



RACIAL HYBRIDITY



by
Philip Jones, B.A.

BY THE SAME AUTHOR

The Negro: Serpent, Beast
and Devil

COVER:

The SATYR is half man and half goat, with pointed ears and with horns growing out of his head. Satyrs are usually peaceful creatures, but they can be rowdy companions and a threat to women because of their great fondness for love, wine and revelry.

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INTRODUCTION

Race is one of the most vital matters that a man will ever face, because race is as basic as life itself.

Race is a very broad subject, and many important facts are to be found in books, magazines, and other printed materials. However, many facts have been lost to us, because manuscripts have been burned, hidden, suppressed and destroyed. Most of our universities today are staffed and run by Jewish eugenists who either will not or dare not teach the truth on the subject of race, since it would be contrary to their "best interests". It is therefore of utmost importance that important racial truths be gathered and republished in every generation. This is the avowed purpose of this book.

Great students of Bible and of race in the last century left us a treasury of information which should not be wasted or forgotten. The problem is not that the subject of race is ignored, nor that there is little interest in it, but that race is an "untouchable" subject in mixed society today. The fast-growing dogma of "human rights" has made the subject taboo for fear of offending someone. Schools curb their teachings lest anyone realize that Whites conquered America to create a homeland for themselves and not to create a human dumping ground or an "experiment station". Only "expurgated" books are available today in schools, offering the usual "baby food". Little wonder adults also prefer to remain blissfully unaware of America's racist history. We have now become afraid to oppose the system and throw off the mongrel peoples occupying America, already the majority in numbers. The negro population is also multiplying faster than the White population today.

Confusion reigns not only in religion and politics, but also in racial studies, and it appears impossible to bring order out of all this chaos. When someone suggests that most peoples in the world today are mixed racially, the world agrees. But mention that Whites and Blacks are the two basic races, and the world hastily disagrees. From their pronouncements it is evident that the main goal of the world's leaders is the mongrelization of all Whites, so that White racial superiority will merely be an "evil" of the past. Today Whites are threatened by extinction either by murder or by miscegenation--and no one seems to care which way it happens. Naturally our goal is to preserve the few remaining pure Whites left in the world before they destroy themselves or become victims of genocide.

In every area of education today the main thrust appears to be either for racial equality or for integration, although no one really becomes happier because of it. The former (equality) is cruel because of the uncomfortable situations it imposes on everyone when they are considered basically equal. The latter (integration) is unhappy and unnatural for everyone because of innate differences in the races. Only the racial hybrid can be comfortable in a life situation which obliterates true races. The pressure of integration is to get the next generation hybridized so they won't be uncomfortable! The only alternative to this is apartheid--the program which God often demanded His people follow when He said, "Come out from among them and be ye separate."

We have tried to pinpoint the pure racial types evident today and certain ones which are not. The author makes no apology for maintaining a Scriptural viewpoint in this, using his premise

that mixed peoples can be detected primarily by their negroid characteristics. The pulpit today ignores the racial issues, preferring to believe that any racial stock, regardless of mixture, is acceptable before God.

As in the first book of this series, entitled "The Negro", we have herein combined our footnotes with our bibliography. Each quote in the text is followed immediately by a parenthesis which gives the number of the book in the bibliography, followed by the page number(s) quoted from. For example, (1:50) refers to #1, Marilyn Allen's book, page 50.

The author hopes that his work will be helpful to the reader and will strengthen the White Man's bias towards his own race. We trust that no reader will remain uncommitted when he finishes reading this book.

HEREDITY AND HUMAN MAKEUP



he smallest bit of living matter is the cell. Many different creatures exist which are composed of only a single cell, however, man's first ancestor was not a primordial virus, a formless blob of mucous, or a speck of dust from another planet. Man did not originate through spontaneous generation! The White Man came from God in the form of Adam, His son (Lk. 3:38), while the negro had a separate origin prior to Adam by the creative hand of God. The White Man and the negro have not changed significantly in form or in nature since they first made their appearance on Planet Earth.

Although the first White Man and the first negro were fundamentally different--in body, mind, and spirit--both were given bodies made of flesh. In order to make it possible for them to reproduce themselves after their own image and likeness, God gave them reproductive organs and tiny organisms called genes. The genes are located in the cells of the body and are the hereditary material which is programmed to transmit the characters of parents to their children through a complex system similar to Morse code.

THE HUMAN COMPUTER

To give us a better understanding of genetics, let us compare our genes to a computer system. The cell has been described by Conklin as "a little universe, formed of a host of self-propagating organisms, inconceivably minute and numerous as the stars of heaven" (27:210). The chromosomes in the cell nucleus contain an estimated 1250 genes. Greenblatt says that "Within that single cell is enough information to fill forty-six encyclopedic volumes of more than 15,000 pages each"

(59:19).

The genes are composed of nucleic acids, one of which is *deoxyribonucleic acid* (DNA), a substance known since the 1940's. Anthony Smith tells us more about it: "It is important to understand that the DNA in one human cell weighs six-millionths of a millionth of a gram. With the human population not far short of 4,000 million, . . . all the DNA which caused all of us to be put together correctly weighs a grand total of 0.024 grams (or less than a thousandth of an ounce)" (138:47). Hyde suggests that 1,000 molecules of DNA may make up a human gene (77:36).

According to Greenblatt, DNA is "a relatively simple chemical--a molecule of sugar, a molecule of phosphate, and four molecules identified as adenine, guanine, cytosine, and thiamine" (59:30). The nucleic acids found in the cell nuclei are the blueprints which direct the making of proteins from which the body is built. The DNA contains a code within itself which determines the order in which the amino acids are to be used in building the proteins. The same amino acids are used in the genetic codes of all living organisms.

Nyhan explains further: "Differences among genes in one cell and between the cells of different species are accounted for by variations in the number and sequences of the purines and pyrimidines found in the master DNA molecules. The many kinds and varieties of proteins unique to a given organism are also a function of this coding mechanism" (118:40). The bases of DNA molecules differ in their *arrangement* in different organisms and are probably the source of racial differences.

We can explain our makeup even deeper than this by giving skin color as an example. Montagu writes that "skin color is the effect of different

degrees of pigment intensity controlled by the action of many genes . . . [There] are really no fundamental differences in the kinds of genes that are responsible for the different skin colors of different ethnic groups, but the range of color is merely a matter of the differences in the frequencies of the same kinds of genes" (113:240). The number of atoms in each gene and the way they are arranged is believed to determine the behavior of genes. Since the frequencies of the genes of the races differ, the races live a mutually disharmonious existence.

Although it is possible for us today to understand ourselves on a deeper level scientifically than many of the ancients, let us not be fooled into believing that we are somehow superior over those who preceded us. Let us not look with contempt upon those who made us (our ancestors) or envy our posterity whom we expect will surpass us in our knowledge. The idea that each generation contributes new materials and new embellishments to the glory of Man and civilization is poetic, but it certainly is not the whole truth. We should not downgrade our knowledge and consider our ability to understand and comprehend the mysteries of life as worthless.

The genes must be guarded and utilized with the same attention as we give to our modern computers. Fortunately most of the recording is done automatically within our own bodies. To illustrate the importance of the genetic code and the proper sequence in which proteins are built according to divine specifications. Take for example the disease known as sickle cell anemia. It is a disorder which affects the negro whose hemoglobin molecules, which contain 574 amino acids, have one glutamic acid unit replaced by a valine unit, converting hemoglobin A into hemoglobin S. The change

involves only one amino acid. It is crucial that the genes select the right amino acid at the exact time.

Our "computer tapes" (our chromosomes) are organized in such a way that our genes represent paragraphs in the coded information, while the nucleic acids represent words. The chains of DNA within the nucleic acids contain bits of information, or letters. The four letter alphabet of DNA is A (adenine), T (thymine), G (guanine), and C (cytosine). RNA is different from DNA in the substitution of U (uracil) for thymine, in RNA containing a ribose sugar instead of a deoxyribose sugar, and in the fact that RNA is usually single-stranded rather than double-stranded with "rungs" like a ladder. The majority of RNA is in the cytoplasm, or flesh of the cell, although some is in the nucleus.

The primary messenger of genetic information is the DNA. The four letter nucleotide alphabet of DNA is used to form words of three letters each, with a total of 64 possible combinations. From different sequences of these words the DNA is able to place the 20 amino acids in their proper order to form chains or "sentences" which range from 100 to several thousand "words". There are even stopping and starting points which correspond to punctuation marks. Thus, "If we wish, we can define a single gene as a sequence of nucleotide letters lying between a START and an END symbol, and coding for one protein chain" (33:29).

Reproduction is a process which begins at a very minute level, for the DNA must reduplicate itself. When the DNA does not reproduce itself faithfully, due to a person's choice of mate other than of his own race, the code sends out a slightly altered message which makes one or more amino

acids occupy the wrong space on a protein molecule. Disharmony and confusion are the sad results. Just one "letter" out of place not only affects the "word", but also the whole "sentence" and "paragraph". The offspring will then have a frequency differing from either of the two parents, for each race has its own vibration rate because of differences in the arrangement and numbers of electrons.

Dobzhansky says that "[The] development of an individual may be said to represent a translation, or a decoding, of the genetic messages [an] individual received from his parents" (35:29). As long as the parents are of the same race, or the same type of mongrel, the translation should not be difficult, for the genes are programmed to recognize genes of their own kind.

Jean Rostand makes the interesting statement: "The genes of the entire coming generation would fit into the volume of an aspirin tablet. That tablet is the most precious treasure in the world . . . By damaging genes, we do something worse than killing: we create bad life" (25:141-142). It is commonly held that all life is equal, that no matter what form life takes, all life is sacred. Seemingly, in order to prove that this is so, there is a deliberate effort to create bad life today. Ugliness is glorified and taught to be beautiful. We are continually encouraged to love everybody, particularly the underprivileged, the needy, the handicapped, and the nonwhite "minorities". We should recognize, however, that no amount of Federal legislation will make White genes accept those of the Negro race or of one of the mongrel types as their equals. Our genes will not go against their programming--even in miscegenation.

GOD'S WORK IS PERFECT

The perfect balance within our bodies is attested to by two verses in the *Testament of Naph-tali*, a book in the Apocrypha: "For as the pot-ter knoweth the vessel, how much it is to contain, and bringeth clay accordingly, so also doth the Lord make the body after the likeness of the spir-it, and according to the capacity of the body doth He implant the spirit. And the one does not fall short of the other by a third part of a hair; for by weight, and measure, and rule was all the crea-tion made" (164:251). How true that the White Man's body was made to house God's spirit and not God's spirit made to conform to the White Man's body. This means that since the White Man and the negro are basically different beings, the former one made in the image and likeness of God accord-ing to Scripture, then he (the White Man) alone can house the spirit of God. We believe that the Adamic Man is thus born and he cannot exist with-out it, and that he does not need to absorb a new spirit later in life. The idea that Man was made incomplete is ridiculous, to say the least. Man, we intend to show, is not missing any parts. God is in the White creation from conception and He merely needs to be given a chance to manifest Him-self and rule in the White Man.

Man's ardent wish to forget who he is (his race) and to attempt to live totally "in the spir-it" is doomed to failure. Adam certainly "fell" into sin, but he did not fall out of God's image and likeness, therefore we believe with the Apos-tle Paul that we live and move and have our being in Him. As the Psalmist declared: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: *if I make my bed in hell, behold, thou*

art there" (Psa. 139:7-8). The White Man is called to return to himself (Lk. 15:17), not to obtain a spirit outside of his own being. Whites are called to stop living on a plane of carnal existence like beasts and to remember that they have been "hewn" from the "Rock" (namely, God--Deut. 32:18; I Cor. 10:4).

Man has been taught by the Church that sex is something shameful, undignified, animalish, carnal and sinful. The body and everything associated with it is supposedly evil, while the spirit alone is good and worth sustaining. Man's need to repro-duce "carnally" supposedly gives him shame and makes him feel like an animal rather than a son of God. Racial instincts are often confused with the "carnal" nature, making it difficult for a person to be true to one's race and one's religion at the same time. Now would God command Adam to be fruit-ful and multiply after his own kind (race) if He did not intend that men and women of the Adamic race should become one flesh? Why do men think that God imparted His spirit to Adam and then made it impossible for Adam to impart that same essen-tial ingredient of God's image on to his children? Note in Gen. 5:3 it says that Adam "begat a son in his own likeness, after his image: and called his name Seth." Note also that this was not said of Cain and Abel. Adam's sin did not make sex sin-ful, for life and spirit cannot be sustained with-out the use of the body (genes). Christians who try to seek unity with God and not with their race are well-meaning but misled, for God is the God of the White Man, and He identified Himself with the White Race alone in Jesus Christ (Mt. 25:40; Rom. 9:4-5).

Christ's virgin birth enables men to under-stand, not that Christ was born of pure seed be-cause He had no earthly father, but that He was

born of a woman as the *Son of Man* (Adam--Lk. 3:38) rather than the *Son of the Serpent* (the Negro) as Cain was. God's family is increased when we have children of pure White seed, so He glories in our fruitfulness. God even promised Abraham with an oath that his seed would multiply as the stars of heaven and as the sand of the seashore (Heb. 6:13-18). Since God only accepts one seed as His seed, Whites cannot live in celibacy and expect God to make up for the White Race's lack of increase by accepting nonwhites as "adopted" children. There is no incompatibility between having children and being the children of God, for Paul writes, "What? know ye not that your body is the temple of the Holy Ghost [spirit] which is in you, which ye have of God, and ye are not your own? . . . therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20).

THE INHERITANCE OF MIND AND SPIRIT

Although mental qualities are hard to measure, it is certain that the genes not only decide the form of the head and the structure of the brain, but they also influence the makeup of the thoughts and mark out definite paths for intelligence, conscience, temperament, sentiment, and personality to follow (81:161-162, 181). Unfortunately, many people believe that only physical characters are inherited. Dr. Lenz explains: "This is because they believe the mind (or the soul) [has] a very different origin from the body, an origin which is supposed to have nothing to do with biology and heredity. It must, however, be regarded as incontestable that mental qualities are no less directly inheritable than [the physical]. There must be some sort of interconnexion [sic] between body and mind, although the problem concerning the nature of the interconnexion [sic] may be left open. The materialist conception, the

idea that mental processes are exclusively the outcome of bodily activities, is neither presupposed nor supported by the doctrine of the inheritance of mental qualities. The unwarranted fear that an admission of the inheritance of mental qualities will lend support to materialism has led people to maintain that not the mind as such is inheritable but only its bodily instrument" (7: 603).

Chamberlain lamented that people as late as the year 1896 could actually believe that "the so-called soul has its abode outside the body, and leads the latter like a puppet by the nose. . . . When will men understand that form is not an unimportant accident, a mere chance, but an expression of the innermost being? that in this very point the two worlds, the inner and the outer, the visible and the invisible, touch? . . . [The] human personality . . . shows itself in its visible form to the eye . . . exactly as the possible forms of a building are determined and limited in essential points by the nature of the building material, so the possible form of a human being, his inner and his outer, are defined in decisively essential points by the inherited material of which this new personality is composed" (23:210-211).

The Bible calls Man a *living soul*. The body does not exist apart from the mind or the spirit. The mind, the spirit, and the body function as one interrelated unit, and this is why some people have called us "mind-bodies". Goldsmith advises: "Always [keep in mind] . . . that Life to the ancients was not merely physical life and not merely spiritual life but the union of spirit and matter. Even in the oldest religions there is evidence that the ancients revered the physical, not as distinct from the spiritual but as the form

through which the spiritual manifested itself. That the two forces were looked upon as inextricably interwoven is also shown in ritual, sacrament and symbolism where they blend or counteract each other precisely as in man himself" (51:xv).

Don Miller adds that "There's no bodily event that goes unregistered in your mind, and no mental occurrence that doesn't affect your body in some way" (111:110). Stern writes: "Mental traits are correlated with material physical factors, among which the organization of the nervous system and the hormonal constitution are the most important" (150:702). Dr. Motulsky states: "there is little question that behavior is under genetic control and not just environmentally developed" (78:107). Putnam says that "heredity exceeds environment in its influence on the human mind and character by a ratio of about 3 to 1" (132:10). McDougall concludes: "Human qualities, both mental and physical, are hereditary; and any human stock is capable of being improved by training and education, by good environmental influences, very slowly only, if at all, and probably not at all" (107:193).

Wesley George continues: "The basic socialist theme is that human beings are plastic creatures who merely reflect their exterior environment. This theory is in keeping with the socialist desire to have a completely docile population that can be manipulated and controlled by a small group of left-wing specialists. They not only disavow variations in race, but even play down the fact that there are wide differences among individuals. . . . They laconically refer to different racial groups as merely a difference in a 'paint job'" (48:5). If God's spirit does not come into one's life until one expresses a belief in God, then environment IS more important than heredity.

The majority of Christians mistakenly believe that faith magically enables anyone, regardless of race, to understand the difference between right and wrong independently of the reasoning faculty. However, Man works as a single unit and not as a body at one time, a mind at another, and a spirit at still another time. We think with our bodies as well as our minds, and the spirit influences the thought-life as well. Dr. Lenz states: "The inequalities among human beings are mainly dependent upon the hereditary equipment, and this cannot be transformed in any simple way either by material or by spiritual influences" (7:698).

Lenz continues: "No one can get out of his own skin or rid himself of his own mind, and minds are racially differentiated quite as much as are the tints of the skin. Especially misleading is it . . . to sunder science into two sharply distinguished departments of the 'mental and moral sciences' on the one hand, and the 'natural sciences' on the other. Since Paul of Tarsus contrasted the children of Abraham in the 'flesh' to the children of that patriarch in the 'promise' [spirit], attempts have again and again been made, and especially in the nineteenth century, to restrict the natural sciences (biology included) to the physical domain. This has led to the erroneous but current view that only the body reproduces itself by means of the biological hereditary equipment, whereas the mind is supposed to reproduce itself exclusively by tradition. Such an identification of tradition with the mental hereditary equipment is untenable, as is the whole of the alleged contrast between 'spirit' and 'nature'. The mind, too, has its laws, has a 'nature' . . . and all natural science is an achievement of the mind. It is therefore utterly wrong-headed to contrapose 'nature' and 'spirit'; the decisive contrast of

notions is, rather, hereditary equipment on the one hand, and environment on the other" (7:690). We do not see human nature as "bad" or that Man can become what he was not genetically predestinated to become. It is thus not possible for the negro to become a "Christian", for his nature is incompatible with the religious nature of the White Man's religion. Thus, mongrelization strikes down the offspring of the White Man in body, mind, and spirit (rendering them all unholy) at just one blow.

CHARACTER IS INHERITED

Many geneticists and biologists agree that the DNA contains not only the mold for physical characteristics, but also for the psyche (the emotional, intellectual, and moral traits). Dr. Fritz Lenz states: "'Every attempt to restrict racial differences to physical differences is both arbitrary and scientifically unjustifiable. Linnaeus expressly included psychical differences in his diagnoses. Psychical hereditary differences are much more important than physical differences'" (87:xxiv-xxv).

According to Karl Saller: "'We may or may not give the name of race to such groups of human beings, who differ in their inherited psychic characteristics, but the whole science of eugenics is based on the existence of such hereditary psychic differences'" (87:xxv).

John Bleibtreu writes: "Man has known for eons that character traits are inheritable; he has bred innumerable servitor animals for special purposes dependent upon the development of special character or behavioral traits. There are dogs bred for sheep and cattle herding, for retrieving, for tracking and trailing; there are pigeons bred for their 'homing instinct,' and bulls for their

bravery in the *corrida*, and so on" (12:93).

Anthony Smith says that "although it may be simplest to think first in terms of breeding physical characters, . . . it should never be forgotten that personality, manner, and other features of our behavior are just as involved. They too can be selected for, or against. It is possibly more comforting to imagine that our own individuality has come to us in some mystic manner, as a spiritual creation outside the normal laws; but it has done nothing of the kind. It is as genetically based as the rest of our frame, and therefore just as susceptible to the laws of breeding" (144:95-96).

Professor Sir Ronald Fisher wrote in 1952: "It appears to me unmistakable that gene differences which influence the growth or physiological development of an organism will ordinarily *pari passu* influence the congenital inclinations and capacities of the mind. In fact, I should say that . . . 'Available scientific knowledge provides a firm basis for believing that the groups of mankind differ in their innate capacity for intellectual and emotional development,' seeing that such groups do differ undoubtedly in a very large number of these genes" (4:183).

Finally, Walter Landauer inquires: "'What makes it unreasonable to expect that genes for mental and emotional traits have distribution patterns similar to those of physical traits, e.g., blood groups?'" (87:xxvii-xxviii). It is a basic fact of heredity that blood relations have a psychical similarity.

At one time it was believed by many that at birth the mind of a child is a *tabula rasa*, an empty receptacle. This philosophy, taught by men

such as J. S. Mill, Locke, and Hume, went like this: ". . . at birth the human mind is a blank sheet, and the brain a structureless mass, lacking all inherent organization or tendencies to develop in this way or that; a mere mass of undefined potentialities which, through experience, association, and habit, through education in short, could be moulded and developed to an unlimited extent and in any manner or direction" (107:21--emphasis added). Such teaching is socialistic and magnifies what man can accomplish through environmental influences over what God has done through heredity.

Character is innate, is determined by one's race, and is passed on through the genes. The Bible doctrines of an Elect race and Predestination make sense when we understand that Man inherits far more than just his physical body.

WHAT IS HYBRIDITY?



o those who do not recognize important differences between the black and the White races, hybridity is meaningless for it does not apply. We will examine evidence, however, which proves that hybridity is not only possible, but that new creatures actually have been formed by the original crossing of the black race with the White. Those who are of mixed-seed (a Hebrew expression) are called by various names, including *mongrels* or *hybrids*, the latter probably being more correct, since the two races are distinct species.

Professor Carroll is one of the few authors we know of who agrees in saying that there are only two races on earth: ". . . our personal observation, sustained by the most intelligent, scientific research, teaches that the only way to produce a brown, red, or yellow-complexioned individual is to mingle the blood of the White with that of the Negro" (21:193). We now seek to give further proofs of the fact that the various colors of "mankind" are produced by miscegenation.

TERMS USED TO DEFINE HYBRIDITY

Let us begin by examining the Hebrew word *mamzer*, used in Deut. 23:2. The word, translated "bastard", has come to mean illegitimacy, rather than the original meaning "mongrel" or "hybrid". For instance, Moshe Dayan was misunderstood when he stated that he was not a "bastard", because in Israel a bastard is one who is not born of a Jewish mother (198:4). The Bible says that such people are to be prohibited entrance into the Church,

or the Nation. The word KIND (Heb. *min*) is used in the book of Genesis to differentiate between *species* created by God, not genera, families, orders, etc. The existence of well-defined species in the beginning is so clearly and definitely obvious that the evolutionist has little room to argue.

Dr. Winchell uses the term *mulatto* to denote all the mixed grades of people (163:180), although the word properly defines only the first generation of hybridization between the White and the black races. Reuter narrows the definition of mulatto down in this way: "The first cross . . . between the Negroes and the North European races [produces] a mulatto in the true and accurate biological sense. . . This is not true in the case of crossings between the Mediterranean peoples and the Negro. The offspring here may show in the first generation the variability that appears in the second generation cross of North European and Negro. The ancient intermixture of black blood in the South European peoples makes the effect of their crossing with the Negro that of the crossing of a pure and a hybrid race" (135:12). The Century Dictionary says that "the word [mulatto] is from the Spanish *mulato*, the diminutive of *mulo*, a mule. So *mulato* is literally a young mule--so called because of hybrid origin" (135:12). Another similar word is *mestizo*, from the word *mestizaje*, which means "racial mixture".

Many Southerners and South Africans still use the term "colored" to describe a person of mixed ancestry. Word meanings have changed, so most people no longer thus use the word. The following chart shows how the French classified the "colored people" in the Southern United States:

1. Mulatto--offspring of White and Negro
2. Quadroon--offspring of White and Mulatto
3. Griffé--offspring of Negro and Mulatto
4. Marabon--offspring of Mulatto and Griffé
5. Sacatra--offspring of Negress and Griffé
6. Metif--offspring of White and Quadroon
7. Meamelouc--offspring of White and Metif
8. Quarteron--offspring of White and Meamelouc
9. Sang-mele--offspring of White and Quarteron

Charles B. Davenport's classifications follow (135:13):

1. Mulatto--offspring of White and Negro
2. Quadroon--offspring of White and Mulatto
3. Octoroon--offspring of White and Quadroon
4. Cascos--offspring of Mulatto and Mulatto
5. Sambo--offspring of Negro and Mulatto
6. Mango--offspring of Negro and Sambo
7. Mustifée--offspring of White and Octoroon
8. Mustifino--offspring of White and Mustifée

Although these lists are incomplete, they do show us the extent to which our ancestors went to keep track of those who were racially-mixed (so as not to inadvertently marry with them). The negro objects to the use of any of these terms today, for he does not want Whites to notice his desire to upbreed himself as he migrates from one blood to another. Use of the terms quadroon, mulatto, sambo, octoroon, etc. is academic today, since most negroes now are mixed to some degree.

Croly points out that the word *amalgamation* refers to the union of metals with quicksilver, so he suggests that we use the term "melamigleukation", which in Greek means "to mix Black and

White". The noun form is "melaleukation". These being too hard to spell or pronounce, we prefer the word *miscegenation* (Latin *miscere*, "to mix"; *genus*, "a race"). Bible students may prefer to use the Heb. word *mamzer* to indicate one who is of mixed race.

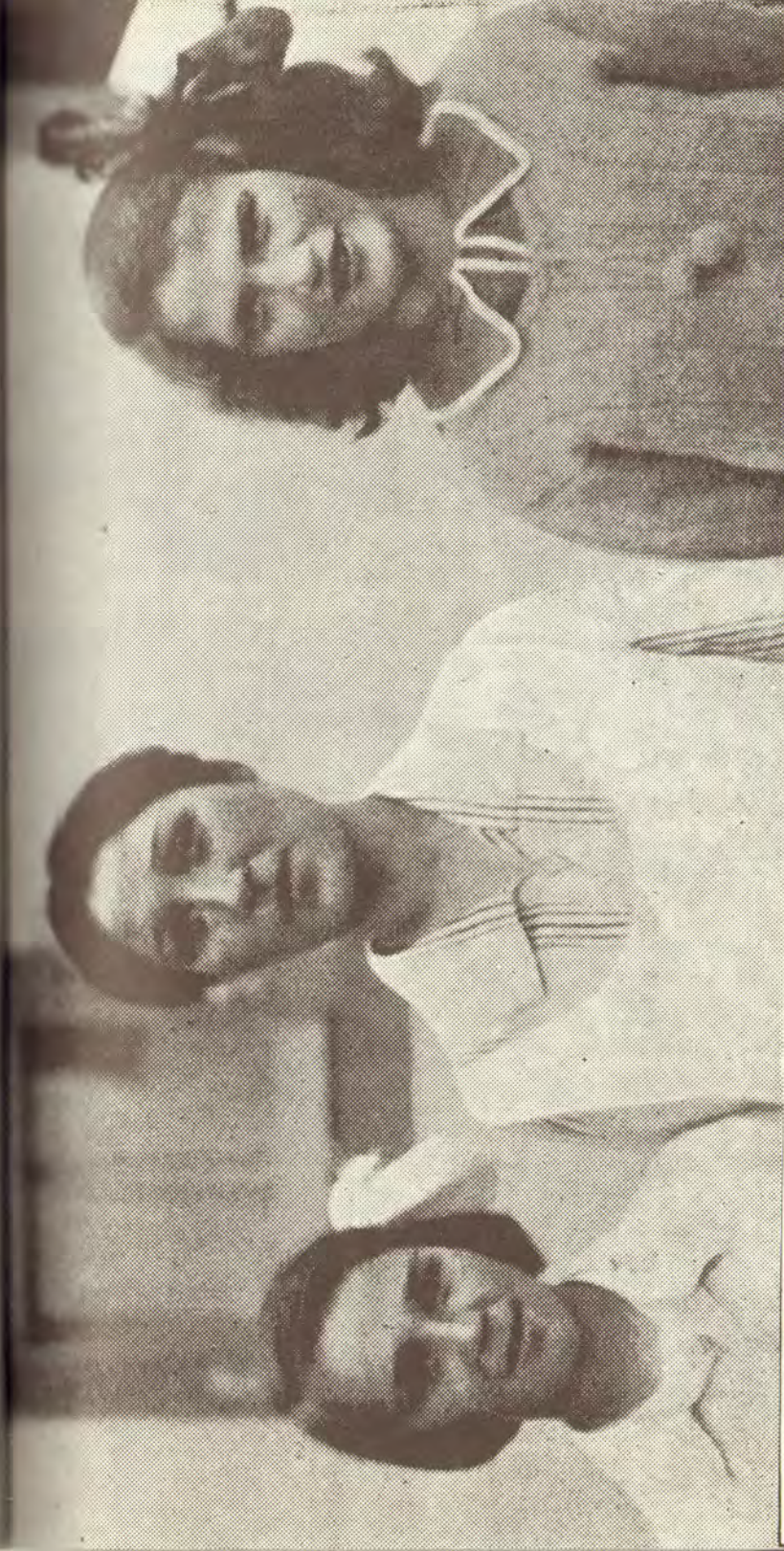
HYBRIDS HAVE NO RACE

It is a view commonly held by scientists that new species may be produced by crossing widely different existent species. This is called "evolution by hybridization", but this kind of evolution requires the existence of species to begin with.

The first question concerning hybridity involves "whether through crossings new race types arise, or merely a mosaic of different characteristics, of which new combinations are repeatedly reproduced, without a complete unification being achieved. Many observations support this last assumption, for instance, Luschan's researches in Asia Minor, those of Eugen Fischer among the mixed peoples of South-West Africa, etc." (66:42-43).

Hybridity is not a simple phenomenon, according to Dr. Baur: ". . . when we cross races which differ from one another in more than one character . . . the crossing leads to the production, not of mere 'monohybrids,' but of 'dihybrids,' 'trihybrids,' and 'polyhybrids.' . . . [It] is easy. . . to originate a number of new stocks, which, however, are substantially nothing more than new combinations among the characters independently transmissible by inheritance in the original . . . races" (7:49,55).

Topinard agrees that intermediate "races" are produced by crossing (158:377). Hybrids "are not



—HALF-ESKIMO MOTHER AND TWO QUARTER-ESKIMO DAUGHTERS,
SHOWING SEGREGATION.

stable organisms and eventually revert to one or the other species in the cross" says Nelson (121:164). Professor Carroll states that when mixed-bloods marry among themselves for centuries, there occurs a fixing of physical and mental characters which at once break up when crossing is again resorted to (21:273-274).

Winchell makes another point which is important in understanding the nature of hybrids: "Racial admixtures are less like the union of alcohol and water than like agitation of oil and water together. Coercion produces a more or less intimate intermixture, without a real blending of the ultimate elements of race; and a little repose discovers them in process of segregation more or less complete. It is like the grafting of the mountain ash upon an alien stock, which ever after reveals the physiological misery of the unnatural union by the drooping and contortions of its branches" (163:80).

Dawkins remarks: "If a black and a white person mate, their children do not come out either black or white: they are intermediate. This does not mean the genes concerned are not particulate. It is just that there are so many of them concerned with skin colour, each one having such a small effect, that they *seem* to blend" (33:209). While skin color may blend, certain factors like psyche etc., remain rather like oil and water--some of each--an unhappy "union".

Oftentimes a hybrid exhibits a trait like one of his parents instead of somewhere between both. This results in hiding other traits. Usually, however, we can predict with scientific accuracy the characters of a first generation hybrid. In subsequent generations the various characters appear

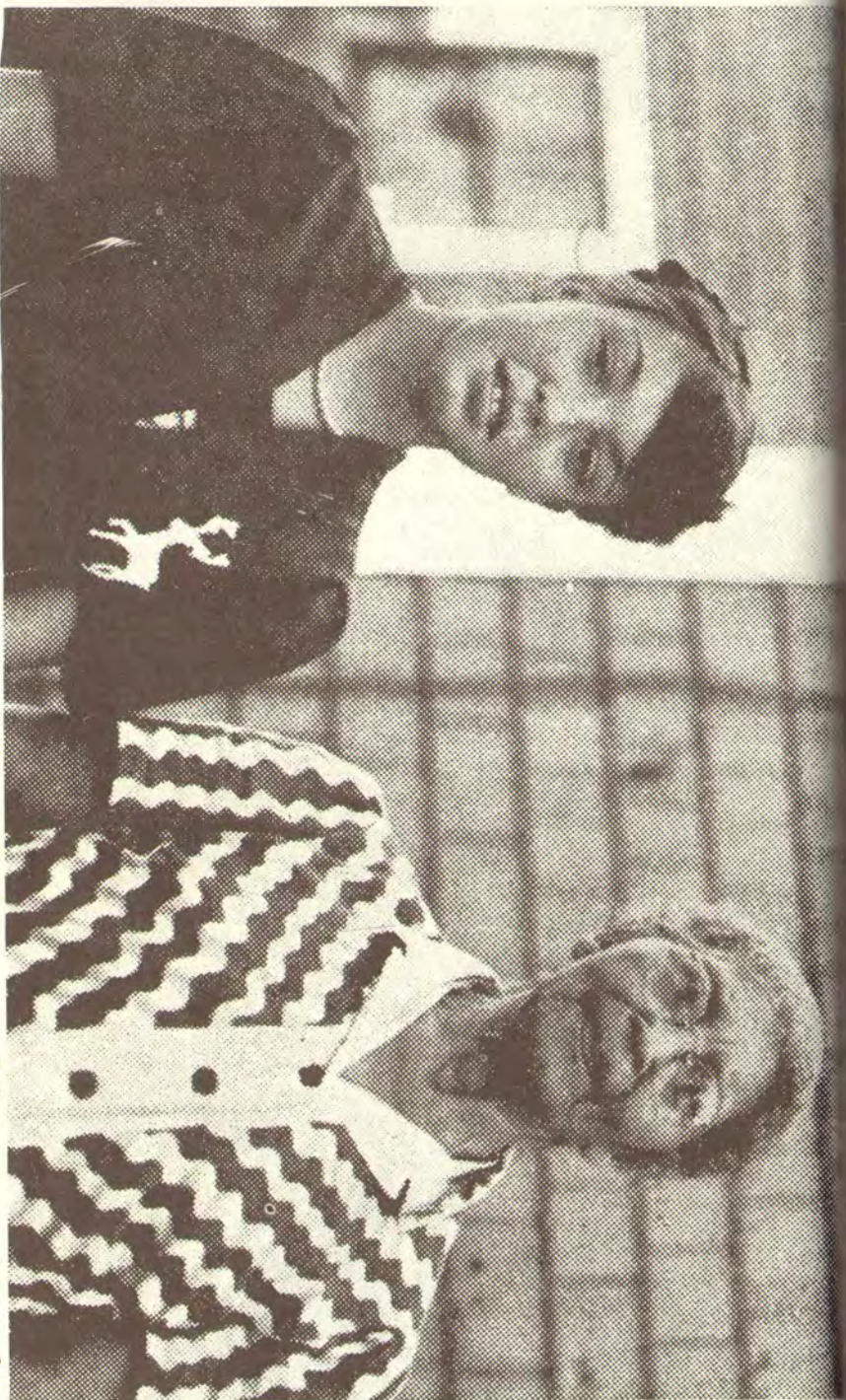


Fig. # 2 White segregate (13 years) with her Negro grandmother. Nova Scotia

in endless new combinations. The Galla tribe in Africa, for instance, is black in color but is otherwise white in characteristics (163:238).

