a theocracy at Napata in Nubia. It gradually evolved into a self-styled Kingdom of Egypt, claiming to rule all Egypt, arrogating to itself all the Pharaonic titles for its king. About 740 B. C. Piankhi became king at Napata. By 721 he extended his authority as far North as Heracleopolis and garrisoned the country with Nubian soldiers. Later he temporarily subjugated the Delta, plundered its cities of their wealth and returned to Napata, leaving the Delta to immediately reassert its independence.

Piankhi sought control of the Theban Amonite priesthood by having his sister-wife, Amenardis, adopted by Shepnupet, sacerdotal princess of Thebes. It is not clear whether Amenardis was the mother of Taharka, son of Piankhi and destined to later become Pharaoh, but if she was, being a sister of Piankhi, it means that even Piankhi was negroid, for we know positively that Taharka was distinctly negroid of features, being credited as the first Negro to occupy the throne of the Pharaohs. It may be that Taharka was Piankhi's son by another wife who was a Negress.



From Encyclopædia Illustrata.

THE FOUR STATUES OF RAMSES

Another relic of ancient Egypt's glory and eloquent reminder of what happens when white people merge their blood with the black.

We read¹ in Breasted's A HISTORY OF THE ANCIENT EGYPTIANS: "It is at this juncture that we can trace the rising fortunes of a son of Piankhi, Prince Taharka, whose features, as preserved in contemporary sculptures, show unmistakable negroid characteristics."

After Piankhi, the latter's brother, Shabaka, and after him, Shabataka, perhaps his son, ruled amidst growing confusion and impotence against foreign enemies. When Taharka, succeeding Shabataka, ascended the throne at Tanis, we find him bringing his Negress mother there to be hailed with regal splendor as the queen-mother.

The material prosperity of Egypt, started nearly three thousand years before by the great old race of builders, was now throttled by the inability of the people and their incapable rulers to even maintain what they had inherited, much less build more. The irrigation canals were filling up and being abandoned to ruin, and other engineering works inherited by the now negroid inhabitants were not continued; its roads were unprotected, intercourse between communities became unsafe, productive capacity of the country rapidly waned and the once buoyant foreign commerce entirely disappeared.

An interesting picture of this period of Egypt was drawn by the great Jewish prophet, Isaiah,

¹. Par 382, page 378.

in Chapter XIX, containing as the Jewish prophecies so often do, the double significance of future literal and symbolical fulfillment. The immediate fulfillment in a literal sense came soon after Isaiah pronounced it and in an unmistakable manner. As the Bible is easily available to all students it is unnecessary to quote the entire chapter here, but I would call especial attention to verses 11 to 15, inclusive. Breasted believes the "Noph" of the 13th verse refers to Napata, the seat of the Ethiopian Pharaohs. Old Isaiah, in verse 11, questions significantly the mongrelized incompetents sitting on the degenerated throne of the once great Pharaonic line: ". . . How say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?"

For a number of years after the Assyrians first began to encroach upon Egypt, there was a struggle between them and the Ethiopian rulers, the latter generally giving way while the Northern armies were upon them, then seeking to reestablish their authority in the Lower Valley and the Delta the minute the Ninevites withdrew the main body of their army. The Assyrians tired of this program and invaded the Nile Valley and for the last time drove the Ethiopians from the Delta and forced their inglorious retreat into the far South, sacked and left the noble city of Thebes in ruins,

ever to remain a silent witness to a civilization buried without hope of resurrection. Then the Northerners withdrew and occupied themselves with other troubles on distant frontiers. At this juncture Breasted says:¹

"At a time when Assyria was dominating the East, without a worthy rival elsewhere to stay her hand, it was to be expected that the historic people of the Nile should confront her and dispute her progress on even terms. To this great task the Ethiopians were appointed; but in fact Assyria was never dealing with a first-class power in her conquest of Egypt. The Nubians were not the men to reorganize a long decadent and disorganized nation, and the unhappy Nile-dwellers, in hopeless impotence, looked in vain for a strong ruler, throughout the supremacy of the inglorious Ethiopians.

"Withdrawing to Napata, the Ethiopians never made another attempt to subdue the kingdom of the lower river, but gave their attention to the development of Nubia. As the Egyptians resident in the country died out and were not replaced by others, the Egyptian gloss which the people had received began rapidly to disappear, and the land relapsed into a semi-barbaric condition. The theocratic character of the govern-

1. Page 382, A HISTORY OF THE ANCIENT EGYPTIANS.

ment became more and more pronounced until the king was but a puppet in the hands of the priests, at whose behest he was obliged even to take his own life and make way for another weakling whom the priests might choose. The nation soon turned its face Southward. By 560 B. C. the Nubian Kings were occupying their new capital, far above the fifth cataract, known to the Greeks as Meroe. . . . As the nation shifted Southward it was completely withdrawn from contact with the Northern world; and Ethiopia, gradually lost behind a mist of legend, became the wonderland celebrated in Greek story as the source of civilization. The Egyptian language and hieroglyphics, which the kings had hitherto used for their records, now slowly disappeared, and by the beginning of our era the native language was finally written in a script which as yet is undeciphered. When a century or two after the Roman conquests, the Ethiopian kingdom slowly collapsed and fell to pieces, its Northern districts were absorbed by wild hordes of the Blemmyes who pushed in from the East; while in the South it was succeeded by the Christian kingdom of Abyssinia, which rose at the sources of the Blue Nile in the fourth century A. D. and finally acquired the name of its ancient Ethiopian predecessors."

There is no use following the petty rulership of Lower Egypt further. The splendor of Egypt was finished. Alien forces came and went; the Persians came and collected tribute for a time; Alexander conquered the sickened land; the Romans took it over as a matter of course in their imperial world sway, but Egypt was dead. The later center of learning at Alexandria was not conserved by Egyptians, but by a polyglot collection of Easterners, Jews, Greeks, Phoenicians, Libyans, and other White savants who gathered there by custom as students today at Columbia University represent every corner of the globe. The pure old White race that thrived in this unique valley, the like of which exists nowhere else in the world, was wiped out forever. In its place moped the lethargic descendants of Egyptian and Negro blended, intellects enervated, spirits blighted. So the land has remained to this day, an easy prey to foreign invasion and vassalage. Never again has there been a true, homogeneous, united, strong race of pure Egyptians as ruled over by Khufu and Thuthmose III.

The only hope—if they were only capable of realizing it—of the present polyglot population of Egypt for unbroken peace and prosperity lies in the continued suzerainty of a strong White

Power, just as will have to be adopted for all the rest of the mongrelized world-parts as time proves their inability to govern themselves.

CHAPTER VI

THE FAR EAST

In dealing with the Orient, especially as concerns China and Japan, we may meet with dissent expressed by those who regard the so-called "Oriental eye" as an indication of a distinct race or branch of humanity. The very first inkling of the cause of diversity in color and mentality of the human family occurred to me on the streets of San Francisco's Chinatown one day in March, 1909.

A friend was showing me through Chinatown when he stopped a distinguished looking passer-by and introduced me. We talked for a few minutes before I learned to my great surprise that the gentleman was a native of Peking, born of Manchu ancestry. I would never have picked him out as a Chinaman, which, of course, he was not, according to strict Chinese interpretation. He was dressed as an Occidental, was fair of complexion, had light brown eyes, of normal Western cut, soft black hair, and could easily have passed as a member of any dark European type. This casual meeting set me to thinking about and studying the race question more earnestly and on a different tack to my previous course.

Many educated people think erroneously of the Orientals as being "moon-eyed" without exception and think that this peculiar fold of the eye does not exist among other parts of the earth's dwellers. And even such a great scholar as Roland B. Dixon in his prodigious work, *RACIAL HISTORY OF MAN*, explains the occurrence of the mongoloid type in distant parts of the earth as the result of immigration in past ages of peoples from the original eastern Asiatic habitat.

I have observed many cases of at least the "Oriental" eye among pure Whites, perhaps never quite so much developed as among some of the Southern Chinese, but the type is not at all uncommon among our mulattoes and all grades of mixture between Whites and Negroes in the United States. One of my earliest observations was a Negro family in Louisiana of this type. The mother was a half-breed and possessed a moderately developed "Oriental" cut of eye; her husband was a full-blooded black African with the normal horizontal eye line, but all of her six children, one-quarter Whites, had more definitely "Oriental" eye lines, even with a distinct hint of the Chinese eye fold. This and numerous similar cases that I have in more recent years observed, leads me to believe that this form of the

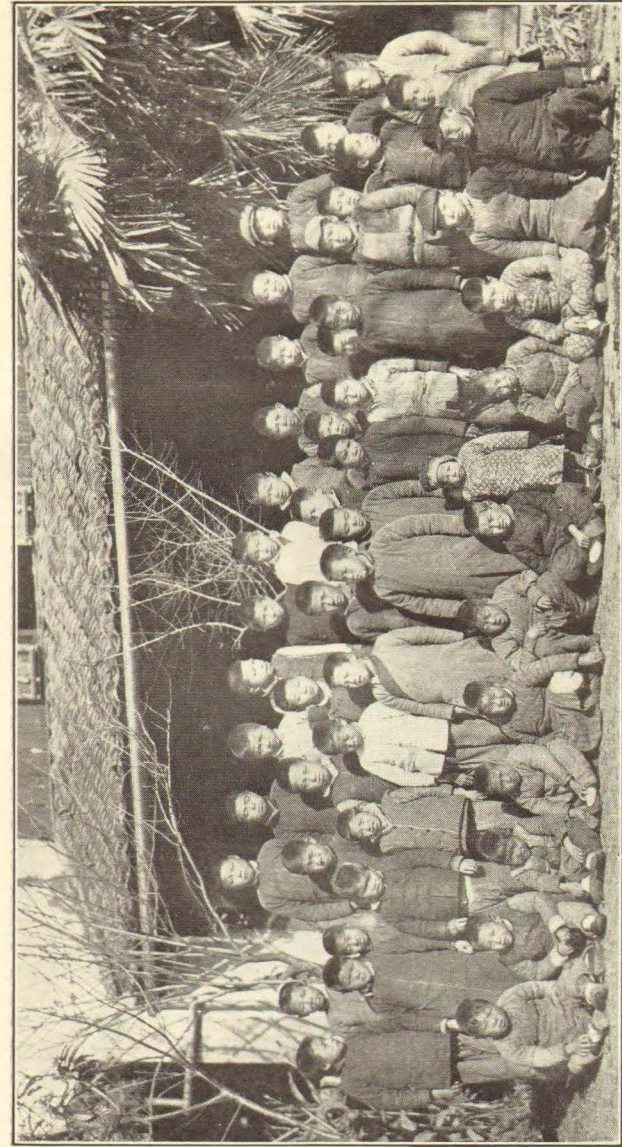


Photo Ewing Galloway, New York.

A GROUP OF SOUTH CHINA CHILDREN
They are from a more negroid section than are the Chinese of America. Note the invariable flat noses.

eye is not the peculiar possession of a distinct Oriental race, but is a result of some strange work of natural law in racial cross-breeding. This belief is strengthened by the fact that practically the whole of the Negro population of the United States was of West African origin, without mixture of the mongoloid, or so-called mongoloid type claimed by Dixon for Eastern and Southeastern Africa. As to the invariability of the "Oriental" eye among Orientals themselves, any traveller, not even having made a special study of the matter, if he has been through both Northern and Southern China and through Japan, will declare without hesitation that thousands of the natives, especially of the upper, fairer-skinned classes, are without this form of eye, while but a minority have it in pronounced form.

Very early in the studies that are the foundation of this book, the peoples of Asia occupied a large place. I found that the populations of none of the larger Asiatic lands are homogeneous in physical type nor in complexion. To speak of the Chinese, Japanese, Korea, Siamese or other Asiatic "races" is a misnomer, Buxton and others to the contrary, notwithstanding. In all those countries there is a wide variance between the elite at the top and the lowest "coolie"

stratum, especially so in China, considered as a whole. It also is distinctly true in Japan. We shall treat more of this further on.

It is impossible to obtain such rich stores of historical and archaeological records of ancient east Asiatic lands as we find waiting for us in almost every other case of quiescent or dead civilizations. But there is enough proof in what we do have, coupled with study of the contemporary peoples to prove beyond a doubt that between 5,000 and 3,500 years ago White peoples, classed by Dixon as Caspian and Alpine, entered China from the West and Northwest, conquering and displacing the indigenous population. The latter, comparatively small in numbers in the Yangtze lower valley and to the South, were gradually forced into the South. They were unquestionably Negroes, for the further South we go in China we find the negroid type becoming more and more distinct, running on into Indo-China. Still further South, in the Malay Peninsula, there are remnants of the kinky-haired Negro practically undiluted. And it is only a short way through the mountain passes into the valleys of India where the Negro element is much heavier on the average.

There is a considerable concord of agreement today between scientists and scholars, who have

given serious attention to the subject, as to the influx of wave after wave of White peoples into China thousands of years ago. Perhaps a mean average of the differing opinions would place the first influx of White peoples from the West at about the middle of the third millenium B. C. These first migrants passed from somewhere in the general section of the Caspian through the modern Turkestan region and found their way down the valleys of the Yangtze or Hoang-ho rivers, mostly the former. Later there were more White immigrations or invasions from the Northwest, coming in by way of Mongolia. There is much data on which to base a belief that the Siberian inhabitants were White or almost pure White down to well within our era. Even as late as Ghenghis Kahn, he and his followers were certainly of a fairer type than the present populations of his native region.

B. L. Putnam Weale, in discussing the origin of the early builders of China, says:¹

“While the school which insisted on the migration theory has been for some time almost discredited, the recent great and important discoveries of painted pottery almost identical with the prehistoric pottery of Western Asia, in strata belonging to the third millenium B. C., has revived

1. THE VANISHED EMPIRE, MacMillan & Co., Ltd., London, 1926, pp. 3 and 4.

the belief that a definite relationship between Sumerian and Chinese culture will finally be established together with certain racial affinities."

We have, of course, the seemingly valid argument of the philologists against kinship between the Chinese and the Western branches of the White peoples. The Far Eastern languages are said to be as different from the great body of Indo-European languages as the language of the Martians might well be. But the case is not quite so strong if we take a broader perspective view. A young Chinese student of mine once called my attention to a number of ancient Chinese hieroglyphs which were strikingly similar to some old Egyptian forms with similar meanings.

It is wholly possible for an ideographic system such as modern Chinese script to have evolved from such a system of pictorial hieroglyphs as used by the ancient Egyptians. We know, of course, that the earlier forms of Chinese script were nearer kin in form to the Egyptian picture writing. This could have been mere coincidence, but it is not stretching the imagination far to see a common origin at least in the idea if not in much of the earliest forms. There is such a striking resemblance in the general appearance of the ancient cuneiform writing of the Akka-

dians, those old ancient of ancients in civilization, when compared to Chinese writing that a novice, innocent of any knowledge of the two, might easily confuse them. When one sees the resemblance and remembers the other reasons for believing that the two peoples, builders of their respective homes in the two double valleys of the Euphrates-Tigris and Yangtze-Hoang-ho, originated in the same mother-of-peoples Caspian basin, it is not an entirely idle hypothesis to believe they are rooted in a common origin. Their later differences in development could easily be that of the vast separation in space and time.

The linguistic kinship in spoken words and forms is not entirely lacking. The Chinese count in tens, as do all western nations; they distinguish the right and left hands as we do; they bow and kneel in worship; the same consonantal beginnings of the words for mother and father are quite general. M is the initial of the word for mother in most languages, West and East, being Ma or Mu in Chinese, Tibetan Ma; Sanskrit, Matar; Hebrew Em; also for father we have: Chinese, Pa and Fu; Tibetan Pha; Korean, Abadi; Sanskrit and Hebrew, Av, Abba, etc.

The thread of kinship in the spoken languages is admittedly very tenuous, but if we discover

ever so slight kinship, we can easily see how such a great diversity should have come about. We in the United States have been separated geographically from our mother English for only a few generations. We have constantly been in touch with the mother country, receiving thousands of immigrants all the while, but most important of all, we have been using the same phonetically written language in the same grammars and the same pronouncing dictionaries to a great degree, and have had great numbers of English teachers in our schools and universities. Yet we have developed distinctions in language that are painfully evident to the Englishman when he first comes among us, and for Americans going for the first time to England. Now let us look at the Chinese—and in speaking of the Chinese we speak for all the others related clearly to the Chinese in the Orient and Oceania, with perhaps the Americas added.

The Chinese have never had a phonetic alphabet with which to transmit and conserve the spoken sounds of their language. As a result, their spoken language has changed so rapidly that it often happens a native of one district travels thirty miles and, still being among his own countrymen, cannot converse with the natives of the district. If the local dialects have

grown so diverse, why is it strange that the body of the spoken language, never held cohesive by a common system of written phonetics and grammars, should not change extremely from an ancient form in the course of thousands of years? And during that long period, beginning at the very first, the influence of the conquered and very likely enslaved Negro aborigines, with their probable agglutinative speech, was not negligible. In fact, absorption of the indigenous Negroes may yet be found to have given the Chinese language its stamp of distinction from Western languages.

The flag of China, with its five colors, was emblematic of its five races, but among those races—Chinese, Manchus, Mongols, Tibetans and Moslems—the aborigines were not included. It is definitely established that there was an aboriginal or autochthonous population in the region when the first ancestors of the civilization builders came. And as most of those aborigines—when not enslaved and absorbed, as great numbers must have been—were gradually forced into the South, or at least the White elements did not advance to the South in great enough numbers during the earlier times to displace the Blacks living there, we find today that the descendants of those aborigines are in most cases much darker

and more platyrrhine than the fairer portions of the population.

Especially is this so among the so-called Black Miao, the essential meaning of Miao being autochthonous. They are called black, not because they are still full black, but as they are much darker than regular Chinese, and as it is known that they have intermarried much with lighter strains of the Chinese, it is reasonable to believe they were black in ancient times. This argument holds for the Black Lolo, likewise descendants of the aborigines. According to T'ing, the Chinese anthropologist quoted by Buxton,¹ there are westerly Lolos reported by travellers to "have tall stature, fair skin and more regular features" which is significant in connection with T'ing's claim that the Lolos have, by way of the Ch'iangs, received much blood of the ancient Iranians, a White Aryan people. Buxton says,² in reference to the tribes of aborigines: "It appears that here also we must link them up with the Brown race. . . . These aborigines and alien tribes are all that is left of the early inhabitants of China." He also says that although they have a culture which differs in many respects from that of the Chinese who surround them, they have "inter-

1. THE PEOPLES OF ASIA, Alfred A. Knopf, New York, 1925, p. 156.

2. Page 158, *ibid.*

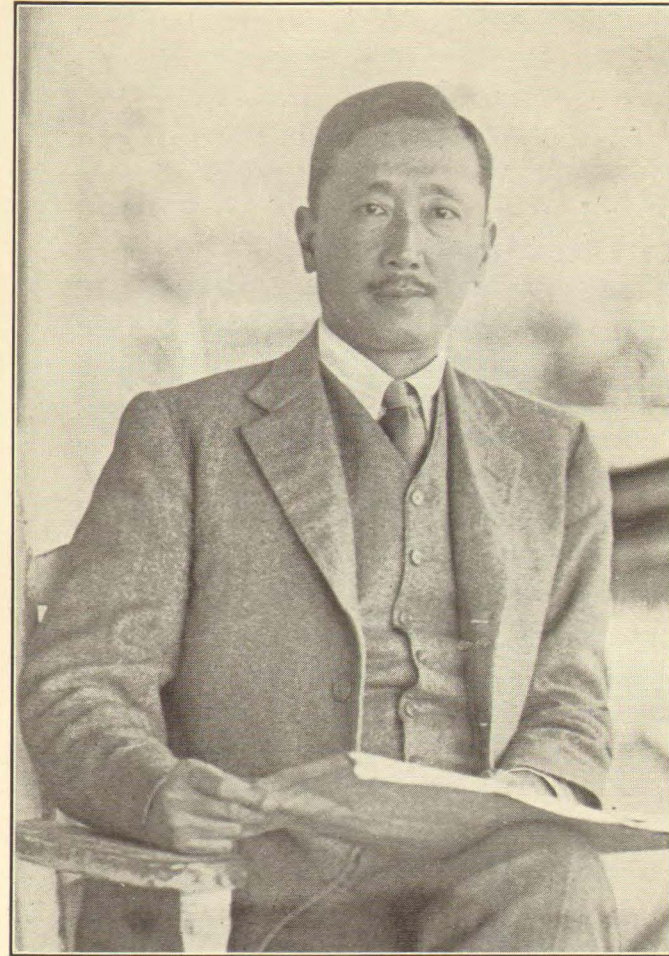


Photo Keystone View Co.

DR. S. ALFRED SZE

Former Chinese minister to Washington, who is one of a numerous type of high-class Chinese who have received little of the negroid inheritance so heavily evident in the lower classes.

married so much with the Chinese that the original type has been practically swamped." In others words, the infiltration of White man's blood, by way of the already mongrelized Chinese has lightened the skin of the original stock of Blacks.

It is not my intention to weary the reader here with quotations of a maze of historical data which can be perused in nearly all recent histories of China, but I am assuming that it is generally admitted that the historical population of China came in thousands of years ago from the West and later from the North and Northwest. It is more than probable that the indigenous population, being of the Negro race, was simply a Northern extension of the same savage type found by the Aryans inhabiting the lush regions of India and Indo-China where life for the savage was easy. It was natural that these savages should wander into the sub-tropical valleys of Southern China and even reach the fertile lands further North, but they did not of themselves reach the colder Northern regions nor the sterile country of the West.

To the far West of China we know that in ancient times, contemporaneous with the earliest migrations from the West into China, there was a great breeding ground of White peoples. In

spite of notable exceptions, among whom are Madison Grant and other Nordicists, there seems to be an avalanche of agreement that from somewhere in this general Caspian world-part the earth has received wave after wave of the hardy, pioneering White peoples. While some of these venturesome bands were traversing the upper Eastern valleys from Aral Lake through Turkestan and into China, we know that others forged into the habitable lands of Southern and Central Siberia. Finding livable conditions in the forests and grassy plains of Siberia farther and farther to the East, Northward of the deserts in the South, they pushed on as they increased in numbers, and were thus forced to expand. Buxton shows¹ that the early inhabitants of Siberia were Whites.

In these cold Northern regions, with their rigorous winters, these Whites found no dark-skinned savages in those early times. Quite likely these nomadic wandering Whites, like their cousins who wandered in similar fashion into Europe, were poor groups from out of the home population in the original habitat of Whites, and carried nothing but their material equipment of a crude sort and their immediate families. I believe it is the general conclusion of ethnologists that no human beings existed in Siberia anterior

1. THE PEOPLES OF ASIA, Chapter on "Arctic Asia."

to the approximate period known as the neolithic age for Europe.

We find then that after a very long time these Northern cousins of the White invaders of pre-historic China finally reached so far East in Siberia as to come into contact with the already established Chinese on their Northern borders. These ancient Siberians were Whites, as indicated, but when they first began to descend upon the borders of the civilization their kinsmen had established in the valleys of the Yangtze and Hoang-ho and farther North, they quite likely found a people who had already enslaved the Negro aborigines and perhaps had even begun the raids into the present Indo-China and the Malay Islands to bring in more Black slaves. With these slaves miscegenation had progressed to an enervating extent. How else can we explain the monotonous repetition of victorious invasions of the Northern nomads into civilized China?

In reading the history of China we find racial restocking of the country with White blood in striking similarity to ancient Egypt. But while in Egypt the infiltration of the negroid element from the South was very slow, sometimes purposely checked, as against the stream of new White blood that came from the North by way

of Suez, and from the Mediterranean basin, in China there was from the start a large native Negro element ready for assimilation, counter-balanced to a lesser comparative degree than in the case of Egypt by the periodic invasions of White strains from the North. When we study China, North and South, we find undeniable confirmation of this claim, the southerners being on an average much more negroid than the northerners.

CHAPTER VII

THE FAR EAST—Continued

We have glanced briefly at the evidence that indicates an early Black preponderance in the South, leaving its indelible imprint unto the present generation, and we have traced the migration of the Whites around to the northern borderlands whence they debouched upon the ancient Kingdom. Now what do we find today to corroborate this second phase of racial additions? Although there are islands of more or less dark skins and platyrrhines and mesorrhines extending far into the North, on into Korea, Japan and Northern Siberia, still the general average is fairer in the middle North with less platyrrhiny. This is distinctly the case among the Manchus.

The Manchus (the name is of relatively recent origin) are of the old Tungusic stock, which is believed to have furnished the ancestry of the Yamatos who, by way of Korea, entered the Japanese islands and built the civilization of Nippon. There is reason to believe that the Manchus retained their White purity, or near purity, well into the last millenium. With the constant warfare between the Chinese and their northern neighbors it was natural that the northern invaders, even when at times driven back,

should have taken captives who were later assimilated. The custom among the Tatars of taking captive women into their harems would account for much infiltration of mongrel blood from the slowly mongrelizing Chinese during the almost endless struggles. By this slow process the old White warrior peoples of Siberia and ancient Mongolia ever so gradually drew into their racial strain the skin-coloring blood of the Negro, which came by way of the already yellowing Chinese, if not in some cases by the capture, during earlier times, of actual Negro slaves themselves.

