

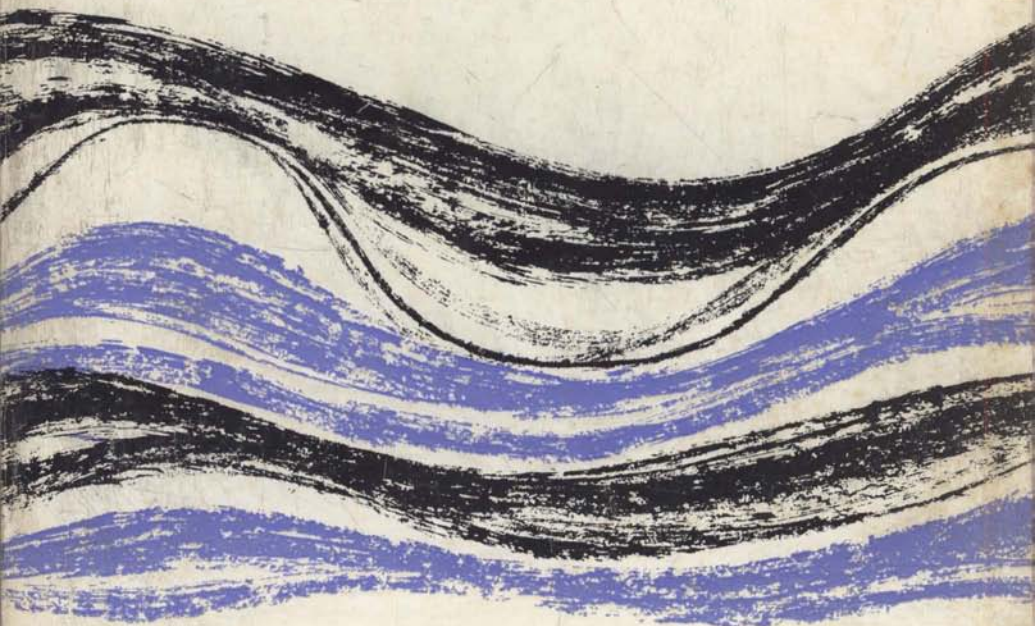


TIMES
LONGBOOKS

PRICE 18/-

RACIAL CONTOURS

H. B. ISHERWOOD



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Pithecanthropus erectus

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RACIAL CONTOURS

The Factor of Race in Human Survival

H. B. ISHERWOOD

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are published by
TIMES PRESS LIMITED
Athol Street, Douglas
Isle of Man

CONTENTS

Chapter	Page
Introduction	7
1. Musings on the myth of racial equality	9
2. The real meaning of race	22
3. The mystery of creation and evolution	39
4. An animal gives birth to man	72
5. The races of to-day get started	96
6. Caucasoids	118
7. Mongoloids	219
8. Negroids	256
9. Amerinds	327
10. Australoids	338
11. Race and Prejudice	343
12. Racial friction in England and elsewhere	353
13. The racial summing up	379
Bibliography	387
Index	407

INTRODUCTION

“He (mankind) has given rise to many races, some of which differ so much from each other that they have often been ranked by naturalists as distinct species.”

Charles Darwin

That separate races exist as sub-species or varieties of the ~~the~~ human species and are the product of age-long evolution few would question to-day, but many may still doubt whether the discernible differences which characterize the races have any real significance or serve any purpose worth heeding in the story of humanity. In an attempt to resolve this doubt the author goes back to the beginning of time and from that remote point traces in loose outline the rise of organic life on earth up to the birth of those ape-like creatures from whom later under different conditions in different territories and at different times our racial ancestors emerged with their distinctive bodily and mental features.

Accepting as valid the hypothesis of evolution by natural selection the author holds amongst other things that the inborn cerebral functions as displayed in mental attributes and potentialities are inseparably a part of the evolved biological condition of man, some necessarily being of a racial nature.

Sometimes the author strays into the realms of philosophy, hoping thereby to bring the issues discussed into a universal perspective to show that the same evolutionary compulsions that produced the ape-man's handaxe have now produced modern man's hydrogen bomb. Lest such a deterministic view of mankind offend the more devout reader, the author hastens to say that for his part he can find nothing irreconcilable between scientific fact and spiritual faith.

Touching lightly on the rise and fall of races and their cultures the author speculates with a minimum of technical detail on the dynamics of human survival and the role each race has played and is still playing in the rivalry for supremacy in the eternal struggle for existence. In his appraisal of the changing patterns and fortunes of the races the author comes inexorably to the conclusion that racial convergence is not a regenerative or upward evolutionary trend as some philosophers have supposed, and that if a higher destiny for mankind on earth is a hope worth entertaining such a process should be resolutely resisted.

It should perhaps hardly be necessary for the author to say that he is well aware that many of his findings are not acceptable to all authorities. On certain major aspects of the natural history of man the specialists themselves do not always agree, which makes it a matter of regret that it is not possible to set out in any detail in this small volume the alternative opinions. Nor for the same reason could more than a tiny fraction of the massive evidence available be quoted in support of assertions made where the inferences drawn do not seem to be entirely justified by the facts adduced.

Amongst the works listed in the bibliography are some which at first sight may not appear germane to the subject under discussion, but their inclusion will bear witness to the universal nature and infinite diversity of what has become a most controversial topic.

In ending this all too brief introduction it would be unforgivable if the author failed to express his thanks to his many friends of races different from his own who have given him without pretence or prejudice an intimate and valuable insight into their racial personalities.

Ringwood, Hants.

January, 1965.

CHAPTER 1

MUSINGS ON THE MYTH OF RACIAL EQUALITY

“There is nothing so certain as the natural inequality of men.”

Winwood Reade

“Races of man are differentiated in the same way as well-marked species of animals.”

Sir Arthur Keith

“There is no doubt that the various races, when carefully compared and measured, differ very much from each other.”

Charles Darwin

Studying him as part of animate nature, anthropologists regard man primarily as a highly adaptable mammal with an unbroken lineage going back to some non-human species. They see his first stumbling steps as a human being struggling in competition with other species, his biological modifications, his physiological adjustments to many climates under variable conditions, his incipient self-awareness, his intelligence growing slowly and painfully by trial and error from generation to generation, his survival in tribal and racial packs, each striving for supremacy, his tangled evolutionary history down through the ages, down to to-day, when they see him an intricate psychosocial animal relying upon unstable national and urbanized organizations, machines and medicines to live, yet as full of fear as when he first appeared in recognizable human form as *homo erectus* over 500,000 years ago. In short, not only was man born of an animal but for all scientific purposes he remains an animal, but of a very exceptional kind—supremely self-conscious and introspective, imaginative and inventive, often inconsistent and unpredictable,

generally gentle and sympathetic but on occasion cruel and ferocious, craven yet courageous, the only creature presumed to possess both a reasoning faculty and a spiritual sense, an animal among animals, the most diverse of species, the most complex of all living things.

Surveyed collectively and objectively, either historically or racially, in his onward evolution away from his ape-like ancestry man has displayed no more overall rational forethought than that exhibited in the corporate activity of an anthill, and there is little evidence to show even to-day that his species as a whole is consciously directing its own course towards a desirable or foreseeable earthly end.

Man the individual is largely moved by his instincts or his emotions or his sentiments, by impulse or by habit, or in direct response to his surroundings, his reason playing a less important part in the proceedings than social compulsions. Yet for all that there is a forward-looking reflective side to his nature, but the scientists, tirelessly seeking material causes, prefer to view him without his spiritual background and without his conceptions of beauty and feelings of the eternal, some even going so far as to hold that man in all his aspects as a complete organism may be measured and assessed mechanically. This viewpoint is in accordance with the ugly ideology of our time, but the answer to the problem of man's ultimate mission — or even the minor one of his races — cannot be expressed in purely scientific terms. Objective truth derived scientifically does not cover all that makes up the Universe — and beyond. By scientific means man may be able to shorten the distances of space and time and enable more of his kind to live through more years, but in thus quickening the tempo of living he is constricting his individual life. Science by itself can neither purify his conscience, nor heighten his consciousness — nor deepen his wisdom. Nor can it refine his sense of the sublime. The full richness of life cannot be savoured under the stimulus of any human invention or drug.

When they brood on the future of mankind, most scientists, especially materialists who hold the world to be non-purposive, like to believe, though without any deep conviction, that man is still evolving upwards, that he will one day be inherently, i.e., biologically, capable of maintaining a higher culture and that he may even eventually emerge as a species superior to *homo sapiens*. Some thinkers imagine that even if man himself is no longer evolving his society is. And in some irrational way they have woven into this belief the supposition that any unregulated intermingling of the races would prove no impediment. Other authorities, however, can show with greater reason that by universal non-eugenic racial fusion all mankind would be reduced to the lowest common denominator of the species—the primitive archetype. The indiscriminate shuffling of races, by diminishing organic diversity, is undoubtedly one of the predisposing factors within the orbit of evolution that retards the unrecessive development of mankind. Put in other terms, the elimination of racial varieties necessarily restricts the scope of evolutionary choice and is the first step in the atavistic and degenerative process leading towards stagnation and the possible extinction of the species.

Faith in the inexorable upgrowth of man towards a more exalted being must stand on the assumption that evolution by natural selection automatically ensures the progress of mankind on eugenic lines—that is to say, civilized man's ideal conception of man will ultimately be realized here on earth solely through the agency of some undefined passive evolutionary principle in the universe. The student, however, if he could but rid his mind of preconceptions will find few facts to support such a thesis and he will come in the end to see that the limited vision of man's destiny in fulfilment of his capacity as presented by the materialist does not range far beyond what the scientist can see through his instruments, his telescopes and his microscopes. Deductions made from information thus derived, even when wrapped up in psychological or metaphysical terms, fall a

long way short of explaining how man came to believe in his own perfectibility. Nor in the man-made psychosocial field is there any positive assurance of mankind's progressive development. On the contrary, any headway that relies for its permanence upon textbooks, techniques and social forms is most precariously poised, since it blindly assists those less able to sustain it to outbreed the others. Decay and death of an organism could be brought about by the too rapid reproduction of certain unhealthy cells within it, and similarly a race or nation could become inert, decline and decay into extinction by the excessive breeding of people inherently lacking in progressive adaptive capacity.

A society or a nation or a race that tries to implement a concept of equality (whether merely of equal opportunity or not) and to that end fosters and maintains by political methods the less-evolved, the backward, the shiftless and improvident at the expense of the more sensitive, intelligent, imaginative, enterprising, conscientious and self-reliant is rather obviously sliding back from the position where evolution has placed it.

Artificial social and extracorporeal aids to survival, the exosomatic appendages, are at best only temporary expedients appropriate to local fields; the more permanent advantages are those that are bred in us. Natural adaptability and the inborn immunity to disease, both of body and mind, in a given environment; the resistance acquired by slow selective natural growth, are more enduring than the protection afforded by social structures and induced habits, machines and man-made prophylactics or synthetic medicines obtained from insecure sources.

Be that as it may, an inferior race could by a greater natural fecundity or by artificial means, the use of a superior weapon, for instance, bring to an end a superior race, but this, of course, would not mean that the surviving race had finer qualities in any progressive evolutionary sense.

A comparatively simple explanation could be offered to account for the nearness of the scientific philosopher's

horizon. By his training he is prone to be more impressed by statistics and methods than by values, especially those values which are in the realm of the imponderable outside experimental reach or measurement. In other words, he is inclined to stress the quantitative and mechanistic aspect of similarities to the neglect of the qualitative aspect of differences. The scientific evolutionist, especially if his academic training has been in biology or zoology, seems to be a little too preoccupied with the common factors or the homologous likenesses existing between man and his fellow creatures, particularly the other mammals, to grasp the true significance of the all important essential and often subtle dissimilarities. Such a weakness is understandable, since the evolutionist, at any rate from Darwin's and Wallace's time, has been mainly concerned in proving man's close blood-kinship with the animal kingdom. This attitude is clearly reflected in the conclusions he comes to on the potential of racial and cultural relationships, and he is even moved to extend it to his philosophy of the human spirit.

The findings of science on the natural history of man and his different races are more often than not inferential, conjectural and inconclusive. Practically nothing is known about the role played by heredity in determining traits concerning temperament and personality. Notwithstanding admissions that there has been no systematic examination of the genetics of racial characteristics, confident assertions are now being made implying generally that racial variations are of negligible consequence in man's evolution, that in the main they are cultural in origin with no biological background or significance and could be flattened out by a standardized education enforced under an all-powerful world government.

It has even been advanced — by Franz Boas amongst other anthropologists — that the astonishing discrepancy between the achievements of the various races could be accounted for on historical grounds rather than in terms of innate biological characteristics, and that the whole problem

of the development of culture could be reduced to the study of psychological and social conditions which are common to mankind as a whole. Franz Boas evidently failed to see clearly that his Eskimos (and other races) were being eliminated as a separate racial group because their exclusively-evolved racial characteristics were ill-adapted to the social forms and alien habits being thrust upon them.

Despite his views and those of his disciples, racial aptitudes are not uniform and a minute variation in hereditary ability, an evolutionary deflection, could produce far-reaching cultural and historical changes. To a large extent scales of intelligence, the functional capacities of the brain are inborn, implanted and fixed by virtue of their evolutionary value and this is necessarily reflected in behaviour, in social and intellectual achievements. One authority puts it this way: "It is obvious that the psychosomatic inheritance does influence the external appearance and the *conduct* of human beings."

The archaeological record and subsequent histories of populations and nations proclaim in no uncertain way that the separate races could not have possessed an equal capacity for culture, nor a capacity for equal cultures, either in technology or artistry. The races of mankind, as in the case of the varieties of other species, have waxed and waned according to their powers in moulding or in responding to their respective environments; those failing for want of adaptive ability have remained backward or have died out.

Through the workings of evolutionary forces on dissimilar material in areas of the natural world far apart, some men have been presented with black skins, some with white, others with fair hair, some with black, some with temperaments and emotions unlike others, but the wanton political expediency of the moment pretends that this is of no significance, that such differences as can be seen grouped as racial qualities have no meaning, either biologically or historically, except in prejudiced minds, that no race has superior qualities to another, that all men of all races are

equal in body and mind, all blood brothers with identical biological if not historical heritages, all converging under political pressures or economic compulsions to congeal into a more compact undifferentiated mass.

Whether Black or White we are certainly all God's creatures — but then so were the ape-men we shall be discussing later.

Some experts seem to be largely concerned with the cruder, anatomical, social and political, even national, comparisons between the races or ethnic groups (as they prefer to call them), minimizing the more important inherent mental disparities. The physical differences between the races are plain for all to see, but only the percipient can appreciate the differences in temperaments, in degrees of adaptability, in the inherited calibre of the mind as reflected in reasoning power, in personality and in what the races have initiated, their attainments, their histories and their cultures.

Any question of racial supremacy or superiority has relevance only against the background of a given environment. No one would now doubt, for example, the superiority of the dark skin of the Negroid over the white skin of the European Caucasoid in a tropical country.

That many of those who are informed on these matters should allow themselves, where evidence conflicts or doubt exists, to pass judgments palpably contrary to logical or warrantable inference is the measure, one must suppose, of the dubious political pose of our times, from which not all scientific realists seem to be immune.

Man has gregarious instincts and notwithstanding the frequency of fratricidal feuding a unity of spirit, a sense of belonging, may be experienced within a family bound by blood relationships. It could be felt by small cultural communities, by the tribe or clan and even by the nation or race — but extremely unlikely by the whole body of mankind. This cohering spirit, forming a protective aura, is engendered along evolutionary lines by a common external

catalyst in the travail of survival — a force or challenge, not always adverse, affecting all members of the group. Exploiting this primal compulsion to the full, many a dictator has strengthened his position merely by beating the drum against an imaginary enemy of his nation. For a similar spirit of humanity to emerge there would have to be a world-wide awareness of a danger threatening the existence of the species as a whole to promote the necessary convergence of the racial lines.

No religious or political system relying solely upon persuasion and conviction would be strong enough to bring about any Utopian unification of mankind, for no artificial culture could ever entirely direct or subdue the dispersive urges of an evolutionary progression only made effective by confining the scattering of the seeds to the highest evolved forms. And blindly to impose global uniformity by artificial force could in the end only result in the degradation of the whole species.

Despite gallant episodes in the annals of the French Foreign Legion or the Gurkhas, for example, in general a mercenary soldier could not reasonably be expected to risk his life with the fervent zeal of a soldier fighting in a patriotic cause for his family, community, nation, race or religion. History can show many instances of this. A modern case occurred in Korea where half of the American troops in the United Nations Army captured by the Chinese became defective under communist "brain-washing." And what a ludicrous spectacle of impotence and disarray the United Nations forces of mixed racial mercenaries presented in the Congo in 1960 and 1961. Irish soldiers of the United Nations who were taken prisoner by the Katangese forces in September, 1961, declared that had they been fighting for Ireland they would not have surrendered so lamely. Also in the Congo was displayed in November, 1961, an edifying example of the underlying racial disunity in the United Nations forces when the Malayan troops

flatly refused to accept orders from Ethiopians, a racial attitude that was heartily reciprocated.

The spirit of racial homogeneity, possibly because it has not been consciously cultivated, has not always been strong enough to stop civil wars breaking out, wars often of a peculiarly blood-thirsty character, even when the one people share a common religious faith. With this in mind is it not to err on the side of optimism to suppose that wars and attrition between different nations of different races with irreconcilable traditions and opposing religions and cultures will entirely be eliminated in the more competitive future ?

Whether science gives its consent to such a view or not, the possibility must be conceded at the outset that the antipathy which so often wells up between members of different races, their unbidden uneasiness in each other's presence, their mutual suspicions and their contending claims of superiority, may be a radical part of the evolutionary heritage associated with competitive survival, and may not be just a cultural or social attitude implanted by political training or economic rivalry during the lifetime of the individual. It could indeed almost be regarded as something in the nature of an inherited racial allergy.

Sociologists and others, moved more by sentiment than sense, are fond of pointing out that children of widely differentiated races will play together serenely oblivious of any contrasts in colour of skin or quality of hair etc., as though this in itself proved that inter-racial aversion must be the result of political education after childhood. The fact is, of course, even the young of untamed or undomesticated species will behave similarly, blithely unconscious of their real or potential natures.

Science loses its objectivity completely and becomes tendentious when it stresses, as if the point had some special bearing on racial equality, that no evidence is forthcoming of infertility between members of separate races. There seems to be neither depth, reason nor relevance in such a

contention, for horses and asses are mutually fertile, although their hybrid progeny may not be. Lions and tigers can fruitfully mate, but surely no zoologist would prefer a liger or a tigon to a lion or a tiger—or a hinny to an Arab stallion. Nor is there any merit in mating a racehorse with a carthorse, or a greyhound with a mongrel terrier. As with domestic animals of one species selectively bred by man, so with men selectively bred by nature, it is the quality of the breed or race or subspecies that we are concerned with.

It is worthwhile mentioning that although as far as is known all the modern human races are mutually fertile there are operative differences in the sexual union and also differences in the degree of sexuality and fertility. But this question has not yet been fully investigated.

Medical authorities agree that the earliest age for child-bearing varies between races. A case was reported in the English newspapers (1958) of a Negroid child of eleven (11) being admitted as pregnant into a maternity hospital, and an even younger Negroid, aged 10 only, entered hospital in Chicago (January, 1964) to await the birth of her child. For English females the official so-called age of consent is 16, but for the Negroids in Jamaica it is 14.

Lack of depth in reasoning is still further shown when the interchangeability of specific blood groups between different races is advanced as the strongest claim in confirmation of racial oneness, for certain human blood groups are also found in apes and monkeys and, according to J. B. S. Haldane, it may be no more dangerous to have a transfusion of blood from a chimpanzee than from your own brother. Despite their viewpoint, however, it is doubtful whether any biologists would claim for themselves racial affinity with gorillas. And yet they might do, for in the *Encyclopaedia Britannica* one can actually read: "In the eastern section of the dark domain, while the Papuan Negrito is still black and dolichocephalous, his presumed progenitor, the orang-utan, is brachycephalous with decidedly red hair."

A study carried out in 1961 (as reported to the American Association for the Advancement of Science) of the Gamma Globulin factor in the blood of representative Negroes in the U.S.A. indicated that 30% of the Negroes had part White ancestry. That it was possible for such a conclusion to be reached at all seems to establish that the blood groups of the two races must be constitutionally and fundamentally different. Indeed, because of the enhanced danger of sensitization to a White recipient of blood from a Negro it is considered advisable in the U.S.A. to keep blood banks segregated on a racial basis.

Another argument — and this rather a silly one — put forward by those who seek to maintain a case for biological or organic racial equality is the one by which they try to discredit the conception of noble blood as a quality transmitted from parent to progeny. Surely any educated adult would know that blood used in this sense is in the nature of a rhetorical term relating to the inherited quality of the spirit, the character of the pedigree, and not just to the red liquid one sees when one cuts one's finger? It would almost seem as though the pedantry of some academics requires gene-relationship to be used in place of blood-relationship or consanguinity.

As further proof of Black/White biological equality it has been solemnly stated that the newly-born Negro baby is not so dark-coloured or ebony-skinned as its parents. But the newly-born chimpanzee is also of lighter colour than its parents. So the logic of this simile might equally well suggest that Negroes are more closely related to chimpanzees than are White Caucasoids, a notion for which there is no scientific sanction.

It is further claimed by the exponents of racial uniformity that inborn differences between the various races pale into insignificance beside the natural differences between individuals within any one race. Even if this were true it would only be another red-herring irrelevancy clouding the issue under consideration.

It seems superfluous — yet it also seems necessary — to say that mankind is one polymorphic species consisting of many varieties or races and that men of all the races necessarily have most things in common, that they are anatomically similar, each having a torso, a head, four limbs, etc. These general features man shares with other animals and merely furnish evidence of a common *primeval* ancestry. It is absurd, therefore, to claim present racial equality on the basis of remote common beginnings. What we are in fact discussing, of course, is the intrinsic qualities that denote differences between races of men to-day, the differences that give race its meaning. Unlike the great pretence of racial uniformity, racial differentiation itself does not rely upon any assumptions at all but stands firmly upon facts that can be observed. Each race possesses qualities or characteristics (or combinations of characteristics), physical and mental, not to be found in other races.

From the Scriptural story of the first man's creation in the image of his Creator, an inspirational and essentially mystical idea, meaningless outside its spiritual context, no logical inference can properly be drawn to support any notion of human or racial biological equality. And when St. Paul told the Galatians: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female" he was plainly speaking of the uniformity conferred by baptism and not of any physical identity, as can be inferred by his inclusion of the two sexes. The undeniable fact of racial inequality need not, of course, stand in the way of all mankind sharing equally in a common communion with their Maker.

Adolescent and credulous minds are easily moved by such cloying pseudo-religious phrases as "All men are brothers," a saying much used by Negrophiles. Yet when professional Negroid politicians refer to their brothers and sisters in Africa they do not include in the term the White people there, who to them remain a race apart.

Any sentimental approach to racial questions, if honestly

based, could be a reflection of a cultural backwardness due to ignorance as to what really lies behind the socially subdued instincts.

One political slogan now becoming increasingly popular amongst Negroids because of its implication of racial equality is "Only one race — the human race." The term race applied in this way as a synonym for species is a common but misleading literary usage. More scientifically, mankind is one species divided by evolution (or by the hand of God) into a number of unequal races or subspecies.

False thinking under this head seems to be fostered by the United Nations whose propagandists somehow manage to confuse the concept of "human unity" with that of "human equality." They conclude that any recognition of the obvious racial differences is — to use their rather violent language — "poisonous prejudice." Human rights are not necessarily best assured, nor human dignity enhanced, by erroneous assumptions of equality, nor for that matter is the concept of universal human equality a *sine qua non* of justice. Nor does equal consideration under any statute bestow an intrinsic equality of being. "Parity of esteem" or equal racial status is a superficial social form. To be treated alike is not to be alike. Racial equality is a political concept, not a scientific truth.

The highest civilization can only be reached by an honest evaluation and open recognition of biological human differences, the racial ones in particular, not by a false pretence that such differences do not exist or if they do can be ignored. To level down humanity to a grey uniformity, which seems to be one of the avowed objectives of the United Nations, is the path of degeneracy.

CHAPTER 2

THE REAL MEANING OF RACE

“Race is a term used to denote the possession of some distinctive and inheritable quality in particular groups of human beings.”

Arnold J. Toynbee

“A race is a group of related intermarrying individuals, a population, which differs from other populations in the relative commonness of certain hereditary traits.”

United Nations Educational, Scientific and Cultural Organization (1956)

“Races consist of groups of men who differ from other groups in their inherited biological characteristics.”

United Nations Educational, Scientific and Cultural Organization (1956)

“Language and religion do not make a race. There is only one thing that makes a race, and that is blood.”

Benjamin Disraeli, Earl of Beaconsfield

The prevailing egalitarian outlook on racial questions, sedulously cultivated by the United Nations as a matter of policy, tends to lessen the importance of comparative ethnology as a serious study. We find the key word “race” used in one context to denote the whole of mankind as one species, whilst in another place it is used, often expediently to prove a point, to cover a separate political grouping within the species. Mixed races are segregated from pure races, and so on.

In non-scientific parlance mankind may be referred to as one race to differentiate it from races of other animals, but

strictly speaking it is not one race but one species made up of many races or sub-species.

Protagonists of unnatural racial equality are never tired of trying to fog the issue by discrediting the word "race" altogether. It is suggested in one well-known work* that *ethnos* as used by Herodotus has been mistakenly translated from the Greek as "race" in the modern sense of the word—an error that would probably not have been made had his translators been biologists. In this same polemical work, remarkable as much for its ingenious sophistry and political undertones as for its science, the authors go so far as to banish from their vocabulary the word "race" altogether as being unscientific and in its place substitute other substantives, such as racial stocks, ethnic groups, ethnic types, ethnic units, primary sub-species, sub-types, human types, racial types, as if such compound terminology or verbiculture had peculiar properties of lucidity.

Statesmen and politicians in their oratory apply the term race to a people living together as a political body under one autonomous government and having a common historical background, a nation with geographical boundaries.

In the last volume of *A History of the English-Speaking Peoples* Sir Winston Churchill writes of the "racial problems of Canada," but he is not referring to Amerind and Caucasoid, but to the English versus the French. He also uses this literary or political form when he speaks of the difference between the English and Dutch races in South Africa. Needless to say it is in connexion with politics and statecraft that most misconceptions and prejudices arise. A son born of English or Dutch parents in Bechuanaland could not properly be classed biologically (or racially) as a Bantu. Nor could the son of a Negro Jamaican, whose forbears came from West Africa, who is born in England, be classed as a Nordic Englishman. This should be obvious to all, yet it could quite logically be inferred from the

* "We Europeans." Julian S. Huxley and A. C. Haddon.

writings of certain publicists, at any rate those who believe that all races are biologically alike, that there would be nothing eccentric in such a classification.

When a national English newspaper charged the socialists with being "ashamed of their country and race" did race used in this context mean Nordic/Alpine? When English newspapers use the expression racial character to denote a special quality in the English people they are referring to something older than mere nationality.

It cannot be too often stressed that the racial characteristics of an individual are one thing; his national characteristics are another.

Patriotism with faith in race, region and religion is one of the most potent spurs to social achievement and national unity, yet seldom do writers on racial matters mention it, despite the spectacle of Israel, Cyprus, Indonesia, Malaysia and between twenty and thirty African countries (not all Negroid) being created as independent nations during the past few years on the basis of race and place alone.

We have to-day scientists as well as politicians and journalists talking of Africans when from the contexts they really mean Negroes or Negroids. They overlook the fact that millions of people native to the African continent are not Negroes at all and what is more do not want to be politically classed with them.

Then there is the misunderstanding that surrounds the meaning of Aryan, a term used to denote both a race and a language in much the same way as English or Hamitic or Bantu is used. The word Arya, roughly signifying noble kinship, is to be found in the Rig-Veda, the oldest of the Sanscrit writing of the Hindus (Brahmins), which was compiled round about 1500 B.C. In these sacred writings idealized references are made to an ancestral race of tall, white, fair-haired, blue-eyed warriors who had invaded India from the north-west many centuries before.

In the tongue evolved by this advanced race are to be

found the roots of the Indo-Germanic or Indo-European languages such as Greek, Latin, Teutonic, Celtic, Slavonic, Persian and Zend — but not, of course, any language of the Semites.

Thomas Henry Huxley, than whom scientific truth had no doughtier champion, declared: "There was and is an Aryan race — that is to say, the characteristic modes of speech termed Aryan were developed among the blond long-heads alone, however much some of them may have been modified by the importation of non-Aryan elements."

Toynbee has described in some detail the early migrations of the Arya whose racial story is brought nearer our own time by H. G. Wells when he says: "About the year 1000 B.C. the Aryan peoples were establishing themselves in the peninsulas of Spain, Italy and the Balkans."

That among the modern Nordics still survive typical representatives of the prehistoric Aryans is a notion exploited for political ends, but there seems to be good anthropological reasons for supposing such a theory to be well-founded.

In this connexion, the writings of Count Joseph Arthur de Gobineau are illuminating, particularly his famous *Essay on the Inequality of the Human Races*, which was first published in English in Philadelphia in 1856. Like Carlyle, de Gobineau was appalled by the excesses of the French Revolution, which he could see arose from teaching the ill-conceived doctrine that all men are born free, all equal and all brothers. He thought that running through any nation were racial pedigrees, in Europe varying degrees of Aryan stock, and that people with such pedigrees were better endowed by nature to lead and rule. The metaphysics (and the ethics, if not the ethnics) of this theory were developed by German philosophers such as Nietzsche, but it was left to an Englishman, Houston Stewart Chamberlain, a lecturer in philosophy at the University of Vienna, to associate this racial conception closely with the Germanic peoples. In his *The Foundations of the Nineteenth Century*

he attempted to show, *inter alia*, that amongst the Germans were many Nordics of relatively clean or superior pedigree who were destined, provided they kept free from racial contamination, to lead the Teutons (and other Nordics and East Baltics) in defending Germany and other Western nations against invasion, cultural and warlike, by inferior races from the east and south. His arguments suffered from over-emphasis, quite a few being unsoundly based. His general thesis was far too extreme and ill-balanced for general acceptance, but it advocated a policy that fitted in well with the prevailing political ambitions of Germany, though the advocacy itself could have had little influence on events that led up to the two World Wars.

The experts of the United Nations seem inclined to deny that there ever was an Aryan race, though they do not hesitate to aver that the Aryan hegemony established the caste system in India. To the spectator this curious controversy is really about a name and not a people, and only pendants or intellectual narrowness has made it seem of any consequence.

Ancestral pride, the pride of pedigree, is basically a biological urge firmly fixed as a survival factor by natural selection; the display of it in social cultures and national sentiment is its outward form. The Jew sought his racial origin in Abraham, the Greek in Hellen or Zeus and the Roman Patrician in Aeneas. The Aryan Patrician families with their traditional and unanimous race-consciousness, the glorification of their *stemmata gentilitia*, founded the social discipline that contributed in no small measure to the development and strength of the Roman Empire; their failure to sustain their prestige led to its decay. It may be pertinent to say here that some historians hold that the patricians and the plebeians who served them, mainly as slaves, belonged to two entirely different races.

Cultured Hindus of the higher castes, usually Brahmins with lighter skins, gloried in their White Aryan ancestry. Such pride in racial pedigree has not died out, for implicit

in Hindu society is the assumption that the darker the skin the lower the social status. Such an attitude is of course not peculiar to India; we see it in Brazil and indeed in all countries where Black and White are mixed. Hindus and Pakistanis alike are inclined to look down upon Negroes, as Negroid students from the African nations have discovered for themselves.

Chinese ancestor worship — to which the Chinese still tenaciously cling despite the inculcation of communist ideology — is proverbial, and this veneration for the forbears of their race has undoubtedly been the main factor in forging the durability of their ancient and seemingly indestructible culture. It stands firmly on a conscious and subconscious recognition of inherited racial qualities, and in the end communism will yield to it.

According to the United Nations there can be race prejudice but no race — only ethnic groups or genetically distinguishable populations. By such verbal forms are attempts made to inflate the artificial case for what is called racial uniformity. By their insidious attacks on any expression of patriotism, dubbed by them in their curious English as “vain group sentiments,” in their implied advocacy of human hybridization, the United Nations as a body is probably doing more to disturb the organic balance of the human anthills than any other agency.

The difference between *ethos* and *ethnos* is not always fully appreciated by political philosophers, hence their inability to feel the sustaining value of traditions, racial or otherwise.

Although for their narrower purposes specialists may claim that the term race, with its uncertain etymology, has no specific meaning for them, the layman must still rely upon the normal commonsense comprehension of the word as it is defined in dictionaries and as it has been usually but variously and idiomatically applied in English from the 16th century. The intelligent student, appreciating the context in which it appears, will certainly not be confused

between the ideas of race, culture and nation. Perhaps the best illustrations of how the word race should be used are to be found in the works of the great historians — see in particular G. M. Trevelyan's *History of England*, in which appears a good general account of the races making up the inhabitants of the United Kingdom.