At one time the United States government differentiated between pure and mixed negroes (see the U.S. censuses of 1850-1910), using the terms mulattoes, quadroons, and octoroons. But with all the mongrels in our government today, the government now has decided to classify negro hybrids as Whites when light-skinned. Legally then, in America, hybridity is overlooked in favor of the negro race. Should members of the White race tolerate this? Dare we conclude officially that God has a short memory or that He is fooled by the color of the skin?

ONCE MIXED, ALWAYS MIXED

When the races mix, genes become hopelessly intertwined and nothing can ever be done to unscramble the mixture. No amount of breeding will breed back a mongrel into a pure-bred. It has been said that once the chromosome is halved, it is lost irretrievably.

David Jordan says: "Two individuals of diverse race differ in a very great number of genes: In crosses the genes of the two races become inextricably intermingled in many different combinations. Consequently the different characteristics of the two races likewise become inextricably combined. After a cross, there is no chance of recovering either pure race in later generations" (82:70--emphasis added).

Reuter agrees with Mr. Jordan: "But however wide the variations, however numerous the varieties, the mixed race can never become, biologically, either Negro or white. Interbreeding or further crossing produces new hybrids. No amount of

interbreeding or of crossing can ever produce a White man or a negro from a hybrid ancestry. The hybrid individual is a biologically unstable type and he and his descendants remain hybrid and physically unstable . . ." (135:13).

Scheinfeld explains: ". . . the same gene which directed the fashioning of your big toe, will also be found in your eye cells--or in your ear and liver cells, for that matter. Probably, then, in addition to every special task that each gene performs, it also takes part in general activities which makes its presence required everywhere" (142:47-48). We see then that one alien gene is capable of influencing many of the workings of the body. In race-mixing the genes for building hair in the negro desire to build kinks, while Nordic genes work to make the hair smooth and straight. The result is either dominance by one over the other or compromise. Dawkins says: "More usually when two alternative genes are not identical, the result is some kind of compromise--the body is built to an intermediate design or something completely different" (33:27).

Morris states that each gene "affects many characteristics and every characteristic is controlled by many genes. . . . 'Every character of an organism is affected by all genes, and every gene affects all characters. It is this interaction that accounts for the closely knit functional integration of the genotype [the genetic constitution of an individual or a group] as a whole'" (117:57). The genes affect all parts of the organism and determine the color, size, and shape which each part must assume. Man has been given the responsibility to set his own genes into motion, to impart his genes to the right mate for the purpose of building his own race. Since this is not taught

in school, our children must be instructed thus in the home.

Dr. Clarence Oliver, former president of both the Genetics Society of America and the American Society of Human Genetics, says that "a gene in its customary combination with the other genes in the pool can lose its beneficial effects if other alleles are brought into the pool" (87:188). Race-mixing not only introduces disunity and disharmony but it also destroys the excellence which God placed in White seed.

Ruth Benedict tells how long it takes for scientists to breed out certain impure strains of character in animals to their satisfaction: "Geneticists count that with the strictest inbreeding for some seventeen generations--which would mean today the continuous inbreeding of some strain since before Columbus was born--they can get a strain which satisfies genetic requirements of purity; it would breed true. To get this strain in the laboratory they cross only descendants of one pair and are satisfied with nothing less" (9:42-43). Let this be a warning to those who take the issue of racial purity so lightly.

Some ministers use Deut. 23:2 as justification that a mongrel can become pure in the "tenth" generation, but this is a precarious idea, and a false supposition! It is based on the assumption that the mongrel strain, over a nine-generation span (maybe 300 years), would concentrate genetic efforts repeatedly in order to purify itself by the tenth generation. A second supposition is that women of pure seed over a ten-generation span would be willing to transgress God's law against such unions so as to bring the errant seed back to a state of purity. Such "propositional marriages" do not exist in reality, and these problems point

out the fallacy of such an interpretation of Deut. 23:2 and the re-purification idea.

The Bible clarifies itself in Deut. 23:3 and Neh. 13:1-3 that mongrels may not enter the congregation of Yahweh at any time (i.e. forever). A mongrel cannot be accepted on the basis of outward looks or acts or by any amount of education, religiosity, or even by genetic surgery.

God offers the following solution. The judges of Israel were instructed by Moses to slay anyone who joined himself to Baalpeor (the god of race-mixing). While many Israelites did repent of this sin, Phineas saw a man named Zimri walk brazenly into camp with a Midianite woman and enter his tent. Phineas was so incensed at the sight of this that he took his javelin, went to the tent, and drove his spear through the two people. God was so pleased with Phineas' zeal that the plague upon Israel was stopped immediately! God does not believe in "rehabilitation by mongrelization" as moderns do, because He knows that neither the body, the mind, or the spirit of mongrels can be made holy once the genes are adulterated. This is the thrust behind the command "Thou shalt not adulterate!"

It is noteworthy that a few centuries ago there were many Spaniards who had a zeal for racial purity like Phineas. Dr. Fishberg states: "For centuries the Spanish had an actual mania for *Limpieza*, or purity of blood, and prohibited marriage with any one who had the fatal *mancha* or Jewish stain, setting no limit to the number of generations in which the stain is wiped away. Many individuals, moved by zeal or malignity, compiled books from all kinds of sources and circulated them under the name of *Libro verde* or *del Becerro*."

No one in the upper or middle classes was so safe that an investigation might not reveal some unfortunate *mesalliance* of a distant ancestor" (42:158). We see the results in Spain today of not keeping the White race pure. Spain is no longer the world power she once was.

That mongrels can achieve a certain degree of stability when continually crossbred is quite obvious, but mongrels do not constitute new races but rather, new types. We have no way of telling what combinations will produce a stable type, but we do have evidence by which we discern whether a person is a mongrel or not. Rogers points out that certain characteristics of the negro are hard to get rid of: ". . . there is a sign, almost infallible, of Negro ancestry . . . namely, the coloring of the nipples and the genitals. This, and not the supposed half-moons on the finger-nails, is the last of [the] Negro strain to be bred out" (138:71). Being of mixed ancestry himself, Rogers undoubtedly speaks from personal knowledge on the matter. The lips, eyes, ears, nose, hair and body movements, etc. are usually good indicators of negro blood, while skin is one of the least accurate indicators after four or more generations.

ARRESTED DEVELOPMENT IN THE UTERUS

There are enough facts to prove that the negro and the White race are mutual exclusives and that the other so-called races represent an arrested development in the uterus due to mixing. Thus "According to M. de Serres, the brain of the Caucasian, during embryonic development, presents in succession the conformations seen in the Negro, the Malay, the American [Indian] and the Caucasian" (163:250-251). Any mixture between Whites and negroes halts the embryo somewhere along its

line of development and instead of being born as a White, it is born as a hybrid. In no way can the red, yellow, and brown "races" be used to prove the progressive evolution of the species of Man!

Robert Chambers in 1843 argued that "man began as a Negro, passed through Malay, Indian, and Mongolian phases, and finally emerged as a Caucasian" (53:68). This is the conclusion which evolutionists bring forward in order to hide the fact that there are only two races and the rest are but variations produced by imperfect development in the womb.

G. Stanley Hall, who received the first doctorate in psychology in America, declared that primitive races "were in an early evolutionary stage, something like that of an arrested childhood. They should thus be given tender and sympathetic treatment by their phylogenetic 'elders', and we should be ashamed to make war upon them" (53:154-155). This is more or less the way society has acted toward peoples that cannot be classified as black or White. We do not even equally enforce our laws upon "minorities" and upon our own kind.

Dr. Winchell says that "In every particular in which the skeleton of the Negro departs from that of the Adamite, it is *intermediate* between that and the skeleton of the chimpanzee" (163:249). That the negro is specifically different from the White Man and more closely resembles the ape is evident: "All genera of animals and vegetables embody the elements of those *below* them, but some principle *above* or superior to them, which gives or embodies a *specific* difference; yet the lowest as well as the highest is perfect in itself. Thus the negro, being the lowest type of man, embodies all the attributes and senses of the

lower animals in a much greater degree than the white; but in addition he possesses the faculty of speech . . . which distinguishes him from the gorilla and monkey; yet the positive and absolute limit to his mental development fixes him in a different sphere or species to the Adamic race, which has no limit, but is created after-the-image of-God" (118:15). The fact that the negro is the head of the animal kingdom and Man the overseer of the negro is very important. The negro's superiority consists of his faculty of speech. That alone distinguishes him from the apes.

Dr. Carl Vogt presents further evidence that mongrels can in many cases manifest more of the negro-ape qualities than those of the White-humans: ". . . we have not asserted that the microcephalus [abnormal smallness of the head, a character of some idiots] is actually an ape; only that, if these few characters which manifest the human type were wanting, nothing would remain to distinguish the idiot from the ape. . . There is here undoubtedly a mixture of human and simious character, the latter being produced by an arrested development of the foetus *in utero*, forming thus an intermediate stage between ape and man" (160:202).

Vogt goes on: "We need only place the skulls of the Negro, chimpanzee and idiot side by side, to show that the idiot holds in every respect an intermediate place between them. . . .

"We may summarize the idiotic forms by stating, that in their brains and skulls the resemblance to the human standard has been diminished by the arrested development of the anterior cerebral lobes, and that only the secondary human character, the serrated set of teeth and the projecting chin, have been preserved" (160:198).

"Most of these [congenital] idiots are unable to articulate words . . ." (160:201).

With few exceptions, the vast majority of mongrels are not idiots, resembling apes, but the possibilities are always present when mongrels marry and have offspring. How much better it would be to work with nature and obey God rather than try to marry the negro and produce normal offspring.

THE MYSTERY OF DEGENERATION

One of the dangers of civilization, Morton points out, is that Man forgets his place in nature. He begins to "worship the creature" (non-whites) more than his Creator: "It [appears] to be 'a law of nature' . . . that 'as a species [approaches] the state of domesticity,' its 'natural repugnance' to intermixture [declines], its 'latent power of hybridity' [comes] into play, and the probability of its crossing with other species [increases]" (149:115).

George Cuvier's brother Frederic, who was in charge of the French Menagerie Royale, made the observation: "'It seems that the more closely one approaches the human race, the greater enfeeblement there is of the repugnance that separates species from one another and prevents them from mixing'" (5:93). When the leaders of the nation, church, or race include negroes and hybrids, civilization declines rapidly, for integration encourages people to intermarry and to live together with no thought for the future of the White Race.

That hybrids are actively at work today encouraging and promoting hybridity is quite evident. Morner says: "If miscegenation is of such

limited interest, what then is its historical significance? Its importance lies in its intimate relationship with two social processes: *acculturation* [we call it idolatry], the mixture of cultural elements, and *assimilation*, or the absorption of an individual or a people into another culture. In Latin America, miscegenation became an important vehicle in acculturation, and very often racial mixture and *cultural mixture* coincided. . . .

"Unlike miscegenation, acculturation is sometimes very painful and difficult for the individual [of pure seed]. The one who finds himself in the middle of this process . . . risks becoming what has ingeniously been called a 'marginal man', a rootless, unstable, uneasy misfit" (115:5-6). Note that those of PURE RACE become the rootless misfits when they lose control over their race, nation, and culture. Recently, unrestricted immigration has been as disruptive to Whites as racial intermarriage.

When a civilization reaches this point, it is very hard to "wake up" or to understand what is happening. Many conclude that the Bible predicts that this is to happen and we should accept it without trying to reason why. Gobineau describes the whole process very succinctly: "The word *degenerate*, when applied to a people, means that the people has no longer the same intrinsic value as it had before, because it has no longer the same blood in its veins, continual adulterations having gradually affected the quality of that blood. In other words, though the nation bears the name given by its founders, the name no longer connotes the same race; in fact . . . the degenerate man . . . is a different being, from the racial point of view, from the heroes of the great ages. . . .

[Of course] he still keeps something of their essence; but the more he degenerates the more attenuated does this 'something' become. . . . He is only a very distant kinsman of those he still calls his ancestors. He, and his civilization with him, will certainly die on the day when the primordial race-unit is so broken up and swamped by the influx of foreign elements, that its effective qualities have no longer a sufficient freedom of action. It will not, of course, absolutely disappear, but it will in practice be so beaten down and enfeebled, that its power will be felt less and less as time goes on. It is at this point that all the results of degeneration will appear, and the process may be considered complete" (50:25). Great nations such as Greece, Rome, Egypt and others degenerated in this way.

Racial degeneracy is a very subtle process and happens slowly. An individual can seldom see it in his own lifetime. When living conditions have improved, equality and integration become the norm, and hybridity increases by leaps and bounds.

Jordan explains the deception of miscegenation this way: "When one considers the offspring of mulattoes one must remember that such may have a negro skin associated with a European nose, or negro lips with white skin. One meets with plenty of mulattoes that from the standpoint of skin color alone are white, brunette or blond; but one is not deceived as to their extraction since negroid features appear in combination. The probable explanation [for] the general opinion that mulattoes breed true, contrary to the Mendelian principle of segregation, is due to [our] failure to dissociate skin color from other facial characteristics.

. . . . The fact . . . that the first generation of mulattoes is frequently not as dark as

the negro parent, and among the second generation one or several may be darker than the darkest mulatto parent and one or several lighter, without being quite as dark or as light as the negro or white grandparent respectively, suggests strongly that a complex of factors is involved" (195:151-152).

Ray Baker writes that "there is a sort of conspiracy of silence to protect the Negro who 'crosses the line' and takes his place as a white man. Such cases even awaken glee among them, as though the Negro, thus, in some way, was getting even with the dominant white man" (5:162-163). Hybridity often provides a convenient cover for the negro's rise in status. One mulatto admitted that he married "a pure American white girl of excellent rearing," had six children, "all going for white, of course," and though he told his wife that he was mixed he said he would go to his grave before telling his children that they had any colored blood in them. He even boasted: "there is no science on earth that can show trace of colored blood in any of my offspring" (139:309-310).

But this is not the whole story. The following example will show why the policies of government have been becoming more and more anti-American and anti-White. Rogers says: "In 1895 when the South Carolina constitutional convention attempted to frame a drastic anti-miscegenation law, George Tillman, one of the white members, told the convention that if the law was passed there would be 'hell to pay.' He said not only a hundred of the best families would be affected to his knowledge but that the members of the convention would be outlawing themselves, as not a single one of them was a real white man. Among those present was Benjamin Tillman, one of the nation's greatest Negro-phobists" (139:366-367). How many of us Whites

today vote only for pure-White candidates rather than for the one who offers us the most campaign promises?

Baker continues: "Some mulattoes I know of . . . have 'crossed the line' by declaring that they are Mexicans, Brazilians, Spanish or French; one says he is an Armenian. Under a foreign name they are readily accepted among white people where, as Negroes, they would be instantly rejected" (5:164). Today many people sympathize with mixed-bloods who have to go to such lengths to hide their mixed ancestry, when they should instead respond in sympathy for keeping the White race pure.

Today in America "The Indian has not disappeared from the land, but is now a part of the Negro population [for the most part] . . ." (93:24). Few French families in the Missouri-Illinois region or the French-Canadians in Michigan are free of Indian blood, says Reuter (135:77). Family groups of mongrels exist in the United States, including the Redbones of South Carolina, the Melungeons of West Virginia and East Tennessee, the Moors of Delaware, the Croatan Indians of North Carolina, and the Jackson Whites and the "Blue-eyed Niggers" in the Ramapo Mountains of northern New Jersey and southern New York (139:352-359). It reminds us of the official declaration made by the Conference of American Rabbis that "'America is the Jews' Jerusalem and Washington their Zion' . . ." (42:499). The "melting pot" environment is most comfortable to the Jews, whose ancestry likewise is terribly mixed.

Roi Ottley adds that between 40 and 50,000 Negroes in America pass every year as Whites and between 5 and 8 million Whites are actually part-Negro but aren't aware of it (93:190). Baker gives

other examples where mongrels pass as members of the White race (5:147,174).

To illustrate this matter further we will give some examples where Whites and blacks can produce offspring that appear to be White when in fact they are mulattoes. Montagu gives an instance in which an Englishman mated with a Basuto woman in Africa and produced two sons with white skin, brown eyes, and straight brown hair (113:224, plate 2).

Dr. Gates cites the following case: "A Griqua woman married a Scot. The daughter, who married a white man, was no darker in skin pigmentation than a white woman would be who was living under the same climatic conditions in the open in South Africa; but if she had lived indoors she would have had a pale yellow skin. [They had four sons.] John is almost white, very tall, with brown eyes and frizzy hair. James is of medium height, with a darker skin, long, straight, black hair and brown eyes. Joseph is of medium height with darker yellow skin than James, more Kaffir-like hair, eyes brown. Richard is of medium height, with darker skin than John, brown eyes, and brown-black Hottentot hair" (46:360). The Griquas are of mixed White and negro descent in Southwest Africa. They are also known by the name of Baastards, a name that is quite appropriate, showing that the true and original intent of the word was "mixture" rather than "conceived out of wedlock."

The following example is given by Rogers: "N. B. Harmon of London submitted to the West London Medical Society specimens of hair from the descendants of a Negro who had married a white woman. Of this he says, 'A full-blooded African Negro married a Scots woman. She had three daughters by him. The hair of the two elder is shown. Both are



FIG. #4 — JAMES MACDONALD.

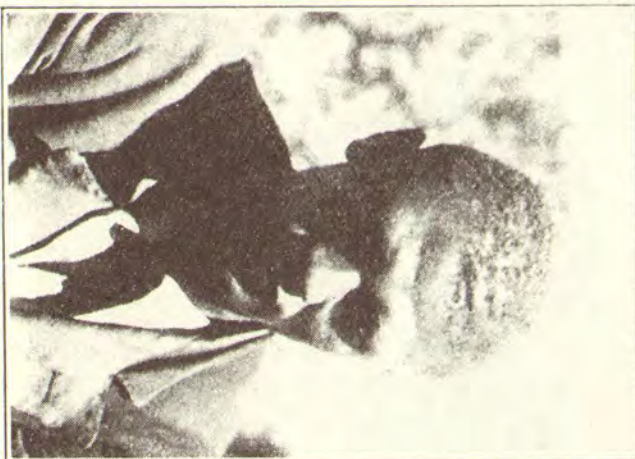


FIG. # 3 — JOHN MACDONALD.

FIG. #5 — JOSEPH MACDONALD.



FIG. #6 — RICHARD MACDONALD.



frizzy but one much more so than the other. The least frizzy is brownish. The eldest has the typical yellow skin and frizzy, coal-black hair of the mulattoes. She married a Sussex man (white) and had by him six children . . . The eldest girl has brown wavy hair. The second, girl, is a very pretty child with the barest suggestion of quadroon blood. If I had not seen the mother with her I should probably not have thought of any mixture of blood; her hair is fine, dark, wavy brown. The third, girl, has also fine, wavy, lustrous brown hair. The fourth, girl, has beautiful rich-brown, soft, wavy hair. The fifth is a boy; he has a fair almost flaxen hair in very small tight curls, but not of the pepper-corn order.

"In this family the black strain has been nearly bred out; the only child who shows any particular Negroid character is the fair-haired boy . . ." (140:232). This evidence should show that not all mulattoes are brown or swarthy in color.

So long as Whites insist on accepting the negro as a social equal, the hybrid offspring of the two races will be accepted as equals also. The whole question of racial purity or degeneracy depends upon what Whites allow, at least until we become a minority within our own country and the political process passes completely into mongrel hands.

THE MUTATION MYTH

Scientists use the term "mutation" to denote any cell variation from the norm, as the cell in Sickle Cell Anemia. The term does appear to be an attempt to hide the fact of hybridity and make it look like degeneracy begins to work in people for no logical, let alone physiological reason.

Dr. J. P. Lotsy says in his book "Evolution

by Means of Hybridization" that he cannot "accept any case of reported mutation as a genuine case because in no such case has it been proved satisfactorily that the stock from which the new form rose was pure to start with. . . . Perfect purity is an absolute essential in the proof that a genuine mutation has occurred, and in no case where a mutation has occurred has perfect purity beforehand been established" (121:192).

Montagu states that orderly and organized development such as occurs in the human body results in "an organized living entity that functions to maintain organization and is opposed to all states of disorganization" (113:34). Whether we realize it or not, our genes do their utmost to preserve the race and our healthy development. The tendency for mutations to occur is thus very slight unless induced by certain drugs, chemicals, or radiation. The vast majority of "mutations" among people, however, are caused by race-mixing.

Some mutants occur over and over again in a specific and orderly process, and T. H. Morgan says that most if not all mutants have occurred before in history (121:193). This means that new forms are not appearing, but rather a reversion to old forms. Nelson writes: "Old forms being brought out by crossing is the simplest explanation of all mutation phenomena. Evolutionists as a whole, however, refuse to accept it. The reason has already been suggested. Such an explanation is a denial of evolution" (121:192). This shows us why the truth about mutations must be covered up.

Herbert Jennings says that "a large proportion of the defective or inferior individuals that exist in a human population are thus due to recombination; to the getting together of two defective genes that have been kept apart . . ." (81:233).

X-rays may not really be as harmful as formerly suspected, because they only release genes which are normally inhibited from manifesting themselves: "To establish clearly that a genuinely new form had come into the world by 'mutation', Lotsy says that it would be necessary to show without any question that the race or stock out of which an apparently new form came did not contain that form previously in a hidden condition" (121:191). Eldon Moore comments that "X-radiation is supposed . . . to give an extra jolt to those genes which are liable to mutate--it rearranges the atoms in the *unstable molecules*" (114:295--emphasis added).

Radiation-induced mutations in the body cells may cause changes in the individual but will not be transmitted to future generations, while mutations induced by radiation in the germ cells of the body will affect future generations but not the individual exposed. Since many cells of the body do not divide to produce new cells, gene mutations will not always be noticeable. Some mutations may be recessive and may not be known until many years later. Severe doses of radiation will shorten the life span and may cause cancers such as leukemia. If a mother comes into contact with formaldehyde, mustard gas, lead, or colchicine, these may alter her DNA and affect her offspring. The fact is, however, that scientists tend to ignore or overlook the role of prior race-mixing in producing "mutations".

We believe that scientists, many of whom are hybrids themselves, have a personal stake in what information they release to the public (just like those in our government). They do not wish to lose their jobs or their powers of influence to discourage racism. So they favor hybridity as if it

will solve all of the world's problems. Supposedly all hybrids have greater vigor, increased size, better resistance to disease, and a higher reproductive rate than their pure-bred parents. Especially, Jewish eugenists promote the idea that hybrids are racially superior to purebreds. Unlike pure Whites who would rather seek to get rid of defective genes by isolating individuals exhibiting such factors from having children and proliferating the problems, these eugenists would have the races mix so that there will be less chance of both parents having the same defective gene or genes. This is a form of insurance, increasing the chances of the hybrid of getting at least one good gene in each pair received from his parents. Many Jews think of Whites as being selfish in wanting to "hoard" their genes and monopolize them, but we look at the Jews' desire for self-protection as being parasitic, and their legalization of miscegenation is nothing less than robbery (of the genes allocated to the WHITE RACE). If mongrels cannot survive as they are, why should Whites make the supreme sacrifice and become an extinct race just so a few generations of Jews will have a better chance of survival?

The Jews, in particular, look upon the White race as a good gene repository from which the hybrid "vampires" can always retrieve a fresh supply of "Grade A" genes. Then, without allowing the White race to realize that it is being used like a milk-cow when needed, the Jews teach instead the silly notion that hybrids are an improvement over the White race. Little is said, however, about the fact that hybrids are carriers of undesirable recessive traits. If race-mixing should not continue to occur in subsequent mongrel generations, the recessive defective genes eventually culminate in

sterility. Hence the need for continued supplements of "true" genes.

Hybrid grain scientists do not like to advertise the fact that hybrid grains and hybrid vegetables do not contain certain elements such as B-17, also called Amygdalin. Open-pollinated corn is rich in B-17, but hybrid corn has none. Certain doctors have shown that the lack of B-17 in the diet often leads to cancerous conditions. Pure seed reproduces itself, while hybrid grain lacks vitality and becomes sterile after one or two generations, therefore seed must be developed anew year after year. Little wonder that God commands segregation even among plants and animals (Lev. 19:19; Deut. 22:9). Hybrid corn is lacking in both vitamins and minerals, although to all outward appearances it looks very beautiful. It reminds us of Jesus' words to the hybrid Scribes and Pharisees: "Woe unto you . . . for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness. . . and iniquity" (Mt. 23:27-28).

Curt Stern, of the University of California, Berkeley, informs us that since the evolution of species allegedly proceeds on the basis of mutations, many people feel that artificial increases in mutation may help speed up the process of further evolutionary changes. This is the "Jewish" line of thinking--they would prefer we all become worthless hybrids until we all become sterile and our children have to be produced in the laboratory under artificial conditions. It is a well-known fact that over 99 percent of mutations which occur are *harmful* rather than beneficial, and although these mutations might not be lethal to the carrier of them, their effect is to lower the viability of

the population. With such odds, why do scientists insist on encouraging "mutations"? Let the Nordic race beware!

We believe that civilization will gravitate toward a state of disintegration and chaos, because nations as well as individuals cannot exist except in the pure state. In the pure state we have life, but hybridity is death, degeneration, and sterility. If "mutations" are to be avoided, race-mixing must be outlawed!

WHEN RECESSIVE CHARACTERISTICS APPEAR

Too often the hybrid takes on the traits of both stocks or races so that he appears to be a blend of both. But on occasion we do hear of cases in which the hybrid takes on the characteristics of one parent. This, however, is not a simple phenomenon.

White Leghorn chickens, for example, produce only white chicks among themselves, but when they are crossed with White Wyandotte chickens they produce a definite proportion of colored offspring (3 out of every 16). The reason for this is that White Leghorns are in reality colored chickens with their color inhibited. Crossing with the Wyandotte removes the inhibiting gene and the true identity of the Leghorn breed stands revealed.

"Black throwbacks" are also possible among human beings. Recently a newspaper account told of Mr. and Mrs. Abraham Laing who had a daughter in South Africa whom they named Sandra. She was an unusual daughter, to say the least, because she looked like a full-blooded negress, although the Laings to all outward appearances were white. Dr. Fields describes the outcome of this case: "The local White school board ruled that Sandra was a

non-White and ordered her to attend a *coloured* school. Abraham Laing appealed the decision and was able to have the Department of Interior reclassify Sandra as White. . . . Some years later Sandra met a negro delivery boy named Petrus Zwane. They became secret lovers which resulted in Sandra becoming pregnant. They ran off together and live in the South African tribal protectorate of Swaziland. Her father was outraged and has disowned his daughter.

"In the meantime Sandra cannot marry Petrus because she is classified *White* and it is against the law for Whites and blacks to wed in South Africa. She has not petitioned the Department of the Interior to reclassify her as *coloured*. Since that time she has had a second illegitimate baby as black as any you would find in the back bush jungles of Africa" (201:3). What some people will do to get around the facts of race!

This illustrates how race-mixing can play havoc with our laws and render them useless as well as silly. Miscegenation serves to break down our law system and racial distinctions. In order to prevent "black throwbacks" from being born, we must outlaw miscegenation. If hybrids, like the Laing parents no doubt were, could be segregated from the pure White population and not be granted social equality with Whites, such problems as the above would not occur.

THE WHITE INDIANS OF PANAMA

Having shown that "black throwbacks" are possible, what about "white throwbacks"? It so happens that several colonies of White Indians were discovered around fifty years ago in Panama by the Richard Marsh expedition. Both Balboa and Columbus saw them when they visited the area.

Marsh writes in his book that these white Indians "were born of ordinary brown parents. But they were not albinos in the ordinary sense of the word. A true albino is merely an individual who lacks pigment. The white Indians had less pigment than their dark relatives, but their hair was always golden, not white. And their eyes were green [or] brown. Furthermore, there were various degrees of whiteness. I saw individuals who were midway between white and brown" (104:209). Dr. Reginald G. Harris, a geneticist who represented the Carnegie Institute, studied them and declared that they were definitely not albinos (104:227).

Marsh explains the mystery of this tribe as follows: "It is agreed that the white Indians are not strictly a race. . . There are two theories to account for their appearance among the brown Indians. The first, which is most widely accepted, is that they are 'Mendelian recessives' of blond pigmentation, originating from a biological mutation. The second theory is that they descend from some blond race which mingled with the Tule [Indians] in ancient times" (104:215). Most scientists prefer the evolutionary "mutation" theory to explain everything, but the latter theory is correct. Linguists, after studying the language of the white Indians, reported: "'The anthropologists can tell you what they please, Marsh, but some ancient Norse people certainly taught the Tule People their language.' They found that the Tule language had a Sanskrit or Aryan structure, not *mongoloid*, and they discovered over sixty words identical with early Norse" (104:220).

The "mutation" theory certainly cannot explain how the Tule Indian tribes can be linguistically related to Nordics. The only logical explanation is that white Indians are "throwbacks",

exhibiting characters which remain recessive in most cases of mongrelization.

The American Association for the Advancement of Science announced formally through Dr. Ales Hrdlicka that "the Tule People apparently were a practically pure-blooded remnant of the ancient first dynasty Mayans and also related anthropologically to the early coastal cultures of Peru, the Yuncas and the Chimu. This alone was of great scientific importance, for the original first-dynasty Mayans and the pre-Inca coastal Peruvians are now vanished races, overwhelmed and amalgamated by later conquering peoples" (104:221). There remains little doubt that Whites once lived in the Americas but were finally absorbed by race-mixing. It is quite reasonable to suppose that this insidious process is repeating itself in America today.

SIGNS OF DEGENERACY IN HYBRIDS

M

arriage is not only a social or legal relationship but is also proof of a union which can be achieved only when the genes of the partners truly unite. Marriage should be a state of oneness, agreement, and harmony, not discord and strife. There is nothing that happens in the outside world that has not already taken place in the inner world of the genes. If young people are not far-seeing enough to realize that disharmony occurs when two sets of genes from different races come together and that disharmony also occurs in the formation of mixed-breed offspring, then as adults they probably will not understand that there is an enmity between the races which can never be harmonized in the outer world as well.

The same process occurs within a government or a nation which tries to integrate different races. We can observe in most mongrels, without the aid of a microscope, what the genes must accomplish when forced to work and build and put together a new creature. Each race tries to build the individual after its own image, after its own tastes, and at the same time tries to overcome what the other genes are building because the races are programmed to build structures which are inherently different in makeup. The effect is chaotic and obviously a foolish way to build a society where there should be harmony, peace, and goodwill. When man's noblest work is perverted, he finds nothing but an ugly imitation of himself, and if he is honest he will cast out such an imitation as being unworthy of himself.

Reconciliation, adaptation, and accomodation

are impossible between the races, because our Father (Creator) has built our genes in such a way that "[In] the crossing of markedly differing stocks . . . the whole mechanism of nuclear division and cell division, and above all that of the reduction division, is disturbed, and the two different sections of the nucleus are *not properly adapted each to the other*" (7:98--emphasis added). This lack of adaptation is the essential reason for God's law against race-mixing, and the reason for His statement that we are a *peculiar people* (Deut. 7:1-6).

Jennings says: "In many of the crosses between species not distant, some chromosomes from both parents are destroyed. The genes of each parent appear to be poisonous to most of those of the other parent; yet some from each parent survive" (81:270). The black and the White races are distant species, therefore we can imagine the battle which goes on every time a hybrid is in the making. The countenance of the hybrid often betrays the story of this genetic warfare. The genes of the two races are not at fault for trying to fight for dominance, because they were never meant to be integrated in the first place. Chaos, not love and harmony, results from miscegenation.

Jennings continues: "In a large class of crosses, the chromosomes of the two parents work very well together, in the sense that they do not poison or destroy one another, nor refuse to mate; yet the individuals produced are imperfect or abnormal. This is because the two different sets of chromosomes tend to cause development in different directions. One works toward the production of one set of structures and functions, the other toward another set. Something of this kind occurs . . . in almost all cases in which offspring have

two parents; the two sets of chromosomes tend to produce different individuals, and the result is some sort of a compromise. But when the parents are very different, a workable compromise is not possible. Structures are produced that will not operate together, or that will not properly perform certain required functions" (81:274).