The Manchus were evidently, during earlier times, as their main body of descendants are today, a land-tilling, peaceable folk. This to some extent protected their racial strain for a longer time than the case with some of their neighbors. However, in the seventeenth century, having developed into a sufficiently warrior people to be the last northern invaders and conquerors of the vast Chinese Empire, the borders of their region were opened wide to immigration from the South and Chinese came in in large numbers. In spite of this heavy infiltration of the Yellow men during the last three centuries, with whom they have freely intermarried, we find sections where there

is a type still white of skin and with brown and even hazel eyes.

Dudley Buxton¹ supports our contention of a White origin for the Manchus, and, inferentially, of other North Asiatic peoples. He says, in treating of the Manchus:

"Some of the observations appear to suggest a close relationship with the Northern Chinese, others a very different strain. I think that the skin-color and the eye-color, if closely examined, show similar divergencies; some of the Manchus are very definitely yellow, others, though no doubt they might be classed as yellow or brown by a superficial observer, incline to brown on the exposed parts of the body and to white on the unexposed parts. The solution which I am inclined to suggest is that we have here again an old mixture of Alpine with Yellow man, not dissimilar to what has occurred in Mongolia. A very large number of Manchus show facial features which belong to the West rather than the East, adding additional weight to this hypothesis. In a small collection of crania, or in a series of measurements made in one area, as, for instance, Torii's were, there is every possibility that such a racial mixture, cutting across national and linguistic

1. *THE RACES OF ASIA*, p. 188.

boundaries as it does, would be obscured or entirely concealed.

“Since the seventeenth century the Manchus, with their military organization of the Banner-men, have been widely scattered over China. For the most part they have become entirely absorbed in the population. Certain exceptions have, however, occurred. It was one of the terms which China forced upon her conquerors that no Chinese woman should ever enter the Imperial harem, and in many families alliance with the Manchus would have been considered a disgrace; there remain, therefore, some Manchus who today have probably retained, even in China, their old racial type, but for the most part it is necessary to search in some of the remoter parts of Manchuria for the old Manchu type.”

It is a fact that I very early observed, here corroborated by Buxton, that even in the heart of China, the Manchu has retained much of his White blood and is often found with a surprisingly “European” physiognomy and complexion. This question is pertinent here. Let the solar pigmentationists answer:

Why is the Manchu so nearly of the White type, while his Chinese neighbors, whose ancestors can scarcely claim to have been in Asia much longer, are yellow and brown? Why are there

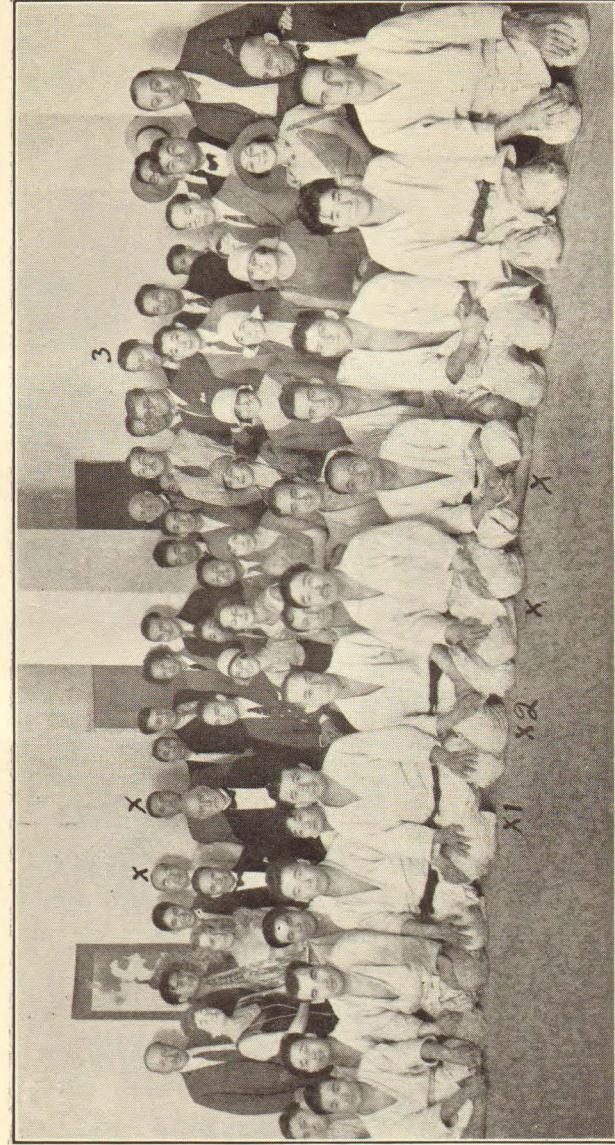


Photo T. H. Uruma, New York.

Group picture made at jiu-jitsu exhibition in New York. Those marked x are all high-class Japanese of fair skin, “western” features. Nos. 1 and 2 are Mr. Ishii, Japanese consul in New York, and Mr. Hamaguchi, son of the present Japanese prime minister. No. 3 is the author of this book.

much darker races to the Northeast and even within the Arctic Circle, these latter equally ancient or more ancient occupants of their regions?

Perhaps the climatic theorists might answer this question by saying that a mixture with torrid zone Blacks has occurred in the past to give color to the dark tribes of far Northeastern Asia and to the inhabitants intervening. If so, then the assertions set forth hereafter are essentially correct: That White peoples came into Asia from the West many thousands of years ago, the earliest immigrants entering directly from the West through the Turkestan region, later ones in different invading waves, from the Northwest and North; that these Whites, retaining a goodly balance of racial purity through two thousand years or more, built up the ancient Chinese civilization; that they found indigenous Negroes and very likely imported more from the southern peninsulas and islands, where we still find Negro peoples; that miscegenation with the Negro increased to such a point that by or before the time of Confucius the old glory of China had deteriorated; deterioration had proceeded so far that Confucius' inauguration of ancestor worship fell upon willing ears because the ability to progress to greater heights had been lost; to dream of past glory was a treasured heritage.

Just as in the rise and decline of other ancient civilizations, we can definitely prove that the development of China's progress reached an acme, then fell, not to complete decay—for the quantity of White man's blood was still considerable, no doubt always higher among the upper classes as it surely still is—but it did fall away very distinctly. Most assuredly there cannot be found a serious student of Chinese history who would claim there has been any vestige of progress from within China during the Christian era.

Since the Western world made its contact with China that land has almost come to be synonymous with stagnation. The tendency among the Chinese to eschew all progress and hold fast to as much of the old as possible is a veritable religion of the people. Only within the last generation has the younger element, stimulated by Occidental education, begun trying vainly to fan the ancient spirit to life. As well try to stand the felled oak again upon its severed stump and make it take on new life. The intellectual capacity has departed forever. The cranial cavity capacity of the Chinese, on an average, stands about half way between the White and Negro. It would be very enlightening if we could secure measurements of the crania of three thousand

years ago, but Chinese ancestor veneration has thus far prevented this.

The history of China is not clear. No doubt there is a wealth of more precise history of the ancient Empire hidden away in the archaic scripts of two thousand and more years ago, but the Chinese historian sufficiently scholarly and painstaking to unearth it has not appeared. Perhaps it will fall to the lot of Western historians to perform the herculean task. When this is done we shall be better able to perceive the chronological order of the rise and fall of Oriental civilization. We are already able to definitely state that some time between 500 B. C. and a thousand years later there was a falling away from the art and sciences that had gone forward to a noteworthy degree. Just as some of the science of ancient Egypt is lost to the world, so have the Chinese lost priceless formulas, notably in the art of porcelain making.

In nautical science the ancients of China were great masters, but the Chinese junks of later times would not offer proof of such. S. Wells Williams says of this phase of Chinese retrogression:¹

“Charts for the guidance of the navigator, or instruments to aid him in determining his posi-

1. THE MIDDLE KINGDOM, Vol. III, page 81, Charles Scribner's Sons, 1907.

tion at sea, the Chinese are nearly or quite destitute of; they have retrograded rather than advanced in navigation, judging from the accounts of Fa-hian, Ibn Batuta, and other travellers, when their vessels frequented the Persian Gulf and the Malabar Coast, and carried on a large trade with the Archipelago * * * * Such knowledge as they have on these points is hidden away in their libraries, as the Latin and Greek classics were in European convents and castles a thousand years ago."

I believe that if a really clear history of China is ever rescued from the ancient parchments or bamboo staves, we shall thrill with the story of Chinese vessels spanning the wide Pacific three to four thousand years ago, planting colonies not only in Polynesia, but in the Americas and in the isolated Hawaiian Islands. How else can we reasonably explain the presence of humanity in the hermit islands of mid-Pacific? Surely no unskilled savages, in their crude dugouts, ever could have reached them. There is a difference in type among the native Hawaiians, some a bit lighter with more even features, some more negroid, which strongly backs up the belief that skilled navigators once sailed the Pacific. The diversity of type at once nullifies the theory that the original progenitors of the Hawaiians were

a small group, driven off their course by adverse winds to find final refuge on the distant islands. If this theory were correct, an absolute homogeneity of type would prevail.¹

Dixon finds the Proto-Negro represented along with the Palae-Alpine anthropological types in the Hawaiians, and if we ever learn to read the anthropological language reliably, we may discover that the Palae-Alpine in this case is the blended hang-over of the original Caspian White (using Dixon's terminology), charged by mixture with the pure Negro.

In passing, before leaving China, I would like to suggest that the mysterious differences of types in the polyglot populations of Oceania are simply the result of mixtures between the old Whites of China or other Asiatic seafaring nations, who sent their racial stock down into the enticing tropical islands and then, entering upon their own mongrel-inspired retrograde at home, forgot their colonies and left them to be gradually absorbed into the overwhelming Negro population of Australasia. Thus, it is believable that the more attractive easterly islands and New Zealand received more of the White strain just where today we find lessened spoor of the Proto-Negro and more inheritance of White characteristics.

1. See Dixon as to present and ancient types of Hawaiians.

JAPAN

In Japan we find a remarkable variance in racial types. It is easy for the Occidental stranger, reading of the far-away peoples, to conceive of them as all possessing a certain set and regular type. Such a conception is much in error when held in reference to the Japanese. I long since ceased to be surprised on seeing brown and even gray eyes and "Western" faces among the higher classes of Japanese. I have heard or read expressions of mystification by others who noticed such and could find no explanation for it. I have known Japanese to have skin color almost as white as the whitest European, with ruddy cheeks and with such clearly "Western" cut of features as to baffle detection should they wish to pass as one of the darker types of the Occident. But this is only prevalent among that part of the Nipponese descended from the old ruling classes, not yet leveled to a homogeneous national type. Japanese artists of past times represented the old conquering race of warriors who built Japan, as a fine-featured type with aquiline noses. A semblance of such a type is still often found among the Japanese nobility, the descendants of the old warriors.

There are millions of the common laborer and agricultural classes who present unmistakable

negroid features with distinctly darker skins than the higher classes. The platyrrhine or at least mesorrhine nose and frequently thick, shapeless lips, are common among the lower classes and less observable as we go upward in the social scale. This shows that however the origin of mongrelization between the White and negroid element began in Japan—whether between already mongrelized peoples from the mainland or between actual Negro slaves imported from the South in early times—the leveling of the mixture is as yet much short of complete, and lacks completeness in just those layers of the social strata where we might naturally expect to find it. The upper, ruling class, descendants of the old Tungusic Yamato Whites from the western mainland, have naturally refrained longer from receiving the blood of the negroid lower classes just as the whiter peoples all over the earth instinctively recoil at such mixture. As a result we still have in Japan a ruling class whose members, on an average, are nearly White when compared to the full range of so-called races from pure White to the Negro. But during the long centuries of intercourse with the mongrel peoples of the mainland and with infrequent infiltrations from members of the lower classes who raised themselves in social station, even the very top has received

enough negroid intermixture to dilute the blood to the point where Japan for centuries stood still in her progress.

The Japan which Admiral Perry introduced to the progressive White world was as stagnant as a quiet pool without intake or outlet. The initiative of her people was atrophied and could never of its own inherent power have found ways for further forward steps should the Western White civilization never have knocked at her doors and almost forced its way upon her. But once her eyes were opened, her leaders were still capable of recognizing the advantages we had to offer her and found plentiful ability with which to copy. Even here and there a genius shows forth who steps out and makes independent progress in scientific pursuits, stimulated by Western education and example. The very crowded environment of the Japanese, a condition that has prevailed for centuries, has inculcated into the whole people an energy of great force and this characteristic had ripened them for quick response to anything that offered relief. But without the sustaining vigor of Occidental civilization Japan, highest of all the distinctly colored sections of the world, would not go onward to higher standards. She as well as the lower strata of humanity should consider well before she aids

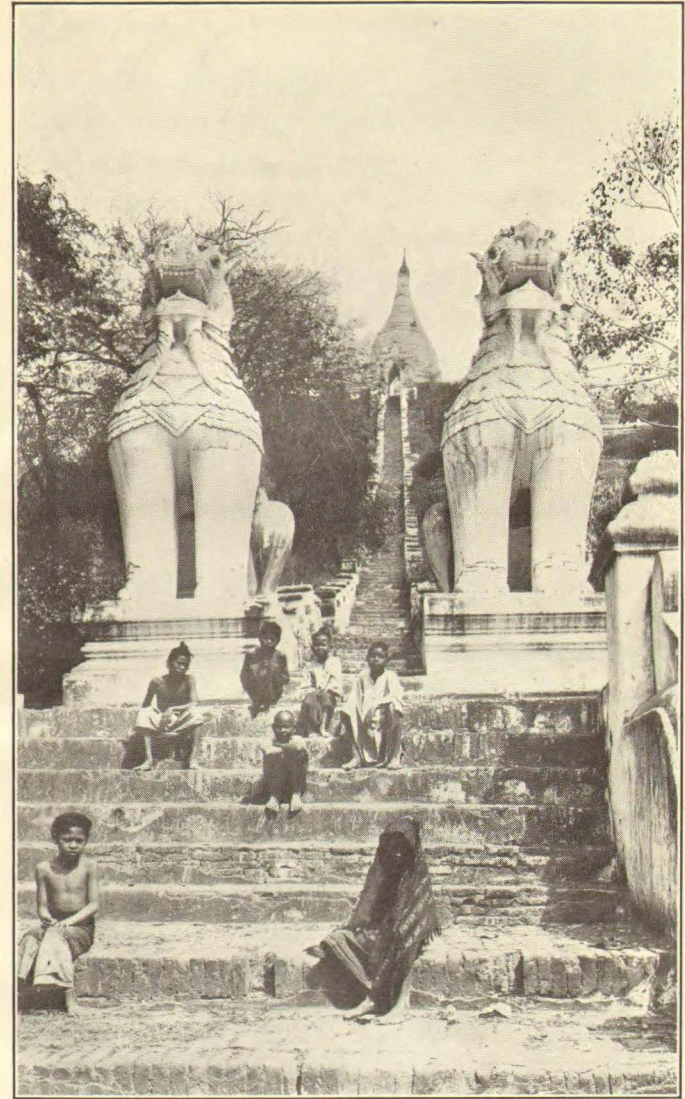


Photo Underwood and Underwood.

A crumbling reminder of ancient civilization in Burma; The Pagoda of 400 steps. Note the distinctly negroid descendants of ancient builders.

in submerging the White world with the blood of the Yellow, Brown and Black sections.¹

The Ainus, the strange aboriginal people of Japan, are sometimes classed as members of the White race. They are certainly not pure Whites, but on an average are more nearly White than the surrounding Japanese masses, by whom they have been held in subjection from the beginning of the occupation of the Islands by the ancestors of the present rulers. At some very ancient time in their history they received a small quantity of the Black man's blood, for they are universally dark, with black, often curly hair and with a frequent trace of the heavy, coarse features of the negroid strain. One good purpose they serve in our discussion and that is as another link in the chain of evidence proving the fallacy of the climatic theory. If environment and climate makes the pigment of a race, as well as other physical features, why are the Ainus, immemorial residents of the Islands, and the Japanese, resident there for thousands of years, not more alike in type, even though actual intermarriage has not generally taken place?

1. In saying the foregoing about the Japanese I have labored under peculiar emotions because of the many sincerely esteemed friends I have among the people of Nippon. I must trust that they are sufficiently capable students to lay aside any first resentment and go far enough in the matter to see that the truth must not be glossed or withheld in any particular.

SOUTHEASTERN ASIA

Southeastern Asia seems to have never had any great civilization except about the coasts of present-day Siam, a few other spots nearby, and on the neighboring island of Java. As might be expected, this tropical section having been the home of a Negro people in the most ancient times and later becoming a region of refuge for others driven from or escaping slavery in old White China, no great development occurred except where colonists of White Aryans from India settled. In the coast regions of modern Siam travellers are held in awe at the ruins of what once must have been a highly developed civilization, so long fallen into decay that little historical record of its life reaches us. We learn pretty clearly that it was the work of colonists from India, whom we know as Khmers. Heretofore historians have been mystified concerning the cause of the complete decay of the once flourishing culture. This need no longer be a mystery. These progressive builders came some three thousand years ago from India when there was still a White Aryan race ruling in that land of brilliance, although it was there being submerged into a mongrel mass.

For a relatively brief time the Khmers ruled and builded their cities and temples about between the Irawadi and Mekong rivers. It is im-

possible to say when it attained distinction or when its decay became apparent. That their civilization and their written language began to disappear from among their yellowing descendants from 1,500 to 2,000 years ago is certain. Their effeminate offspring of today are the Cambodians, the Mohns or Tailings of Pegu, K'muks and K'as and other small tribes. The region being in a very hotbed of heavy negroid population, it was only natural that the master class, as has been the immemorial custom where Whites and Negroes found themselves side by side, should use the Blacks in menial tasks, either as chattel slaves in ancient times, or as miserably paid laborers in recent times. And also as has been the invariable result, the former mixed their blood with the latter until there was no longer either pure White or Negro. In this particular case, however, the Negro element must have been so predominant in numbers that we still find some of them undiluted in their black skins and kinky hair, living a miserable savage existence in the forests of the Malay peninsula.

By the time the Tai peoples, immigrating before the inroads of the Chinese upon their more Northern country, came into the Southern peninsula in large enough numbers to take the leadership, the Khmers had become so mongrelized

that little effective resistance was displayed against the different groups of Tais when the latter attempted to set up kingdoms of their own. The Tais must have already been a mongrelized race themselves, or they would not have been driven from the North by the Chinese, but they must have had a considerable proportion of White blood. The statue of King Kyanzittha, first king of Burma, dating from the 11th century, shows a regularity of features with more indication of the White than is displayed by the modern inhabitants of his country.

The mammoth temples and other evidences of great architectural and engineering skill in Java prove that during by-gone ages a race of builders flourished on that Edenic island. The deterioration of the people had attained such a stage before Europeans reached Java that little of the ancient culture survived. Unquestionably the brown Javanese of modern times are not representative of the race, perhaps Aryans from India super-added on preceding Whites from Persia, Babylonia or even Egypt, which built the temples.

CHAPTER VIII

BABYLONIA—CHALDEA—ASSYRIA

There is much to convince one that the very ancient Akkadians, the "people from the mountains," who began the oldest known civilization on the face of this earth, were of the purest White stock. We would most likely have undeniable material proof furnished us as to this fact should another G. Elliott Smith devote himself to investigation of the physical remains of Akkadian cemeteries, provided the archaeologist ever uncovers any of the latter in a state of preservation anything like the ancient Egyptian graves. Egypt has given the world a wonderful storehouse of ancient historical knowledge, but, even though the climate and damper soil of the Twin Valleys of the Euphrates and Tigris are not as conducive to preservation as the dry climate of Egypt, we should acquire more abundant material of every sort concerning the nature of the people and their civilization in this early cradle of the world if the archaeological explorer is ever permitted to delve through all the remarkably rich ruins in that section.

Robert E. Anderson¹ makes the surprising assertion that the Akkadians were a Yellow race.

¹ EXTINCT CIVILIZATIONS OF THE EAST.

He furnishes no reason more than just his opinion, so one must conclude that his is a hazardous guess, no better than any other guess.

The earliest origin of the Akkadians was from somewhere in the general Caspian neighborhood, whence spread out to all corners of the earth the branches of the White race, carrying the energy and intellect that built progressive social structures everywhere. It is conceded universally that a people conceives of its gods as appearing in the familiar form of their own best type. As their own patriarchs look to them they picture their gods. Shamash, the chief sun-god of the Akkadians is shown in the sculpture of him at his temple in Sippar as having a long, flowing beard. Let us find any people of a Yellow race whose venerable men are blessed with heavy beards and we must admit that this one point or argument that the Akkadians were Whites is without good foundation. When we go a very short way down the scale of mixed peoples from the pure White we find no more heavy beards, although a few mixed Arabs and Hindus grow beards which, however, are not uniform in growth from the whole surface of chin and facial sides.

Relatively early in the history of civilization of the Euphrates and Tigris valleys the Semitic peoples, who were in those times mostly pure

Whites, began to filter into the settlements and cities of the Akkadians, increasing gradually during the next few centuries until they were the preponderant portion of the population. It was from this Semitic element, in the vicinity of ancient Ur, that the Patriarch Abram was called to his great mission of becoming the father to the purest element of the White race in the world. Regarding the racial question from the viewpoint set forth in this present work, there is reason to believe that the dilution of the Whites with the Negro in the land was going on at that early date, attested by the care in picking the first mothers of the Israelites and the sending of Abram far out of the land into the nomadic West.

We know from skeletal remains that Negroes at that time and much earlier inhabited the sea-coast lands to the South.¹ This Southern source of Negro slaves was not the only source of this labor luxury of the ancients, for trade with Egypt, with the east coast of Africa and with India, where Negroes were in abundance, was an early development. Although Herodotus travelled and wrote at a much later period, he found Black slaves in the eastern Black Sea region. In the time of Thutmose III, of Egypt, Black slaves

1. See Dixon's RACIAL HISTORY OF MAN.

were carried back to Egypt along with White captives from Assyrian regions.

As time went on mongrelization followed its usual course. The body of the people was diluted before the coming of Alexander the Great in the 4th century B. C. As in Egypt the peoples of the Euphrates and Tigris valleys had suffered reverses during their long history, but from the ruins of devastating wars or the oppression of temporary conquerors, they had rebound to new advances as long as the virile White remained in large numbers. But for some time previous to Alexander, petty internecine dissensions, similar to what we see in modern mongrelized lands, had prepared them as an easy prey to the vigorous blond Macedonians. From then unto the present day, in spite of much White blood that has found its way from time to time into the lands between the Mediterranean and the Indus, the virus of inertia has held the people down into miserable groups of small farmers, herdsmen or nomadic robbers, never capable of unification against oppressors. There is no unity of race, for in some parts the dark color of the Negro ancestry is predominant, while in other parts, for instance, among some of the mountain tribes of the Kurds, much fairness continues where intermixture with the negroid stock of the

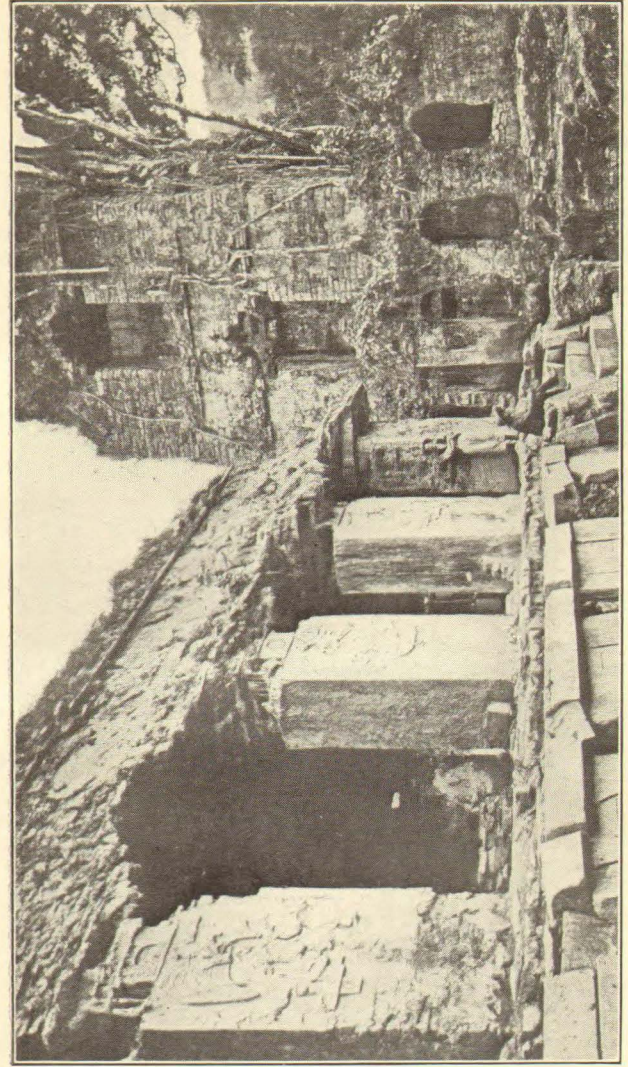


Photo American Museum of Natural History, New York.