In modern English dictionaries race is defined as (a) a group of persons, animals or plants connected by common descent or origin. In its widest sense the term includes all descendants from the original stock, but may also be limited to a single line of descent or to the group as it exists at a particular period ; or (b) a tribe, nation or people regarded as of common stock ; or (c) one of the great divisions of mankind, having certain physical and mental peculiarities in common ; or (d) denoting the fact or condition of belonging to a particular people or ethnical stock ; the qualities etc. resulting from this ; or (e) a group of related humans which differs from another group in the relative commonness of certain hereditary characteristics.

A race could be a combination of averages, a purely statistical abstraction, but the problem viewed in this way leads to the same absurd position as that into which the economists have landed themselves with their concept of the economic man. Those who deny the feasibility of a racial stereotype fall themselves into a far greater error by their concept of a human stereotype based on the curious assumption that all men of all races are potentially identical.

On the scientific facts of racial differentiation it is easy to conceive a consistent Negroid image or stereotype, but the concept of an African image, now being made popular by certain politicians, is as unrealistic as the analogous notion of an American stereotype fashioned out of the Amerinds, Caucasoids and Negroes inhabiting the Western Hemisphere. Uncle Sam of the caricatures is a stereotype restricted to the Nordic element in the founders of the United States.

Because of its complex mosaic of biological factors some

scientists are not too ready to admit race as a scientific category by definition. This is quite understandable for such an authority as Sir Wilfred Le Gros Clark has observed with regard to the Order of Primates itself "it is peculiarly difficult to give a satisfying definition of the primates, since there is no single distinguishing feature which characterizes all the members of the group."

Racial characteristics are congenital, deeply-rooted and beyond eradication by any form of training or education. Whilst clues to racial differentiation may be found in cultural trends, it must not be assumed that cultural differences necessarily bespeak racial differences.

Resemblances between races are deceptive and can be of a secondary nature not really indicating any close relationship. Conversely outward physical differences could hide a racial affinity or consanguinity. And copied cultural forms often conceal racial natures. It should perhaps be mentioned that a characteristic in isolation has a different quality from a similar characteristic when combined with others as part of the whole, and the importance of this notion, bordering as it does on the metaphysical, seems to have escaped notice in biology and is almost completely disregarded in ethnology.

There is something humorously illogical about the serious claims made by anthropologists, after extensive field work, that the cranial measurements of Jews who have settled in America already begin to show differences from those remaining in Europe as a result of environmental changes, when at the same time they deny the possibility of biologically isolating by definition a Jewish race. The fact of the matter, of course, is that even if a member of the Jewish race — or any other race — cannot be scientifically reduced to an anthropometric formula he can be readily identified and isolated for purposes of racial classification. The Jews are without doubt the most self-conscious of any race and their racial instincts are backed by powerful traditions. Whether they are in America, England, France, Russia or

Israel, they do not regard themselves as belonging to any other race of people. Because of the tracery of the Jewish element of the Semites that visibly runs through the European Caucasoids and its great historical and cultural significance and further because of modern scientific and political reluctance (except, of course, in Israel) to accept the reality of a Jewish race, the Jews will have to be examined with exceptional particularity when later on we consider the Caucasoids.

Despite the mixing of races and despite what may be said by experts to the contrary, a review of the inheritable factors so far identified, with their combinations and correlations, leaves no doubt that a provisional tabulation of mankind under the heads of the preponderating biological characteristics could be made, but such a classification would almost certainly require some modification when new data comes to light, particularly in the genetic field of the mind. It could mean that new racial categories would have to be formulated, for which at present there is no title.

Organic nature does not draw straight lines and its curves are not geometrical except in the mind of the philosopher. The reticulations of the races of man are not at all points marked out with euclidean sharpness.

Whilst the concept of race naturally applies to populations, that is, to biologically related groups of individuals, the recognizable divisions of the one species, it must always be kept in mind that individuals of one race are often interspersed in varying degrees of density throughout another race or nation. Nevertheless, to such individuals, however isolated as racial units they may be, the same concept applies. A Negroid born of Negroid parents in England does not become Nordic by that fact, but remains a Negroid for all purposes of racial classification. And his descendants cannot be other than Negritic.

When one race is interlocked with another race within a nation where racial differences are acknowledged there exists what politicians are pleased to call a multi-racial

society. The finest example of such a society is the United States of America. In Africa, however, the formation of a new Negroid state on a multi-racial foundation has been interpreted by race-conscious Negroids as a preliminary step towards Negroid domination, the other races in the state being earmarked for elimination by submergence or expulsion.

Not a few of the obstacles to a lucid explanation of racial differentiation seem to spring from linguistic anomalies or the vagaries of semantics, in imperfect translations or in technical problems of taxonomy. Scientists, moreover, often take the rather inflexible view that if any aspect of their subject is not susceptible to ready systematization or reducible to a neat classification it cannot be valid or even proper to the subject. As a scientific method of approach there may be something to be said for this precaution, but when applied to the study of mankind it could, and often does, lead to a form of dogmatism and a finality obscuring a deeper truth.

Generally speaking it would seem that any lack of scientific precision in anthropology and ethnology is more often than not due simply to the diverse and fluid nature of the subject—and, alas, to nescience. Science has not yet been able to evaluate the nature or the influence of things intangible such as, for example, the ups and downs in man's evolutionary path brought about by ideas, by religious inspiration and fanaticism.

Language itself is not devoid of significance in psychosocial development, and this aspect is particularly important in connexion with the evolution in isolation of certain races. Verbal forms are more than just a means of communicating thoughts. It is probable that changes in the meaning of words, the inventions of slang and indeed all verbal and phonetic modifications and variations in nuance, are indications of some profound organic change taking place in man's evolution as yet beyond the wit of philosophers to conceive and certainly beyond the skill of

scientists to measure. Language alone, of course, is a very unsafe guide to the racial divisions of mankind.

Such matters of verbal and other perplexities apart, the solid fact remains that from earliest times man has recognized in some form or other innate racial and tribal distinctions — consider, for example, the references in the Talmud and the Old Testament, and in the Vedas — and this acute and unyielding awareness of being intrinsically different in blood, as well as in culture, is far too persistent to be explained on shallow political or crude economic grounds. There must have been something more fundamental, something more subtle and deep in the biological make-up, individually and communally, of the separate peoples to account for it. During the lifetime of Charles Darwin, and later, it was actually a matter of doubt as to whether or not the different races belonged to different species. In his *Descent of Man* Darwin says: “Man has been studied more carefully than any other animal, and yet there is the greatest possible diversity amongst capable judges whether he should be classed as a single species, or as two (Virey), as three (Jacquinot), as four (Kant), five (Blumenbach), six (Buffon), seven (Hunter), eight (Agassiz), eleven (Pickering), fifteen (Bory St. Vincent), sixteen (Desmoulins), twenty-two (Morton), sixty (Crawford), or as sixty-three, according to Burke.” But he goes on to say, “On the other hand those naturalists who admit the principle of evolution will feel no doubt that all the races of man are descended from a single primitive stock, whether or not they may think fit to designate the races as distinct species, for the sake of expressing their amount of difference.”

From their paintings on the hard walls of their temples it is clear that the ancient Egyptians of 4,000 or more years ago consciously classified mankind into separate races; using white paint to represent the northern Aryans, yellow for the peoples to the north-east of them, black for the Negroids, and red for themselves. But it was left to Carl

Linnaeus (1707-1778) to devise for the first time a classification of the races of man on any systematic biological basis. He used the natural coloration of people as his principal guide, naming the main races as follows:—

1. Europaens albus
2. Asiaticus luridus
3. Afer niger
4. Americanus rufus
5. (Others not included in above or combinations thereof or abnormal forms).

Later classifications were based upon anatomical details such as skeletal structures, including shape of skull and vertebral formations, texture of hair and colour of skin and eyes, together with certain social customs and languages. The reasonableness of these classifications seems to have been demonstrated and re-inforced in the past few years by serological or blood group comparisons. On the basis of these comparisons one geneticist has suggested a sixth main race, namely Prehistoric Caucasoid, represented to-day solely by the Basques of northern Spain. It is the view of Sir Ronald Fisher (1959) that "All blood group factors will contribute to the exploration of racial differences in mankind, for the *frequencies of the different genes vary notably from one race to another*; the different races of man, as populations, have become more distinct and better defined, than was possible by the older ethnographic methods. The reconstruction of racial history, though a distant aim, is not an unreasonable one."

There are still other factors, the more subtle ones, which will have to be evoked before all the ethnic lines can be traced with any finality, amongst which in the case of surviving races may be mentioned physiological, particularly glandular functions, neural structures in relation to the mind, resistance or susceptibility to disease, cultural progression as reflecting mental capacity and social adaptability and stability, the curves of historical patterns, all mental states such as temperaments and moods, logical powers,

creativity and inventiveness, idiosyncrasies of character — indeed all that could come under the heading of personality. We still have a long way to go before our knowledge is complete.

To-day most students find it expedient to group the surviving races under the following five main heads, which are again split up into as many as thirty readily identifiable sub-races:

1. Caucasoid (*Homo sapiens sapiens*)
2. Mongoloid (*Homo sapiens asiaticus*)
3. Negroid (*Homo sapiens afer*)
4. Amerind (*Homo sapiens americanus*)
5. Australoid (*Homo sapiens tasmanianus*)

Some authorities, however, lump in the Amerind with the Mongoloid and seek to bring in as a main racial group the Khoisanoid (Bushmen and Hottentots) or Capoid, to use the title Carleton S. Coon prefers for these distinctive people.

Not unmindful of the needs of their multi-racial society American anthropologists tend to minimize racial distinctions and naturally try to restrict the number of racial divisions. Franz Boas, for example, has suggested that the main categories be reduced to two, the Mongoloid and the Negroid. His disciples, particularly Ruth Benedict, no doubt had occasion after Pearl Harbour to feel a trifle uneasy about a theory that so intimately connected the descendants of the American Revolution with the Japanese as members of the same race.

The five primary categories listed above are not of course entirely new for we find Benjamin Disraeli, for example, well over a hundred years ago already taking it for granted that the nomenclature and classification formulated some years earlier by J. F. Blumenbach was valid for all that was known about the peoples of the world. The main races were then called:

1. Caucasian.
2. Mongolian.

3. Ethiopian.
4. American Indian.
5. Malayan.

The Ethiopian was the Negroid, and the Malayan group was presumably intended to include all the peoples now known as Malays, Indonesians, Polynesians and Melanesians. Disraeli also accepted without question the further division of mankind into as many as twenty to thirty other races, amongst which were the two great—and now mutually hostile—Semitic groups, Arab and Jew. Benjamin Disraeli, a pure-bred Jew by race but a Christian by convention, coached by his learned father, was well versed on this subject, and as regards the Jewish half of the Semites he wrote with knowledgeable assurance: "The Hebrew is an unmixed race." Then as now the Jews — "that gifted race," as Sir Winston Churchill has called them — were held to be a separate and distinct race within the Caucasoid group, but such a classification may come as a surprise to those who can see the radical differences between the Semitic Jews and, say, the Nordic Swedes.

The title Caucasoid may seem misleading because of its limited geographical implications, but an alternative such as Europoid or Indo-European could equally lead to misunderstanding.

Nomenclature is largely a question of usage and different schools of thought would naturally like to see their own terms universally adopted. The controversy about the use of such terms as Hamitic, Semitic and Aryan has not yet been settled, nor is it likely to be in our generation.

Specialists in this sphere whose views are acceptable to international political bodies such as the United Nations and the International Communist Party seem bent on trying to prove that separate biologically different races, whether intermingled as nations or not, with their respective varying qualities, are a myth, that the more obvious outward marks of difference such as colour of skin or eyes, or type of hair or shape of head, are superficial and unimportant and that the

deeper-based inner traits, those for example reflecting mental stability, imagination, inventive, creative and reasoning capacity and artistic sensibility, are all cultural and not necessarily innate or special to any one race, and that such dissimilarities have significance only as between individuals irrespective of their race. This view, based as it seems to be upon ephemeral political emotions, does not stand up to rational examination ; on the contrary all that is so far known of the evolution of the species, the diverse racial cultures and the formation of nations, each with its distinctive stamp, proves it to be an entirely spurious supposition. Disregarding their contradictions, the scientific papers of the United Nations on the subject show that the case of their experts largely rests upon the notion that physical differences are of little account and that mental attributes are the direct consequence of culture imposed from outside. Such a false conclusion flows naturally from the fundamental *a priori* error of assuming that the *functional* qualities of the mind are not evolved or inheritable in any genetic sense, that intellectual capacity, character and personality are in no way inbred but are created entirely by upbringing and education. All teachers know by practical experience how untrue such a supposition is. Training can only develop what is already there. Left-handedness is a genetic inheritance no less than colour of skin — so perhaps is wooden-headedness.

The impartial student of these matters will, it is hoped, take the more realistic and sensible view that the quality of culture necessarily depends upon the basic cerebral fabric and evolved pattern of the mind and not just its acquired intellectual content, that the innate quality of the race determines the quality of its culture, that the painter precedes his painting, that the scientist came before his laboratory, the politician before the debating chamber — or if the student is more metaphysical, that body, mind, race and culture all evolved together, as the chicken and the egg must have done.

Gilbert Murray, that great liberal and tireless upholder of the League of Nations and later the United Nations, came in the end to see that the European sector of the Caucasoid culture, with its aesthetic refinements of religious ideals and moral concepts, stood in peril of being overborne by the cruder, more materialistic and more superficial cultures that appeal to the minds of the less civilized races.

Without being expressly able to define it quite a number of historians seem to have felt the presence of a racial or analogous undertow at work determining motives and events in human affairs otherwise completely inexplicable. Particularly is this noticeable in the works of Carlyle, Green, Fisher, Spengler, Renan, Trevelyan and Ranke. It is quite conspicuous in the works of H. G. Wells, but this is understandable since he was a trained biologist and a confirmed evolutionist. Recorded history is not an unadorned recital of facts, and historians could unintentionally embody in their work a reflection of their own racial natures. However, had Edward Gibbon been possessed of our present knowledge of organic evolution by natural selection and genetic persistence there is no doubt that his story of the decline and fall of the Roman Empire would have been given a more objective slant.

History can of course no more be compiled from an exclusive ethnocentric position than from the Marxian economic viewpoint. Due weight must however be given to both these aspects if history is to be something more than a list of dates, romantic tales of the whims of kings, political biography, demagoguery and feudal pageantry — and futile wars. Lecky understood what the historian should seek when he wrote: "To trace the causes, whether for good or ill, that have made nations what they are is the true philosophy of history." And one of the causes is racial character.

Ethnology and ethnography, coming within the wider science of anthropology, specialize in the measurable differences, physical, mental and social, inborn and cultural,

distinguishing the separate races of mankind. The subject necessarily covers the origins of these differences, how they have divergently evolved, to what extent they are permanent, and what they signify for us to-day in a world where the lines of communication are being crossed and shortened.

Contemporary thought shows a tendency for the importance of these branches of anthropology to be discounted, particularly by those who imagine that because of migrations and the mixing of the separately-evolved races during the past 10,000 or so years pure races with stable identifiable characteristics no longer exist. The implications here seem to be that human migrations are of comparatively recent occurrence and that pure races could have existed at one time or other in man's evolution. Associated with this view is the principle that for a population to be properly classed as a race it should invariably breed true within itself, i.e., there should be no aberrants thrown up in any subsequent generation except as genetic mutants. Most genes, of course, are necessarily shared by all men of all races to give the species its identity. Such genes have been shared right from the beginning, even before the races, at different times and in different places, had separately reached the embryo stage of *homo sapiens*. As a Nordic by definition is not adulterated with any Negroid racial admixture, then in relation to the Negro the Nordic is a pure race.

Not as a moral compulsion but as an aid to understanding emphasis should be on racial uniqueness and not on racial purity with its misleading connotation.

CHAPTER 3

THE MYSTERY OF CREATION AND EVOLUTION

"In the beginning God created the heaven and the earth, and the earth was without form, and void . . . And God said: Let the waters under the heaven be gathered together into one place, and let the dry land appear . . . Let the waters bring forth abundantly the moving creature that hath life; and it was so."

Genesis

" the whole of reality is one gigantic process of evolution."

Sir Julian Huxley

"Evolution may be envisaged as a progressive realization of intrinsic possibilities."

Sir Julian Huxley

"I do not know any convincing proof that progress *must* go on."

H. G. Wells

"I am no disbeliever in progress, but I very heartily disbelieve in a law of progress."

W. R. Inge, D.D.

"Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from a relatively indefinite, incoherent homogeneity to a relatively definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation."

Herbert Spencer

"The form of a crystal is determined solely by the molecular forces, and it is not surprising that dissimilar substances should sometimes assume the same form; but with organic beings we should bear in mind that the form of each depends on an infinity of complex relations, namely on variations, due to causes far too intricate to be followed — on the nature of the variations preserved,

these depending on the physical conditions and still more on the surrounding organisms which compete with each other, and lastly, on inheritance (in itself a fluctuating element) from innumerable progenitors, all of which have had their forms determined through equally complex relations."

Charles Darwin

"Beyond this which we have built up still remains Principle which is a mystery to us."

Charles Darwin

It is only by a thorough understanding of what is meant by evolution, with its winnowing mechanism of natural selection, that we can begin to account for the variations between the manifold races constituting mankind and see what such variations signify for the future.

Under more variable conditions of climate and terrain spread over endless time only creatures with matching variable forms could survive. Those communities subject to extreme alternations of heat and cold, changing from year to year and from century to century with marked diurnal and seasonal fluctuations, violent local ferments of land, sea and air — those communities came in the end to be composed of men with exceptional powers of resilience, reasoning power and adaptability not possessed by men evolving elsewhere in less trying, less complex and less variable circumstances.

Thus it was that there came into being the bodily and mental differences that distinguish the human races of to-day.

The word evolution, which connotes something more than mere changing, unfolding, unrolling or emerging, is so often used — sometimes too facily or inconsistently — by writers on racial theory that it may be as well if we started right at the beginning of things — if there is a beginning — as presented to us by most modern astronomers, even though at first sight inanimate cosmology may appear a long way from our subject.

According to one school of these new cosmologists there

is always in process of being created throughout the timeless and limitless void a highly tenuous gas consisting of widely-dispersed sub-atomic particles, which, for the want of more specific nomenclature, one astronomer has called — rather unscientifically — Background Material. By some undefined alchemy the Background Material is being condensed into thickening clouds of hydrogen gas, out of which, still by condensation or some kind of universal tugging or pushing or gravitational suction, that great revolving wheel of stars, the Milky Way, in which the sun and all its planets ride insignificantly embedded, began to be formed star by star at a definite point of time some 5,000,000,000 years ago. The whole of this gigantic array of light, consisting, some say, of over 100,000,000,000 stars similar to the sun, seemingly so firmly fixed in the sky, is actually rolling in the wake of other stellar systems (of which there are millions between us and the astronomical observational horizon, 2,000,000,000 light years away), all hurrying outward and away from each other at ever-increasing speeds, expanding the Universe to infinity — or to nothingness. As the awful vortex of space is being emptied, so is it being filled by the simultaneous creation of more Background Material, thereby renewing the substance for the formation of more stars, a vast cosmic procession that goes on eternally, leaving the philosopher breathless, peering neither backward, forward, upward nor inward, but for ever outward at a receding Universe without First Cause or Final End.

Opposing this is a rival theory, based largely on observations made by radio telescopes, that the density of the stellar galaxies actually increases, not diminishes, as the (assumed) outer edge of the Universe is approached. As there is no need to postulate recurring acts of creation, the whole Universe must be moving towards a definite and finite end, in ultimate form not definable, a process mathematically reconcilable with a first beginning in one transcendental flash of Creation. Such a conception must give re-assurance to those who treasure the inspired story of *Genesis*.

Individual stellar nebulae may be thought of as evolving separately, but whether the entire Universe, being without an environment, could properly be conceived as an entity evolving in the same way is a metaphysical question to which perhaps no answer will ever be found by finite minds.

To philosophers pondering on what the scientists see amongst the stars or in the core of an atom "all is change" — evolutionary change — affecting all matter. Yet, at the same time they seem to assume that the mathematicians' ultimate dots have an inner structure (whether conceived in terms of mass or motion — or both) not susceptible to change, one dot differing from another only in its relatedness. There may be something here that hints at a changelessness in the underlying reality.

Nothing much is now said about the part played in cosmic affairs by the *plenum* or imponderable ether — not so long ago considered by Sir Oliver Lodge to be denser than matter — or where the dust of primordial matter came from or how it came into being — or why.

Some philosophers would have us believe that all our thoughts, all our dreams and ideals, all our conceptions of beauty, all our spiritual yearnings and all our martyrs, were inherent in the mistiness of the insubstantial quanta of the Background Material, the sole objective reality.

Although the materialist hypothesis of continuous self-creation (cosmism or hylomorphism, or call it what you will) is presented to us as complete and sufficient in itself to form the radix of evolution, no precise reference is made as to the exact universal relationship between the impalpable dots, the indivisibly small protons, photons, muons, pions, neutrinos, etc., forming the diaphanous haze of the Background Material. Apart from elastic gravitational and electronic or electro-magnetic impulses, which in themselves would hardly be sufficient to account for the phenomenon, what is the mysterious initiating power that has moved and directed the discrete particles, each intrinsically different,

into such an order as to produce after 5,000,000,000 years starting from scratch the amazing mind of man ?

An answer to this stupendous question may never be forthcoming. So far it certainly is outside the finite scope of science. Nor has metaphysics succeeded in piercing the veil. Yet without some kind of answer we may never be able to understand fully how organic life, with its assumed potentiality for almost infinite variety and intricacy, came into being, or how the relatedness of inert grains of tangible matter produces thought or the imponderable mind, or how mutations in inheritable qualities occur — or even how a non-human gave birth to a human who grew up to claim for himself an immortal soul with divine favour in a Master Plan.

Aristotle thought everything, both animate and inanimate, had an innate urge to seek its own place in the Universe, and other philosophers have since postulated an immanent or co-existent will energizing the Background Material, impelling it to assume certain forms and positions in space — an inherent striving. But whatever may be the ultimate truth, and having regard to the limits of our understanding, we accept for our purpose a single concept that embraces both striving and adaptation, both the active will and the passive response, both being inseparable and integral properties of the objective world.

Disregarding antinomies and the stochastic supposition of a system within which events occur outside the principle of causality, there seems to be no escape (unless we believe in miracles) from the commonsense cause and effect sequence, the universal deterministic procession. The inexorable way units cohere and how their assemblies behave are summed up in generalizations or scientific laws, the laws of nature, including the significant and now apparently indispensable laws of relativity, uncertainty and probability. There is a logical and mechanical orderliness about it all that satisfies our reason — or it may be that our reason is a passive but still imperfect reflection of such orderliness.

This does not, of course, invalidate any paradoxical notions we may have of freedom, or free-will, or moral law — or chaos, for there are still immense gaps in our knowledge and understanding, and even the illusions born in our puny minds have to be accounted for as part of the universal pattern. Nevertheless, it does seem from what we can objectively observe that there can be no design that implies a designer, for things as presented by science could not be other than what they are. Nor can we, scientifically speaking, perceive or conceive any universal objective. As for human destiny — that is lost in shadows, for agnostic philosophy is satisfied on the only evidence it is ready to accept that on earth man ends with man, whose sole link with eternity, meaningless to the childless man who is dead, is his species being blindly evolved in company with other species, helplessly, without point or ultimate purpose.

Apart from the visionary aspects of chiliasm, nothing is contained in the Sacred Books about any divine need for mankind to evolve eternally here on earth.

Though the world in its totality may still be growing more complex, forcing mankind to become correspondingly more complex to adapt itself, many men are breeding apace in circumstances where the more highly-evolved faculties are not imperative necessities for survival. From this some thinkers seem to conclude that man's evolutionary course via biological improvement has already come to an end on earth, in future only his physical environment and his social structures, not his organic nature or mind, being susceptible to further evolutionary change. Such a conclusion, however plausible superficially, cannot be sustained, for human laws can never supplant natural laws, nor can man, not being omnipotent, suspend natural selection by artificial means.

Scientific speculation is beginning to carry with it the implication that purely material manoeuvring will in the end satisfy all human aspirations, that a cold scientific abstraction is all that need be worshipped — all, indeed that is necessary to supersede God. No reflective student will be

convinced, however, that this strange soulless superstition, with its ever-present threat of turning the world into an atomic inferno, is in any way more re-assuring or consoling than faith in the God of Revelations. The slinging of a tin-can to a point in space far from our world and away out beyond the reach of the sun's rays does not entitle man, even if he is inside the tin-can, to claim that he is soaring towards perfection, either spacially or spiritually. Cleverness is not in itself an indispensable part of progress, for it could be self-destructive, and the dominating beauty of the sky could diminish as we get nearer to it. Fortunately for mankind some humans have been created by evolution with a special sensitivity, a mystical or intuitive awareness of something that may lie behind and beyond the totality of material things, something that is purposeful, something in the essence of the Universe that eludes rational thought, something transcendental; but the ordinary person who is unqualified and without presumption or prejudice is left to stand in awe before an unfathomable and sublime Mystery.

The poet and the peasant have an insight into reality denied the priest and the scientist. Shrouds of mediaeval dogma envelop the mind of the theologian, and the scientist seems to have theorized himself into a formless statistical unit.

As for the professional philosopher — his abstract theorizing has not only failed him in his search for a bridge between mind and matter in a variable universe made up of more space than substance but it has not yet provided him with a single formula for right living applicable as a moral imperative and equally satisfying at all times to all people whether they be bright or dull, whole or disabled, in health or sickness, rich or poor, cultured or ignorant — or Black, Brown, Red, Yellow or White. Even a definition of wisdom with universal application in all circumstances eludes him. Nor does his analysis of past and current events open the door of to-morrow, for the future is as blank to him,

floundering between his reason and his reasonableness, as it is to the common man.

Reality does not reside inside the atom, nor will it ever be seen by man from within himself or by him objectively from a position outside the Cosmos.

The material scheme of things, even considered monistically, is dynamic with change as its nature, but if evolution means just a process of natural selection whereby the best-adapted organisms endure, on what abstract grounds do we assume that this process is essentially and eternally progressive, a perpetual upward growth, as some evolutionists claim ?

Does not the concept of universal progress pre-suppose or imply a positive ideal towards which we are inexorably moving ? What is this ideal ? Is it that man sees himself and other men becoming more moral or more Christlike on earth, or more like Buddha, or must he accept the rather presumptuous amoral humanist view, now becoming ascendant, that man one day will become omnipotent and be able with the help of science alone to conquer himself and subjugate all nature to his will ? In other words, does progress, viewed objectively, simply mean man's relative success in gaining greater control over his natural or material environment ? And is perfection at last to be achieved by man's *ego* becoming completely at one with its environment ? Is there really any justification for imagining that because of (or in spite of) spacial limitations a Golden Age will dawn when all the urges within the one master species will converge into a single inviolable spirit in which all elements are harmoniously reconciled ? Whatever the philosopher's answer may be and looking at the immediate prospects, if progress means a forward movement towards a desired end for the whole species, the realization of the supreme and ultimate good, then the practical problem confronting us is mainly a tactical social one: How can man's ingrained contrary and racially competitive aspirations, the evolved and pre-determined elements of the will

and personality as they are, be painlessly resolved? Is it not too much to expect that one day whole hosts will be ready and willing to sacrifice themselves happily for the good of the species?

Between the individual conscience and what is called the social, national or racial conscience a gap yawns across which no bridge of reconciliation can ever be thrown. The individual begins and ends with himself, though his name and influence may persist. Put in other words: The destiny of individual man is one consummation, that of his race or species is another. Perfection for one may not be perfection for the other. Nor within the finite realm of our reason can we be sure that human perfectibility on earth is anything more than a delusion or a hope projected beyond possible achievement, serving only as a temporary evolutionary stimulus.

It is usually asserted by historians that the human species toils towards the fulfilment of some high purpose in a series of waves, each succeeding crest of which being higher than the preceding one. Whilst this may seem historically true up to our time as regards cultural and social phases, particularly on the basis of racial comparisons, there is no universal or natural law that in any degree guarantees the immutability of such a sequence. On the contrary, from what is now known about organic evolution and the irreversible dysgenic consequences of mixed racial breeding, there is a distinct probability that within a comparatively short period the crests of the waves of man's advancement, especially amongst the Western Caucasoids, will become increasingly lower and lower and the troughs deeper. Those with the inborn capacity and liking for a high moral life (inseparably hinged to the traditions of their race), those with a disciplined sense of justice, those whose reasoning is acute and to honest purpose, those who are forward looking, those whose humility or tolerance is based on understanding rather than sentiment — such members of the species may be dying out because their environment, which they are

powerless to alter, is unkind to them. The process may for the moment defy precise measurement, but there are many pointers to the trend. By becoming more soullessly mechanical mankind may be becoming less civilized in a material universe where nature imposes a barrier beyond which organic evolution carrying the human mind cannot proceed. It is, indeed, quite possible that mind is already at the end of its evolutionary tether.

From a mindless cloud of interstellar gas to the highest thoughts of man there has been a transformation that we call progress, but no universal law of progress has been formulated, and it can be seen that any change towards a greater complexity or higher intelligence as specifically displayed by terrestrial organisms is sporadic in space and time, without any discernible consistency. This is clearly the case with regard to the races of man. Some races could not be adapted and disappeared, others survived but have remained relatively unaltered in the evolutionary sense because their environment did not require them to change, but others flourished in a radically changing environment by virtue of their greater resilience, their greater flexibility and their quicker intelligence.

Man assists man to live, and animals assist him too, but it should be kept well in the forefront of his mind that the flow of life is intrinsically a struggle, for man, though a social or gregarious animal, is in competition with man, and race with race, and his species as a whole can only survive at the expense of other species. This will always be so, varying in intensity according to his degree of adaptability, fecundity, and the extent of the resources available. But in emphasizing the competitive, the predatory and the parasitical aspect of evolution it must not be thought there is no other side. Separate organisms, even separate species, have evolved by virtue of their intimate and reciprocal or complementary association. Symbiosis, indeed, is probably the most interesting of all evolutionary phenomena. What could be more astonishing than the companionship between

the shark and the pilot fish? And without the blind cooperation of the humble earthworm, as Darwin pointed out a hundred years ago, all organic life on land would come to an end.

Contemplating mankind as a whole and the certainty or otherwise of its survival as a species in an apparently purposeless universe, there may be evolving at this very moment on the planet, created by a change of genetic significance in the structure of the nucleic acid within certain organic cells, a rapidly multiplying bacteriological variant or virus, menacingly tiny and cancer-like, with a potentiality of intractability, penetration and proliferation beyond man's power to control—and man, not being able to adapt himself to this new feature in his environment, could be doomed, just as surely as the gigantic once all-powerful lizards of the Mesozoic Age came to their inevitable end millions of years ago. Such a sinister mutant could be brought into being by one of man's nuclear explosions.

Mankind has already been perilously near extinction as a species by the evolving armies of bacteria. Originating and carried forward in the Mongoloids a few thousand years ago, perhaps as a racial weakness, bacteriological pestilences have swept over the whole of the Asian land mass from the Chinese coast to the Atlantic. In the second century of our era one such plague almost wiped out the Chinese people and quickly spread itself as a wind-borne miasma westward over Europe to weaken beyond recall the patrician backbone of the Roman Empire. The most virulent plague known to history, the Black Death, fell upon England in 1348, killing off nearly half the population then totalling some five million souls. The Great Plague of 1665 carried away over 70,000 people in London alone. The so-called Spanish influenzal epidemic of 1919, caused by quite a different organism from the *bacillus pestis* just mentioned, had a world-wide virulence exterminating in a year more men than even the Great War that preceded it. A multiple mutation in one of these microscopic enemies of

the human species could within a year and despite man's scientific armoury remove mankind and indeed all the other mammals from the earth's evolutionary field for ever.

Concurrently with the artificial interference with the universal evolutionary process that has created man's present inheritable characteristics there may be evolving a hidden or unrecognized intangible canker which is eating into the individual man's ability to rely upon himself, thus leaving fewer and fewer with the will to survive without social support.

Further, it is not difficult for the realistically-minded to foresee the day coming when man will no longer be able to contain himself or adapt himself at all points to the dangerously tense atmosphere his politicians are creating for him — and he could, by will or by accident, stumble into atomic warfare or unleash nuclear forces beyond his capacity to stifle. The ensuing destruction, involving as it would for those who still lived genetic disturbance with wide-spread sterility or insanity or, what might be worse, the procreation of horrific freaks throughout the animal kingdom, would reduce any remnants of organized society to decadent anarchy from which man would be inherently incapable of rising. There could be no second Renaissance.

Or again happenings in interstellar space point to the chance (a highly remote one) of some cosmic disruption occurring, for example, a collision between stars or a nuclear explosion that would shatter into a cloud of atomic gas all that has been achieved by natural selection within the solar system since the dawn of creation.

Certain astrophysicists seem to conclude from their mathematics that our sun with its planets must in any case again be converted in the distant but measurable future into the formless gaseous body it was at the beginning. Before this occurs our planet will cool down as a result of loss of energy by radiation, and temperatures will fall too low to support organic life as we know it. At this stage, in

what strangely-evolved form will the human species be surviving ?