Curt Stern adds: ". . . the proper working of any human body depends on the harmonious adjustment of its different parts and functions. We may speak of this adjustment as *internal adaptiveness*. The blood-pumping function of the heart must be fitted to body size; the size and activity of the different glands of internal secretion must be delicately related to one another; the proportions of limbs to trunk and of various bones to one another must be fitted within the limits of normality" (150:695).

Eldon Moore states: ". . . the organism, with its double set of chromosomes, is in a sense a double personality. If those chromosomes derive from two markedly different stocks, a certain degree of disharmony is only to be expected in humans as in animals, and also . . . of asymmetry in temperamental characters as much as in physiology and general build. So it is reasonable to expect that certain normal inconsistencies in the behaviour of ordinary persons are likewise due to their being 'hybrids' between stocks of different physiological and psychological make-up. Comparatively pure races and individuals certainly tend to be more stable in mind and body than do the newer, more heterogeneous peoples--contrast the Eskimo with the 'melting pot' of America--while it is noticeable that reformers and revolutionaries are very frequently hybrids. They seem to be people out of harmony not so much with their surroundings

as themselves" (114:88).

Moore continues that disharmony "is expressed in an antipathy or repulsion between the two sets of genes, so that they tend during the early cleavages of the zygote to segregate to opposite sides, and each then to take charge of its own area of the body" (114:84-85). Again he writes: ". . . every cross is largely a law unto itself. The stocks of which this is said are always Black and White . . ." (114:86).

Van Evrie declares: "Such a thing as love, or natural affection, never has nor can attract persons of different races, and therefore all the co-habitations of white men and negro women are abnormal--a perversion of the instincts of reproduction. This 'original sin', as it may well be termed, carries with it, by inevitable necessity, certain consequences, and the declaration of Holy Writ, that the children are punished to the third and fourth generation for the sins of their fathers, is literally true in a physiological sense" (159:152). Too often "It is the proud Caucasian . . . who mostly exhibits this terrible crime against the higher law, and who thus awfully sins against God and his own nature" (159:151).

DISHARMONY IN MIND AND BODY

Humans have an estimated 2,500,000 genes and 10 billion nucleotides. This should make us ponder our wonderful complexity and make us cautious before we throw our pure seed-line to the winds. Having pride in one's forebears is not wrong, for we need a healthy self-respect and honor for our ancestors who obeyed one of the most important commandments, "Honor thy father and thy mother" (Ex. 20:12). Paul expresses this command in another way: "For no man ever yet hated his own

flesh, but nourisheth and cherisheth it, even as the Lord the church" (Eph. 5:29). Love for the other race is impossible without hating one's own, because in either case, one's love for the other race, when completed, can only produce a hybrid.

The Bible speaks against race-mixing as being the "corrupting" of flesh, "unnatural mixing", and "confusion of face" (Ezra 9:7--modifying one's physical and mental visage). The White Man's spirit is obliterated when the races are mixed, for the black race does not have the spirit-of-God-image as does the White Man.

Van Evrie tells us: "It being, therefore, an invariable, indestructible, and eternal law, that the outward qualities are exactly harmonized with the interior structure down to the minutest atom of elementary particles and equally invariable and everlasting that the organism is in harmonious correspondence with the functions, the instincts, in a word, the nature, we are able to understand, with absolute certainty, the *specific* qualities . . . that separate the white and black races" (159:135). We should therefore not be surprised to find a lack of harmony in the bodies and minds of mongrels.

Van Evrie continues: "The *morale* of mongrelism partakes of the physical deformity, and the vices of the mind are as striking and constant as the defects of the body. A creature [or a nation] with half the nature and wants of the white man united in the same existence with those of the Indian [or other hybrids], is confronted with . . . a population . . . perpetually at war with itself. Hence . . . there is no design, no common object that unites men in common purposes, no sense, reason, or common impulse whatever, except to destroy, to overturn, to seize power today without

any purpose for tomorrow. And this goes on, and must go on until nature repairs the outrages inflicted on her, until mongrelism dies out . . ." (159:158-159).

According to Tillinghast, the negro does not have "even the elemental qualities of character necessary to wise self-government--foresight and self-command" (157:218). Therefore when the negro is crossed with the White there is necessarily a clash in the realm of character. Dr. Fischer says that "Disharmony in the mental domain might be brought about by a failure of the hereditary mental equipment of the two races to adapt themselves properly each to the other" (7:178). Thus, "Psychologically, the mulatto is an unstable type" (135:102).

Dr. James Hunt states: "Sir C. Lyell expresses his surprise at the results of the mixture of some European blood with the Negro, and thinks 'it a wonderful fact, psychologically considered, that we should be able to trace the phenomena of hybridity even into the world of intellect and reason'" (75:17). Cox says that mongrels are "unstable in their cultural activities, and are fundamentally predacious [disposed to injure or exploit others for their own gain]" (29:75).

To achieve a certain kind of behavior, animal breeders cross certain animals together. Disharmonious combinations of behavior have also been noted, according to Jennings (81:283-284). Charles Davenport discusses this matter in his article "The Effects of Race Intermingling" (1917) and in his book "Race Crossing in Jamaica". Disharmony often occurs in the vital organs, and Jennings points out that this happens when certain species of fish are mated (81:280-282).

Chamberlain aptly describes hybrids as "creatures whose bodies give the impression of being screwed together from parts that do not fit, and whose intellectual qualities correspond exactly to the physical" (23:284). As an example of lopsidedness in hybrids, the Shorthorn cattle in Western Europe display contrasting qualities of both parents. Therefore some of the Shorthorns have one horn curved up, the other down, while others have either both horns curved up or both curved down (114:81-82).

Ellsworth Huntington explains: "The blending of white and black . . . has often made a most dysgenic blend, creating a white man's ambition in a black man's lethargic body" (76:82). Hybrids are therefore a destructive creation, and their first impulse is to destroy both races which consented to bring them into existence.

STERILITY IN HYBRIDS

Van Evrie observes that unlike animals such as the mule, mulattoes do not become sterile until the fourth generation (159:146). In explaining why mulattoes are frequently sterile, Milunsky says: "Most causes of infertility can be traced to defects in the woman's reproductive system. A significant number of those women . . . have blocked Fallopian tubes" (112:298). A very small number of those women have no ova at all. About 12 percent of all married couples are infertile today, with males being responsible 10 to 15 percent of the time (112:144). When males are the cause, it is due to an insufficient number of sperm or too low quality of sperm. Mules, incidentally, do not have sperm.

Wright, of New Orleans, says: "Dr. Morton has shown . . . that there is a regular gradation in

hybridity among species, from that of perfect sterility, to perfect prolificacy. The mulatto would seem to fall into that condition of hybrids where they continue to be more or less prolific for a few generations, but with a *constant tendency to run out*" (178:3). Without reuniting with the parent stocks or with people of a different degree of hybridity than themselves, mulattoes soon become extinct either through disease or sterility.

Sterility occurs among the Chinese and it also occurs in the Japanese. The ruling "white" families among the Japanese have to keep infusing new genes into the family through a system of concubinage, drawing from crossings with the lower classes. Therefore "it is this blacker blood of the nation which has kept alive the upper current of [Japanese] society. The lower we descend through the various strata of the Japanese race, the blacker they appear, until we reach the despised outcast, the remains of the full negro, the curly-headed Negritoid Eta" (183:204).

Another feature of race-mixing is that the number of female offspring is usually higher than males. Baker states: "Indiscriminate interbreeding . . . may show [a defect] in a change in the sex-ratio of the offspring . . ." (4:85). Croly explains further: "It is a well-known law, that an increase of female population is a symptom of weakness and effeminacy. In the effete races of North Mexico, it is remarked that six or seven females are born to one male" (30:16). This factor contributes to the effeminacy of civilization, the decline of male offspring, and the worship of the Mother goddess, the "Queen of Heaven", or the Virgin Mary.

DISEASES CAUSED BY RACE-MIXING

Dr. Dixon writes that the rise in disease

cannot be blamed on viruses or germs, but on race-mixing: "Look, and wherever you see the greatest intermingling of races there you see raging tuberculosis, carcinoma and struma in all their terrorizing forms . . . there you see the scientist with his microscope hunting for the enemy of life and health in the sputa, the excreta and the cell-elements; when in fact the modification of the racial type, by the influence of some media not apparent in the cell-elements themselves, altered in some way by miscegenation, generates this virus--these microbes, these bacilli, which claims for their victims more than twenty-five percent of the dying" (185:181). Bacteria have the same function everywhere in nature--to decompose dead or diseased tissues. They cannot feed on living substances. Any cell that cannot defend itself from "germs" is either dead or unfit to live.

The line between bacteria and enzymes in the body is very hard to draw, for they may very well be the same thing. Simple viruses are on the borderline between living and non-living things. It is therefore possible that the body manufactures enzymes to do the work of eliminating its own foreign or dead substances which are not needed or wanted by the body. Perhaps the White genes in a mulatto's body send out messages to get rid of the black genes and vice versa. The conflict of the different sets of genes giving out different messages may result in disease and inflamed tissues. Those who are mixed are certainly more susceptible to disease than those who are pure-bloods.

Dr. Hendree states: "Mulattoes generally marry persons of pure or nearly pure Black blood, [and then] he adds: 'As a race, they are incapable of the labor and endurance of the Negro. . . . When they breed in-and-in by intermarriage among themselves, scrofula and degeneration of tissue

rapidly show themselves, offspring become less numerous, and I believe the reproductive power would die out. I have had, in cases in the second generation, to deal with ulcers on the cornea, swellings of the neck, enlargement of glands, and the indolence and feebleness usually accompanying the lymphatic temperament" (163:179).

Dr. Ashmead says that leprosy is a disease of racial degeneracy, that hookworm (or *anchylostomiasis*, the true name) and beri-beri are diseases which come about by man's too close association with monkeys. These diseases are the cause of Oriental lethargy. (183:204). Perhaps further research will show that these diseases are caused by mating with the highest order of monkey, the negro, since very few people in civilized countries have contact with monkeys. This would explain why these diseases manifest themselves in mongrels.

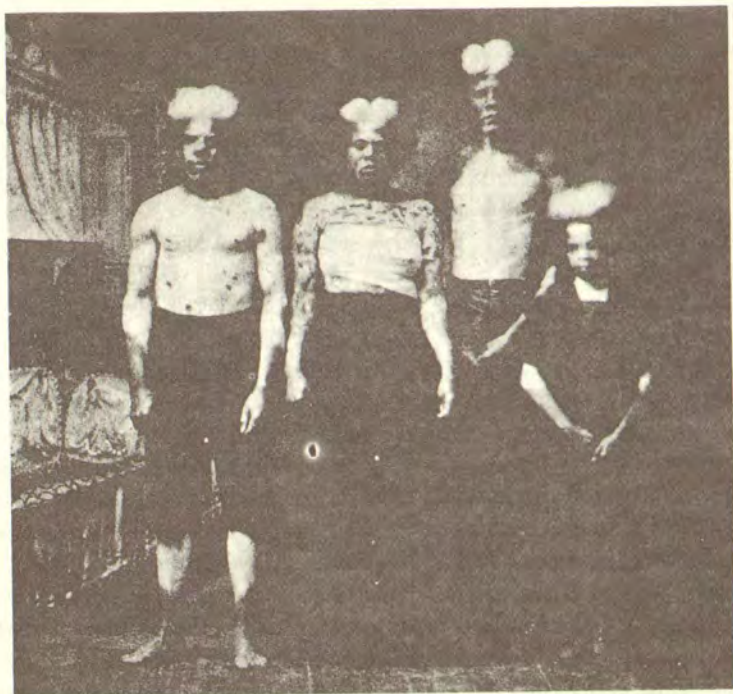
Dr. Samuel Cartwright goes into more detail on the problem of degeneracy and disease in hybrids: "The black color is not so deep in the female [negro] as in the male, nor in the feeble, sickly negro as in the robust and healthy. Blackness is a characteristic of the prognathous species of the genus homo, but all the varieties of all the prognathous species are not equally black. Nor are the individuals of the same family or variety equally so. The lighter shades of color, when not derived from admixture with Mongolian or Caucasian blood, indicate degeneracy in the prognathous species. The Hottentots, Bushmen and aborigines of Australia are inferior in mind and body to the typical African of Guinea and the Niger" (109:141).

Cartwright continues: ". . . sickness, hard usage and chronic ailments, particularly that cachexia, improperly called consumption, speedily

extracts the coloring matter out of the mucous membranes, leaving them paler and whiter than in the Caucasian. The bleaching process of bad health or degeneration begins in the blood, membranes and muscles, and finally extracts so much of the coloring pigment out of the skin, as to give it a dull ashy appearance, sometimes extracting the whole of it, converting the negro into the albino. Albinoism or cucosis does not necessarily imply hybridism. It occurs among the pure Africans from any cause producing a degeneration of the species. Hybridism, however, is the most prolific source of that degeneration. Sometimes the degeneration shows itself by white spots, like the petals of flowers, covering different parts of the skin [see picture in 129:67]. The Mexicans are subject to a similar degeneration, only that the spots and stripes are black instead of white. It is called the pinto with them. . . . The degeneration called albinoism had a remarkable influence upon the hair, destroying its coarse, nappy, woolly appearance, and converting it into fine, long, soft, silky, curly threads. Often, the whole external skin, so remarkably void of hair in the healthy negro, becomes covered with a very fine, silky down, scarcely perceptible to the naked eye, when transformed into the albino" (109:144). It is important to note that black skin and woolly, kinky hair is normal for the pure-blooded negro. Any lightening of the skin, straightening of the hair, or we might add, lifting of the intellect or nature of the pure-blooded negro is *abnormal*.

BLOOD DISEASES

Blood groups were first discovered by Dr. Karl Landsteiner and Dr. Shattock in 1900, and blood has been found to retain its identity according to fixed laws. Moore says that "grouping



A FAMILY OF SPOTTED NEGROES

FIG. 7.—The piebald factor sometimes shows itself as nothing more than a white blaze in the hair, but it may take a much more extreme form, as illustrated by the above photograph from Q. I. Simpson and W. E. Castle. Mrs. S. A., a spotted mutant, founded a family which at the time of the investigation comprised 17 spotted and 16 normal offspring, in several generations. The white spotting gene behaves as a simple Mendelian dominant, and the expectation would be equal numbers of normal and affected children. Similar spotting factors are known in many animals.

can also be demonstrated in sperm-cells, seminal fluid, saliva, milk, and organ tissues" (114:151).

Manoiloff writes in an article that there must be some specific substance in the blood that differentiates the races from one another. His experiments show that he was able to discover one way to tell the difference between Russian and Jewish blood, and he could tell if they had been mixed (172:11-21). All in all, however, this is a science which has either been neglected or else is being conducted secretly. What, for instance, would the Red Cross say to the public if scientists were to reveal that races differ in blood makeup? The Red Cross has not separated blood donations according to race since World War II.

Those who deny any differences between the bloods of the races should consider that the blood of apes is similar enough to that of humans to be used by the Red Cross also. Baker admits this (4:187), and Moore says that chimpanzees possess Type A and orang-outangs have both Types A and B (114:146). Thus, if the Red Cross were to go to apes to make up for the shortage of human blood donors, race-mixers should have no objections.

SICKLE CELL ANEMIA is a blood disease prevalent among mixed-breeds, not pure negroes! Milunsky says that this disease occurs among Greeks and Asiatic Indians as well as negroes, causing about 100,000 deaths every year (112:68). Dr. Rife adds: "Some of the hill tribes in western India have from 15 to 25 percent cell sicklers, although they show no other evidence of Negro ancestry" (87:145).

One out of every ten negroes are carriers for the disease. Dr. C. D. Darlington writes that sickle cells enable negroes to resist malaria, because the hemoglobin molecules are indigestible to

the malaria parasite (87:229)

Sickle cells are a mixture of normal and sickle-cell hemoglobin (hemoglobins A and S) and are supposed to be superior over normal hemoglobins and sickle-cell hemoglobins. The hemoglobins for Sickle Cell Anemia "have a very low reproductive fitness", according to Stern (150:619), and this is why they *succumb* so easily to Sickle Cell Anemia. The sickle cell hemoglobins are also more "resistant" to anemia caused by hookworm infection, says Stern (150:619). This means that Sickle Cell Anemia only develops in people who are sickly, i.e. mongrels. Supposedly this disease offers some immunity from other diseases, but we do not envy negroes who have sickle cells.

Another disease of the blood is called THALASSEMIA, which Milunsky states is a "fatal, hereditary anemia similar to sickle cell anemia [involving changes in the bones and skin and the enlargement of the spleen] found mainly in people who live in or originate from the Mediterranean region: especially Italians and Greeks" (112:69). The disease is also known to occur in Thailand with regularity.

Thalassemia is a disease in which red blood cells normally lack sufficient hemoglobin and are unable to produce normal hemoglobin A. Nyhan explains further: "In an attempt to correct the anemic condition, a patient's bone marrow responds by working overtime. It enlarges in the process and as a result causes the bones to enlarge. Bones in the face become especially prominent. Michael Iovene, an articulate [thalassemia] patient from Connecticut, has said, 'People tend to treat me as an Oriental, but I'm Italian'" (123:93). Here then may be the reason why the Chinese and other mixed-peoples have high cheekbones! Note that abnormal hemoglobins can affect the structure of the body

in thalassemia.

Still another disease is something called TAY-SACHS. One in every thirty Ashkenazic (Khazar) Jews has it. Tay-Sachs is caused by the inability to produce the enzyme *hexosaminidase* and is a form of "amaurotic idiocy" where the neurons in the brain are greatly swollen (144:122). Amaurotic Family Idiocy is a rare and fatal disease of children, found mostly among Jews (42:335). "The *Mongolian type of idiocy* has also been frequently observed among Jews. Its chief features are shortness of stature, broad, protruding cheek-bones, flattened bridge of the nose, rounded pinna of the ears, enlarged tongue, and the obliquely-placed Mongolian eyes" (42:335). Mongolian features are thus abnormalities.

Cannon's description of idiocy has a bearing on our subject as well: "A child may be born an idiot or an imbecile with a nervous system so deficient that it is practically incapable of developing any intelligence, or only that of a very limited degree. The deficiency may not be marked or noticed until puberty, adolescence, pregnancy or some other stress such as an acute illness may suffice to damage this weak nervous system temporarily or permanently: what is transmitted is a nervous system *lacking in stability* and staying power, which cannot stand stress and strain. Such a possessor of a *weakened nervous system* is either nervous, eccentric, solitary in habits, or self-centred, and is classed as a peculiar person and may be classed as having inherited a *tendency or predisposition to insanity*" (20:150--emphasis added). Fishberg reveals: "In modern times it was shown that the Jews in various countries are from two to four times more liable to insanity than the non-Jews among whom they live" (42:338).

Cannon continues: "It is usual to find that the thought disorders occur at an earlier age in the younger generation than in their ancestors. The type also *becomes more debased*, a manic depressive or recurrent confusional person breeding an offspring who develops schizophrenia and this one in turn begets an imbecile or idiot. *This is Nature's method of exterminating the unfit*" (20:151--emphasis added). Cannon also agrees that the physical and mental traits are closely related: "The stigmata of degeneration are often present [in schizophrenia], such as abnormal physical shapes of the body, including asymmetrical face, etc." (20:163). The problem of schizophrenia is Jewish. The "Dr. Jekyll and Mr. Hyde" is not a White man's problem! Interestingly too, it is mainly Jews who are the psychiatrists and doctors in mental institutions. It is *their* need that forces them into these professions where they need to study the diseases of the mind and its abnormalities. This is also the same in Russia today.

What do all of these diseases of the blood have in common? Each one is involved with the red blood cells. The red blood cell is complex and therefore a good indicator of racial mixture. According to Milunsky, "Since 1900, some 250 different proteins on and in the red blood cell alone have been recognized." (112:76). When it is recalled that the red blood cell brings LIFE to the body in the oxygen which it carries, then it is remarkable to learn that "Sickled red cells are not found in the well-oxygenated arteries where blood is pink. They are found in the veins, where blue, oxygen-depleted blood flows back to the heart" (123:84). The diseases of the blood are thus signs of death and degeneracy. By contrast we quote the conclusion of Dr. Kuttner who says "Racially unmixed Europeans very rarely display

. . . hemoglobin anomalies" (87:214).

DWARFISM

Dwarfs or pygmies are also degenerates, in the main due to race-mixing. Dowd's description of them in his book offers proof of this (37:5-6). Lewis states that "The skin of the Pygmies may be reddish, yellowish-brown, or very dark. The body is often covered with a light, downy hair" (98:21). Their peppercorn hair is a degenerate form of the kinky hair of the pure negro.

Dwarfs, or pygmies, are not a race, nor are they indigenous to Africa alone. They are present in the Andaman Islands, the Malay Peninsula, New Guinea, and the Philippine Islands. The Congo pygmies look more like the negro. The Filipino pygmies resemble the Australian aborigines and primitives in the Malay Peninsula more than they do the negro (87:149).

Nature Magazine reports that a "race" of pygmies lives in the province of Gerona, Spain, in the valley of Ribas and the Collado de Tosas. The pygmies there have slightly mongolian eyes, yellow, broad, square faces, have red woolly hair and are about 3 feet 7 inches tall. The magazine article concludes that "These dwarfs and those of Africa are precisely similar" (186:294-295).

"MONGOLIAN" TRAITS IN HYBRIDS

M

ongolism often occurs when genes from the two races are crossed and re-crossed, but it is not frequently identified as a result of such. Mongolism is in fact another sign of degeneracy in people and a sign of race-mixing. We have already noted the tendency for many mixed-breeds to be born with yellowish skin, like the Chinese.

Mongoloids are not necessarily idiots, having an I.Q. of less than 20. The average I.Q. of a Mongoloid is between 40 and 55. The classic description of Mongolism is this: "a congenital idiocy of unknown ultimate cause in which a child is born with slanting eyes, a broad short skull, and broad hands with short fingers." The problem with this definition is that it excludes a higher grade of person who is genetically mongoloid but able to participate in society. Futile research is now in progress trying to find a medicine or chemical to cure mongolism. The only real cure for the problem is a preventive one--teach people not to intermarry.

DOWN'S SYNDROME

Dr. Langdon-Down, a physician in London, was the first to name the defect as *Mongolism*, or as some call it today, "Down's Syndrome", in 1866. He wrote: ". . . 'a very large number of congenital idiots are typical *Mongols* and can be fairly referred to one of the great divisions of the human family *other than the class from which they have sprung*'" (31:4). What this means is that mongoloids should be classified with the Chinese. This also means that the Chinese are not a true race

since race-mixing often produces typical mongoloids, or "Chinese", as we will show!

Zubaida explains that mongolism is caused by the "triploidy of the twenty-first chromosome" (169:27). A specific gene is not at fault, but an extra chromosome which contains thousands of harmful genes. *Trisomy 21* means that a child has three #21 chromosomes and accounts for more than 95 percent of those who are born as mongoloids. A person may be just a carrier for Down's Syndrome, as with Sickle Cell Anemia, however, on the #14 or #15 chromosome. This is the reason why Whites must insist on racial purity. A carrier may be normal-looking to all outward appearances, but his offspring may exhibit the characters of mongolism.

Rather than helping these carriers to lose themselves in the general population, we should prevent them from mating with those who are pure. Dr. Milunsky argues: "When it is realized that the projected cost of lifetime institutional care for one child born with Down's syndrome will exceed \$250,000, the argument is advanced that instead of spending literally billions of dollars for the care of seriously defective offspring, those financial resources should be put to better use, such as the prevention of such defects" (112:293-294). We submit that the prevention lies in keeping the races separate, not allowing them or any hybrids to mate with the original races. Current society's thinking today that mongoloids (retards) in institutions have the right to be taught sex, and participate in it also is typical of the modern trend toward racial suicide.

That governments are not seriously trying to prevent defective offspring from being born is obvious by their stand FOR race-mixing. Anthony

Smith says: "Hermann Muller . . . once wrote that, if present trends continue, the whole world will become a hospital with 'even the best of us only being ambulatory patients in it.' Ought steps, therefore, to be taken to reduce the transmission of harmful inheritance?" (144:240). Smith continues: "We spend \$240 million a year on running services for the mentally handicapped, but only \$720,000 in the same period for research into the causes, prevention, and management of mental deficiency" (144:279). Parents who insist on giving birth to malformed children and then demanding help from the State, forcing every taxpayer to support hybridity and mongoloids is wrong. How much easier it would be to prevent mongolism by teaching the truth on interracial marriage.

Many refuse to see the facts the way they are. Just because something can be done today for mongoloids makes people think it must be done, as if life of any quality is sacred. Many mongoloids are saved from death by several operations, even though they will only have a few short years to live. Are not such efforts our attempt at undoing God's displeasure at our disobedience?

THE STAGES OF MONGOLISM

Dr. Crookshank describes the different stages of Mongolism from his experience with them. First there is the *infirmary mongol* which is "more simian than Mongolian" and dies shortly after birth (31:9-10). Second, there is the *hospital type of mongol* who is "obviously backward mentally as well as physically, and who [is] definitely Mongoloid in [his] makeup" (31:10). The weaker children die, but some go on to live as imbeciles. Third, there is the *asylum type of mongol* who is a classic mongolian imbecile between the ages of seven and

fourteen. If he lives through the age of puberty, his mongolism becomes "masked" through physical changes, although a close observer would still be able to recognize the mongol characteristics. Fourth, there is the *school class of mongol* who, "though not imbecile, [is] yet often difficult . . . [They] may enjoy a reputation as 'comics' . . ." (31:11). This class may be subdivided into categories: "Some of the girls are very definitely *Japanese* in face; others . . . are rather Malay in appearance. The boys are often quite like little Chinamen, but sometimes are Tartar or Kalmuck in head and face form" (31:11-12).

The fifth class is the *adult mongoloid* who is, generally speaking, either of high or low grade. "The low-grade individuals, who have almost always some simian stigmata, rank among life's failures" (31:12). However, the higher grade adults may sometimes achieve good success in business or on stage. Finally, there are those who may show some feature of mongolism, yet are not noticeably mentally defective (31:13). The vast majority of mongrels and mongols fall in this last category, particularly the Chinese.

Dr. Crookshank insists we should not think of mongoloids as being all of low I.Q., for he says: "it is the 'Mongolism' rather than the idiocy that [needs to be stressed]. For . . . 'Mongolism' that is so evidently displayed by a proportion of our indigenous population is far from being a mark of idiocy or imbecility, but is a kind of physical and *psychical* makeup that is coarsely and brutally displayed and accentuated in certain idiots and imbeciles" (31:6--emphasis added). The fact that most mongrels, or mongols, can exist in society without living off the State is not enough reason for permitting it. ALL mongoloids must be segregated so that no mating occurs between them or

pure racial types.

BODY DEFORMITIES AMONG MONGOLS

We have just seen that mongols and mongrels differ only in degree of deformity and abnormality. To our mind, any impurity marks an individual as being unfit to live in White society.

Dr. Crookshank gives a number of examples to show that mongoloidism is more than "skin deep". He says: "The tongue is large, beefy, rough, warty and pithecoïd. Indeed, not so much is the tongue large for the jaws as are the humanoid jaws small for the pithecoïd tongue" (31:60). Crookshank continues: "Speaking generally, the teeth, both permanent and deciduous, are retrograde and simian. Both Hunter and myself have noted long canines, a diastema, extra cusps on the molars, crenation of upper molar surfaces, dwarfing or exaggeration of the lower lateral and upper central incisors, caniniform first premolars and other irregularities" (31:63).

"What is the larynx of a racial Mongol? In the imbeciles, the ventricles of Morgagni seem to run upwards, or horizontally, and not downwards . . . [Imperfect] differentiation of the lobes of the lungs (and particularly of the upper right lobe) is very common . . ." (31:70). "The stomach and duodenum are poorly differentiated . . . [Abnormalities] in the duodenum are not uncommon in the imbeciles . . ." (31:71).

The sexual organs of mongols and mongoloids are small and infantile in both sexes. Eldon Moore states that the sexual organs of the mule are also usually bungled and are sometimes infantile, probably due to one of the sets of genes either precipitating or delaying an endocrine factor at a crucial stage in embryonic development (114:84).

Perhaps this is why Asiatics are considered to be effeminate.

Nyhan adds that "Many of them suffer from major malformations of important organs. The most common is congenital heart disease. Many [mongoloid] . . . children have symptoms typical of blue babies who have congenital heart disease. The coloration results from defects in circulation that cause the blue color of highly concentrated, deoxygenated blood to be visible through the skin" (123:124). Nyhan also reveals that "Children with the Down syndrome have a curious propensity for developing leukemia" (123:125), a disease of the blood, occurring in them three times as often as in normal children.

Crookshank also states that the mongolian way of speaking is defective: "Mongolian imbeciles speak late, and it is remarkable that they alter many consonantal sounds, saying 'lellow' for 'yellow' and so forth, like a stage Chinaman, whilst they never construct long sentences. They tend in fact to employ only monosyllabic and asyntactic forms of speech" (31:51-52). It is a well-known fact that so-called normal Chinese and Japanese have trouble pronouncing the letters "y" and "l". Charles Morris covers the subject of language in some detail also, stating that nonwhites generally lack the ability to think abstractly or to form abstract words in their languages (116:196).

Some people believe that "Certain Mongolian imbeciles and Mongoloids . . . are the offspring of parents too nearly related. But, when this is so, Mongolism is evident in the parents" (31:80). It should be emphasized that mongolism must be present in the genes of both parents, whether hidden or evident, to show up clearly in the offspring as mongoloid.

Other people stress that gland imbalances may be the cause of degeneration of the body organs. Dr. Crookshank counteracts this notion, however: "[There] is as yet no evidence that gland-imbalance determine the occurrence of specific variations in muscles, in bones, and in nerves, that are variations in kind rather than in degree. An excess or deficiency of the pituitary gland may determine whether or no the subject is tall, or his head long, or his bones coarse. There is no evidence at all that gland-imbalance determine whether or no the peroneus tertius or the ligamentum teres should be present . . ." (31:89). Mongolism cannot be explained away as some sort of disease or malfunctioning of the hormone glands.

Still others attribute mongolism to some nutritive deficiency in the mother or to her age, when giving birth. Women over the age of forty are said to have a 1 to 6 percent chance of having a child with mongoloid features. Anthony Smith clarifies the fact that more mothers under the age of forty are likely to have such children: "Women over forty produce a disproportionately large share of all the mongoloid children, but they produce only a small share . . . of the baby total; most mongoloids (81 percent) are produced by women under forty" (144:126). Thus, age and nutrition are not potent enough to change the genes. Children may be born sickly, but they certainly are not deformed for these two reasons.

THE MONGOLIAN EYEFOLD

The majority of people believe that the mongolian eyefold is a character which appears only among the Chinese. But like the occurrence of all mongolian characters, the eyefold or the slanted eyes are not present in all Chinese. Dr. Gates says that the eyefold is characteristic of only 80

percent of the population of southern China (46:348). Dr. Fishberg admits that the eyefold occurs "very frequent[ly]" among Jewish children (42:118).

The mongolian eyefold is a piece of loose skin which covers the internal angle of the eye in the region of the tear glands. This skin forms, according to King, "'a third eyelid, in the form of a crescent'" (158:355-356). Helper describes the eyefold as follows: "'The upper lid of this organ [the eye], as in that of the Chinese, is rounded into the lower on the side next the nose, and forms not an angle, as is the case in the eye of a European, but a circular sweep, so that the point of union between the upper and lower eyelid is not ascertainable'" (66:168).

The extra fold of skin and the slanted eyes are abnormal and must not be taken to be natural characters of races, for neither the negro nor the White race have them. The zygomatic arches and bones, just below the eye sockets, project outwards, widening the face and separating the eyes, producing the slanted eyes and eyefold, the broad and flat nose, and the low and receding forehead. We have already noted that the negro has high cheekbones, in common with many Mongols, while Whites have zygomatic arches which slope away backwards and thus do not cause a misshapen face. The negro eye, taken together with other negro features, serves the negro well, but when the negro is crossed with the White, the result is a disharmonious countenance.

Sir Richard Burton writes: "Every observer has noticed the Gypsy eye, which *films* over, as it were, as soon as the owner becomes weary or ennuye; it has also a remarkable 'far-off' glance, as if looking over and beyond you" (17:169). The

Gypsies came from Egypt, the name *Gypsy* being a derivative of "Egyptian" (16:150). The Gypsies were the offspring of Arab or Moorish tribes (17:203), although in Upper Egypt they had Asiatic rather than negroid features (17:237).

Milunsky says that "The blood group systems in Gypsies . . . are remarkably similar to those in Asiatic Indians . . ." (112:76). Winchell adds: "The mysterious Gypsies are an erratic tribe of Hindus, who left India after 1000 A.D., and are known to have wandered as far as Crete in 1322, were in Corfu in 1346, and in Wallachia [southeast Romania] in 1370" (163:44). Nott also agrees that the Gypsies have Hindu ancestry (122:349). The confusion of Gypsy origins lies in the fact that they are a mixed-breed and, roving about as they do, could have accumulated quite an assortment of characteristics.

Burton continues: "The Asiatic Gypsy has also that peculiar indescribable appearance and expression of eye which is so strongly developed in the Roma of Morocco and Moorish Spain, 'a feature which, like the brand on the forehead of the first murderer, stamps this marked race over the whole globe, and when once observed is never forgotten. The *Evil Eye* is not the least of the powers with which this people is superstitiously invested; and if there be any truth in the overstrained doctrines of *animal magnetism*, one could not possibly frame to the imagination an eye so well calculated, so intense a magnetic force'" (17:221).

Some people doubt that the eyes can have any magnetic force, yet among snakes, for instance, such a force enables them to prey on mice and other creatures without resistance. If the Black race does indeed belong to the beast kingdom, is it so unlikely that certain peoples have the "evil eye"?