A ruin of the ancient Maya civilization now being uncovered near Palenque, Mexico.

more accessible parts has not occurred so freely. Of course the invasion of the Turks brought that cruel, slightly mongrelized race into the North and West in great numbers, while the Turkish practice in later centuries of bringing up Black slaves from Africa infused into parts of Southwest Asia much blood of the Negro.

CHAPTER IX

ANCIENT AMERICA

There has not been more mystery and speculation about any part of the earth or any of its people than there has been about Ancient America. Through the pages of all histories dealing with the New World and its swarthy inhabitants the same questions always stand forth:

Whence came the Indians? Why were the civilizations of Southwestern United States, of Mexico, Central America and South America built, especially to such magnificent heights in Central America, then allowed to decay and, in the center of its greatest brilliance in Central America, to entirely disappear except for the ruins whose remarkable witness is only just now being placed before the world? I can declare here, with absolute confidence in my assertion being proven true in the future, that the old civilization of America, antedating Columbian times, was the work of White people who held a slave class, unmistakably of Negro features, and greatly in excess of the Whites numerically, and that amalgamation with the Negroes obliterated the Whites and their civilization.

There need be no more mystery as to who the Amerindian is, nor as to the why and wherefore

of the lost civilization. It is today written as clearly as any page of ancient history, and the writing will grow clearer to all students the farther Dr. Morley and his worthy kind go in unearthing the ruins of Yucatan and adjacent districts. For years I have searched for evidence that the world could accept, although for fifteen years I have been convinced of the essential truth of what I can now give in more positive form than I could have done until recently.

First exhibit in our chain of evidence was recorded by Dr. Thomas Gann in 1926 and published in 1927 in his very interesting volume, *ANCIENT CITIES AND MODERN TRIBES*.¹ Dr. Gann, keen, scientific observer that he is, made observations in Yucatan the importance of which is far and beyond what he even remotely dreamed of, according to my humble opinion. He devoted a few scanty pages to an item, which he admits holds much mystification for him, and which deserves a volume to itself.

By 1926 I had gathered various bits of more or less convincing proof from here and there in both North and South America to back my assertions about the lost American civilization and about the true ethnic make-up of the Amerindian—enough bits, if all put together, to make a book

1. Charles Scribner's Sons, New York; The Camelot Press, Ltd., London.

of themselves—but I still wished for some outstanding evidence of a reliable nature from other and more accepted authority. It was partly due to this insistent desire that this present work was delayed. I believed the evidence was sufficiently conclusive as far as the rest of the world was concerned, but in relation to America I wished for more direct evidence.

Despairing of securing such for the present, I had proceeded to the assembling of my data and had nearly finished my manuscript when Dr. Gann's book appeared. I had already found valuable testimony in Gregory Mason's work, quoted further on, but when I read a review of Dr. Gann's book in THE TIMES BOOK REVIEW of June 12, 1927, in which the reviewer, Mr. Mason himself, gave eminence to the few pages dealing with the distinct racial differences between the old Maya master class and the conquered and enslaved class, I was thrilled as only one can be who has searched vainly during years for something of great value and meets with unexpected success after seeming failure. I hastened to telephone my book dealer and asked that a copy of Dr. Gann's book be sent special delivery. The thousands who are reading Dr. Gann's book, of abounding interest from cover to cover, quite likely find but casual interest

in the following, beginning on page 236, the italics being mine:

"The Maya were, it is believed, originally descended from a highland people who occupied the elevated plateau between Mexico and Peru about the second millenium B. C. A branch of these, whose descendants were later to found the great Maya Empire, migrated to the lowlands, somewhere in the neighborhood of Vera Cruz, during the first millenium B. C.

"Now it seems not at all improbable that other bands of these archaic highland people had at various times, and different points, descended to the more fertile lowlands, and there formed the nuclei of civilized communities, and it may well be that the Maya, when in their march Southward they reached Honduras and Southern Guatemala, found these regions already accupied by the descendants of other branches of the archaic people who had arrived there by a more direct route than themselves. Following the usual correlation of might and right, the Maya would, no doubt, at once have proceeded to conquer and dispossess these aboriginal possessors of the soil of their territory, and later to enslave them; this would account for the sculptures on the monuments representing Maya warriors standing upon bound captives, *obviously from*

their features, belonging to an alien and inferior race.

“More extended study of the Maya, especially of their sculptures in stone, figurines in pottery, skeletal remains from the ancient graves, and modern descendants, *cannot fail, I think, to convince one that there were at least two separate and distinct races involved; the one, the ruling race, to which belonged the kings, nobles, and astronomer-priests, depicted upon the monuments throughout most of the larger ruined cities of the Old Empire, the other the workers or slaves, by far the more numerous, who, under the dominion of the ruling class, built those gigantic cities throughout this part of Central America, with their palaces and temples, courts, plazas, and sculptured monoliths, whose ruins, now buried in the depths of the primeval forests, are the wonder and admiration of all who have had the privilege of visiting them.*

“The faces of the priests and rulers are quite familiar to us sculptured on the monoliths of Copan, Quirigua, Naranjo, Tikal, and Yaxchilan, and moulded in stucco at Palenque and other cities.

“Considerable variation may be noticed amongst them, depending on the skill of the artist, the material from which they had been

sculptured, and the period to which they belong; but, generally speaking, the type is fairly uniform throughout; *the nose is Roman and narrow, the chin and brow somewhat receding, and the lips very prominent, the lower lip often protruding well beyond the upper.*

“The stelae from Copan show this type of face, and the outline of a head from one of the monuments at Ixkun exhibits it in profile. The type is found from one end of the Old Empire to the other, and in the majority of the cities is the only one handed down to posterity, for it must be obvious that, no matter how greatly the workers might outnumber the ruling classes, the heads of the former would never occupy a prominent position upon the sculptures.

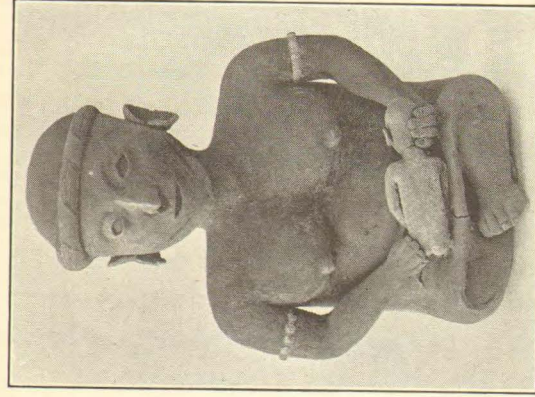
“Descendants of the ruling class, both of Old and New Empire times, are still to be found in considerable numbers amongst the Northern Maya of today, many of whom have pure Maya blood in their veins.” (?)

The next few paragraphs are devoted by Dr. Gann to drawing parallels between this old master class type and the lighter-skinned, more even-featured coastal sections of the modern Maya Indians, supporting his questionable assertion that there are today Maya Indians who are true to the type of that ancient master class.

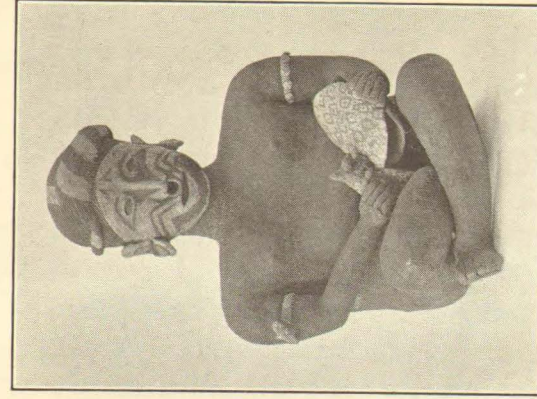
I believe that Dr. Gann's desire to find remnants of the old builder race has led him into an error. We know that in the more or less mongrelized race of India there is a line of demarcation between that portion, generally lighter-skinned, which has stamped upon it physical features resembling the finer ones of their White Aryan ancestors and certainly inherited from the latter, and that portion, blacker and more heavily of Negro ancestry, who have such distinct Negro physical features. We find a striking parallel situation among the Mayas, as further quotation from Dr. Gann will reveal. Let us never lose sight of our absolutely unflinching criterion of race as indicated by the color of the skin, almost, but not invariably backed by true nasal indications. Quoting Dr. Gann again:

"Unfortunately, as they were buried without any special precautions with a view to the preservation of the body, the passage of nearly two thousand years has almost entirely destroyed the skeletons and crania of the Old Empire, which would have given us an accurate conception of the shape and capacity of the skull and facial contours.

"The worker or slave class appear to have belonged to an entirely different race from that of the ruling class. Whether they were the aborigi-



Type 1
Photo American Museum of Natural History,
New York.



Type 2
Photo American Museum of Natural History,
New York.

FUNERAL URNS DISCOVERED IN MAYA RUINS.
Note sharp, fine features—evidently a prevalent type among Mayas in the ancient days when these figures were given shape. Compare with the flat, negroid features of type 3, a modern descendant of Maya whites and their Negro slaves.

nal inhabitants of the country who were conquered by the Maya when they first took possession, or whether they belonged to less civilized tribes living to the South, who migrated North into what afterwards became the Maya area and were at a later date conquered by the Maya, it is now impossible to say. The fact, however, that on many of the stelae bound captives are represented as lying, or squatting, beneath the feet of the chief persons represented in the sculpture is fairly conclusive evidence to my mind that in most cases the Maya had to conquer and oust the original dwellers before settling down to the erection of their cities of the Old Empire.

"Their most prominent facial characteristics were *broad, rather flat faces, large mouths with thick lips*, somewhat prominent chins, eyes not infrequently a little oblique, and *nose broad, short* and slightly retrouse.

"Excellent examples of this type are seen in the clay figurine of a woman from Copan, in Honduras, found in the vicinity of the ruins, the greenstone mask found in Northern Peten, and the two heads of captives, represented as bound with ropes beneath the feet of two rulers, from a stela at Ixkun, in the Peten district of Guatemala."

Now note carefully the following in connec-

tion with our comparison of the two modern types of Mayas with two similar types among less negroid and more negroid Hindus. It simply shows that the complete evening-up process to reach a homogeneous mixture has not been attained. The blacker, more negroid section is the less successful in retaining any semblance of the civilization and culture the White portion of their common ancestry bequeathed them. It is a repetition of the same story as found in so many parts of the world, ancient and modern. Immediately following the last quotation above, Dr. Gann continues:

"This type is still very common amongst the Indians in the neighborhood of Copan, and, in fact, amongst all the highland aborigines living in this region. These Indians are a good deal darker in color than the Northern Maya, less intelligent, and culturally very much lower in the scale. The photograph of a modern Copan Indian girl may be compared with the clay figurine of the girl of fifteen centuries ago, and it will be seen that there is a strong resemblance between the two.

"I was able to pick out at least two other women in whom the likeness to the figurine was so startling that they might have sat for it; unfortunately, however, these refused point-blank

to sit for their photographs, having, as ill luck would have it, caught me in the act of surreptitiously comparing their profiles with that of the figurine, and not relishing its implied resemblance to their own.

"The type seen on the monoliths at Copan¹ is entirely absent from the present Indian population, and it is not improbable that at the time of the great Maya exodus from this region, about the end of the sixth century, all the ruling class were amongst the emigrants, and those left behind consisted exclusively of the working class, and probably the dregs of this, as naturally the rulers would have taken the best of the workers with them, which would account for the fact that the artistic and architectural life of the city practically ceased after the exodus.

"No more buildings were erected, no new sculpture attempted, no time-markers put up, and so, deprived of its priests and rulers, and of all religious and artistic stimulus, the great city gradually sank to what it is today—a village inhabited by poverty-stricken, uneducated, unambitious Indians, whose chief aim in life is to provide sufficient food to fill their stomachs and clothes to cover their nakedness.

"Another example of the broad-faced, flat-

¹. That is, the type designated as "Roman," straight-nosed.

nosed type is exhibited by the bust of a woman found by Franz Blom in 1925 near the ruins of Palenque, and now in the Tulane University Museum. . . .

“It will be seen that this broad-faced type is encountered from one end of the Maya area to the other, from Palenque in the North, through Ixkun and Menche, to Copan in the extreme South, and indeed it must have been universal throughout the whole area, for without the slave class it would have been impossible for the Maya to have carried out the gigantic architectural works the ruins of which now cover the country.”

It is important to note Dr. Gann's assertion that the slave class greatly outnumbered the even-featured master class. I have held the opinion for years that the builders of the ancient civilization of Central America were Whites few in number when compared to the colored slave class. Perhaps a few hundred thousand at the most, while much of tropical America must have already been occupied by the Negro. Maybe the Negro, or near-Negro, had in very ancient times, been blown by storms in his dugout from the more Easterly of the South Sea islands across to the mainland of South America, for that larger portion of this hemisphere was entirely populated

when Europeans first touched its shores. And it was from the general neighborhood of the Equatorial Amazon valley, where we might naturally expect to find the refuge area of the most backward type if it had reached the country at all, that we find the Carib emerging. This savage clan spread terror through the West Indies and along the Eastern Central American coast, attacking the coast settlements of the Mayas and the later mongrel descendants of the latter. These Caribs practiced cannibalism, a custom found only among the most savage negroids.

With the heavy preponderance of the Negro type both North and South of Panama, we might expect that in the course of two or three thousand years to find the absolute ultimate purity of the Negro type to be only slightly diluted by the small proportionate amount of White blood after the latter had once been lost in the sea of Black man's blood. There must have been areas, three, even two thousand years ago, where there were still nearly pure Negroes, but the constant warfare that was carried on between the tribes everywhere in both North and South America and the practice of carrying home captives, especially the females, was a potent factor in spreading the small portion of White blood to the most distant tribes, some receiving more than others.

This resulted in approximate evening up of the Indian type from Patagonia to Alaska.

But mind you, I say approximate evening up, advisedly, for there is a distinct variation of color in many sections. In South America there are lighter colors and very dark, almost black colors of skin, while from Central America North, we find all the shades of color from almost black skin to the fairer Toltec and the still lighter-skinned Mandan and Menominee. The Kansas Indians, some California tribes, the Apaches and the latter's Northern Athabascan cousins were or are nearly black. Almost without variation the negroid features of thick lips and platyrrhine noses are more observable among the blacker type than among the lighter, but there are no widely distributed types and few individuals of the Amerindian anywhere that are entirely devoid of negroid indications in the nose and lips. The Proto-Negro signs are very apparent among the Iroquois Nations and most of the Algonquin tribes.

It is unfortunate that the modern science of ethnology, so young even today, was not already established in the days of Montezuma II and Cortez. If some of the old Spaniards had been less avaricious for gold, or if the priests had been more scholarly and less of the religious fanatic,

invaluable studies in the ethnic differences among the aboriginal inhabitants of Mexico could have been recorded. But all we know is that the Toltecs were a lighter-skinned people, indicating that others about them were dark-skinned. It is quite plausible on consideration of the scanty information we have, to believe that the Toltecs and other stocks still existing five hundred years ago in Mexico and Central America were but a few hundred years removed from the last individuals of White skins. The Toltecs had held on to the vestiges of the ancient civilization and imparted their culture to the Aztecs, with whom, no doubt, they freely intermarried. Very much of the science and culture of the old Maya race of city and temple builders had been forgotten, but about as much had been conserved as could be expected of descendants degenerated into half Negroes. As the Spanish conquerors came in and laid the sword to the people and broke their spirit with slavery, their tribal lines and pride quickly faded away and paved the way for more general levelling of their racial color except where the newer mongrel, the Spanish-Indian mixture began to show up. As a consequence we have little opportunity today to find true examples of the real aborigines as they existed at the time of the conquest and those are in Yucatan and Quin-

tana Roo as noted and described by Dr. Gann, showing significant variations.

Mr. Gregory Mason, chronicler of the recent New York TIMES Spinden-Mason Expedition into the Maya country, adds up-to-date testimony of value to our theme here. Part of his last chapter¹ is very interesting in this respect. He begins the chapter with a poem about the lost Maya glory, the last two quatrains of which say:

“On ruined palace and crumbling wall
The fat and sleepy iguanas crawl;
No temple bell for sacrifice rings
But only the lonely moan bird wings.

“Under the jungle of Yucatan
Lies the mystery of Mayapan;
Did these who worshipped the sun and rain
Choose rather death than the Cross of Spain?”

Then the explorer continues discussing the mystery:

“This question has stirred historians and philosophers since the first report that there were great white cities in the jungles of Central America filtered out to the scientific world. What was the fate of that high early American civilization?”

“There is no longer much reason to doubt that

1. “What Forbidden Cities May Tell,” SILVER CITIES OF YUCATAN, G. P. Putnam's Sons, New York-London, 1927.

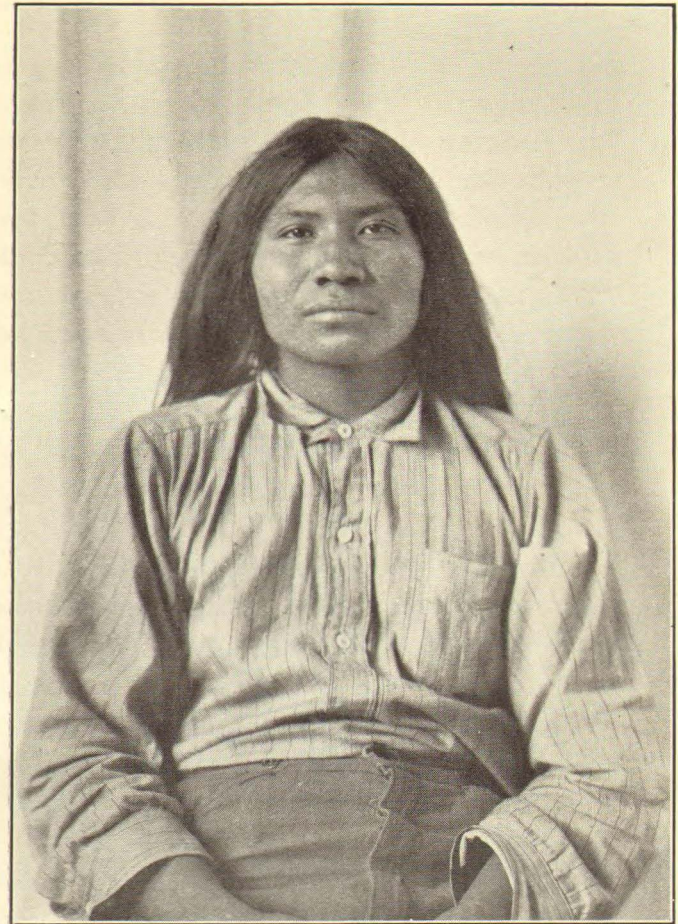


Photo American Museum of Natural History, New York.

Type 3

COCOPA INDIAN OF MEXICO

Descendant of the ancient whites who built a great civilization only to disappear into a mongrel incapable mass by amalgamation with their Negro slaves. Note distinctly negroid features and compare with finer features on the ancient figures dug up from Maya ruins.

the present so-called Maya Indians are of the same race as the people the Spaniards found occupying the cities conspicuous for their 'tall towers' and 'very large houses well built of stone and plaster.' Therefore, if those natives who were occupying some of the limestone cities in 1517 were of the same race as the builders, we may say with assurance that the Indians of present Yucatan are descended from the great architects.

" 'Why has there ever been any reason to doubt this?' you may ask, with rather natural impatience.

"The doubt arose and the doubt has continued to live in many minds, first, because of the great discrepancy between the high culture evidenced by the ruins and the low intelligence of contemporary natives, and second, because from 1517 to the present time the Indians of Yucatan have appeared to possess no traditions of a high past, no ability to explain the origin of vestiges of high attainment in art and science which lie about their country on every hand.

"For instance, an account of the ruined city of Uxmal, given in 1586 by a companion of Alonzo Ponce, a Franciscan delegate, says:

" 'The Indians do not know surely who built these buildings nor when they were built, though

some of them did their best in trying to explain the matter, but in doing so showed foolish fancies and dreams, and nothing fitted into the facts or was satisfactory.'

"In short there was much material at hand for the construction of the theory that the Indians met by Cordoba and Grijalva were members of collateral tribes which had occupied the stone cities after the builders had disappeared.

"But gradually this tenet has lost weight, and an alternative has gained increasing credibility. This is the postulate that the Yucatan Indians of the early sixteenth century *were direct descendants of the city builders, but degenerate descendants. In short, that the culture of the Mayas had already received its death blow and that only the dregs still lived when the Spaniards came.*¹

"The acceptance of this alternate theory is made easier by a constantly increasing body of proof that even if the modern Indians have no articulate traditions of the men who built the temples they have an inherited reverence for these shrines and they still use forms of ritual identical with or very similar to ceremonies of the First Americans.

"Of course, examples of ritualistic survivals may be attributable to instinctive imitation which

1. Italics mine.

need not imply any understanding of the ancient theology or any knowledge of the men who founded it. But the existence of such old rites today does strongly suggest that the Indians of the modern bush are of the stock of the old astronomers. . . .

"In spite of the mixture of Catholic ritual these Indians have not really accepted Christianity. On the contrary many of them hate its very name. In the heart of the thick bush of Quintana Roo Spinden and I found magnificent Spanish cathedrals tenanted only by bats and buzzards while within a few miles copal was burning in Maya temples, albeit the hands that brought the offerings had lost the skill that built these structures centuries ago."

Mr. Mason finishes his book with speculations as to the mysterious cause of complete degeneracy of the Mayas and their once flourishing culture. He produces a hypothesis that is ingenious and seemingly reasonable until the new ethnic theory advanced here is considered. With this new view, I think every shred of mystery in the matter is broken away. For an uncertain length of time before the coming of Europeans, perhaps many hundreds of years, every vestige of the old pure Whites, who were responsible for that culture in its flower, had dissolved into the mongrel

mixture of his and his slave's blood. The crude remains of that culture found by the Spaniards were no more than the sickly remnants of what once was great.

Mr. Mason thinks that a twenty-year plague and the Toltec conqueror's heel as well as internecine warfare were the elements of debasement which toppled the once great Maya race to the depths of degeneracy. If that were all required to ruin a great race, England today should by all logic be a jungle of insect-eating, cannibalistic savages, for that virile, doggedly persistent race of old Britain has suffered the terrible years of the Black Plague and every other sort of plague as well as fierce internecine warfare, invasion and temporary subjugation. By the same reasoning the irrepressible Gallic sons of France should have given up the ghost after 1871 and gone rapidly to the dogs, but did they? They were of too noble a strain of the White race to be ready for such easy effacement.

CHAPTER X

ANCIENT AMERICA—Continued

Legends are, at their best, never worthy a place in serious history, but that there is a kernel of truth in most popular legends of a primitive people is possible and quite probable. The beautiful legend of the Toltec god, Quetzalcoatl, the "Fair God," who was always described as a tall, heavily bearded White man, is more than likely the condensation into a single personification of the entire race of White ancestors. The Toltecs, who, as already noted, were a lighter-colored section of the population of Mexico at the time of the Conquest, and who were holding to the greatest remnant of civilization, credited Quetzalcoatl with having taught them all they knew of agriculture, astronomy, art, of the manufacture of beautiful jewelry and of fine fabrics. It seems to me that if I were not already entirely convinced of the truth of the theory here set forth, that this legend of Quetzalcoatl would give weight to the belief that the Toltecs, being but a few centuries removed at the time of the Spanish Conquest from the last of their White ancestors, conserved the glorified memory of them in this allegorical form.

As to the civilization of the Incas in Peru and

adjacent sections of South America, and that of the Cliff Dwellers of Southwestern United States, I am inclined to believe that they were both the work of already partly mongrelized branches of colonies from the center of White culture in Central America. However, there is some evidence¹ to indicate the presence of Whites in ancient Peru. My belief is based chiefly on the fact that the masonry of the Cliff Dwellers and Incas was far less skilfully joined and their architecture much more crude than what has been discovered for the Old Empire Maya period.