Assuming that mankind continues to multiply as it is at present doing (not by all races at the same rate, however) what will happen on the planet when the resources on which the species must rely near exhaustion ? Will inter-racial warfare or disease or control of birth by the master race determine the issue and the nature of survival ? Or maybe by then *homo sapiens* will have reached out across the coldness of space and transported the troubles and diseases of his species to another planet or star.

It has been prophesied by Sir Charles Darwin (the grandson of the great evolutionist) with a logic that cannot easily be gainsaid that on the basis of all discernible trends, involving in particular uncontrolled racial inter-breeding and the mentally debilitating corrosion of materialist socialism, on earth mankind will degenerate into a static coffee-coloured species incapable of any further evolutionary advance.

Confronted by the blind unreasoning struggle for life most scientific philosophers fight shy of attempting any deeper elucidation or speculation, probably because of their wariness of the metaphysical. Nor for his immediate purpose of pondering on the significance of racial differences does the author see any need to peer beyond the materialist or scientific position. Within this limited frame of reference there can be no doubt that if the evolutionary principle is sound all organic life leading up to the human races of to-day had its beginnings at the point of creation in the workings of evolution for the inanimate world.

For formulation, for classification, for statistics or mathematical calculation science proceeds on the assumption that all atoms of hydrogen, or whatever the assumed sole basic element may be, are identical. But to form the other chemical elements they must in fact differ one from another in some essential way (Prout's Hypothesis) so far too refined for measurement. And it is the mutual adjustments of such

infinitesimal variations that lie behind universal evolution.

Sometimes it would simply seem that all objects, from the smallest to the largest, from the electrons to the stars, follow the line of least resistance — that if, for instance, a cloud of hydrogen gas coalesces, the resulting assembly, say, a heavier body of more complex elements, will fall into the electro-magnetic field or physico-chemical bed best adapted to receive it. When it is merged in that bed, it and the bed form another necessarily more complicated bed better fitted to receive a still more complicated body. It is in this procedure that we see the causal and sustaining relationship between a body and its bed, between a creature and its cradle, between an organism and its environment. Not only must the object be adapted to fit into its bed, but the bed itself must be adjusted to receive it. It is therefore not just a question of the adaptability of a body, but the simultaneous reciprocal response, not always passive, of its environment in which are other evolving bodies.

If a body is not appropriate to its environment it will not fit in — but if it does fit in it is well-adapted and will persist. Other bodies remain unchanged or are destroyed as entities by being broken down and their elements either left to evolve separately or to be absorbed into other assemblies. In its most intricate form this is really what is happening to man and his races.

We can but vaguely guess what physical changes were taking place on the surface of our globe, say, 1,000,000,000 years ago when in one spot a vibrant pulsating patch of interlocked chemical elements along the edge of a strip of electrically-charged liquid, subject to centrifugal or centripetal forces and waves of inconceivably complex pressures and influences, some from the sun and sources beyond the solar system, absorbed into itself properties from its surroundings, until it became too big for its bed. Instead of breaking down into its elemental constituents this microscopic colloid split into two pieces. As each section necessarily had qualities similar to the parent body the operation

was repeated, each part varying in accordance with the changed conditions. The variation here envisaged may be likened to what the biologists now call a genetic mutation, a permanent and transmissible change in an organic entity, or an alteration in the balance of the basic deoxyribo-nucleic acid of which it is built, about which we shall have more to say when we look at the prime causes of racial differentiation.

For the integrity of each body to be preserved the procedure had to be stabilized and made rhythmic. This was probably effected by the presence in itself or in its environment of some unique factor that remained constant, that did not constitutionally change in relation to the operation. Such a force could be like the one released by a catalyst or chemical re-agent which in certain circumstances has the peculiar property of being able to promote or stimulate a physico-chemical reaction without undergoing any perceptible change in itself. The neutron that starts the transmutation of uranium into other elements is one catalyst; an enzyme in the organic field is another. The cause of cancer, to date mankind's most menacing scourge, involving the too-rapid reproduction of cells in an organism could be due to the absence of a catalyst to curb the consequences of some genetic change in the nucleic acid within the protoplasmic cells. But further speculation on these lines would become highly abstract and tedious and would be out of place in this short work, suffice it to say that we have described (but not explained) in very general terms how the delicate vital process could have flowed imperceptibly out of non-vital materials, how diffuse organic colloids were formed and grew (protobion), and how was started in the seas or in the pools the procedure of organic reproduction or procreation by fission (schizogenesis).

And as there is no evidence that any other organic life has originated on the earth after this first beginning 1,000,000,000 years ago, we are forced by the logic of cause and effect to the fantastic conclusion that in one of these reproducing congeries of dynamic matter was the plasm-

logical ancestor of all those species that have evolved out of each other to produce at last ourselves.

The odds of life arising in any other part of the physical universe with the evolutionary potential of organic life on earth, this standing as it does on an involved focussing in one spot, and in one spot only, of an infinite number of interlocking combinations of inconceivably complex factors, not all contained within the solar system, must be trillions to one against. Indeed, such a cosmic duplication, involving thoughts beyond verification, could perhaps more rationally be classed as an impossibility.

Even the first living organisms were by no means simple in structure; they had a more fluid and elastic complexity than any machine or chemical compound devised or even conceived by man. Nor should their internal functions be likened too closely to the relatively crude movements of machines or man-made chemical colloids.

After millions of years they became stabilized in the form of cells almost certainly bearing some structural resemblance to the microscopic (and ultramicroscopic) protoplasmic cells that lie at the base of all living matter to-day. The conditions obtaining in that strange early world would not permit of any other form of life.

Each cell grew; each cell divided; each cell grew again — the unbroken genetic sequence, a seemingly immortal procession — all being pushed and pulled about by the currents and eddies in their electrophysicochemical beds.

As the cells multiplied so did this contribute to the complexity of their environment. As the environment became more complex so had the cell to become more complex to fit in to retain its identity. If the environment was unyielding and the cell could not dove-tail itself in, then it could not survive as an entity — but other cells shaped more in accordance with their environment could — and flourished. So by a process of evolutionary elimination and building up did early organic life propagate.

Over boundless gulfs of time this procedure of cellular

growth was continued, single cells becoming compound, multiple cells becoming ever more complex, but all still reproducing their kind by disengaging a part of themselves to repeat the story. Not only was this process going on as between bodies, but it was going on within each body as well, elements within single cells and cells within compound cells.

This notion of serial tectological growth has moved certain philosophers to speculate that even man himself, a compound cellular growth, could in reality be a cell in a larger corporate body, a race for example, with a consciousness of its own in which man's consciousness is merged as an integral part.

It seems more reasonable, however, to assume that bees in a swarm or men in a crowd or of one race act in unison not because they are controlled by a corporate will but simply because they are sufficiently like each other to react simultaneously in the same way to a common factor in the environment.

Then came one of the great events in organic history; a fugitive cell released by one organism joined up, possibly under the stimulus of a catalyst in the environment, with a cell thrown off by another organism, to start sexual reproduction. By this procedure a greater number of variegated characteristics were brought together in one body thus giving that body a possible advantage of a wider adaptability in an increasingly variable world. Increased diversity in itself does not, of course, ensure survival or progress towards a higher type of organism.

The curious student might ask questions as to how the initial differences between cells of living matter arose or how such changes had permanence from generation to generation in changing environments or how stability of type was preserved or . . . Charles Darwin had been vexed by such questions as these, and he could find no entirely satisfactory answers, although his hypothesis of pangenesis, "that the characters of the parents are photographed on

each child by means of material atoms (gemmules) derived from each cell in both parents and developed in the child," was carrying his imagination in the right direction.

To Gregor Mendel, however, must go the credit for demonstrating in a general way what really happens. From his patient experiments with garden peas arose the remarkable science of genetics, a science which although still in its infancy has already provided the key to many problems of heredity and racial survival.

All biological qualities transmitted from generation to generation are to-day pictured as genes. Genes forming together a microcosm of each parent are contained in the fertilized germ cell, the link between the old organism and the new. It is imperative that we should think of genes as separate units or organic molecules, each discrete and indivisible. A gene can be altered only by some electronic or similar sub-atomic disturbance, a physico-chemical change, which, if permanent in effect, results in what is called a mutation, and the gene so altered represents an entirely new inheritable physical or mental characteristic in the organism.

Each mutation occurs with the instantaneous speed of light, but the effective evolutionary modifications in the body of the organism develop through succeeding generations with incredible slowness. The new characteristic may or may not be of immediate value (i.e., survival value) to its owner, either in isolation or in combination with other factors, but nature alone, the pervading universal environment, will determine this. It is on such new factors that natural selection works and organic evolution proceeds. As one authority puts it: "It is the pattern of genes, derived from ancestry, that determines the only possible kind of response to the environment." How genetic mendelian modifications re-appear in later generations or how they remain latent, how some are *dominant* whilst others are *recessive*, how some are only partly displayed, and how certain arrangements could be dysgenic and thus harmful

to the organism inheriting them, are highly technical matters we need not enter into here in any detail.

For procreation a cell given off by the male organism is fused with a cell given off by the female. In the mysterious central nucleus of each of the two cells are minute threads known as chromosomes, that for the human species being 46, or 48 according to some authorities. But there are 46 or 48 in certain other primates as well. The number of chromosomes in Old World monkeys is different from the number in New World monkeys, which would make cross-breeding between them impossible. The eminent zoologist, Sir Arthur Thomson, in his *Darwinism and Human Life* (6th Edition, re-printed 1946, Andrew Melrose Ltd.) states that there are fewer chromosomes in a Negro than in a Cauca-soid. He must have had some good reason for saying this, which, if it had been verified, would have gone a long way in establishing the organic basis of racial inequalities. But there now seems little doubt that the number of chromosomes is the same for all human races — and apparently for the anthropoid apes, although this does not mean, needless to say, that all are mutually fertile. Whilst the numbers of chromosomes may be the same for all races the supremely vital constituents of the chromosomes vary. These internal differences, both in number and quality, relate to the genes, those ultra-microscopic units of inheritability we have referred to. As Sir Julian Huxley puts it: "Populations (races) differ from each other with respect to the genes which they possess."

Because genes are deemed to be as indivisible in the biological sense as electrons are in physics, modern studies in heredity tend to assume a statistical or mathematical form, an inflexible pattern, and this has led to many misconceptions, particularly with regard to the way in which genes or permutations of genes representing racial qualities are built up and perpetuated.

When conception takes place, that is when the male cell (sperm) joins up with the female cell (ovum), the threads

of the chromosomes, along which are strung the genes, are split lengthwise, one half from the male joining up with a corresponding half from the female. Thus another cell is formed, a zygote, a fertilized egg, a cell again containing if anthropoid, 46 chromosomes, this time made up of 46 halves from each parent, bringing together in one cell genes or gene networks out of which by multiplication and segregation grow the characteristics essentially similar if examined in isolation to those possessed by the parents.

Although geneticists regard genes as discrete units no definite figure has yet been agreed upon as to the number appropriate to any species, but there is no escaping the conclusion hinted at by Sir Arthur Thomson that the number must vary between races as well as between species. Not only do the genes vary in number but they must also vary in arrangement, quality, and relationship, but the complete genetic structure of an organism can as yet only be inferred from what is exhibited through all the intricate phases of the complete life of the organism. No doubt as science advances it will succeed in classifying races strictly on a gene basis. In the meantime, to account for the degree of variability between species and between races, we have no alternative but to assume that from the statistical analysis there are fewer genes (or less complex gene combinations) in the lower primates than in, say, the Australoids, even though they may have the same number of chromosomes, that also there are fewer genes in the lowly Australoid than in, say the Negroid, and that there are fewer genes in the Negroid than in the Mongoloid.

When races interbreed their genetic characters mingle but do not blend or fuse, and could come out again in all their purity in certain combinations of descendants. Those who see no danger to mankind in the shuffling of races or in racial hybridization are either ignorant of this fact or fail to appreciate its significance.

Of even greater importance is the incompatible bringing together in one body of the the racial characteristics which

differentiate the parents. This may perhaps most easily be illustrated by reference to a simple phenomenon with which we are all familiar — inheritable baldness. Certain of the offspring of parents of ancestrally different races (longheads x roundheads) with crania of different sizes or formations must have inherited the larger cranium of one parent but the smaller scalp of the other, thereby precluding the inheritance of the conditions necessary for the growth of the thick head hair present in both parents. Such dysgenic morphology is not uncommon and could be paralleled in mental patterns.

By racial crossing the genetic combinations yielding the highest qualities evolved by natural selection would tend to be flattened out and mankind would revert to the lowest ancestral level of the living species. The inevitability of this process has been demonstrated in cases where domestic pigeons specially bred for their superior points have gone feral and interbred with those not possessing such qualities. This possibility was suspected by Charles Darwin over a hundred years ago when he became convinced that all the strangely contrasted varieties (or races) of domestic pigeons had a common primitive progenitor. And during the last few years we have been able to witness the artificial near creation or re-creation of the aurochs (the extinct European wild ox) and the tarpan (the extinct European wild horse) by selective crossbreeding of modern domestic strains. No doubt had man over the centuries selectively bred apes as he has bred canines he would now have for a pet and companion a self-conscious creature resembling in many ways the first specimen of his own species.

The finest human qualities and possibly those qualities that favour the emergence of a higher or more complex species spring from that form of inbreeding in isolation in a variable environment which develops prepotency or stability of type. As one authority has said: "For an evolving lineage to become more specialized (in a permanently progressive form) it must be free from the disruptive effects of

the genetic contamination of others." Human evolution proceeds by fission, not by fusion, and racial dilution diminishes the adaptive capacity of the species in its most evolved form. In other terms, any chance cross-fertilization of biological varieties (races) can change, but cannot enhance, the higher evolutionary characteristics of the species as a whole. The unqualified supposition, therefore, that "hybridization prevents races speciating and provides a diverse gene pool from which a great variety of forms can ultimately be obtained" cannot justifiably be advanced as an argument for inter-racial procreation as something advantageous to humanity.

Within some individuals are gene permutations that make for individual survival; others have a more simple gene structure that favours their survival only as a component of a group or race. It is now generally recognized that those in the first category are the more highly evolved, and this form of individualized genetic versatility is most apparent in the European Caucasoids.

Hybrids do not breed true and by miscegenatic multiplication inferior variants would be thrown off and the superior race as a biological entity would lose its place in the evolutionary scramble. In short, exogamy indulged in by a more advanced people inevitably tends to impair the intrinsic quality of that people. About this there can be no dispute. Nor is any so-called hybrid vigour an evolutionary virtue in itself.

Even with a close family group endogamy is not necessarily detrimental to the race, nor conversely is exogamy biologically beneficial if practised indiscriminately. In general endogamy could only be bodily or mentally harmful in a pathological way if there were present congenital defects, genetic mutations, either dormant or active, which might be brought out, magnified and perpetuated through the later generations. It may be interesting to recall that the virile, capable and beautiful Macedonian, Cleopatra,

Queen of Egypt, was the dynastic product of a number of brother and sister unions.

As our knowledge of genetics increases so will racial classification become more exact. One day the whole of mankind may be seen as a gigantic tracery made up of racial lines of genetic sequence, each starting from a mutation having survival value.

It could be imagined that because of less radioactivity in the solar system there are now occurring fewer and fewer genetic mutations, thus fewer radical deflections in the evolutionary current of organic life. In consequence there are diminishing chances of entirely new varieties or species emerging, and this process will continue until there is another cosmic eruption—or until experiments with artificial nuclear energy, X-rays and the like, provide alternative stimuli. The last-mentioned is probably already affecting animals with the more refined nervous structures such as man. Such genetic changes may not be immediately noticeable except in obvious physical deformities or cellular diseases, but they are there and there is no way at present of measuring them or escaping their consequences. If radiant stimulants are increased there will be more mutations, until the species, if the life that is within it is not entirely extinguished, passes into another species. The humans, the insects and bacteria are now embattled, running neck and neck in the evolutionary race to survive on earth.

Under the impulse of tidal and similar forces life reached out from the water where it had been born and cradled, and over 300,000,000 years ago invaded the land. Vast ages followed each other in endless succession and organic life became ever more multifarious as the solar system cooled down by losing its radiant energy into space. (It is interesting to note here that Victorian philosophers such as Herbert Spencer, on looking at the picture as a whole, could see some universal significance in an increasing complexity of material (and mental) forms following on a diminution of molecular or atomic activity, but for our part we wish to

keep clear of such speculations, which may involve the Absolute).

For an immensity of time the earth's climate was tropically hot, thus favouring the growth of appropriate animals and plants. Then came violent changes. Mountains were thrown up in world-shaking convulsions, the deepening seas, blanketed under thick vapour, became salt and cold, the polar ice caps appeared — and all the time those things jostling together and possessing the indispensable adaptive qualifications, kept pace and thrived, all other animate matter dying out.

Each separate step that has given permanence to most of the evolutionary changes in the surviving organism is immeasurably small, so small that in itself it often defies detection or analysis, and is only known by inference from the accumulated effect produced after many generations over vast periods of time. This is particularly true with respect to the human species with its racial differentiations.

The tempo of evolutionary emergence is variable and, as we have stated, the changes were not consistent or uniform over the whole world. There were local areas where for age-long periods the conditions were comparatively stagnant, where from generation to generation organisms were modified but little in perpetuating the life-stream, whilst in other places the environmental flux was more complex with extremes following each other in relatively rapid succession, fostering the growth of more complicated forms of life. Some animals survived by remaining as they were, unaltered, some by being exceedingly small, whilst others, like the dinosaurs, dying out because they were excessively large—and amongst the failures to survive because they did not inherit the necessary adaptive specifications were early branches or races of the human species. And this natural weeding-out process continues.

Though the features of any organism are infinite in number, they all have evolutionary significance, either separately

or as coefficients in combination. Some of the features could be vestigial only and of diminishing value; others could be rudimentary or coming into increasing use. Similar features in different species have different purposes and it is an interesting exercise to speculate upon how they operate to the advantage of the organism. The stripes on a tiger enable it to get near its prey undetected; the stripes on the zebra help to hide it from the predator. And in the case of certain animals such as the octopus and the chameleon the natural camouflage or concealing coloration is adjusted by a reflex nervous response. Also significant are the still unexplained robot-like organic reactions known to science as ethological behaviour.

Eyesight, the most wonderful of all primary animal senses, has evolved from a living jelly's quivering response to sunlight. To illustrate in the simplest possible non-technical terms what has been happening in the past, what is happening now, and what will happen in the future — and for ever, if the hypothesis of evolution by natural selection is valid — let us take the homely example of the giraffe with its grotesquely long neck. A long, long time ago the animals of another species from which giraffes are descended did not have exceptionally long necks. They were all probably similar to the present okapi, the giraffe's nearest living relative. No two of these animals were exactly alike or identical and one of them, as a result of a genetic mutation, had a neck slightly longer than the others, a decided advantage in reaching for the more succulent shoots and leaves higher up the acacia and other trees on which the animals fed. In addition it gave the favoured animal a wider sweep of vision and a greater olfactory range. Its greater height also enabled it to detect more quickly the approach of danger in the form of its natural enemies, the large carnivores, thus giving it a better chance of escaping. Because of these advantages it became healthier and stronger, and lived longer than the others not so blessed. The favourable genetic factor was passed on to its progeny, who because of

it were also better fitted to survive, and this process was made more effective, with more permanent results, by the favoured ones breeding amongst themselves as segregated varieties (or races) of the one species. Without such segregation to perpetuate the genetic advantages the whole species would have evolved less efficiently, indeed, it might have become static in the changing environment and died out, as we see has happened to varieties (including, of course, the human ones) of other species.

The progressive functional advantage inherited by the longer-necked varieties was continuous and unbroken, and as generation succeeded generation, by appropriate parental combinations and mutatory accretion, the necks of the animals became longer and longer until there were being born the animals we now call giraffes. (It is instructive to reflect that it is probable, indeed, almost certain, that the optimum has been reached and no further advantage will accrue to giraffes in their present habitat from any additional lengthening of their necks).

Concurrently with longer necks (and longer legs) there was a multiplicity of other variations and gradations which gave certain of the progenitors of giraffes an advantage over their fellows. Some of these differences, all inborn, were mysteriously intricate, amongst which may be mentioned a more finely balanced nervous structure which made for keener senses; or a stronger urge, a more vital innate striving, without which long necks and long legs would have been of little value. There is also the factor of correlation when an evolutionary advantage at one point may prove to be of value — or a handicap — in connection with another factor. Only by bringing all the factors in the one organism together in one harmonious whole in a given environment can it be appreciated how evolution really works. Nature's evolutionary contrivances are infinite.

Looking backward it should now not be too difficult to see the causal relationship between what has led to the

production of the giraffe and what was started at the dawn of creation.

And the process of evolution by natural selection as illustrated by the giraffe applies to all living things; it is going on here and now; there is no exception — not even man in spite of his seemingly self-sufficient artificial world.

Natural selection is the originating agency that has lifted man out of another species: it determined his survival before he used stone tools or weapons or found out how to make fire; it carried his evolution onwards as he domesticated the other animals and cultivated the earth, and it is still evolving him despite his illusion that his equipment, his permanent record of techniques and his sprawling social structures are now rendering him impervious to natural laws, for man as an organism can never free himself from his environment — and to transform his environment is to do no more than what a beaver does when it builds a dam.

It is therefore not strictly true to say that in man "evolution has produced a creature capable of evolving himself," for mankind as an entity can no more determine its own environment than it can determine its own nature.

The drift of what has been said so far in this chapter will not be lost on the patient and thoughtful reader, who will at once appreciate its underlying significance in connexion with the survival to our times of the races of mankind with their different characteristics. At all events he will certainly have an inkling of what is meant by Natural Selection or the "preservation of favoured races in the struggle for life" to quote the sub-title of Darwin's great work, *The Origin of Species*.

But something more should be said. Whilst scientists are now generally agreed that organic evolution is a matter of nature automatically selecting for preservation animals and plants possessing features most appropriate to their environment (Darwinism) there is another way of looking at it. During the lifetime of any organism it is subject to stresses and strains, all leaving a mark on it. It dies leaving behind

a new generation which in turn is subject to similar tensions, again leaving their mark. If this continues long enough it would seem reasonable to suppose that there would come a day when organisms would be born inheriting the marks (the information, as it were) the earlier generations had initially acquired during their lifetime by contacts with their environment or by exercise or cultivation. If, for example, generations of White men exposed themselves regularly to the sun and became sun-tanned would not this result in their children inheriting brown skins? Or if Negroes wore clothes and lived in temperate or frigid zones with relatively little direct sunshine would not their skins be etiolated and their offspring in consequence be white?

If a dog is fed only when a bell is rung it will in time salivate on hearing the bell though no food is offered. But would the dog's pups inherit the habit of salivating on hearing the bell only?

Habits are acquired and developed only during the lifetime of the individual; and are imitated or learnt by the next generation. If this goes on long enough — it has in fact gone on for thousands of years — would not the habits eventually become built-in instincts?

The answer to these questions, strange as it may seem, is a decisive No. Any new characteristics (except those involving elemental genetic changes) acquired by the organism during one generation are never biologically handed down to the next generation, although they might seem to be in cases where procreation or germination proceeds by non-sexual fission. Unlike habits, instincts, including those of a racial kind, are engrained in the living tissue, implanted there over the ages by natural selection.

There is still another aspect to be referred to, namely, the highly controversial one relating to the exercise of the will — the inner striving — the *élan vital* of the philosophers. From superficial considerations it does seem that all organisms deliberately exert themselves in certain directions in order to obtain food, to survive and to propagate their

kind. If such striving persisted long enough, covering many generations, would it not result in a material change in the condition of the body in such a way that the changed condition would be passed on? Is not, for example, the long neck inherited by the giraffe the end product of craning to reach the more juicy shoots higher up the trees? Or would the inner urge and use of the will in succeeding generations of athletes be sufficient in itself to bring about a cellular change in the form of enhanced muscularity inheritable by their descendants? Or again, if generations of scholars diligently used their brains would not the benefit of such mental exercises become inborn and be handed on to their children?

Nothing biologically inheritable comes from use or training, so the answer to these questions, surprising no doubt to some, is again an unqualified No. For both bodily features and mental functions, including, of course, the rationalizing faculty and the gregarious or social sensibility, most scientific authorities now seem to be convinced that any changes or new characteristics acquired during the lifetime of an organism on top of what is inherited are never genetically transmitted — except, we must suppose, with the one respect of a mutation in a gene, although even this change could presumably occur at the instant of conception — but no act of will could cause this change.

The philosophy of evolution by will, a doctrine that tends to disregard as unimportant such basic factors in human development as for example age-old racial values and traditions, leans too heavily on the more subjective, the more psycho-pathological side of life. Its teachers, who are usually introspective by nature, and therefore discontented, seem to be detached from ordinary people, things and events. Their unbidden uneasiness, their unhappiness and their fears, spring naturally from the insecurity born of rivalry and evolved envy that those without a strong faith feel in a world made smaller by more machines and more men and fewer resources. The tempo of material change is

geared to a less secure future. In an overwrought society conventional steadiness could be a mark of progress.

Though he believed that moral qualities evolved from non-humans Darwin was inclined to attribute their improvement and perfection to man's intentions and power of reasoning and not to natural selection. We are now beginning to realize, however, that it would have been more in keeping with his own theory if he had gone deeper into the abstract and assumed that the power of reasoning, like any other faculty of value in survival, had itself been evolved by natural selection. The ability to choose the path to be taken and the consequential willing of the action to procure the desired or foreseen end, the rational faculty, the degree or depth of intelligence, the versatility in conscious adaptability to given environments, have undoubtedly been brought into being by the same selective evolutionary machinery that has determined the quality of the nervous system, including the cerebral cortex and the form, character and personality of the complete human. To leave out any survival factor would impair, indeed invalidate, the whole evolutionary hypothesis. Any error arising from faulty reasoning or mistaken judgment, should in other words be thought of as a defect in adaptability and a handicap to survival.

Darwin unfortunately did not know what is now known about genetics and he regarded the use of the will in, for example, sexual selection (conscious preferences or discrimination displayed in mating) as a supplementary accompaniment rather than an integral part of what science is belatedly beginning to accept as the all-embracing hypothesis or principle of natural selection. Indeed he went so far as to attribute the origin of the extreme differences in external appearance between the races of man more to sexual selection than to natural selection. That this notion has not been entirely discarded by scientists seems clear from a letter in the London *Times* of November 21st, 1959, in which a trained zoologist says: "Human evolution is the

result of human selection, and not of natural selection . . .” Whilst sexual and social preferences play an important part in evolution, not only in the case of man, it seems obviously wrong to assume they displace or supersede natural selection, which to be valid at all must cover all natural phenomena, including both sentiency and mentation.

The peahen may be sexually attracted by the brilliant colouring of the peacock’s tail, but it should not therefore be imagined that the peahen is conscious of the unimaginable beauty of the colouring and the symmetrical forms humans can appreciate.

The male Bushman and Hottentot are without question sexually stimulated by the bulging buttocks of their steatopygous females, which may be an incipient perception of beauty, but such stimuli, attractions, preferences or responses, whether their objectives or ends are consciously conceived or not, can be considered in principle as having survival value in the same way as any other adaptive feature or function. It is significant that the steatopygous condition could be physiologically advantageous to a race whose habitat was subject to periods of drought, as we see in the comparable case of a camel with its fatty hump. Viewed away from their evolutionary cradles such abnormal forms as, for example, the long neck of the giraffe, may seem strange and incongruous. In the human body there are countless formations which now have vestigial significance only, structures with a decreasing evolutionary value, but once when in another environment such features were all-important for survival. The ant has not evolved outside the formicary, nor the bee outside the swarm, nor the bison outside the herd — nor man outside his family, clan, tribe or race. Anthropologists sometimes fail to appreciate the import both of evolutionary exclusiveness and biological uniqueness.

It is often stated that environment alone does not determine the quality of man. This is true if it means that any man at any time could be living in an environment different

from the one in which he, his specific qualities and his race have evolved. But the farther away man moves from the conditions that have evolved him the more he must rely upon artificial aids, and the more insecure his position becomes. In the jungle of his self-created world man is as subject to natural or universal selection for survival as he is in the jungle of forest and beast, and this should never be forgotten. Some men are constitutionally ill-adapted to the artificial world other men are creating for them and they and their kind will tend to die out if the conditions inimical to them continue, leaving behind others possibly less civilized and less highly-evolved. Civilization is not a product solely of intelligence or the reasoning faculties—taste and an appreciation for beauty come into it, and dexterity and discipline, and the will to do right when wrong is more tempting.

In this chapter the importance has been stressed of what many racial theorists, pre-occupied with political aspects, tend on occasion to overlook, namely, that it is only by the working of evolution through the agency of natural selection and by no other means that racial differences, mental as well as physical, have risen and are being carried forward, that in short each racial quality exists because, like any other organic quality, it had vital value in a specific environment and in no other. The lower races to survive allowed themselves to be adapted to their environment; the higher races adapted their environment to their needs. Those that did neither became extinct. And it can be said with truth that man to-day is no more independent of his environment than he was 500,000 years ago.

Coming into existence at different stages in time and place in the early growth of the species, races are not of equal age, which might account for the relative positions they occupy in the scale of evolutionary advancement.

With the foregoing considerations to guide us we should be better able to survey the different races, assessing and

comparing their respective qualities in their true rather than political perspectives.

CHAPTER 4

AN ANIMAL GIVES BIRTH TO A MAN

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

Genesis

“The Simiidae then branched off into two great stems, the New World and Old World monkeys; and from the latter, at a remote period, Man, the wonder and glory of the Universe, proceeded.”

Charles Darwin

About 100,000,000 years or so ago, the great reptiles and amphibians of the Mesozoic Age were reaching the limits of their adaptive capacity and were beginning — some think, abruptly, because of rapidly-increasing cold — to decline and disappear from the world scene over which they had held sway for so long. And as they neared the end of their long evolutionary line other animals, warmer blooded and **generally better equipped to live under the colder conditions**, began to take their place, and among them, as testified by their fossils in the rocks, were animals that could undoubtedly be classed as marsupials and mammals. The life that reaches to man had made a tremendous evolutionary stride.

Another 50,000,000 years were to go by, another infinitude of flux, of unceasing cosmic turbulence, as life was being thrashed and sifted by the invincible inevitability of evolution, bringing more change and variation, and the animals inhabiting the world continued to diverge and assume forms of still wider diversity.

And in different parts of that remote world of some 50,000,000 years ago there were struggling for existence

gentle little creatures, with an ancestral life-history going back through other species to the beginning of time, outwardly resembling in general anatomical structure the tree shrews of to-day. Their habitat was in the tall trees, a refuge for which very special qualities were needed for survival, amongst which may be mentioned bodily members for climbing and clinging, a manipulative versatility, and efficient eyesight for judging perspective and distance. But of all the characteristics that had favoured them in their ferociously competitive world, by far and away the most important one was the possession of a large central nervous ganglion, a co-ordinating nucleus, an alert brain with a potentiality of increasing size and complexity, which gave them an intelligence or cunning or a range of adaptability unequalled by any other creature.

It is now generally accepted as a reasonable inference by all authorities capable of interpreting the story in the rocks that these creatures, promoted by evolution to make their debut on the world stage so long ago, were the earliest identifiable progenitors of the primates of to-day, the zoological order that includes man. Let us here pause to say that if modern man, with all his presumptions, pre-conceptions and prejudices, with his short history as a species, feels ashamed of his arboreal animal ancestry he can take comfort in the thought that the life that is within him was born at the dawn of time, 5,000,000,000 years ago, and even with this eternity of continuous cosmic creation behind him he may not yet have reached his full stature in the ineffable image of his Creator.

But man had not yet been created on earth.

Another evolutionary leap over millions of years must be made, and the infallible record in the rocks now tells us that there had begun to appear over a great part of both the Old World and the New types of primates more lemuroid or tarsioid than the tree shrews (*plesiadapids*) of the earlier period. There were lemuroids (*notharctus*) in America and similiar lemuroids (*adapis*), although of a separate genus, in Europe.

One can but wonder how these animals, apparently so defenceless, could have spread themselves over so much of the world. It is probably a little too far fetched to imagine that their wide distribution arose from collateral lines of evolution, under which similar forms in related animals could have been evolved independently, starting from primordial times millions of years before; and we are therefore left to assume that nature had originally selected them for preservation in one locality, whence they had been compelled to radiate outward as their numbers increased or as the local conditions changed or as their immediate resources dried up.

The same thing probably had happened millions of years earlier to some of the Mesozoic reptiles whose fossils have been found on sites far apart, in America, Africa and Asia.

These seemingly miraculous migrations across the far reaches of the globe of genera and species and varieties and races of the same kind of animal, often with very limited means of locomotion, cannot be easily understood unless we keep well before us the long period of time, in some cases tens of thousands of years, taken for their accomplishment.

Elephants of various types, with their prehistoric relatives the mastodons and the mammoths, have all descended from a common pig-like ancestor, and they have dwelt in different forms at different times all over the world except in Australia.

In evolutionary outline the story of man differs little from that of the elephant.