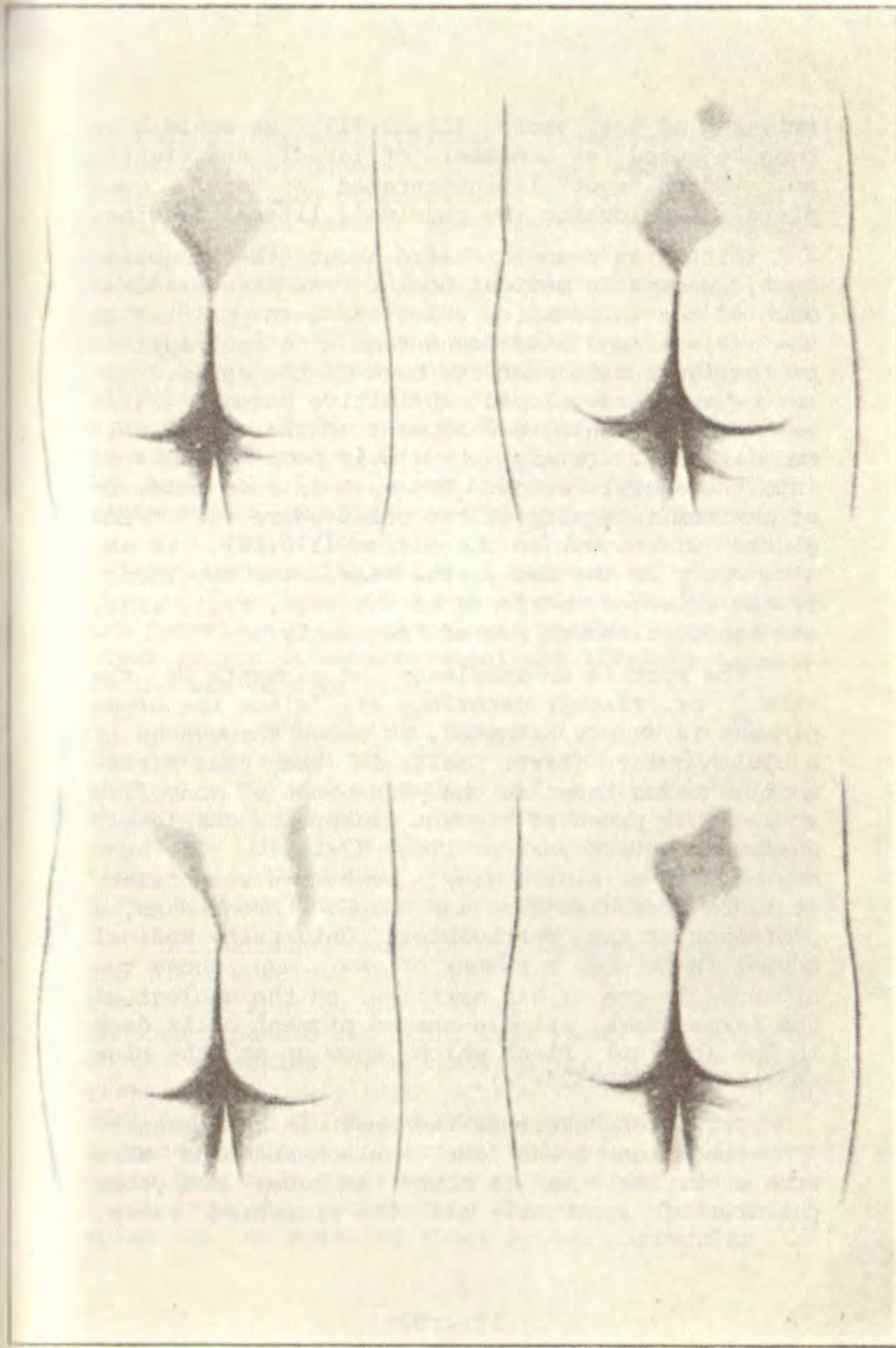
The Bible speaks of the *children of light* (Whites) and the *children of darkness* (negroes), and Jesus even says that when the eye is evil, the whole body is full of darkness (Lk. 11:34).

Gates gives examples whereby the crossing of blacks with Whites produces the typical Mongolian eyes: "A German with blue eyes and red hair married a Bush woman in Windhoek [southwest Africa]. The three children had a broad flat nose, kinky hair, *almond eyes* with both folds, much as in the Chinese. An East Prussian with brown hair and blue eyes had two children of a Bush mother. The boy, 15 years old, had dark yellow brown skin, eyes black-brown, hair kinky, dark blond. His sister, 6 years old, had *yellow skin*, black-brown eyes, kinky, dark blond hair and the *Bush top eyefold*" (46:67-68--emphasis added). These examples show that mongolian traits are produced by crossing the races and are signs of degeneracy.

Mongols and mongrels thus approach the negro in many features, depending on the extent of hybridity or combination of various genes. The eyefold is a variable racial trait, and it depends simply upon the degree of mixture for its appearance.

THE MONGOLIAN SPOT

The Bible speaks of a mark, spot, or blemish which occurs on people as well as animals which disqualifies animals from being sacrificed unto God by the priests of Israel (Num. 19:2; 28:3-11) and disqualifies people from being accepted as the children of God (Deut. 32:5-6--see the Septuagint, Peshitta, Rotherham, and Ferrar Fenton translations). Jesus Christ, who took the place of animal sacrifices, was also without spot or blemish (Heb. 9:14; I Pet. 1:19; Dt. 17:1). Had Jesus been found with a spot when He was examined by the



The Mark of The Negro - Beast, The Mongolian Spot -91-
Fig #8

priests of the Temple (Lk. 2:22), He would have been rejected as a member of Israel, and rightly so. Often "spot" is interpreted as "sin", completely overlooking the physical, literal meaning.

Little is seen or heard about the Mongolian Spot, except in medical books. We have examined much of the information which has been printed on the subject and have found that the spot appears on the lower back near the base of the spine. It may be an overdeveloped "primitive streak" which marks the beginning development of the spinal column (121:32). It may extend over both buttocks or into the sacral region. The spot in some cases is of maximum intensity at the point where the "rima glutea" widens out on the sacrum (170:18). It may also occur on the back, the head, the shoulders, or the extensor surfaces of the legs, feet, arms, and hands, although not as frequently.

The spot is an imbalance of pigments in the skin. Dr. Fischer describes it: "Since the brown pigment is deeply situated, it shows through as of a bluish color [Zarfl calls it the *blue birthmark*], being known as the *blue spot* or *Mongolian spot*. This patch of pigment disappears completely during the first year of life" (7:133). The spot may be blue or bluish gray, sometimes very faint. It is of irregular size and shape. Brennemann, a professor at the Northwestern University Medical School in Chicago a number of years ago, shows two pictures in one of his articles on the subject of the large, dark, spindle-shaped pigment cells deep in the (corium) flesh which show up as the blue sacral spot (170:23-24).

Dr. Gates describes the spot in this manner: "The condition looks like a black-and-blue mark from a bruise, and is found in babes and young children of apparently all the pigmented races,

including Koreans, Chinese, Japanese, Negroes, Spaniards, Portuguese, Polynesians, American Indians, Eskimos and other races . . . It is typically a faint bluish mark in the skin at the base of the spinal column. . . . In a recent paper by Suk (1928) he examined 53 pure-blooded Eskimo children from Northern Labrador. He found two kinds of spots: (1) dark blue and generally small; (2) very light blue and without distinct margin. They usually disappear at four years of age, but may persist to eleven years. He figures an extended series of the spots, in some cases partly covering the back, shoulders, arms and buttocks, with indications both of bilateral symmetry and of metamer-ic repetition" (46:317). First-hand information related to me tells of great patches of pigmentation on the torso of a man of mixed White and negro parentage. These colored patches were a constant source of embarrassment and lifelong sadness to the man so afflicted.

Rogers adds: "[Dr. Parsons] reports a singular case in which the color was not evenly mixed, that is, the white mother had a child that was white except for the right buttock and thigh which was black like the father (*Philosophical Transactions*, Jan. 31, 1765)" (140:229). George Gould gives similar examples in his book (54:232-233).

Dr. Ashmead, once Foreign Medical Director at the Tokyo Hospital in Japan, writes: "The mulberry-colored spot on the skin of the lower spine of newborn Japanese and other dark races has attracted the attention of scientists for a great many years. The newly born of the races of color in East Asia, of China and Japan, of Africa, of Portuguese and Spanish-America, wherever the inhabitants have had opportunity to mix the white and black together, present on the skin of the lower spine one or more of these spots, irregular in

size and outline, and always somewhat darker than the rest of the skin of the body, whether the individual is lighter or darker in type. They are blue in the Japanese, bluish-gray in other Mongolian tribes, scarcely unlike the rest of the skin in certain Indians and mulattoes, and even in some Asiatics, as observed by Matignon in the Chinese of Peking, and by Chemin in the Annamites of Cochin China. Everywhere the spotting appears in intra-uterine life, or after childbirth, and disappears only when the individual is one or two years old. Exceptionally it remains throughout life. Sex has nothing to do with it. This violet-like spot is due to a special kind of very characteristic pigment cells" (183:205--emphasis added).

Ashmead continues: "The Japanese race is notoriously a hybrid race: Mongolian, Malay and Negritoid or Papuan. The original inhabitants of the Archipelago were the Ainos . . . *Ainu* in Japanese means dog. And the Ainos were always refused intercourse because of their extreme hairiness, the Japanese being extremely glabrous. Thus the name Ainos, given to the indigenes by the Japanese, meant *dogs*. . . . All Japanese can use their big toes as thumbs and use the nose to play a flute with it, as the Malay" (183:207).

Although the Ainos are a despised breed, they are purer than the Japanese. Brennemann verifies that the Ainos are mixed: "Sekiba, in a letter to Adachi, stated that he found the pigmentation [of the spot] present sixteen times in one hundred and fifty children of pure Ainos . . ." (170:22-23). Grant adds that the Ainos have broad cheekbones, indicating mongrelization (58:224-225; see also 174:260).

Returning to Ashmead's comment about the Japanese' big toes, Hunt writes: "Burmeister has

pointed out the resemblance of the foot and the position of the toes of the Negro to those of the ape. The toes are small, the first separated from the second by a free space. Many observers have noticed the fact that the Negro frequently uses the great toe as a thumb" (75:7). We therefore see that the Japanese receive their ability of using their big toes as thumbs from the negro.

The Mongolian Spot occurs more frequently when people are more negroid than White. The spot tends to be faded when mixed-breeds are nearly pure White. Ashley Montagu found that the spot occurs in about 90 percent of negro infants (113:243), while Brennemann says that it probably occurs in 95 percent of them. These differences show negroes in America today are mixed. Gates writes: "Brennemann (1907) made a study of the sacral spot in the American Negro. Of 40 Negro children under one year of age, 35 showed the mark distinctly, 4 were very light and 1 very dark in skin colour. He concludes that it probably occurs in over 95 per cent of Negro children, and gives many data regarding the occurrence of the spot in various races" (46:319).

Gates continues: "A table of the geographical distribution of the spot is given, from which it is seen to occur in 1-2 per cent of nurslings in Italy, 5 per cent in Sicily, 2-4 per cent in Sardinia, 1 per cent in Paris, 2 per cent in Budapest, 2 per cent in Berlin. In Germany its frequency is estimated at 1 in 600, in Japan and Korea 90-100 per cent, China 97-98 per cent, Annam 80 per cent, Siam 89 per cent, Burmese 45 per cent, Hindoos 22 per cent, Java 99 per cent, Malaya 100 per cent; also regularly in Sumatra, Borneo, Samoa, Hawaii, Philippines, and the Negroes; very frequently in Tahiti, the Marshall Islands and New Zealand, Madagascar, Greenland and Alaska. In

South America it is found in 87 per cent of the Indians of La Paz, Bolivia. At Sao Paulo, Brazil, it occurs in 65 per cent of the Negro population, 52 per cent of the mixed breeds, and 1.5 per cent of the whites" (46:320).

Brennemann says that the spot has been reported among Koreans, Anamites, Malaysians, Javanese, Indonesians, the inhabitants of the Celebes and other islands of the Pacific, the Igorrotes and Negritos of the Philippines, Samoans, Hawaiians, Eskimoes, Indians in British Columbia as well as Indians in Central and South America, the Chinese, Japanese, Papuans, etc. (170:16). Nils Larsen believes that the mark is identical in all races that have it, "the shade of color varying in individuals, but not in races" (174:256-257).

It is important to remember that the spot is not always visible in mixed-breeds, but when it occurs visibly *it is a sure sign of the presence of negro genes!* There may be "a faint ghost pattern of the areas where color would be expected. This faint pattern is manifest by a difference in texture in the parts affected" (174:267). The characteristic large pigment cells are present under the skin in these places without the outward factor of color.

The above statistics given by Gates and Brennemann were written nearly fifty years ago, so it seems logical to assume that the spot is much more prevalent today since peoples are more mixed.

OTHER NAMES FOR THE MONGOLIAN SPOT

There are many names for the spot, a few of which have already been given. Ashmead adds to the list: "In Central America . . . the spot is called *Uits, pan*, and it is an insult to speak of it. It disappears in the tenth month. It is bluish-reddish [in these red men], and is remarkable

by its littleness. Mayan half-breed infants do not have it [the Mayans are a cross between red men and Spanish Whites]. The mulberry colored spot is very well known in Negroid Brazil. Among individuals of mixed Indian blood [red men and negro] it is called *genipapo* from its resemblance in color [bluish-gray] to an indigenous fruit of Brazil, named *genipapo* [an Indian word adopted into Portuguese].

"*Tem genipapo* means the same as 'he is of colored [negro] race.' Brazilians say that the spot has a great tendency to preserve itself through the generations by inheritance, and that 'Indian blood' is never lost when entering a new. This is the explanation made by those in whose family it occurs. It is rather like the Minorcan blood of the Dr. Trumbull negroes of St. Augustine, Florida, among whom this same spot shows itself even today. Yet no one knows them to be black, except that a dark child is sometimes born and strangled by the beautiful women of that race descended from the old Negress of Spain, whom Dr. Trumbull married and brought to America with him. Dr. Lehmann-Nitsche . . . believes that the religious Brazilians are wrong in their accusation that it is the 'Seal of Cain.' (Cain's seal was on the forehead. Besides, a tribal tattooing in all probability was Cain's seal, as every anthropologist might explain.)" (183:210). According to Larsen, "In the Argentine it is a *sign of African blood*" (174:256--emphasis added).

Ashmead continues: "In the coast provinces of Argentina, Catamarca, for instance, where there are still many descendants of half-blood negroes, the spot is known by the name *Mancha Morada*, or merely 'spot', and serves, among the people, as a sign of African blood. . . It is enough . . . merely to say, 'He has a Spot', or 'He has the

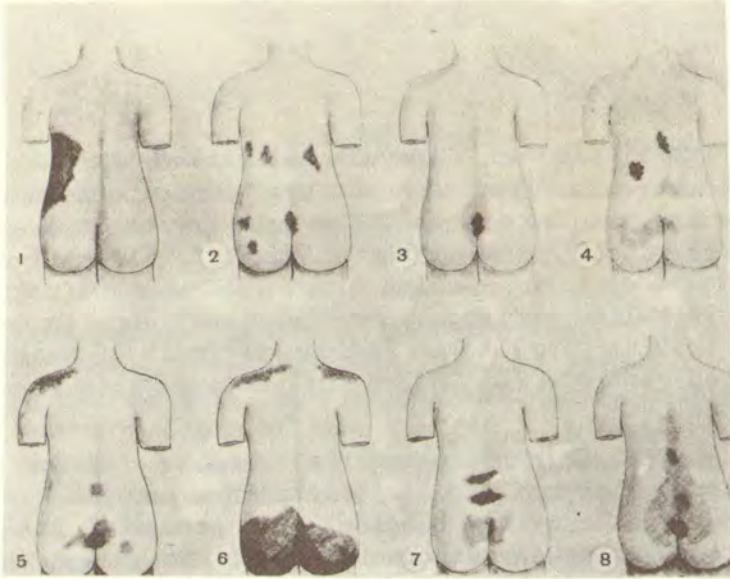


Fig. 1 Pure Filipino. Unusual mark. Two and one-half years.
 Fig. 2 Filipino. Scattered marks. Six months.
 Fig. 3 Pure Portuguese. Six months.
 Fig. 4 Pure Portuguese. Very fair child. Large marks. Eleven months.
 Fig. 5 Pure Japanese. Scattered spots. Twenty months.
 Fig. 6 South Carolina negro. One year.
 Fig. 7 Pure Japanese. Fourteen months.
 Fig. 8 White-Japanese. Large marks. Eight months.

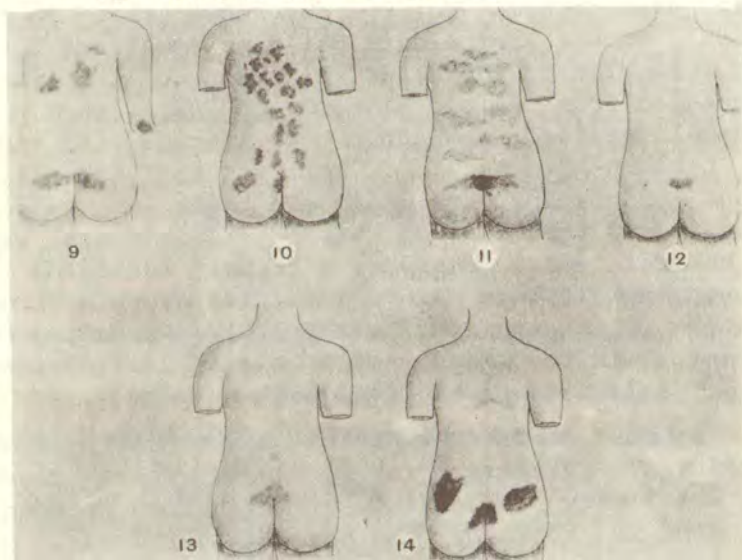


Fig. 9 Pure Hawaiian. Marks on arm and back. Ten months.
 Fig. 10 Pure Japanese. Many marks (unusual). One year.
 Fig. 11 Pure Korean. Many marks. Two years.
 Fig. 12 Pure Korean. Small mark. (The most frequent type seen.)
 Fig. 13 Pure Chinese. Small mark. One year.
 Fig. 14 Pure Korean. Unusual type. Two years.

mulberry-colored spot,' or 'He has the violet-tail,' or 'He has the Spot, on the tail,' etc., to classify a given person as mulatto, or to vex him" (183:212-213).

Donald Pierson reveals: "One dark mulatto mother, when requested, removed her child's clothing and proudly displayed his back free from these marks. The obstetrician, with a smile and a friendly pat on the mother's shoulder, inquired, 'It's father was white, wasn't he?' The colored mother, pleased, replied, 'I have five other children like him, all without *manchas*'" (126:121). This is a seeming paradox--to be part-negro and yet be ashamed of it, but whether mixed-breeds are ashamed of their existence or not, nothing can alter the fact that they are part-negro.

THE MARK OF THE BEAST

The information which we have presented on the Mongolian Spot is very important, for it shows us which "races" are mixed and which are pure. The mark is undoubtedly the very "mark of the beast" which the Bible mentions. Those who first of all accept the *idea* of equality between the races have permitted their minds to be darkened (Rom. 1:21). Then follows the worship of the negro and his image--interracial marriage and cultural exchanges--which Paul says is equivalent to changing, or exchanging, the glory of God for the "glory" of a "man-faced" creature (Rom. 1:23). That the negro is the creature which men would rather worship than the Creator is a possible interpretation of Romans 1:25.

God says, "My people have changed their glory for that which doth not profit" (Jer. 2:11). Whites, who have been created by God for His glory (Isa. 43:7), and of whom God says "I will not give

my glory unto another" (Isa. 48:11), have dishonored Him by trying to exchange their seed with the negro. There is no greater sin than trying to merge one's seed with the negro and abandon one's identity. God says, "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me. For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God" (Jer. 2:21-22). God laments, "Mine heritage is unto me as a speckled bird . . ." (Jer. 12:9). Again He says to Whites, "What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the *holy flesh is passed from thee?* when thou doest evil, then thou rejoicest. The Lord called thy name, A green olive tree, fair, and of goodly fruit . . ." (Jer. 11:15-16).

Losing a child to death is painful enough, but when a parent loses his genetic seed through race-mixing, there is nothing that can ever change that seed into becoming racially pure. Mixed seed will never be renowned, as God says. That is, it will not be resurrected to enjoy eternity with the rest of the pure White race! Can there be any sin more damning than this?

Naturally, some would ask if the Mongolian Spot occurs among pure Whites. Some people have tried to prove that the spot appears in everyone, for scientists would like us to believe that no pure race exists today. Epstein, undoubtedly a Jew, reported in 1906 that he had seen maybe 25 cases of the spot in "pure white children" in the previous twenty years. He then estimated that the spot is met with in one out of every 600 white children (170:23-24). However, knowing that most Jews at that time classified themselves as Whites,

this estimate is easily understood. Most of those, if not all, observed by Epstein and others like him, were probably Jews. Larsen, for instance, disbelieves Epstein for the simple reason that he did not understand (or did not want to let on that he did) what a pure White is (174:260).

The attempt to make the Mongolian Spot just another birthmark which members of any race might be born with has been unsuccessful. It is time that all pure Whites are informed of this great truth and are warned of racial contamination.

SPOTS ON APES

Race-mixing produces body deformities and primitive characters which, according to Professor Carroll "are never found in either the pure white or the pure negro, but which are peculiar to lower grades of animals" (21:109). Many people, for instance, have been born with a tail. Evolutionists love to use this as an excuse to say that we are descended from apes, when actually tails are obtained by *descending* to the level of beasts. As Carroll explains: "These, and other animal characters in the mixed breeds, have been seized upon by the advocates of the Theory of Development as proof that man developed from a lower form; and that these animal characters were transmitted from his 'animal ancestors.' The very reverse is true. The creatures possessing these characters are the result of [miscegenation] between two kinds of flesh; the flesh of men and the flesh of beasts. The mere fact that these creatures frequently develop characters which are common to the 'flesh of beasts' should occasion no surprise when viewed in the light of Paul's declaration as to the different kinds of flesh. The wonder is that they don't develop a tail; and if one or more individuals of

these so-called 'lower races of men' is found either alive or in a fossil state, with such an appendage, an intelligent examination of his anatomy will reveal the evidences of crossing. . . Hence it would rather be surprising than otherwise, if the Negro did not transmit to the offspring resulting from his unnatural union with man, characters which are not only common to the lower apes, but even those which are common to quadrupeds. The mixed-bloods are . . . monstrosities . . . [despite] their social, political, or religious standing . . ." (21:110-111).

Since the negro is himself an ape, the *king of beasts*, he is the obvious source of pigment cells which are also present in apes. For example, Dr. Gates says that the spot "has been found in the fourth month embryo, it usually disappears in the fourth to seventh year, but may persist, especially when atypically located. The variability in form, size, and number of the flecks is emphasized, and the colour if found from the records is said to vary from light blue to nearly full black, seldom purple red, violet, or greenish Pigment cells similar to those forming the fleck are found in many apes, either diffuse over the whole body or in certain places, giving a macroscopic pigment fleck" (46:319). The orang notably has blue pigment in its skin. Larsen mentions a brown-colored orang that had a blue spot in its sacral region (174:261). Dr. Crookshank discovered that "the hair from a red imbecile [resembled] exactly, on section, the hair from a red orang and the hair of a red-haired Chinaman" (31:55). Even the Smithsonian Institute is inclined to believe that negro-ape crosses exist (104:20-21).

Geoffrey Bourne tells of a chimpanzee named Jama who was born on July 6, 1968 with 49 instead

of the normal 48 chromosomes. Dr. Alan Pieper and Dr. Harold McClure studied the animal and found that "she had what are described as epicanthic folds, little extra folds of skin in the lateral corners of the eye. . . . [The] doctors also noted that the joints of the limbs could be flexed to a much greater degree than normal, and that the muscle had very little tone. It seemed that the animal also had some kind of congenital heart defect which at that time had not been determined. All these characters are found in human Mongoloids. In addition, Jama was very prone to pick up infections of the intestine and the upper respiratory tract. Again, this is characteristic of the human Mongoloid" (14:183-184). This leaves little room to doubt that all mongrels, or hybrids, are abnormal. Jama's parents were not elderly, so its mongol characteristics were not due to the age of its parents.

Dr. Crookshank states that the Mongolian Spot is also present in mongoloids, proving that degeneration of the mind and body of idiots and imbeciles is due to race-mixing: "In the imbeciles, pigmentation is generally deficient, but the blue sacral and groin patches which are called *taches mongoliennes* may be seen, though markedly in only very young imbeciles" (31:55). The spot usually disappears in early life in mongrels or mongols.

Larsen gives other examples which prove that the negro is an ape: "A child coming under our observation . . . shows a striking skin band on the arm (true animal skin with hair). A section of this skin showed the typical deep corium pigment cells as described by Baelz in monkeys. The second case . . . showed this same type of skin with long hair over the back of a Filipino. Both these

cases showed under the hair, the bluish discoloration typical of the *mark* under discussion" (174:261).

Larsen continues: "In regard to pigment spots on Jewish babies, Dr. Alfred F. Hess, in answer to an inquiry, replied as follows: 'It may be of interest . . . that the most marked case which we have had is one in which the pigmentation covered a large part of the buttocks and lower portion of the back, occurring in a Russian child with marked slavish type of features'" (174:259). The skin of the negro is thus animal skin and does not enhance the beauty of the White Man, nor does it add to God's glory. Our race should thus be separated in complete obedience to God's commands.

THE AMERICAN INDIAN NOT A TRUE RACE



America's prior history is not delved into by many, because most people assume that this continent was always possessed by Indian tribes. Today it is common to hear that America was stolen from the Indian, as if the Indian had legal rights to the land before the White Man came. It is thus necessary to explain that mixed-breeds such as Indians have no rights from God, for God never placed them on the earth. They are a creation of men by mating with the negro.

THE NEGRO IN ANCIENT AMERICA

In order to prove that the Indian is part-negro, it is necessary to prove that the negro once lived in the Americas. This is really not too hard to do if one reads widely. Marquez says that "It is likely . . . that long ago the 'youthful' America was also a Negro continent and that the Otomies of Mexico; the Caracols of Haiti; the Argualos of Cutara; the Aravos of the Orinoco; the Porcijis and the Matayas of Brazil; the Manabis of Quito; the Chuanas of Darien; and the Albinos of Panama, are the remains of the aboriginal Negro race out of which developed later, what is known as the Red or American race" (138:270).

Marquez continues: "The Negro type is seen in the most ancient Mexican sculpture. . . . The Negroes figure frequently in the most remote traditions of some American pueblos. . . . It is to this doubtlessly belongs the most ancient skeletons which have been found in various places from Bolivia to Mexico" (138:268-270).

Von Wuthenau states that "An attentive study

of Negroid portrayals in pre-Columbian art leaves us little doubt about the presence of black people in ancient America" (161:134). Some clay heads show extended plate lips, African Ubangi style (161:194-195).

Colonel Braghine writes that he saw a statuette of a negro in Ecuador that was at least 20,000 years old. He explains: "Hitherto the ethnologists imagined that Negroes appeared in the New World only during our own epoch when they were imported as slaves. . . . Some statues of the Indian gods in Central America possess typical Negro features and certain prehistoric monuments there undoubtedly represent Negroes" (15:40-42). Winchell claims that American Indians in California at 42 degrees latitude were as black as the negroes of Guinea (163:185).

WHITES IN ANCIENT AMERICA

Drake provides evidence that Whites were present in South America long ago: "The earliest Guatemalan manuscript, *The Annals of Cakchiquele*, compiled by the nobles of Totonicapan in 1654, states that their ancestors were 'Sons of Abraham and Jacob' who migrated to America in 597 B.C." (38:120). Paul Hermann, in his book "The Conquest of Man" (pp. 72-73), agrees that Israelites migrated to America and were the fathers of the Indians in the United States. These Israelites left the main body of Israel, according to Hermann, because they were idolatrous and wanted to escape the reproofs of Moses.

Drake describes the Incas as "tall, fair-skinned with delicate features, aquiline noses and red or brown hair . . ." (38:196).

Priest says that in 1815, Joseph Merrick, Esquire dug up a parchment enclosed in rawhide that

had been buried with an old Indian chief. The writing was found to be in Hebrew and from the Old Testament--Deut. 6:4-9; 11:13-21; Ex. 13:11-16. It turned out that these passages had been written over 2500 years ago, prior to Israel's dispersion into Assyria (130:68-69). The above texts were the very ones written on the leaves of the Hebrew phylacteries (130:70). One Indian told Dr. West of Stockbridge that his fathers had owned a book, but since they could not read it, they had buried it with one of their chiefs (130:69). This proves that Whites originally settled in America and later through mixing with the negro, a "new race" of hybrids sprang up to take their place.

Further proof is given by Howey who writes: "'The modern theory which has been mainly worked out by two famous British archaeologists, Dr. Gann and Mr. W. J. Perry,' . . . 'is that the Mayas appeared in Central America some time between 1000 B.C. and the Christian Era. It is further thought that they or their rulers derived their civilization from ancient Egypt, and travelled slowly with it eastward, crossing the vast Pacific. The points of resemblance between the Maya civilization and ancient Egypt are too numerous and too peculiar to be explained by some imaginary impulse in all prehistoric peoples to build pyramids or to develop on the same line'" (74:294).

Howey continues: "Le Plongeon, who gave up a great part of his life to studying the language and antiquities of Mexico, states that 'one third of this tongue [the Maya] is pure Greek.' 'Who, brought the dialect of Homer to America? or who took to Greece that of the Mayas?'" (74:295).

Winchell agrees with Professor John T. Short in his book "The North Americans of Antiquity, their Origin, Migrations and Type of Civilization"

(N.Y., 1879) that "The ancient Americans were not a single race . . ." (163:477). The Mandan and Tuscarora Indians are most likely partly of Welsh descent.

Priest tells of a Roman coin found in 1821 on the bank of the river Desperes in Missouri, while a Persian coin was discovered a few feet underground near a spring on the Ohio (130:52). In December 1827 two ancient swords, a helmet and shield with Greek words inscribed on them reading "During the dominion of Alexander, the son of Philip, king of Macedon . . ." (130:47) were found in Montevideo, Uruguay. Near Lexington, Kentucky in 1775 was discovered a catacomb which may have contained as many as 2,000 mummies (130:114-115). All the mummies were embalmed, but the Indians never formed catacombs for their dead, nor did they know the art of embalming. Priest also proves that the Phoenicians were in North Carolina at one time.

One might mention the fact that 22 large stones stand on the 200-foot-high Mystery Hill in North Salem, New Hampshire. Carbon-14 tests date the origin of these stones between 1225 and 800 B.C. The stones are constructed in an elaborate system of menhirs and dolmens and have been found to be celestially aligned. Needless to say, the red Indians did not have the technology to produce these kinds of structures.

Professor Carroll says that "The Indians often spoke of looking for the return of the 'Great White Father', showing that their white ancestry was part of their traditions" (22:362). "When we appeal to tradition we find that in many cases old civilizations have traditions that their ancestors were white" (22:363). Carroll states that there must have been hundreds of millions of Whites and

negroes in the Americas who developed their degree of civilization long ago. Today all that remains of them is their mixed offspring.

THE INDIAN IS A HYBRID

The "melting pot" philosophy is not a modern idea. Miscegenation has always been the trend of nations and societies. Krajenke reveals: ". . . Professor [Cyrus] Gordon's research suggests that America's role as a 'melting pot' is an echo of something that has happened before. He writes that, long before the Vikings reached America around 1000 A.D., Mesoamerica had been the scene of the intermingling of different populations. Caucasians from one end of Eurasia to the other came, along with peoples of the Near East, blacks from Africa, Asians of the Far East, and groups from the Mediterranean area, including Phoenicians, Carthaginians, Egyptians, Greeks, Romans and Hebrews. Dr. Gordon concludes: 'In general the main consequence was the mingling of highly civilized people from all over the world, creating on American soil, through the pooling of their cultural resources, a galaxy of brilliant old American civilizations, whose final phases are known to us as Inca, Maya and Aztec'" (86:6).

Van Evrie affirms that "The Toltecs, Aztecs, etc., are simply the remnants of . . . extinct Caucasians . . ." (159:47). Campbell agrees that the North American Indian is a cross and not a race (19:187). Calderon states: "The aboriginal Indian . . . was the produce of the admixture of ancient tribes and castes" (139:147).

Von Wuthenau adds: "Relying on the special activities of the ceramists and other artistic representations of human beings, one may conclude that the most intense racial mixtures must have been concentrated for a long time in three zones

of the world: one in Egypt, one in ancient America, and one in India" (161:140). Von Wuthenau shows pictures of terracottas, sculptures, and carvings which depict the range of crossings produced. Among them we find people that look like Indonesians, Chinese, Japanese, Filipinos, Jews, and negroes. Undoubtedly, then, the "American experiment" has been tried before AND HAS FAILED. Our forefathers found savage Indian aborigines and cannibals roaming the continent. Did our forefathers want to displace the Indians and take their land from them, only to be able to create more Indians by melting the races together here? Which did they understand the heavenly vision "one out of many" to mean: "one hybrid race out of many races", or "out of many White nations, one White nation (would spring forth)" (Ezek. 37:22; 38:8)?

INDIANS UNIDENTIFIED AS SUCH

We have seen that the Indian is no less than a hybrid, therefore we should not only find him to exist in the Americas and India, but elsewhere in the world as well, and we do. Topinard says: "The colour of the purest-blood Foulahs [in Africa] is sometimes coppery-red, sometimes of a rhubarb shade. In the country, where the natives go naked, the contrast between the two types--the one reddish yellow, the other negroid--is very striking. The characters of the type may be specially gathered from the western Foulahs. The face is oval, the nose long and arched, the teeth vertical, the lips somewhat thin, the figure slim and tall, the limbs well-proportioned, the extremities small. Dr. Barth thus describes those to the east of the Niger: 'They have small, sharp, and open features, they are lively and intelligent; the face is long as compared with the round negro face; the lips not thick, the complexion copper-coloured, the

hair black, long, reaching sometimes to the shoulders; the figure upright and slim, the extremities slender, moderate corpulence.' In a word, we must, in the Anthropology of Africa, take into account a special Red type with smooth hair, approximating to the European type" (158:486).