The first great center of progress in the Western World occurred some twenty-five hundred to three thousand years ago in the higher plateau countries of Guatemala and Southern Mexico. Three thousand years ago, or slightly further back, would reach the time of greatest maritime development of ancient China. The old Chinese mariners easily reached Formosa, the Philippines and then the numerous isles of Micronesia; then venturing on in the same latitude Eastward by Wake Island it was not a sailing journey of but a week or a little over to the verdant pearls of the Mid-Pacific, the Hawaiian group. Stopping and colonizing this edenic collection of volcanic islands, it was not relatively long before they

¹ See quotations from Short and Prof. Wilson a little further on.

would follow the logical reasoning that other lands lay still farther Eastward in the same latitude and, venturing on a little longer journey than had brought them to Hawaii on the last lap, they sighted the mainland of America on the West coast of Mexico, maybe first seeing the Revillagigedo Islands.

Exploring the West coast, they found it dry and less verdant to the North and not so inviting near the coast in lower Mexico until they reached the neighborhood of what is now Guatemala, or at least the easier opening into the interior Northward and Eastward from the Southern side of the Isthmus of Tehuantepec. This was in almost the same latitude as Southern China and Hawaii. On the upland plateaux of Chiapas and Guatemala they found a climate and other conditions very similar to what their race had already been accustomed to for two thousand years. As the need for expansion into new territories was not a pressing one for the Chinese in that ancient day, perhaps only a small number of Whites formed the nucleus.

Perhaps there were a few voyages back and forth by way of Hawaii in those earliest days, but the great distance across the Pacific was not inviting. Other more pressing duties on their home borders kept the Chinese much too occupied

to give notice to such a far away land. The straggling outpost in America had to stand on its own legs. Gradually they grew prosperous in their own way. Perhaps some adventurers from Egypt found their way to this far-flung outpost, for at that time ships of Egypt were still sailing regularly as far as India and quite likely around to the China coasts. How else could the many indications of Egyptian influence in the Central American culture be accounted for? But the ethnic and philological affinities with China are more impressive among the historical inhabitants of Mexico and Guatemala, most noted among the Otomis.

If these old first settlers and civilization builders brought their own Black slaves with them, the Blacks increased in numbers much more rapidly than the Whites did, for the preponderance of the negroid from one end of the Americas to the other amounts, on an average, to a ratio of about three parts to one. As we see in every part of the earth where the negroid element exists in similar proportions, after a few generations of this proportionate mixture the hair becomes straight, though remaining coarse in texture, and the majority have facial characteristics of the Negro, such as platyrrhiny or mesorrhiny and thick lips, many having the "oriental" eye,

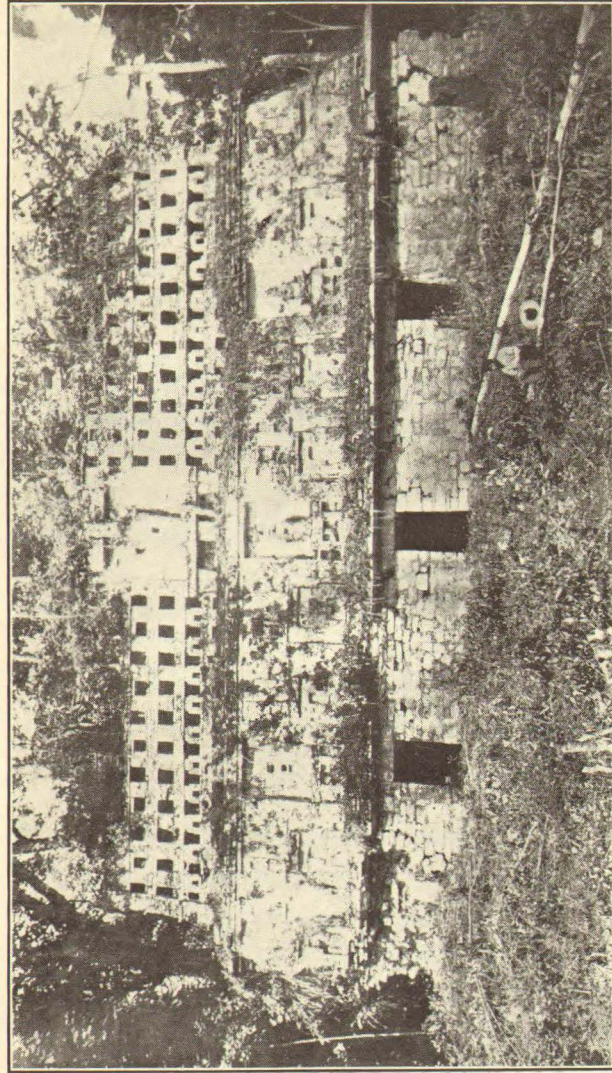


Photo American Museum of Natural History, New York.

Crumbling ruins of portion of Maya Temple at Yaxchilan, Mexico, whose white builders long ago merged with their black slaves to produce the dark-skinned individual sitting in the foreground.

but many inherit the surface features of the White part of their ancestry. Here is an interesting field of study for followers of the Mendelian inheritance theory.

There is nothing to indicate any remarkable attainments in the Cliff Dweller area of the Southwest, and scarcely more, so far as known, in Peru. In neither place is there anything in the way of architectural or other remains that could not have been the work of a half-White mixture, trying in their crude way to copy the more finished product of their White cousins. This belief is further borne out by the indications that human sacrifice was a part of their religious rites.

There is nothing to indicate that human sacrifice had a part in the rituals of the early Maya civilization, but this horribly degenerate practice came more and more into use as the mongrelization process went on until it was claiming thousands of victims yearly when the Europeans came. Rarely has a White people been guilty of this terrible form of religion. In the most outstanding example where it was in use among a White people, namely, in Carthage, its greatest development came there in the last days of the city when the blood of the people was already heavily loaded with that of the Black, and, as in the later days of ancient Egypt, the priest-

hood was probably mongrel. The sacrifice of human beings to Moloch never reached such devastating proportions among the ancient Phoenicians as it did in their last mongrelized descendants of North Africa.

The prevalent idea that the Indians of the Americas are of a uniform color and type is proven untrue by many authorities on the subject. Prichard¹ says:

"It will be easy to show that the American Indian races show nearly as great variety in this respect (regarding color) as the nations of the old continent; there are among them white (?) races with a florid complexion, and tribes as black or of a very dark hue; that their stature, figure, and countenance are almost equally diversified."

John T. Short² mentions the very light mulatto color of the Menominee Indians around the Green Bay district in Michigan when first seen by the earliest missionaries. Almost every shading of color, Short said, could be found from the ash-color of the Menominee through cinnamon-red, copper and bronze tints to the almost negroid black Kaws of Kansas.

Early explorers found the Zuni Indians of

1. RESEARCHES INTO THE PHYSICAL HISTORY OF MANKIND, Volume 1, page 269, 4th Edition, 1841.
2. NORTH AMERICANS OF ANTIQUITY, page 181.

New Mexico with light-colored skin, sometimes even with blue eyes and brown hair.

Winchell¹ says: "The ancient Indians of California, latitude 42 degrees, were as black as the Negroes of Guinea, while in Mexico were tribes of an olive or reddish complexion, relatively light."

The case of the Mandan Indians of the Dakotas is well known. We have all read how Lewis and Clark, early in the last century found them so much lighter in color than other Indians that it was at first thought they were a result of recent White mixture until it was established beyond doubt that no White men had been among them previously. Major James W. Lynd, who lived among the Dakota Indians for nine years about the middle of the last century, says, "The Mandans are as light as the peasants of Spain (he probably has in mind those Spaniards of Moorish taint), while the Crows are as dark as the Arabs" (of inner Africa?).

Again quoting from ATLANTIS by Donnelly:² "Prof. Wilson describes the hair of the ancient Peruvians, as found upon the mummies, as 'a lightish brown, and of a fineness of texture which equals that of the Anglo-Saxon

1. Quoted from Donnelly's ATLANTIS: THE ANTEDILUVIAN WORLD.
2. Page 189.

race.'” Short adds: “The ancient Peruvians appear, from numerous examples of hair found in their tombs, to have been an auburn-haired race.”

Donnelly, in *ATLANTIS*, ends his interesting chapter on “The Question of Complexion” thus: “When science is able to disabuse itself of the Mortonian theory that the aborigines of America are all red men, and all belong to one race, we may hope that the confluence upon the continent of widely different races from different countries may come to be recognized and intelligently studied. There can be no doubt that red, white, black and yellow men united to form the original population of America.”

Donnelly, of course, is himself here suffering under the erroneous orthodoxy that some of the mixtures between White and Negro are distinct races, free from kinship with White or Black.

Summing up this and the preceding chapter, we see that a small colony of Whites, bringing with them the seeds of an Oriental civilization, perhaps Chinese, not impossibly Indian or Egyptian, seem to have come thousands of years ago to Central America where they found conditions similar to the lands of their immediate ancestors and there began to build their homes and finally

their brilliant culture. They either brought with them Negro slaves, or found Negroes ahead of them as the aboriginal inhabitants whom they conquered and enslaved. Refraining from total amalgamation for a thousand or fifteen hundred years, they reached great attainments in education and the sciences. Finally they fell victim to the greatest sin of the White throughout the ages: Amalgamation with the intellect-destroying blood of the Black menial. Then, as surely as the stars in their courses and the seasons of daylight and darkness, the day of doom to all progress came when the White was found no longer in the land.

Let us not censure those older Whites too much. They could not look forward clearly to the darkening future. They had no wide world perspective with the vivid and terrifying picture of a long past time to warn them. Rather let us reserve the greater force of our condemnation for our stupid, shortsighted contemporaries of today who do have the full, clear story of history open before them and still advocate the criminal doctrine of racial amalgamation. Let our condemnation and the greater condemnation of generations unborn fall upon those who today have the power to awaken and save the White race and

civilization should they remain slothful and unfaithful to their greatest duty.

Let us now consider Modern America and view the unpleasant prospect in our midst.

CHAPTER XI

MODERN AMERICA

Teddy Roosevelt, The Great American, loved to think of his country as the "melting pot," asylum for the oppressed and the toilers and homeseekers from every land. During the years he held magnificent sway in the White House, immigration into the United States reached immense proportions, greatly to the satisfaction of the President. But the great Roosevelt, so keen of insight, so jealous of the lasting welfare of America, failed to see the great importance of genetic race values. He was one of those great men of history whose multiplicity of labors precluded the possibility of delving into all branches of knowledge.

Sympathetic and kindly toward all, especially toward the weak and oppressed, Roosevelt burned with a desire to help all to a higher standard. He honestly believed that the Negro as well as the brown-skinned negroid elements of Southern Europe could, if given the free opportunity of America, be lifted to the highest level. Thus was founded his sincere belief that noses and not brains were all that were important in populating America. If the nose—the individual—was there, though lacking in brains, the democracy,

education and opportunity of America would create the brains later. His belief was shared by many twenty years ago who have since changed their minds.

Today the observing, thinking American, having an opportunity to see, is greatly depressed over the racial debacle that is in prospect for future America if extreme measures are not taken to correct past mistakes. The beginning has been made in a small, timid way in the quota immigration law. Congress was not sure enough of itself, or was too much influenced by sentimentalists to put an entire stop to undesirable racial classes entering our household. It weakly compromised by basing the quota on the proportion of immigrants already here at a time when few of the undesired kind had found America.

But this patching, half-hearted step has not stopped the inflow of poison to the purer White stock of our population. The mongrel of Southern Europe breeds like rabbits, while our better stock of North European extraction is falling off in its birthrate.

I have in mind a typical Italian couple living in squalid quarters on Mulberry Street in New York. They came from Naples and are very dark, of distinct negroid mixture. They have been married nine years and have seven children,



Photo American Museum of Natural History, New York.

Ancient ruins of Maya Temple at Tikal, keeping its lonesome vigil in the jungle now covering the site of once flourishing city of highly civilized people.

five born singly and a set of twins. They are quite content to live in filth and stench and rear their children there, although their income from a restaurant and bootleg wine business is sufficient to provide a good home in the suburbs. When asked why they kept the cradle so constantly filled, they replied that it was a sin, in the eyes of their church, not to bring as many babies into the world as possible. Their cleric blessed them. That was sufficient. The better quality of babies born farther apart and raised under better surroundings did not matter. There are thousands of similar cases.

I do not wish to tire the reader with statistics; it is not necessary to our study. It is common knowledge that the seven hundred thousand Italians of Greater New York, with the other hundreds of thousands throughout the country, are almost invariably of the urban and Southern sections of Italy and quite commonly of the brown or olive-skinned negroid mixture, carrying their taint of Negro blood from Roman times.¹

The Northern Italians, who are generally fairer, often of pure White ancestry, come to our shores in very small numbers. They make up the dominant element in Italy; it is from their midst that the so-called "Italian Renaissance"

1. The manner of origin of this negroid strain in Italy is discussed in the section dealing with Europe.

sprang; it is almost if not entirely from their better blood that the great men of modern Italy have come. Could one place a picture of Marconi beside that of the average dark-skinned, often frizzly-haired Sicilian and believe them of the same race and nationality? The two types of Italians are almost as different in mentality, in social qualifications and intellectual capacity as a Scotchman and a Senegambian.

I have discussed the Italian primarily, because that class of immigrant has come to our shores in much greater numbers than any other undesirable type and is, except for a few Southern and South-western Spaniards, and some Portuguese, the most heavily tainted with Negro blood.

The Greek, hundreds of thousands of whom have come here, is less negroid, but nevertheless he, too, is blackened and is not capable of infusing into our national make-up anything of promise. There is less relative danger to our future from a few hundred thousand Greeks with their small taint of Negro blood than from the two million or more Italians with their greater proportion of negroid. The Greek male generally comes alone and if he remains and raises a family, the mother is more often of whiter stock and therefore the offspring is less of the mongrel. Within a few generations such an admix-

ture to our population would almost disappear into the mass. Although it could not add value, yet its final result of deterioration would be almost negligible compared to the Italians and others who bring their wives and retain their clannishness here, multiplying so rapidly that within a generation two million can easily become ten or twelve million.

The Armenian and other dark mongrel strains from the Near East have come to us in great numbers. Their ancestry was infused with much Negro blood at a time so distant in the past that they have had time to reach an almost homogeneous type. Herodotus mentions that in his time he found Black slaves in the Eastern and South-eastern vicinity of the Black Sea. As the full-blooded Negro disappeared from that region before the later Turks brought in Black slaves from Africa, the blood of the earlier ones found its way into the indigenous population, part of which was the Armenian people. Centuries of Turkish and Kurdish persecution has made of the Armenian a docile people of such inoffensive temperament that he seems to our generation a less objectionable type than the more anti-social black Italian of the present. But the negroid taint is there and its lack of intellectual capacity of a high order and of social cohesiveness will show

up as time passes. He too brings his women folk and under the better environment here will increase rapidly and add a heavier quota to the ethnic degeneration.

There are a few spots of Central and South-eastern Europe where there is a noticeable taint of the negroid from which we cannot receive anything but injury by immigration. However, the taint is so small and so lacking in being a national characteristic where found that barring of the whole nationality where such spots exist would be hazardous and unjust. There is such a taint in parts of the Polish population, but it is by no means universal. Many, perhaps most, of our non-Hebrew Polish immigrants are as pure Whites as any German or Scandinavian and are as quick as the latter to assimilate and become desirable Americans. Their offspring here show all the desirable social value that any of the other White stock show.

There is another type of immigrant coming to us in very large numbers which presents a more complex problem. That is the Jew. I devote a separate chapter to this strange and hardy people and therefore will not take up the space here that otherwise would be required. However, there is something that should be said here.

There is much prejudice against the Jew where-

ever he is found in large numbers. When we make fair, unbiased analysis of this prejudice we can see it rooted in a number of causes. There must be a grain of justification in some of this anti-Semitism when looked at only from the viewpoint of the non-Hebrew, because we find so many people of unquestioned integrity of character being swayed by it. On the other hand, if we undertake the role of a juror who knows his sworn duty to look at both sides impartially, we must remain neutral. In this place we can only consider this prejudice as bearing upon the Jewish immigrant in America.

It is a widespread charge that the impoverished Jew, coming to us to the extent of nearly two million during the past thirty years, has glutted our cities with filth, especially the tenement districts of New York and Brooklyn; that he invariably degrades the house he lives in and if he moves, he leaves it unbelievably dirty; that he is unsanitary and in that way unsocial; that he is most often a little grasping shopkeeper, willing to use any means, however dishonest and unfair, to bring him material gain; that he is non-assimilable into our population, and that the young Jew gunman of the East Side is a numerous portion of the criminal element.

I have observed the Jew in every phase of his

American life for the past twenty years. From the Jews in the small towns, where frequently there is but a single family of them, up to the "New Jerusalem" of New York, where there are seventeen hundred thousand of them, I have observed them, have eaten with them, have lived with them in their homes, have dealt with them in a business way, have attended classes with them in high school and university. I have seen the isolated ones in the smaller towns quickly and quite invariably rise to be leaders in their communities, successful to a high degree in business, builders and occupants of clean, fine homes, quick to respond to every civic duty.

In the terribly congested tenements of New York I have seen the Jewish immigrant, accustomed to the degrading ghettos of Europe, where his degradation and poverty were forced upon him, trying to get a foothold and lift himself to a higher standard. While he was forced to work for meagre wages and had to live in quarters that our municipal authorities should have condemned and destroyed, he made the best of a bad situation and saved a few pennies day by day. Because of poverty the living quarters may have been more or less unsanitary, but the mothers were careful about the food and the children grew up healthy and strong. These children

were taken or sent at every opportunity to where sunshine and outdoor exercise was possible.

In this particular—the care of their children—the Board of Health of New York gives enviable credit to the Jewish mothers of the East Side tenements. Among them, I believe the records show, there has been much less ratio of infant mortality than among the economically better-off on Fifth Avenue and Riverside Drive.

The children went to the public schools and completed their studies with distinction, then by the thousands worked their way through high school and university. Many who were born and raised in the old country, and numberless others of the first generation over here have become lawyers, doctors, teachers, chemists, journalists, writers, and in these professions they have won eminence. And when the sons and daughters have won their place in this new land of opportunity, if the old father and mother have not already won their way to economic betterment, their children take them out of the congested tenements into the Bronx, to Queens or outer districts of Brooklyn and other more open places for better homes.

It is conceivable that a generation ago and later the young Jew, in his deplorable environment of congestion in New York, where he, as

a child, played in the streets and sold papers and did other work along with the young gangsters of other elements, should also become a gangster in some instances. Out of a Jewish population of about *seventeen hundred thousand* about *fifteen* per cent of the convicted criminals of Greater New York are Jews; out of an Italian population of some *seven hundred thousand* nearly *sixty* per cent of the convicted criminals come. In other words, in considering the relative population figures of these two ethnic stocks of our immigrant additions, the anti-social tendency of the negroid Italian is approximately ten times greater than it is among the Jews.

As to the non-assimilability of the Jew: That is according to how we term assimilation. If we mean by assimilation a relinquishment of his religion and racial ideals by intermarrying with non-Hebrews, then we are one-sided and unfair. It is seldom that the sincere Methodist and Baptist and still less seldom that the Catholic will give up his or her religion to marry and rear families in another faith; why should we berate the Jew for being faithful to his religion of much greater antiquity and proven strength? One who has a knowledge of the Old Testament and of Jewish history cannot admire the Jew if he, after two thousand years of persecution resulting from

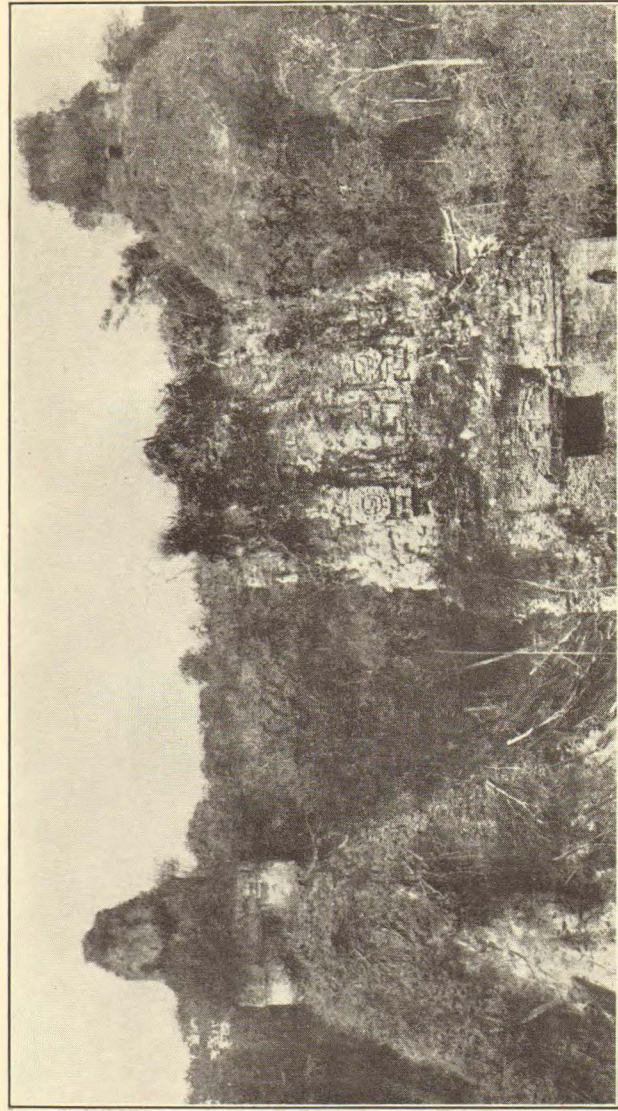


Photo American Museum of Natural History, New York.

Amidst the vast ruins of old Maya culture. Here the rotted jungle has almost buried these buildings of a once great people.

his faithfulness to God and the Law, buys toleration at such expense as the surrender of his identity.

But in the truest sense the Jew does become assimilated. By the first or second generation here, often even in the immigrant himself, he is quite indistinguishable as an American among Americans. He is diligent and aggressively constructive; he is so efficient in business that much of the anti-Jew prejudice springs from that source, and, very important, in his family relations he is undeniably in the top rank of morality. Among the flocks of divorce seekers do you find many Jews? He mates more carefully and has fewer reasons for regret afterwards, a practice young non-Hebrews might copy with profit.

As I point out in my chapter devoted to the Jew, I do not believe the Jews who remain for many generations in a land where they are not set apart forcibly from the rest of the population, will remain indefinitely a separate ethnic quantity. When Palestine is set upon firm foundations and becomes in truth a Jewish State, the sense of separateness so long impressed upon the persecuted pariah of nations in other lands will disappear, certainly in free countries such as Great Britain and America. Already we see the younger generation of Jews in increasing num-

bers forsaking their religion in its stricter forms and often marrying non-Jews. As Palestine becomes more and more the re-established home of Judaism, the more faithful of the Jews will perpetuate their race there, while the ties of religion in America, at least, will quite likely become more and more weakened until the process of actual assimilation by intermarriage will turn the vigorous Jewish inheritance and its distinct intellectual quality into the main stream of the population. Such an outcome will be of great value to the people receiving this storehouse of pure White blood into their national stock.

The Jew may be an objectionable personality to some tender sensibilities now, but he carries in his veins the blood of a great ancestry and cannot be a source of future danger to any people who may accept him into their midst. Therefore I cannot see anything to be lost, but do see much to be gained down the long lane of the future by inviting to America every Jew who would come and make his home with us.

CHAPTER XII

MODERN AMERICA—Continued

We have considered the sources of undesirable immigration from Europe—portions of Italy and Spain, all of Portugal and Greece, and spots elsewhere. With the exception of the Lapps, who are not an emigrating people, all the rest of Europe can give us no dangerous additions to our population. But from Great Britain and most of Ireland, Germany, France (excepting the Basques), most of Switzerland, Austria and Hungary with some limitations, most of Poland, most of Northern Russia, all of Finland and the Baltic States and all of Scandinavia we should take all immigrants, not actual defectives, who may wish to come. They can only enrich our stock and counterbalance the impure strains we have already with us. Most definitely is this true concerning Germany, Scandinavia and Great Britain.

Fortunately Congress has already put up the bars against Asiatic immigration. In spite of this, nearly half a million Yellow men and many thousands of Hindus and other brown men are here. A feature of the Yellow and Browns is that few of their women are here, except among the Japanese of California and adjacent states.

With the exception of this troublesome portion of Japanese, who are as prolific reproducers of their kind as the previously discussed Italians, the remnants of Yellow and Brown here as immigrants will pass out in time, and the merchant type can be admitted and provisions against assimilation enforced, while the student type should never be interfered with: Everything should be done to encourage them to come and learn all they can so they can be more useful in their countries in passing on the benefits of civilization.