The extent of non-returning migratory possibilities may perhaps best be illustrated by the common ancestry of animals we have all seen in zoos, the llama and the camel. These are now classed as separate species yet both have unquestionably descended from a common family that had evolved in isolation in North America. To-day the llama occurs in its wild form only in the Andes in South America and the camel (if this species in a strictly wild form is not extinct) is found only in the Gobi-Altai region of Mongolia. And as for man, is not the primitive Tierra del Fuegian,

eking out an existence at the southernmost tip of South America, a descendant of the Mongoloid migrants from North Asia who crossed over the Behring Straits to Alaska thousands upon thousands of years before? Nor has the tendency stopped, nor will it ever be, for we see comparable movements to-day, some sinister — of viruses and of bacteria, even of plant life, of insects and mammals and human races.

The master urge behind such migratory restlessness is the elemental one of satisfying the need to acquire more **and better food only to be found in other territories.** Such outward movements, by their competitive nature often explosive, are essentially predatory and are common to all organic life, which by its unalterable nature can do no other than absorb more and more of its environment — or die.

Despite our hopes and civilized ideals, prehistory and history plainly show that the human species is not immune from this process, nor by artificial means will it ever be able to free itself from an immutable condition imposed by evolutionary creation from the dawn of time. Conflict between races or nations, whether in the form of attrition or open warfare, is genetically sealed in the species, is, indeed, endemic in the fundamental nature of being. Histories have been written as though there might be other primal causes of wars — sex, for example, as idealized in the Homeric story of the Trojan War. But the only universal stimulus is sustenance, not sex or glory which is relative and subsidiary.

Although many of their racial characteristics were almost certainly acquired there, few peoples actually originated as races in the territories where they are now grouped. Amerinds, Australian Aborigines, Chinese, Japanese, Indics, Caucasoids and Negroids in the Western Hemisphere, **Alpines in Europe and many other smaller racial congeries** all came to their present territories as evolutionary migrants. About 50,000,000 migrants settled in the Western Hemisphere during the century ending in 1950. all belonging to mature races, and England with its strictly limited territory

has been invaded by hundreds of thousands of Negroids and other alien races during the past few years.

From the very beginning there have been many parallel and divergent lines of evolution, as we see in the case of the Old World and New World monkeys, but none seems to be strictly traceable, except in very general terms, from any existing mammalian species back to a common saurian ancestry in the early geological periods. But the significance of parallel lines of evolution must never be lost sight of, particularly in connexion with the emergence of the primates — and the differentiation of mankind into races. The technical term for the dispersal process leading to the modification of certain members of the one species is “adaptive radiation,” coined by F. A. Osborn sixty years ago.

In whatever manner their dispersal may have occurred it is plainly recorded in the rocks that incipient types of primates, similar in genus and species, were inhabiting widely-separated territories millions of years ago.

Now although we seem to refer to these animals as though they were in a general way all related and all very much alike there must have been considerable real or potential differences or variations between them, somewhat analogous to the differences observable between the various races of mankind to-day. It is on these differences that the selective machinery of evolution, unhurried and unrelenting, kept working.

From a definitive stratum in Egypt from which a mandible and a dental arch have been extracted we have some proof that about 40,000,000 years ago there existed in that part of the world small generalized types of ape-like animals which could quite conceivably have been in the line of descent that stretches all the way down to the humans to-day. And notwithstanding the paucity of positive evidence it can now justifiably be inferred that it was from about this period that the evolutionary lines of such special interest to us began to diverge, one leading up to the anthro-

poïd apes and man, others to the lemurs, monkeys and other members of the order of primates.

Such separate lines of evolution could presumably only have arisen because races of the same kind of animal became isolated in different environments demanding different qualities for survival, or because of genetic mutations which gave some of the animals wider scope for change. This latter cause of racial divergence would probably occur more frequently when there were changes in solar radiation or when there was more radioactivity streaming across the earth's surface.

One fossil skull (*Proconsul*), superficially resembling the skull of a chimpanzee, probably more than 30,000,000 years old, has been dug up in Kenya, but this could more appropriately be regarded as a prototype of the apes of to-day rather than of man. Other fossils of the same period have been discovered, but these again are almost certainly of animals ancestral to modern apes.

Age gave way to age, and ape-types followed ape-types, and there appeared on the scene over 15,000,000 years ago an ape of a distinctly advanced type (*Dryopithecus*) whose fossil remains in some quantity have been found as far afield as parts of Africa, Europe and India. But on the basis of all the available evidence it still cannot be conclusively asserted that this primate was man's specific ancestor, although certain of its features are highly suggestive of this possibility. Nevertheless it must have been from some non-human stock somewhat similar to *Dryopithecus* that the first primate issued who could be classed as man's ancestor.

About 5,000,000 years after *Dryopithecus* there was living in northern Italy another ape-like creature bearing a number of anthropoid characteristics. Fossils of this animal (*Oreopithecus*) have been cut out of the lignite coal seams in the Tuscan Hills, but the experts are still chary about its classification in relation to man.

There now looms another long gap in the record in the rocks, when no significant fossils are present to tell their

story, and we reach a critical point about 1,000,000 years ago when there was being ushered in the geological period known as the Pleistocene, a period punctuated by strange and dramatic fluctuations in climate, from tropical heat to polar cold, during which the primates to survive had to undergo severe tests.

If observant astronomers had then lived they would perhaps have noticed a flickering on the surface of the sun. This could possibly have been caused by clouds of interstellar hydrogen gas being drawn into the body of the sun in abnormal volumes. What could be seen was insignificant, but the resulting nuclear explosions had effects that were felt on all the sun's planets. The world grew warmer exceptionally quickly in terms of geological time and there was a recession in the polar ice caps. Then as a result of the increased evaporation the clouds grew thicker and soon became impenetrable to the warmth of the sun's rays. The temperature slowly began to fall again; sleet and snow fell where none had fallen before, and frosts killed life and stiffened much of the world under thick ice where once conditions had been tropical. The world, not less than 600,000 years ago began to enter upon its first Ice Age. And as centuries rolled by and the glaciation threatened to cover much of the world how were the fauna faring in the enveloping cold on the thrusting edges of the glaciers converging from north and south? In these revolutionary circumstances what ape-type was being fabricated by evolution to receive and pass on the torch of man's becoming?

As we are now dealing with the emergence of the first true men, when the pongids and the hominids were to part evolutionary company for ever, it may be opportune to discuss the oft-repeated statement made by many anthropologists and others to the effect that there are no biologically pure races of man remaining in the world to-day, a statement that carries with it the implication that pure races, that is, races having nothing in common with each other, did in fact exist at one time. This belief stands, partly

at any rate, on the interesting assumption of polygenesis, that each race of the human species emerged separately and directly out of a non-human species at different and unrelated points. If this supposition could be sustained then those who to-day advocate racial segregation would have their case strongly supported. It seems more in keeping with what is actually known, however, to affirm neither polygenesis nor monogenesis but just to say that as all the human precursors could not possibly have been alike some of them had features which were more helpful to them in their respective habitats. The creatures so blessed prospered and handed on to the next generation their special quality — and in that special quality was the first human characteristic.

Geneticists would no doubt prefer to say that a mutation caused by a sub-atomic impulse occurred in a gene, the inheritable factor, giving its possessor, a single organic entity, a favourable variation from the normal, thus effecting the indispensable adjustment for viability in the changing conditions of the evolving universe. It could be conjectured that the variation was in the form of a slightly greater glandular production of a chemical that acted as a nerve or brain stimulus. The resulting change which physiologically represented the difference between the non-human and the human, would probably have been so infinitesimally slight as to be beyond detection, just as many fundamental variations affording evolutionary advantage or otherwise between the individuals and the races of to-day seem to go unnoticed, or are disregarded.

It must not be thought, however, that modifications and variations brought about by mutant genes are necessarily beneficial to the body holding them. On the contrary, a mutation producing an aberrant in any given species could be, and indeed usually is, harmful, a *damnosa hereditas*, and this would be particularly so in the case of humans when races are mixed in any haphazard way on non-eugenic lines. It is out of one variety, and one variety only, and not

by mixing the varieties that a new and advanced type proceeds.

If it is true (and there seems to be no acceptable alternative to the inference) that the whole of mankind, both existing and extinct races, has sprung from the seed of the first solitary pair of ape creatures to bear and transmit the gene mutation of humanity, then those who seek scientific confirmation of their belief in the allegorical story of Adam and Eve can find it here.

The differences between the non-humans and the part-humans born of them, all still members of the one species, would not have been so apparent as the differences between the races now living. Nor is it unreasonable to imagine that mutations of similar racial significance are present, though not recognized for what they are, in certain races to-day. The race endowed with such favourable mutations, provided it keeps free from adulteration, will proliferate and progress in the evolutionary sense to the disadvantage and eventual elimination of the races not so favoured. The reader would do well to brood on this observation, for there is no break in the evolutionary chain.

The seed carrying the dominant gene with the characteristic that had set apart the human from the non-human was transmitted onwards even though crossbreeding with non-humans continued. Then came the time when the hominids were segregated by adaptation to a more complex environment, probably along the edge of forests near rivers or the sea, and bred amongst themselves. Again mutations occurred allowing only those so favoured to survive in the increasingly complex world. As the more advanced hominids multiplied they spread outwards to acquire more territory and by breeding in appropriate environments amongst themselves, i.e. within their own race, their advantageous inner qualities were protected from contamination and were preserved, to be enhanced by further favourable mutations until breeding outside their own kind became biologically impossible. The hominids had become inviolably human as a separate species.

Most anthropologists define the first man as the first animal to make and use a tool for a purpose foreseen. Such a definition, however, is not foolproof, for a chimpanzee will bend a stick or fasten two sticks together to reach something it wants. Furthermore, the discovery of the usefulness of a stick or stone or bone could be regarded as an addition to the complexity of an environment to which the species as a whole would have to adapt itself to survive. Anthropoids from whom man has descended could, indeed, have used weapons before the mutant gene of humanity appeared.

Nor is it true to say that man is the only animal capable of learning and passing on what he has learnt to the next generation. Witness, for example, the bell-ringing swans of Wells.

Some philosophers, no doubt, could regard the reasoning faculty as a highly refined instinct, conceiving the difference between intelligence and instinct to be one of degree only. But such a conception seems to afford little help in accounting for certain differences between the two categories, particularly when the lines of demarcation are **faintly drawn**. **So that they can get at the meat inside, some seagulls will pick up clams they are unable to peck open and fly with them to a suitable height and drop them on the rocks below to crack open the shells.** Could this be a display of **something more than instinct?** **Are such phenomena as birds using thorns or pointed sticks as forks, or seals transporting stones for use as hammers or anvils exhibitions of instinct only?** When an ape without being taught puts one box on top of another to reach grapes otherwise inaccessible to it, is this intelligent behaviour or just a complex but unreasoning reflex response? Unlike many politicians, beavers look well into the future and one might wonder what part of their ingenious lodge-building activities represents intelligent foresight and what part unpremeditated instinct.

Many forms of behaviour are neither inherited instincts nor displays of conscious reason nor inventive adaptability, but are acquired simply by imitation. This is true both of

animals and humans — but particularly humans. Nor is man the only self-conscious animal, as anyone who has studied the behaviour of the anthropoid apes will know. And who owning a faithful and affectionate dog would deny to it a personality analogous to his own ?

In terms of evolution modern man can be defined as the final flux of the most complicated of all environments, the first man being that ancestor of modern man who had evolved so far that interbreeding with any other animal had become impossible.

One can but wonder whether the humans of 500,000 years ago could have been fertile with the humans of to-day. If such were possible it seems rather obvious that the resultant gene mixture, despite its possibly wider diversity, would not further the progressive evolution of modern man. This notion should not be overlooked when considering the advantages or otherwise of present day inter-racial reproduction.

According to where they were found certain flints, shaped and bearing marks suggestive of human handiwork, have been accepted (but not by all experts) as some proof that manlike animals were inhabiting Europe and farther afield long before the First Ice Age. Unfortunately no fossils of the creatures that could have fashioned these flints (eoliths) have been discovered, but if the evidence of the eoliths is valid and the dating is correct then the sub-humans that made them should be given precedence in our story, for they may have been the first creatures to make and use tools. Of supreme interest to prehistorians is the way in which early unsmoothed stone tools or weapons were made. They are classed according to the method of manufacture, (a) the core tools (including the famous handaxes) made by knapping off chips from the rough stone to fashion the cutting edge and to form a gripping surface and (b) the flake tools which were produced by cracking a large stone to use as a tool one of the pieces broken off with a cutting edge formed by the fracture. Tools of the (a) class have been found in western Europe, Africa and Palestine and

in southern India. Tools made as (b) have been dug up not only in Europe, including England, but in Siberia and the Gobi Desert. It is now generally recognized that the (a) method indicated the presence of a more evolved and advanced brain. Thus even at this stage of man's evolution we have in the two radically different techniques firm evidence of the rise of widely-differing races.

In South Africa far from the encroaching congelation of the First Ice Age some 600,000 to 800,000 years ago, there was living a primate (*Australopithecus africanus*) that had an astonishing number of the characteristics of man—if perhaps not modern man. The teeth, affording some evidence of omnivorous use, were very similar to man's, perhaps a little larger but uncannily conforming to the shape and layout of the teeth of the present Australian aborigine. Judging by the position of the *foramen magnum* the creature must have been quite upright as it walked. In stature it could be compared with the present African Pygmy. But the cranial capacity was relatively small, so that although the body and limbs were of human type, the brain was simian and primitive. Still, although he probably could not speak or make tools or weapons, in *Australopithecus* man had a possible forbear, but only of races now extinct.

In 1959 a skull was uncovered in the Olduvai Gorge in Tanganyika, complete with immensely large but distinctly human type of teeth, representing an emergent half-human type of creature that lived in this part of Africa well over 600,000 years ago. Though still half-simian he could make and use tools. He has provisionally been given the name of *Zinjanthropus*, the prefix being the old Arab name for these regions of Africa. Evidence seems to be accumulating to point to East Africa as being the birthplace of the very first creature carrying the gene mutation of humanity.

Implements of chipped pebble and quartzite found in South Africa in 1958 have been tentatively accepted as artifacts of one of the earliest tool-using hominids, *Telanthropus capensis*, a troglodyte of almost 600,000 years ago.

But much more research will have to be done before the

exact dates for these early submen can be confirmed and accepted as final. Already some considerable doubt is being thrown on the dating for *Zinjanthropus* who from potassium/argon tests carried out in 1961 may have lived 1,750,000 years ago.

Contemporaneous with *Zinjanthropus* in the same area, but differing from him in many respects, was another tool-using man-ape, *homo habilis*, whose characteristics might well qualify him as an ancestor of one branch of *homo sapiens*. But his cranial capacity was only 680 c.c.

As yet no answer seems to be forthcoming as to whether there was any relationship between these African man-apes and the makers of the coliths in Europe far to the north. One could speculate on the possibility of at least two races of humans separately emerging out of a lower species about the same time near where their relics were found. If it could be defended, such a theory, plausible at first sight, would have far-reaching consequences in the present teaching of human evolution, and would afford a special meaning for anthropologists in their study of racial origins and differences.

Far from South Africa yet another race of hominids was evolving simultaneously. In fluviatile beds in Java the fragmentary remains of a creature (*Pithecanthropus erectus*) resembling *Australopithecus* in many respects, have been dug up. This hominid takes us back perhaps 400,000 years. Near the same site have also been found fossils of another hominid (*Meganthropus*) which superficially could be regarded as indicating the presence there of a special genus of extinct man.

In the north of China, near Peking, other fossils bear witness to the existence there, nearly 500,000 years ago, of hominids (*Pithecanthropus pekinensis*) who had reached a higher level of development than the man-types in Java far to the south. In certain specimens the cranial capacity of these Peking men in the van of human evolutionary progression varied from 850 c.c. to 1,300 c.c., whereas the Javanese ranged from 775 c.c. to 900 c.c. only.

It could perhaps be interpolated here as having some bearing on imaginary racial equality that the average size of the brain of the present Khoisanoid Bushman is 1,300 c.c. and the Negro 1,400 c.c. as compared with 1,500 c.c. of the modern European Caucasoid man.

There early hominids in China could make and use tools and knew the power of fire, and there is some indication that they even practised cannibalism. As one eminent authority has stated; "There is some evidence that *Pithecanthropus* may have been as advanced as some of the less civilized races which inhabit the world to-day."

Now let us return to Europe. On the rather tenuous evidence of a single lower jaw of relatively massive structure found in a sand pit near Heidelberg, Germany, it seems that a powerful ape-type with human characteristics was about in that part of Europe possibly between 300,000 and 500,000 years ago. Although no tools or weapons were found in association with the fossil jaw, this creature probably belonged to the race that used the pear-shaped handaxe of what is called the Abbevillian culture at a time when the other tool-making hominids were struggling for existence in remote China. Could these two races with their homes so far apart have evolved along unconnected parallel paths from times antecedent to *homo erectus*?

The frost of the First Ice Age receded and the weather became warmer; the Second Ice Age came, then this in turn gave way to another warm period, and man still survived — and in a more highly evolved form.

In England, at the Kent village of Swanscombe, there have been found two parts of a human skull, together with bones of extinct animals and flint implements of the so-called Acheulian culture, all such data combining to show that hominids of advanced type were living in Western Europe almost 300,000 years ago. From deductions made from the dimensions of the skull the surprising conclusion has been reached that the Swanscombe Man (or Woman) had a cranial capacity not a long way below the average of man to-day. But from such evidence as is available it

would not, however, be safe to assume that this creature was typically representative of a race genetically near *homo sapiens*.

Another skull of about the same antiquity as the Swanscombe specimen, but more primitive, has been dug up at Steinheim in Germany. Bearing some resemblance to this skull, another cranium was found at Ehringsdorf, near Weimar, but this fragment appears to have belonged to a human living somewhat later, probably in the second half of the last interglacial period, which takes us 150,000 years into the past. Found near it were implements of what is known as the Mousterian culture. Although this specimen comes near the average modern human skull in cranial capacity other features show that it belongs to a human still retaining many ape-like characteristics.

Other skulls of a somewhat similar type have been found in France, Croatia and Palestine, indicating that before the oncoming of the Fourth Ice Age, say, 120,000 years ago, men with many of the characteristics of modern man ranged over a wide territory, including Africa. Acheulian hand-axes in great number have been picked up in East Africa, though no certain fossils of their users have yet been found. **But in a cave at Florisbad in South Africa a skull has been discovered that may have belonged to a human evolving contemporaneously with the humans far to the north.**

And there was the Boskop man, who has left evidence of his existence over a wide area in Africa. It is quite possible that the Boskops evolved along lines parallel with the **Florisbad men.**

Again one can only wonder what relationship all these widely-dispersed humans bore to each other. Had they separate non-human origins and were they, in their different environments, the earliest representatives of certain of the present races? And can we unequivocally assume that they had all sprung from one miraculous mutation in a gene in one single ape-type — a veritable Adam of the evolutionary bible?

We have mentioned that some races have risen, had their

day, and then become extinct. Now we are going to deal with such a race, the race of *Homo neanderthalensis*, named after the Neanderthal Gorge near Dusseldorf in Germany, where parts of a fossil skeleton of what was recognized as a very distinctive and clear-cut type of human were discovered in 1856. In association with the fossils were found stone implements of the Mousterian culture, the culture which followed the Acheulian and continued well into the last glacial period. Other fossils of the same type have been found elsewhere in Europe, in Palestine, North Africa, South Russia and even in Siberia. This specific race must have been numerous and relatively homogeneous and tenacious for it to have left behind so many identifiable relics of its existence over such an enormous expanse of territory. Found with the human fossils were fossils of the mammoth, the woolly rhinoceros, the aurochs, bison and the reindeer, animals of the last glacial period — bringing us to a stage less than 100,000 years ago. His large head thrust pugnaciously forward on a thick neck, the forehead retreating sharply back across a flattened skull, the extended occiput, the enormous beetling brows projecting menacingly over large orbits and his broad, flat nose, his powerful prognathic jaws devoid of chin eminence, his huge teeth—all combined to give the Neanderthaler a forbidding appearance. His hairy body was heavy and muscular, but his height, with his crouching stance, worsened, it has been suggested, by osteo-arthritis, could hardly have exceeded five feet. But the most remarkable thing about this man was the extraordinary size of his brain, in cubic capacity actually larger than the modern Negroid brain. Cranial capacity in fossils is not in itself, of course, a safe criterion of mental calibre. In comparing living species, however, it is now generally regarded that the ratio of weight of brain to weight of body is a rough index to intelligence, which for man is 1 to 50, for dolphin 1 to 85, and for chimpanzee 1 to 120. Such a formula might also be applicable to races. We could assume from Neanderthaler's limited culture, which changed hardly at all over thousands of years, that his brain,

though larger in size, was lighter in weight and less complex as to convolutions, etc., than the brain of any human to-day. This notion may help to explain how it is that certain races with crania not much below average size have remained relatively backward and have not by themselves initiated any cultural advance of note, but instead have copied, often imperfectly, the inventions, the arts and graces of other races. As character may be deduced from conduct, so perhaps may the talents of a race be gathered from what it has expressed in its artificial creations and achievements.

From the manner in which he buried his dead it could be inferred that Neanderthal, for all his brutish primitiveness, felt that life might be continuous in some form after death or that the dead might one day be resurrected. Such a supposition is strengthened by the presence in the Alpine ossuaries of a red pigmentation (symbolic of blood) and the suggestive arrangement and proximity of skeletal parts of the gigantic cave bear (symbolic of vitality). Could it be assumed from this that his bewilderment at seeing the change we call death put Neanderthaler on the threshold of a spiritual awareness ?

Poor Neanderthaler, despite his physical sturdiness and his large brain, must have lacked in some vital way the requisite intelligence to adapt himself to the new conditions springing up around him. His Mousterian culture had remained unchanged for well over 50,000 years and bears mute testimony to his evolutionary limitations. Nevertheless, some of the genes of his quality may have been transmitted onwards through other races and may even be in us to-day — may, ghostlike, even be behind the pen of the writer.

There are certain points of likeness between the Neanderthaler and skulls found at Steinheim and Ehringsdorf, and it could be that they were all of the same race, but at different levels of development or evolving in divergent directions.

A skull found in a cave in 1921 as far south as Northern Rhodesia resembles Neanderthaler in certain respects, and another one found near Saldana Bay, north of Cape Town,

is almost identical with the Rhodesian specimen. But the stone implements associated with the Saldana Man are of late Acheulian fabrication, suggesting that the skull might be over 100,000 years old.

Could these men have been evolved in Africa in a direct line, separately from the men in Europe, from *Australopithecus*, who lived in the same territory 500,000 years before them? But man was also evolving at the same time in another part of the world, for similar skull fragments have been extracted from deposits of the same geological period at a place called Ngadong on the River Solo in Java. Could this race have descended in an unbroken line from *Pithecanthropus erectus*, who dwelt in this area 500,000 years earlier?

The evolutionary genealogical web across the world cannot easily be drawn; there seems to have been no limit to migratory possibilities, and the most we can say is that Neanderthaler's contemporaries of less than 100,000 years ago were possibly aberrants of his race.

Descendants of the Neanderthal race, including their supposed kinsmen in Africa and Asia, began to disappear in the form in which we have pictured them because they were lacking in certain specific essentials for their forward evolutionary march. Exactly what their biological deficiencies were we may never know, but we can imagine that a new climate and new and better armed foes helped to precipitate the extinction of this highly specialized race.

Besides their projecting brow ridges, their receding chins and so forth, there were many other conspicuous features that distinguished the Neanderthalers from the races, possibly variants of a common stock, that were ousting them. Such differences could have been more pronounced than extreme differences between races to-day — and they must have been vitally important, for they resulted in the Neanderthalers falling by the evolutionary wayside. With the advent of the new men the Mousterian culture of the ferocious-looking Neanderthaler seems to have come to rather abrupt end round about 40,000 years ago.

It is not known for certain where the men bringing the new culture came from or where they had evolved, but it does seem certain that they belonged to separate and distinct races with origins and roots wide apart. There was the Cro-Magnon man — tall, most of them long-headed and strongly built, big brained with a cranial capacity actually exceeding that of modern man. In fact, he must have been a very superior person, whose exceptional qualities had been bred and conditioned in an environment of extreme variability. His particular culture is known as the Aurignacian and is characterized by well-fashioned flint knives, burins or chisels, awls, streamlined harpoon heads, besides other well-made tools, needles, and weapons of bone. The shapeliness of these objects indicates that man had been evolved with an appreciation of the value of artistry. And he knew how to use a spear-thrower. But the bow and arrow may not have yet been invented. Sharing the Cro-Magnon race's Aurignacian culture was another race represented by a man whose fossil was found at Combe-Capelle in France. He was not so tall as his Cro-Magnard contemporary and his head and face were longer and the features more prominent. But his brain was just as large.

Still another race was emerging as evidenced by the skeleton found in a cave at Grimaldi in the south of France. There is something suggestive of African origin, something Negroid, about the Grimaldi man, who was apparently responsible for many of the cave drawings and cave art which are so reminiscent of the art displayed by the Bushmen in South Africa during the last few hundred years. But comparisons of this kind can be very misleading, and it seems highly improbable that there could have been any connection between the two cultures, separated as they were by thousands of years.

Another race, called the Azilians, who were also great artists and knew how to use the bow, steadily moved up through Spain, having come from Africa when Africa was possibly still joined to Europe by land.

During the Aurignacian period a number of ethnic lines

were being crossed in Europe, and the racial pattern began to alter, producing, some 15,000 years ago, a new culture, the Solutrean. This culture, identified by the better finish given to the first implements of the period, was of relatively short duration.

Another cold spell came to the world and the northern ice cap, over a mile thick, ground steadily southward again, forcing man to shelter for long periods in caves. One race, now known as the Chancelade, living at this time showed singular resemblances to the modern Eskimo and it has even been adumbrated that men of this race never left their icy habitat but moved north-westward to the Arctic with the receding glaciers.

During this frigid age a new culture, the Magdalenian, was established — and man, the hunter, was still evolving. Although the stone implements of the new culture were inferior in some respects to those of the one it had superseded, there is plenty of proof that certain races had come forward possessing considerable artistic skill. For faithful delineation and naturalistic style, the cave drawings of about this period fall little below modern standards. Being immured in his cave for long spans, Magdalenian man discovered how to burn oils and fats to warm himself and to light up his home. Here in the warmth, away from the icy elements outside, he practised his growing genius. He had dreams that he recalled when he was awake, and the lightning and thunder frightened him. As he crouched at the entrance to his cave, a southing came to his ears from the outer darkness and he wondered what was causing it. No animal he knew was there. The wind he could not see but he felt it on his body — and suddenly he knew something that he did not know before. And he tried to account for other things. It was from this remote period that man for the first time became aware of a strange power dwelling within the living things presented to him through his animal senses. He saw the seeds burst open; he saw the green spiking up through the dark earth; he saw the gleam of a new hue in the buds on the bare branches; he saw other

animals coming together and entwining in pairs; and as he stealthily watched he saw the miracle of birth — and he saw himself. Thus he began to wonder, and this questioning sensibility was to become part of his nature, colouring ever afterwards the evolutionary pattern. The expressive character of the figurines and other objects he fashioned testifies to the new quality in his fumbling apprehension, a sense of things, magical and spiritual.

No completely satisfactory explanation is forthcoming to account for the genesis of such an exceptional aberration from his otherwise brutish sensory perception. Evolutionists seem to be hesitant about suggesting what might be the evolutionary value of this astonishing variation in man's hitherto animal-like reaction to his material world. The unassailable fact remains that man and religion have evolved together, but how religion has shaped man's evolutionary course is too vast a subject for elaboration here.

The races that were living in Europe on the fringe of the glaciers when the land was frozen over for most of the year must have had very special qualities of adaptability to survive. An accelerated evolutionary pace brought about by extreme variations in the climate and other volatile conditions had thrown up men with exceptional brains, rich in convolutions and complexity. These qualities have undoubtedly been inherited by certain races, and only certain races, to-day. There is no evidence at all to support any assumption that the Negroids, for example, have come down from these big-brained people who developed the Magdalenian culture.

Man was now evolving in different ways over most of the inhabitable world. Each race was passing on the peculiar properties that had favoured it in its own exclusive environment.

Marginal interminglings possibly occurred, with varying depths of clines, but racial differences persisted. Separate races were coalescing with modified inheritable characteristics which were indispensable to them in their different surroundings and under their different climates.

About 12,000 years ago the Magdalenian culture was drawing to its close. The palaeolithic merged with the mesolithic and the Old Stone Age of the unpolished flints that had lasted for over 500,000 years was finally eclipsed.

The neolithic or New Stone Age was dawning and the surviving races, segregated by evolution according to their natural aptitudes, were now standing on the threshold of a new and revolutionary era. Some men discovered that implements with a smooth surface were more efficient and more pleasing to handle and to look at than the rough ones that had previously satisfied them. Those men or races lacking in intelligence to make such discoveries were eliminated.

And it must have been about this time, too, that man made his first tentative experiments in cultivating the good earth. The art of agriculture was born, binding men more closely to the earth, and deflecting the course of human evolution as no other factor had done. Man had begun to tame and domesticate animals and had invented weaving and pottery — and articulate speech was coming to him.

These cultures were naturally not shared at the same time by all races alike. Some races were evolving more slowly in isolated pockets and some would have been too backward in aptitude and will-power to make use of a more refined culture found indispensable elsewhere.

Charles Darwin was half-inclined to believe that man, unlike all other animals, was enabled through his mental capacities "to keep with an unchanged body in harmony with the changing universe." Over a hundred years later we find certain evolutionists imagining, as though it were an original idea, that at a point of time perhaps 10,000 years ago man himself in some miraculous way suddenly ceased to be subject to the natural process of universal selection that had hitherto been moulding him and governing his destiny. Sir Julian Huxley, for example, says that while the intrinsic genetic character of man, mental as well as bodily, has not changed appreciably since palæolithic times, his societies and cultures have. Based on the assumption that all human

biological improvement has ceased, this view reflects in a general way inferences that could be drawn from anatomical similarities and from comparisons between the perfection of the artifacts and artistry of prehistoric man and what modern man could do in equal circumstances — and the spectacle to-day of wars and threats of wars indistinguishable in principle from any form of prehistoric savagery.

Within the context of evolution, however, the notion of “environmental development supplanting intrinsic development” can have only one meaning, namely, that for thousands of years there has been no modification, whether measurable or not, in the innate nature of mankind, that man to-day, of any race, is the man he was then, a half-brutish being, fixed and unalterable, and the only difference between then and now is that man to-day — but demonstrably not all men, nor all races — is living in a less-simple society in a more artificial world conceived as an evolutionary structure of diminishing stability.

If such a conception be valid, then wars and greater wars must be accepted as man's unavoidable lot, indelibly fastened on to him by evolution. But those who hold the view of man's sudden organic immutability seem to contradict themselves, for they assert that the racial lines of demarcation have become so crossed since palæolithic times by migratory interminglings involving diverse gene mixtures that any features denoting racial variety of evolutionary significance have been diffused over the whole species — or bred out.

In man's environment are other men; in a race's environment are other races; and each evolutionary step, each minute gradation in racial survival would probably be too fine and subtle for detection at the time it is made. The racial contours are ever changing.

Evolution, *ex hypothesi*, does not proceed along one line or stop at artificial barriers. It does not necessarily promote improvement or imply an advance towards any ideal, nor does it inevitably lead to an increasing complexity of all things, of all men, of all races, at all times. Certain races

have reached our day altered but little over thousands of years. But men of other races have changed, both in quality and in numbers — and are still changing, however strong the illusion may be that man can insulate himself from natural or universal selection by consciously imposing his will on his environment.

Man cannot escape from his environment by inventing a new tool or by altering the structure of his society. Evolution by natural selection is all-embracing in time and space, co-extensive with the material universe. *Homo sapiens* believes himself to be the end product — but he may be mistaken. He may not even have a share in the final evolutionary ramification of organic life on earth.

CHAPTER 5

THE RACES OF TO-DAY GET STARTED

“While the peopling of the Earth has been going on, the human organism has grown more heterogeneous among the civilized divisions of the species; and the species as a whole has been made more heterogeneous by the multiplication of races and the differentiation of them from one another.”

Herbert Spencer

“As differentiation is the mark of growth, so standardization is the mark of disintegration.”

Arnold J. Toynebee

“Biologically, a race is a result of the process by which a population becomes adapted to its environment.”

*United Nations Educational, Scientific
and Cultural Organization (1956)*

“An unmixed race of a first rate organization, are the aristocracy of nature. Such excellence is a positive fact; not an imagination, a ceremony, coined by poets, blazoned by cozening heralds, but perceptible in its physical advantages, and in the vigour of its unsullied idiosyncrasy.”

Benjamin Disraeli. Earl of Beaconsfield

“. . . since the end of the Palaeolithic Age mankind has on the whole been differentiating.”

H. G. Wells

If the general evolutionary concept of organic progress from the simple to the complex, in both individuals and species, is admitted as correct then we have no alternative but to suppose that there was more uniformity within the whole body of the species thousands of years ago than now. But multiplication was enforcing division and dispersion,

bringing into existence by natural selection widely differentiated genetic groups, giving rise to the separate races, some necessarily more advanced than others.