Topinard continues: "The term 'red' has been applied to the American Indians less on account of this being their ordinary colour than of their dyeing the hair and painting the skin red. All shades of colour are seen among them, from the light tint of the Antisians of the Central Andes to the dark olive of the Peruvians, and the negro black of the ancient Californians. They are frequently, however, said to be copper or cinnamon coloured. This copper colour is common in Polynesia, where very light yellow or brown tints are as frequently met with. In Africa, red and yellow are very common, particularly in the south, the centre, and towards the Upper Nile. The Foulbas are of a rhubarb-yellow colour, those of pure blood approaching to red. The Bisharis are very frequently of a mahogany red. We know that the ancient Egyptians were painted red on their tombs. The classification of olden times in which the red colour was said to be peculiar to the American Indians is therefore incorrect. We see that the Polynesians are a very mixed group of people" (158:345). Winchell states that like the American Indians "a Roman or Jewish nose, is frequently met with among the Polynesians" (163:68).

Doctors Blackwell, Liu, Yang, Wang, and Huang in Taiwan have discovered the biological similarity of American Indians with the Chinese in Liaoning province in China.

Topinard also mentions: "We speak of the red Kaffirs. Among the Makololos of the Zambesi, and

the Fans of Burton, many were the colour of *cafe au lait*. The expressions *light brown, light colour*, are frequently applied to the negroes of Luabala in Livingstone's *Last Journal . . .*" (158:345).

The Filipinos can also be classified as Indians. Isaacs reveals: "The Philippines was named by its conquerors after their king, Philip II of Spain. Since the Philippines became a republic on its own in 1946, there have been occasional suggestions that its name be changed--one proposed new name: 'Maharlika,' meaning 'noble' or 'dignified' in Tagalog. But the nationalist ardor that changed 'Indios' into 'Filipinos' after the fall of the Spanish did not extend to turning 'Filipinos' into something else" (79:75). Most people in Southeast Asia are in fact Indios.

Isaacs continues: "In the Philippines, those who led the rebellion against Spain in the 1890s never had accepted the term 'Indio'--the peoples of the Philippines continued to call themselves by their regional names: Tagalog, Ilocano, Cebuano, Pampangeno, etc. They still commonly do. The rebellion against Spain brought with it the gradual adoption of the name 'Filipino' to describe all the peoples of the islands" (78:80). Rogers says, in addition, "That there is much Negro strain in the Filipino will be generally denied but the basic strain of the Islands is Negrito, or little Negro, plus a later Mongolian strain" (139:343).

Today in North America the "Indian" strain has been almost all absorbed into the present population in its quest to become a new "Indian" breed. Professor R. B. Dixon, in "Racial History of Mankind", emphasizes the fact that there was an early negro strain in the Rhode Island, Massachusetts, and Central American Indians. Now, "In all

of the Atlantic states from Massachusetts to Florida the Indian is very largely Negro. To some extent this is true of the Southwest also" (133:355). "In Montana and Washington the Indians are much mixed with whites. California, Nevada, New Mexico, and the Canadian Northwest have the greatest proportion of the real Indian" (133:359). Some well-known people in the United States were/are part-Indian, namely Will Rogers, Calvin Coolidge, Charles Curtis (vice president under Hoover) (139:359, 362), Winston Churchill, Oral Roberts, Billy James Hargis, and Anita Bryant.

The above easily leads us to conclude that Indians are a mixed-blooded people and not a true race.

THE CHINESE NOT A TRUE RACE



istory has been rewritten to suit the times in which we live. Nations exist today which are not really separate races of people. Some nations have degenerated and no longer are what they once were. Morris describes this process: "Alike in Italy and Greece, in Syria and Babylonia, in Persia and India, in China and Scythia, the tribes and nations are moving with the bewildering confusion of a phantasmagoria. It is to us a shifting of names rather than of peoples. Numerous titles of tribes have descended to our times, but we know very little of the communities which these names represent . . ." (116:54). This means that people have moved from one country to another, and the people who now live in China, like those in Greece and India, are not really a people who can be called a nation. A mongrel, hybrid population is nameless in God's sight and does nothing more than just exist by God's leave. Parsons writes that China is not the name given originally to that vast land. The name China was given to it by outsiders to identify the empire that had no name (189:69).

Although Campbell does not speak of China directly, he says: "'Where several races are brought together, as in some European-Asiatic settlements, their mixture with each other, and the several crossings between the original races and their various descendants, give rise to a vast number of mixed breeds, and every possible variety of color. The dark races and all who are contaminated by any visible mixture of dark blood, are comprised under the general denomination of people of color. It

is not however, merely by this superficial character that they are distinguished; all other physical and moral qualities are equally influenced by those of the parents. The intellectual and moral character of the Europeans is deteriorated by the mixture of black or red blood . . ." (19:97-98). The Chinese exhibit the fact that they are a mixed group of people and cannot be termed a race.

Dr. Lenz supports us in our contention: "It remains doubtful . . . whether Chinese civilization and the Chinese State were mainly originated by true Mongols. In Northern China there are millions of persons having a slender build, a narrow head, a narrow face, and a narrow prominent nose, whose general type, therefore, suggests a European origin" (7:636). Dr. Bertil Lundman suggests the same thing (87:13-14). Gobineau writes that "The Chinese civilization arose as a result of the infiltration of 'Aryan blood'" (26:35). The oldest Chinese dictionary (5th century B.C.) is called the Erh-ya, according to Lacouperie (89:li).

Goodavage tells us: "After the appearance of Tai-Ko-Fokee [in China], another personage, Fui-hi, appeared. The latter founded the Chinese empire in 2852 B.C., introduced the custom of formal marriage, and stabilized Oriental society. Fui-hi also brought domesticated cattle with him; and, like Tai-Ko-Fokee, 'Fui-hi' is not pictured as being an Oriental! All the men who organized and advanced the Central Americans, the Hindus, and the Asiatics, were described at various times in history as having full beards. Yet Indians and Orientals are known for the sparsity of their facial hair. . . . Called the 'Stranger King,' Tai-Ko ruled all of China and was pictured as a bearded Caucasian--a Moses-like figure with two small horns. . . [The] picture writing he introduced was

almost identical to that being used by the Central Americans when the Spaniards arrived in America" (52:225).

Mertz states that the name "Chinese" probably comes from the word *Chino*, which means "foreign" (110:86). Undoubtedly the word also carries the idea of "strange, alien, outlandish" or "of mixed-breed", something like the Hebrew word *nokri* (see #5237 in Strong's Conc.). In Havanah, Cuba the cross between an American Indian and a negro is also called a "Chino" or a "Chinese", according to John Campbell.

Strong tells us exactly where the Whites came from to China: "A French philologist claims now to have interpreted the Yh-King, the oldest and most unintelligible monumental writing of the Chinese, by regarding it as a corruption of the old Assyrian or Accadian cuneiform characters, and as resembling the syllabaries, vocabularies, and bilingual tablets in the ruined libraries of Assyria and Babylon . . . [He] holds to 'the non-indigeness of the Chinese civilization and its derivation from the old Chaldaeo-Babylonian focus of culture by the medium of Susiana.' . . . The evidence goes to show that the Chinese came into China from Susiana in the 23rd century before Christ" (155:479). Strong refers to Lacouperie as his authority here.

Lacouperie, Professor of Indo-Chinese Philology (formerly of University College, London) and Director of "The Babylonian and Oriental Record", identifies this race of migrants from Babylon as White. He tells about the Bak families who submitted for some 300 years to the wicked rule and the heavy taxes of the successors of Sargon and then decided to migrate eastward to northwest China circa 2272 B.C. The Bak families, according to

him, were "most probably a blue-eyed ruddy faced and not black haired race" (92:85). "A black-haired girl amongst them was looked upon as an extraordinary being at the time of Shun; the ruddy faces of the men and the whiteness of the women's complexions are severally praised in the *Shi King* . . ." (92:87). Hannay says that "Bog", pronounced "Bok", "is clearly derived from the old Airyanian word Bhag, 'a god', Bhaga 'gods'" (64:200). Thus we may get the name "Bhagavad-Gita" for the sacred books of the Aryans.

Lacouperie explains further: "It is not one of the least interesting results of modern researches in oriental history and philology that the Chinese [the Bak tribes] should now be known as intruders instead of aborigines in their own country. This blunt statement must, however, be qualified, as *the modern Chinese are a hybrid race, and their speech is a hybrid language*, both of which are the outcome of interminglings between the immigrants from the north-west and north and the previous occupiers of the soil belonging to different races, and especially to the Indo-Pacific ones" (90:111--emphasis added). This is no small thing for someone of Lacouperie's stature to admit, that the original Chinese were Whites and that the present Chinese are nothing more than hybrids and impostors. Why, then, is such an eminent authority as Lacouperie ignored today? Obviously, because hybrid peoples are in control of the world and do not want the pure races to catch on to the true meaning of history.

Hannay adds that certain "Chinese" tribes were actually called Saks (which later became Saxon). Other White tribes were known as the Wusen (Hiu-sun), the Kun-tu (64:404), the Sai-Wang (64:411), and the Yu-Chi or Yu-ti who turned up in

Europe as the Yota (64:422). The Yota or Yotar lived in Sweden (also called Gotar, and called by Tacitus the Suiones) (64:436). The Yota were the same people as the Jutes (64:458). The Germanised form of Yota-land is Jutland (64:461).

Lacouperie states that "The greatness of the early Chinese rulers, so-called emperors, and the great extension of their dominion, are purely mythical . . ." (90:119). It is possible that as the population of China became mixed, it began to confuse any traditions that may have been handed down by the Bak families (we suspect that it was intentional), or perhaps the ancient lists of Babylonian dynasties were appropriated by the Chinese hybrids as their own to give them a sense of honor and esteem in the world.

Van Evrie writes: "The truth is, what is supposed to be Chinese history is a mere collection of fables and nonsensical in possibilities, and it may be doubted if they can trace back their annals even five hundred years with any certainty or with sufficient accuracy to merit a claim to historic dignity. There can be no doubt, however, that at some remote period, a considerable portion of the Chinese population was Caucasian, as indeed a portion is still Caucasian, and it is perhaps certain that Confucius and other renowned names known to the modern Chinese, were white men, and what shadowy and uncertain historical data they now possess are therefore likely to have originated from these sources. The Mongolian race was in fact unknown to ancient writers . . ." (159:80).

Regarding Confucius, M.S. says: "Confucius, certainly, was a Caucasian--so was Atilla, Tamerlane [1335-1405], and other great men and warriors . . ." (118:46). Cox adds: "The mother of Tamerlane was called 'the blue-eyed'. J. Russell Smith

in his *Human Geography*, a recent publication, says that the Kirghiz and the Mongols are nearly white as were some people from Afghanistan whom he met in the Khyber Pass" (28:172). Cox continues: "The so-called Mongolians, who have on more than one occasion invaded Europe, were not yellows, but yellow-white hybrids" (29:72--emphasis added).

Dr. Winchell writes that: "The Usun were a fair, blue-eyed people in north-eastern Asia many centuries before our era, against whom the Turkish Hiong-Nu made persistent war. Who were the Usun? Who were the similar Ting Ling and Kiekars?" (163:347). Topinard states that the original inhabitants of China were Whites with green eyes and red hair (158:467-468). Chinese sages tell us that White men once lived in the Gobi Desert, which was once a great sea, on an island. According to these sages, these Whites were blue-eyed and had fair hair, and they were said to have descended from heaven. Perhaps this is why China was and is often called the *Celestial Empire*.

Lissner points out that "Kublai Khan, who ruled the Mongol empire in 1260, had a red and white complexion. Marco Polo tells us that Genghis Khan . . . was brown-complexioned whereas most members of his family had reddish hair and blue eyes. The Mongol prince Batu, who subjugated Russia and devastated Poland, Silesia and Hungary between 1235 and 1246, was said to have a reddish face" (99:255).

Chamberlain reveals: "'The supposed inventions of the Chinese in early antiquity--porcelain, powder, the compass--were introduced to China at a late period from other countries.' Moreover, it is becoming clearer and clearer from the works of Ujfalvi that races which we must describe as *Aryan*, formerly were spread over all Asia and

dwelt even far in the interior of China. The Saccans [originally an Aryan tribe] were driven out of China only about 150 years before Christ" (24:249). According to Chamberlain, "the historical annals of the Chinese [began] . . . at most eight hundred years before Christ" (24:254).

We believe that we have given enough evidence to prove definitely that the Chinese are the product of White and Negro mixtures and that the people today, just as people in Egypt, India, and Italy, are poor facsimiles of the White settlers who lived in that part of the world a long time ago.

MODERN CHINESE ARE HYBRIDS

The Chinese, in order to be hybrids, must be part-negro, yet the majority of students have never been taught that the negro ever lived in China. The average person today naively thinks that China is somehow different from all the other nations of the world which have experienced wars, famines and plagues which serve to push people from one area into another. Yet China is not "eternal". China has changed over the centuries just like every other nation.

Imbert, a French anthropologist of the Far East, writes that "The Negroid races peopled at some time all the South of India, Indo-China, and China" (138:67). If this is surprising, Rogers adds that there is still a negro colony near Ucinj on the Adriatic, just north of Albania (140:289-290). Also, "In the Soviet Caucasus about fourteen miles from Sukkum on the Black Sea lives a colony of 800 or more Negro families, nearly all unmixed blacks, known as Abkhazians or Abcausians. That is to say, they are 'Black Caucasians'" (140:290). Rogers continues: "This Negro strain penetrated, no doubt, into the far north and showed

itself in the faces of the Tatar. Even the sacred Manchu dynasty shows this Negro strain. The lower part of the face of the Emperor Pu-yi of Manchukuo, direct descendant of the Manchu rulers of China, is most distinctly Negroid. The Chinese of the North, however, incline rather to the Caucasian type and some are almost indistinguishable from whites, due probably to mixture with them" (132:67-68). Pile states that the Manchus were also of "remote Nordic descent" (127:22) and that they had green eyes (127:30).

Topinard writes: "The yellow tint of eastern Asiatics varies . . . Sometimes it approaches that of the white, so as to be indistinguishable from it: at others, it is olive green, passing through all the intermediate shades from pale yellow to brown or gingerbread colour" (158:345).

Dr. Nott gives a good summary of the moral and intellectual character of the Chinese: "The forehead is large, often jutting out, and of respectable height. The facial conformation is somewhat triangular, but neither chin nor nose has the rude, animalish development that characterizes the negro. A tendency to obesity is not precisely a specific feature, but it is more often met with among the yellow races than among any others. In muscular vigor, in intensity of feelings and desires, they are greatly inferior to the black. They are supple and agile, but not strong. They have a decided taste for sensual pleasures, but their sensuality is less violent, and, if I may so call it, more vicious than the negro's, and less quickly appeased. They place a somewhat greater value upon human life than the negro does, but they are more cruel for the sake of cruelty. They are as gluttonous as the negro, but more fastidious in their choice of viands, as is proved by the



immoderate attention bestowed on the culinary art among the more civilized of these races. In other words, the yellow races are less impulsive than the black. Their will is characterized by obstinacy rather than energetic violence; their anger is vindictive rather than clamorous; their cruelty more studied than passionate; their sensuality more refinedly vicious than absorbing. They are, therefore, seldom prone to extremes. In morals, as in intellect, they display a mediocrity: they are given to grovelling vices rather than to dark crimes; when virtuous, they are so oftener from a sense of practical usefulness than from exalted sentiments. In regard to intellectual capacity, they easily understand whatever is not very profound, nor very sublime; they have a keen appreciation of the useful and practical, a great love of quiet and order, and even a certain conception of a slight modicum of personal or municipal liberty. The yellow races are practical people in the narrowest sense of the word. They have little scope of imagination, and therefore invent but little: for great inventions, even the most exclusively utilitarian, require a high degree of the imaginative faculty. But they easily understand and adopt whatever is of practical utility. The *summum bonum* of their desires and aspirations is to pass smoothly and quietly through life" (122:449-450). Professor Carroll gives examples of cannibalism on the part of the Chinese and other facets of their character which approaches that of the negro (21: 287-289).

As to their permanency of type, Dr. Broca states: "Mr. Gutzlaff, the Chinese missionary, has been struck with the little fecundity of the Mulattoes of Cambodia, the offspring of the native race and the immigrant Chinese . . . 'It is remarkable,' he observes, 'that the marriages of

native females with the Chinese are productive at the first generation, but become gradually sterile, and completely so at the fifth generation . . . I cannot explain such a degeneration between nations so similar in physical conformation and their mode of life. If it were not so--the Chinese race ought to become predominant, and absorb the native race in a few centuries. Such has not been the case, and the innumerable immigrants which China pours in appear scarce among the population" (16:43).

The presence of the mongolian eyefold, the Mongolian Spot, and sterility in the Chinese population all indicate that the Chinese are hybrids in the true sense of the word.

THE SIMILARITIES BETWEEN CHINESE AND HOTTENTOTS

We have previously noted that the Indians are very similar to the Chinese in hybridity. Now we will discuss the similarities of the Hottentots to the Chinese. Our purpose in doing this, of course, is to show that the Chinese are not a race and are not unique in their hybrid characters.

Dr. Nott reveals: "The Hottentots so strongly resemble the inhabitants of the Celestial Empire, that it has even been supposed, though without good reasons, that they were originally a Chinese colony. A great similarity exists between the ancient Etruscans, whose portraits have come down to us, and the Araucanians of South America. The features and outlines of the Cherokees seem to be perfectly identical with those of several Italian populations, the Calabrians, for instance. The inhabitants of Auvergne, especially the female portion, much more nearly resemble in physiognomy several Indian tribes of North America than any European nation. Thus we see that in very different climes, and under conditions of life so very

dissimilar, nature can reproduce the same forms. The peculiar characteristics which now distinguish the different types cannot, therefore, be the effects of local circumstances such as now exist" (122:343).

The Hottentots, according to Topinard, also have "a yellow-brown or gray skin. This character is almost an invariable one . . . Their thick, broad, and prominent cheek-bones, and their small and oblique palpebral apertures, on the other hand remind one of the Chinese races; their eyes are dark chestnut or black, and very wide apart. . . . The ears are large, and without lobule. . . . The Hottentot type is, in other respects, without unity; one would call it an agglomeration of ancient races driven down into this extremity of the globe" (158:493).

Dr. Winchell says: "'The only people to whom the Hottentot has been thought to bear a resemblance are the Chinese or Malays, or . . . the Mongols. Like these people, they have the broad forehead, the high cheek-bones, the oblique eyes, the thin beard and the dull yellow tint of complexion resembling the color of a dried tobacco leaf'" (163:313-314).

Hinton Helper writes: "Sir John Barrow, in his 'Travels into the Interior of Southern Africa,' Volume 1, page 234, says, 'The Bosjesmans, indeed, are amongst the ugliest of all human beings. The flat nose, high cheek-bones, prominent chin, and concave visage, partake much of the apish character, which their keen eye, always in motion, tends not to diminish. The upper lid of this organ, as in that of the Chinese, is rounded into the lower on the side next the nose, and forms not an angle, as is the case in the eye of an European, but a circular sweep, so that the point of

union between the upper and lower eyelid is not ascertainable. Their bellies are uncommonly protuberant, and their backs hollow'" (65:56). Many South African negroes, such as the Khoisans, have a medial epicanthic fold and a thick transverse fold, while others have the external epicanthic fold, internal epicanthic fold, or palpebral fold.

Winchell concludes with Friedrich Muller that the Hottentots "are merely a racial ruin" (163:86). This is our studied, racial opinion of the Chinese people and all other mongrels as well.

THE CREOLE MULATTO

Briefly, we feel it is important to mention a group of mixed-breeds in the United States which resemble the Chinese. This group is the southern mulatto known as the Creole, a racial mixture of French, Spanish, and negro. Dr. Nott describes them: "The mulattoes [are] . . . derived from the early population of Pensacola, Mobile, and New Orleans, . . . are a mixture principally of French and Spanish blood with that of the negro, [and] present very different physical characters from the mulattoes seen in the Atlantic States, who are derived mainly from the Anglo-Saxon race. The complexion on the Gulf of the colored creoles (as they are called) is a strong copper, or bronze of different shades, which is agreeable to the eye, and strikingly different from the chalky, sickly hue of the others; they excite at once in the mind the idea of a *new, or distinct race*--are well-formed, more robust and hardy, and their features often regular and handsome, partaking little of the contour of the negro; they are also much more prolific and long-lived than the mulattoes of the colder States. A stranger coming to Mobile, or New Orleans, could not fail to be forcibly struck by the physical peculiarities of these colored

creoles, many of whom resemble so closely certain Mongol tribes, as to give strong support to the suggestion of Dr. S. G. Morton, that the latter *may* possibly be a mixed race of Caucasians and negroes . . . Their hair is often as straight, black, and glossy as that of the Chinese or Indian--the high cheek bone, and obliquity of the eyes is not uncommon" (179:284). This shows how Asiatics such as the Chinese were produced. The Creole seems to be a lucky "blend" that settles out quite rapidly into a relatively stable mixture, and therefore is mistakenly referred to as a "race".

Nott continues: ". . . I am equally convinced, from long personal observation, that the *dark-skinned* European races, as Spaniards, Portuguese, Italians, Basques, etc. mingle much more perfectly with the negroes than do fair races, thus carrying out the law of gradation in hybridity" (122:498). We might add that the nations of France, Spain and Portugal have in the last few hundred years fallen to third-rate world powers because of race-mixing among their peoples. England and the United States are today repeating the errors of these once-great nations.

THE JEWS AND ARABS NOT TRUE RACES

The struggle between the Jews and the Arabs in recent years over the land of Palestine has encouraged many to think that these peoples are not of the same "race". But, although they may differ in the amount of negroid "blood" which they have, these two peoples must be classified together as mongrels also. This may seem strange to those who are accustomed to classifying certain mongrels as separate "races", especially when mongrel peoples are "enemies", but we do not find it inconvenient to place the long-nosed Jew or the swarthy-skinned Arab in the same category. In the long run there is nothing to be gained by taking sides with either group (Isa. 30:1-5; 31:1-3; Jer. 25:15-33).

Hammons says that the original Arabian was a pure-blooded man of Nordic stock (63:157). All the nations were originally formed by people of pure White stock. The true inhabitant of Arabia was an Arabian, not an Arab. The Hebrew words *arab* and *ereb* mean "mixed, mongrel" (Strong's #6154). These were the same type of people who followed the Israelites out of Egypt, called the "mixed multitude" (Heb. *ereb*, see Ex. 12:38). The word also means "braided".

The Israel people were never called "Jews", but rather were called Israelites, Judahites, or Judeans. Benjamin Freedman explains this in his booklet and so also the two small articles written by the *South African Observer* (see our booklist at the end of this book). The Jew is a certain mixed-breed that came with the Judahites from Babylon, produced by the crossing of races from ancient to modern times. They were later joined by a people

of Russian Khazar descent with no ties with the Hebrew-Israel people at all.

THE JEWS ARE HYBRIDS

Dr. Fishberg gives some very important information that explodes the myths that the Jews are a pure race today or that they are the Israel people of old. He writes: "The most important infusion of non-Jewish racial elements into the veins of Eastern European Jews took place in the eighth century when the Chozars adopted Judaism. These Chozars were of Turanian origin and their kingdom was firmly established in South Russia" (42:191). The *New Jewish Encyclopedia* says that the Jews are for the most part descended from the Khazars of southeastern Europe, "A Mongolian people who embraced Judaism and flourished from the eighth through the tenth centuries . . ." (187:265--emphasis added).

Fishberg continues: "The history of the Jews in Russia furnishes ample evidence that in the south of the Empire, especially in Kief, there were Jews long before the Jews came thither from Poland and Germany. Some historians even say that during the eighth century the majority of the population of Kief was made up of Jews of Chozar descent. Many of these Jews, after the fall of the Chozar kingdom and their subjugation by the Russians during the eleventh century, have spread all over the country, and made up the nucleus of the future Jewry of Eastern Europe. Later, when the German Jews came, both these classes commingled, and their descendants constitute the millions of Jews living today in Eastern Europe" (42:194). Fishberg also makes the comment that "The *Negroid type* . . . is met with among Jews who have not come in contact with negroes for centuries, as for

instance the Jews of Eastern Europe" (42:120).

Comas says that most Jews are "cross-cross-breeds", or "Jews by religion but having anthropologically no connexion whatever with the Jews of Palestine and consisting simply of individuals of other human strains converted to the Hebrew religion" (26:31). Notably, "In Yemen, South-Western Arabia, there are about 40,000 Jews who, according to Burchard, are racially Arabs who have adopted Judaism" (42:124). Gates writes: ". . . Salaman (1922) points out that despite their persistence as an entity since the dispersion, they are not a pure race, but were compounded of four chief strains: Arab, Amorite, Hittite, and Philistine" (46:265). This shows that "Jews" are not Hebrews, nor White.

Hammons gives the following evidence that the Jews are not true Israel: "A pamphlet issued by the American Board of Missions to the Jews, an organization established in 1894 by many outstanding ministers of the Christian church, says: 'The Orthodox Jew holds to the principles of Maimonides [a rabbi], of the 12th century after Christ. The reformed liberal Jew is much like the modernist in the apostate church, which rejects the Old Testament as the word of God.' Therefore the word Jew today does not refer to a race of people, but to a religion that is not the religion of Judah of the Old Testament, nor even the Judaism of the time of Christ, but an entirely new religious system developed since the time of Christ, that is very similar to our modernism in the Christian church today" (63:112-113). Borowitz calls the Jew "the new, nonreligious, Zionist man" (13:171).

Arthur Koestler asks the question: "'This

. . . is indeed the crucial point in the anthropology of the Jews: are they of pure race, modified more or less by environmental influences, or are they a religious sect composed of racial elements acquired by proselytism and intermarriage during their migration in various parts of the world?" (85:186). We believe that the latter part of Koestler's question is the correct assertion beyond any doubt whatsoever. Many Jewish historians bear out these facts (see 42:152).

Cox writes: "In the Jew we have an excellent example of a race being formed in what we may call an artificial isolation, for the Jew is of composite stock which has slowly molded into a racial type. The biological principle involved in racializing a mixed group seems to be in operation everywhere races are intermingled, and is consciously applied by breeders of domestic animals and plants" (28:300). Cox and other writers loosely use the word "race". New "races" are not "formed", by any means whatever. New types can be produced in isolation or under artificial conditions. The Chinese, as we have seen, are an example of this, being a fairly stable type. The Jew is less stable, exhibiting many variations as to type. Their religion is perhaps the most cohesive element in any so-called monolithic type they may profess to be! In no way can the Jew be construed to be a new race.

The Jewish author, Harry Shapiro, points out: "The wide range of variation between Jewish populations in their physical characteristics and the diversity of the gene frequencies of their blood groups render any unified racial classification for them a contradiction in terms. . . . To do so would make the biological purposes of racial classification futile and the whole procedure arbitrary and meaningless" (85:185-186).



Fig. 11 -- Jewess In Constantine



Fig. 12 --Fat Jewess, Sfax, Tunisia

Fishberg discloses that "many ethnologists who have devoted their work to the study of types of mankind speak of the 'Jewish' facial expression as encountered among various races of mankind. Ten Kate speaks of 'Semitic physiognomies found among various races in which near relationship with Semites is excluded.' In addition to the Japanese . . . who remind him often of Spanish and American Creoles, and Spaniards of the dark type, he also found these features among the North American Indians, as the Creeks and Choctaws, and among the Indonesians, while among the Papuans they are repeatedly noted. Ratzel states that many negroes in Africa have 'typically Jewish physiognomies,' and the Kaffirs 'look like Jews.' Von den Steinen describes and illustrates the Jewish type among the Bakairi tribe of South American Indians" (42: 174). Again Fishberg states: "The 'Jewish' type has been met with among various races, among many nations, and in places where one would least expect Jewish influence" (42:172).

Parker provides us with information proving from an important Jewish source that the Jew is a mixed-breed: "The extreme racial complexity of modern Jewry is clearly shown in the 'Universal Jewish Encyclopedia' (1943 ed., art.: *Types*. . .) where an attempt to survey known statistics has produced inconclusive results: 'Whatever characteristics are ascribed to Jews in certain geographical areas are usually the characteristics also of the non-Jewish population of those same localities. . . Even the generally accepted distinction, Sephardim and Ashkenazim, does not represent pure groups, for each is, in and of itself, the result of mixing. . .'" (124:29). To this Fishberg adds: "If the ancient Hebrews were a pure race, then we can explain the diversity of type in the modern Jews only by racial intermixture. And

even assuming them to have been a mixed race originally, it must be acknowledged that the modern Jews are the product of further mixtures during their migrations after their dispersion. . . It is more in agreement with our present state of knowledge to explain the diversity of the cranial type of the Jews of today by fusion with their non-Jewish neighbours" (42:55-56). Fishberg therefore concludes that "the alleged purity of the Jewish race is visionary and not substantiated by scientific observation" (42:474).

THE NEGRO STRAIN IN JEWS AND ARABS

According to Rev. Forster (43:328-329) and the *Encyclopedia Britannica* (180:774), the Khazar Jews are of black stock. Parker adds: "'The Jewish race is by no means a pure one. It has admitted proselytes from various nations, and at different periods in its career has intermarried with other races. There are the *black Jews* of Malabar, for example, who are descended from the Dravidian natives of Southern India [and] there are the *white Jews* of certain parts of Europe whose type is European rather than Jewish'" (124:29).

Fishberg describes the white Jews as follows: "The hair and beard is mostly black, but blonde hair, with grey and blue eyes, is also met with among them. The beard and hair are of abundant growth, somewhat curly or wavy. Schmidt stated that the specific Jewish cast of countenance is very much accentuated among the white Jews. He distinguished two types among them, corresponding to our Ashkenazim and Sephardim, which he describes in detail.

"The black Jews are of a totally different type. Schmidt observes that the colour of their skin is of various shadings, ranging from fair, like that of the European Jews, to dark, like that

of the Dravidians, among whom they live. Occasionally one meets among them persons with a white colour of the skin which is hardly a shade darker than that of the Southern European. Such persons also have a Jewish physiognomy On the other hand, most of the black Jews are hardly to be distinguished from the native Hindus living on the Malabar coast. In the majority of cases it can be easily discerned that they are of a mixed origin; traits of both types are evident among these black Jews. They are kept at a respectable distance, and not even permitted to enter the synagogues of the whites, nor do they bring their dead in the same cemetery" (42:133-134).

" . . . [It] may be concluded that if the Jews had been a pure race originally, and then throughout their migrations had refrained from intermarriage with others, they would today present quite a homogeneous physique. There would not have been dark Jews and fair Jews; black Jews and white ones

"It is remarkable that history confirms the fact that there is no such thing as a Jewish race" (42:180-181).

Fishberg continues: "Anthropologically . . . there are many types of Jews. In addition to the extreme types, such as the black Jews in Malabar Coast, the Falashas in Abyssinia, or the Chinese Jews, there are in Slavonic countries Jews who do not differ physically from the Slavs; there are Teutonic, Mongoloid, Negroid types to be met with in all parts of the world. . . . Such transformations of the physical type [have not occurred by proselyting in different countries] . . . They are always due to racial intermixture" (42:514). The problem remains of finding one who represents a pure Jew.

The upper and especially the lower eyelids of the Ashkenazim are puffed out, the iris is large, the ears are large with large lobes, the mouth is large, the nose is large and wide, the lower lip appears to be thick like the negro but is not so extended, the nose has a groove in it, making the nose look like the number 6, the skin is swarthy, the hair is dark (and often kinky), the shoulders are broad, the legs are short, and the body hair is lacking except on the face.

The Sephardic Jews (*Sephardim* is Hebrew for "Spaniards") have head-hair that is less wavy than the Ashkenazim, and most of the time it is dark. Their irises are dark, their noses narrower and not as hooked as the Ashkenazim. The Sephardic Jews speak a language called *Ladino* (Spanish Hebrew) in contrast to *Yiddish* (German Hebrew). An interesting sidelight is that the cross between an American Indian and a White is also called a *Ladino*.

Concerning the negroidal strains in the Jew, Count Gurowski of Poland said: "Numbers of Jews have the greatest resemblance to the American mulattoes. Sallow carnation complexion, thick lips, crisped black hair. Of all the Jewish population scattered over the globe one fourth dwells in ancient Poland. I am therefore well acquainted with their features. On my arrival in this country [the U.S.A.] I took every light-colored mulatto for a Jew" (62:177).

Fishberg agrees with Gurowski: "The *Negroid type* among Jews is yet to be mentioned. One occasionally meets with a Jew whose skin is very dark, the hair black and woolly, the head long with a prominent occiput. The face is prognathous, the two jaws are projecting in the form of a muzzle. The lips are large, thick, and upturned, and the



Fig. 48.



Fig. 49.



Fig. 50.



Fig. 51.

FIG. 13 --Ashkenazi Types of Jews



Fig. 43.—GALICIA.



Fig. 44.—EUROPEAN TURKEY.



Figs. 45, 46.—JERUSALEM.

Fig. 14--Sephardi Types Of Jews

nose flat, broad, and the wings upturned so that the nostrils can be seen in profile. This negroid type can be singled out in any large assembly of Jews. They are often mistaken for mulattoes . . . It is indeed remarkable that this type is met with among Jews who have not come in contact with negroes for centuries, as for instance the Jews of Eastern Europe. Among the Jews in North Africa, Egypt, etc., there are many who look like mulattoes, but here the native population, like the Berbers, Arabs, etc., have a considerable negroid infusion, and the Jews have probably derived it from the same source. Among the European Jews no such explanation is tenable, unless it be attributed to immigration from Southern Europe and North Africa. In fact, many Jews driven from Spain and Portugal, and scattered among the European Jews, may have had some negroid elements which they obtained by intermarriage with the Moors, who are known to have a considerable infusion of negro blood" (42:120).