Next to the last greatest source of danger to our ethnic purity of the future and therefore to our civilization, is the mongrel Latin-American. It is a strange spectacle to see Congress putting the bars up against the Japanese, many of whom are very nearly Whites, and leaving the gate wide open for thousands of full-blooded Negro West Indians, and other tens of thousands of heavily negroid Mexican mestizos and Indians and other Spanish-speaking so-called Latins to come in unrestricted. Of all the paradoxical, unaccountable acts of inconsistency ever perpetrated by a legislative body, there is none more mysterious than that of barring the highly desirable Teutonic peoples by the quota and not even applying the quota to peoples south of us who are cankering and running riot with their very dangerous quantity of

Negro blood—dangerous to our civilization when we permit them to come freely among us, most of them remaining permanently because of the greater prosperity and comforts. Porto Rico is a part of the United States, greatly to our disadvantage except for our sugar and fruit capitalists who reap profits therefrom. That little Island is overpopulated, mostly with Negroes and mixed-bloods. During the World War and since these Negroes have been permitted to come to continental United States by the tens of thousands, under agreement in most cases to return homeward later, but few of them have ever left us. More are coming in.

There are about a half million Mexicans in the United States, mostly in the Southwest, generally mestizos or full-blooded Indians. Of course a large proportion of these latter are natives of the Southwest, born to citizenship, many descended from early Spanish settlers and their Indian servitors. But many thousands of others are coming in yearly. They are encouraged by niggardly un-American employers of cheap labor, who are replicas, under a slightly different clothing, of the old exploiter of chattel slave labor, inspired by identically the same motives.

There are but few spots in Latin-America where the White element is as yet unmixed almost

to extinction with the Negro and negroid Indian. The little country of Uruguay is perhaps the most nearly pure White as a whole. Argentina, Chile and Southern Brazil have large stocks of Whites, but all crowded and hemmed about by a converging mongrel menace. In the case of Argentina there is a considerable element of Italian immigrants and their offspring who are of a similar quality to those found in North America.

The greatest proportion of the Whites in Brazil are German immigrants and their descendants. In Brazil, especially in the central and northern parts, intermixture is going on at a rapid rate. The Negro element in that country is very large and as all grades of mixed-bloods are classed as White under the law—the reverse of the case as found in the United States of North America—the tendency to intermarriage of Whites and mongrels is much accelerated. There are large numbers of Indians about the Amazon Valley and tributaries. In the Guianas and in Venezuela the Negro descendants of imported African slaves, as are the Brazilian Negroes, are found in considerable numbers. The mongrel descendants of Indians, Negroes and Spaniards in Venezuela, of Spaniards and Indians in Colombia, Ecuador, Peru and Bolivia, with large numbers of Indians still unmixed, are in great majority. The Cen-

tral American countries, with the possible exception of Costa Rica, are heavily mongrelized, having had added to the original Indian mongrel the later Negro slaves in some sections, with a still later immigration of West Indian Negroes.

Thus, we see that free entry of the peoples of South and Central America and the West Indies can, in the main, do nothing but add much to our already dangerous quantity of Negro and negroid elements. In the three millions or more of Italian, Greek, Spanish and Portuguese immigrants and their descendants, with other hundreds of thousands of Near East and Balkan mixed bloods, with half a million Mexican mongrels, a hundred thousand Japanese permanently located in families within our borders, a few thousands of Chinese with Chinese or White wives and their children, and with other tens of thousands of Latin-Americans coming in, we have not far from five millions of peoples in the continental United States, not counting our half million native Indians, who are bearers of poison to our White purity. Even if we had not the great body of almost pure Negroes in our midst, this large number of mixed-bloods bear enough of the enervating blood to seriously lower the intellectual capacity of the whole body of people by the time it is thoroughly distributed through that body, as it

will be within two or three hundred years if measures are not courageously undertaken to prevent it.

Add to the above enumerated elements of mongrel blood in our midst the large Negro population and the situation is appalling. If the Negro had remained in the Southern States, where he was almost exclusively at the end of the Civil War, the problem in connection with him would not be so farflung throughout the Nation, but within the past generation hundreds of thousands of Negroes have moved to the industrial centers of the North. There in New York, Philadelphia, Pittsburgh, Cincinnati, Chicago, Indianapolis and any number of other places, the Black is congregating in ever-increasing numbers. The man who wont see the morrow, placidly insists that there will never be any danger of the White mixing with the Negro and carrying the latter's blood to the top of the social scale. Such a viewpoint is based on the sentiment of the present generation only. His equanimity is undisturbed when he goes about New York and sees full-blooded Negro men with White wives and White men escorting Negro women.

The entering wedge is already in. Already it is not a sight in New York subways to draw a second glance when a Negro enters with a White

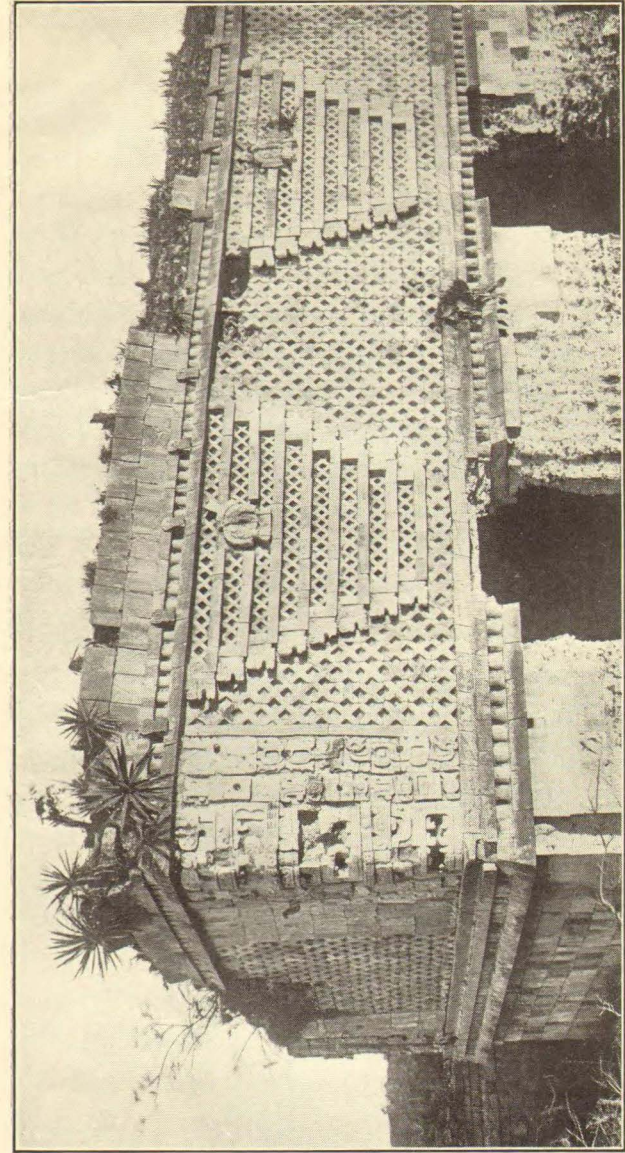


Photo American Museum of Natural History, New York.

The eastern range of the House of Nuns, Uxmal, Mexico, showing the upper portion not yet covered by the dust of ages since its white builders disappeared through amalgamation.

woman wearing a wedding ring, treating her with all the familiarity and indifference the Negro shows to his spouse. In another generation the sight will be of such common occurrence that that as yet small number of Whites who are willing to mix with the Black will have not the slightest compunction in appearing publicly with a Black fiancee or fiance, or with Black wives and husbands. Today the White woman we see mated with a Black man has not forgotten her shame, but indicates her embarrassment in public in spite of the growing popular indifference to her situation, but even this survival of instinct will be erased with the growth of interracial marriages.

After a very short time, as history weighs the years, it will no longer be possible to distinguish between the darker types of the White and the lightest-skinned Negroes, just as now the Whites who have never come into contact daily with Negroes and mixed-bloods cannot recognize the Negro in the octoroon, even in the quadroon. When that time comes, amalgamation will "step on the gas," as the motor enthusiast says. It will go merrily on with more and more public indifference until there is no longer pure Negro nor pure White, but a yellow mongrel race, not only incapable of carrying on civilization, but wasting

it and casting its benefits away as their prototypes have always done.

I have used the auxiliary "will" in the foregoing in speaking of what will surely transpire in the future IF—. If that still great majority of Whites, some ninety to a hundred millions, in the United States does not prove worthy of its heritage and save this fair land from the degenerate mess toward which it is headed, the above pictured situation of the future will become reality. In the last chapter I discuss this same situation as a world-wide problem. As a world problem it is necessarily vastly more complicated and will require far more time for education of the entire White world to see the danger and to induce that world to cast aside petty differences and attain greater cooperation. Here in the United States we are much nearer the possibility of majority agreement as to the reality of the danger and therefore infinitely nearer the actual application of remedies.

Our forefathers fought and died for the right to establish a Nation where they and their posterity could develop freely as they saw fit. A danger confronts our future now a thousand times more fearful than submission to George III's tax collectors could have ever been. In that fight human lives were spent by the thousands. In this fight

to save civilization not a single life need be brought to untimely end. This does not mean to say that a magic wand can be waved and the problem solved without further ado. Sacrifice of a large sort will be necessary, but the price in material sacrifice will be so infinitesimal compared to the value of that which the sacrifice will purchase that not a moment of argument should be wasted over the point.

There is no quibbling about what is the remedy that will rid the bloodstream of White ethnic purity of the poison that threatens and which is already widely spread. The surgeon knows better than to quibble over the use of the knife when he detects the first appearance of the cancer growth. So an enlightened White people must see this cancer before it gets so spread into their vitals that it cannot be rooted out and, seeing the disease, eradicate it vigorously and with steady hand that does not falter.

There are two methods which can be used, either one separately or the two conjointly. One is the voluntary, or, if necessary, forced emigration of the Negro and mongrel into parts of the world set apart for them. The other is sterilization in order that the mongrel and Negro who insists on remaining may not reproduce any more. This must come to be as legitimate as steriliza-

tion of the venereally diseased and other constitutionally unfit parents.

With half the amount of money spent by this country in the World War, Liberia and the Philippine Islands could easily be prepared to receive every Negro in the United States, their transportation to their new homes be paid for and the new refuge made so attractive that most if not all would be glad to go. There they could have their own government under the suzerainty and protection of this country, have untrammelled social equality, suffering no more social disbarments such as they must endure in a land dominated by Whites. Those who still wished to remain could well be permitted to do so after voluntary submission to painless sterilization so that when they passed on they would leave no more of their kind in the land.

The mongrel stocks of European and Asiatic extraction in our midst would need different handling. They no doubt would not be willing, except in individual exceptions, to go with their Negro cousins. But there are plenty of attractive lands where they could be induced to go and where the population is already of their own ethnic kin. No doubt Mussolini—if he lasts long enough—would be glad to use quite a few shiploads of his country's expatriates in peopling

Italy's north African lands. If needful, even loans could be advanced to expand Tripoli's irrigable area. Mexico, Central and South America would be natural asylums for the mongrel. Those of mongrel stocks who would not accept the opportunity to be repatriated or sent to new homes in mongrelized countries should be forced to accept the alternative of humanely painless sterilization.

Are you gasping in amazement or ridiculing the impossibility of such a program? Do you cry out that it cannot be done, that no similar thing has ever been done and that this, that and the other thing make it utterly unthinkable? But if, by ill fortune, any reader should be of that type of mind that cries, "Impossible!" before the whole matter is considered, let him or her be told that precedents, at least of wholesale forced emigration, have been carried out before this, some under much less humane conditions than here proposed.

During less than one hundred and fifty years over one million Negroes were snatched brutally from their jungle homes of Africa by Negro chieftains themselves and sold into slavery to be transported under the most infamous conditions imaginable across a torrid sea, in shipholds reeking with death, and deposited in a strange land with

less pity than is shown a trainload of cattle herded into the slaughter yards of Chicago. Thousands of Arcadians were driven from their loved farms onto crowded ships and dumped into the miasmatic swamps of Southern Louisiana, there to shift for themselves. They survived and prospered. Many thousands of Cherokees, Choctaws, Chickasaws, Creeks and Seminoles, and later many thousands of Pawnees, Kiowas, Comanches, Apaches and other Indians were rounded up by our own Government and driven hundreds of miles through wilderness to new and less attractive homes in the Indian Territory. Transportation of whole populations from one land to another have occurred many times in history with INFINITELY LESS REASON THAN EXISTS IN THIS CASE AND WITH FAR LESS HUMANE HANDLING THAN NEEDS BE TO RID CIVILIZATION OF THE CERTAINTY OF EVENTUAL EXTINCTION.

Less effective measures can be only patchwork like smearing a palliative salve on the visible sore of the young cancer; quick and fearless eradication of the root is the only permanent cure. Let half the energy that was displayed in shipping three million American soldiers to France within a few months be applied for twenty or thirty years

to moving only a few times as many Negroes and mongrels into acceptable homelands and a good work will be accomplished that will resound through ages to come in paeans of exultant gratitude from unnumbered millions, both White and Colored.

CHAPTER XIII

ANCIENT AND MODERN EUROPE

Most persons think of Europe as the one continent of earth on which only members of the White peoples are to be found. It is acknowledged, of course, that the peoples of this smallest continent are not all of the blond White type, such as many of the Northern Europeans, but nevertheless apologists for the dark peoples of Southern and Southeastern Europe insist that these latter are a part of the pure White race. They go to great lengths (e. g. Sergi) and serve up many reasons for the brown skins, presuming all the time that the subjects of their defense are never by anyone to be classed anywhere else except in the household of the pure Whites.

Such classification of the brown or so-called "olive"-skinned type, with their black or blue-black hair, brown and black eyes and often, as among the southern Italians, Portuguese and some Spaniards, distinctly negroid features, is, to be charitably mild, simply ridiculous. It is presuming too much upon one's ignorance of history. Admittedly it is a presumption well taken in the case of cursory readers of history.

Most history students have missed the fact, very visible when pointed out, that from several cen-



From "Man, Past and Present," by Keane, McMillan, New York.

NATIVE OF ZAMBISA, ECUADOR

Indian of Ecuador, South America. Many South American Indians show much greater negroid features than this mongrel offspring of the pre-Inca whites.

turies before Christ down to late in the 19th Century the infiltration of Negro blood into Southern and Southeastern Europe was almost unbroken. Less than one per cent of this stream of Black blood came voluntarily; the rest came, either direct from Africa, or from mongrelized Asiatic lands and Egypt, in the bodies of slaves. Greeks and Romans from the early centuries of their history, were notoriously prolific enslavers of other peoples. They never made war without bringing back hordes of war prisoners who were enslaved.

It was not until a late period in ancient Roman history that the Black slave from Africa reached the mainland of Italy in any appreciable numbers, but many hundreds of years B. C. it was quite a fashion for the wealthy Greeks to have some Black slaves among their personal retinues. The Greek lady was not in style of the real elite unless she had an ebony-skinned son of Africa among her personal slaves.

We cannot quote a better authority on this point than Dr. C. C. Felton, ex-president of Harvard, who, in his *GREECE, ANCIENT AND MODERN*,¹ says, referring to the holding of many slaves by the Greeks, "The possession of a black, that is, an African slave, was a fashionable distinction. Theophrastus, the friend and pupil of

1. Houghton, Mifflin and Company, Boston, 1889, p. 26, Vol. II.

Aristotle—in one of the admirable series of characters which has come down to us from the wreck of his works—mentions among the characteristics of the vain man that ‘he takes vast pains to be provided with a black servant, who always attends in public.’ With showy ladies it was also a point of rivalry to have Negro slaves in their train.” The reasons assigned elsewhere and by other writers for the desire among both Greek and Romans for black slaves was that these were more docile and manageable in personal service than were Asiatic or European slaves, a condition the cause of which is obvious—the Black was naturally a slave, the White captive resented his captivity.

The ancient world about the Mediterranean knew Africa outside of Egypt as divided into two great parts, Libya along the North, extending some distance inland to the great desert, while all South of that was the land of Ethiopia, or Negroland. To the West the Phoenician colony of Carthage became a great industrial and commercial power some centuries before our era. Like all ancient cities, Carthage had her slave mart in which great numbers of slaves were exchanged. Not being much of a warrior city until forced by her Roman rivals to go in for more militarism in the Third Century B. C., Carthage

had to depend almost entirely upon the interior of Africa for slaves to work her factories and farm lands. She secured some slaves by barter in the marts of Egypt, Greece and Asia Minor, but easier access to slave sources among the tribes of interior Africa brought more of the latter type into Carthage. The Numidian master class was, at that period of history, perhaps almost entirely White and being powerful neighbors of the Carthaginians, were not likely to be the source of slaves for the latter. But the Numidians themselves brought in Negro slaves from the South and quite likely introduced this docile, hardy slave type to the agriculturalists and industrialists of thriving Carthage. It is known that the Gramantes brought Negro slaves from the South to trade to the Libyans and in the same way the Numidians and Carthaginians gained them in goodly numbers. In no other way can the heavy amount of negroid in Northern Africa today be accounted for, as North Africa was never the natural home of the Negro.

Carthage established colonies in Sicily and Spain and in those colonies industry and agriculture sprang up similar to what existed in the mother city. Black slaves were imported into Sicily, the western half of which remained Carthaginian territory for a long time. There is good

evidence in history to indicate the slaves of Carthage previous to about 250 B. C. were almost exclusively of the Black race, brought from the interior of Africa. Considerable numbers must have been sent over to Sicily, which explains why so many Sicilians are even darker and more negroid in facial features, hair and skin color and show more platyrrhiny than the inhabitants of the mainland. There were some White or partially mongrelized slaves secured from the slave marts of the East and these were the first to offer mixture with the Black slaves.

After Rome finally conquered Carthage and set up Roman provincial authority in Northern Africa, the custom grew up of importing some Black slaves into Rome. Some of these Blacks even found their way, by way of the slave "stone"—the ancient term for the more modern slave "block"—into farther sections of Europe. From Southwestern Asia and Egypt the Romans imported, during their sway, many hundreds of thousands of slaves for the fields and estates of Italy. By the time Roman legions first set their feet upon the Eastern shores the peoples of those parts in many sections were heavily mixed with Negro blood. We have seen how, long before Romans entered the Nile valley, the Egyptians, excepting a small predominant class of foreign ex-

traction in the Delta cities, had become thoroughly mongrelized. Black slaves from Nubia and Egypt and from the southern coast of Arabia, Persia and from India had been brought in great numbers into the Euphrates and Tigris valleys and Asia Minor. These lands, centuries previously the seat of brilliant civilizations, had definitely and forever declined into petty, quarreling populations, incapable of any semblance of the greatness of their predecessors. Although there must have been spots of pure Whites still existing—certainly such were the Judaic Jews of Palestine—but it is most certain that of the thousands of slaves brought thence each year by the Roman conquerors, the majority were mongrels. These dark-skinned slaves eventually became part of the population of Italy. The full-blooded Negro slaves from Nubia and North Africa gradually disappeared by intermixture with the already mongrel slaves from the East and their descendants, so that eventually there was to be found in Italy no more pure Blacks.

As the holding of slaves in Italy and other sections of Southern Europe continued for many hundreds of years into our era, it is impossible to know when the last Negro slave was brought in (previous to the relatively late revival of Negro slavery by the Portuguese). We know that as

late as Pope Gregory, the Great, there was widespread controversy in the Christian communities over the practice of slavery, from the Pope down. Gregory condemned the slave traffic, possibly moved to do so because of the fact that many priests of the Church were guilty of participating in the buying and selling of slaves. As most sources of slaves, except debtor slaves among the home population, were cut off early in the Christian era, it is very probable that Black slaves from Africa continued to reach Italy as long as the general practice of slavery survived, brought almost entirely by the pirate fleets that roamed the length and breadth of the Mediterranean.

As the centuries rolled along it was inevitable that all the mongrelized slaves and the lesser number of full-blooded Blacks that reached the Northern shores of the Mediterranean, especially Sicily, the mainland of Italy, Greece and Spain, should become mixed in with the general population. This has resulted in the different grades of darkness visible in the present populations of those countries. These modern dark brunets are absolutely not true to the type of the ancient populations from whom they claim to be pure descendants. Sergi and numerous other writers would have the world believe that this modern dark

type is a distinct race that developed in the Mediterranean basin in pre-historic times.

There is no doubt but that there was a pre-Aryan dark type, similar to the modern mongrels and perhaps contemporaneous and kin with the ancient Basques who had received a modicum of Negro admixture, but the blond Aryan peoples at first exterminated or drove those weaker tribes into small refuge areas and did not mix with any of their type until the much later day when slavery became a practice. The claims of Sergi and his supporters are futile when the pages of history teem with references to the ancient fair-haired, blue-eyed type. The poets, from Homer onward, sang of them, making them their heroes and heroines, something they would not have done if a homogeneous race of dark skins and black hair had been the rule. The records of history make more dependable references to the fair type, so much so that no doubt can exist that it was the general characteristic of the original peoples before the practice of slavery brought in alien hordes with their negroid element.

To clinch the argument more firmly, we have visible proof before our own eyes in the innumerable fine busts and statues left to us in marble by the incomparable artists of Greece and Rome, depicting the fine type of features that today sug-

gest the sensitive Gallic, English or North European face and head far more than they resemble the modern mixed descendants of the original sitters. Set a photograph of Benito Mussolini by the side of Caesar's bust and see how the comparison affects you. A glance then at the recent strained attempt of an artist to paint a picture of the Italian Dictator that should show a resemblance to the noble, bust-preserved features of the great Julius Caesar, garland crown and all, will probably inspire some risibility.

Sulla, the famous old Roman warrior, and great numbers of others before and after him are described in history as being fair-haired and blue-eyed. Seldom if ever is a historical character described as of the dark type. Fairness must have assuredly been the general characteristic of the people of ancient Greece and Rome. It seems incredible that any serious scholar, especially one of Sergi's standing, with the open pages of history before him, could be guilty of claiming the modern dark Southern Europeans to be of the same general type prevalent there two thousand years ago and before.

The loss of the old racial vigor and the final descent of Rome were not brought about primarily by the growth of luxury and ease in Rome and the other cities of Italy less than two millenia



World Wide Photos.

ITALIAN PEASANTS
Note the plainly negroid favor of the girl on right.

ago. The Romans who defeated Hannibal and later carried the power of the Empire to the ends of the then known earth were as great lovers of luxury and good times as they ever became afterwards. The difference was in the degree of self-discipline.

The inability to withstand the assaults of the fair-haired northerners was because there was no longer the virile, upstanding White soldiery, made up from the better part of the population, to withstand the onslaught as there had been before when assaults of similar northerners had been rolled back in defeat. The old White burgesses who had been the mainstay of Roman defense against "barbarian" invasion went forth as equals to meet their enemies; their descendants of 400 or 500 A. D. were a puny conglomeration of mongrelism and could not withstand the dominating White warriors who came to take their lands.

This fair-skinned, blue-eyed "barbarian" race that invaded Italy and took the northern portions of the Peninsula for its own has been the source of resuscitation for Italy since. It has furnished practically all of the greatness that mediaeval and modern Italy has given to the world. There never would have been the "Italian Renaissance" if this new White infusion had never occurred.

Dante was descended from the German invaders. His German forefathers' name was Aldiger.¹

Yet there is still a remnant of the ancient fair type in Italy that adds its evidence in proof of our assertions. In the back-country mountainous districts, even in Southern Italy, where the inhabitants during Roman times must have been isolated small farmers and herdkeepers, we find a type of people today distinctly fairer than that prevailing in the valleys and urban centers. This is easily accounted for. The old settlers in these out-of-the-way parts never needed slaves, and if they had felt such a need, they were unable to buy them. The scanty living to be had in their communities never attracted the less hardy, in initiative, mongrel type. Thus, their relative purity has been protected until the present time.

1. See *Encyclopaedia Britannica*, 11th Edition.

CHAPTER XIV

ANCIENT AND MODERN EUROPE—Continued.

Leaving Italy, which has received the greatest proportion of negroid blood of any section of Europe, we can glance at Spain, Portugal and Greece in particular and at Southeastern Europe in general.

Spain and Portugal have received infiltrations of the Black man's blood from different sources and at widely separated times in history. Perhaps the first were there during palaeolithic and neolithic Europe, as the crania suggest.¹

Beginning with the Black slaves brought over by the ancient Carthaginians to work in their factories and mines in what is now Andalusia and Granada, the Negroes or mongrels never ceased to come into the Iberian peninsula until a few hundred years ago. A considerable proportion was planted in the South by the Phoenicians, never to be removed. The later Roman occupancy of the country brought in many dark or Black slaves, just as was the case on a much greater scale in the mother country. The greatest incoming of the negroid element into Spain and Southern Portugal resulted from the period of Moorish occupation. The Islamites were of impure blood

1. See Dixon.

themselves, while they carried with them large numbers of African slaves.

The scholarly brilliance and fine architectural art that flourished during the Moorish occupation was ascribable in great measure if not almost entirely to the Jews who came in with the Moors in such great numbers and enjoyed complete tolerance and encouragement. The Moors and their Black slaves left an indelible stamp of the brunet on a large part of the Spanish and Portuguese population. This dark blood is slowly filtering into the entire population of Spain, although there are still large sections of that usually likeable, friendly people which are pure in their White ancestry. The Catalonians are notable examples of such, although of course a patriotic Catalonian will disclaim the charge of being a Spaniard.