Across the vast territory of eastern Asia where *Pithecanthropus pekinensis* and his kinsmen had once hunted, races had succeeded races through many vicissitudes. Over thousands of years nature had been busy, there as elsewhere, singling out men with suitable characteristics to carry on the breed. There were tribal cohesions and mixings, clines moved from the margins towards the core, varieties were eliminated and more complex varieties came into being — and out of the welter there stepped forth that distinct and specialized racial amalgam, the proto-Mongoloid.

The characteristic Mongoloid of to-day should not be viewed as a direct descendant with a clean pedigree of those hominids with cannibalistic tendencies who were inhabiting China 400,000 years ago, although there are, astonishingly enough, certain anatomical points of resemblance. His characteristics are such as to indicate later survival mutations and age-old weldings of different qualities.

But it must not be imagined that an infusion of new blood (or rather genes) from another race specialized in a different environment is essential for forward human evolution. Indeed, as has been said, it could lead to degeneracy and extinction. Nor does it necessarily lead to the elimination of certain racial characteristics.

Certain offshoots from those early China (and Java) hominids moved away from the central trunk of the race and began to evolve independently as we know from the Wadjak skulls. Over many centuries they moved steadily southward, all the while being transformed by natural selection, unconditioned by any known intermixing with other races.

This tortuous southward migration might well have started when Asia was still almost attached to Australia by land or when the islands between the two continents were more numerous than they are to-day. There is plenty of evidence

to prove that man had occupied the Niah Caves in Borneo thousands upon thousands of years ago.

From what are called the Talgai and Keilor skulls, we know that men had reached Australia at a very early date. They were the palaeolithic proto-Australoids from whom all the remaining Australian aborigines have descended. This race, greatly differentiated from all other races, with their canine companion, the dingo, spread over the whole Australian continent, one branch settling in Tasmania. Some authorities hold, however, that the Tasmanian aborigines belonged to another race altogether, possibly Melanesians of Negroid extraction. But this branch of the race is now extinct, the last representative dying in 1876.

Now let us return to Asia. As the forbears of the Australoids were migrating southwards so were other more or less simultaneous outward migrations of the Wadjak people under way. Again evolution was dividing the races on divergent lines. The peoples of to-day who are recognized as being lineal descendants of these early migrants are certain jungle tribes in India, Malaya and Ceylon. In Ceylon they are known as the Veddahs, and to-day are often pointed to as representing the most primitive race in existence. The natives of the Celebes Islands are their near relatives.

As their numbers increased tribes fanned outward in many directions, and as the groups moving away from each other had to be adapted to the varying conditions enveloping them so did evolution, particularly within the last five or six thousand years, throw up more diversified Mongoloid types, as exemplified to-day in the Chinese, Japanese, Koreans, Tibetans, Burmese, Gurkhas, Malays and their relatives in Indonesia and Polynesia. Amongst the Polynesians there is a noticeable likeness to certain early European races and it may not be too fanciful to imagine that these people have in them an infusion of genes from Aryan nomads coming from India. The Polynesians are best represented by the Maoris and the indigenous people

of Hawaii (now becoming mixed with other races), and the Samoans, Tahitians and Tongans.

And now we must refer to one of these groups of migrating proto-Mongoloids which was to evolve so far from the Asian phylum as to be classed by some to-day as a separate modern race — the American Indian or Amerind. This remarkable movement from their evolutionary cradle in Asia must have had its beginning before the close of the eastern mesolithic period over 15,000 years ago and possibly before the migrants even had any articulate speech worthy of the name. They nosed their way northwards and curved round further towards the east just below the ice belt, probably following the animals on which they preyed, until at last they came to the Behring Straits, but which was then thick ice or quite likely land. This they crossed, and the Western Hemisphere was invaded by man for the first time. In the artifacts of the Sandia Man and the later Folsom Man, who could actually fashion hollow-ground spear heads, we have some fairly substantial evidence that humans were in California much earlier than 5,000 B.C. Other associated archaeological finds have been made testifying to the great antiquity of man, the inveterate migrant, in America, but such finds so far are disappointingly few.

As the centuries passed by these intrepid explorers dispersed themselves over the whole continent, wandering southward and eastward as they multiplied over the virgin earth or were joined by following waves from Asia, ever being urged on by the grim demands of survival. They trapped animals in the northern forests and in the cold mountains; they fished round the rims of the great lakes; with flint-tipped arrows they hunted the bison across the wide prairies; they made their homes in the ground on the edge of deserts under the burning sun; they travelled on southward over the high plateaux where the air was thin, until they came to the narrow isthmus and then they invaded the Southern Continent. The high Andes knew them and the steamy jungles of the great rivers; islands far out into

the ocean were occupied by them; they trickled in bands far to the south along the edge of the pampas until at last, after a few thousand years, they reached the southernmost tip of the continent. The men of one race, and one race only, had spread themselves over the whole continent, a continent into which no member of the human species or even the species from which he had sprung had ever trespassed before.

In the wide-separated territories where they stayed for any length of time they reached different levels of culture, but all the while they retained their racial integrity as Amerinds, for even in places where special abilities and adaptive powers were necessary for survival evolution had not had enough time to modify them in any substantial way by natural selection. Some observers, incidentally, have noticed a curious resemblance between many of the Amerinds of the Amazon jungles and Malays of the Far East.

Far to the north in the Arctic territory stretching from Alaska to Greenland are the Eskimos, possibly related to certain Siberian races surviving in similar habitats along the northern Asiatic littoral, whose Mongoloid characteristics amply justify their inclusion in the Amerinds for racial classification. But there are many points of difference. It has even been suggested that they might be descendants of men of the last Ice Age in Europe who had become so inseparably adapted and attached to life on the receding glacial edge that they retreated northwards with it.

It should be added that although the evidence is strong for thinking the Amerinds as a race originated solely in eastern Asia certain features do point to a possible slight blending with the early neolithic men (Chancelade) of Europe.

Again we move across the world, this time to direct our gaze on Africa. We have already referred to the fossil evidence of man's first appearance in Africa. There were *Australopithecus* and his relatives, who walked as men though unable to think or talk as men, whose antiquity is

too great for them to be viewed as the progenitors of any specific African race of to-day. Then there were the early hominids with their Acheulian artifacts in East Africa, who are also too remote for inclusion in any consideration of the purely African races. Nor need we bring in old Neanderthaler, even though we know that he or his near relations once lived in Africa almost as far south as Cape Town.

But it does seem that in the Florisbad Man we have a being who could quite reasonably be regarded as ancestral to the present Bushman. Similarly, the Boskop Man could have been the ancestor of the Hottentot. It is quite evident that the Bushman and the Hottentot have evolved concurrently along parallel lines in very similar environments, for they have many features in common. There could, of course, have been some intermingling.

Also possibly coming down from the Boskopoids are the Pygmies of the Congo, but they must have been diverted from the common stock at a very early period. It seems certain that they have evolved in the rain-swept equatorial forests, whereas the Bushman and the Hottentot found themselves in regions more arid.

Races of such dwarfed stature are not of course confined to Africa. There are those races, collectively known as Negritos with Negroid *facies* to be found in small communities in the south of India, in Malaya and in the Andaman Islands, where incidentally, they are on the verge of extinction. Some experts see in the Negrito a pure-bred type of Negro carrying few of the distinguishing genes of other races. This would mean that the Negrito had been living in isolation for a long time, and even suggests the possibility of his being the prototype of the whole Negroid race. From his evolutionary bed somewhere in the Bay of Bengal branches may have spread westward to populate Africa and to the Pacific Islands to the south where they were to mix with Mongoloids to form that motley of mankind known as the Melanesians. But the balance of authority

is now inclined to the view that both the Andamanese and the Negroid element in the Melanesians originated in Africa. When or how they reached their present homes so far from Africa will probably never be known. It could, of course, be surmised that the Negroids in Africa and the Andamanese pursued parallel evolutionary courses, giving rise to similar types under similar conditions.

Although the term Negro is commonly used to designate a generalized African type, anthropologists classify the Negro in a specific way, sharply differentiating him from other superficially similar African races. And they divide the Negro race into two groups, the Bantu who are spread over the regions south of the great lakes, and the Sudanese who are distributed over a broad zone south of the Sahara, approximately 4°N to 20°N, from Cape Verde in the west to the upper reaches of the Nile in the east, with fingers reaching to the Indian Ocean. Contacts over the centuries between these two great divisions of Negroids must have been pressing and frequent, but radically different languages are spoken.

So far few definite links have been suggested to connect the Negro with any of the hominids whose fossils have been found in Africa, but all his biological characteristics seem to indicate an evolutionary history going back for thousands of years in regions not far north of the Equator. As we know him to-day the Negro seems to have been a late arrival on the racial scene.

Living far from Africa, in Papua, Fiji, and other Pacific islands, are relatives of the Negro, the aforementioned Melanesians or Oceanic Negroes, of remarkably varied types, some heavily infused with Polynesian genes.

And having the same basic racial roots are the Negritos, near relatives of those we have already referred to, who occupy the Phillipines, New Caledonia and other islands. There is something suggestive of the short-statured Veddahs of Ceylon about these people, a shadow of possible inter-mixing.

To preserve a sense of chronology it may be mentioned that there is no reason to believe that any of the Negritos, Melanesians or Polynesians were inhabiting the islands of the Pacific archipelago much before 1500 B.C., which was a few centuries after the white Aryan tribes had descended on India. It is probably true to say that all but one or two of the islands were uninhabited by man 2,000 years ago.

So far we have brought within the sweep of our generalized outline of the races the main structures of Mongoloïds, Amerinds, Australoids and Negroids, and now we must turn in another direction to the Caucasoids, the oldest race of all.

Earlier on we referred to the advanced Cro-Magnards, Grimaldians and the Azilians who had made their appearance in the western end of the Mediterranean about 15,000 years ago, and we mentioned that these people may have been evolved in regions other than where their remains were found.

The brownish people from the south had left connections springing up along the north African coast; contingents of them had moved steadily eastward, eventually settling in the rich alluvial lands along the Nile.

Egypt had previously been occupied by man, for palaeolithic remains have been found there, but there is no evidence to link these early men directly with the newcomers we are now considering, who had come on the scene already possessing an advanced neolithic culture. The Nilotic settlements were stable with the character of permanence, and steadily over the centuries, as the quality of the people improved, a mighty kingdom grew up with a colourful heliocentric culture that was to leave behind a continuous history beginning as far back as 5,000 B.C.

The unmatched civilization of ancient Egypt has been cited by a number of social anthropologists as proof that a commingling of races could be beneficial rather than harmful to the species. In point of fact there is not a tittle of evidence that the Negroids, although on the same continent,

contributed anything at all of value to the complex Nilotic culture. On the other hand evidence does exist to show that elements of Egyptian technology and religious forms percolated southward towards the Negroid domains.

As a result of miscegenation many Egyptians to-day have a racial quality quite different from that of the virile and imaginative people who created and sustained the society of the great dynasties.

Detachments of the same southern neolithic brunets found a home in the island of Crete lying between Greece and Turkey, and there, possibly before 3,000 B.C., they threw up in insular isolation a remarkable civilization which later may have had some connection with the early Mycenaean culture on the mainland of Europe. This advanced urban society, known as the Minoan after their legendary King Minos who ruled over their city of Knossos, was probably at its greatest height about 2000 B.C. Alas, under the combined assaults of earthquakes and invasions (possibly, for example, by Aryan Dorians from the north) this unique local culture was completely obliterated long before 1,000 B.C. It could, of course, quite well be imagined that as it would have been considerably easier to reach the island from the mainland of Europe than from Africa, the first progressive inhabitants of the island came from the north and not the south and may have shared a common though remote ancestry with the Mycenaeans.

Such a flowering in sea-girt seclusion of the Cretan culture again illustrates in a most striking fashion that stability of race and not disruption by infiltration by other races, either by force or by peaceful immigration, is essential to human progress. Politicians of advanced races who now encourage or condone integration or miscegenation are disregarding the lessons of the past.

As the great settlement on the Nile was maturing and becoming stabilized, other bands of the same race were trickling eastward, east of the Red Sea and northward, and had begun to evolve into separate colonies. Amongst them

was one colony from which sprang a new and very distinctive race, the Semites, a specialized branch of which, the Jews, were to make their presence felt in Europe many centuries later by their exceptional sense of racial uniqueness and a historical continuity bound by an abstract anthropomorphic messianic religion. The other surviving branch of the Semites, with similar traditions but whose own history started much later, were also to distinguish themselves by giving the world another revealed religion—Islam.

To hurry on with our story of the southern Caucasoid brown men from the Mediterranean . . . They continued to filter eastward and they lodged along the Tigris and the Euphrates, and it was between these two great rivers in Mesopotamia (Iraq) that the Sumerians established their imposing civilization, reaching its zenith between 4,000 B.C. and 3,000 B.C. with a social culture from which have been derived through devious channels the basic principles of many of our moral and civil codes of to-day. It has been suggested, incidentally, that the people of Sumer and Akkad farther north were actually more closely related to an Aryan, possibly proto-Nordic race, groups of which founded Elam and Media, than to the southern Mediterranean brown men.

Later the Semitic Babylonians and Assyrians were to supersede the Sumerians. Separate kingdoms were created under powerful despots. Armies were on the march; there were wars of conquest, racial, national and tribal conflicts, enslavement and destruction, bringing tribulation even to Egypt. Communities that had evolved with different cultures were being mixed or demolished.

The Hittites and others came on the scene from the north bringing with them special cultures indicating non-Semitic origins.

But before all this was going on families of the same main Mediterranean phylum had struggled on eastward, until after many generations they reached the plains and the forests of the Indian sub-continent, there to evolve into the

race we now know as the Dravidians. From discoveries made in the last few years it seems that one of their concentrations enjoyed a stability in isolation long enough to build up a city culture of a relatively high order not unlike that of early Sumeria. This culture, the Indus Harappan, has been assigned the very early date of about 3,000 B.C. But the evidence also shows that it came to a sudden and violent end.

And it is permissible to imagine that in this eastern land there occurred some intermingling between these specialized branches of the early Caucasoids from the Mediterranean and the earlier migrants from the Mongoloid phylum.

From the Atlantic coast of northern Africa to the southern tip of India this remarkable southern heliolithic race had distributed itself. Nor was this all, for branches had gone north along the western European seaboard, leaving one settlement in northern Spain from which the present Basques have probably come, until they found themselves sometime before 2,000 B.C. in Britain. Genes of these short, dark people, vaguely called Iberians, traces of whom have been found in France as well as in Spain, in the Canary Islands and in Corsica, are present in the Irish west of the Shannon, in the Scottish Highlanders and in the Welsh. It was people of this race from the south that developed the engineering ability to set up on end great blocks of stone to form temples such as Stonehenge. This mighty monument still stands against the sky as a permanent witness to the spiritual stature, the mental calibre and advanced society of these early people, whose dead lie buried in the long barrows.

Along the southern Mediterranean coast and deep into the hinterland as far south as the great desert areas, time was to bring about racial mixings to form the conglomerate of the so-called Hamites. The use of the title Hamites as a racial designation seems to be deprecated by some authorities who consider it more appropriate to philology than to ethnology. But most authorities still find it a convenient

term, *faute de mieux*, for denoting collectively certain north African racial types, many with distinct Caucasoid elements, including Berbers, blue-eyed Libyans and descendants of the ancient Egyptians, to distinguish them from other races in Africa.

It was, of course, the Arab-Berber expansion southwards from about the 8th or 9th centuries that resulted in the fusion of races, Arab-Berber-Negroid, to produce the racially mixed types now found in the vast territories through which flows the lordly Niger, and which still seem to confound the ethnologists. This great area may be fixed in mind by thinking of Timbuktu, which became the confluence of the great caravan routes across the Western Sudan.

The early Hamites of the Nile basin sent migrants southward until they came to settle in the land now known as Abyssinia or Ethiopia. This territory was already inhabited by nomadic tribes of Negroes who had entered it from the south. There was inevitably some intermingling of the races. Later there arrived in the country Semites from the Yemen in S. Arabia. This racial element was in time to assert itself and become the master although not the most numerous race in the land. Because of the racially heterogeneous composition of the people within a territory with ill-defined boundaries Ethiopia over the many centuries of its long history has been constantly riven by anarchy. But in our time some measure of political stability on feudal lines has been reached under the shrewd direction of the supreme Negus, Haile Selassie.

Whilst all the foregoing expansions and movements and developments had been unfolding what had been happening to the races in the northern sector, the Caucasoid races evolving north of the Mediterranean? From early neolithic times not much more than 12,000 years ago there had been making its appearance in different parts in Europe a race of stocky or brown-haired round-heads, who were quite unlike the dark-eyed race that had begun to distribute itself south of the Mediterranean. Remains of this very dis-

tinctive race have been found in Portugal, France, Germany and Denmark. They were the ancestors of what are now called the Alpine race, so named because they seemed to favour hilly or mountainous districts. But they ranged over most of Europe, over the boundless distances of the Russian Steppes, to Turkestan and Siberia. Some of them may even have reached northern Japan, for the present Ainu, who were there perhaps before the Mongoloids seem to have some relationship with the European Alpines of to-day. And there are also neolithic likenesses.

Though not Europeans in origin the Alpines were to become probably the most numerous of the races surviving in Europe. They saw in the Bronze Age soon after 2,000 B.C. Some of them were the Beaker Folk. One branch of these people had settled in Britain, where they left behind many of their characteristic burial mounds — the round barrows, which are quite unlike the long barrows of the Southern races. Unfortunately for archaeology and anthropology they usually cremated their dead, so we have fewer details than we might have had of their physical appearance, but we can reasonably surmise that they were all round-heads. The general rule of “long skulls, long barrows; round skulls, round barrows” must not, however, be taken too literally.

The Alpines grew up in Armenia and Anatolia and became strongly entrenched in the Balkans where they were evolved into a modified form known as the Dinaric.

An important southern branch of the Alpines (with strong Nordic infusions) were the Hittites, a distinctive people with parrot beak profiles (if their stone carvings can be accepted as faithful portraiture). Using tools and weapons of iron (possibly the first extensive use of iron in human history) they developed a formidable empire centred in Asia Minor, dominating in time the regions to the south of them, including Egypt.

As the Alpines were multiplying another race was emerging, a race that was possibly an offshoot of the phylum

to which the Cro-magnon man belonged. They had their evolutionary cradle somewhere north of the Caucasus. They firstly migrated more northerly. No specific archaeological traces of them have been found in Italy or Spain, but we know they were in the Balkans and the territory more to the east and north. Tribes of them turned westward to the Baltic, which they reached at a very early date between 10,000 and 12,000 years ago, 4,000 years before Britain became separated from the mainland of Europe. In the end there were clusters of them greatly distant from each other dispersed between the Baltic and the Caspian. They were an unusual people, evolving on lines parallel with the Alpines, with whom they became closely associated.

Despite their wide distribution over northern Europe this race of long-headed nomads had invented and developed an ingenious tongue that all could use. These people were the Aryans and the language they had evolved became the Sanskrit which is the radix of many modern languages and which has nothing in common with any of the languages developed by the races growing up on the sectors far to the south of them. Those elements of them that had been evolving from neolithic times under the severely testing conditions of the north came to be known as the Nordics, who are now generally and loosely distinguished by their fair skins, their fair or blond hair and their blue eyes, characteristics which they retain throughout adult life. They were tall and strongly built; their faces were on the long side with sharply chiselled and often rugged features. No people bearing Nordic idiosyncrasies had originated as a separate race outside Europe; so it can safely be said that the Nordics are the only race with an essentially European evolutionary background.

Foraging parties of the warlike Aryans (or otherwise unnamed tribes speaking Aryan) had pushed eastwards beyond the Caspian, eastwards towards India which they invaded long before 1,500 B.C., completely overwhelming

the dark Dravidians who had first entered this sub-continent some 2,000 or more years earlier.

Other men of the same race scouted towards the south and during the centuries following 2,000 B.C., they were continually coming up against other races who were expanding northward from their evolutionary breeding ground near the Mediterranean. They pushed through the Balkans where in Greece they overcame races from the southern sector who in the preceding centuries had settled there. Though the dating seems a little uncertain they could have been the fair Achaeans mentioned by Homer, affording a parallel reference to the chronicle of the Rig-Veda. In some obscure way these early Aryan invaders became associated with Minoan Crete (where it is now known that during one early historical phase Greek was used). This early Hellenic culture, the Mycenaean, was in the space of a few years to reach one of the highest points in ancient civilization.

But soon after 1,200 B.C. a strange darkness descended on the land, a Dark Age which was only to be relieved some four centuries later by the entry into Greece of yet another Aryan people, the Dorians. Without any verifiable link with their predecessors the newcomers were in a few centuries to create the most astonishing of all civilizations, in many aspects unsurpassed for original thinking and sheer sublimity of artistic expression by any subsequent culture.

Over many years the Greeks had to contend with the threat of encroachment by the envious Persians who were of the same Aryan stock but whose parallel lines of descent in the east had endowed them with a greatly different genius and culture. For military reasons (not made clear by historians) the Greeks were never subdued by the more powerful Persians, but the political independence of their city states, their democratic notions and institutions, the analytical and questioning minds of their leaders, all tended to keep the nation disunited and vulnerable. Nevertheless, this weakness, a century after Pericles, did not stand in the way of Alexander, a Macedonian soldier prince who was

tutored by Aristotle, leading a Greek army across Asia into India. Within a year or so Alexander was able to bring practically the whole of the known world under his sway. In Egypt he founded the great city named after him, which for many centuries was to be the home of the records of ancient Aryan scholarship. Alexander died in 323 B.C. and it was not long before the imperial structure he had created collapsed, but not without leaving traditions and enlightenment behind, the core of Aryan culture, to influence succeeding nations for centuries and to remain the framework on which the more scintillating elements in our Western mode of thought still shine.

Concurrently with the waning of Greek political power the ambitions of the Aryan settlers along the banks of the Tiber in Italy, the Latins, who were intimately related to the Greeks, were rapidly being realized. They had already exterminated or absorbed the earlier inhabitants of this region, the darker Etruscans, who belonged to a totally different race of the southern Caucasoids — and the foundations of Imperial Rome were being laid.

It was during this period that the Phoenicians, a trading Semitic people closely related to the Jews, had taken to the sea from their towns on the Levantine coast and were establishing permanent posts all round the Mediterranean. They were temporarily halted by the Greeks, but their colonies became firmly consolidated in Sicily, Sardinia and in Spain. Their principal centre in Africa was Carthage, which at the height of its prosperity could boast of nearly 1,000,000 citizens, all revering as their supreme deity, Baal, the Lord, whose creative nature was behind the sun.

It was not long before Carthage came into conflict with Rome, and there broke out what history calls the Punic Wars. In 146 B.C. Carthage was finally crushed by the Romans, never to rise again. One might ask how it was that the Romans, fewer in numbers, immeasurably less wealthy and with fewer experienced and competent military commanders, came to be so successful in the war against their

more powerful adversary. The answer seems rather obvious — race. The Roman legions were more compactly homogeneous, being composed of well-disciplined soldiers mostly of one race, as was Alexander's, whereas Carthage relied upon bodies of mercenaries, racially mixed.

Beyond the forests in the north in the Baltic area groups of Nordics continued to breed along their separate genetic lines in a harsher and more forbidding terrain. This great Nordic branch of the Aryan race had fighting descendants known to history as the Goths, Vandals, Alemanni, Teutons, Gauls, Franks, Alani, Suevi, Burgundii, Saxons, Angles, Jutes, Danes, Vikings, Norsemen, Normans, etc. All these Nordic Aryans (or Aryan Nordics) were evolving into a modern world by adaptive selection in different circumstances from the Semites east of the Mediterranean who were separated from them by vast distances and thousands of years of evolutionary time, which apart from other considerations would in itself be sufficient to account for their contrasting racial characteristics.

Of special interest because of their distinctive and identifiable survivors to this day are the white-skinned, fair-haired people, whose stalwart men-folk affected long drooping moustaches, a brood of Aryans who from 1000 B.C. to 100 B.C. occupied a commanding position in Europe in a zone along both banks of the Rhine and Danube, with tentacles spreading out to Britain, to Spain, to northern Italy and even to Asia Minor. In 390 B.C. they sacked Rome, but were later compelled to return to the north, where all the while growing above them nearer the Baltic were the forest-bound Nordic Gothic tribes. These superior people have been identified as the Keltoi, from which is derived the name by which they are known to-day — the Celts.

Their fine culture of quite an individualistic style is represented in the main by what has been found at La Tène and Hallstatt. Quite early, possibly before 1000 B.C., they were able to forge beautifully designed and well-balanced swords of iron, a weapon that ensured their supremacy over

foes using only bronze or stone. But their unity as a nation, the Gaulish Confederacy, was to disappear before 50 B.C., submerged under the irresistible weight of the Roman imperial expansion. Yet the adaptability of the Celts was to contribute much to the Roman Empire, and almost 2,000 years later their breed was to leave an impress on the world far greater than Caesar's.

Although some have claimed that man has not evolved since palaeolithic times except in the social and cultural field, this is of course not quite true. Before the first Punic war there was evolving thousands of miles away from the Mediterranean a variant of the Mongoloid main race — the Ugrians, the Tartars, more commonly called the Huns. These people were of a very distinctive biological type. The Hun was coarsely built, short in stature with a squat head roofed with jet-black hair. His almost hairless face was dark and square and his black eyes gleamed from oblique orbits which were made slit-like by sloping epicanthic folds. High cheekbones rose up from a small flat nose. He seemed to wear a perpetual frown, giving him a ferocious expression — and ferocity was a quality which indeed he possessed. They were great horsemen and competent archers, whose military prowess was perfected in speed of movement. By 300 B.C. they had expanded their empire until it stretched from the Urals to Korea.

They made frequent raids on their evolutionary kinsmen, the Chinese, who tried to protect themselves by building a wall, the Great Wall of China. The Mongoloid Huns' eastern expansion was arrested and they turned westward. Over the centuries they bided their time until at last they burst out, and, crossing the Volga about 350 A.D., overthrew the Caucasoid Alans who stood in their way and whose territory they occupied. Etzel, better known as Attila, became their great leader in 434 A.D., and by terror and conquest came to govern a realm from the Caspian to the Rhine. By now the Roman Empire was in rapid decline; it was split in two, and soon Attila was exacting tribute from

the eastern or Byzantine half. He then turned to the western half. At this crucial juncture in the history, the racial history of mankind, the Aryans, the European Caucasoids, found their rallying point; the great race was cohering to engage in a life and death struggle for survival. In 451 A.D. a combined army of Romans and Germanic Visigoths faced Attila with his army of 500,000 Mongoloid Huns and impressed mercenaries. The Huns were defeated and Aryan Europe was saved.

The Roman Empire whose authority and efficient administration had for a few hundred years maintained social stability in Europe was in decay, and the races were blindly weaving through the darkness into their modern pattern of territorial nations, jealous of their land frontiers, and hiding their racial qualities under artificial political colours. The racial lines were getting blurred, but the racial qualities were to persist.

The next racial threat to the Aryans in Europe came from a race that had steadily been evolving and building up its power in the Levant and regions beyond to the south, the Arabs, a race of the Semites, who had been inspired and consolidated by a new religion (Mohammedanism). During the centuries up to 700 A.D. their empire had been expanding until it stretched from Afghanistan in the east to the north African coast in the west, and it pressed on the Negroids to the south. Spain fell under their dominion and their armies entered France. But an Aryan army, mostly of Franks under Charles Martel, decisively defeated them in 732 A.D. Although the back of this racial threat to the Aryans was broken, the Moors, as the Semitic Arab invaders were called, were not finally thrown out of Spain until 1492. Genetical evidence of their long residence in Spain can be seen in many Spaniards to-day.

During this time there had appeared on the eastern horizon a new menace to the races of Europe; a Mongoloid army was on the march again. This time under the generalship of Jenghiz Khan. Jenghiz Khan died in 1227, but his

successor destroyed Kieff and won a great victory at Liegnitz in Silesia in 1241. This new Mongol military migration was to peter out in the Crimea, and although the Mongols brought great tracts of territory in the east under their rule, from Siberia to India, they were never directly to imperil Europe again, except perhaps when Timur Beg (Timur-i-Lenk or Tamerlane) marching across Asia Minor towards Constantinople met and defeated a large Turkish army in 1402. The Turks were themselves a Mongoloid people whose aboriginal home was Mongolia, from where they started to migrate soon after 500 A.D., moving through Turkestan on to the west. By extensive interbreeding with the peoples they overcame they acquired a distinctive racial character, superficially non-Mongoloid, with features quite unlike the Huns or the Mongols, their nearest racial kinsfolk. But they did not lose any of their fighting qualities. Under the Seljuk and later Osmanli (or Ottoman) dynasties, now converted to Islam, they extended their mastery until it enveloped the whole of Asia Minor and surrounding territories; they overwhelmed the Semites throughout the Levant and by 1550 had brought Syria, Arabia, Iraq, Egypt and most of the Balkans to the Adriatic under their control. Their navy was destroyed at the Battle of Lepanto in 1571, but for nearly 300 years they kept up their pressure on the west, although they never succeeded in capturing Vienna or in getting beyond it.

The Moslem Turks were to evolve a unique social constitution under which both slave and free enjoyed a chance of reaching the highest positions in the state by personal effort and merit alone. For 500 years from 1328 their military force was a remarkable body of men, known to history as the Janissaries, originally created out of prisoners of war who had been converted to Islam. This efficient and privileged army was maintained up to strength by recruiting young boys from non-Turkish races who were brought up as Moslems and trained as professional soldiers. The homogeneous character of this *corps d'élite* was preserved by

keeping out all Negroes and other Coloured men, which must confound those who like to believe that racial discrimination was never practised under Islam. On the latter point, it is of course well known that the Mohammedan slave dealers placed a higher value on White slaves than on Coloured, particularly if the slaves were young White girls destined for service as concubines.

Those people still living in Hungary, known as the Magyars, are not Caucasoid but Finno-Turkic or Finno-Ugrians of the main Mongoloid race, of which the Huns were the great historical example. The Magyars had migrated to the Volga from somewhere near the Urals in the 6th century A.D. and two or three centuries later they were forced still further westward by the Khazars, a more militant branch of the same Mongoloid stock. The people in this Mongoloid pocket in Hungary, now numbering about 10,000,000 are at present languishing under an uneasy Slav communist domination.

Far to the north are other European Mongoloids, the broad-headed Lapps, who are closely related to the Samo-yedes living in the Arctic farther east, and there is probably a genetic link with the Eskimos further west. They are a sturdy muscular people, often bow-legged, with dark hair and scant beard, thick lips and small piercing eyes, which however do not have the typical oblique line characterizing most other Mongoloids. They speak a Finno-Ugric tongue and are obviously related to the Magyars, from whom they must have separated many centuries ago to evolve along a divergent path. There has been some fusion with the Finns, Swedes, and other Baltic people but there remains a distinct Mongoloid racial core.

The story is not ended, for the Mongols have left behind a living genetic legacy that shows itself in many of the 225,000,000 citizens of the U.S.S.R., where in the western zones there is often exhibited a rather consistent Slav synthesis of Alpine, Nordic and Mongoloid that could bode ill for other races.

And along the eastern flank of the Slavs, patiently watching them are concentrated over 600,000,000 members of another race, a more homogeneous race with a longer continuous culture and history — the Chinese. To the east of them the Chinese can see other Mongoloids who however differ from them in many racial aspects — 100,000,000 Japanese. South of the Himalayas are the Indics, the strange racial Caucasoid conglomeration of Aryan Hindus and Dravidians — over 500,000,000 of them, fecklessly breeding beyond their means of subsistence.

The history of man shows that even in the event of such a scientifically soulless materialist culture as communism being thrust on the nations of the world its pattern and practice would necessarily vary between them. It certainly would vary between the races quite irrespective of any traditional social cultures. Nations will tend to differ from each other according to the inherited quality of the race or races making up their populations. In essence political bias is racial inclination.

We need proceed no further with our rough and admittedly ill-balanced sketch of racial upsurges, and we leave the interested student to amuse himself with the aid of what follows in this book in detecting the racial impulses along the maze of forking byways. New nations are being formed with new frontiers and new alignments, and science is displacing art in the field of culture, and whether we are prepared to acknowledge it or not the factor of race is playing a very important part. One day perhaps some inspired genius may get a glimpse of the organic continuity and order that must run through the apparent chaos and be able to place before us a picture of mankind, depicting consistency, meaning and purpose. In the meantime we cannot do more than look at the main surviving races of mankind a little more closely.

CHAPTER 6

CAUCASOIDS

“The Caucasoids are perhaps the most variable of the ethnic groups.”

*United Nations Educational, Scientific
and Cultural Organization (1956)*

“But of all European trees none has such claims as the oak to be considered as pre-eminently the sacred tree of the Aryans. Its worship is attested for all the great branches of the Aryan stock in Europe; hence we may certainly conclude that the tree was venerated by the Aryans in common before the dispersion, and that their primitive home must have lain in a land which was clothed with forests of oak.”

Sir James George Frazer

“You cannot destroy a pure race of the Caucasian organization. It is a physiological fact; a simple law of nature, which has baffled Egyptians and Assyrian Kings, Roman Emperors, and Christian Inquisitors. No penal laws, no physical tortures, can effect that a superior race should be absorbed in an inferior, or be destroyed by it. The mixed persecuting races disappear; the pure persecuted race remains.”