Philip Hitti, an Arab himself, admits that in ancient times the Arabs "assimilated to their creed, speech, and even physical type, more aliens than any stock before or since . . ." (69:4). Morris says: "Some of the Arab tribes of the Middle Desert have crisp hair, approaching that of the Negroes in texture. In bodily and mental character the Southern Arabs of pure blood approximate to the Negro type, and in color they may become of a jet black, as is the case with the Shegya Arabs of Africa" (116:16). Since both the Jews and the Arabs are of mixed-blood, no peculiar racial features distinguish one from the other.

Baker's description of the Arabs illustrates the fact that negroid features are conspicuous among them: "The [Ethiopians] of Ethiopia and Somaliland are an essentially [European] subrace

with some [Negro] admixture. . . .The skin is reddish-or blackish-brown. The dark brown or black scalp-hair is neither long, like that of most [Europeans], nor very short, as in [Negroes]. It is variable in texture in different local forms, but as a rule it is not wavy, like that of typical [Europeans], nor wound into many tight spirals like that of [Negroes], but of the intermediate condition described as 'frizzy', in which each hair curls into several ringlets, the spiral having a diameter of 1 cm. or more. The ears are rather small. Both upper and lower lips are rather thicker than in typical [Europeans], but not much everted. Other indications of [Negro] participation in the ancestry are the wide shoulders associated with narrow hips, long forearms, weakly developed calves of the legs, and scantiness of all hair except that of the scalp" (4:225-226). The Australian aborigines are similar to the Arabs (and many Jews) in that they have curly or frizzy hair, though perhaps the Australians are more primitive because they have large brow-ridges as the apes do, and they have sunken orbits and a deep notch at the root of the nose.

DISMANTLING THE CHOSEN PEOPLE MYTH

Talmudic law defines a Jew as a person who is born of a Jewish mother. The Jews trace their descent through the maternal line rather than the paternal as the ancient Hebrews did and as Whites still do. The Jews have this system in common with the negro who traces his lineage in the same way. This law, of course, allows the "buck" to sow all the wild oats he wants to. The true Israel people are of both the right father and the right mother.

The *Jewish Encyclopedia* states that the Khazars were a Turkish people. We must understand,

however, that "Turkish" defines nationality more than it does race. The Jews, Arabs, Turks, Italians, and Greeks are all essentially the same kind of people today, varying in hybridity about as much as hybrids vary within the same family. We do not judge one mongrel people as being better than another or even different from one another. To attempt to classify mongrels according to nationality or race would be impossible, since mongrels belong to no one race or nationality, being hybrids. On the other hand, if we refuse to recognize only pure races with the dignity of a name and status, the racial, national, and religious issues will remain confused and mysterious.

Dr. John Allegro, the Jewish lecturer and author in Old Testament and Intertestamental Studies at the University of Manchester, writes that the "Jewish religion was evolved to deny their mixed racial heritage" (60:113). Chamberlain adds that ". . . in order to wipe out the irretrievable past, in order to fuse that past with the present, . . . [to] set a limit to sin and make a place for purity--the whole Jewish history from the beginning had to be falsified, and the Jews represented as a people chosen above all other peoples by God and of stainlessly pure race, protected by Draconian laws against every crossing" (23:392). The Jews need to become rulers in order to safeguard their own lives from those who would establish a Godly kingdom on earth, free from race-mixing and from mixed-breeds, and expose the Jews as hybrids.

When Dr. Nott states that the Turks captured White children from Poland, Germany, Italy, etc. in the beginning of the fourteenth century and used them to increase their military strength and replenish their harems (122:358-361), he does not mean to imply that only the Turks by nationality

dealt in White slave traffic. Actually, Jews and Arabs have been involved in kidnapping White children from time immemorial. The blood of these children has served to lighten the features of the Jews (through intermarriage) and to provide an ample supply of blood for Purim cookies and rites of black magic (see 119:49-66 and 95:7,19,24).

The Jew named Montefiore admits that "the view of the postexilic legislators [was that] 'sin was looked upon not as a contamination of the individual soul, but as a pollution of the physical purity, a disturbance of that untroubled purity of the land and its inhabitants which is the one condition under which God can continue to dwell among His people and in His sanctuary'" (23:391). Instead of viewing miscegenation as sin, as this Jew knows it to be, many Christians still believe that racial purity standards and racism is sin. Incidentally, racial impurity is the only sin which cannot be forgiven, even though children have no choice in the matter as to what racial composition they will be. Therefore, Jews who have this view of Bible law must realize that the law which they hold as their own excludes them, should it ever be enforced. Little wonder that they sought to become the Israel people--in order to give themselves a strategic position from which they could interpret Biblical law as they wished! "Herr von Luschan . . . [saw the Jews'] salvation in the complete amalgamation and fusion of the various human races" (23:392).

Isaacs hints that the Jews understand and believe that their only salvation is the complete "amalgamation" of the races: "The re-establishment of Israel as a Jewish state after an interval of some two thousand years was an attempt by surviving Jews . . . to find ground on which to defend

themselves against extermination . . ." (79:138). The present masquerade between the Jewish and Arab countries is just an excuse to arm themselves in preparation for any onslaught by racists.

Racially, then, the Jews, Turks, Arabs, etc. resemble far more the mixed-blooded Canaanites of ancient times, whom Professor Sayce says were portrayed by the Egyptians as having black hair and black eyes (124:68), than they do the Israel people whom Sayce and other authorities describe as Nordic (124:52). Little more need be said regarding these peoples than has already been supplied. The claim of being "God's chosen people" evaporates into thin air when applied to the Jews, while it reaches concrete fact when used to denote the Nordic race.

THE JEWISH CHARACTER

Many people believe that the Jew is somehow necessary in order to keep "turning the wheels of civilization." Traditionally the Jews have been the "merchants and sellers" (Neh. 13:20; Zech. 14:21). Today we find them in gambling, stockbroking, banking, and all kinds of business involved in buying, trading, and selling. Yet, even if we stretched our imaginations so as to place the Jew in the category of those who are intelligent and sagacious, "A rotten body is not in the least made more aesthetic by a brilliant mind, nay, [the] highest training of the mind could not at all be justified if its bearers were at the same time physically degenerated and crippled beings, irresolute and weak in character, hesitating and cowardly" (68:614). We admit that the Jew is cunning; he is also dishonest, and does not hesitate to lie, steal, and murder in order to become successful. But the Jew certainly has not acquired

his wealth by being blessed by God in his undertakings! Being "Chosen of God" is only a facade behind which he hides his real identity.

Borowitz admits that the Jews try to put on disguises in order to be indistinguishable from genuine Whites. For instance, they straighten their noses, use both powder and rouge, "iron" the hair to remove kinkyness, anglicize their names, learn to speak without a Yiddish accent, avoid contacting fellow Jews in public, and whatever part of their Jewishness which they cannot hide they deny (13:36-37). Celebration of Jewish rites and holidays is never made public. Often they publicly join a highly visible Society-Church.

That the Jew is not an originator like the White Man, but rather is an imitator like the negro, is also obvious: "But how far the Jew takes over foreign culture, only imitating, or rather destroying, it, may be seen from the fact that he is found most frequently in that art which also appears directed least of all towards invention of its own, the art of acting. But here, too, he is really only the 'juggler,' or rather the ape; for here, too, he lacks the ultimate touch of real greatness; here, too, he is not the ingenious creator, but the outward imitator, whereby all the turns and tricks he applies cannot deceive us concerning the inner lack of life of his creative ability. Here the Jewish press alone comes lovingly to his aid, because about every, even the most mediocre, bungler, provided that he is a Jew, it raises such a clamor of hosannas that the rest of the world finally actually believes that it sees a real artist before its eyes, whereas in reality it has only to deal with a wretched comedian" (68:417-418). Any progress that the world

makes does not occur because of the Jew, but rather in spite of him.

The fact that the Jews stick together and are supposedly remarkable for being able to sustain themselves as a people is also easily explained. Like the negro: "In the Jewish people, the will to sacrifice oneself does not go beyond the bare instinct of self-preservation of the individual. The seemingly great feeling of belonging together is rooted in a very primitive herd instinct, as it shows itself in a similar way in many other living beings in this world. Thereby the fact is remarkable that in all these cases a common herd instinct leads to mutual support only as long as a common danger makes this seem useful or unavoidable. The same pack of wolves that jointly falls upon its booty dissolves when its hunger abates. The same is true of horses, which try to ward off the attacker in common, and which fly in different directions when the danger is gone" (68:414-415).

"The Jew remains united only if forced by a common danger or is attracted by a common booty; if both reasons are no longer evident, then the qualities of the crassest egoism come into their own, and, in a moment, the united people becomes a horde of rats, fighting bloodily among themselves. If the Jews were alone in this world, they would suffocate as much in dirt and filth, as they would carry on a detestable struggle to cheat and to ruin each other, although the complete lack of the will to sacrifice, expressed in their cowardice, would also in this instance make the fight a comedy" (68:416).

The Jew, Francis Ashley Montagu (his real name is Israel Ehrenberg), expresses the Jewish psyche candidly as follows: "The Negro looks good

to me, and if I were not white [Jews aren't, as many of them admit] I should be proud to be a Negro, or a Mongoloid or any other kind of member of the human race . . ." (93:201). The way that the Jews despise the pure White race reminds us of the Bible story in which one harlot exchanged her dead son for another harlot's living son during the night. To settle their dispute the following day, Solomon suggested slicing the living son into two pieces, giving one piece to each woman. This drew the real mother to assert that the living son was not really hers, because she did not want her son to be killed. However, the mother "in wolf's clothing" agreed to such a barbarity, saying: "*Let it be neither mine nor thine, but divide it*" (I K. 3:16-28). This is the attitude of the Jews today! Like Esau they believe that if there is only "one blessing" (Gen. 27:38), better that no one enjoy it than let Jacob alone receive it.

The tale on the following page well illustrates Esau's cunning and treachery and Jacob's discomfiture of Esau. Like the fox who suffered a mishap, the Jews have the misfortune of being mongrels, or hybrids. And so, like the crafty fox who attempted to become the equal of his associates, the Jews would mongrelize Jacob's descendants, making them negroid as well, and thereby prevent Jacob from being God's only inheritor. Only by this means will the Jews ever achieve their goal of "One-World", with themselves as the sole rulers.

JUDAISM: RELIGION OF HYBRID PEOPLES

The fact that Jews are not different racially from mulattoes or other mixed-breeds makes it difficult to identify them in every case. Traditionally, a Jew is one who practices Judaism, but it

FIG. 15--THE FOX WITH HIS TAIL CUT OFF

A cunning old fox, of plundering habits,
Great crauncher of fowls,
Great catcher of rabbits,
Whom none of his sort had caught in a nap,
Was finally caught in somebody's trap.

By luck he escaped, not wholly and hale,
For the price of his luck was the loss
of his tail.

Escaped in this way, to save his disgrace,
He thought to get others in similar case.

One day that the foxes in council were met,
"Why wear we," said he, "this cumbering
weight,

Which sweeps in the dirt wherever it goes?
Pray tell me its use, if any one knows.

If the council will take my advice,
We shall dock off our tails in a
trice."

"Your advice may be good," said one on the
ground;

"But, ere I reply, pray turn yourself
round."

Whereat such a shout from the council was
heard,

Poor bob-tail, confounded, could say not
a word.

To urge the reform would have wasted his
breath.

Long tails were the mode till the day of
his death.

is well-known that many of them have forsaken Judaism, adopted "Christian" names and oftentimes have been baptized into the Christian faith and taken Christian husbands or wives. Religion may be changed, but racial features and racial character, or psyche, never changes.

The name "Jew" is really a loose term which vaguely gives an indication of a person's race and religion. Unfortunately, the name "Christian" has also become just a vague indicator of religion. Although wealth, power, and propaganda have made the White Race something commonplace and vulgar instead of something special and extraordinary, Protestant Christianity is synonymous with "the White Man's religion", and without him there would be no Christian religion today. Only recently have White Christians been encouraged to promote inter-racial "Christian" unity and cooperation by transferring their loyalty from the White Race to the "higher" loyalty of hybrid "humanity". Too often White parents have used their own children as fodder to create a new "humanity", not realizing that being a member of the pure White race is a sacred honor, membership to which can only be granted by the united effort of one's pure White ancestors. To deny one's own seed the high and holy privilege of having membership in the only race destined by God to see the light of eternity is an unspeakable tragedy.

To us it is relatively unimportant what religion a mulatto or a Jew holds to. The way to identify a person is by his physical and mental characteristics, with the physical taking the priority. But when we are not able to personally examine a person in question, we can examine his name, his thoughts if they are in writing, and the name of his religion. All of these things are good

ways to track down a Jew. However, we must understand that the true Jew is one who is a multi-racial being and that the mongrelization process might well be termed "Judaization". Suffice it to say that as mixed characters are a good indication of mongrelism, so a profession of Judaism indicates racial mixture.

Since it takes no skill to identify a black person from a White, we are primarily concerned with preventing hybrids from passing undetected as Whites. If the "Judaizing of races" does not cease after a short period of time, or if pure Whites do not acquire the necessary skill to avoid intermarrying with hybrids, it becomes relatively easy for the pure White race to become exterminated through mongrelization--often without knowing what happened. We would very much like to assure Whites that God will keep them from inadvertently marrying a mongrel, but we cannot. God has left it to us to keep our seed pure--and this would be much easier if we would obey His Law.

We will not attempt to give more than a few examples of mongrels who have passed as White men. The names mentioned will be sufficient to alert the reader to be on his guard. Some of the more prominent but lesser-known Jews in history have been: King Ferdinand, the Catholic king of Spain during the time of Columbus, and his Grand Inquisitor, Torquemada; Sir John Herschel (1792-1871), the "English" astronomer; Michel Montaigne (1533-1592), the "French" essayist; Sir John Millais (1829-1896), the "English" painter; Bret Harte (1839-1902), the "American" poet and novelist; John Wilkes Booth, "American" actor and hired assassin of Lincoln; Leon Gambetta; Pope Pius IX (1840's) and Pope Paul VI (1960's); C. S. Lewis,

"Christian" author; Harriet Beecher Stowe's husband (a Jewish rabbi); Admiral Hyman Rickover, founder of America's nuclear Navy; and even the royal line of Britain--going back to Queen Victoria's husband, Prince Albert, who was the son of a wealthy Jewish banker, Louis Meyer.

Most of the above names are taken from Jewish sources and are all documented, and some were, or are, only one-fourth (or less) Jewish. The name "Jewish" just as easily denotes race as it does a religion. The reason we must remember that one's grandfather or grandmother were Jewish is that religious Jews have traditionally been mongrels. The task of the student of race is that much easier when he equates Jewish ancestry with being mongrelized. Moreover, as we have already pointed out, the Jews are not the chosen people of God, since they are the mixed-blooded descendants of Esau and not the pure seed of Jacob.

Many Jews have so absorbed the negro side of their ancestry that few people would guess that the Jews are hybrids. However, the following examples show that negro characters of Jews are often ignored in order to maintain the myth that the Jews are a pure race and that Jewish racial features have not come in part from the negro: Karl Marx, the founder of Communism and the son of a Jewish rabbi, was given the nickname "Moor" by his father. Rogers explains why: "[Karl's] nose was broad, his hair frizzly and his color so dark he was called 'The Moor'" (137:130). The name "Moor" has traditionally been applied to people with dark skin, and many families still carry the name Moor, Morris, Moreaux, Maurice, etc. Rogers shows many coats-of-arms of European families with negroes in them (137:69-110). Incidentally, "Albino Negroes

were called 'White Moors'. This latter was also a nickname in Spain for usurers" (137:73).

Another Jewish leader was very much negroid: "Negro strain was even more evident [than Marx] in Ferdinand Lassalle, aristocratic founder of Socialism. Marx, his rival, called him 'a Jewish nigger, a greasy Jew from Breslau who was always concealing his woolly [sic] hair with all kinds of hair-oil and makeup'" (137:130).

Rogers continues: "Some of the noblest of the Sephardic families . . . were Negroes. Isaac Da-Costa mentions sons and grandsons of Don Jachia ben Jaisch, who were royal . . . favorites at the Court of Castille and Portugal, one of whom 'was Don David Negro . . .'" (137:63). "So dark were the Jews, especially of Portugal and Southern Spain that many whites thought all Jews were black or dark" (137:123).

Once people begin to comprehend the fact that the eastern peoples--whether Jews, Arabs, Turks, Egyptians, Italians, etc.--are merely hybrids and that their religions are the products of hybrid minds, Whites will understand why the western religion (Protestant Christianity) and the western mind cannot accept hybridity as a way of life, as can Mohammedanism (137:18-19) and Judaism.

ARE THE NEGROES A TRUE RACE?

The subject of whether or not the negroes are pure need not overly concern us. Since we believe the negro to be the antithesis of the White race whether he is pure-blooded or not, we believe the genes of the pure negro are just as deadly to the White Man as are those same genes present in the mixed-breeds. The value of the pure negro, however, is that he serves as a "norm" when we seek to discover if a person is racially pure or not. Those people who gravitate toward the negro physically, mentally, or spiritually in some cases have negro ancestors.

There are some who might be misled into believing that if the negro maintains his racial purity, he should be given some reward from God. But this is not possible. Studies have led to the conclusion that the negro does not really care to remain racially pure. Although it is his desire to be like the Adamic creation (Isa. 14:13-14), he cannot achieve this. The Interracial Clubs of America, Inc. in New Haven, Connecticut shamelessly tells people: "We are dedicated to the proposition of developing a totally integrated America through intermarriage. Having fun while solving America's racial problem is what we are all about."

ANCIENT MIXING IN AFRICA

The land of Africa to most people represents the negro in his pure state. History books theoretically depict Africa as though it has always been inhabited by negroes, while Whites have always lived in Europe. This has not been the case, however. History is much more complex.

Cox declares that "as a result of the thousands of years of Caucasian contact with Negro Africa a large part of [the] inhabitants are mix-breeds" (29:68). R. A. Dart observed in 1956 that "the distribution of races in Africa was very different two thousand years ago from what it is today. At that time very few Negroes were living in the eastern half of the continent, where the Bush and Brown (Hamitic) peoples were in direct contact, so that considerable mixing occurred between them. The Negro peoples occupied the west of Africa . . ." (87:77). "At a later date Negroes migrated towards the East Coast where they came in contact with the other races resulting in considerable mixing" (87:78).

Van Evrie gives a possible explanation for matings between negroes and Whites in ancient times: "Myriads and countless myriads of white men have lived and died on the soil of Africa; vast populations and entire nations have emigrated to that continent. At one time there were half a million of Christians [Whites] and forty thousand inmates of religious houses in the valley of the Nile alone, while three hundred Christian Bishops assembled at Carthage, and it will be a reasonable assumption to say that since the Christian era, there have been five hundred millions of whites in Africa. What has become of them? They have not emigrated--have not been slaughtered in battle, nor destroyed by pestilence, nor devoured by famine, and yet these countless hosts, these innumerable millions, these Christian devotees and holy bishops have all disappeared, as utterly perished as if the earth had opened and swallowed them up. With the downfall of the Roman empire, civilization receded from Africa, and the white populations were gradually swallowed up by mongrelism. The Negro, being the predominant element, absorbed

or rather annihilated the lesser one, and the result is now seen in numerous, almost countless, mixed hybrid or mongrel tribes and populations spread all over that continent" (159:49-50).

John H. Appel exclaims that "Not even among the yellow races of China, nor in sunburned India (with its mixed Aryan strains) nor in Java or the black islands of the West Indies has the mingling of bloods come so forcibly to my attention as here in Africa" (2:3; see also 148:87).

The purest negroes in Africa today are on the coast of Guinea, in the Gaboon, along the lower Zambesi, in the Benua and Shari basins (146:46), in Nigeria and Dahomey, and in the tribes of the Ashanti, the Mandingo, the Kru, the Mossi, and the Wolof. Many Africans from these tribes were taken as slaves in modern times. The Mandingoes were cannibals (148:232), and "The negroes imported from the west coast of Africa naturally brought their religion with them, and the worship of the serpent was one of its most distinguishing features" (148:229).

Topinard cautions us to understand that "The most decided blacks are those of the Coast of Guinea, but from the Yoloff to the Mandingo and the Ashanti there is every variety of shade. In South Africa, the Hottentots, and especially the Bosjesmans, are not black, but of a yellow-gray, like old leather. On the Gaboon, the Obongos seen by Du Chaillu were also of a dirty-yellow colour" (158:345). It is wise to remember also that Topinard wrote this in 1878. Already these various tribes were very mixed.

Rogers adds that "The Hottentots, who have a Negro-Japanese aspect . . . were so greatly mixed with the white Dutch colonists from the sixteenth

Fig. #16 Rehoboth Bastard (S W Africa)
European type. (Mainly Hottentot and Dutch)

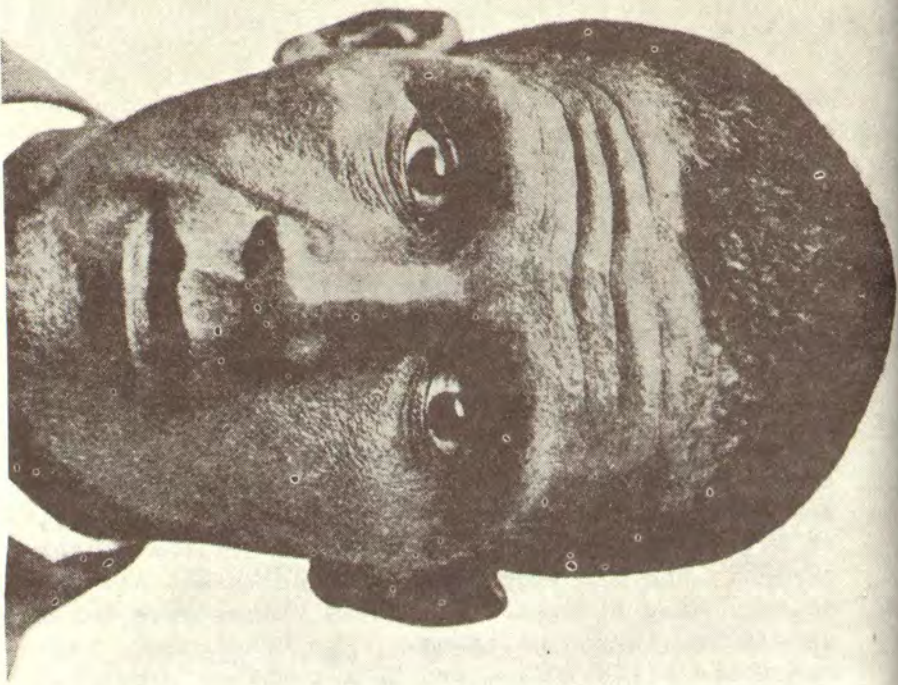
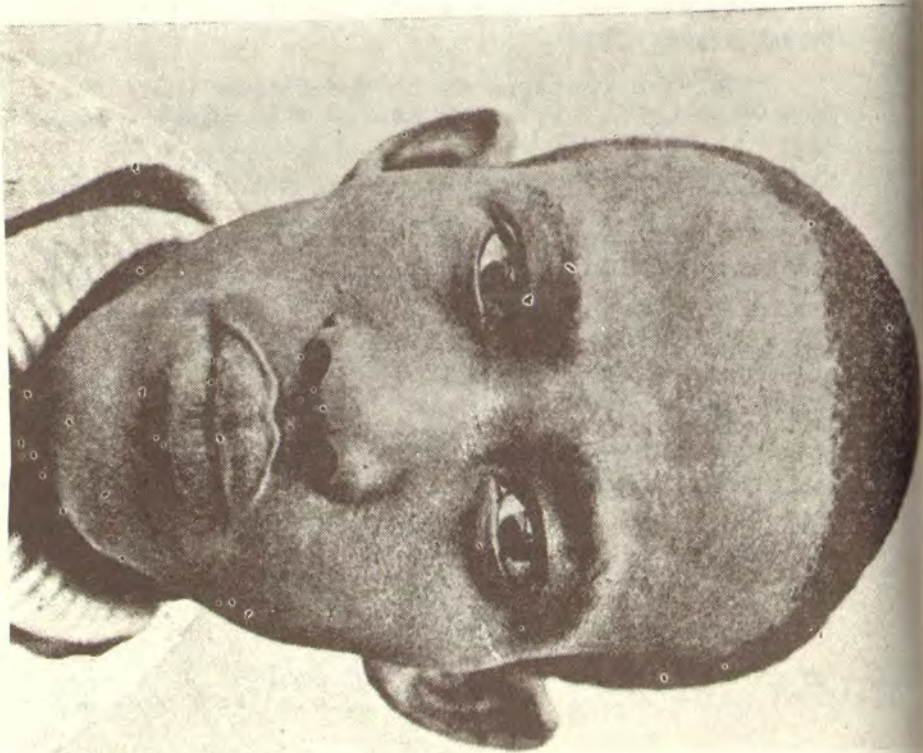


Fig #17 Rehoboth Bastard , Negroid type.



Negroid Race. A Herero woman from German South-West Africa.



Negroid with a little Oriental admixture (Herero man).



Negroid with considerable Oriental admixture. An Ovambo man from German South-West Africa.



Oriental with considerable Negroid admixture. A Hima man from Ruanda, in East Africa.



European of Mixed Type with presumably some Negroid admixture (the hair is Negroid) (Mohilev, in West Russia).





Half-breed girl whose father was European and whose mother was Hottentot.



Woman born from the recrossing of a half-caste Hottentot woman with a European.



Mixed-breed man of the third generation having rather more Hottentot than European blood.



Mixed-breed man of the fifth generation having rather more European than Hottentot blood.



Mixed-breed boy of the fourth generation having rather more Hottentot than European blood.



Mixed-breed woman having about equal amounts of Hottentot and European blood.

Fig. 19 -- White - Negro Cross-breeds In German South West Africa.

century, A.D., onwards, that their mulatto offspring went off into whole tribes as the Baastards, Griquas, Rehoboths, Bondelswarts, and Witboois. Even the Bushman and Pygmy . . . have not escaped white amalgamation. 'In fact,' as von Luschan says, 'the natives of Africa who were considered not long ago to be a homogeneous mass now turn out to be in reality a most complicated mixture of quite different elements, the outcome of immigration at different periods and from different parts of the globe'" (138:120).

Dowd states that the Nigritians, the Bantus, the Gallas, and the Fallatahs are also mixed. Concerning the latter tribe, Dowd says: "Although usually classed with the Negro races, [the Fellatahs] have such a strong mixture of Caucasian blood in them that they are rather a mulatto race than a natural variation of the Negro type. . . . The Fellatahs vary in color from a light brown or almost white, to a dark brown approximating the complexion of the Negro. In physiognomy and features many of them have a strong Semitic cast, while others resemble the pure Negro, except that their hair is not always frizzy but long and bushy like that of the mulatto. In many instances their hair has a sandy tint. . . . Their foreheads are high and well formed, and their jaws scarcely prognathus. They have large round eyes, oval face, prominent nose, sometimes aquiline, and tolerably full . . . Their eyes are usually black but not infrequently bluish" (37:79-80).

RACE-MIXING IN AMERICA

The same process of intermingling has been occurring in America in recent times as it did in Africa in ancient days. Amram Scheinfeld writes: "Taken into our midst as a conquered and subject

people, the Negroes have been gradually intermingling with the Whites until today it is believed that only a fraction of the Negro population is without White blood. It would be folly to assume that all the mixing has been in one direction. Much Negro blood has undoubtedly found its way into the White stream, especially by way of intermarriage with Mexicans, Indians or other peoples who do not too closely draw the 'color line.' As the Negro population becomes 'Whiter' one may wonder how far and for how long the two races can be kept definitely apart" (142:352-353).

Scheinfeld's statements must be qualified by the understanding that not all negroes who came to America as slaves were pure at that time. Reuter points out: "Of the Negroes brought as slaves to America, it has been estimated that possibly one-half showed some trace of previous contact and intermixture with the white race. The Senegalese, who were commonly considered the most intelligent of the slaves and were especially in demand, had a strong Arabic strain in their ancestry" (134:125). Therefore not all mongrelization in America today occurred by race-mixing on this continent. Even now, with our immigration laws cast down, hordes of mongrels are coming into America. At the same time, let us not excuse our wickedness of adding much White blood to the negro race nor our laxity in upholding White traditions.

R. S. Baker shows how race-mixing may confuse the whole racial issue when people are not aware of the fact of hybridity: "I have seen blue-eyed Negroes and golden-haired Negroes; one Negro girl I met had an abundance of soft straight red hair. I have seen Negroes I could not easily distinguish from the Jewish or French types; I once talked with a man I took at first to be a Chinaman but

who told me he was a Negro. And I have met several people, passing everywhere for white, who, I knew, had Negro blood" (5:151). Rogers gives many other examples in his books.

Baker continues: "Few people realise how large a proportion of the so-called Negro race in this country is not really Negro at all, but mulatto or mixed blood, either half white, or quadroon, or octoroon, or some other combination" (5:153). It is not too well known, for instance, that Commodore Oliver Perry was an octoroon (139:253). William E. Chancellor in his book "Warren Gamaliel Harding: President of the United States" documents the fact that Harding was also part-negro. Warren's ancestor George Tyrone Harding married a negro named Elizabeth Madison in 1816. His uncle, after whom he was named, was a negro preacher (139:255-257). J. Edgar Hoover was part-negro, and Dr. Swift says that President Eisenhower even had a bit of negro blood in him (156:23). Strangely enough, the hybrid maintains allegiance with the darker race even when well accepted by Whites.

Rogers admits: "Tens of thousands of 'white' Negroes move unrecognized and unrecognizable in all ranks of white society. With this army of spies, Aframerica finds it easy to learn the movements of hostile real-estate dealers, politicians, lynchers, and klansmen" (139:296). Rogers continues: "John Powell [writes of] . . . a letter from the State registrar of West Virginia, 'We have had reported to us a community of *Guineas*. They are white in color, or near enough so as to pass for white, still the courts have ruled that they are Negroes or have a certain percentage of Negro blood, and are therefore forbidden to attend white schools. These people wish to be called white and the doctors or midwives who attend births in their

families register them as white births and unless we have a police officer to investigate births in that locality we cannot depend on information turned in on the certificates'" (139:354). Too many White Christian Americans do not realize how far-reaching the problems of race are and what mongrels do to pass from one race into another.

The fact that many negroes in the world are mixed, some hardly distinguishable from Whites, should not make us despair. Pure Whites should do whatever they can to ensure that their own seed-lines remain pure, meaning that the subject of race should be taught to the whole family and God's laws honored (Psa. 78:1-8).

WHY BLACKS AND MONGRELS MATE WITH WHITES

Most negroes will not admit openly that they feel honored by the attention given to them by Whites, because they want to get over their feelings of inferiority to Whites. Thus they put on a mask, acting civilized, in order to gain the approval of the White Man.

Do not assume that the negro has only pure hatred for Whites. On the contrary, the negro wants to mingle his blood with Whites and get their approval. As evidence of this, Pierson says: "Dark mothers who bear 'whiter' children consider themselves especially favored and are so looked upon by their immediate associates. A black mother [in Brazil] proudly showed her light child and said . . . 'I am cleansing [i.e. I am *whitening*] my race'" (126:120). Whiteness is desirable to the negro, but blackness must be shunned by the White.

Reuter tells us: ". . . the general statement holds true that the women of a lower race everywhere are honored by the attention of the men

of a superior caste. It is not only true of the Negro, but is true of every race or class within a race, which is culturally inferior and [so] recognizes itself . . .

"In summarizing, we may say that the intermixture of the races everywhere has gone on to the extent of the white man's wishes. The Negro woman never has objected to, and has generally courted, the relationship. It was never at any time a matter of compulsion; on the contrary it was a matter of being honored by a man of a superior race. Speaking generally, the amount of intermixture is limited only by the self-respect of the white man and the compelling strength of the community sentiment" (134:162-163).

Reuter continues: ". . . women of the lower races everywhere seek sex relations with the men of the superior race or caste. . . Keller says of the Eskimo women that 'illicit relations with white men are rather a glory than a disgrace.' Of the Indian women, Lee says 'she is the seducer and it is the proudest moment of her life when she has allied herself with a man of a superior race . . . It seems to be the usual situation everywhere that the women of the lower races or the lower castes desire, seek, feel honored by the attention of the higher class men, and are enormously proud of their light-skinned, half-caste children. . .

"Once started, the half-caste races everywhere increase rapidly in numbers and always at the expense of the backward race. Illicit relations between the half-breed women and the men of the superior race are the normal situation after the mixed-blood race has become sufficiently large to allow the forces of sexual selection to operate. The half-breed men in their turn prey upon

the women of the pure-blood native race. Both result in additions to the mulatto group. Moreover, the marriage of the mixed-blood individuals is in nearly every case with their own or a lighter color, hence the natural, legitimate increase is normal or nearly so" (134:93-94). However, although mongrels can continue to propagate and increase their numbers, at least through 4 or 5 generations, after this it is necessary to return to primary root stock for replenishment of more vigorous genes.

Priest reports that "The same kind of preference of many of the tribes, among whom he wandered, was shown to Damberger [between 1781 and 1797 in Africa], as well by the men as the women, who would gather round him, calling him handsome because he was *white*. Some would, in the most unreserved manner, lift his garments which he wore about his waist, and examine the sign of his sex with cries of approval, desiring a union of his blood with theirs. . .

"By one of the tribes this man fell in with, who were called *kinonians*, he was scrutinized more closely than common, in relation to the idea above alluded to, and being highly approved of, on account of his great beauty and *whiteness* of complexion, they were strongly minded to detain him against his will, for the improvement of their race by amalgamation. On this account he made his escape by stealth, being assisted by a young negro of the tribe. . .