The Portuguese, seemingly not content with their previous inheritance of negroid elements, committed the gruesome sin of introducing Negro slavery into the modern western world and added distinctly to their negroid element of blood by bringing their first West African captives into Portugal about the middle of the Fifteenth Century. How great became the importation and sale of Negro slaves into Portugal and Spain by the early Portuguese slave traders cannot be ascertained,

but as it was nearly a hundred years from the beginnings of the traffic until the great stream of slave ships was diverted across the Atlantic to the new lands of the Americas, the number deposited in Europe must have been considerable. As Portugal principally, and Spain as a slow second, took most of these Black slaves, few found sale in other countries of Europe.

The Portuguese show in portions very definite traces of this more recent inflow of Negro blood. Although the pure Negro long since was blended with White blood, there are some descendants today of that fusion who have unmistakable Negro features. A striking specimen of such is illustrated in Figure 3, Plate IV, facing page 134 in Dixon's *RACIAL HISTORY OF MAN*. There is less pro rata purity of White among the Portuguese than among the Spanish. It would be interesting to make a careful comparison on a large scale between the descendants of an older and purer generation of Portuguese as found among the White Portuguese population of Brazil and the modern Portuguese in the mother country. I believe, from insufficient personal observation, that a larger percentage of nearly pure Whites exist in Brazil, although the latter country has opened the door wide to a quick submergence of the White element there.

Greece and the nearby lands to the North and East to Constantinople and up the West coast regions of the Black Sea through Roumania have received a steady dribble of negroid tincture from very ancient times. This dribble has always remained a dribble, seldom if ever halted, but slowly and very certainly destroying the fine old ethnic strain of wonderful people who filled some of the brightest pages of history. The glories of the classical Greek age have been sung by all the world's poets from Homer to our own time. Our modern civilization, with its great arts and sciences, owes a debt to the old Greek race which mathematicians could never compute. Hardy Whites they were, who, in the misty dawn of prehistoric times, moved out of the East from that mother-nest of the Whites about the Caspian section, into Europe and gravitated into the fingers of land reaching into the Inland Sea.

Like our own White ancestors of the North European peoples, these roaming, hardened nomads carried little with them from the homeland of their ancestors. Very likely they wandered away across the vast stretches of Southern Russia in small clans, even in family groups. These groups increased, left some of their numbers on the way, the others, following that irresistible pioneering instinct that has carried the

White man as conqueror to the ends of the earth, moved on into the West. Here they split up in middle Europe, some wandering on up the valleys of the Dnieper, Bug, Dniester and Danube to reach and people Northern and Central Europe. To these we shall refer a little later. Other parcels of the same stock turned their faces southward by the West of the Black Sea until they reached the balmy shores of the "sea in the midst of the earth."

There were very early comers into the neighborhood of Greece who had already attained to large tribal proportions when the newcomers arrived. In places these later arrivals fought and conquered the first, but they were all essentially of the same stock. Melting into a fairly homogeneous whole, these peoples developed the culture that has left its trail in stone and marble and in written scientific, poetical and philosophical works for the delight and edification of a grateful world.

We have seen how those much earlier pioneers from the White man's Caspian cradle moved southward into fertile valleys, where they came into contact with and enslaved the Negro natives of the southern shores of Asia and of Northeast Africa. Those groups who moved with their few belongings into the colder lands of Europe neither

carried Black slaves with them nor found autochthonous Negro peoples to conquer and mix with in the lands where they went, with the single exception mentioned further on in connection with Poland. While their cousins, the Akkadians and Egyptians early came into touch with the Negro, the peoples who found homes in Europe knew nothing during early times of the existence of a black-skinned being.

But this ignorance of the Black man's existence was not to continue for those who reached and prospered on the shores of the Mediterranean. Civilization, with its trading ships and warring armies, came, in the natural course of time, with blessings and curses. As we have pointed out as a historical record, Black slaves were much desired by the early Greeks. As with Rome, so with Rome's predecessors and preceptors in Greece, conquering armies brought back great numbers of slaves. When these conquerors began to reach out into Southern Asiatic lands during the last part of the second millennium and on into the first millennium B. C., the peoples in those regions had already become much mongrelized and the slaves brought back from there bore their mongrel blood to gradually dribble into the masses of the Greek populace. Added to these

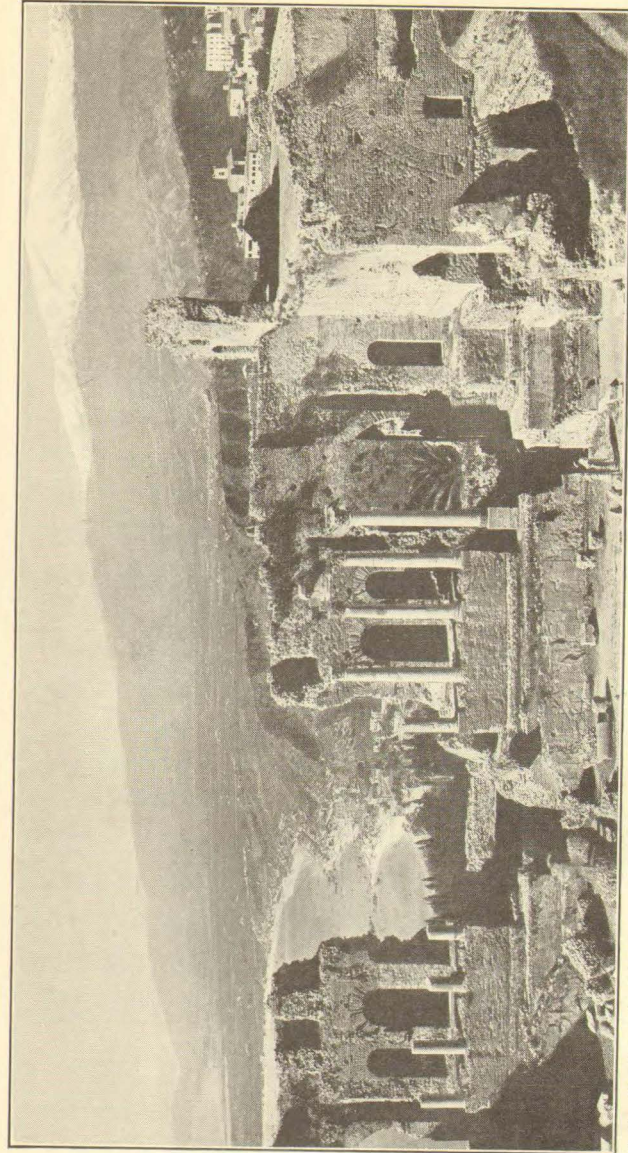


Photo Ferdinando D'Amora, Milano.

A relic of the classic old Roman race. Ruins of ancient Greco-Roman theatre at Taormina.

were the pure Black slaves of whom we read in the ancient annals.

This incoming taint of the negroid during the course of a thousand years so enfeebled the vitality of intellect and high spirit of the Greeks in the peninsula districts that they were unable to make effective common resistance to the Romans in the Second Century B. C. The Macedonians, who up to this time had not received the same unfortunate inheritance as had the inhabitants in the center of the older civilization, were a stronger foe for the Roman legions. But the indomitable, unconquerable spirit of Thermopylae and Marathon, although only a relatively short period of history intervened, had departed forever. No longer were there great poets to sing of their golden-haired (*xanthos*) heroines and fair heroes, for neither the genius of the poet nor the fair warriors existed any more. The glory that had been Greece, like its contemporary on the Indus and Ganges, and like its predecessors of the Euphrates-Tigris and Nile valleys, was wilted before its silent, terrible conqueror—the conqueror that wins without planning, organization or fighting and wins inexorably and permanently.

Why is it that intelligent people, great historians and scholars, cast about so vainly to ex-

plain the decadence of greatness in the Greek and Italian peoples, to say nothing of those of the places where other ancient glory flowered and faded? In every single case the explanation is written with glaring characters in the changed physiognomy and color of the peoples. They are no longer the same pure White peoples. They are as vastly different from their ancient ancestors as if the latter had never existed, for the overpowering influence of their Negro ancestry has choked out every semblance of the greatness that surely would still be theirs were they pure in their White ancestry.

From the time the cities of Greece fell under the sway of Rome until the coming of the waves of Slavs there was little change one way or the other in the ethnic constitution of the Greeks. The leveling ethnic process was following its slow course. It is possible that at the time the first Slavs reached Greece the people were darker than they are today. The Slavic strain implanted into the population—which was considerable—must have lightened the general complexion. The Albanians brought in a stock of doubtful nature, perhaps not much different from the average Greek mongrel, for the Albanians had been heirs to much seepage of blood into the contiguous northern territories from the South during the

many centuries mongrelization had been going on in the seacoast cities and states. The subjugation in 1453 of Constantinople by the Osman Turks brought Greece under the cruel heel of the mongrel Turk. How the Turks affected the ethnic features of the Greeks of Greece proper is not clear, but it is almost certain that the peoples of Greek extraction on the mainland of Asia were not favorably changed, but, if any change occurred, it was for the worse.

The Turks, in spite of the seeming anti-slavery teaching of the Koran, have always been extensive slavers. Their Egyptian vassals were among the most heartless slave gatherers the pitifully helpless Negroes of Africa ever suffered from. Motley hordes of Black slaves were exacted as tribute from Nubia and neighboring regions and where the tribute in human flesh was not forthcoming peacefully, armed forces were sent to hunt them out with unspeakable brutality. This practice continued until past the middle of the Nineteenth Century. These Black slaves were distributed by way of the slave marts of Turkey, in Asia, and in Constantinople. It is not probable that many of them ever reached Greece except as servants of Turkish officialdom. It is certain that this Negro stream of slaves was absorbed into the masses of the populations of Asiatic Turkey,

and to some extent into the populations of Turkish possessions in the Balkans. A relatively small number became emasculated servants, or eunuchs. There is no reason to believe there were not as many female Black slaves as male. The Turks themselves, when they appeared from their distant Asiatic habitat, were not without some negroid taint. They had acquired this during the last two thousand years or so while their ancestors had wandered about the edges of China, where the Siberian populations were slowly changing their ethnic make-up from pure White to a tainted type. This accounts for the wanton cruelty of the Turk, for there is no more vicious people on earth than that type, classed as of the White race, but tainted to a slight degree with blood of the Black.

It should no longer be a strange fact that American students of immigration problems have lumped the peoples of Balkan countries with undesirable peoples. If one will take maps of former Turkish dominions in Southeastern Europe, it will quickly be seen that the countries from which our immigration authorities have decided to restrain immigrants to the utmost are those into which Turkey poured her tainted strains during five hundred years. This does not mean that all communities in the Balkans have been

mongrelized by the Turks, but this scourging clan of ruthless rulers certainly mongrelized sections that were pure White at their coming and added to the taint already existing in the more southern and eastern sections. The peoples within the present bounds of Northern and Western Jugo-Slavia were never completely subdued in spirit by the Turks and retained comparative purity, while Albania, Bulgaria, Rumelia and portions of Roumania suffered worse fate.

Outside of the portions of Southern and Southeastern Europe specifically mentioned in the preceding pages, Europe is inhabited in its entirety by the White race in almost original purity. In Eastern and Southeastern Russia there is a late Mongolian element in more or less predominance with its mongrel taint of blood; in portions of the Polish population there is a strange indication of some negroid blood, and from some very ancient source the Lapps must have received a modicum of negroid, which, combined with the sterile environment under which those people have always lived, has made of them a backward type.

How the isolated spot of negroid in Poland came about is inexplicable by historical records. Perhaps future work by scientists, investigating among prehistoric burial grounds will find more definite traces of the neolithic tracks of the Proto-

Negro mentioned scantily by Dixon as having gone up the sea coasts from the Iberian peninsula to as far as the Baltic lands and is traceable there in some numbers in very ancient times. Perhaps the White ancestor race of the Basques came at a very early time into Southwestern Europe and split off a northern remnant of indigenous Negroes, who wandered slowly ahead of the Whites until they reached the Baltic coasts and were there finally hemmed in and subjugated by the first comers in the northern or western flow of Whites (assuming that the first Whites to reach that section came either from the South or the East). The resultant mixture was perhaps slowly segregated into the localities where we find it today. This dark type of the Pole is to this day more or less shunned by the neighboring pure White peoples which, doubtless, is the survival of a sentiment that has always prevailed and has been the means of preventing a more complete absorption into the Baltic population.

There is a tendency among the Nordacists to consider blond hair and blue eyes as the criterion for the greatest purity of White blood. There can be no question but that peoples among whom the characteristic of blondness prevails are to be counted among the purest Whites, yet there are often instances of blond hair and blue or grey

eyes among octoroons and quadroons. We must always consider the color and nature of the skin as first of importance in judging racial purity, and added to these faithful indications there are other features of less certain implications, as the nose, lips, eyes and cephalic index. I believe that science will finally discover that color of the hair and even of the eyes are, during the course of many generations, changed by a consistent diet on certain foods. These two items of human physical make-up can be affected in this way, but the color of the skin and other physical features of a more permanent nature mentioned above can never be changed except by ethnic mixture.

There are great blocks of brunet peoples in Europe who give every indication of being as pure Whites as do the Scandinavians and North Germans. These indications are invariably in the color of the skin and in intellectual capacity. The negroid brunet carries the ineradicable evidence of his dark ancestry in a combination of features: Skin color, color and texture of hair, nose, lips, intellectual power, etc. Among the white-skinned intellectual peoples of Central and Northern Europe and their kin transplanted across the seas, we find the great armies of scholars, statesmen, scientists, technicians, etc., the builders of civilization, with blondes and brunettes equally repre-

sented. The dark-haired, brown-eyed Frenchman, Swiss, South German, Scotchman or Northern and Eastern Irishman is none the less of the progressive, intellectual White race because of the color of his hair and eyes.

In closing this discussion of Europe I wish to point out and emphasize the reason why there are still White people in this world to build our modern civilization, which has already so greatly transcended all ancient cultures. And I must, with greater emphasis, point out that if this last great homeland of the White race and civilization is not saved from mongrelization the future will see this globe of ours devoid of all civilization.

Earlier in this chapter I suggested the probable route taken by the first White emigrants as they slowly trekked toward the setting sun from the Caspian cradleland of the White race. If those very earliest White people of the Caspian region had any knowledge of the Negro, the emigrants who broke away as nomadic bands into the steppes and forests of Russia were too poor to afford the luxury of this menial helper and, therefore, besides their horses and cattle, they took no living beings except the members of their families. Leaving the parent stock long before mongrelization had set in, the pioneers carried

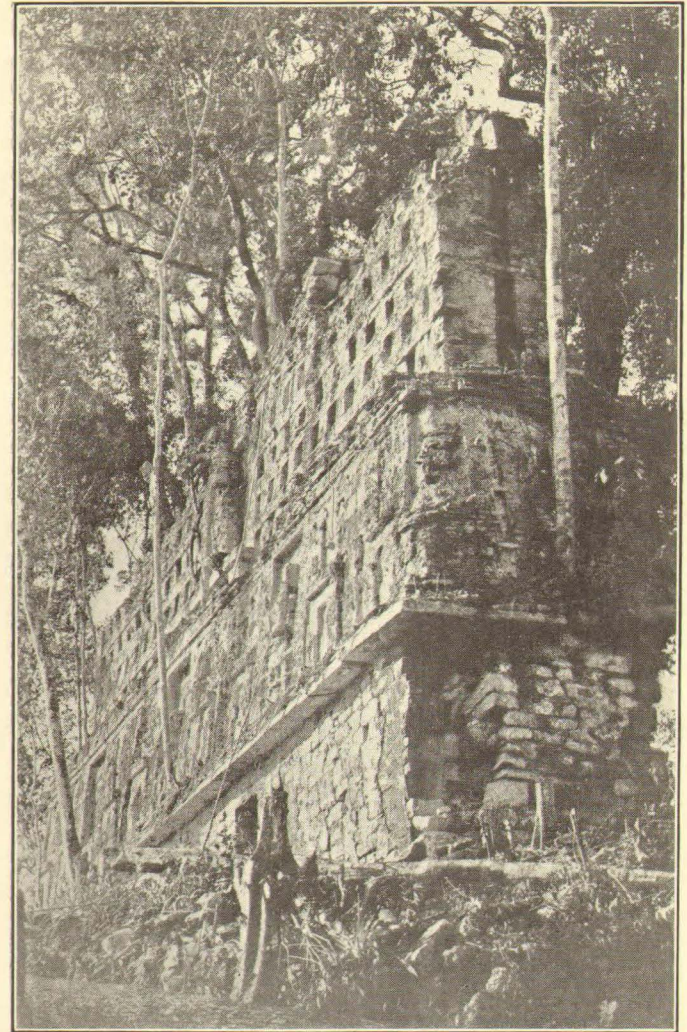


Photo American Museum of Natural History, New York.

Part of the wall of a great Maya Temple still standing near Chipas, Mexico. Though the sun shines brightly on it today, the sunshine of its glory darkened as its white builders darkened their children through amalgamation.

their racial purity with them. In the vast regions where they penetrated farther and farther until the western seas stopped them, they found no inhabitants ahead of them—unless such was the case with the very first of all, the ancestors of the Basques, who must have found Negroes in Southwestern Europe and absorbed a small tinge of their blood, as before mentioned. The great body of Aryan-speaking groups that came into Europe at later periods found only virgin forests and plains to subdue.

These hardy Whites built their homes and castles and did all their own work or knew the luxury of slave labor only by capturing members of other tribes, equally as White as they were, and, therefore, bearing no danger of ethnic corruption. Far removed from lands largely or completely inhabited by the Negroes, they never knew for thousands of years that other than Whites lived on earth. For this very good reason the principal portions of Europe, shut off by mountain barriers and impassable seas, preserved a pure storehouse of the White race while other branches of the same stock were building their brilliant cultures, indulging in the luxury of Black slave labor and slowly sinking into the slough of mongrelization and extinction.

Thus, at the beginning of the Sixteenth Century

we find the only pure White people on earth were in Europe. By their very energy and initiative they reached out during a few centuries to encompass the whole globe with their colonies, commerce and influence. This very process, commendable as it is, will eventually prove the ruin of this last great stand of the Whites if they do not accept timely warning. With each day developing greater ease of transportation from the farthest portions of earth and with all the attractions of the White man's civilization and industry to draw the negroid mongrels, Europe is certain to receive ever-increasing accretions of the mongrel stain if stringent measures are not adopted to cut them off. This matter will be discussed more extensively in the last chapter.

CHAPTER XV

THE JEWS, AND SOME SPECULATIONS

The Jew! What a world of thought, of conjecture, of theorizing has been centered about this strange wanderer among the nations; what mountains of hypotheses have been tediously constructed about him and against him; and what strange extremes of nature have sprung from the seed of his father, Abraham: The gentle, lovable Nazarene, who could inspire unnumbered thousands to die for their faith in his teachings; and the opposite kind, the hardened, dehumanized, money-worshipping type so well portrayed by Shakespeare, in his character Shylock. The one would die for this world of weakling beings, the other would sacrifice others to gratify his inordinate craving for material gain. We have many inspired to do good, like Nathan Straus, but we have the Jewish landlord who must be forced by law to furnish heat to his tenants.

Tons of good paper have been used in vain attempts to prove that there is nothing extraordinary about the Jew, that he is just of the common run of flesh and blood, that he originated by an accidental environment, was held in a common racial or tribal bond by legendary and mythical religion and that he would eventually

become dispersed and amalgamated among the conglomerate peoples of earth. But he is still about the lustiest branch of the human family and going pretty well.

The Jewish people constitute one of the strongest links in the chain of evidence to prove the contentions set forth in this book. When I became interested in a study of human types and motives, I came to understand the Jew and his variety of individual characteristics. These characteristics are perhaps more forceful in their appearance because of the greater vigor of the Jewish type.

The mind that acquires opinions, generally influenced about ninety-nine per cent by garbled mass opinion and is content to go through life treading the same threadbare path worn smooth by the easy-going majority opinion, is not the mind of open reasoning. The man who can see only selfish, evil intent and littleness of capacity in the Jew—and there are legions of such men in high and low estate—is missing an intensely interesting experience. He might view, with sympathetic understanding, the emancipation and revival from two thousand years of unparalleled oppression of a people who are certain to give the world brilliant leadership in spiritual and material advancement.

When we read the history covering the last two

thousand years of the Jews, though we have recently been gouged by the Jewish landlord, cheated by the little shopkeeper misrepresenting his shoddy goods, frozen through a severe post-coal strike winter by the Jewish coal hoarder, we can emerge from our more immediate emotions with amazement and lofty admiration for a people who could preserve their racial integrity and their religious zeal and have such a small evidence of vengeful bitterness against their oppressors after a long nightmare of persecution. Assuredly no other group of human beings ever suffered such unbelievable and unreasonable outrages through so long a time and survived. The Jews have survived and now, that a semblance of sanity is showing itself in the world, are demonstrating those great capacities for achievement and high ideals one inevitably expects from the purest White people on earth.

I make the unqualified assertion that the Jewish people, as a whole, are the purest surviving portion of the White race. It is, therefore, proper, at this point, to define more fully what the distinctive traits are which characterize the White Man.

According to the evolutionists, Man is distinguished from the lower strata of evolved life by his reasoning faculty, his intellect. Accord-

ing to the shorter, possibly allegorical story of creation in Genesis, Man was given dominion over the earth and all its lesser inhabitants by being created with an independent mind, the reflection in form, if not in potentiality, of his Creator. This power of intellectual selection, of reasoning from scattered generalities to logical, concrete conceptions and following up with directed action for the attainment of desired results is the means by which Man demonstrates his dominion over the lower forms of creation and over baffling natural forces. Although he has not yet finished the establishment of his dominion, the battle goes on; the outer walls have been battered down and he who has vision may picture something of the ultimate victory.

The only peoples on earth today from whom come great thinkers, the master minds of science and philosophy, are the Jews and the Whites of Europe and those derived from the White European stock. We have discussed the causes for the preservation of White purity in Europe in the chapters on Europe. We can now briefly scan the evidence which backs our claim that the Jews are second to none in their purity of White ancestry.

If we refer to the Bible as a fountain of history we run into the difficulty of studying works

that were not written by historians and were not intended as history, but written as inspirational guides in religion. On the other hand, we find no example in the scant records of ancient times before Herodotus, Manetho and Josephus of any conscious effort at writing history as we know that art today. We must pick items here and there and do the best work of correlation possible and view the resultant perspective. Following this method in treating the topic under consideration here, we find interesting kinship of facts in biblical and external sources of ancient history. Rather, the biblical sources give remarkable corroboration of external sources of knowledge as to racial degeneration and the necessity of combating this danger by preserving racial purity.

We know from extra-biblical sources that the negroid element existed in the center of White Mesopotamian culture during very ancient times and that amalgamation of White and Negro began at a date much anterior to the time generally assigned to Abraham. We find so much independent legendary reference to the Deluge that we are unable to declare the story of it to be without foundation. We see the first indications in the biblical account of ante-deluvian times of the rising threat of mongrelization. It is true that

Genesis mentions Noah's piety towards God as one of his virtues that resulted in his selection to perpetuate a new race on earth, but this piety was not his only redeeming virtue—nor his chief one. His genealogy is given as pure in contrast to the corrupted flesh of all others of his time.¹

Long after the Deluge, or, at any rate, at the time of Abraham, the threat of amalgamation was again to the fore. Man must be taught through his long schooling with sin and suffering, the reward of disobedience to certain laws, but in the meantime a pure remnant of the Man that should win dominion over the earth must be preserved by whom "all families of the earth" should be blessed. See the genealogy of Abram, Genesis 11, and his calling out, Genesis 12, to start that race of God's "peculiar people." Note further that Ishmael, Abram's son by the doubtless Egyptian mongrel, Hagar, could not inherit the benefits of the covenant and be the perpetuator of the pure race. Read in Genesis 24 of Abraham's great anxiety that his son, Isaac, should not take a wife from among the Canaanites of dubious genealogy, but, to insure purity, must have a wife from his own kindred. He sent his chief servant under oath to find such a wife for Isaac. Rebecca, grand-niece of Abraham, was chosen.

1. See Genesis 6, 8th and 13th verses.

Although there were isolated cases in later history where alien wives were taken by Jews, there is no evidence to prove they were not pure in their White genealogy in the few uncontested instances. It is needless to use space referring to the strictness of the Mosaic laws on the matter of prohibiting intermarriage with alien elements. On occasions punishment was meted out to offenders against that law. Typical instances of such are vividly described in the last chapters of both Ezra and of Nehemiah.

Besides the mission of preserving for a future age through the dark days of Mankind's schooling a knowledge of God and His laws and to be a type for each individual of a later time, the Jew, according to his Bible, was to preserve a race of people capable of teaching and blessing "all families of the earth" in that future time. The fact that so few Jews have, up to the present time, held any conception of the true nature of their destiny detracts in no way from the truth. But the outstanding fact remains that they were forbidden from the first to practice the amalgamation into their racial strain of any alien elements.