Benjamin Disraeli, Earl of Beaconsfield

The Aryan arc of the light-coloured men curved over the north of the Mediterranean to the east where in far Hindustan it met the end of the arc of the darker men who had swept east from below the Mediterranean, whilst the other ends of the Caucasoid curves came together in Britain. What a picture this presents of the migratory dispersion of one race, the oldest and greatest of all races, all believed to have sprung from a few families which thousands of years ago had split off from an undefined neolithic nucleus located, it has been supposed, somewhere in the region of the Caucasus.

In some respects it seems a pity that authorities should have lumped together so many apparently different races under the one head of Caucasoid (a term first used by Blumenbach over 150 years ago), particularly as it can be seen that there had already been sharp hereditary variations in the Caucasoid peoples before they reached the western end of the Mediterranean between 15,000 and 30,000 years ago. It has indeed been contended by some authorities — though not very convincingly — that on the basis of migratory possibilities the whole of existing humanity may have originated and spread out from these early Mediterranean cave-dwellers whose remains show characteristics almost as varied as those differentiating the races to-day. It is a fascinating study to follow the winding paths pursued by the experts in their efforts to trace the lines of ascent of the ape-men up to the time when the Negroid and the Mongoloid break off and swing away from what are now called the Caucasoid races. Since amongst the modern Caucasoids are races with skins as dark as Negroids, with eyes as black as coals, with hair like the Australoids and head-shapes conforming to the Amerinds — and with minds as subtle as the Mongoloids, how — the perplexed reader might ask — can we bring the whole racial picture into focus and how can the ends of the racial web ever be brought together?

Branches of the humans, the proto-Mongoloids, living in Central Asia well over 30,000 years ago had begun to fan out to be evolved by natural selection into the modern Mongoloids with all their related sub-races including the Amerinds. How closely were these proto-Mongoloids allied to the phyla of the other great races, the proto-Negroids and the proto-Caucasoids, already divergently breeding in other environments? Facts to support our imagination on this point are few. It has been suggested that before the Caucasoids came to the Mediterranean, other groups from the same phylum had broken away earlier and had entered Africa, there to be evolved by natural selection into the distinctive Negroid of

to-day. But this would take us back over 50,000 years and is highly improbable.

From what few remains there are it would almost seem that the Caucasoids of 10,000 to 15,000 years ago were more varied than, say, modern Negroids. Such individual genetic variations in one race signify a diverse oecology and could only have been produced by natural selection working under the most complex conditions of geographical dispersion over a vast period of time. Such diversity in one race, with its biologically-evolved cerebral differentiations, could reasonably be postulated to account for the rapid cultural strides the Caucasoids made without any help or stimulus from any other race. For all that, these progressive early humans would all have seemed very much alike in their general physical externals. There would, of course, have been slight bodily differences in stature, cranial measurements and the like — and there must have been mental gradations, all such features being favourable or otherwise to their holders relative to the nature of their respective habitats. It is almost certain that all the very earliest hominids had dark eyes and dark hair, but the first Caucasoid humans would have had one characteristic in common — comparative fairness of skin with no trace of the characteristics that identify the Negroid. In other words there would have been comparatively little melanin pigmentation in their systems, from which the reasonable inference could be drawn that they had been biologically adapted to live in temperate or frigid zones, possibly near the melting edge of the glaciers — and this could have occurred long before they reached the Mediterranean area. What advantage would a white skin, freckles and blue or light coloured eyes confer on the possessors? It has been pointed out that amongst other factors a white skin would promote the formation in the system of vitamin D, and this would be invaluable where there was relatively little direct sunlight. That some value must have accrued to *leukoderms* from the absence of melanin cannot be denied.

And without melanin or other pigmentation the eyes would be blue. It could almost be imagined, as we have already observed, that white skins in humans date from that stage in evolution when hairiness had lost its protective value and the return of Arctic weather had compelled man to shelter for long periods in caves or, as his intelligence evolved, cover himself artificially. White skins, fair hair, blue eyes etc., are to-day only found amongst Caucasoids. No other race or sub-race has these characteristics. Whether the first Caucasoids were all at one time white-skinned or not, the fact is they are multi-coloured to-day, both as regards skins and eyes. In the Indian peninsula, for example, the Caucasoid people, with a few exceptions, are dark-skinned, some, indeed, being almost ebony black. If they are in fact people descended from the white-skinned Caucasoids of the Mediterranean—and on this most pre-historians seem to be agreed — how did they within, say, 10,000 or so years acquire their colour ?

There is reason to suppose that long before the coming to India of the first Caucasoids there were living there small scattered groups of primitive black hunters, probably the ancestors of the present dwindling negritic jungle tribes of southern India and the Veddahs of Ceylon. It is possible, too, that the Kowjak Naga Negritoes of the Assam hill country, now some 350,000 strong, who are still resisting racial integration into Hindu life, are related in some way to these early inhabitants. An alternative theory about the Nagas, and one that certainly seems to be more plausible, is that they have a comparatively modern Mongoloid origin. In December, 1963, the lands of this distinctive race were forcibly incorporated into the Indian Empire as the 16th state.

As in the case of the proto-Negroids in Africa, who did not reach the *homo sapiens* stage of human evolution until perhaps 200,000 years after the proto-Caucasoids, one might almost believe that these tropically evolved Indian autochthons were directly descended from ape-type sub-

humans who had been graded into humans not far from where their descendants now dwell; but at present the weight of inference is against this supposition.

It now seems reasonably clear, that the earliest aborigines in India were not proto-Caucasoids, for their identifiable surviving descendants have characteristics unmistakably pointing to either proto-Negroid or proto-Mongoloid pedigrees.

As we have already recorded, there began to penetrate into the great land of these jungle folk men of a more advanced race. These intruders were the Dravidians or Caucasoid people from the Mediterranean basin whose prolific progeny were to produce one of the most numerous of all populations. The eastward migration of these Caucasoids should not be envisaged as the single operation of an invading army. Their long passage from the west was made in succeeding waves, taking generations and centuries to complete. In each wave there would be individuals carrying modified genes or genetic assemblies, which had been advantageous to them under exclusive conditions, so that families in the later waves would not be genetically identical with their racial predecessors. As each generation edged eastward towards regions where it was hotter and where monsoon conditions obtained those with relatively more pigmentation, more efficient sweat glands, etc. were better protected, and were on average healthier than those with lighter skins who suffered the penalty of physical inadaptability, became unhealthy and failed to reproduce their kind. (It should be superfluous to remind the student that there were many other evolutionary factors at work simultaneously, some functionally correlated, all complex). It could almost be imagined that the race that set out from the Mediterranean white fetched up in India black, with other qualities modified as well. Despite this conjecture it is extremely improbable on genetic grounds, unless the time scale of evolutionary possibilities be substantially revised, that white people could be converted into black within 10,000 years by

mutation alone within the race, and we have therefore no alternative but to assume that there must have been some exogamous intercourse with darker and less advanced people.

The selective evolutionary process that made permanent their colour must also have determined their culture. Their general racial characteristics were so altered that it would not be too fanciful to suggest that during the 6,000 to 10,000 years of their history they had almost been evolved into a new race.

The racial focal point of these swarthy people seems to have been the Deccan Plateau, from which they were steadily to spread outwards to all points of the continent except in the far north. Their greater natural ability, that is, their inherent superiority, made it easy for them to overcome any resistance put up by the jungle families they met. As we have said, crossbreeding with these more lowly peoples darkened their skins, giving them an evolutionary advantage in the tropical environment, but such crossbreeding almost certainly retarded their mental and cultural development as a race. In certain places, however, where their quality was not debased by hybridization they enjoyed long periods of undisturbed seclusion with comparative tranquillity and social stability, conditions essential to cultural progress, and were able to reach a remarkably high level of civilization. At Harappa in the Punjab and Mohenjo-Daro in Sind sites of cities have been found establishing that nearly 6,000 years ago there were urban societies in India comparable to Sumeria. Even the wheel was in use and a form of writing.

The Dravidians to-day are all very dark in colour; they are below the general average in stature, with limbs of moderate musculature; the head is high-vaulted, the forehead bulging and the occiput projecting; the orbital areas are rounded but their faces on the whole tend to be narrow, with chins pointed and weak; their black hair grows luxuriantly. But although there is much diversity there is no mistaking their racial identity. It can be detected peeping

through those with contours suggestive of the Negrito. They still tend to segregate in their own racial and religious communities, but they are mostly crowded in their millions in the southern provinces of the continent, overspilling into Ceylon. Groups of them have been separated from each other for so long that variability has extended beyond mere language to physical forms, a process similar to that by which tribes of Amerinds, for example, must have evolved their own specialized characteristics in their widely different habitats. Most of them speak variants of Tamil and Telugu, and it is a language problem that has worsened the racial troubles between the Tamils (Dravidians) and the Sinhalese (Aryans) in Ceylon. In the racial riots of 1958 hundreds were killed. Racial and political hatred has been fomented, some say, partly by Buddhist monks who fear the growing power of Hinduism and the widening influence of Islam and Christianity, and partly by agitators indoctrinated with revolutionary communism. But the cultural forms are superficial only, and racial strife broke out again in 1961.

Of the total population of Ceylon, now 9,000,000 strong, about 2,000,000 are Tamil-speaking Dravidians who are mainly congregated in the northern half of the island. Immigrating from Madras and South India during the last hundred or so years they are comparative newcomers to the island. Their religion is Hinduism and this not unnaturally gives offence to the Buddhist Sinhalese of another race. British imperial administration, not being directed towards colonialization, was indulgent and beneficent, impartially allowing all races and all creeds to flourish, giving freedom to all. But since 1948 Ceylon has been independent, and further social and economic progress has been retarded by intolerant and destructive factional discord, at the bottom of which can be discerned inborn racial prejudices and jealousies. In 1964 arrangements were made for 500,000 Hindus to be repatriated to India to ease the racial tension.

The Sinhalese, occupying the southern part of Ceylon, are the descendants of fair-skinned Aryans who first entered

the island from the mainland of India over 2,500 years ago, and who look back with pride upon the traditions of their ancient and superb civilization with cities rivalling Byzantium in splendour.

Living in Ceylon are people of yet another distinct racial group, the Aryan Christian Burghers, numbering some 40,000, who are descended from 16th and 17th century Portuguese and Dutch settlers. Unlike other races in Ceylon these competent people have never developed any organization along racial lines, and now under racial pressure they are leaving the island to settle in Australia.

Apart from the small family groups we have already referred to, palaeolithic hunters of uncertain origin, the only people inhabiting the whole of the vast Indian sub-continent before 2000 B.C. were the dark Dravidians. Then there suddenly appeared on the plains in the north-west bands of fair-skinned, blue-grey-eyed men of another race. These pastoral people were intelligent, virile and warlike. They were the people now known to us as the Aryans, the name also given to their language, the first named representatives of that great arm of the Caucasoid race whose descendants were destined to play the dominant role in the modern affairs of mankind.

Here we have in India the remarkable spectacle of the meeting 4,000 years ago of the two main branches of the one great Caucasoid phylum, each having evolved along its own path, developing on the way its own habits and its own tongues, each acquiring by natural selection its own hereditary variations. From lands towards the west, thousands of miles of difficult terrain away, one had taken the north-easterly course, the other the southern route eastward, both curving round to meet on the plains of India thousands of years later. During their long separation evolution had moulded them into sub-races of greatly contrasted types.

The Aryans who entered India could have been ethnologically connected with the Sacae and the Massagetae, who have been vaguely associated with the Scythians, other

branches being grouped as Iranians. The remains of such types have been dug out of *kurgans* strewn over the Russian steppes. Where they had evolved their distinctive racial characteristics is a matter of speculation, but substantial inference points to somewhere in the land mass between the Baltic and the Caspian Seas. They were tall, their bodies lean but strong and well-proportioned, their limbs well-muscled. It could be deduced that their faces were long and angular, the chin strong yet non-prognathic, the nose straight and narrow but sometimes high-bridged. The lips were thin. They were obviously men who had evolved far from the tropics. That they were not lacking in brain power could be deduced from the size and shape of their heads, which were dolichocephalic with protruding occiputs, and also from what we know of their achievements. Much of our knowledge of the qualities of the first Aryans comes from the Vedas, written in their ingenious language, Sanskrit, about or soon after 1500 B.C. They called the dark people they subdued *krisna tvac* (black skins) or *dasyus* (slaves), including in the terms probably both the primitive tribes and the Dravidians. Conscious of the finer natural qualities of their own race they must have realized by insight the danger of losing their racial vitality by interbreeding with the less vigorous people they considered inferior to themselves. They imposed their will upon the Dravidians, and through the succeeding centuries never relented. It seems very likely that their relationship with the non-Aryans gave rise to the Caste system, a social structure of immutable economic and social gradations as formalized by ritual under their inspired religion, Hinduism, with its noble conception of the Trinity — of Brahma, the Supreme Spirit, the Creator of all, of Vishnu, the Preserver of all, of Siva, the Destroyer and Re-Creator of all. This stratified society has persisted in diverse forms to our day, so that throughout India there are now separate communities within communities, each with its own conventions and habits, within which racial differences are still plainly discernible after 4,000 years.

The interesting suggestion has been made that the occasional occurrence to-day of light-coloured skins, fair hair and blue eyes in certain parts of north-west India points to the possible presence of direct descendants of the first Aryans who have kept relatively genetically intact through the ages by inbreeding in isolated enclaves. It could equally well be surmised that these Aryan characteristics have come down from the soldiers who fought their way into India under Alexander the Great in 326 B.C. Alexander himself encouraged his soldiers to co-habit with the women of the nations he subdued, particularly the Persians, setting the example himself, even though they were of different races, in the mistaken belief that such integration would help to consolidate his empire and facilitate cosmopolitan rule. Through his ignorance of genetics and eugenics Alexander could thus have put in train the very process that contributed to the mutability and early dissolution of his own empire.

It may be added that there may be direct descendants of the Aryans surviving amongst people beyond the north west frontiers of India as shown by the prevalence of blue eyes, etc., although such people no longer use a tongue related to the ancient Sanskrit. That there has been considerable interbreeding between Aryans and Dravidians and others is obvious, and this would account more than would the climate not only for the dark colour of the Indian Aryans of to-day but also for the breaks, lapses and failures in their history.

It is not known with any certainty what aspects of culture, if indeed any at all, the Aryans borrowed from the Dravidians or what culture they created independently (a form of steel was in use in India before 500 B.C.), but there is evidence at a very early date of that kind of abstract thinking, sometimes too shadowy or too lofty or too mystical for logical interpretation, which has remained one of the outstanding characteristics of the Aryan mind in India. For law the code of Manu furnished the basis and framework.

Petty despotic kingdoms grew up, each ruled by an aristocratic Aryan family, and it was on the son of such a house that the light shone that blazed into one of the world's great religions. The young Aryan, Siddhattha Gautama, had all his worldly needs satisfied to the full. Blessed with perfect health and scope to indulge every instinct he was living as near to a state of perfection as man could attain on earth. But inside him there was a gnawing discontent with his world of pleasure and sensuous ease, and he began to wonder where he could look for solace and peace. He found the answer in renunciation — as a Teacher of another race was to exemplify in his Person many centuries later — and it was soon felt by his disciples that in his being was the Buddha, the incarnate Essence of Wisdom, that for long ages had been awaited — to share infinite wisdom with living men. Gautama Buddha taught of Nirvana, but such teaching, in essence self-effacement, like the tenets of many other spiritual doctrines, was too subtle and sublime for common understanding — and for common practice. How incredibly wide is the racial gulf between this imaginative Indian Aryan conception of Infinite Being, 2,500 years ago, and any cult the Negroids in Africa were ever capable of evolving even to this day. The earthly ministry of Buddha came to an end five hundred years before Jesus was miraculously conceived in a lowly family far to the west.

The influence of Gautama Buddha was profound and far-reaching and was to colour the thoughts of people of different races in the Eastern world ever afterwards. In India it inspired King Asoka, whose enlightened reign in the 3rd century B.C. did much to consolidate the people, and ushered in the first great period of Indian artistry and architecture. But Buddhism was to decline in India, remaining influential amongst latter-day Aryans only in Ceylon.

Brahmanism in its broader and more polytheistic form of Hinduism, being more consonant with racial inclinations, re-established itself and to-day there exist, as we have said, mutually exclusive aggregates of races and castes, members

of which are not allowed by social law to marry outside the group to which they themselves belong. Resisting the wishes and intentions of the National Government the divisions are still obstinately maintained — by precedent and custom, by dietary codes, vocational exclusiveness etc., all such attitudes militating against any trends towards undue racial uniformity and standardization — and possible degeneracy. Without this age-long stubborn segregation of classes on the basis of race, the finer qualities of the Aryan Hindu would have been bred out long ago (if modern theories of genetics are valid) and in all probability mankind in India would by now have sunk back into the jungle.

This is not the place to set out the tortuous history of Aryan-Dravidian India, its accomplishments and its glories, how the Aryan elements maintained in various forms their hegemony over the weaker Dravidians, how the subtleties of evolution played upon the growing populations, their divisions and their discord, under plague and famine and war. Nor need we speak of alien invasions, all leaving their mark, of Alexander, of Tamerlane, of the Ephtalites or White Huns, of the Mohammedan conquests, of the Moguls, of Babur and Akbar and Shan Jehan, of plunder, cruelty, war, commotion and anarchy, the whole pathetic and frightful panorama of man fighting man, all depicting deep racial enmities, religious intolerance, political greed and chaos.

To this great land of warring feudal kingdoms, where 180 different languages were being spoken in 500 different dialects, of conflicting religious sects, rituals and unique social habits and customs, there came just 300 years ago men of another race and calibre, this time modern Aryan Caucasoids from western Europe — Nordics and Alpines from Britain, France, Holland and Portugal. They came as traders and not as conquerors or as colonizers.

Eventually British influence became paramount and India was brought within their great empire. Not since the days of Asoka, 2,300 years before, had India been so united.

The rule of law was cultivated and enforced, evils such as Thuggism that had afflicted the Indian communities for centuries being stamped out, and an impartial and incorruptible administration gave the people of all classes and races a sense of justice and freedom they had never known before.

In the face of intense racial opposition expressed in forms both secular and religious as exemplified in the politics of that great man, Mahatma Gandhi, in his emblematic dhoti, with his goat and his charkha, education on Western lines was fostered, scientific methods were introduced to fight disease, famine and vice, and railways were built and vast irrigation schemes put in hand. But the sceptre of authority bringing such benefits was in the hands of an alien race and race-conscious Hindus and others never ceased to clamour for ethnic self-determination under which they would take over the reins of government as the self appointed political leaders.

After a matter of only 89 years British imperialism came to an end in 1947, but its solid traditions are indelible and will continue to influence events to India's advantage far into the future. Mahatma Gandhi was murdered, not by the British, but by his own people, and his teaching is already being forgotten.

At the price of over 1,000,000 lives, whose deaths should for ever be on the conscience of those who were responsible for the precipitate withdrawal of the steadying hand of British rule, Pakistan was partitioned from India as an independent republic. The great sub-continent is now divided between two antipathetic powers, each with its own racial and religious distinctions. But they may again be brought together by a common racial enemy menacingly proliferating to the north of them.

Millions of Hindus are sluggish in manner and temperament, fatalist and inert, a condition partly inborn as the result of climate, dietary deficiencies, over-breeding and unhealthy habits and disease, and although often highly

intelligent (and strangely litigious) are now almost devoid of the sinewy martial racial qualities that must have distinguished their remote Aryan ancestors. As many as 40,000,000 are addicted to opium, a vice which British imperialism tried hard to suppress. Betel-nut chewing is still a widespread habit.

In the fine physiques of most of the Sikhs, however, of whom there are now about 6,000,000 living both in India and Pakistan, there is a masculine, virile robustness, an upright military bearing, which must bespeak a long pedigree unsullied by much miscegenation. Although their skins are often quite pale their hair (which their religion forbids them to cut) is invariably dark, as are their alert and lively eyes. Their visage can be fierce, their manner often proud and condescending, but they are well-disciplined and make steady, loyal soldiers and police. They are Indo-Aryans who less than 500 years ago broke away from Hinduism to embrace a more simple monotheistic religion founded by Nanak, who had possibly been inspired by Islam, although this would never be acknowledged. The homogeneous consistency of the Sikhs, indicating their long racial segregation, gives them a *cachet* that sets them apart from all other Indics. Their ancestral home seems to have been in the Punjab. Many of those living in territories now absorbed by Pakistan, have moved to India to be free from Moslem intolerance.

The people of Pakistan, numbering over 95,000,000, are, of course, of Aryan-Dravidian descent, but they have more strongly represented in them the blood and characteristics of later historical invaders from the west and north-west. Such differences between them and other Indics are diffuse, hence difficult to define or classify, but it could be said that many of them are more distinctly Aryan and less Dravidian and less negritic than the mass of other peoples living more towards the south of the continent. Their great republic was set up on religious rather than racial grounds, but unquestionably racial inclinations had something to do with it.

In the extreme north of India at the foot of the Karakoram Mountains lies the beautiful hill country of Kashmir with its salubrious climate. Here dwell some 5,000,000 Indics mainly of distinct Aryan heritage who are now subject to the laws of the Indian National Assembly. Pervading this fair land to-day is a brooding uneasiness, a racial and religious tension, as the imperial ruling authority at Delhi seeks to impose its totalitarian rule of integrated uniformity against the wishes and will of the people. Brute force will compel the Kashmiris to submit and conform in the end.

It has been popularly supposed that the British exercised absolute control over the whole of the Indian continent. This, of course, is not so. There were great territories, the so-called Indian States, covering half of the area of the continent, enjoying home rule under their own princes, subject only to British guidance. But such freedom and independence was soon ruthlessly destroyed by the guns and tanks directed against them by the Indian National Assembly.

Following the pattern of the Chinese Mongoloid expansion the Indians and Pakistanis of the Caucasoids have colonial tentacles or racial enclaves in many other countries — in East and South Africa, in Mauritius, in both the East and West Indies, in British Guiana in South America, and in Britain. Social tensions in British Guiana show that sharing the same darkness of skin does not endear the Indics (Hindus) to the Negroids who are steadily becoming aware that they are being made the victims of the superior mental equipment of men of another race.

An analogous state of racial aversion exists in the Fiji Islands where the Indics now greatly outnumber the native Melanesians. With their acumen for trading and their conservative yet forward-looking habits of thrift the Indics have an advantage against which the Fijians cannot hope to compete, such qualities not being natural to them.

Another interesting example of racial pressures (nothing

whatever to do with imperial politics) is furnished by the tiny island of Mauritius, where there are struggling to live some 400,000 Indics, 20,000 Chinese and a miscellany of nearly 200,000 Creole products of Negroid/White (French) miscegenation. On a democratic counting of heads the island should now be independent of British rule and should become a political colony of India. Assuming there is no change in the present trends the population will become more Indic in character, but by 1970 the total will exceed 800,000 and life for most will be precarious. Possibly by that date, however, Kenya or Tanganyika, where Indics are rapidly establishing themselves and exerting strong political influence, will permit immigration, even though this will only tend to exacerbate the racial tensions already latent in these countries.

Indics once settled outside India never have an inclination to return to their homeland. In South Africa, despite their inferior social status, they show no willingness to take advantage of the Government's offer to defray the costs of their repatriation.

Amongst other racially distinct groups of Indics outside India are the swarthy, black-haired Gypsies (Romanies or Tziganes). These open-air, free-roving, caravan-dwellers, now distributed in tribes all over Europe, originally came to Europe in successive migratory bands from north-west India starting out over 1,000 or so years ago. Their peculiar language is derived from Prakrit (Sanskrit) which helps to confirm their Aryan Indic ancestry. First entering England in the 16th century, where they now total about 30,000, they are steadily losing their *facies* within the *gorgio* urban fraternity; their nomadic scope is being curtailed; they are being integrated, and soon the race as a separate entity will be dissolved and its gene assemblies dispersed for ever, notwithstanding a tentative move made in 1960 to set up an exclusive Romany Gypsy racial community of a permanent kind. During the last war the Gypsies in

Central Europe, like the Jews, were victims of genocidal fury.

In the Hindu Kush chains of mountains along the northern frontier of Pakistan, where the road enters the Khyber Pass, that great northern gateway into India, through which may have come the first Aryans and through which later came other fighting men, and which in our time was to witness exploits of valour by the British defenders of the Pass — this barren, rugged territory is the home of the Pathan tribesmen, the Afridis, Orakzais, Waziris, Mohmands, Swatis, etc. These lean hillmen with their sharply-drawn faces, often with narrow aquiline noses, occasionally display the challenging grey or blue eyes which, together with light-brown hair, could indicate a direct ancestral Aryan affinity. They are non-Semitic and non-Mongoloid, and by religion are devout Moslems, swearing allegiance to Allah alone. Although given to feuding amongst themselves, they are fiercely independent and zealous in the defence of their racial integrity. When under discipline they make superlative soldiers.

Beyond the Pass lies Afghanistan, whose ancient name, according to Strabo the Greek geographer of the 1st century B.C., was Aryana, amongst whose 12,000,000 inhabitants still persist distinct northern Aryan characteristics, despite the permeation by other races and local evolutionary conditioning. Many races have passed over this mountainous territory, from the earliest Aryans to Mongols, Persians, Greeks, Semites, Turks and others, all leaving their trails, racial, social and religious, behind them. Practically all the modern Afghans belong to the Sunni sect of Islam, but there are racial strata in their society. The most aboriginal are the Tajiks, then the Ghilzais (possibly of early Turki origin) and then the Duranis, who to-day constitute the element exercising most authority.

In Baluchistan, now incorporated in Pakistan, the inhabitants of less than a million, mostly all Moslems, are as racially mixed as the Afghans and in many respects are

quite different genetically from the peoples to the east of them who now have the responsibility of governing them.

To the west of Baluchistan and Afghanistan the great country of Persia (or Iran, the land of the Aryans) sweeps away over 1,000 miles to Turkey and Iraq (Mesopotamia), bounded on the north by the U.S.S.R. and the southern shore of the Caspian Sea, and on the south by the Persian Gulf and the Sea of Oman. Of the present population of about 13,000,000 of whom the majority are Shiah Moslems no fewer than 3,000,000 are nomads, amongst whom meriting special mention are the redoubtable Kurds of the hill country in the north-western quarter.

The Kurds are a specific Aryan people frequently bearing characteristics strongly suggestive of Nordics. They are lithe and active, square-shouldered but rarely of unusual stature. Many are fair-haired, with light-coloured skins, blue or grey eyes, firm chins and thin-lipped mouths. By inclination they are essentially pastoral and do not as a rule make good urban material. Their remote ancestors may have been families left behind by those first Aryans who migrated eastward to enter India in the second millennium B.C. Some experts have identified the present Kurds as the descendants of the Gutu, a non-Mongoloid Turanian (Turkestan) tribe having kinship with the ancient Syrians, Hittites, Susians, Elamites and those races who later coalesced with the Medes. Kurdistan, their land, is now encroached on by Turkey and Iraq as well as Persia, and there are strips within Syria and Soviet Armenia. In the face of all efforts to assimilate them the Kurds doggedly manage to preserve their racial identity, their exclusiveness and their dignity. The Turks try to humiliate them by calling them Mountain Turks. They are, of course, not Mongoloid and are in no way related to the Turks. The total Kurdish population spread over the countries mentioned now almost certainly exceeds 5,000,000. By religion they are Moslems of the Sunni branch. Sporadic revolts have been made by these freedom-loving people to assert

their right of national independence on a rational racial basis, but nothing has been achieved despite the reasonableness of their cause. Nor can it be expected that the United Nations, with its subservience to the exigencies of power politics and its disregard of the racial rights of man, will ever be concerned to see that the just claims of the Kurds for ethnic self-determination are conceded. Those dwelling in Iraq were bombed into subjection in May, 1962 and again in June, 1963.

In prehistoric times part of the land of Airyanem Vaejo, the Aryan home, now known as Persia or Iran had a heavier rainfall, was more fertile with less desert than now, and it had become the homeland of families of those early southern Caucasoid migrants from the Mediterranean whose kindred were to reach and populate India as the Dravidians. It may be more than an evolutionary coincidence that not a few of the people to-day in Persia have traits noticeable amongst southern Indics. But by far the greater percentage of Persia's population are genetically akin to the more Aryan inhabitants of northern India.

Into this land first occupied from the south-west by proto-Dravidians came invasions from the north and north-east, possibly before 2000 B.C. It seems likely that the round-skulled Medes from ancient Transoxiana were the earliest of these invaders. These people were undoubtedly a branch of the great race, the Aryan Alpines, later to become the most numerous race in Europe. The Medes killed off, drove out or absorbed into their race those whose lands they now occupied, and where, enjoying a comparative peace and stability, they were to establish a formidable kingdom by the 8th century B.C. As the centuries rolled on they were in turn to feel the heavy hand of the conqueror. History records how they were subjugated by the Semitic Assyrians but how later with the help of the Babylonians they lifted the yoke and sacked Nineveh, the Assyrian capital.

By now, however, there had appeared on the scene men of yet another race, men of Parsa, the blond long-skulled

Persians, clearly of the Nordic race. These hardy herdsmen from the wide grasslands north of the Caucasus belonged to the eastern arm of the Nordic race, other members of which are mentioned in history as the Scythians, Cimmerians and Parthians.

The Medes had built up a body of law, proof of their advanced society, but it was left to the Nordic Persians to found a religion that could inspire and discipline the classical world. Tradition yields no exact date when Zoroaster (Zarathustra) lived, but it seems certain that it must have been before 800 B.C., i.e., about the time of blind Homer and a thousand four hundred years before the birth of the Semitic Mohammed. Zoroaster condemned polytheism and the Aryan myths and rituals that had grown up with nature worship, and proclaimed the essential oneness, indivisible and invisible, of the Supreme Creator. His teaching was remarkable for its clean simplicity and practicability, the constant recognition of the two opposing forces, good and evil, the spirit resisting the flesh, light warring against darkness, white versus black, all to be translated into truth and loyalty overcoming falseness and treason.

From Zoroastrian dualism emerged Mithras (or Ormuzd), the god of light and eternal good, later symbolized by the sun, who captured and killed the sacred bull from whose blood all life sprang. Involved in this conception was the birth on earth and resurrection of the god to whose communion mortals could have access by partaking of the sacramental flesh and blood, bread and wine, of the divine body, thereby ensuring life beyond the grave. Because of its popularity and the inherent nobleness of the conception this rite was adopted by the early Christians and became the Church's most holy and treasured ritual. In the 1st century B.C. Mithraism became popular in Rome and by the 3rd century A.D. rivalled Christianity in strength. It was essentially a Nordic Aryan cult and it is quite probable that had it not been for the Semitic and other anarchic alien elements in the Roman community to whom

Christianity appealed as a revolutionary doctrine, Mithraism might have prevailed, and the history of the world would have been written differently.

And it was in Persia that Mani in the 3rd century A.D. revealed his spiritual message to the world, which developed into Manichaeism, a transformation of Zoroastrianism built upon a succession of experiences of the prophets, Noah, Abraham, Zoroaster, Buddha, Jesus — and Mani, which was to exercise great influence for two or three hundred years and was to prepare the way, it could be imagined, for the coming of Mohammedanism. Mani, himself, was crucified.

Many years were to go by before the Medes and Persians were to coalesce. but in 550 B.C. their uneasy peace was resolved by Cyrus, a member of a leading patrician Persian family, who consolidated the two races and kingdoms under his competent generalship. His empire was extended to include Babylonia, Syria and Asia Minor, to which were later added Egypt, Thrace, Macedonia and N.W. India. History unfolds stories of Darius, of Xerxes, of defeats by the Greeks, of Alexander's invasion, of the Romans, the unending clash of marching armies . . .

In the 3rd century A.D. we see the Persian Empire under the Sassanid dynasty embattled against Byzantium, the eastern sector of the disintegrating Roman Empire. The mutually destructive wars between these two imperial rivals laid waste cities and whole tracts of territory, from which there was never to be any real recovery. What war began, anarchy and miscegenation finished.

Four centuries later there came marching across these lands an army of another race and another religion — the Semitic Arabs holding aloft the militant banner of Islam.

The mass of the people of modern Persia are still fairly light-coloured Caucasoids with a large Nordic infusion, but they differ radically from the Persians of 2,500 years ago. Local evolutionary conditioning working on the variegated products of inter-racial breeding, has virtually eliminated

the stout qualities that must have distinguished their earliest forbears. Despite their Arabian Mohammedanism, however, they still remain a non-Semitic race — and are very sensitive of the fact.

The earliest language used in Persia was Achaemenian, a branch of Aryan, and was written in a cuneiform script. This was followed in the 4th century B.C. by Zend or Avestic, which was the language of the sacred books of Zoroaster known as the Avesta. In the 3rd century A.D. this language gave way to Pahlavi in which are many Semitic or Arabic terms. From 700 A.D. Farsi or Parsee was in use and from it came modern Persian or Iranian, which is now written in the Arabic alphabet.