"Thus Damberger was received wherever he went among the black nations of Africa. To the eye of civilization, this poor runaway from the garrison of the Cape must have been a frightful looking being, as he was nearly naked, his skin sunburnt and

scaly. His hair and beard grown to a most hideous length, poor and emaciated in person, and yet with all these disadvantages, the negroes, men and women, and even the children, were delighted with his beauty" (131:140-141).

"Another evidence in support of the belief, that a white skin is preferred by the negro race, is afforded in the fact, that among the kings and petty chiefs of the Africans, a female who may chance not to be as black as common, is more highly prized as a beauty, and considered an acquisition of immense importance. In every part of the world it is a matter of boasting with negro men and women, if they can show that they have *white* blood mixed with theirs; or if they can get themselves united in consanguinity with the white race; this is the same also among the Indians. It is a very rare thing, if it ever happens at all, for a negro man or woman to boast of the purity of their African blood, or of the intensity of the blackness of their bodies or woolliness of their hair, while the contrary is the fact, as they are rejoiced at any departure in their progeny from the baleful hue, whether among white nations or in the wilds of Africa. Were it not for *this* trait in the character of their being, namely, their dissatisfaction with their formation and complexion, there would be still greater reason to judge them as wanting in natural intellectuality" (131:142).

The desire of the negro and mongrels to become equal with the White Man is unrestrained and uninhibited today. The reason they turn to the sexual arena to obtain their goals is that sex is a symbolic way of possessing the White Man. The White Woman symbolizes everything unobtainable to the "underman". To the White Man she represents

the unborn offspring, the future of the White race, therefore the nonwhite focuses his contempt, hatred, and revenge most often against her. When he can possess her body, he receives a temporary satisfaction and pleasure because he has entered the forbidden zone. Grier explains: "The black man . . . has an opportunity to live out murderous fantasies of revenge. In possessing the white woman he sees himself as degrading her"

". . . [He] sees himself as having vanquished the white man in the field of love and of having rendered him impotent and castrated [in effect killing him by planting his own seed rather than the White Man's] . . ." (62:77). For a moment it is possible to reverse the roles and make the White Man feel emasculated and humiliated. Whites who place so little value on their own seed and race do in fact accept the negro as their equal (which to the White race means that such Whites are spiritually impotent and emasculated, and the negro is actually their superior); accept whatever the negro says to be true (the negro is their authority and standard of reference); and accept hybrid offspring as not only acceptable, but preferable to reproducing one's own kind. Their lack of will to live as individuals for the White Race proves that to them the negro can do no wrong, and they will not resist if the negro comes to rape and plunder them.

THE MIXED PEOPLES OF EUROPE



We cannot, much to our chagrin, state that all Whites are pure. Many profess to be White who are in fact of mixed seed. Therefore we intend to give some guidelines to enable pure Whites to be more cautious about associating with everyone, simply because they have white skin. Undoubtedly there will be many who read this chapter who will get their "toes stepped on"--or who have relatives they will recognize as being mixed, but we hope that this will give the reader more determination to keep his own offspring pure and teach them to do likewise.

Edward B. Taylor (1832-1917), a great pioneer of cultural anthropology, once said: "A man's language is no full and certain proof of his parentage." "Much bad anthropology has been made by thus carelessly taking language and race as though they went always and exactly together" (128:257). People commonly confuse language and race (for example, "Aryan"), nationality and race (i.e. "British"), and even religion and race (i.e. "Jew"). This is unfortunate, for race is concerned with biology, not language or religion. A person's language does not prove his race. It only proves contact with people speaking that language.

The Swedish scientist, Andreas Retzius, in 1845 introduced the idea of a cephalic index for the study of races. Paul Broca, Paul Topinard, Georges Vacher de Lapouge (1854-1936), and Quatrefages (1810-1892) supported the theory of craniology, although they had to fall back on color of hair, eyes, and complexion also. The cephalic index, of course, is the ratio of the length to the

width of the head. Dr. Winchell says: "I think it reasonable to maintain that physical similarities constitute the ultimate criterion of ethnic affinity. Language is something external: it may be laid aside, but no human being can escape from his skin or his cranium" (163:325).

We have concluded from our study of race that there are only two true races on earth--the Black and the Nordic (White). All others on earth are hybrids of these two. Under some systems *Nordic* is considered one more of the "subraces", but the author considers Nordics the basic root stock from which, together with the negro, have produced many hybrids, among them White look-alike types.

Many authors on race seriously believe that the White race is composed of "subraces". These large groups have been classified according to the measurements of skulls and have been called *Dinaric, Near Eastern, Alpine, East Baltic, and Mediterranean*. Peoples have been divided according to dolichocephalism (long-headedness), brachycephalism (broad-headedness), and mesocephalism (intermediate). The only trouble with these categories is that many hybrids have long heads or broad heads. Most Eskimoes, negroes, Australian aborigines, and Africans are long-skulled, therefore the science of craniology stands on the same unsure footing as does classifying races according to language, religion, or nationality. We mention all of this because these points have been confusing to people who have tried to study the White Race.

THE NORDIC IDEAL

Before we begin our discussion of the mixed "White" peoples, we should perhaps digress for a moment to examine our standard of White racial purity. "Nordic" is the preferred term to describe



Fig. 20 --The Nordic

RACIAL TYPES



North Germany (the hair is rather too dark).



Sweden.



England (note the strongly arched nose).



Flanders.



North Germany.



Hanover.

Fig. 21 -- The Nordic

our race, rather than "White", but because most people would not understand us if we used the term throughout this book, we have used the descriptive term "White". We wish to make it clear that the Nordic, when classified as a White "subrace", is done so improperly.

The Nordic type is long-skulled, but blond hair and blue eyes are not the final test of belonging in this category. The Nordic represents the pure White race, and it so happens that scientists have tried to separate the White race into "subraces", based upon color of hair and eyes and shape of skull primarily. We believe that this is an artificial reclassification and that the term "Nordic" should be used to represent all Whites who are pure.

My studied opinion is that the White race exhibits certain normal variations in shape of head, color of hair and eyes, shape of nose, etc. Often the color of hair changes with age. Nordics do have small cheekbones that do not stand out prominently, but rather "descend in a nearly straight line from the external angular process of the frontal bone" (19:105). Whites who have jet black hair like the Asiatics or kinky hair like the negro are certainly suspect of being racial hybrids.

Pile gives the following analysis of the Nordic: "The mental characteristics of the Nordic race combine a steady temperament and sense of justice and self-discipline with a courageous and inquisitive outlook . . . With all his good qualities, of which fair-mindedness and trustworthiness are the greatest, the Nordic is not only capable of the most good, but also at times he is capable of the most harm. It is proverbial that when he 'goes native' he can become more intractable than any . . . Moreover his qualities are latent more

than is the case with the qualities of the other races. The rough and tumble of life seems necessary to his development but it brings more out in him than in others" (127:4-5).

Dr. Nott describes the Nordic type as follows: "Though his whole structure is more vigorous, the white man is less gifted in regard to the perfection of the senses than either the black or the yellow, and therefore less solicited and less absorbed by animal gratifications" (122:454). Is it any wonder that White traditions of racial and moral purity have been scoffed at by students of race when most of the "white" [i.e. Dinarics, etc. who are white but hybrid!] world does not pattern after the Nordic? It is time we realize that white hybrids destroy the reputation of the White Man, cannot live up to Nordic ideals, and serve only to set a poor example for pure Whites to follow. We have already noted that the black race is sensually (carnally)-minded and that hybrids vary in sensualism in the same proportion as they have negro genes. The Bible commands Whites not to be like others, nor to seek to be like them.

THE DINARIC

Dr. Fischer states that the Dinaric type of man is characterized by an "extreme flattening of the occiput, so that the back of the head when seen sideways looks as if it had been shaped vertically with a chopper. The face is long, rough-hewn, while the nose is large, prominent, and often conspicuously hooked. Hardly any other race has so strongly developed a nose. The aquiline type of nose and the sharply curved hawk-like nose are about equally represented" (7:190).

Pile says: "The eyes are dark brown, with a heavy upper lid, often lacking the covering fold

and thus rendered smooth looking. The hair is dark, growing fine and thick and is usually curly, while there is strong growth of beard and body hair. Judged by Northern standards, the skin is brownish" (127:17).

Baker, by his description of the Khazar (Ashkenazim) Jews, classifies them as Dinarics: "Typically the Ashkenazim are brachycranial, though some of them fall within the range of the mesocranial. The relative breadth of the skull is . . . caused by the head being very *short* . . . due to the suppression of the occipital region. . . . In some cases the impression is given in side view that the back of the head has been sliced off by a vertical cut. The forehead is special in two respects. It tends to recede rather noticeably, and also to be rounded in the horizontal plane. . . ." (4:238). Most of the Serbs also fall under the "Dinaric" classification.

Taken together with other characteristics besides the skull, it would appear that "The Bosnian and Slovene pedlars . . . are especially good specimens of what is known as the 'Dinaric' type, [and they] resemble the Near Eastern pedlars in their essential nature as well" (7:646-647). In defining their nature, "the sexual occupies the foreground of the mental life quite as conspicuously as among Jews and other Orientals" (7:646-647). Remember that this unbalanced inclination rises from their being part-negro which comes from being hybrids.

Dr. Lenz summarizes: "what is called the Dinaric race is only a mingling of other races" (7:646).

THE NEAR EASTERN

The Near Easterns are distinguished from the



Near Eastern Race (Bessarabia).



Near Eastern Race (Armenia).



Dinaric Race with a little Nordic admixture (Tyrol).



Dinaric Race (Southern Baden).



Oriental Race with Near Eastern admixture (Belgian Jewess).

Fig. 22 --The Dinaric And Near Eastern

Dinaric strain of hybrids only by a smaller stature (7:200). They are described as being shrewd with a particular cognizance in business dealings. "Luschan denies that the Jews have any mental characteristics peculiar to themselves, contending that the 'Jewish' psychological traits are common to all the Near Easterns" (7:643-644). This means that the Jewish psyche and other characters are not unique to Jewry, for they are but hybrid characters which may be manifested among any peoples that are mixed-breeds.

Baker notes that the Jews are not a race, and he says that they belong to the Armenian type (4:246). Fishberg agrees: "The Armenians . . . are hardly to be distinguished from Jews by their facial features. The native Christians of Egypt, called the Kopts, and also the Basques in France and Spain, are said to 'look like Jews'" (42:166). Baker adds: "The fact that there are strong resemblances between many Jews and the Armenians was pointed out at a meeting of the Royal Anthropological Society in 1885 and is generally accepted" The Armenian type is thus considered to be Near Eastern.

Since the Turks, Arabs, Jews, etc. are not pure races, it is easy to see that classifications for hybrids is very difficult, since variations are oftentimes significant just in one mongrelized family. Theoretically, then, a Jewish family might have one member a "Dinaric" type, another an "Alpine", another a "Near Eastern", and another a "Mediterranean". New types, as yet unnamed, may also appear.

THE EAST BALTIC OR FINNISH

Like the "Alpine" type, the East Baltic has a stocky build with broad shoulders. His head is



Mongoloid Race with a little European admixture (Ryazan in Central Russia).



Mongoloid Race with considerable Nordic admixture (Saratov in South-East Russia).



Mixed Mongoloid and Nordic (Lapland).

Fig. 23 --White - Oriental Hybrids



Oriental Race (Algeria).



Mongoloid Race (Yakutsk Woman).

Mongoloid Race (Upper-class Japanese).



Mixed Mongoloid and Nordic (Latvia).

Mixed Mongoloid and Nordic (Kursk in Central Russia).

Fig. 24 --White - Oriental Hybrids

short from front to back, although slightly larger than the Alpine. His cheek-bones are prominent. He has the communal instincts of the Alpine, but, like the Mediterranean, his mood may change quickly from uncontrollable rage to uncontrollable remorse. Pile tells us: "He is confused and vague except when driven by some strong desire such as revenge. Given a definite target, as it were, he becomes clear-sighted, patient and cunning . . . [He] is happiest when led, provided he is well treated, and his sense of patriotism renders him easily led or as easily misled" (127:15).

Pile continues: "Physically the East Baltic is similar to the Alpine except in colouring. He is not so much fair like the Nordic as colourless" (127:14). He is "ash blond", with "greyish skin", says Pile (127:15).

Dr. Lenz has made the following comment about the East Baltic or Finnish peoples: "[The] . . . peoples described under this head consist of 'a very ancient mingling of the Central-Asian-Uraltaic and the Nordic-Indogermanic world.' In respect alike of mental and of bodily characteristics, it presents a combination of Nordic and Mongoloid traits" (7:640). Van Evrie says that the Laplanders are all that remain of the Mongolian hordes in Europe (159:81).

THE MEDITERRANEAN

The Mediterranean physical type is characterized by medium or short stature, slender build, a relatively long head, and a dark complexion. His eyes and hair are very dark or black and his skin more or less swarthy. He is long-skulled, but the absolute size of his skull is less than that of the Nordic. The following is a description of his psyche: "[He] is almost as passionately devoted to

the moment and to the immediate impressions of the senses as the Negro. Although as a rule his mood is childishly gay, he is apt to be unduly crestfallen when circumstances go against him. Hand in hand with this there goes a strong impulse to manifest his feelings in words and gestures Thus both by temperament and character, and also in respect of rational endowment, the Mediterranean occupies an intermediate position between the Nordic and the Negro. We find in him the childishness of the Negro, although less developed" (7:641). Included in this category are the modern-day Italians.

It is interesting that Catholicism has made the greatest headway among these so-called "sub-races". Catholicism "with its appeal to the senses and the emotions, is less congenial to the rationalist spirit of the Nordic than is the comparative sobriety of the Protestant religious service" (7:663).

Pile writes: "Those proper to the Mediterranean race can be summed up as excitable, passionate, artistic, enthusiastic but quickly discouraged, great attachment to the family, lacking in a sense of social responsibility and, above all, highly individualistic in practice if not always in theory. The Mediterranean is intensely patriotic but his patriotism is for the country rather than the race.

"His instability is in line with his superficial outlook on life, inclination towards laziness and the extent to which he is swayed by the sexual life. He has a streak of cruelty and sadism when roused to resentment but is quick to forgive an injury. He is whole-hearted in his friendship which, however, can quickly turn to hate. Given

to violence and lawlessness, he is unable to maintain unaided an ordered society" (127:2-3).

In our study so far, we have seen that the Jews can pass not only as Jews but also as Near Easterns and Dinarics. We will soon discover that the Jews can also pass as Mediterraneans and Alpines. No doubt some Jews can pass as East Baltics too. This should tell us that classifying hybrids according to race is useless and does not create any barriers which would keep the people in these classifications "pure".

Now we discover from Dr. Fishberg that: "The Sephardi type . . . conforms most to the ideal Jewish type, and anthropologically corresponds to the 'Mediterranean' race of Ripley . . . They have generally black or brown hair, occasionally red and rarely blonde; large black or brown eyes, seldom grey, and rarely blue. In addition to their dark complexion, they are short of stature and either dolichocephalic or mesocephalic. The face is oval, the forehead receding, the eyes almond-shaped with the outer extremity very pointed, while the dark eyebrows are very bushy at the inner end, where they tend to unite over the root of the nose. The traditional Semitic beauty . . . is generally found among these Jews, and when encountered among Jews in Eastern or Central Europe is always of this type. . . . Their long, narrow heads often have prognathous faces, the upper and lower jaws protruding forward. The nose is generally narrow, prominent, often convex, but only rarely of the kind popularly considered 'Jewish'. Many of them have a rather large mouth with thick lips, especially the under-lip" (42:108-110). Fishberg's graphic description of the Sephardic Jews includes many important characteristics of mongrels which pure Whites should be aware of and

leaves no doubt that the "Mediterranean" is nothing more than a racial hybrid.

THE ALPINE

The "Alpine" type is closer to the true White than the other categories already discussed, so it is probably the most difficult one to deal with. The "Alpine" is described as being stocky, broad-headed, of medium height, with brown hair and brown eyes (The reader must keep in mind that many pure Whites have these same features). Pile adds, however, that "Alpines" have a "thickness of eyelid which strikes us when we say that such people have a 'foreign look', a thing which the average person finds easier to spot than to define" (127:9).

Dr. Fishberg describes the "Alpine" type further when he says that the Ashkenazi type of Jew corresponds "on the whole to the 'Alpine' race of Ripley. Their face is round, with prominent cheekbones, and the nose medium-sized, broad, with fleshy wings, often narrow and depressed at the root, appearing generally somewhat pear-shaped. . . . The chin is heavy, the mouth large, and the lips thick, all of which give a rather heavy expression to the countenance" (42:111-113).

The following is a brief analysis of the character of the "Alpine", as seen by Pile: "The Alpine left to his own resources, and not whipped up into any mass movement, lives a peaceful communal life. But as he is mentally of the herd and likes to feel that his ideas are in agreement with the majority, he is easily drawn into mass movements. Stolid, unimaginative, lacking in initiative and amenable to discipline, he does not become a factor in politics except as very useful cannon fodder for his more ambitious exploiters.



Alpine Race with slight admixture of Nordic (Central Germany).



Alpine Race with some admixture of Nordic (Central Baden).



Mediterranean Race (Southern France).



Mediterranean Race (Upper-class Portuguese in Brazil).



Mediterranean Race with some admixture of Nordic (Western France, Brittany).



Mediterranean Race (Eastern Pyrenees).

Fig. 25--The Mediterranean And Alpine



Nordic Race (Central Germany).



Nordic Race (Mecklenburg).



Alpine Race (Southern Black Forest).



Alpine Race (Dresden).



Alpine Race (Maritime Alps).



Fig. 26 -- The Alpine And Nordic

His weakness is his worship of uniformity . . .

"He has no aspirations to greatness, but a hatred of it in others, and his conception of democracy is that it should enforce equality The Alpine [is] a natural 'Leveller' . . ." (127: 11-12).

Other characters besides hair and eye color, body build, and skull shape may have to be noted in order to differentiate the "pure Alpine" from the mixed. For instance, if the nose is short and flat, the chin broad and rounded, and the skin has a yellowish tinge to it, we can say most definitely that an "Alpine" is racially mixed.

Dr. Fischer explains the origin of the "Alpine" type: "[The Slavic] mission was to safeguard Teutonism from the Mongolian flood--a role in universal history that was inconspicuous, perhaps, but was in truth of overwhelming importance. Like a living wall, the primitive Slavs, tall and fair-haired, pushed eastward in front of their Teutonic brethren and absorbed into themselves the Mongolian invasion in successive waves" (7:195). Thus the Slavs today pattern after Mongolians, because they sacrificed their racial purity (23:505).

Some of the peoples today who are classified as "Alpines" are the "Wends in East Germany, the Bohemians, most Poles and South Slavs The great mass of Russians are of this type, as well as the ancient Avars, Hunagars, Magyars, Cumans, and the Bulgars, all more or less mixed with Mongols" (56:32). Naturally there are some people among these groups who have remained isolated from the general populace and remained pure, with non-"Alpine" racial features. We might mention that many Walloons in Belgium, the upland populations of Alsace, Lorraine, Baden, Wurtemberg, Bavaria,

Tyrol, Switzerland and northern Italy all contain those who may fall into the category of "Alpine" because of nationality, but who are actually pure White, qualifying as Nordics by race.

In conclusion, then, strict classifications can be very misleading when arrived at purely by skull measurements. The shape of the head does not always correspond with the color of the skin or of nationality. When other characteristics are considered along with the shape of the head, deviation from the norms usually indicates mongrelization. We have seen that there is not nearly the diversity in racial features among members of the White race as popularly imagined. We have placed many of the mixed-blooded white peoples back where they belong--as members of the worldwide hybrid community. Although this action will cost pure Whites the support of many millions of people, the savings realized in racial purity make such a decision well worth it.

We have also established that the phrase "White subrace" is a misnomer, since anyone who falls short of being pure White is a racial hybrid. Such people are by nature inferior to either the Black or the White race because they do not breed true. They should therefore not be granted the status of scientific classification, nor can they ever be accepted by God as obedient children.

It is time that pure Whites recognize the mongrels in their midst--no matter what "type"--and shun them. This author's warning may already be too late. It remains to be seen, however, if pure Whites have enough desire to pass on their heritage to a pure White people. Such a desire will require greater effort on their part now than ever.

DO WE WANT A FUSION OF THE RACES?

The reader has probably heard the idea that no one can be pure-blooded today. In only 36 generations, which is about 1000 years, one man theoretically has more than a billion ancestors. Is it possible that all of them married right? Mongrels definitely want to encourage us to stake our future on the belief that since our progenitors more than likely lived for themselves with no thought about what their descendants would look like, why should we concern ourselves with keeping our race pure? We believe, however, that race was the religion of our ancestors--everything (life eternal) lies in the seed, or genes.

THE JEWISH IDEAL

Few people realize that the Jews are at the forefront of the movements designed to mix the races. The so-called racially-pure Jews are willing to sacrifice their "nation" or "race" for the sake of making us all hybrids like themselves. Berger writes that the objective of Reform Judaism and many Jews is "'the deliberate rejection of Jewish nationalism and the enthusiastic acceptance of complete solidarity with Gentiles in the building up in freedom and justice of a modern Commonwealth, in which distinctions of creed and racial origin would be transcended by the conception of the common humanity of its citizens'" (10:238). A few of the more powerful Jews may be more exclusive, but for the most part the Jews do not mind ending the age-old distinction between "gentile" and "Jew".

Berger continues: "In the historic process, with the opportunities of a new world opening for Jews, with ghetto walls dissolving, the Jewish

community as such dissolved too. . . . They might be as much or as little Jewish as they chose. They might even cease to be Jews . . ." (10:46). Fishberg explains: "In the present age when marriage is a civil and not a religious affair, when the Church and the Synagogue have no support from the State in their prohibition of intermarriage between persons of different creeds, religion is powerless to prevent mixed marriages. The effect on the Jews and Judaism is immense. The gulf which separated them from their Christian neighbours in the past is narrowing with the increase of these unions, and the way is paved for the solution of that problem of the Jew and the Christian which only thirty years ago was considered hopeless. This is an indication that the social isolation of the Jew is coming to an end, and that in the near future all the real and alleged differences between Jews and Christians will completely disappear in progressive communities" (42:518).

The *Jewish World* in London said in 1883 that: "The great ideal of Judaism is that the whole world shall be imbued with Jewish teachings, and that in a universal brotherhood of nations--a greater Judaism, in fact,--all the separate races and religions shall disappear" (181:). Rabbi Martin Siegel clarifies the matter: ". . . Jews [are] not expected to believe in anything in particular precisely because the emphasis [of Judaism is] on a universal community. . . [Universalism] does not mean that people find the sameness of views, but that people, through their own individuality, are able to reach a level of communication which allows for their differences" (168:61). Siegel goes further to explain: "I believe the synagogue must be fossilized to make way for a new expression of man's religious impulse. In the

interim, we will probably be turning to the new secular religion of pop festivals, sex or drugs, but ultimately, given free reign, man will again create worthy new institutions to give expression to his timeless need for meaning, his timeless yearning to stay in touch with the cosmos" (168:83-84).

Siegel admits that "we are now entering a Jewish Century . . . Christianity will be the vehicle through which the society becomes Jewish" (168:194). And again: "We are in fact . . . just entering a period of Jewish-Christian reconciliation in which the world will ultimately adhere to a form of Judaism and call it Christianity . . ." (168:67-68). Siegel reveals the breakdown in traditional Jewish exclusiveness: "Many Jews have so Westernized themselves that they have created an unfortunate new breed of Jewish Gentiles. This leads me to believe that the true Christians will probably become the new Jews" (168:196). And so, "Now the Gentiles are the majority and their religion is the state religion, and for the Christians to survive, they must again become a community, like the Jews" (168:200). What is involved, then, is a subtle transformation of the "gentile" community into Jews, leaving the few stubborn White racist Christians who want to maintain their exclusiveness to become the world's new persecuted minority. This is the significance of what Siegel says (168:199).

With the Jewish stand for universalism, the Jews are replacing Christianity and are forcing the world to accept their morals and values rather than those traditionally accepted from the Christian Bible. According to Siegel, the new religion of the world, "when completed will be the Judaization of Christianity. It will be a new religious

form which is neither Judaism nor Christianity. A community of people experiencing one another will be at its base. They will be neither Christian Gentiles who worship the state nor Jewish Gentiles who worship Israel; they will be the *real* Christians and the *real* Jews who have come together.

"The theologies and beliefs which now separate Christians from Jews will be irrelevant. Each man may have his own mind. The reality will be in communication. . . Whether this new religious form of Judaized Christianity becomes the dominant force in the society depends on what happens to the concept of the national state. If the Gentiles are eventually outnumbered, nationhood will lose its force, and a world community could emerge with Judaized Christianity as its appropriate religious expression: a unification of all diversity without uniformity.

"And if we can't achieve a world community? Then I don't imagine we'll be a world much longer" (168:202). So ends Siegel's discussion, which is remarkably candid in its implications.

We should perhaps point out here that the Orthodox Jews correspond to the old-fashioned Bible-believing Christians who interpret the Bible literally, while the Reformed Jews relate better to the more liberal-minded Christians who insist upon spiritualizing the Bible in order to make it more palatable and equitable for "all men". For instance, the Reformed Jewish Rabbis "teach that the Biblical interdiction of intermarriage was really intended for the priests of Israel, originally for the High Priest, and not for all the Jews; or that only the 'seven nations' of Canaan were tabooed by the Bible in order to prevent idolatrous practices among the Chosen People. The Christians are not tabooed, because they are not

idolaters" (42:467). Such an interpretation of Scripture provides Jewish liberals with a unique symbiotic relationship with Christian liberals: the former is willing to "lower the bars" to permit non-Jews to become members of the "Chosen People" club, while the latter keep up the facade and the myth that the Jews are the "Chosen People" spoken of in the Bible. Zionism is opposed by the Reformed Jews (42:498-499), just as liberal Christians oppose White racism. But Fishberg warns that "the cruel persecutions and massacres to which they [the Jews] have been exposed during the last two thousand years have not robbed Judaism of as large a number of adherents as modern emancipation, with its concomitant adoption of the habits and customs of modern life in Western Europe" (42:523).

Although Reformed Jews renounce the narrow racist and nationalist beliefs of Jewish Orthodoxy which would limit the messianic ideal to Jews only, the Reformed Jews have more in common with Orthodox Jews than would appear at first glance. All the Reformed Jewish Rabbis have done is extend their Messianic ideal to other mongrels--no matter what racial composition they might be. In other words, Reformed Judaism is willing to allow new blood into its ranks, because the one thing mongrels lack is organization. A highly organized, worldwide, interracial society--based not on one race, one religion, or one nationality--led by Reformed Judaism--would make little difference racially-speaking to Orthodox Jews who are themselves mongrels.

By way of example we will quote the Jew, Israel Zangwill, who has the characters in his book say the following about America:

"DAVID: 'There she lies, the great Melting

Pot--listen! Can't you hear the roaring and the bubbling? There gapes her mouth--the harbour where a thousand mammoth feeders come from the ends of the world to pour in their human freight. Ah, what a stirring and a seething! Celt and Latin, Slav and Teuton, Greek and Syrian,--black and yellow--

"VERA: 'Jew and Gentile--

"DAVID: 'Yes, East and West, and North and South, the palm and the pine, the pole and the equator, the crescent and the cross--how the great Alchemist melts and fuses them with his purging flame! Here shall they all unite to build the Republic of Man and the Kingdom of God. Ah, Vera, what is the glory of Rome and Jerusalem where all nations and races come to worship and look back, compared with the glory of America, where all races and nations come to labour and look forward! (He raises his hands in benediction over the shining city.) Peace, peace, to all ye unborn millions, fated to fill this giant continent--the God of our children give you Peace'" (166:184-185). Zangwill's vision of race-mixing clearly shows us that he considered miscegenation to be a positive religious experience, and we know he repudiated the marriage regulations of Ezra and Nehemiah (42:502).

Zangwill continues:

"MENDEL: 'I should have thought the American was made already--eighty millions of him.

"DAVID: 'Eighty millions! (He smiles toward VERA in good-humoured derision.) Eighty millions! Over a continent! Why, that cockleshell of a Britain has forty millions! No, uncle, the real American has not yet arrived. He is only in the Crucible, I tell you--he will be the fusion of all races, perhaps the coming superman'" (166:34). The

description of the hybridizing of races in America which Zangwill gives is a clear picture of Zionism (Reformed Jewish-style). This assault upon racial purity is helping the Jews obtain their goals faster than the old way of violently forcing people to accept Judaism as their religion instead of Christianity. The cleverest Jews know that religious ideals will automatically change when races are fused.

IS THE HYBRID A SUPERMAN?

It was commonly believed years ago in America that intermarriage occurred when Germans married Englishmen, Swedes married Irishmen, etc. Most never dreamt that Zangwill proposed mixing people such as Englishmen with the negro, or Germans with Italians. Intermarriage often meant marrying a person of another "faith". It was unthinkable to the average White American that his children might want to marry a swarthy southern European or a negro.

The average White believed that immigrants were to become Americanized--that they would be in the melting-pot to become like White Americans already here. However, most nonwhite immigrants thought nothing of bringing their standards and customs with them and imposing them upon American society. The Jews have always insisted that one does not have to be born in America to be an American, for to them the real American is not the first immigrant, or the one who believes in God, but the one who shares the genes of many races--in short, a mongrel. Rabbi Wise stated in *Collier's Weekly* (March 19, 1923) that the real America is not a place or a locality, but an ideal, a vision yet to be fulfilled, a vision of a whole world that is mongrel. Moreover, if any White insists on race as a test for being a true American, the

Jew says that the Indian must come ahead of the White Man. The Statue of Liberty's inscription (thanks to a Jewess) embodies the Jewish viewpoint that America's highest destiny is mongrelization.

The ramifications of such thinking are tremendous. If our White ancestors who came to America did not have the right to set up this country as they did, then our traditions and ideals are ill-founded. It is well-known that the world no longer looks to the White Man as the leader with a natural right to rulership, but now the Jew would have us despise our roots, tear them up, and give up the idea of asserting White culture, religion, or civilization even in our own part of the world.

The Jews see themselves as chemists and their god as the great Alchemist. Certainly such a god is not worshipped by White racists! The Jew, Franz Oppenheimer, gives the alchemical "ritual" used to "worship" this god and to produce new worshippers of him: "The two groups [or races], separated to begin with, and then united on one territory, are at first merely laid along side one another like a mechanical mixture, as the term is used in chemistry, until gradually they become more and more of a 'chemical combination.' They intermingle, unite, amalgamate to unity, in customs and habits, in speech and worship. Soon the bonds of relationship unite the upper and the lower strata. In nearly all cases the master class picks the handsomest virgins from the subject races for its concubines. A race of bastards thus develops, sometimes taken into the ruling class, sometimes rejected, and then because of the blood of the masters in their veins, becoming the born leaders of the subject race. In form and content the primitive state is completed" (135:98). A

successful mixture of the races never works out, however, as the decline and fall of past civilizations has proven numerous times.

Lewis says: "There is much to cause us to believe that mixture of diverse races may entail jarring misfits, and that it may delay or even stop the development of desirable types. There is nothing to cause us to believe that the superman comes from the mixture of distinct types. It may rather result in such a population as that of Sicily and South Italy where Italians, Greeks, Saracens, negroes, Normans, Spaniards and Phoenicians have mixed with results so conglomerate and so unhappy that they have cursed those regions and their peoples to this day" (97:130). Reuter adds: "A distinctive physical appearance makes it impossible for the hybrids to pass as individuals of either race. They cannot rise, as a group, superior to either of the parent races" (135:98). Racial superiority is not achieved by mixing races, but by keeping the original stock pure.

Reuter continues: "[The mixed-bloods] despise the lower race [the negro] with a bitterness born of their degrading association with it, and which is all the more galling because it . . . must be concealed. They everywhere endeavor to escape it and to conceal and forget [the] relationship . . . They are uncertain of their own worth; conscious of their superiority to the native, they are [not at all] sure of their equality with the superior group. They envy the white, aspire to equality with them, and are embittered when the realization of such ambition is denied them. They are a dissatisfied and . . . unhappy group.

"It is this discontented and psychologically unstable group which gives rise to the acute phases of the so-called race problem. The members of

the primitive group, recognizing the hopelessness of measuring up to the standards of the white race, are generally content and satisfied with their lower status and happy among their own race. It is the mixed-blood man who is dissatisfied and ambitious. The real race problem before each country whose population is divided into an advanced and a backward group, is to determine the policy to be pursued toward the backward group. The acute phase of this is to determine the policy to be adopted toward the mixed-bloods. To reject the claims and to deny the ambition of the mulattoes may cause them to turn back upon the lower race. In this case, they may become the intellectual leaven to raise the race to a higher cultural level, or they may become the agitators who create discord and strife between the pure-blood races. To form them into a separate caste between the races, is to lessen the clash between the extreme types and, at the same time, to deprive the members of the lower race of their chance to advance in culture by depriving them of their natural, intellectual leaders. To admit the ambition of the mulattoes to be white and to accept them into the white race on terms of individual merit, means ultimately a mongrelization of the population and a cultural level somewhere between that represented by the standards of the two groups" (135:103-104). America today stands for equality of the races, although most Whites are not supportive of the consequences of this measure--admitting nonwhites into White society on terms of equality. As Reuter so well states it, this can only mean the destruction of the White race. Whites who support such a measure do not appreciate their racial worth or the sacredness of race.

Mixed-bloods symbolize the union of the two

races (black and white), but in actual fact there is no true union between the races. A hybrid is a freak, because he cannot be considered to be the fruit or increase of either race. He adds nothing to them, yet if either race unwittingly marries a person of mixed-seed, that race will decline in numbers while at the same time adding to the numbers of mixed-bloods. No race can long afford to make such mistakes if it intends to survive.