I cannot leave this point in discussing biblical evidence in connection with the theme of this

work without calling attention to something that may be of much value.

There is irrefutable evidence that the Black slave was a common enough object during biblical times, yet no mention is made of the *Negro*, or *Black* man. The Ethiopians whom Asa, King of Judah, defeated in the Tenth Century B. C., were not Negroes, but more likely the partly mongrelized Egyptian and other northern immigrants who had established flourishing Meroe, because the time is contemporaneous with the height of prosperity and power of Meroe. It was at a later time in history when "Ethiopian" came to acquire the significance of referring to Negroes.

A number of years ago, in the course of my studies on this subject of ethnic mongrelization, I came across a book written by a man named, if I remember correctly, Charles Carroll. The viewpoint of the writer impressed me as narrow—he sought only to prove by the Bible that the Negro was a beast, without soul and without human rights. I cast his work aside with no more than a hasty reading. In after years, during the course of my studies in biblical literature, I came across references to "the beast" which seemed time and again to indicate a "beast" not of the ordinary inarticulate, quadruped species, but one capable of more intimate relations with man, and a biped

in form. It is not inconceivable that the repeated laws of Moses on the point of man's "lying" with the beast, declaring death as the penalty therefor, could refer to a practice not unknown at the present day of degenerates cohabitating with certain animals. If the Mosaic law only declared the "man" caught in such act should die, and stopped there, it would not have aroused my attention, but it goes further and declares the *woman* who is guilty of such abomination shall die and, further, that *the beast* in the case shall also be put to death.¹

The inclusion of women as forbidden to "lie before the beast" and the death penalty prescribed for the "beast" lends color to the assertion that this peculiar "beast" in Old Testament times was an anthropoid in form and that both parties to the sin should die for some reason. That reason must have been as a warning to prevent the practice as well as to prevent the possible mongrel offspring ever being born. The "beast" must have been capable of understanding the probable penalty for such act.

In the 3rd chapter of Jonah there appears reason to believe that some abomination was practiced commonly by man and "beast", for the "beast" was included along with man in the

1. See Exodus 22:19; Leviticus 18:23; 20:15, 16.

King's proclamation to sit in sackcloth and "cry mightily unto God." There is a distinction between "man and beast" and "herd and flock,"¹ for, although "herd nor flock" was to be given food or water during the supplications, the "beast" must put on sackcloth like man and "cry mightily" and must, as man himself, turn from his evil way and turn from the "violence that was in their hands."

I refrain from further comment on the foregoing, but have felt that it was worthy of mention here as an instigation to thought and study by others more capable in biblical matters.

The inhibition against intermarriage with alien strains had become so deeply instilled into the Jewish psychology by the time of the diaspora that it has ever since been a bulwark of racial salvation for the Jewish race. Wherever the Jew is found to have held faithfully to the practice of his religious laws unbrokenly through the centuries, he is invariably White and of the same vigorous intellect. He may be of the Cochin Jews, separated from the rest of Jewry for 2,500 years and surrounded by the non-Jewish mongrels, but he is still holding to his religion and racial purity. But where he lost the Law and had only imperfect traditional records to guide

1. See verse 7.

him, he lost his racial purity, as happened to one shipwrecked group on the Malabar coast, and to the now submerged group that found its way into Southern China in ancient times, and to the self-styled Jews of Abyssinia.

Let it be noted that though the Jew has often Judaized alien peoples to the extent of converting them to their religion, they have forthwith refused to intermarry with such proselytes. The pure Jews of India had Black slaves whom they held in slavery until comparatively recent times, to whom they taught their religion, but to the present time the Blacks are distinguished as "Black Jews" in contradistinction to the regular Jews, who are still Whites. Intermarriage between the two is strictly forbidden by the White master class.

It is stated by some historians that the Jews dispersed along the North African coast converted great numbers of the Berbers to Judaism and intermixed with them. That large numbers of proselytes were made among the indigenous North African population is quite likely, but in view of the very high White type of the Sephardic Jews of the Spanish dispersion, now in high cultural station in London and other European centers, it is hard to believe that their purity of descent has been impaired by mongrel infusion. Of course

the Berbers of two thousand years ago were little mongrelized, as we find sections of them of distinctly fair type today, but they were not, even in early Christian times, unmixed Whites in general.

It is very likely that the proselyting Jews of North Africa did just as most of their brethren have done in other parts of the world: Preached the religion of Yahweh to non-Jews about them, but refrained from intermarriage with them, just as is the case unto the present time with the vast number of Judaic converts in Russia known as Khazars. The Khazar is known as a Jew, but the orthodox Jew will not sanction intermarriage between them and Jews of pure Jewish genealogy.

Attempts are being made by certain misguided Jews to "rescue" the Jewish "brethren" of Abyssinia and of China. Fortunately for the pure White blood of future Jewry, such appeals as are made toward this purpose receive scant notice from Jews who know what a Jew is and cannot see the negroid Abyssinian and Chinaized so-called lost Jews as true descendants of Abraham according to the Mosaic Law. Even though the Abyssinian Falasha has practiced circumcision from the time of his renegade Jewish ancestors, he lost the full Law, and is a mixture of White and Negro, the most important thing that Law

sought to prevent. If the rabbinical leadership of modern Israel should so far transgress their religious law as to accept the Abyssinian and Chinese so-called Jews just upon the latter's assertions of Jewish descent, and thereafter permit their free intermixture with real Jews, an element of negroid would be infused into the racial strain of Jewry that would nullify the age-long struggle of Judaism to preserve a pure White leadership for the world.

The Jew of today is emerging from his dark age of dispersion and persecution into a new day of opportunity and progress. For two thousand years he has been as a man hanging precariously to a ledge above a bottomless abyss, just able to hold on to life, but always on the edge of destruction. To sustain life during such a trying time has in itself been a marvelous accomplishment, but he has done more than that. He has often risen to the very heights of accomplishment in the arts and sciences, over what would be, for other people, insurmountable obstacles.

Persecution and universal stigma of contempt and hate that would have obliterated a less tenacious, hardy people, have left their mark upon his race as a whole, it is true, but that mark is quickly evaporating from those fortunate portions of the race in world-parts where emanci-

pation obtains, and will surely fade from the whole people once the Jew learns to occupy his intended beneficent role for the whole world and no longer remains set apart and aloof in all respects from the rest of mankind.

The typical "kike" Jew of New York, so much despised by many Americans and even by other immigrant elements, is the uncultured product of the old European ghetto and enforced poverty. He is a loquacious, loud-mouthed, uncouth individual whose new American freedom has loosed the well-springs of unrestrained conceit. He is not yet far enough removed from his old Continental circumscribed life to be settled into a new and more becoming character. But thousands of the children of these uncouth, poverty-marked Jewish immigrants have made and are making their energetic, persevering ways through many channels to the top. Chemists, physicians, surgeons, teachers, lawyers, musicians, brokers, bankers, merchant princes, journalists and writers of the first degree are produced by their efforts from among these poor immigrant Jews. Many of them come here penniless after being well advanced in life and still find their places in high estate after a few years.

In every sphere of philanthropy the Jew in America occupies first rank. No nobler, more



Photo Ewing Galloway, New York.

Youth and girl of the Chuncho Indian tribe of eastern Peru, South America, one of the darkest skinned, most negroid tribes of the Americas.

generous benefactors of the poor can be found in the world than Nathan Straus and his worthy wife, but this couple are just two outstanding examples of a great number. The American Jew has given generously to the sum of many millions for the succor of his downtrodden, starving brethren in eastern Europe. He has given other millions toward the resurrection of a homeland in Palestine as a refuge for those of his people who still suffer oppression and for those others who are inspired by religious zeal to build Zion anew.

Everywhere the liberated Jew goes about his business with calmness and assurance of the future, ignoring the petty prejudices of his detractors, relying upon the ultimate righteousness of things and upon his own observance of the amenities of life to vindicate him. The Jew who is true to his faith is a highly moral element in his community as well as in his family. In every idealistic movement which purposes the betterment of life for humanity, the Jew is numerously represented.

I once heard an interesting series of lectures, the theme of which was to show that the three greatest men of all time were Jews: Jesus Christ, Karl Marx and Ludwig L. Zamenhof. One did not have to be a Christian, Socialist nor Esperant-

ist to be profoundly interested by the reasoning of the speaker, who went on to outline an ideal, hypothetical world in which the teachings of Christ, the social readjustments proposed by Marx and the neutral, simplified world language of Zamenhof were applied by the best brains of the world. A happy brotherhood of mankind was attained, in which the more fortunately endowed of intellect used their natural gifts for the common good instead of for selfish superiority. He stressed the important fact that those three Jews did their life-work without expectation of material reward and died in sacrifice for their principles.

There are some people who make themselves ridiculous by comparing the Negro with the Jew and asserting the former, when given opportunity after freedom from oppression, will do as well as the Jew, that their histories are parallel. Nothing else could possibly demonstrate more perfect naivete and ignorance of history.

The negroid element has always been transcendent in numbers in the world. The Negro has inhabited vast portions of the world untouched by the White. In every part, except where he has come into contact with the White and learned metallurgy and weaving from the latter, he has lived and today lives in complete

savagery, wholly content to remain in such savagery. Where he has been given knowledge of metallurgy and weaving and left to his own resources for perpetuating that knowledge, he has in no case advanced it, but held on to only the crudest practice of it. Even in cases where he has received heavily of the White man's blood and of the latter's civilization, he has suffered such heritage of civilization to crumble and decay. A day's journey in Hayti or Liberia, a review of India, Burma-Siam, Java, China and other parts prove this. Wherever the Negro and negroid is left to himself, he develops practices upon his own kind of the most loathsome, horrible cruelties, imaginable. His contentment under the most disgusting sanitary conditions is proverbial. In the United States where for three quarters of a century millions of Negroes have had better opportunities than the Jews had for two thousand years, one hundred would be a liberal estimate of the number who have attained honorable notice much beyond their own communities, and those few in nearly every case would not be noticed for their accomplishments were they Whites competing with Whites.

The Negro, with extremely rare exceptions, is entirely content with conditions as he finds them, while the Jew is the very antithesis of such

lethargy in his nervous energy and ambition for better and better conditions. The Negro, again with rare exceptions, is content with the merest modicum of education given him, almost forced upon him, by the White, while the Jewish boy or girl and the adult Jew work long hours by day for a living and spend half the night in classes acquiring the higher education that will carry them to the heights. The statistics of the surprisingly high rate of illiteracy discovered by the draft in the World War preparations in the United States would have been more justly illuminated had they given greater stress to the separate figures for Whites and Negroes.

CHAPTER XVI

GENERAL CONSIDERATIONS AND REMEDIES PROPOSED

Now, to paraphrase a current street expression, "What's to be done about it?"

At no time in all history has mankind been faced by another more vital question concerning the common welfare. The very fact that its tremendous import is as yet so little realized, constitutes much of its pressing importance. The first step necessarily must be educational, a movement for awakening popular interest. Even the White peoples, whose high comparative qualities are frankly extolled in this humble effort, are lethargic about a matter, however important it may be, until their interest is awakened to more than passing notice.

In this case, in this life and death struggle of the White race and for the continuation of our developing civilization, every person who learns about and is convinced of the truth herein set forth, must be an evangel at least to the extent of telling his neighbors and acquaintances about it and stimulating public interest by every reasonable means. This volume is purposely held to small limits, printed with large type and at a moderate price, not because the subject matter

is small—very much additional data that could add much more proof of the truth has been left out of this edition—but with the sole purpose of reaching as large a public as possible with the story and as quickly as possible. My confidence in that ability of the White race to meet the most stupendous problems bravely and effectively, once such problems are seen, will be vindicated. There would never have been one word written about this transcendent theme had this firm confidence not been my inspiration.

This appeal may smack of propaganda, a word that has come to be anathema to so many during recent years. But where shall we draw the line between needed popular education and distasteful propaganda? If a great metropolis with teeming millions of inhabitants should be drawing its water supply from a stream into whose watershed poisonous filth were being poured, would it be inappropriate to agitate for the correction of this fault? Or if one should see a boatload of people unknowingly drifting to a deadly waterfall unto certain destruction, would it be undignified to use the uttermost measures to warn them of their danger?

The foregoing parallels are not at all far-fetched in this case. Humanity is now being poisoned and is drifting with a speed that is

each day being more and more accelerated by the very machinery of civilization itself unto absolute destruction of all in civilization that man's higher instincts crave. Easily within one thousand years, perhaps in less time, with the increased facilities for racial mongrelization, the inhabitants of this globe will be a race little lighter in color than the Brown Malays. Then the illusory dreams of the sentimental racial amalgamationists will be ignominiously fulfilled in part only: Mankind will be one race, one people, but at what a price! The sweetest portion of their dream will be then forever impossible, that of world-wide unity and peace and development. As has ever been the case and is a fact more so today, before our eyes, mongrel peoples are incapable of unity and unselfish action for the common good. Their own leaders generally are their worst enemies, leading them into petty warfare and continual strife of every sort, and their savage fetiches inspire them into the most unspeakable orgies.

The argument in this connection that the White has not been above reproach is not valid. The White has shown unmistakable ability to see debauchery and to correct it. Where this correction was delayed or purposely thwarted by selfish leaders, the people themselves have time

and again proven themselves capable of thorough mass action for their own good. But the negroid has never given an example of this ability. The love of liberty and of progress has had its exclusive birth and accomplishment among the White peoples; the Negroes and nearly all mongrels have everywhere and in all times, until this generation, with characteristic apathy, submitted supinely to slavery and degradation. Only within very recent times have any of them, stimulated by the White Man's example, begun to clamor for their "place in the sun," but with distinct lack of native ability to attain their desires.

The greatest demonstration the negroid peoples could give of any promise of intellect would be to see and acknowledge the regrettable fact that their kind are dependent upon a pure White element in the world to conserve and give them the benefits of progress and well-ordered government. But will they? They think they are possessed of pride, but in what is their pride founded? Is not their so-called pride a purposeless efflorescence of arrogance? Arrogance is a despicable trait anywhere, but contumacious arrogance is a characteristic of the mongrel type wherever he attains a little power and prosperity. Let that power and prosperity that gives

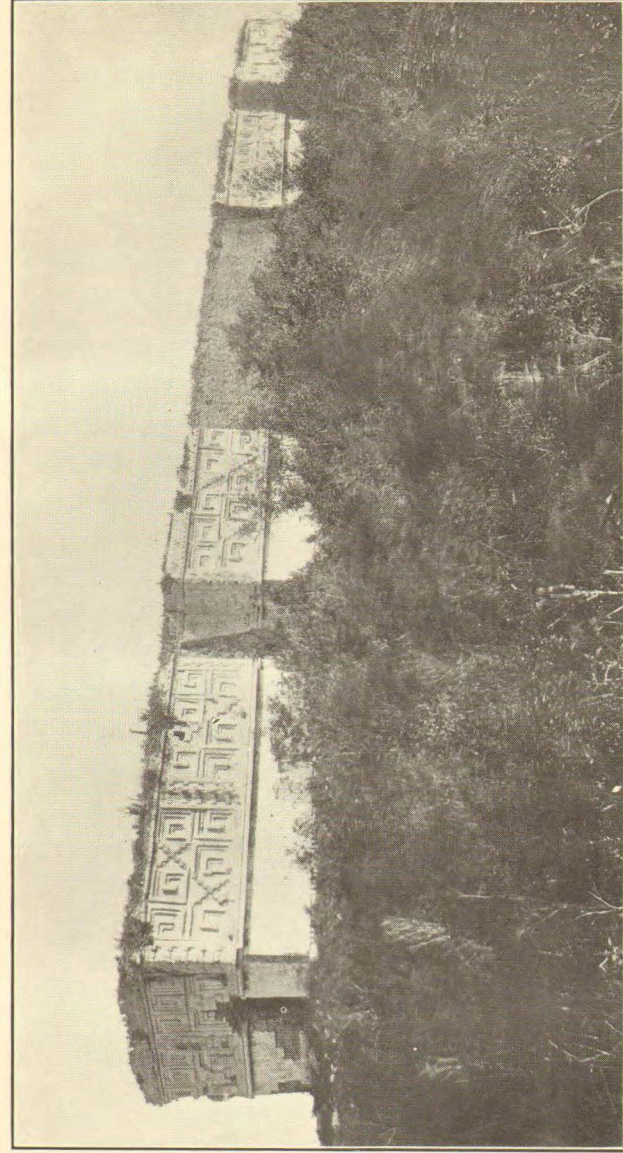


Photo American Museum of Natural History, New York.

What remains of the ancient "House of the Governor," Uxmal, Mexico, a fine relic of the ancient palace builders.

him eminence over his fellows be lost and he falls whining to humility. Let the White Man suffer reverse, it is characteristic of his kind to lift his head and strive to regain his lost estate. We speak of average characteristics, not without knowledge of exceptions.

The foregoing might stir some to the assertion that the writer is possessed of an unreasoning prejudice against colored peoples. The readers of this cannot all know that I have, from early youth, stood publicly and with all my power, in a very small way, of course, against oppression of and unfair practices against the Negroes and Indians of America as well as against unfair treatment of the backward peoples of all lands. The files of the New York *Evening Post* of 1921, other channels of public print, and innumerable occasions upon the public platform, can furnish proof against a charge of prejudice.

I believe in absolute justice, impartially distributed to every human being of earth, and I certainly do not claim that even the most savage Negroes are without the pale of humanity. I would only be falling far short of this conception of justice should I turn the bushel over the light as I see it. It would be easy to follow the line of least resistance and do this. Perhaps there have been many others who conceived of

this true aspect of racial complexities, but have hesitated to face the tide of set, orthodox opinions on the subject.¹

I arrogate to myself no halo of fearlessness; maybe my inspiration is only the selfish desire to have a little part of the gratitude of future mankind.

The present widespread tendency among the White peoples of the earth to oppose exploitation of the backward peoples augurs well for a new conception of world-wide justice and unity. The "ueber alles" spirit, the spirit of domination for the purpose of emolument of one people at the expense of others, is fortunately wilting and skulking into the dark corners of discredited jingoists' corrupt minds. It is a blind observer, indeed, who, casting about with a world perspective, cannot see at work the leaven of public awakening to a new day. Though that new day be ever so slow in dawning, and though it be heralded until the hearers become soured with ennui in hearing it, its signs of approach are growing and will soon sound its glad tidings unto the deafest ears—yea, even unto those ears as yet unwilling to hear.

To one who has read the representative public press of the world during the past twenty years

1. This was written before the author was apprised of the work of Ernest Sevier Cox. See foreword.

and has seen the slow, almost imperceptible change of spirit, enlivened so much since the World War, the prospect is alluring. Never before has the public press wielded such a tremendous force in the educated portions of the world as it does today. Never before have so many newspapers of great influence brightened their pages with the new liberalism; never before have so many newspapers, founded in the spirit of liberalism and public education, been so instantly successful. To those who judge only by what they see between dawn and gloaming of one day, this promising evolution is not visible, but many there are who do see the full picture of the change and take courage in the prospect.

Let the White peoples of the world get this new conception that what is an injury to one part is an injury—perhaps in varying degree, but injury just the same—to all. Already many in high and low station see this and would gladly see the world reorganized to meet this new order. Compared to our world today, the world of a hundred years ago was a million miles in circumference. The time was when the people of one valley thought their little community represented all there was in the world; today all the world is one little community. Only a short time ago, as history measures time, one took a

month from New York to Paris; today a Lindbergh traverses the short distance in less than a day and a half. Is it wild extravagance if we say that tomorrow we may all travel to the ends of the earth in less time than it took this intrepid young pioneer to hop a mere ocean? Seventy-five years ago it took a communication weeks to cross the continent or the ocean; a few days ago the Prince of Wales spoke simultaneously to millions throughout the North American continent, and the President of the United States has many times spoken to all the hundred and twenty millions who care to listen, while a prizefight was described to all the world that had the inexpensive equipment with which to pick up the message, as messages from Australia and the Arctic regions prove!

Today we know that the germs of disease are no respectors of persons or national lines; an epidemic may claim its first victims in Bokhara and spread to pandemic proportions almost overnight and claim tens of thousands in America; yellow fever may germinate in a poverty-stricken, unsanitary Latin-American hut and by our highly developed system of intercommunication be carried to strike down its prey in London and New York. A fanatic young patriot in a small country of Europe, goaded to fury by foreign oppres-

sion of his people, may assassinate a figurehead scion of royalty and through the act embroil most of the civilized world in a fearful orgy of life and property destruction beyond parallel; trade barriers and commercial rivalries, founded in selfishness of one section against another, may plant potent seeds of other more destructive clashes. Still there are so many who cannot conceive of a world diminished to such small proportions that all its inhabitants are living in one house, whose slightest injury in one part endangers the whole structure. May the power of the public press be greatly enhanced and imbued more completely with the spirit of liberalism in order that the growing approachment of all peoples may be hastened.

The foregoing may sound paradoxical in view of the stand here taken against racial amalgamation, but far from it. It is simply intended to show that the world is no longer able to live in separated, independent units. The world is one, as its Creator intended it to be. Created for the dominion of Man, it will never become that dominion until Man ceases criminal expenditure of his energy to his own injury, and turns with all his capacity to the domination of natural forces that, unleashed, work to his final downfall. Man's immemorial enemies, disease and poverty

—or should we say it the other way around to follow natural sequence?—poverty and disease, are imposing antagonists, but they are lesser than others. They are often the effects of the others. Fratricidal war is one of the greater enemies, but greatest of all the unleashed enemies to the welfare of humanity is that creeping, silent, all-destructive one of mongrelization of race.

The White race must realize its essential unity and at the same time see the rising black cloud of destruction. It must then fulfill its destiny as becomes the great race that has accomplished so much in the past: It must save itself and, through itself, civilization, for the good of immeasurable ages to come. It must fearlessly go to every necessary length to stamp out all possibility of further amalgamation and then divide the habitable portions of the globe to the different ethnic groups in order that mutual associations which lead to intermixture shall not occur in the future. Half-way measures will not do.

If the old master races that built up the extinct civilizations could have foreseen the result of the miscegenation and final intermarriage that carried forward the process of mongrelization under their very eyes is it possible to believe they would have quibbled long over the necessity of separating the Whites and the negroid elements?

It is appropriate to quote an eugenics expert at this point. Seth K. Humphrey, in his *The Racial Prospect*,¹ says:

“So at this late day it is absurd to allege a contract with nature to look out for our racial integrity. The best evidence that she will not do it is that she never has done it. Not one of all the preceding civilizations was able to outlive its own destructive influences. Other species proceed with an even development until, perhaps, the turn of a geological age reverses living conditions and destroys them, but a half-dozen localized developments of the human race have gone to pieces during the merest fraction of a geological age. To be sure, man lives on through the centuries physically unimpaired, but man’s proper development is one of brains and of creations due to brains, not of physique, and his failures have been failures to maintain his mental vigor under the stress of civilization.

“Unless we are able to discover the cause of these failures and to apply a remedy, there is no ground for belief that our civilization will not eventually follow those which have gone before.

“Since we know that racial values are bred, we must look into man’s system of breeding for both the cause and the remedy. More than likely

1. Charles Scribners’ Sons, 1920, pp. 86-87.

we shall fairly agree as to the causes of racial decline, and still be of many minds over the question of remedies.”

Again:¹

“From Babylonia to Mexico are the remains of civilizations burned out, of peoples formerly great whose best blood has been so long and persistently drained away from them that today they breed as true to a low mediocrity as rabbits breed long ears; peoples long since turned back by poverty to the forms, but not the substance, of thrift and virtue; living among imposing structures left by their illustrious predecessors, with no conception of the greatness of either because the rich heritages which made that greatness possible were not passed on to them.