To the west of Persia is Iraq, now a Semitic Arab kingdom, known once, and often still is, as Mesopotamia, a land that seems to have cradled the world's first civilizations, those of the Sumerians and later the Chaldeans of Ur and Babylonia. These early civilized Caucasoid people were probably part of the southern Mediterranean race, whose near relatives were the first Caucasoids to enter India, although some say there could have settled in the land families of northern Aryan tribes. The earliest cuneiform tablets, indeed, show that two languages were in use simultaneously, and as the names of most of the gods are in Sumerian, a non-Semitic tongue, it could well be that the astonishing culture that grew up in Mesopotamia some 7,000 to 8,000 years ago had a northern rather than southern origin. To the early Sumerians must go the credit for the tremendous conception of an abstract or impersonal god, a Supreme Creator. They were also responsible for originating such stories as the Deluge. These ideas with their spiritual and ethical implications, later elaborated by the Babylonians, left an abiding impress on the Jews, through whom they were eventually to pass into European culture via Greece.

The Semites, those southern Caucasoids who had been evolving more to the west and nearer the Mediterranean,

steadily penetrated into the territory of the Sumerians, where after many centuries they were to found the Amorite dynasty, to which can be assigned the precise date of 1950 B.C. This was a century or so after the blond Aryan tribesmen with their fylfot emblem of the swastika first began to filter into India. And this was also about the time when one restless group of Semites, the Jews, migrated in a body from Mesopotamia to Canaan, carrying with them the fundamental religious and ethical ideas first conceived by the Sumerians ages before and which were to do so much down through the ages to mould the spiritual nature of civilized man.

In the 13th century B.C. kinsmen of the same Aryans that entered India descended upon Babylonia. These blond barbarians from the north were the Kassites with whom have been associated the Hittites of Asia Minor who were probably the first people to use iron.

These blue-eyed warriors were to dominate the plains of the Tigris and Euphrates for nearly 700 years. Then came the Elamites, yet another racially distinct people. Thereafter for some 300 years the people of Babylonia had to contend with the growing might of Semitic Assyria their great classical rival developing along their western flank. The story of the Assyrian civilization had started about 3,500 B.C. and was to run its long course of nearly 3,000 years by impulses coming almost entirely from the culture of Babylon. By about 900 B.C. the Assyrians had outstripped and subdued Babylon, and they had conquered Egypt. But before 600 B.C. their imposing empire had collapsed, never to rise again.

After the downfall of the Assyrian supremacy there was a sudden resurgence of Babylonian virility. Under the military genius of Nebuchadrezzar II, Babylon brought Egypt under her rule, and Jerusalem, the fortified centre of the Jews, fell to her armies in 586 B.C., a large part of its population being taken into bondage.

Along the eastern coastal strip of the Mediterranean south

of Asia Minor there had been steadily growing up during this time a distinctive Semitic race of sea-faring traders — the Phoenicians. These progressive mercantile people were first referred to in the 15th century B.C. They were highly enterprising ocean navigators who were largely responsible for bringing Semitic culture, possibly including the alphabet, to Europe. They founded colonies (e.g. Carthage) along the north coast of Africa, in Spain, Sicily, Malta, Sardinia and Cyprus. Trading for Cornish tin they visited Britain and there is some reason to suppose they actually circumnavigated Africa. Their great cities of Tyre and Sidon occupy a conspicuous place in ancient history.

The power of the Phoenicians in Asia was broken for ever by the Babylonians in the 7th century B.C. when Tyre was destroyed, but their great city of Carthage in N. Africa was to carry on its Semitic culture until it in turn was finally and irrecoverably overthrown by the Aryan Romans at the end of the Punic Wars 600 years later.

How was it that these nations of the Semites should all have failed to make their social structures and their superb civilizations more permanent? There was warlike rivalry but, although destructive, this would not in itself be sufficient to account for the total disappearance of these great powers from the territories where they had grown up. Nor could it have been floods or drought or pestilence or earthquakes or other natural catastrophes. Soft living and promiscuous exogamous concubinage undoubtedly helped to exhaust the racial strain and later leaders could no longer command respect or assert their authority. In their wars the practice grew up of employing mercenary troops more often than not recruited or impressed from alien races. Invasions and counter invasions both warlike and peaceful resulted in miscegenation and dysgenic breeding. The evolved homogeneous consistency of each nation, with its unique racial qualities of cohesion, was impaired beyond recovery. There was social disharmony and disruption with

a deterioration in governmental authority. Anarchy took over as the national will weakened.

Of all those ancient peoples of the Semitic division of the Caucasoid race — Chaldeans, Babylonians, Assyrians, Canaanites, Ammonites, Moabites, Edomites, Israelites, Phoenicians, Carthaginians and others, what is left to-day? Despite the sporadic racially alien admixtures from the north, from the east, from the Mediterranean and from Hamitic and Negroid Africa, throughout their long chequered history in the lands south of Asia Minor, from the Levant to the Tigris and beyond and to the southernmost tip of the great Arabian Peninsula, the Semites must have been passing on many of the genetic qualities of the earliest people who had evolved in this corner of the Asian land mass. The Semites to-day, with their very pronounced characteristics which separate them widely from other members of the great Caucasoid family of races, are represented by two groups, the Arabs, including the Syrians, and the Jews (Hebrews or Israelis). These two great sub-races of the Caucasoids, although distinct from each other and varied, necessarily possess many features in common, having been fashioned by evolution under similar conditions.

Although the idea may be fanciful it is possible to imagine that the biblical story of Ishmael, the son of Abraham by his wife's Egyptian handmaid, Hagar, has some racial genetic significance. Ishmael, half-Semitic and half-Hamitic, is traditionally accepted by Jew and Arab alike as the father of the Arab people. The Arabs became the outcasts of the Semitic race, pitching their tents in remote corners of the desert far from the centres of culture, some families congealing into isolated communities untouched by the influence of the more urbanized Semites. Early history has very little to say about these desert nomads if we exclude their undoubted kinship with the Nabataeans, those distinct people whose capital for hundreds of years before Roman times was the remarkable rose-tinted rock city of Petra and who had martial or militant qualities which they

exploited to the full as the self-appointed protectors of trans-desert caravans. Whatever their early evolution may have been many Arabs were carrying forward in latent form the explosive genetic seeds of greatness.

In the land of Sabaea or Sheba, now El Yemen, in S.W. Arabia, there was in the earliest days a brooding Semitic development charged with Babylonian lore, culturally binding the people to the Jews. Having a cognate origin they could, indeed, almost be regarded as Jews who had allowed themselves to be pushed beyond the pale.

Caravan routes criss-crossed the desert wastes and there sprang up centres of trade at great oases, at Jedda, Mecca and Medina, and to the far distant coast on the Indian Ocean.

From some remote time there had been lying in Mecca a strange piece of stone which had become an object of awe and pagan superstition. Where it came from no one knew, but all were satisfied it had no earthly origin. In size it was less than two feet square, and some say it was once quite white in colour, testifying to its immaculate Heavenly source. To-day, housed in the *Kaaba*, it is black in colour, having absorbed, so it is believed, the sins of unnumbered pilgrims, both pagan and the Faithful, who had laid hands on it or kissed it in reverence to receive absolution or divine blessing. No doubt a scientific examination of this mysterious stone would reveal it to be a meteoritic fragment that had fallen from outside the world on to the spot near where it now lies. Whatever may be the explanation of its origin the stone was to become the sacred focal point of perhaps the most astonishing upsurge of racial and religious emotion and enthusiasm the world has ever seen.

The Semitic peoples inhabiting the great deserts of Arabia were being seeded by harsh terrestrial tests under which only those with the most hardy constitutions could survive. The fighting characteristics of the conservative desert Arab were being evolved; those of the town Arab evolved on slightly different though parallel lines. At first their religion

was associated with the legendary descent from Abraham and Hagar and in general terms conformed, with Christian and pagan admixtures, to that of the Jews. Their ritual, however, was largely idolatrous and self-constrictive, until at Mecca there appeared amongst them an inspired teacher, Mohammed, whose great ministry was destined to change the course of human history. Claiming to have received direct guidance from the angel Gabriel, he taught the indivisible and absolute unity of the Godhead, condemned infanticide, murder and idolatry. For a time he was treated with tolerance or complete indifference as an outsider, but those who had accepted Judaism as authoritative saw that his eclectic doctrine, proclaiming as it did his divine appointment as a prophet in succession to Jesus, was gaining adherents, and persecution compelled Mohammed in 622 A.D. to fly from Mecca to Medina, the journey (*Hegira*) ever after holding a holy place in the story of Islam, reminiscent of a flight that had been undertaken by a gentle mother over 600 years earlier and which is now remembered as a revered episode in Christian history.

In Medina, Mohammed's ministry gained ground and it was from Medina that Mohammedanism spread rapidly outwards, by persuasion or by force, until the whole of Arabia acknowledged its temporal and spiritual authority. With the exultant cry of: "There is no God but Allah, and Mohammed is His messenger," the green banners of Islam (to God, surrender) were to be carried by war and conquest far beyond the confines of Arabia.

The first message as later embodied in the Koran was broad and tolerant, setting a high ethical standard, but as the movement gained impetus this was narrowed to a theocratic exclusiveness and bigotry which is to some extent characteristic of Islam to-day. Judaists and Christians alike were looked down upon as unworthy Infidels. Militant Mohammedism offered a martyr's crown and an immediate entry into paradise to any who died fighting for the Cause,

a powerful inducement to a proud and sensitive people not lacking in courage.

The first *Khalifa* (Calif) or successor to Mohammed was his aid, Abu-Bekr, who pursued with increased vigour (*bi'sm-illahi*) the aggressive policy of imperial expansion, a strangely unpremeditated policy that was continued under succeeding califs.

Full advantage was taken of the national and racial erosion and decadence of the peoples to the north of them. Damascus, which later became their capital, Antioch and Jerusalem soon fell to their swords and by 642 A.D. the conquest of Persia was complete. In the north-east the Moslem dominion was extended across the Oxus to meet the Chinese. The whole of the north African coast was brought under their sway, biologically conditioning by racial fusion for all time the quality of the people they subdued, the Egyptians, Libyans and Berbers — and Negroids south of the Sahara. They crossed into Europe and Spain was brought under their rule. Their armies seemed invincible. But the Semitic Arabs (now known as Moors) were decisively defeated north of the Pyrenees in 732 A.D. when they attempted to invade France. This blow effectually stopped any further penetration into western Europe, but they stayed in Spain right up to the 15th century, leaving behind many permanent reminders of their long sojourn amongst the Aryans.

Despite being under a Mongoloid hegemony the racial virility of the Arabs was maintained in the Levant, where as the Saracens under the leadership of the Seljuk Turks, who had been converted to Islam, they resisted during the period 1096 to 1291 the onslaughts of the Aryan Christians who wanted to free Jerusalem, the Holy City, from Moslem hands.

At its zenith the Arab-Moslem theocratic empire, with Damascus as its hub, stretched from Spain to China. Stimulated by Arab zeal, education, neglected when the Roman Empire decayed, flourished again, but in a form character-

istic of the dominant race. Architecture took on a special and remarkably elegant and graceful form unlike anything that had preceded it. Indeed the artistry, supported by superb techniques, of the Semitic Arab was altogether a most individual and exclusive achievement, an undoubted expression of the Semitic racial mind. Neat Arabic numerals displaced the unmanageable Roman ones and there was brought into practical use for the first time the zero sign of 0. In medicine, mathematics, astronomy and chemistry great advances were made, leaving a legacy of Arabic words still with their places in scientific vocabularies. Scientific progress was made despite the handicap of a language not altogether a perfect instrument for consistent, precise or logical expression. In Arabic there are no fewer than 1,000 different words for sword !

Uniting peoples of different races within one religious and ethical culture and exercising a suzerainty over territories in which all opposition had been crushed, how was it that the Semitic Arab Empire should fall apart so quickly ? The reader will now be able to anticipate the answer. It was without any doubt at all some cancer in the racial radicle that determined the issue, something deeper in human affairs than dogma or doctrine. Within the empire there were racial urges stronger than a common faith. The Arabs had developed a steel-like quality when struggling for existence in the desert which was modified or lost by improvident miscegenation when living in a multi-racial empire. Their response to inspired command, their sense of belonging to a body, their feeling or concept of *asabiyya*, all this was lacking in the exogamous progeny of their later leaders. The Koran gave no guidance on the need for racial purity and the Arab steadily lost his pride in being an Arab, in being superior in evolutionary quality to the men he had vanquished. The virility of the race was adulterated and the inherent disciplines which were a part of the Arab's nature as evolved in isolation were lost.

The great empire of the Caucasoid Arabs was finally

extinguished in its eastern sector when the Mongoloids (Mongols) took Baghdad from them in 1258.

Unlike Judaism, with its missionary work restricted to the Jewish race, Mohammedism recognizes no racial disabilities and to-day can claim over 300,000,000 adherents living in many countries. In Christian England mosques are now being erected to further the worship and glorification of Allah.

For centuries after the fall from their dominating racial position in the Moslem world the Arabs had to bend to the Mongoloid Turks, who had been converted to Islam and who had overrun the Middle East, including Egypt and parts of the North African coast. The Arabs, particularly the independent-minded Bedouin, chafed under the alien Turkish yoke, especially as the Turks were inclined to be impatient with Moslems belonging to Islamic factions other than their own. The Arabs from the Mediterranean and Red Sea to the Tigris were bereft of any racial sense of cohesion. Families and tribes were always at odds and fought amongst themselves. There was a corporate inertia that kept them incapable of attempting to assert their ethnic independence. Such was the position in 1914. It was during the Great War that the desert Arabs were to find champions amongst the Aryan English, who understood them and wished to see them strong and united as a nation again. Mention should be made of T. E. Lawrence (Lawrence of Arabia), Gertrude Bell and St. John Philby amongst others, to whom the Arabs owe an incalculable debt.

The English-led revolt in the desert was successful, and from it and from the squabbles of the Peace Conference after the war there were eventually to emerge the independent Hashemite kingdoms of Jordan and Iraq with their combined population of about 7,000,000 — and later Syria and Lebanon.

To-day the Semitic Arabs are spread over the above countries and the desert wastes of Saudi Arabia and little Kuwait and the regions of the Hadramaut, Aden and Oman.

Some of the Arabs are now associating themselves with Moslems in Egypt and Libya, Tunisia, Algeria and Morocco in tentative steps to set up again an Arab Moslem Empire. The movement is being consolidated by a common, if so far abortive, opposition to the growing power of the Jews, the Israelis, and incidentally against other races or powers supporting the Jews in Israel. In this connexion it may be worth remembering that in the sociological field Islam is opposed to communism.

Despite his frequent dark colour the true Arab is almost racially as far removed from the Negro as the Nordic. The Arabs are a sensitive people, hospitable and generous, but with quickly changing moods, many of them still displaying in their faces vestiges of a noble ancestry. Amongst them are still to be seen those with narrow aquiline noses, fierce eyes, firm thin-lipped mouths, and a sinewy build, all qualities no doubt inherited from those doughty warriors whose swords carried the flag of Islam across half the world at the time of their racial glory 1,000 years ago.

But, alas, their destiny has become entwined with the Hamitics of Egypt and others not of their race, and dissension amongst them is rife. The admixture of alien blood, the alien genes, may prove too strong for them to breed out or overcome. Their impotence was displayed before the world in their pathetic failure to help the trustees of the League of Nations defend Palestine against invasion of the Jews. And the Jews, by the Mosaic right of conquest, are now firmly entrenched in the land they have taken from the Arabs — and they are looking outwards . . .

Migrating westward from Mesopotamia to Canaan about or soon after 2000 B.C. the Jews, "an essentially Oriental race," were to have an unbroken history as a race, vividly variegated in extremes of light and shade, right down to our day.

During the reigns of sympathetic Semitic pharaohs bodies of them were allowed to pasture their flocks in Egypt, where they were known as the *Apru* or the *Ibhri*, but later a non-

Semitic pharaoh, who "knew not Joseph," saw no reason why they should not contribute to the wealth of his kingdom by paying taxes or in manpower. The Jews resisted integration into the common Egyptian fold and in consequence they found themselves being treated as a hostile alien element in the community and were taken into slavery by their intolerant hosts. Their deliverance was effected by the inspired and resolute leadership of Moses under whom they made a dramatic exodus across the Red Sea, or more likely along its northern shore, an event which some authorities say occurred about 1250 B.C. in the reign of Pharaoh Merene-ptah, although the incident was regarded as so trivial by the Egyptians themselves that they did not trouble to record it.

After wandering in the Sinai Desert for a number of years this pastoral band of Jews, probably consisting of considerably fewer than a thousand souls, at last reached Canaan, the Promised Land. Many of the Canaanites were intimately akin to them, both in race and tradition, thus facilitating the merging of the two peoples. Certain regions of the country were occupied by the non-Semitic Hittites and Aegean Philistines, against whom the Jews had to contend for many years. They also had other rivals of their own race, the Moabites, Midianites, Ammonites and so forth. However, by 1000 B.C. they were firmly settled and their future seemed secure. A close trading alliance was developed with the Phoenician city of Tyre, and Jerusalem in consequence prospered. This was at the time of Solomon upon whose death the Jews split into two kingdoms — Israel in the north and Judah, with its capital, Jerusalem, in the south.

Simultaneously other races of the Semites were rising to power. The neighbouring Assyrians asserted their authority and the Jews had to pay them tribute. Then the Assyrians gave way before the Babylonians, who destroyed Jerusalem, taking the bulk of the population back to Babylon as slaves. The Jewish race seemed to be destroyed;

to them the *diaspora* must have seemed the end of their nation for ever, as was foretold in Deuteronomy: "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other."

In Babylon they were quick to learn from their masters but they did not allow themselves to be socially absorbed. Under their tribal God Yahweh (Jehovah) they had become intensely race-conscious (or group-conscious) and this attitude was cemented in their minds by tribal lore, partly historical and partly legendary, which later on was to be made permanent in the writings valued to-day as the Talmud and the Old Testament.

These strange people, unyielding in their race-consciousness as they still are to-day, were never free from intestinal discord. The race had a dangerous inborn capacity for argument and agitation, a quality we see in it still.

Those who survived the weary years of bondage in Babylon, now more maturely cultured, were in 538 B.C. allowed to settle again in Canaan under the Aryan Persian hegemony of Cyrus. In Canaan their community life became more settled. Ezra and Nehemiah revised their ethical and legal codes and exogamous marriages were forbidden.

Five hundred more years went by and there came before them a figure who claimed to be their king, one who taught a simple but lofty way of life, one who gently chided their priests for their shortcomings, one whose teaching moved few then but hosts of non-Jews in the centuries to follow, one who in the end claimed to be the Son of God — they had Him crucified by the Roman authorities as a rebel and disturber of the peace. It may seem strange to-day, nearly 2,000 years later, that Jewish scholars, thinking to abate one cause of anti-Semitic prejudice, diligently seek to prove that the responsibility of Calvary rests predominantly, if not entirely, upon Roman shoulders. If such a contention be established then biblical continuity would be impaired and the fulfilment of the Crucifixion would lose much of its meaning for devout Christians.

Egyptians, Persians, Greeks and Romans — the Jews were to know them all as their non-Semitic imperial overlords. Though adaptable and ready to assimilate what they thought was best for themselves as the Chosen Race they could not keep in check their perverse political nature which had the permanence only biological inheritance could give.

By 70 A.D. the Roman authorities could stand their seditious racial bickering no longer and, as though in retribution for their disbelief of 70 years before, the temple on Zion Hill was razed — and the Jews were dispersed again.

Despite the destruction of their temple in Jerusalem, Palestine was to remain the centre of Jewish thought right up to the 5th century of the Christian era. Their law (*Torah*) was codified and the *Sanhedrin*, their judicial court, established. The family of Hillel was head of the “state within a state.” Jewish theological literature unfolded — through the *Mishna*, the *Gemara* to the *Shulchan Aruch*, all the time dialectically seeking a reconciliation between a racial and national policy and the Judaist religious ideals. A way had to be found that would satisfy the needs of the Jewish race as a corporate state in Palestine without at the same time compromising the greater body of their people who were exiled in other lands.

These refugees from their homeland had set out from Palestine in two streams, one flowing towards the Mediterranean, along the north coast of Africa, leaving large families in Alexandria, onwards to the west, to the Straits of Gibraltar, thence northward into Europe. In Spain the race flourished, the Hebrew intellect expressing itself in poetry of a rare and distinctive quality. With their aptitude for trading the Jews became prosperous. But as the secular power of the Christian church grew so were they increasingly exploited and persecuted. It was not surprising therefore that when the Semitic Arabs overran Spain in the 8th century the Jews should make common cause with the invaders, their fellow Semites — a fact which the Spaniards were never to forget.

In Cordova, the Moslem capital in Spain, Jew and Arab, the intellects of the Semitic race, combined their scholarship to keep alive for future generations the works of the Aryan Greek philosophers. They preserved the culture and science of the ancients, for which civilization will ever be indebted to them.

Centuries passed and the power of Islam waned, to be replaced by a harsher, more jealous and bigoted Christian authority. All the while the Jews had been able to maintain themselves as a separate racial entity, conceding nothing to their hosts. But they became subject to increasing pressure, and in 1492 were forced to flee the land. Three years later all Jews were expelled from Portugal. Most of these Iberian Jews found a new home in Holland, but some moved eastward again, to Turkish territory. Because of their peculiar pedigree, partly the result no doubt of some inter-breeding with Arabs of quality and with non-Semitic Berbers, the descendants of such Jews are thought to embody the finer inner characteristics of their race, the Jewish aristocracy. They constitute the Sephardim, in contrast to the Ashkenazim, the name by which Jews of a different type are now grouped who are descended from the second stream of refugees from Palestine who made their tortuous way northward, across Asia Minor and Armenia, into Russia and the Balkans and thence into Poland and Central Europe.

Besides the inborn differences of temperament between the two groups of the one race, their varying Judaical ritualism and differing cultural tendencies, there are marked physical dissimilarities. The Sephardim are practically without exception long-heads with black hair and dark brown eyes, whilst the Ashkenazim are predominantly round-heads, a small percentage with light-coloured eyes and fair hair, and some bearing distinct Alpine/Slav features. Despite the prevalence of fairness the Ashkenazim seem to have inherited the more essentially Jewish characteristics so often criticised by other races. This has been attributed by experts to prolonged and intense inbreeding

within the confines of the ghettos over a period of 1,000 years or so. This branch of the race evolved the language known as Yiddish, which is based on a German dialect with an admixture of Russian, Polish, Hebrew etc. words. At the time of the Crucifixion, the Jews spoke Aramaic, but the knowledge of Hebrew was kept alive by their scholars and to-day it has been revived as the official language of Israel.

The differentiation of the Sephardim from the Ashkenazim is now of diminishing ethnological significance, and even the ritualistic differences are being resolved. In short, the race in this respect is becoming more homogeneous.

Jews had been trickling into Italy from the early days of the Roman Empire, mostly as slaves. One of them, Flavius Josephus, who died in 100 A.D., is known to us by his great work "The Jewish Antiquities," a history of his race from 170 B.C. to his own day. It may be said in passing that although he must have been well aware of the circumstances of the Crucifixion he could not have been very impressed by the event, for he was not converted to Christianity. On the altar of their respective faiths both Semitic Jews and Aryan Christians were tortured by the thousand in public spectacles staged to satiate the Roman mobs, mobs claiming what are now called democratic rights.

At this time there was still flourishing in Palestine a small but very remarkable Jewish sect, the Essenes, from whose ascetic communal practices the early Christian church may have borrowed many of its monastic ideals.

As the Roman Empire declined so in the succeeding centuries did the Jewish population of Italy increase. Centuries later William Shakespeare was to use an Italian setting for his immortal study of the Jewish character in *The Merchant of Venice*.

After the fall of Rome many Jews had found in the decentralized communities in Germany a congenial atmosphere for their racial proclivities. The petty rulers,

here as in other lands, found them useful as scribes, usurers and traders.

Entering England with the Norman invaders in the 11th century the Jews, the only capitalists in Europe at that time, provided the Conqueror with the loans necessary to complete the subjugation of the land. By all they were treated as pariahs, a race apart, the unrepentant crucifiers of the Christ, and being without any legal rights whatsoever and naturally hated by the Anglo-Saxons they had to rely for their safety entirely upon the capricious goodwill of the Conqueror.

They were often suspected of secret diabolical practices, and there was made against them the "blood accusation" of the murder of Christian children. The first recorded case was that of the youth called William of Norwich who was murdered in 1144, his name ever after being venerated as that of a martyr. In the City of Lincoln to-day there are still standing the original houses near the cathedral where probably lived Jews who in 1255 were charged with the crucifixion of an English boy now historically known as Hugh of Lincoln. In the Dark Ages the Jews were believed by the learned as well as the ignorant to use the blood of children of other races in their paschal celebrations. This macabre belief was not, of course, confined to England. A study of the relevant circumstances seems to point to a racial rather than a religious prejudice as being at the root of it; in short the instances were symptoms of genocide. In England persecution worsened and in 1290 during the reign of Edward I all Jews were driven from the land. A hundred years later they were also banished from France, not so much because of their religion but because of their race.

It is often declared with a show of dramatic dogma that any nation opposing Jewish racial infiltration is fated to fall. This, it should be said, is contradicted by the historical facts, as is particularly illustrated in the cases of England and Spain — and modern Russia. Nor has it been true of France — nor even of Germany, as the world will see in due time.

Incidentally, it is not the best of logic to speak of the benefits accruing to any community by the presence of Jews whilst simultaneously denying as many sociologists do, the very existence of an identifiable Jewish race.

No Jews were officially allowed in England for over 300 years after the edict of Edward I, and this was the period covering the rise of the glorious Elizabethan era of English intellectual brilliance and adventure. Though the Jews were proscribed, Queen Elizabeth herself found it expedient to keep close to her person a Jewish physician, Mendoza. Some say her doctor was a Jew named Rodrigo Lopez, who was later executed for treason.

In 1657, under Cromwell, Jews were allowed to come into the country again -- largely because of the wealth they could bring in with them from the Netherlands. By the end of the 18th century the total number of their race in England had begun to rise above 20,000.

It was during the Reformation, when Papal authority as exercised through the Holy Inquisition was on the decline, that Jewry found new life and scope for the race in Europe. This was the time when the Jewish astrologer, Nostradamus, published his prophecies. The outstanding genius of the Jews at the close of the 17th century was one of the greatest thinkers of all time, Baruch Spinoza, the Cartesian philosopher, who was excommunicated by his own rabbis for his heretical views.

The metaphysics of pantheism, restricting the godhead to man's perspective as bounded by formulae, make a strong appeal to the speculative Jewish mind. Many of their thinkers have developed variants of the theme. The end result of this trend can be seen in the mathematical and exact doctrine of relativity so ingeniously developed by Albert Einstein, in which the universe is viewed comprehensively as limited by finite space but ceaselessly expanding -- the All in Being. This identifying of Jehovah with the workings of the physical universe and nothing more can be seen in the economic generalizations of David

Ricardo, in the "national" socialism of Ferdinand Lassalle, some of whose ideas appealed to Bismarck and Hitler, in the destructive politics of the revolutionary materialist Karl Marx, still drenching parts of the world in blood, in the so-called rationalism of the historian Joseph Ernest Renan, whose works, particularly his *Life of Jesus*, have done so much to debase the mystical or spiritual essence of Christianity; and it accounts for Kierkegaard's criticism of the Danish State Church. We see it running through the ethical sanctions of Felix Adler, through the philosophic writings of Samuel Alexander and Henri Bergson. Its shadow lurks behind the Existentialist vapourings of Martin Buber. Lines of it can be traced in the analytical dialectics of Alfred Jules Ayer of Oxford, whose pre-occupation seems to be more with abstract semantic frames of reference than with the delicate, almost indefinable warmer shades of idiomatic subtlety—the evolutionary differentiation—which evidently eludes him. The niceties of formal logic is one thing; reality is another. It is not without relevance to remark that the word immortality is not to be found in the Old Testament of the Jews. A flavour of the distinctive Jewish dialectics can even be detected in the benign and apparently disinterested musings of the greatly-respected Jewish statesman, Viscount Samuel. The restrictive deterministic psychology of Sigmund Freud, based largely upon the sexually-formed sub-conscious, clearly demonstrates the unhappy analytical mind of the Jewish investigator vainly trying to look inside the subject for a single formula that would explain human behaviour in all its aspects. The narrow nature of the Jewish racial mind, to select a more elementary political example with a bearing on our theme, is displayed in Louis Golding's *The Jewish Problem**, illustrating as nothing else could the attitude of a dedicated apologist for the Jewish race, a Zionist, who, one can only assume, has wilfully contrived for propaganda purposes to confuse religion with race. It

* Published by Penguin Books Ltd., 1938.

should perhaps again be stressed that both religious and political forms are social expressions of a deeper reality.

Amongst many Jews there has always been a hope that one day they would have a country or state of their own where their racial genius could flower freely. In its modern form Zionism or Jewish nationalism, first began to assume practical shape in the fervent advocacy of Theodor Herzl towards the end of the last century. There were Zionists who brought considerable literary skill to the cause, amongst whose names stands out prominently that of Israel Zangwill. One eminent figure in the Zionist movement was the distinguished scientist Chaim Weizmann. Another was Sir Basil Henriques, whose work on behalf of youth in the East End of London earned for him the highest esteem and affection.

Concurrently with their racial self-consciousness the Jews have always taken an interest in plotting the histories of other races in relation to their own. They have necessarily interpreted history from their own viewpoint. It must not be understood from this, however, that their studies do not reflect the facts of history — but that the facts are presented in a particular, quite often a partisan, way. What reader of history has not been stimulated and informed by the works of Emil Ludwig, Phillip Guedella, Ephraim Lipson or Sir Lewis Namier, all of whom regarded themselves as Jews by race rather than by religion? And what pleasure has been given to those who like to conjure up the past by the graphic and colourful story, *The Apostle*, by Sholem Asch? And what scholar has failed to be enlightened by the work of Sir Isaiah Berlin, or the contributions to Western culture of the Halevy family in France? In passing it may be said that there is a philosophy of history that is peculiarly Jewish.

The Jews as a race have an inveterate weakness for the extreme viewpoint, which sometimes carries them beyond the bounds of prudence. The proneness to exaggerate is not confined to the untutored or the worldly money-maker.

It is apparent in the Jewish intelligentsia. One entertaining instance of this, picked at random, is the work, *Worlds in Collision*, by Immanuel Velikovsky.

An instructive case illustrating the Jewish racial bond is afforded by the expulsion in 1958 from the Communist Party of the philosopher, Hyman Levy of London University, because of his attacks (*Jews and the National Question*) on the Russians for their anti-Semitic policy. Hyman Levy had for years been a prominent communist, but apparently he never saw anything repugnant in the suppression and extermination of non-Semitic racial minorities. Other Jews have also left the Communist Party because of the Russian discrimination against their race.

In this connexion it should be recalled that although they were only a tiny racial community in Russia, Jews were well-represented at the centre of the communist revolution — Trotsky (Bronstein), Parvus (Helphand), Kamenev (Blumenfeld), Zinoviev (Apfelbaum), Litvinoff (Finkelstein), Yagoda (Herschel), Radek (Sobelsohn), Kaganovich, Joffe, Sverdlov, Steklov, and so on, many of whom were later executed. It is now known that accompanying Lenin, himself part Khazar, in the famous sealed train to Russia in 1917 were a great many Jewish revolutionaries. These were followed later by almost 300 more who came from the U.S.A. to join Trotsky. From the records now available it would seem that at least 9 out of 10 of the active organizers of the Bolshevik Revolution were Jews. That Jewish sympathy for the communist dictatorship in Russia has not altogether abated since the revolution is testified by the cases since the last war of Bruno Pontecorvo, the physicist who took to Russia from England the secrets of Harwell Atomic Station, and the Rosenbergs and their kin-folk who were condemned to death for selling to the Soviets atomic secrets of the U.S. Government. Also spying for the communists against America were Robert Soblen (Sobolevicius), Rudolf Abel and Nosh Berger, the latter claiming to be an agent of the Israeli Intelligence Service. And there

was Peter Kroger (Morris Cohen), the spy convicted in England in March, 1961, for communicating vital naval secrets to Russia, who was so proud of belonging to the Jewish race that he used the name of Israel Altmann when serving with the International Communist Brigade in the Spanish Civil War. Another Jew who was sentenced in England in 1961 for treacherously betraying his adopted country to the Russians was George Blake (Behar), who for many years had been employed as a trusted and privileged Foreign Office official.

History records that the murder of the Russian royal family at Sverdlovsk (Ekaterinburg) was personally sanctioned by Trotsky. According to his friend, the international journalist, Isaac Deutscher, who as a communist was closely associated with this monster after his banishment from Russia and who still regards him as "one of the very few giants of this century," Trotsky defended the murder on the grounds that any living member of the Tzar's family constituted a dire threat to the Revolution. Nor was Trotsky unmindful of the fact that the Russian dynastic succession would always present some peril to his race and being. The source of the detestation Stalin, an Aryan Georgian, had for Trotsky was undoubtedly racial rather than political, for their revolutionary politics were not so very dissimilar. Some light is thrown on Trotsky's temperament and motives by his own little work, *The Defence of Terrorism*.

The recommendation to use violence to gain political ends was translated into action by the Zionists in Palestine when they murdered Count Folke Bernadotte, the envoy of the United Nations, an event, already forgotten, reminiscent of an Old Testament tragedy.