Pierson writes that "The general tendency is for the predominantly European portion of the population to absorb the lighter mixed-bloods while the mulattoes in turn absorb the blacks. This means that the Brazilian population is constantly becoming more European, less negroid, in appearance, a tendency which is referred to by local intellectuals as 'progressive Aryanization'" (126:123). Only a fool would think that it is possible for a negro to cross the racial barrier and become a White Man in body or in spirit. Stanley Garn says: "To say that 'race is only skin deep', a statement notably but inaccurately repeated in many textbooks, is patently naive in the extreme" (45:34).

Taking a look at the country of Brazil, we see what America will be like if we follow Brazil's example. Lord Bryce describes Brazil as "'the one country in the world, besides the Portuguese colonies on the east and west coasts of Africa, in which a fusion of the European and African races is proceeding unchecked by law or custom. Here the doctrines of human equality and human solidarity have . . . their perfect work. The work is so far satisfactory that there is little or no class friction'" (9:154).

Dr. Oliviera Lima is quoted by Cedric Dover as asserting that "In South America our experience

of centuries has taught us that there is no real understanding except the one that comes through the fusion of races" (36:248). Chamberlain comments, however, that mongrels are bound together by "a community of taxes and superstitions, not by a common origin and a common heartbeat" (23:327). North America can be described in much the same way today, with the addition of a "community concerned with entertainment, sports, and fun." Although each of these things has their place in life, America has become obsessed with them and seeks to punish anyone who would be so foolish as to seek a higher purpose in life.

It is interesting what James H. Curle in his book "Our Testing Time" (1926, pp. 112-113) says about Brazil: "'Brazil is glorious. I like her people. But this miscegenation horrifies me and must lead to a vast futility. Brazil in fact is preaching the Communism of color'" (140:305). In the "White Race Herald" (October 1930, pages 4-5), Clark writes: "'The thing that struck me at once was the feverish desire of the comrades to show how international they were by hurrying into these mixed companionships . . . the younger Communist women besieged every unattached man of color so that the latter never lacked opportunity to find white companions. . . ."

"'I see Communist Russia gathering up the far flung forces of the colored sections of humanity and molding those pliant masses into a mighty weapon with which to storm the citadel of Western civilization and culture in a fierce fanatical effort to obliterate all that it holds worthy. One billion human beings, mostly of the colored grades of humanity, are being beckoned to by Bolshevism to come forward and join her legions'" (140:305).

Since Brazil is the "United States" of the

future--our "ideal"--let us take a closer look at the "superman" which the world idolizes: "Among [the Brazilians] one will observe mulattoes with red hair, some with pink skins and blue eyes. There are kinky-haired mulattoes with brown eyes and blacks with red or blonde hair, some with blue eyes, others with brown. Most of the blacks have the thick lips and flaring nostrils of the African Negro" (125:61). Dr. Gates adds: "The offspring of a Portuguese man and an Indian woman have swarthy, yellowish skin, very black eyes, and jet black, straight hair. Many cases of segregation and recombination of characters are seen in the population--e.g., a man with entirely white features and dark skin, or one with white skin and brown kinky hair, or again one with white skin, light brown eyes, brown non-kinky hair, but thick lips and a broad flattened nose. On the other hand, some skin color and half-kinky hair might be combined with thin lips" (46:299).

This is not to imply that all of the people in Brazil are ugly or monstrous-looking. Many are very sensuous and attractive, but the lesson to be learned is that no goal of peace, pleasure, or wealth is worth killing off one's own race or racial offspring.

The White Race is by all measures the superior race. Much of history has seen this noble race wandering blindly to its destiny, battling the forces of darkness with very little time left for creativity. Given a chance, left to itself, in a few short years this race could astound the world in creating a grand and glorious civilization superior to anything built previously. However, the forces of darkness would have us fix our eyes on the ground rather than the sky, occupying us with activities that degrade the White race rather than

help it to aspire to new heights.

"On visiting Brazil, Theodore Roosevelt once wrote: 'Perhaps the attitude that the Brazilians, including the most intelligent among them take, is best symbolized by a picture which we saw in the Art Museum in Rio. It portrayed a black grandfather, a mulatto son, and a white grandchild, the evident intention of the painter being to express both the hope and the belief that the Negro was being absorbed and transformed so that he would become a white man'" (126:126). The failure of one person to join another race other than his own is seen not only in the phenomenon of hybridity, but also in the ideals of a hybrid. Armando Rendon states: "I do want to point out that peoples of Spanish descent have more easily intermarried and set aside race consciousness than some other races, and that the Mexican American himself is a blend of races as well as of cultures. Chicanos and most peoples of Spanish-Indian descent honor San Martin de Porres, a Catholic saint of mixed Spanish, Indian, and African blood; we have a special love for the Virgen de Guadalupe, who is the Mexican brown madonna. In Mexico and several other Latin countries, October 12 is celebrated as el dia de la raza (the day of the people) . . . to rejoice together in the creation of a new identity, the blending of Indian, Spanish, Negro, and Mexican bloods into a bronze people" (133:60).

The belief that mixing the races will produce a better, "super-race" is therefore only a myth which Jewish leaders have done their utmost to encourage, being mongrels themselves. There will be no "Phoenix" to arise out of the ashes of the negro and the White races, as some have predicted.

FIG. 27:

RACIAL CLASSIFICATIONS IN BRAZIL:

1. Preto (black) or Preto retinto (dark black)--the lowest status.
2. Cabra (slightly less black; synonymous with "goat" in Brazil--140:151).
3. Cabo verde (quite dark but with straight hair, thin lips and narrow straight nose)
4. Escuro ("the dark one"; lighter than the Preto).
5. Mulato escuro ("dark mulatto") or Mulato claro ("light mulatto").
6. Pardo (light mulatto)
7. Sarara (light skin and red or blond kinky and curled hair).
8. Moreno (light skin and straight hair; not White).
9. Branco de terra or da Bahia (mixed but viewed and treated as White).
10. White (blond or brunette hair).

THE SIN OF MISCEGENATION

Before concluding, we believe that Josiah Priest's words on the wickedness of race-mixing should be given. The reader is advised to weigh his words carefully: "That the amalgamation of the two colors, black and white, [was] not designed by the Creator, is evident from the very *existence* of these two complexions. Had God been pleased to view the whole human race, as possessing but *one* hue of complexion, he never would have produced more than that *one*, whether it might have been black, white, or red, or any other color, as green or blue" (131:208).

"It is, therefore, from this view, at once

evident, that as God did make . . . two [complexions,] . . . black and white originally, which characterize two races of men, . . . it is, therefore, no less a sin than *sacrilege* to amalgamate them, thereby destroying God's work, and supplying the ruin with adulterations. But races of men, differing as much in their *mental* faculties as they do in color and formation, and . . . these mental faculties, colors and formations, depend, for their *continuance*, upon the preservation of their respective attributes in those particulars, it [thus] furnishes a mighty reason why the white and blacks should not mingle races, and thereby *sin* against God in the mutilation of the original order.

"If by amalgamating the two races, the native intellectuality of the whites becomes deteriorated, the reason why so monstrous an innovation on the rights of God should not be committed, is still more glaring. Is it wise, for the sake of elevating the negro race, to make so great a sacrifice as the destruction of the white man from the earth? If so, let them amalgamate, the road is open and broad. Against such a course, on the part of the African, we have heard of no objections, and but little from abolitionists.

"Were the races universally, by amalgamation, to mingle, the effect would be the destruction to both colors, the black and white, and a new one, which God never created, take the place of the others, and this would be a dingy yellow, called the *Mulatto*. The present heaven-approved form and complexion of the white race would be handed to posterity, through the dark medium of negro blood, stained, obscured, and confused. Their complexion would be but half white, the covering of their heads neither wool nor hair, their noses flattened

and made wider, their mouths vastly extended, the temples narrowed and sunken, the forehead lowered and slanted backward, the *contour* of the head elongated monkey-like, the eyes eclipsed of intelligence, and made glossy like the eyes of animals, the under jaw protruded, the teeth set laterally, the waist narrowed, the chest widened, the posteriors pointed and lifted up, the foot enlarged, and made spongy on the outer sides, the heel set backward, the calf of the leg taken away, the shin bone made convex, the skull thickened, the lips pouted forward, the cheek bones lifted up, and the whole external of the progeny become changed, and merged in Egyptian darkness. But the above changes are not all the horrors which amalgamation produces; as the passions and mental faculties become remodeled and changed to other characters, as presented in the *mulatto* race of negroes.

"There is an increased disposition to untameable and unrestrained lewdness, to treachery, to insensibility of feeling, to a want of high and manly sentiment. There is seen in this character, as in the real black, a proneness to loud and senseless laughter, an extraordinary desire to whistle and sing, especially when in circumstances of labor and servitude. The fancies of the mind undergo a change also, in relation to colors, as the negro's eye is powerfully attracted by the *red* and yellow, in the decorations of their bodies. The powers of appetite are also increased, so that several kinds of food, abhorrent to a white man's palate, comes not amiss, as is seen among the wild people of Africa, whether black, brown or yellow. The feeling of love for children, in the light of a desire of their mental improvement, as is manifested by the white race, in a great measure, ceases to exist, and in its place springs up a happy indifference on this important matter. All

this, and much more than we have words to express, as seen in the whole negro character, would be the fearful result of lowering the standard of the human mind, as now possessed by the whites, by amalgamating the blood of the races. That such would be the consequence is as sure as is cause and effect . . ." (131:209-211).

"Amalgamation with them . . . proposes not only the blackening of the skin, but of the blood and flesh, even to the bone, as well as the deterioration of the mental faculties of the progeny of the whites. . . Would not such a course be a species of *blasphemy* by despising the image of God? . . . To cast away therefore, any portion of this image or likeness of God, would be a deed too horrible for contemplation" (131:212-213).

"What propriety . . . is there in the pretence of some abolitionists, [and preachers] that they by no *means* plead for amalgamation, while they approve of principles and acts, which have for their *certain* result, the amalgamation of black and white, in one great and common community" (131:213-214). Dreadful as miscegenation is, many people would gladly forego their ability to produce pure offspring if by doing so they might bring peace to the world.

"The races are two kinds of men, constituted entirely different, in both body and soul; on which account there can be no union or fellowship between the two, on the ground of common equality, except by amalgamation; which would be, were such a thing to come to pass, a universal retrograde from the moral image of God toward the condition of brutes; inasmuch as that the intellectuality of the white race would be destroyed from off the earth, and merged in the thick skulls of the negroes.

". . . There is but one way to settle this great difficulty between the races, which is to make the whole family of man of but one color. . . and of but one general character, as to intellect. But thus God has not seen fit to do, in relation to this matter; he, therefore, who goes about to mix and confound that which God has set apart by an indelible *mark* is a disorganizer, and is worthy of transportation from this earth to some place without the pale of the *universe*, where he could cogitate alone the beauties of negro amalgamation with the blood of white men" (131:224-225).

"With a view to all these things, . . . how is it possible that any white man on the face of the earth, can be found, who in his heart is willing to have the races become one by amalgamation? . . . [Such] a desire seems to be a kind of monstrosity, a hideous nightmare, a frightful incubus, chattering and grinning on the bosom of the soul, driven on, and on, as by a devil in mockery, for the crime of believing in, and desiring the union of white blood with black" (131:221).

". . . [When] the two races come in contact, and the thoughts of amalgamation crosses the mind of a white, it is accompanied with a chill of the soul, which is nothing else but the voice of God in nature against it. The sympathies when called upon, in *this* respect, to coalesce with a creature of another cast and constitution, cry out and flee with [fright], as if pursued by some horrid phantom of darkness; *surely*, God never intended any such jumbling up of his original work, as amalgamation proposes" (131:186-187).

The prophet Hosea says: "They [Israel] have dealt treacherously against [Yahweh]: for they have begotten strange children . . ." (Hos. 5:7)

Those born of miscegenation are definitely NOT made after Yahweh's likeness and image--physically, mentally, or morally.

In a review of De Renel's book *Le Decivilise*, Pierre Mille, the leading French writer on colonial subjects, states: "'It happens sometimes--it happens often enough--that the European who has experienced a union, marriage or concubinage with a native woman is no longer able to experience, I will not say even happiness, but conjugal peace with a woman of his own race. It can even happen that not having yet known native women, but coming newly-married from Europe, if by caprice of the senses or out of simple exotic curiosity, he has relations with one of these women, he can no longer leave them alone. This is what he finds--sometimes with remorse, with pain, and horror: that he can no longer live with a white woman'" (136:143). How many Whites have crossed the forbidden line and found later to their dismay that they had lost their "first love"? How many have become addicted to other kinds of flesh and become impotent toward their own race? How many of our race are trying to be good Christians while keeping the "accursed thing" (i.e. negro or mongrel wives and children) in their own homes as Achan did (Joshua 7)?

Yahweh, the deity of Abraham, Isaac, and Jacob, will make His Kingdom an exclusively White racial society even though many people believe that the Creator would not be so narrow-minded. His call remains to separate ourselves from all those who are beasts (the negroes) and from all who have the *mark* (the Mongolian Spot). The Word of Yahweh proclaims: "And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean" (Ezek. 44:23).

With Ariel we exclaim: "The seed of Adam, which is the seed of God, must be kept pure; it shall be kept pure, is the fiat of the Almighty. Man perils his existence, nations peril their existence and destruction, if they support, countenance, or permit [race-mixing] . . . Such have been God's dealings with it heretofore, and such will be his dealings with it hereafter" (3:39).

THE CHALLENGE TO DESTROY THE WHITE RACE



Whites must not be so naive as to think that the world will let the White Race retain its racial purity and allow them to find their own destiny apart from the mixed and colored races of the earth. Our right to be racially separate is more important than all the other rights which we have, but the colored world, like Pharaoh in Egypt, refuses to allow us to live independently from the rest of the world.

THE JEWISH CHALLENGE

The Jews live by a code which very few people know about. That code, of course, is not the Bible, but the Talmud. The greatest Jewish thinker, Spinoza, summarized this code in his treatise *On True Freedom*: "To obtain that which we demand for our own salvation and our peace, we need no other principle than this, to lay to heart what is for our own interests" (23:153). Spinoza believed in the saying, "I can, and therefore I may," an attitude which every Jew seems to hold. Since the Jews are racially different from Whites, what is in the best interests of Jews is not what is best for the White Race, therefore the two can never arrive at an agreement leading to peace. We intend to show very clearly, from the mouths of Jews themselves, why Whites must treat race as the most important consideration and why no Jew can ever be considered a teacher or advisor to us.

Dr. Kurth Munzer, in his book "The Way To Zion", said: "We Jews have spoiled the blood of all races. We have tarnished and broken their power. We have made everything foul, rotten, decomposed

and decayed." The Jewish author, Maurice Samuel, adds: "We Jews, we, the destroyers, will remain the destroyers forever. Nothing that you will do will meet our needs and demands. We will for ever destroy because we need a world of our own, a God-world, which is not in your nature to build" (141:155). Goldsmith says that the Jew "is intent on subverting, on changing, on getting everything in his own hands. . . He is bent on destroying truth, honour, patriotism--everything that stands in the way of a purely materialistic conception of life" (51:388).

The intense hatred which the Jews have for those who embody Christian ideals of law and order is revealed by Hoskins. He says that when the Jewish, or *Bolshevik*, armies took over Russia in 1917 "The Reds gleefully herded together entire families of the Nordic aristocracy and butchered them with scythes, feeding their bodies to the swine. . . . When terms were offered by the Reds granting amnesty to the White armies, they surrendered. After the surrender, in violation of all laws of decency and humanity, the Nordic warriors were lined up before firing squads and shot. Their wives and daughters were herded into large camps to be used as prostitutes by the Communist soldiers" (73:21-23). *The Thunderbolt* in one of its articles tells more (202:6-8). We might also mention Louis Fitzgibbon's book, "Katyn Massacre", in which he tells about the 14,500 Polish officers killed mercilessly in World War II after surrendering to the Reds of Russia.

Despite these violations, one of the most basic assumptions of the Jews is "human rights" (68:788-789), as if the Jews have somehow earned the right to live freely and the wrongs of the past all been put right. The apparent contradiction is

understood when we realize that the Jews communicate through the use of what Hegel termed "dialectics". By using opposite terms, such as "peace" when really they mean "war", the Jews are able to converse in public without the "gentiles" understanding. The call for "human rights" today is thus a call for White slavery and for continued violation of White racial purity. Says Rabbi Siegel: "It means that the Christian, if the Jewish experience is any guide, can expect to be persecuted if he acts on the basis of his beliefs, since what he believes is often likely to be regarded as a threat to the underpinnings of the national society" (168:197).

The following excerpt is from a speech made by Rabbi Emanuel Rabinovich before a special meeting of the Emergency Council of European Rabbis in Budapest, Hungary on January 12, 1952: "The goal for which we have striven so concertedly for *three thousand years* is at last within our reach, and because its fulfillment is so apparent, it behooves us to increase our efforts and our caution tenfold. I can safely promise you that before ten years have passed, our race will take its rightful place in the world, with every Jew a king and every Gentile a slave. . . . We will openly reveal our identity with the races of Asia and Africa. I can state with assurance that the last generation of white children is now being born. Our control Commissions will, in the interest of peace and wiping out inter-racial tensions, forbid the whites to mate with whites. The white woman must cohabit with members of the dark races, the white men with black women. Thus the white race will disappear, for mixing the dark with white means the end of the white man, and our most dangerous enemy will become only a memory" (125:60-61).

Although the Jews have not actually forced Whites to intermarry yet, this does not mean that they will not try to. We believe that if the infamous Genocide Treaty (bill) becomes law in the United States, Whites will be pressured to intermarry in the interest of peace between the races and for peace in America (to withstand the "Communist" threat). If such a law comes to pass, Whites will have no choice but to resist or die. To the Jews our racial purity represents genocide to themselves and the colored world, while to us race-mixing means genocide to our race. At any rate, this shows us the ultimate issue--and it is not RELIGION, but RACE! Any compromise on our part on this issue will mean our defeat and demise.

According to Rogers, "A Spanish law of 1348 condemned to death any Jew going with a Christian woman, even though she were a prostitute" (140:5). However, this law was changed, and Whites were finally forced to intermarry with Spanish Jews. The offspring from those marriages may partly account for the existence of the Sephardim. Whites who reacted against the Spanish decree were called *Puritans*, while Whites named the Jews *Chueta*, which means "dog or swine" (42:157).

That the Jews intend to gain public opinion on their side and force miscegenation upon us is clear. As Arnold Toynbee once said: "America must either be prepared for a state of permanent race war or accept the kind of integration that will work toward complete fusing of the races through interracial marriage." Toynbee believed that we must all give up our nationalistic ideas, transferring our loyalties to "the whole human race."

Rabbi Abraham Feinberg remarked in *Maclean's Review* (Sept. 5, 1967): "Until we learn to fight

our ingrown fears of sexual relations between the races, the end of the race problem will not be in sight. . . . Such a change will involve an inside-out remodelling of the *White psyche*, for our fear of mixed marriages is deeply rooted. But the change must begin sometime. Why not now?" (203:6).

Perhaps the most important statements made by Feinberg are the following: "If anything, the law should encourage, not forbid, the intermingling of 'bloods.' . . . But legislation cannot change the human heart. The only way we can accomplish that, the only way we can achieve a *Final Solution* to racial prejudice, is to create a melange of races so universal that no one can preen himself on his racial 'purity' or practise the barbarism to safeguard it.

"The deliberate encouragement of interracial marriages is the only way to hasten this process. And it may be that time is growing short. The dominance of our world has begun to shift, like cargo in a listing vessel, from the white races to the colored. The sooner we adjust to this fact, the better it will be for our children. For we might well acknowledge, even the most enlightened of us, that we will never completely eliminate racial prejudice *until we eliminate separate races*" (203:6--emphasis added). There in a nutshell we have the Jewish challenge to Whites still struggling to maintain their racial purity. Only a conqueror would try to dictate terms such as given above, therefore Whites should wake up to the fact that the Jews are in a state of war against Whites, even when they pretend to be our friends.

THE CHINESE CHALLENGE

The Asiatic world, particularly the Chinese,

are also a threat to the White race. Most people are aware of their need to have new lands in which their people can emigrate so as to ease the population explosion at home. Gino Speranza explains the methods of foreign governments in extending their influence and control over America. Madison Grant and Lothrop Stoddard both discuss the matter of immigration as well. With the recent establishment of diplomatic relations etc. with the Chinese mainland government, immigration will increase substantially from that nation to our shores. But vocal threats by the Chinese have been made also, and these must not be ignored.

Marilyn Allen writes: "On broadcast of November 22, 1948, Cedric Foster [said] to the effect that a coalition of over a billion colored Asiatics is being welded together under Moscow leadership against the White Race" (1:51-52). On an English broadcast from Peking, Chou En-Lai urged: "The colored people of the world outnumber the Whites twelve to one. Let's wipe them out" (204:10). A Chinese Senator named Yei Ling wrote a letter to American Whites, saying that if we regard Chinese demands "as excessive and unreasonable, China with her 400,000,000 people will unite with the weak and small races of Asia and the suppressed peoples of Europe and Africa and meet you on the field of battle to fight out the issue" (188:1).

These Asiatics have become as bold as Goliath since Whites are divided and unsure of themselves. The Chinese far outnumber Whites today, and they feel sure that they can count on other nonwhites, including the Soviets, the Jews, and the negroes to eliminate the White Race.

Nostradamus once prophesied that in modern

times "Arabian power will be installed in Europe--destruction by fire and sword come with it. Meanwhile the great Asiatic Empire will spread across seas and continents--to destroy the Christian world." The Chinese therefore do pose a threat to Whites, and we should be careful not to trust them as we would our friends.

THE NEGRO CHALLENGE

One of the foremost exponents of race-mixing was David Croly (1829-1889). His book "Miscegenation" honestly informs us of the reasons behind the Civil War and giving negroes "rights". Croly admits: "It is idle to maintain that this present war [the Civil War] is not a war for the negro. It is a war for the negro. Not simply for his personal rights or his physical freedom--it is a war if you please, of amalgamation, so called--a war looking, as its final fruit, to the blending of the white and black. All attempts to end it without a recognition of the political, civil, and social rights of the negro will only lead to still bloodier battles in the future. Let us be wise and look to the end. Let the war go on until every black man and every black woman is free. Let it go on until the pride of caste is done away. Let it go on until church, and state, and society recognize not only the propriety but the necessity of the fusion of the white and black--in short, until the great truth shall be declared in our public documents and announced in the messages of our Presidents, that it is desirable the white man should marry the black woman and the white woman the black man

"It must be remembered that the Indians whom we have displaced were copper-colored, and no other complexion, physiologists affirm, can exist

permanently in America" (30:18-19). Like so many facets of history, historians have misinterpreted the Civil War to have been fought because of the love of White men for the negro, yet Whites fought one another in order to send the negro back to Africa. Lincoln would have done so if he had not been assassinated. In fact, he stated: "Negro equality! Fudge!! How long, in the government of a God, great enough to make and maintain this Universe, shall there continue knaves to vend, and fools to gulp, so low a piece of demagogism as this" (*Fragments: Notes for Speeches*, Vol. III, Sept. 1859, p.399). In a speech at Peoria, Illinois on Oct. 16, 1854, during the Lincoln-Douglas Debates, Lincoln said: ". . . Senator Douglas remarked, in substance, that he had always considered this government was made for the White people and not for the Negroes. Why, in point of mere fact, I think so, too" (Vol. II, p.281). America was never meant to be a country for the "copper-colored" or the negro!

The mystery of iniquity is explained by Croly in the riddle of the Sphinx of Egypt: "The Sphynx question is answered. Egypt calls to us from her tombs, telling us that the secret of progress and of a final perfected humanity lies in the principle of Miscegenation. If we would be raised to the full stature of manhood and womanhood; if we would be as gods, knowing good from evil; if we would fill our proper places in nature, we must mingle our blood with all the children of the common father of humanity. The great lesson of all religions is self-abnegation, the giving up of prejudice, the acknowledgment of our brother man, without regard to his complexion, or creed, or standing, as being dearer to us than our own selves" (30:22--emphasis added). Croly could not be more

mistaken in stating that all races came from one father, and he is wrong in asserting that self-abnegation means losing one's self in race-mixing. On the contrary, when we deny ourselves we do so only to find ourselves in our race! We must gain a broader perspective of life by looking at the racial body of which we are a small part, not by seeking to be a part of all races.

Croly continues: "The ideal or type [of] man of the future will blend in himself all that is passionate and emotional in the darker races, all that is imaginative and spiritual in the Asiatic races, and all that is intellectual and perceptive in the white races. He will also be composite as regards color. The purest Miscegen will be brown, with reddish cheeks, curly and waving hair, dark eyes, and a fullness and suppleness of form not now dreamed of by any individual people" (30:25). The "ideal man" of the future is taking shape in the world, but he does not have the spirit of God.

Gustav Klemm (1802-1867) divided humanity into active and passive, male and female races, and said: "'Only through the admixture of the two races, the active and the passive, I might say through the wedding of peoples, can mankind be perfected'" (87:97). Despite Klemm's cry for unity between the races, Dr. Ilse Schwidetzky states from a scientific viewpoint that "the greater the genetic distance between breeding groups the more serious the developmental difficulty of their progeny is indisputable" (87:109).

One negro author, Robert Lecky, shows us in his book that, if anything, this unifying of races will only be accomplished through a "shotgun wedding". He admits: "Racism in the United States is so pervasive in the mentality of whites that only

an armed well-disciplined, black-controlled government can insure the stamping out of racism in this country" (94:118). Lecky continues: ". . . it will ultimately be by force and power that we will win" (94:125). And again he says: ". . . white religion [is] an accomplice, where it is not indeed the principal, in American racism" (94:63). Blacks are indeed gaining in power in America.

Lecky explains the viewpoint of negroes quite clearly and in no uncertain terms: "There are some of us in the Black Economic Development Conference who assert the total land mass and resources of this country must be administered under revolutionary black leadership in order to prevent the recurrence of racism and exploitation" (94:48). "If that condition is not satisfied, all talk of emancipation and equality for American blacks is fraudulent, and all racial programs are consigned to futility . . ." (94:56). "' . . . black people who have suffered the most from exploitation and racism must move to protect their black interest by assuming leadership inside of the United States of everything that exists'" (94:97). Can the intentions of the negro be stated any clearer than they are here? (Read Lester's comments in 96:97-98). Like the Jews, the negroes are working for what is in their own best interest, and equality is enabling them to take over America. Note that the Jews and the negroes have the same goal of smashing White racism--which means the end of the White Race.

Croly wrote almost the same things as Lecky over 100 years ago: "A separate race is always hated. The Jews have been the scoff and by-word of nations, simply because they were exclusive. *The negro can only be respected and loved when he mingles with us, and becomes one of the elements*

of our race" (30:53--emphasis added). "There are families that have hoarded their blood, as the miser his gold; and, as the gold cankers, so the blood has grown thick and muddy, losing its elements of health and vigor, and has only been rescued at all, by the mingling with some purer streams in the lower strata of life" (30:55).

Croly continues: "People say the Rebellion is at an end, but this is not true. The South will fight to the last, *but it is in the eternal fitness of things that they should finally be subdued by the black soldier*. When the great armies of the Rebellion are destroyed, and the war resolves itself into guerrilla fighting, the black soldier, who is now in training, will be invaluable to seek out and put down the last remnants of organized force against the Government. . . The slave of yesterday not only is the soldier of today, but is destined to be the conqueror of tomorrow. The transition from this position to enter social equality will be very easy" (30:56-57--emphasis added). "By the close of the war the pride of race . . . will be forgotten, and give place to a desire to secure his influence, and to become one with him in all the relations of life" (30:58). "*The course the Government has entered upon leads logically to this result*" (30:58--emphasis added).

Finally, and most importantly, Croly states: "*Let it be understood, then, that equality before the law, for the negro, secures to him freedom, privilege to secure property and public position, and above all, carries with it the ultimate fusion of the negro and white races*" (30:60--emphasis added). Imagine how enraged southern Whites must have been when they read these lines in Croly's book 100 years ago! Little wonder the Ku Klux Klan

was formed. Today, with the rapid increase of negroes joining the armed forces, Whites should be preparing for an armed struggle once again.

The negro author, Julius Lester, tells Whites bluntly in his book: "Black Power confronts White Power openly, and as the SNCC poet Worth Long cried: 'We have found you out, false-faced America. We have found you out!' [They have finally decided that America's Jewish words do not match White America's acts--which is not too surprising, considering that the Jews make promises which the White race is unwilling to keep. Lester continues:] Having 'found you out,' we will destroy you or die in the act of destroying. *That much seems inevitable. . . .*" (94:137--emphasis added).

And so, Lester advises his negro "soul brothers": "Every time the white man comes to help you, check out his motive and what he's getting out of it. Once you know, figure out how you can get what you want without him getting what he wants. *Don't forget: America owes you everything. You've paid your dues. You owe America nothing*" (96:57--emphasis added). Here we have a modern sample of the black psyche.

How Whites are supposed to accept race-mixing and slaughter at the hands of negroes is hard to say, but Croly writes: "We must accept the facts of nature. We must become a yellow-skinned, black-haired people . . . if we would attain the fullest results of civilization" (30:20). Wayne Macleod in chapter 3 of his book "The Importance of Race In Civilization" disputes the statement that civilization depends upon the mingling of races. But Croly continues, almost poetically: "In order to insure [the Statue of Liberty] against the storms and variable temperature of a Virginia atmosphere,

it has been washed with an acid which has caused a slight oxidation, producing a rich and uniform bronze tint, which no rains can discolor and no sun bleach. . . representing the composite race, whose sway will extend from the Atlantic to the Pacific ocean, from the Equator to the North Pole . . ." (30:63-64).

The Jew, Ashley Montagu, agrees with Croly that hybridization of the races must occur "if the lessons indicated by the history and prehistory of man are any index to the future. The white man, however, has in the last hundred years developed a doctrine, racism, which is calculated to set these lessons aside.

"In 'racism' the white man has developed a powerful impediment to the progress of the inevitable--it could easily prove more than a delaying action. Accordingly, *we must fight 'racism' wherever and in whatever form it appears. The last of the 'racists' may never be banished but their numbers, at any rate, can be effectively reduced*" (93:204--emphasis added). No matter which way we look at it, the colored world, including the various shades of mongrels, want to destroy Whites. Lester goes so far as to say: "These liberation movements are not saying give us a share; they are saying we [negroes] want it all!" (30:138).

Another negro, James Baldwin, says: ". . . it is now absolutely clear that white people are a minority in the world--so severe a minority that they now look rather more like an invention--and that they cannot possibly hope to rule it any longer. . . . [Then] the sword they have used so long against others can now, *without mercy*, be used against them" (6:84--emphasis added). It is time that Whites realized that they can offer the

negro no quarter, no consolation, for the cannibal which sleeps lightly within the breast of every negro is stirring from the smell of blood.

Seemingly oblivious to this state of affairs, Whites live contentedly, for the most part, in the false security which the might and wealth of America give. One by one their rights have been taken away. While the White Man has been put to sleep, the negro and the minorities of the world have wakened. The Jews have led the way by exacting reparations from the big lie that six million Jews were killed mercilessly by the Germans in World War II. The negro, in turn, is blaming American slavery solely upon the White Man and dishonestly pictures White slave owners as the cruelest humans that ever lived. The Indians and Mexicans look upon the White Man as a murderer and robber also. The Eskimoes have demanded millions of dollars for Alaska which was sold without their consent. Negroes are demanding South Africa simply because it happens to be part of the African continent. Thus the whole world looks upon the White Man as the cause of all the wars and unrest that have taken place. The world needs a scapegoat, and Whites, being God's seed on earth, are hated because only THE PURE WHITE RACE has been promised everlasting life. To the world it seems outrageous and unjust that the White race, of all people, should be granted dominion over the earth by God--and this is why the colored world is so determined to erase the cause of all their troubles--White Racial Purity!

CONCLUSION

The facts which you have learned from this book are invaluable, since they explode many of the modern myths about race. Moreover, this book, though small in size, will provide you with a handy reference tool whenever you need documented facts at your fingertips. The author encourages you to pursue your study on race and explore further any of the topics covered in this volume. Perhaps you will be able to visit libraries in foreign countries which will provide you with further information confirming what we have said.

The average reader of this book, however, will not have the time, the resources, or the skill with which to dig deeper than we have done here. But you have learned that there were only two original races on earth to begin with--the White (Nordic) and the Black. From the mixing of these two come only hybrids. The Black race was not made a son of God as the first White man Adam was. Blacks were therefore not given God's spirit, and Blacks have no way of directly communicating with God. The barrier between God and the Black race is as complete as it is between God and the animal creation. All attempts by Blacks to become like Whites in body, mind, or spirit through racial intermarriages are ultimately as futile as attempting to gain the White "son of God image" through education or religious fervor.

Once a proper Biblical perspective of life and race has been acquired by Whites, it becomes easy to understand and accept the fact that "all men are not created equal." Certainly all life is not equally sacred, because hybrids were created by man's sin and not by God's will. Lovers and followers of truth must therefore come to the inescapable conclusion that hybrids do not add to

the glory of God, but rather their very existence is a violation of natural law. They must ultimately face eternal separation with the Black race from the White Man.

The fact that God's Kingdom on earth will exclude all but pure Whites is very racist, but it is very Biblical as well. If you are pure White, you must carefully guard the purity of your descendants from the "mark of the beast". In the age in which we live today this is no easy task. Knowledge of race is as necessary to us as our knowledge of the Bible. Whether or not pure Whites gain sufficient power to enforce God's will on earth is a question we will not begin to answer here. This much is clear, however. The earth's dominion has been promised by God to the pure-blooded White descendants of Abraham-Sarah, Isaac, and Jacob, therefore we can choose to work with God or work against Him.

* * * * *

"But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation. For though they flourish in branches for a time; yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out. The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing. For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial"

--Wisdom of Solomon 4:3-6

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