“Of course the fall of successive civilizations cannot be charged wholly to racial decline. The event for each was conditioned on a thousand influences more or less peculiar to its own case. But the self-destruction of its best blood is the common factor which determines for every civilization that it is bound to die. *It is also the only factor which can account for the significant failure of every fallen civilization to come back to even a semblance of its former life.*²

1. Pp. 88-89.
2. Italics mine.

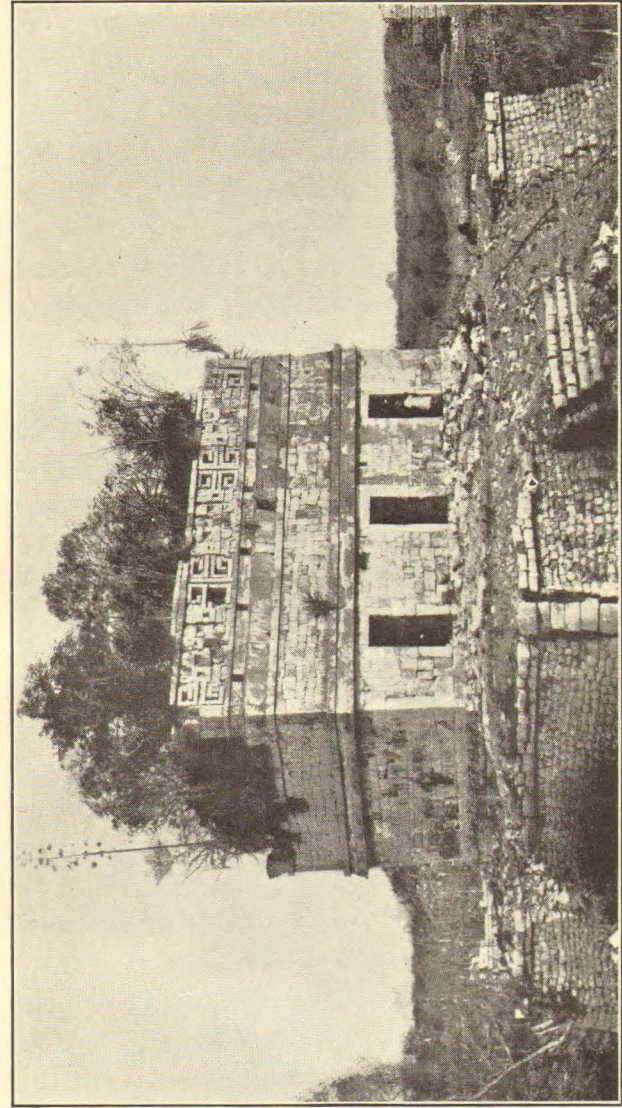


Photo American Museum of Natural History, New York.

Another portion of Maya ruins, crumbling to dust through the centuries, its white builders forgotten even by their mongrel descendants.

“For conquest has not usually obliterated peoples; were the qualities which make for greatness still in them, as they were in the French after 1871, their fall would have been a catastrophe to be repaired, a wrong to be avenged with the strength that follows a chastening of the spirit, and great civilizations would have risen again upon the ruins of Babylon, Egypt, and Greece.

“It is not in the line of this study to apply to history the principles of erratic breeding. That is a work for historians. Some day the histories of dead civilizations will be rewritten with a better estimate of the factor that was more potent than the sword in wiping them so completely off the earth.” Amen.

Humphrey wrote as an eugenicist, but the real cause of the declines of former civilizations is sufficiently plain from the eugenic viewpoint for him to hit wonderfully near the full truth. Let us quote the same author again and consider his words of “motley collection of inferior strains” when speaking of ancient Mediterranean civilizations that have passed away. He says:¹

“Of the successive migrants who developed the great early civilizations in the countries adjacent to the Mediterranean—Babylonia, Egypt, Greece, Carthage, Rome—we know very little. History

¹ P. 117.

makes us acquainted with their peoples after they had attained a high culture; and in each case we find them burdened with a motley collection of inferior strains, *mostly imported as slaves to do their menial work, but much of it attracted by the prospect of an easy living with a minimum of risk, quite as the same grade of humans today are drawn to a livelihood in America.*"¹

In the same connection Humphrey continues:

"These four greatest of the ancient civilization left the immense regions about the Mediterranean well peopled but racially devastated. It is noteworthy that today these same regions—excepting localities here and there which afterward were restocked with vigor from North Europe—are still well peopled, but hopeless as ever with respect to racial values. Once drained of energizing qualities, the human stock has absolutely no way of recovering. Civilization never renews itself on old ground, except as fresh stocks make of it a new venture.

"When one considers that the White race, never more than a small part of the earth's population, has already made a racial waste of these immense sections of its available material, one must begin to realize the responsibility that rests upon the dominant White peoples of today. Only the most

1. Italics mine.

carelessly optimistic look to the Yellow and Black and their thousand mixtures for promising racial material. There is no basis for the belief that these races are following, ages behind, in the footsteps of the White and destined for later emergence. They are contemporary races, following different courses because of different inheritances. The world has been theirs as well as ours, and probably for as long. *Our estimate of race values must not be misled by what inferior peoples can be taught to do; their measure is in what they can do of themselves.*¹

"It is of no consequence that an Abyssinian can handle a gun with the dexterity of a White man, or that Congo natives take quickly to the telephone; they are a million years away from creating either.

"Then it is to the White peoples now leading in the world's affairs that we must look for the perpetuation of those qualities which build and sustain civilizations. This part of our study can be no more than a speculative estimate of racial possibilities and prospects. If it could be done by the usual method of arriving at human values—counting noses—the task would be easy. Counting brains is difficult . . ."

Sounds as if this present work is simply a

1. Italics mine.

plagiarism of Seth K. Humphrey, doesn't it? But the strange fact is that I had formulated my work on racial mongrelization and degeneration, pointing out the real cause of fallen civilizations before I found that here and there in the works of others there were exhibited more or less clear glimpses of the full story.

I am not prepared to accept the full program of the eugenists, but in their estimate of racial values they have almost reached the true interpretation. They shall have reached it when they are ready to alter those last two sentences above of Humphrey's to read: "It can be done by the easy method of counting noses—platyrrhine noses—and colored skins. Then 'twill be easy to count the brains—in the White residue."

CHAPTER XVII

GENERAL CONSIDERATIONS AND REMEDIES PROPOSED—Continued

Let the White peoples of Europe and their cousins in the White European extractions of North America, South Africa, Australia, New Zealand and the few spots of Siberia and South America where White purity still holds, make common cause as one people, even as one nation, for if this monstrous enemy is seen in its true proportions the former causes for differences must fade away as the light morning mist before the sun. The peoples themselves have no differences and no causes for international jealousies if they only knew it. Let the next step in liberalization of the great newspaper fraternity of the world be to counteract every move and step of the jingoists and international hate breeders, and in place of such iniquitous propaganda *teach the White people that they are essentially one people and one nation.*

The League of Nations is far from accomplishing what its honest proponents once hoped for, not because a real League of Peoples could never accomplish a reorganization of the world for the common good of all, but because its manner of organization and centralization of power

in only a few of its members has bred suspicion and jealousies which will not down. As long as it is in essence only a league of the few with other and deserving, capable White peoples hanging on, filling a role little more than mere satellites, or abstaining with commendable self-respect, it cannot inspire that whole-hearted, enthusiastic confidence that a real International Government force could.

The biggest factor in the practical failure of the League of Nations is that in the actual, final work of its creation, men trained in the old school, without sympathetic vision of the new spirit rising in the hearts of the people, were masters of the situation and tried to fit a new model of pants to an old order of things and make it fit, an impossible thing to do. They were fearful old men whose vision was to the rear, not to the front. They pretended to make a step forward, but twisted in their tracks and used a veneer of the new to brace the old.

Let the education of the White peoples, in the spirit and principles of a new and unselfish world order, go forward until they are no longer to be deceived with the husk, but demand and of their own intelligent action take the full ear of corn. This will be a continuation of that liberty-seeking, constructive spirit of democracy that has kept

the Anglo-Saxon people in the vanguard of liberty and progress ever since Magna Charta, and which spirit is today the inspiration of all intelligent peoples. AND ALONG WITH THIS SPIRIT OF DEMOCRACY AND LIBERTY MUST COME INTO FULL FLOWER A NEW SENSE OF JUSTICE, OF WHOLE-HEARTED FAIRPLAY, OF GIVE AND TAKE, OF UNBIASED CONSIDERATION OF THE NEEDS OF ALL AS OPPOSED TO THE OLD SELFISHNESS OF GRAB ALL FOR A FEW AND LET THE OTHERS LOOK OUT FOR THEMSELVES.

Not only must we fortunate inhabitants of North America lend our sympathetic cooperation to our White brethren of Europe in solving their growing and threatening problems of over-population and distressing economics, but Europe and America, the strongholds of the White peoples, must with impartial justice consider the undeniable claims of all the colored, dependent peoples for equal consideration. Perhaps a hundred and fifty years ago the sole motive of the English traders was to seek nothing but profits in India and other conquered dominions of the Crown, but long ago the promising change of method began to penetrate Britain's colonial policy. It is only a vicious fanatic or ignoramus who today

can say that Britain's rule of India, though still imperfect, has not done immeasurable good to that benighted, populous land. Left to their own pitifully lacking ability, the negroid Indians would have suffered incomparably worse famines and plagues than have been their lot under British suzerainty, and their social practices, ghastly as they still are, would be infinitely worse.

What can it profit us in the fair land of America, much blessed by nature with great opportunities of wealth and comfort, if we take foreign markets from our British cousins, over-populated as they are and to such great measure dependent on foreign commerce for the very bread of life, and leave them to starve? We certainly would not sit idly by and let them starve, but we would then use what we had gained at their expense to save them. And so with most of the rest of Europe.

Would it not be more in keeping with the intelligence and ethical spirit of the White Man to accept the situation as it is in the world today, and as it will be in more acute manner as time goes on, and begin without delay a comprehensive program for the new adjustment that must some day be carried out?

Let the White peoples of the world step into tune with their natural march of destiny and take



Guiana (South America) Negro and White girl, who, as reported in the press, were secretly married in New York, October 9, 1929.

their place courageously. That place is intelligent, coordinated arrangement of the world ethnically, politically and economically. If the intelligence of the world does not see the inevitability of this task facing it and step in to its accomplishment without gloves, if it does not cease its vain regrets for the passing of the old, then the hair-brained radical, *who destroys but cannot reconstruct*, will yet plunge humanity into a maelstrom of disorganization and anarchy the consequences of which would be more appalling than a hundred World Wars.

Some parts of the earth are hungering for the touch of man's hand, while other parts are heavily overloaded. Let there be a unification of the world's brains for engineering and sanitation work that will make garden spots of deserts and miasmatic swamps and the problem of over-population in spots can easily be solved.

It is past the day when the keen intellect that has made Britain so great should continue permitting that little isle to be so dangerously overpopulated. And it is heartless for the White man, professing friendship for the Japanese, to give that densely populated little Island Empire no cooperation in seeking practical outlets. If we see the undesirability of taking the excess population of Japan into our own White terri-

tories, why cannot the engineering and sanitary science, that our race has so brilliantly developed, aid, under a centralized world organization, in preparing other world parts for their homemaking?

This should not be done by the patchwork of simple, outworn international treaties or even the cession of territories, but by a whole reorganization and distribution of the world's resources, under the suzerainty of the federation of White nations. Such would be not only a building for the near future, but for the ages to come. It must come by haphazard struggle and explosion if the residue of intelligence in the world is not great enough to guide its coming in a sane manner. The world's population is increasing with great rapidity. If the present methods of exacting Man's sustenance from the earth are not improved, starvation will soon face large sections of the earth's population, but if the improved methods, already developed and proved, are put into use everywhere, this globe of ours can go on increasing its inhabitants in numbers until all the world is subjugated and tilled. Then if a problem of over-population persists, Man will have learned how to limit his increase if the problem is then still his to solve.

In discussing with some orthodox friends the

matter of world unification here generalized upon, the argument was advanced that one big obstacle in the League of Nations was the diversity of languages; that the Tower of Babel had seen the separation of the people of earth and that this separation must continue until God gives back to the people one language in order that all may have mutual understanding and no longer be "foreigners" one to each other.

There was a time when I, being of English descent and knowing Mother English from childhood, was gratified at the seeming prospect of English becoming the speech of the world. This gratification was dissipated when I came to see the intense jealousy of other linguistic groups. In contemplating this not unimportant phase of world-unification, I strolled accidentally into an Esperanto class in Havana, one night in February of 1919. Within three weeks, to my profound surprise, I had mastered this extraordinary auxiliary, neutral language well enough to converse in it to an intelligible extent. I have since, with much less effort than I required with national tongues, mastered Esperanto until it is almost on a par with my mother language as a vehicle of my thoughts. I have seen great international gatherings of peoples from far corners of the earth congregated in the most inspiring oneness

of thought and brotherliness of feelings because they used only Esperanto in their convention speeches and in all their conversations, being no longer foreigners one to another, but people strangely alike. This has given me firm hope that in this one particular the world has ready at hand one great tool for the building of the new house.

And I may add that I told my Fundamentalist friends of this and of the further fact that as a gentle, mild-mannered Jew was accepted by them as the Great Teacher and the Saviour of the world, so a modest, mild-mannered, lovable Jew, Dr. L. L. Zamenhof, had, after devoting fifteen years of self-sacrificing labor to the creation of this marvelous language, given it without profit as a gift to mankind. If the Creator had intended to bless all nations through the seed of Father Abraham, then this must be in keeping with His plan.

We see many signs of preparation in the world for greater unity of effort by the nations for their common good. One would be naive, indeed, to believe that the abolition of war and close unity of the world under a centralized democratic governing power will come overnight. It will be a tedious process, beset by much reactionary opposition and will come only by the force of events. This painful method of its coming can and will

be greatly ameliorated by popular education of the peoples concerning the need of reorganization and the means of attaining the goal. As already indicated, this process of popular instruction is going on throughout the educated part of the globe. It will grow in volume day by day until a new school of diplomacy, guided by the common intelligence, will displace the hidebound old politicians and crafty statesmen, misfit survivals of a bygone day.

Few men in high places of the present day can clearly perceive and sympathize with the new spirit of democracy and internationalism which is spreading throughout the world. Lord Robert Cecil must be one of the exceptions, but he has been forced to break with his former colleagues in the League of Nations. More and more the popular education of the European and American masses will go on until they will find leaders who, acting honestly in the capacity of public servants reflecting public opinion, will carry out international policies more nearly according to the common welfare. Such innovation will displace the present system of astute diplomatic representatives of governments who represent not the populations, but governments controlled far too much by selfish special interests. To mention only one of a thousand cases that could be specifically pointed

out: The selection of Great Britain as mandatory for the rich oil region of Mesopotamia was brought about by the powerful oil interests of England, desirous far more of exploiting the oil riches than in the welfare of the indigenous population. France wanted a share in the spoils and was bought off by a one-quarter apportionment of the oil brought out.

In the United States the enlightenment of the mass thought has reached such a point that few are still so gullible as to believe that Uncle Sam's actions (as carried out by the Government at Washington) are motivated in the cases of Hayti, Santo Domingo, Nicaragua and the Philippines by a pure, unalloyed desire to secure justice to the populations, uninfluenced by special financial interests. Suzerainty by the civilized White nations in the backward sections of the world is necessary to preserve order and advance the welfare of the whole people of those regions, but it must be undertaken frankly as a general rule and not just in exceptional cases, and must have as its object the common welfare and not the enrichment of a small class.

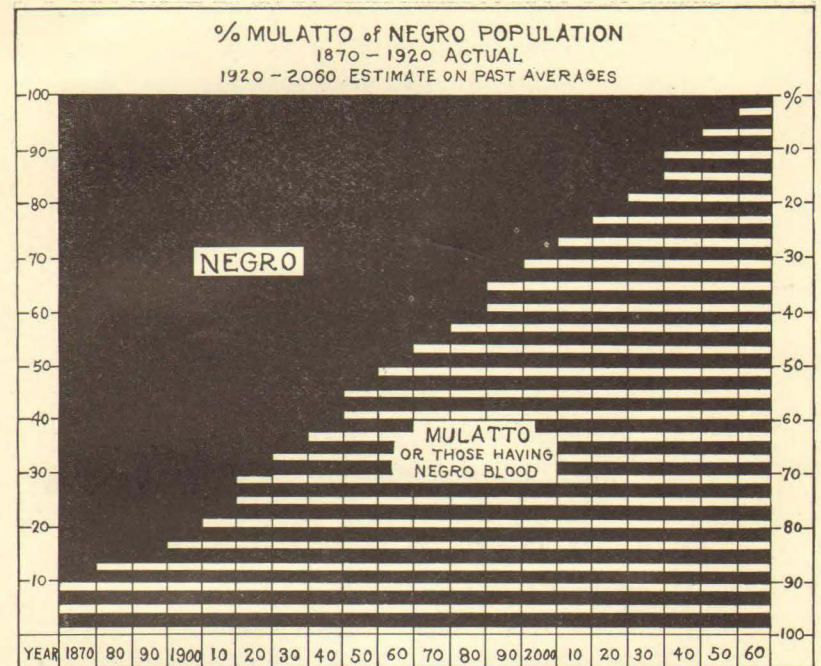
The idealism of the American people, their oft proved love of fair-play and full justice to lesser peoples, is such a mighty reality that as Democracy in this great land of North America becomes

more articulate, clearer expression of the real America will become evident through the channels of government. When the bogey of Bolshevism vanishes as a source of blinding fear and the true importance of internationalism as advocated by the best constructive minds of the world is understood, America will be in the vanguard of bringing to practical fruition the ideals of a Federation of the World. Fulfillment of Tennyson's beautiful prophecy of the "Parliament of Man" will then not be far in the offing.

The present structure of the League of Nations is far from what it must be to attain real accomplishment. Its real originators had much different ideas in mind. These ideas were sidetracked and betrayed by forces too strongly entrenched to be easily overthrown from their places of power. Wily statesmen laughed up their sleeves at Wilson's "Fourteen Points" while they trod them under foot, although millions of inarticulate peoples had looked to them worshipfully as to a star of hope. People who had looked to the burgeoning League of Nations as a coming parliament of man, with unquestioned power to execute its laws and judgments, have, in large numbers, thrown up their hands in despair. A bombastic Italian dictator, with little power back of him as compared to that of a federation of half a hundred

nations, can insult the League and defy its shadowy power with complete impunity. Polish super-patriots, imbued with selfish ideas of small imperialism, can seize territory of defenseless neighbors and the League, without police powers, may only plead, supinely, that the Poles listen to reason and not be so rash in disobeying the decisions of the Old Woman of Geneva.

The Federation of the World, displacing the straw man League of Nations, and, founded on popular lines, backed by an educated and articulate White population, must and will come into being. It will not likely be handed down by the present form of national governments, but probably will come into being at the behest of a widespread international movement, similar in form but more generously inclusive than the Pan-Europe movement. I do not suggest that it must, or likely will be, of a violently revolutionary character. When it has attained sufficient momentum its purposes will be recognized by organized governments and the main problem then will be to prevent even temporary sidetracking of its program by the surviving powers of stand-pat conservatism. Then a real World Government, with legislative, judicial *and executive* departments, *backed up by a competent, internationally composed police force*, will be organized. The selfish



The accompanying chart of the percentage of mulatto and other degrees of mixtures in the Negro population of the United States is based on statistics of the U. S. Census Bureau compiled decennially from 1870 to 1920. The reader will note that the percentage of those of full-blooded African descent decreased during the 50 years from 88 per cent of the whole to 72 per cent, the part-white percentage rising accordingly.

Following this same ratio of absorption of the Blacks, the chart shows that by the year A. D. 2060, the black-skinned Negro will have disappeared in the United States. No doubt there will still then be millions of mixed-bloods classed as Negroes, but millions of others will have "passed," passing as Whites and intermarrying freely with Whites, carrying the Negro blood throughout the population. Gradually the entire mass of Negro blood and that of millions of other heavily negro'd peoples already among us or coming in from Latin-America and other parts of the world will creep into our population until in the course of time America will be populated by yellow or brown negroids, the White people, who are building so well now, having by then disappeared entirely.—W. H. Hawley.

large nations now controlling the League of Nations do not want an international police, which might interfere with their individual military and naval forces in carrying out their own designs of national aggrandizement. The smaller nations, now impotent, might gain some equitable apportionment of power through a super-army and navy of international personnel.

The recent book by Charles Clayton Morrison, *CAN WAR BE OUTLAWED?*¹ brought forth in the interests of World Peace, advocates an improved League of Nations, but is lacking in its suggestions for the all-important police power to enforce the super-government. Public opinion is a powerful force, even at the present day while the masses are still so far from being actively articulate in an organized manner, but it will be lacking in effective force for many generations except in so far as it organizes into government form and backs its judgments with police force sufficient to enforce respect for them.

This super-government of the future must be organized for the common welfare of humanity. It must be composed of the White nations as component states, similar in form to the Federal Union of the United States, or similar to the federation of British Dominions. The pretense of allowing

1. Willett, Clark & Colby, Chicago.

negroid participation could only muddle and interfere with efficiency because of the lack of ability on the part of the negroids in everything except volubility. I don't believe that even Japan could be represented in such a government. The cohesiveness and power of the Japanese today rests in the centralized, autocratic form of government, enforcing its will for good or bad. The legendary foundations of the Imperial House, giving it the halo of supernatural origin, has been the mightiest force in holding the house of Nippon in order, but the present movement of radical education among the middle and lower classes of Japan is rapidly undermining that legendary source of power.

The time will come, perhaps long before this generation passes, when the Imperial House of Japan will take its place beside its Chinese counterpart in the nowhere of the extinct Dodo and then the forces of anarchy will overwhelm the small upper classes of Japan, bringing disorganization and mediocrity to that nation. The spirit of unity will be beyond the native capacity of the people just as it is lacking in all negroid populations. The world government by the White peoples will then be the only source of salvation for the overcrowded, disorganized Islands, for famine is never far off for Japan under the most orderly

government; it will come quickly after disorganization and civil strife. The humanitarian instincts of the White peoples as expressed through their super-government must then accept its indubitable burden of finding outlets to available world-parts for the excess population of Japan and advisory measures must be undertaken at the same time to stem that population's prolific increase, just as will some day be necessary elsewhere in the world.

The super-government must, as one of its earliest acts, devise a just apportionment of the habitable globe for the different ethnic groups. The right to control and direct the exploitation of natural resources and the securing of raw materials in all portions of the earth for the common world welfare should be reserved to the central government. The moving from one section to another of mixed races could be accomplished under such a centralized world government much more effectively and justly than under the present form of scattered world dominion. If the removal of Negroes and negroid elements from continental United States shall not have been accomplished completely before them, its completion would be simplified.

The right of travel and temporary sojourn in all parts of the earth, under proper safeguards,

should be assured to all, both colored and White. Extensive arrangements should be made for the students of the negroid sections to complete their education and training in the world's best centers of learning in order that they may transmit the benefits of civilization to their kindred. Disarmament of the entire population of the earth, except for the smaller, less harmful hunting pieces, should be effected for the prevention of serious local disorders and crime. Sanitary laws for all sections of the earth should be enforced uniformly. To insure efficiency and justice in the enforcement of laws in the negroid section, the local enforcement should be in the hands of natives, but under the general supervision of White governors-general, somewhat on the model of British administration in Jamaica.

The reason for this becomes quickly apparent when one compares the all Black government, of Hayti, with the White supervision of local government in Jamaica. In Jamaica the Blacks are a contented, well-governed, orderly people, while their Black brethren of Hayti suffer atrocious misgovernment and disorder, or did until the entry of American forces. Wherever the Black or mongrel is in full power, petty graft and misrule is seldom absent for long. The writer has suffered in Cuba from the virulent form of petty

graft inflicted by, or connived at by government officials from high up down to dock supervisors. Cuba is a small replica in this respect of all the Latin-American mongrelized states.

CONCLUDING SUMMARY

We have seen how the builders and masters of ancient civilizations, ignorant of the disintegrating, devitalizing poison power of negroid blood, permitted their brilliant achievements to become eclipsed by intellectual degeneracy. We have abundant evidence before our eyes in the modern world with which to make comparative studies and prove the truth of this claim, even if the evidence of history were not so overwhelmingly convincing. A small taint of negroid blood in a population is sufficient to rob it of capacity for progress. There is and has been from the beginning of Man's existence on earth, a vital difference between the Negro and the White intellectual capacity. The characteristics of the former invariably prevail in a negative way in all mixtures of the two. In order that the fruits of civilization may be conserved and enhanced for the common good of both negroid and White in the immeasurable future, every possibility of further racial amalgamation must be firmly but mercifully stamped out in this generation.

The task before the White race is a tremendous one. Petty national differences and commercial rivalries are as nothing in comparison to the importance of this vast problem. Individual nations, such as the United States, should not await world-wide unity for the solution of the problem in so far as that problem has ramifications locally. The suggestions given in these last two chapters for world unity can only come into effect after a great many years of popular education, with modification or amplification as the common will may decide. Quick and greater cohesion in action for local amelioration may be had in national units. I believe the nearly hundred million Whites of North America are equal to the task of pioneering in this problem. I hope that wherever this book is read and its urgent warning is hearkened to, response will be instantly forthcoming.

Readers should make themselves heard by writing their local newspapers, legislators, and congressmen, and by taking advantage of every opportunity to bring the question before the consideration of others. The matter should always be treated in a serious, dignified manner. Racial prejudices should never appear. White men should be above prejudice against the weaker mongrel and Negro, for the latter are not respon-

sible for their state of being; neither are they any the less deserving of the good things this earth has in abundance for all its inhabitants.

Let the enlightenment and civilization of the White man be imparted freely to the lesser grades of mankind, but **LET THE SOURCE OF THAT CULTURE AND CIVILIZATION, THE INTELLECT OF THE WHITE, BE KEPT PURE FOR ALL TIME.**

FINIS