Expression has been given to this revolutionary attitude by the highly-vocal Jewish publicists in America, one example being Walter Winchel, another being Ben Hecht, who is now only remembered in England for his infamous public utterance about "a song being in his heart every time a British soldier is killed in Palestine." Such anti-English

activities caused a great deal of resentment and bitterness in England, particularly as in Palestine the United Kingdom was merely fulfilling her obligations, moral and mandatory, as the legal trustee of the League of Nations. These killings of British soldiers in the Holy Land were described by Sir Winston Churchill as "odious acts of ingratitude."

At the beginning of the last war a Jewish physician in England was sent to prison for selling false medical certificates to Jews to enable them to avoid serving in the British forces fighting Hitler. This tiny incident is mentioned here to show by a rather peculiar example how the racial factor operates to ensure racial survival. Morals, where race (if not politics) is involved, are relative to the urgent expediency of survival, as history rather plainly shows. The Jews have shown exceptional genius in this direction, but they should not be condemned for it.

In 1948, to mark the 100th anniversary of the publication of *The Communist Manifesto*, a work in which Marx advocated bloody insurrection, the British Labour Party, whose doctrinaire policy of political pillage owes much to Marx, issued a new edition, the foreword to which was written by the secretary of the Party, Harold J. Laski, the Jewish economist and lecturer of the London School of Economics, whose great admiration for Marx is only explicable on grounds of a common race.

Sir Winston Churchill has described the Jews as "the most politically-minded race in the world." Because of their intense and often critical interest — not of course always destructive or unjustified — in public affairs, in the ethics, customs and politics of the people of the other less politically-conscious races they have settled amongst, they have naturally incurred the kind of dislike that has made it easy for anti-Semitic politicians to use them as scapegoats for the community's ills. Fanaticism thus engendered can see only the bad side of a race, not the good. The fact remains, either openly or more often furtively, radical political change involving subversion has

not infrequently been fomented by the discontent of the Jews. Germany had her Rosa Luxemburg, and in America it can hardly be a coincidence that over half of the spies convicted for spying for Communist Russia have been Jews. In France the socialism of the Jewish Premier, Léon Blum, did much from 1936 onwards to weaken that nation's resistance. Political philosophers have ascribed the astonishing frequency of changes in the composition of the French Government since 1946 to the volatile nature of the electorate. They would have been much nearer reality had they included as a cause the racial factor. Pierre Mendès-France and Michel Debré are more recent Jewish Premiers of France.

The celebrated affair of the French soldier, Captain Alfred Dreyfus, who was wrongfully condemned to Devil's Island in 1894 for betraying military secrets to Germany, is often cited as a clear-cut case of anti-Semitism. From what is now known, however, it is obvious that anti-Jewish sentiments were not the most important impulses in this shameful story.

Many of the prominent socialist agitators in America have been Jews who disliked the American way of life. Mention need only be made here of Samuel Gompers and Emma Goldman.

In the literary field such examples as *Sybil* by Benjamin Disraeli and the otherwise exquisite poetry of Heinrich Heine, testify to the Jews' zeal for reform by political methods. Then there is Boris Leonidovich Pasternak, the poet, the deservedly world popularity (1959) of whose book, *Doctor Zhivago*, with its individualistic Christian mystique, ended in his being condemned as disloyal by his fellow citizens in the U.S.S.R. Pasternak was a Jew who whilst not accepting the Divinity of Jesus in the end could see the effectiveness of the Christian ethic in softening the harsh police disciplines that fall so hard on racial minorities under the administration of a socialist state. Although Pasternak

claimed to be a Jew the angularity of his features yields more than a hint of part Nordic ancestry.

Probably the best-known literary figure in the U.S.S.R. is the Jew, Ilya Ehrenburg, whose capable brain has been behind much of the cosmopolitan communist propaganda intended for consumption outside Russia.

Other Jews internationally renowned for their literary work are André Maurois, Marcel Proust, Arnold Zweig, Lion Feuchtwanger, Gertrude Stein and Arthur Koestler. As a liberal but penetrating political commentator on the world scene Walter Lippmann has few equals. And what finer newspaper was there than the *New York Times* under the control of A. H. Sulzberger? It may be pertinent to add, however, that even this paper has not kept itself free from racial bias.

On the surface it does seem strange that Jews who are such acquisitive individualists should often also be socialists. A short answer to this paradox is that in both cases, feeling themselves under-privileged as members of a racial minority, they are disposed to agitate for social changes more congenial to themselves, and in addition there is the ever-present ambition to assert themselves in rivalry against the other citizenry. The Jews are essentially the discontented race, but their restless prodding is not necessarily detrimental to the community. But even their often open-handed philanthropy fails to bring peace to them.

In England the supposedly impartial radio broadcasts reflect quite frequently the socialist international inclination of the kind usually associated with Jewish influence. In the case of the independent television organization this became so pronounced in 1958 that public protests were made.

Theoretical socialism, more particularly when it is calculated to undermine non-Jewish national integrity or adulterate European racial traditions, has naturally found ready sponsors amongst the Jews. They understood but because of their indwelling Semitic leanings could not at all

points attune themselves with sympathy to the abstract idiom of other races. Possessed of a ready wit and being unabashed and resilient extroverts by nature they make effective demagogues. In the English House of Commons elected in 1945 with an overwhelming Socialist majority there were over 100 Jews, as against 20 in 1939.

It is diverting to recall that Gamal Abdel Nasser, the President of Egypt, observed in 1956 that if there had been as many Arabs in the House of Commons as Jews there would have been no "Suez Crisis." It has indeed often been suggested that a Jewish political conspiracy, operating through Shin Beth, the world-wide Israeli Secret Service, involving France in collusion with Israel, was at the bottom of the Anglo-French attack on the Egyptians. Race cuts across nations as often does a religion or a political creed, and it is difficult to see how there can ever be any permanent reconciliation between Great Britain, France, the Arab people and Israel. The course of any nation could be deflected by a racial minority, possibly put in authority by a bamboozled electorate. It would not be quite consonant with all the facts, however, to say that because of their seemingly international outlook Jews have never been able to identify themselves with the patriotic needs of the nation giving them sanctuary. In support of this one need only point to the British soldiers; Sir John Monash, Sir Brunel Cohen and Robert Gee. There were, moreover, two V.C.s gained by Jews fighting for Britain in the last war. This record of gallantry, however, does not seem quite so outstanding when set alongside the story of the Nepalese Gurkhas who actually earned no fewer than fourteen V.C.s in the same conflict.

As a concession to their race during the first World War special Jewish battalions were formed in the British Army. Those Jews who were reluctant to fight for England gave as their reason that they would be bearing arms against their racial kinsmen in Germany. Is it not strange to reflect that had this racist notion been shared strongly enough by

the Nordics and Alpines, there would have been no war in the first place ?

Since 1858, when they were first granted the constitutional right to sit in the British House of Commons, there have been many Jewish members whose views have been radical without being socialistic. Amongst them appeared the sinister figure of the notorious spy, Trebitsch Lincoln, whose son was later to be executed for murder. By their sophistication and worldliness individual Jews have leavened the insularity of the Conservative and Liberal benches in the Commons. There come immediately to mind such names as Benjamin Disraeli, Rufus Isaacs, Edwin Montagu, Alfred Moritz Mond, Leslie Hore-Belisha and Herbert Samuel. Mention should be made of the great family of Sassoons—of Siegfried, the poet, and Sir Phillip the politician. The verse of Siegfried Sassoon has an essential Englishness that seems quite remarkable in a Jewish writer — but in an anthology of his work read by the present writer there was bound into the book a quotation from Einstein about the dangers of extreme patriotism. In his old age Siegfried Sassoon became a Catholic.

Verbal expression comes naturally to the race as the literary output of Jewish writers proves. Much of the quality of their work, however, seems to be marred by over emphasis and hyperbole, but not all critics would agree with this view, particularly those with a taste for superlatives. Their thinking is rarely inventive or creative, its most conspicuous feature being its interpretative accent on aspects of ideas already conceived. Anthropomorphic monotheism or tribal apotheosis did not originate with Abraham. Nor were they disposed to accept a Messiah who taught of the strength and dignity that come from humility. The eternal wisdom embodied in Old Testament folklore has done much to further European culture, but by far and away the greatest contributions made by the race to modern Western thought stem from Marxian class-obsessionalism and Freudian sex-obsessionalism, both being forms of materialist determinism.

Although through Marxism may "protrude the salient features of the Jewish Apocalypse," as Toynbee has brightly observed, *Das Kapital* is not entirely the product of original thinking, which could be proved by comparing it with Adam Smith's *Wealth of Nations*.

We read in *Ecclesiastes* that "money answers all things," and from quite early days Jews have been pre-occupied with barter and pelf, agiotage, credits and loans. During the Dark Ages the Catholic Church would not openly countenance usury by Christians, so the Jews were employed for this purpose. Out of such activities, now with a network round the globe, grew the powerful merchant bankers such as Rothschilds of to-day. By their nature the operations of these banks must be carried out under conditions of absolute confidence and secrecy, and this necessity has led many to suspect that politically-minded Jewish financiers and speculators (operating in our time behind the façade of such eminent names as Bernard M. Baruch, Henry Morgenthau Jr. and Herbert Lehmann, who were advisers to Franklin D. Roosevelt and Winston S. Churchill) may actually be manipulating the economy of the whole world in favour of their own race and nation.

Ever conscious of their identity and heritage as a separate race, together with a lively recognition of their own kind wherever they may be, a ready and sympathetic communal sense and understanding that overruns political frontiers, and a loyal attachment to the ancient Hebraic traditions of their forefathers, all combine to form an invincible racial entity and make superfluous for world dominance any such Jewish international organization as the one said to be responsible for *The Protocols of the Learned Elders of Zion*.

Their publicists are often moved to protest that money-lending, merchandising and profit-making were thrust on them by other races who would not allow them to pursue other vocations. This is not strictly true; it is in these very activities that the Jews have shown their strongest inclina-

tions and aptitudes. It is one of evolution's great gifts to them; it has helped them to survive. Unfortunately their very success in this field in competing against the indigenous people of the country in which they have settled has been the cause of further tribulation. Their ambitions and exuberant mercantilism have often driven them to acts of venality beyond the bounds of discretion and best usage. The number of Jews who have made their names notorious in the world of high finance is quite remarkable. Many of their activities, indeed, have gone a long way to undermine the credit or confidence essential to a capitalist society. They are inclined to be gamblers and are perhaps too ready to take the risks of offering gifts for anticipated favours in circumstances where such acts could only be construed as unethical. This unfortunate tendency, noticed by their own prophets in the early days, seems to be endemic in their race and culturally ineradicable. In April, 1964, it was reported that in Moscow 7 out of 10 shot for economic offences were Jews, and in Leningrad 9 out of 10.

Although socially malleable they often show a restive impatience with the graces and laws evolved by the people with whom they have found their homes, and this has naturally made them unpopular and resulted in persecution.

To a very large extent it was the relentless agitation of the Jewish racial minority in America that led to the judgment of the Supreme Court in June, 1963, under which the teaching of Christianity in public schools was made illegal. Jews rarely miss an opportunity of exercising their very decided flair for the theatrical, in big parts or little parts, both as actors and impresarios — or as auctioneers. It is often said that their tastes when freely expressed tend to be extreme if not vulgar, but set off against this is their undoubted appreciation as discriminating connoisseurs of articles of virtue and beauty. In this connexion the name of Bernard Berenson comes immediately to mind. Yet as we know for example from the life of the great American art

dealer, A. S. W. Rosenbach, this genuine love of rare things is not altogether unmixed with profit making.

Despite their love of the stage the Jews have produced surprisingly few actors of first rank. The divine (but pathetic) Sarah Bernhardt stands out alone as a courageous and magnificent figure. Nor as dramatists have the Jews excelled, although Sir Arthur Pinero made a name for himself. For the films their script writers have given a special twist to historical and biblical subjects.

The Jewish race, with a genius probably as varied as that of any other race, conscious of its heritage and rightly proud of its distinguished sons, on whom its own publicists never fail to lavish praise, singularly enough can claim relatively few painters or sculptors or architects or engineers or craftsmen of brilliance. The only Jewish painters of merit known to the writer are Modigliani, Solomon Joseph Solomon, Chagall, Soutine, Rosa Bonheur and Alfred Wolmark. The supposition that Rembrandt may have been a Jew because many of his paintings were of Jews is entirely unsupported. For a time he lived near the Jewish quarter in Amsterdam and selected Jews for his Biblical scenes. Many of his friends were Jews, including rabbis, and no doubt he was struck by their alien appearance, which was in such contrast with the other people in Holland. His portraits of Jews are now accepted as anthropologically correct in their representation of the Amsterdam Jew of the period. But he himself was not a Jew.

In sculpture they have produced Benno Elkan and Jacob Epstein. Of the grotesquery of Epstein one critic has written: "His attack upon the senses is violent and — so English sensibility has found, reeling back — outrageous; he is, of course, English only by adoption, his race being Jewish, conditioned by Poland and America. The mythical characters he creates out of clay are not English either; they are exotics with fierce-burning faces that would be at home in the Old Testament." That this opinion is in no way extravagant is apparent to any normal person looking at

the undignified statue of Smuts in Parliament Square in London. To many his ecclesiastical pieces seem irreligious and indeed blasphemous, without warmth or gentleness, designed to blast rather than buttress Christian belief, in essence depicting a vacuous and brutal materialism. True art can uncover the inner beauty of the otherwise ugly; deliberately to depict ugliness by debasing a thing of acknowledged beauty is an affront to the higher sensibilities.

In the field of music Jews have amply exhibited their exceptional talents. Their evolved love of noise has been sublimated into the finest and most satisfying sounds ever 'created on earth. Mahler and Mendelssohn are rightly among the immortals. As virtuosos and executants the Jews are second to no other people in their sensitive interpretation of music. Yet they often debase music by a sensuality that appeals to the primitive mind.

Of the Jewish race the Bible says: "The Lord hath chosen thee to be a peculiar people," but nowadays some anthropologists take the view that the Jews are such a variegated people in consequence of promiscuous breeding with non-Semites over the past 3,000 years or so that they could no longer technically be regarded as a separate race in any accepted sense of this term. Such a view, which is not the rabbinical one, seems to be based on a rather limited appreciation of the force of genetic persistence and a too narrow interpretation of the Mendelian laws of succession. Nor does variegation in a particular people necessarily invalidate the racial concept. Despite intermittent exogamy, the fact is the Jews have always tended to marry within the race, a practice enjoined on them by their spiritual leaders, and it is this tendency that has preserved their characteristic homogeneity down through the ages. Amongst the Jews to-day no fewer than 97 out of every 100 marriages are within the race.

All those aspects of their personality, all the virtues and all the vices, which are so strikingly representative of the Jews in our time and which set them apart even when

sharing a common society with other races, are the very characteristics, often intolerant yet patronizing, so vividly drawn in the Talmud and the Bible. That such qualities should have endured for so long despite intermixing with foreign races and subject to extraneous cultural pressures proves beyond all reasonable doubt that they have an inborn basis, that they are predilections genetically implanted, not just habits socially learnt from generation to generation. Such racial continuity is unbroken, which prompted Toynbee to observe: "As for long life, the Jews live on — the same peculiar people — to-day, long ages after the Phoenicians and Philistines have lost their identity."

Although they have an easy sense of humour, based more often than not on bathos or an appreciation of burlesque, their faces when relaxed seem to take on an expression of anxiety in which there is a streak of sulkiness. Their too ready friendliness is often a defensive façade. An unleavened Mosaic attitude, seemingly inherent, tends to restrict their sense of justice to retribution. The general impression has been created that Jews are by nature mentally quicker than most other races. This is not the case; but as a race they are considerably less inhibited in using their brains than other races, again an important inherited characteristic. Is there not something quaintly anomalous in the fact that Raphael Tuck, a Jew, made a great fortune printing Christmas cards ?

In attempts to deny the reality of a Jewish race it is often stated quite authoritatively that a Jew is merely "he who acknowledges himself to be a Jew," implying solely a subjective basis for the separate existence of the Jewish people. Yet there is in England a Jewish public school (in America this would be called a private school) established for the non-Christian training of the sons of racial Jews. Carmel College in Oxfordshire now caters for some 300 Jewish pupils, all being educated along *kosher* lines in the best

traditions of their race. And Brandeis University in America is Jewish.

Further proof that Jews can recognize or identify each other by race rather than by religion is afforded by the Poale Zion (Workers for Zion), an exclusive Jewish trade union, not open to non-Jews, with a membership not in any way conditional upon acknowledging the Prophets.

The American Anthropological Association formally declared in December, 1938, that the term Semitic has no racial significance whatsoever, yet a Jewish Semitic organization such as the powerful B'nai B'rith in America is racial, not religious in character and membership.

In one modern introduction to anthropology we read: "In Europe the modern Jew is practically identical from a physical point of view with his Gentile counterpart." This assertion is so obviously at variance with the observable facts that it is hardly worth rebutting. The deliberate teaching of such nonsense can only bring the serious science of anthropology into disrepute.

The United Nations also quite wrongly classifies the Jews as a "cultural category" only. Even such a distinguished anthropologist as Raymond Firth declares "they are not primarily a racial group." Furthermore, Julian Huxley and A. C. Haddon lent their great authority to the opinion that the Jews do not constitute a race or nation but only a "socio-religious group."

Opinions such as these, possibly politically inspired, seem to be decisively disproved by the ethnical composition of Israel, a nation formed by Jews for Jews gathered from all the cultural corners of the world, differing in habits, customs and beliefs, some accepting Jehovah and the divine inspiration of the Prophets, others, humanists, rationalists, free-thinkers, agnostics or atheists. But in spite of their linguistic and doctrinal peculiarities — and despite dark skins, the sprinkling of blue eyes and blond hair—they never question their common racial origin. Their rabbis naturally cannot countenance miscegenation and colour of skin seems to have

presented a greater obstacle to ready assimilation than sectarian deviations which could be corrected. Besides the Arabian Yemeni, there are in Israel over 7,000 brown Marathi-speaking members of the Beni Israel from India all looking very much like Hindus yet all claiming for themselves a clean Jewish racial pedigree going back nearly 2,000 years. Because of their dark skins and other exceptional traits, these children of the Chosen Race were not admitted by rabbinical orthodoxy as eligible for sanctified marriage under the Law until October, 1961.

One could not possibly imagine David Ben Gurion, who is so conscious of the "otherness of the Jewish people," distinguishing them from the *goyyim*, subscribing to the theory of the non-survival of a racial Jew.

Jews are not identifiable solely by their odd customs, their family conventions or their religion or their *kosher* rules or their "dressiness," but by their fundamental organic, bodily and mental, peculiarities, in combination all denoting an underlying racial reality. To illustrate by example what this means we need only point to two outstanding members of the race, selected because their features are familiar to many and because on the surface they are so dissimilar in general appearance and culture. Benjamin Disraeli, born in England, was baptised a Christian when he was 13 and during his lifetime saturated himself with English ways, Nordic ideas and ideals — yet for all that he remained unchanged a specific racial Sephardic Jew — an alien patriot, as one of his biographers so aptly described him — and he was supremely proud of the fact. The other example is Disraeli's famous contemporary, Karl Marx, who was born in Germany and whose father adopted Christianity and had his son brought up as a Christian, yet whose socio-religious background did not affect in any way his racial nature. Anthropology places him without question amongst the Ashkenazim.

It may not be too wildly irrelevant to interpolate here that the Marxist formula for historical interpretation reduces

Disraeli's British political imperialism to terms of Jewish commercial (economic) internationalism.

The eccentric explorer, linguist and Christian missionary Joseph Wolff, who was the son of a rabbi, was also a Ashkenazic Jew. Surviving many adventures of incredible hardship he was to die "in the odour of sanctity" in a peaceful English village — nonetheless unalterably a racial Jew.

Leonard Woolf has said of himself (1959): "... yet my chromosomes are neither Anglo-Saxon nor Ionian . . . my Semitic ancestors already had their days of national greatness behind them when the forbears of my Sussex neighbours were tending swine in Eastern Europe." When Orde Wingate, later Maj. Gen. Wingate of the Chindits, the blue-eyed Nordic English military champion of the Jews in Palastine declared "neither I nor my wife nor any member of either of our families has a drop of Jewish blood in our veins" was he referring to some social culture, as Julian Huxley might claim, or to a biological racial inheritance?

Another distinguished soldier who fought for the Jews in Palestine was Col. Richard Meinertzhagen who, despite his name and the zeal with which he prosecuted the Zionist cause, always insisted that he had no Jewish blood in his veins, meaning, of course, that he was not a Jew by race.

To take another example from the contemporary scene — Mike Todd, one of the film industry's greatest showmen, not an Irishman as one might innocently imagine, whose real name was Avrom Hirsch Goldbogen, bore the unmistakable Alpine/Slav imprint of the Ashkenazim. Yet another instance may be selected from the many Jews in the theatrical world — Richard Tauber. Amongst the many Jewish film actors may be mentioned Paul Muni, Douglas Fairbanks and Edward G. Robinson. Such examples as these could be multiplied by thousands. In total they illustrate quite conclusively that the Jews are still a distinct race, possessing common and unique genetic factors, and disprove beyond any further question the ideas propagated by the

United Nations that the Jewish race is a myth or at most only a socio-religious group. Jews are themselves unyieldingly race-conscious, whatever their circumstances or position in life may be. When Rose Heilbron, the eminent Q.C. was asked why she hoped that her daughter would marry a Jew she replied: "It may appear irrational, but an awful lot of instinct and tradition comes into these things." Even Lord Cohen, a onetime Lord of Appeal, has declared that in his view Jews should not allow themselves to be completely assimilated into the English community.

In the early part of 1960 thousands of Jews marched in an organized body along the London streets as a protest against the recrudescence of the ancient anti-Semitic feeling in West Germany and in other countries. Race-conscious Jews presenting themselves *en masse* in this way gave convincing proof of the reality of a Jewish race, so strangely different in appearance from the people of other races around them. In this demonstration of racial exclusiveness was displayed a typical facet of Jewish psychology, emotional with a tendency towards the extreme. Disbelieving the historical truth of the Crucifixion as set out in the Christian Gospels, the United Nations representative at the World Jewish Congress (1961) described anti-Semitism as a "disease of Christian democracy."

After a long and relentless campaign the Jews in America finally succeeded in June 1963 in their great ambition to ban the teaching of Christianity in American public schools. The head of the Federal Supreme Court responsible for the legal judgment was a Jew.

If all the individual Jews mentioned in this book were coalesced there would emerge a consistent organic pattern, a racial stereotype quite different in form and design from the one that would be produced by a similar method by any other body of people, living or dead. Put in another way, if all their portraits were superimposed one on the other to provide a common racial denominator, we would have before us the picture of a representative Jew, typical of his

race, with definable characteristics. It is unlikely, however, that the human thus portrayed would bear a very close resemblance to the popular conception of the Jew as represented by the fictional figures of Shylock or Fagin or by the rather unflattering characters delineated in the works of such English authors as George du Maurier, G. K. Chesterton, Hilaire Belloc and Somerset Maugham. It is of course true that most anthropologists refer in a general way to the convex nose, tending to be fleshy, with dependent apex, sometimes exposing part of the septum — the characteristic Jewish form of "nostrility," said by some experts to have come from breeding with Aryan Armenians within comparatively recent times — the "Armenoid" nose, as may be seen in the profile of an eminent Armenian, Anastas Mikoyan, one of the leaders of the Soviet Union. But a somewhat similar feature of "beakiness" was also possessed by other races in the Middle East contemporaneous with the Jews thousands of years ago. The Jewish nose is easily distinguishable from the heavy type of high-bridged konk all are familiar with in the Duke of Wellington. Then there is the heavy dark pilosity, the frequent suggestion of fullness about the face and the pendulous lower lip, the brown often liquid eyes, the relatively short usually thick neck, the hunched shoulders which in some way seem to be correlated with a shuffling gait. In many the thick upper part of the torso with the strong neck has given them a natural advantage in certain forms of sport. On the dolicocephalic cranium a pattern of balding is remarkably common. The occasional occurrence of redheadedness is due to exogamy, probably dating from very ancient times. Blue eyes in Jews, relatively rare, also may reflect some age-old non-Semitic admixture. Blue eyes amongst the true Sephardim are almost certainly indicative of N. Africa Berber genes. The eyes of some Jews, though dark and large and set in wide orbits, have a peculiarly vigilant sharpness. A heavy, hooded eyelid is not uncommon.

The robust figure, thick shoulders, round-headedness and

round faces, quite often with short concave noses, the fairer faces, grey eyes and light hair of many of the Ashkenazim bespeak the presence of northern Eurasiatic or Alpine/Slav genes.

The Mongoloid features quite frequently seen in a Jew of the Ashkenazim undoubtedly originate from migrants who settled amongst the Khazars, a Turko-Finnish people in Russia, who embraced Judaism in 740 A.D. The resultant Semitic/Mongoloid mixture, a hybrid combination not lacking in combativeness, was later to make an explosive impact on Russian life and indeed the life of the whole world.

As a rule Jews are light-skinned, though frequently there is a genotypic darkness in their faces. Yet there are Jews who are quite black with melanin, the Falasha of Ethiopia, for example, those from the Yemen in Arabia and the enclave of Jews in India known as the Beni Israel. The Semitic Amhara ruling class in Ethiopia, with the Lion of Judah at its head, is more Jew than Arab, but these Semites, all Coptic Christians, are in the main quite dark, many indeed almost as deeply pigmented as the Negroids and Nilotes they govern. The Jews along the north coast of Africa, in Tangiers, Tunis, etc., alien Semites amongst the Hamites, inherit a deep swarthiness of visage.

On the remote racial fringe, retaining few Jewish genes but still adhering to many of the ancient traditions, are small colonies of Jews in China and Malaya. But these outposts of the race will eventually be absorbed or otherwise exterminated by the enveloping Mongoloids.

The ancient colony of Jews in the Crimea, known as the Krimchaks, has been completely dispersed by the Russian communists.

Most Jews of both sexes tend towards adiposity, their faces usually smooth and fleshy, necks often short and full. Any facial condition of lean or bony angularity, with sharply-chiselled lines, common in the Nordics, is quite exceptional. Probably the most common identifying feature

is the configuration of the back of the head in the males with the characteristic set of the ears and lines of hair growth. Viewed from the back the ears often appear to be mounted high and the head often seems flat, particularly when tilted forward. This formation is present even when the face itself provides evidence of non-Jewish genes.

Their finger prints belong to a distinct group of patterns, which is strong proof of their racial one-ness.

They seem to be almost exempt from some hereditary diseases, yet are particularly prone to others. The World Health Organization reported (1963) that leukemia occurs twice as often amongst Jews in New York City as amongst other citizens. The incidence of this terrible disease is also exceptionally high in Israel. Deaf-mutism seems unusually common and an abnormal inclination to myopia and a pronounced diathesis towards diabetes are indicated. What appears from clinical statistics to be a heavy incidence of amaurosis amongst Jewish immigrants in the U.S.A. may not, however, exhibit a racial weakness. Functional neuroses are quite common in the race, and an almost pathological interest is displayed in medical matters.

Bloodgroup comparisons place them without question amongst peoples who have evolved east of the Mediterranean. Serological tests reveal them to be heavily in the Rh-negative group, a circumstance which would tend to keep their numbers down in relation to other races.

The total number of people in the world who could reasonably be classified on a biological and community basis as belonging to the Jewish race probably does not exceed 15,000,000, of whom about 2,250,000 are now Israeli citizens.

Within the racially mixed citizenry of the U.S.A. they constitute, next to the Negroids, the most solidly homogeneous racial group, a powerful compact racial minority, strong enough, indeed, through commerce, law, finance and publicity, and by subliminal methods, to influence social and political trends. In comparing them with the Negroes

in the Union what anthropologist could doubt which is the more highly evolved race? The differences between the two peoples are more than "socio-religious."

In Russia anti-Semitism in the Ukraine, where many of the race had settled, drove them eastward, and a Jewish autonomous region was set aside for them at a remote place called Birobidjan. Even there they are not free from uneasiness and fear, for Russian communism will not tolerate for long within its own iron-bound frontiers a race-conscious minority.

Largely through the vindictive and ruthless energy of such Jews as the formidable Anna Pauker, communism was forced on the benighted people of Rumania. Now men of another race have re-asserted themselves and retribution has again fallen on the Jews; they are being oppressed on the pattern set elsewhere in the communist countries and desperately long to escape to Israel.

Nearly 2,000 years have gone by since their temple in Jerusalem was destroyed by the Romans and throughout this long time, living often as unwanted and despised aliens in many lands, slashed by the swords of Christian Crusaders, scorched by the fires of the Holy Inquisition and outliving Cossack pogroms in Russia, they never failed in the gloom of their ghettos to hand on their treasured *cabala*, relentlessly holding on to their ancient racial and tribal heritage, the unbroken genetic and cultural line, all through the terrifying Dark Ages, ever being watched over by their *golem*, to our day to triumph over the most monstrous attempt at mass genocide mankind has yet experienced, a holocaust of over 3,000,000 men, women and children.

There has now been an ingathering of the people; the Jews by their own modern Maccabean methods have regained Canaan; the Israelites and the men of Judah have returned to their ancestral home to rejoin their Samaritan kinsmen, all racial descendants in various degrees of those families who broke off from the main Semitic stem in Babylonia 4,000 years ago — a truly astonishing picture of

racial persistence prevailing over racial persecution. But in Israel they are still surrounded by other races of the Semites, implacably hostile races, and the end of the tale is not yet told, as anyone can understand who has pondered on the activities of the Hagana, the Irgun Zvai Leumi or the Stern Group, or has read A. J. Toynbee's *A Study of History* (Vol. 12) or Sir John Glubb's *A Soldier with the Arabs* — or feels pity for the hundreds of thousands of other Semites who have been thrust out of the territory which has been their homeland for so many centuries.

Arabs remaining in Israel are treated as second-class citizens, but whether the Jews are in fact racially superior to the Arabs, as their spokesmen like to proclaim, is a matter for comparative ethnology to decide. In racial coherency and singleness of national purpose they have demonstrated their supremacy, but their ultimate destiny, as for all other races, will be determined by the impartial arbitrament of evolution. The political star of David is outshining the *menora* and devout Judaists have cause of anxiety.

Along the lower Nile north of the Sudan is a loosely-knit racial conglomerate — the Egyptians, now totalling about 26,000,000. Miscegenation has burdened them with a certain genetic handicap but nevertheless the majority still form a coherent racial group amongst the Caucasoid Hamites. It is rather unfortunate that the term Hamitic (Ham, a son of Noah) has been used variously and often loosely both in ethnology and philology; here it is employed generally to cover the races which have evolved in the Mediterranean coastal regions of Africa but which are not included in any other African ethnic category, e.g., the ancient Numidians (not to be confused with the Negroid Nubians), the Berbers, the non-Arab Libyans, the Somalis and also the descendants of the autochthonous Egyptians of the early pharaohs. Semites, ancient and modern, both Arab and Jew, are excluded, as are Negroid strains and, of course, all modern settlers from Europe.

The mass of Egyptians to-day differ in many vital respects

from the first homogeneous people whose early evolution in isolation, untainted by any retarding miscegenation, had begun before 5000 B.C. to create the highly individualized Nilotic culture, a civilization at its peak without parallel anywhere in the world. At a very early date copper, bronze and other metals had been brought into use and original techniques introduced. All the arts of symbolism were developed, giving tangible form and colour to a highly complex religious cult of a polytheistic type, making articulate a mystical conception of the life-giving power of the solar disc and a wonderment at the germination of organic life. And they had a conception of bodily resurrection. In time magnificent monuments were erected to the glory of their gods and in honour of their rulers, the pharaohs, who were worshipped as gods and for whom gigantic tombs of stone were constructed in the form of pyramids for their everlasting protection after death.

Still standing on the edge of the encroaching desert sands for all to see is the indestructible testimony to the genius, the imagination, craftsmanship and majestic power possessed by these amazing people. Well over 5,000 years ago they had invented a form of script, in hieroglyphs and ideographs, which in its pictorial form was preserved almost intact throughout the dynasties by the priests as a secret language, undecipherable by the common people. For everyday purposes the writing assumed another form, known as demotic. Although paper (papyrus) had also been in use it is from the hieroglyphic incisions on the monuments, statues and buildings that we have been able to gain such an intimate knowledge of Egyptian history.

Interesting to us is the fact that at a very early date they must have recognized racial differences, for Negroes and other types, including those with white skins and fair hair, can clearly be identified from the coloured drawings preserved on the hard stone.

In the flux of their long history they were conquered by nations of other races, some of the invaders being their

cultural, if not racial, inferiors, amongst the earliest of note being the warlike Hyksos, known to Egyptian history as the Shepherd Kings, who were probably kinsmen of the northern Aryans who at about the same time had broken into India. Later other Aryan peoples were to hold sway over them — Hittites, Persians, Greeks and Romans. Light-coloured Libyans intruded from the west and darker men have come up from Ethiopia. The Semitic powers of Assyria and Babylonia have made them pay homage. Mongoloid Turks have governed them — and so have the British.

Negritic infusion would account for any close-curved or frizzy hair and would also have influenced, but only to a minor degree, the forces of natural selection in fixing the general colour of the people. But the genes of alien ruling classes do not spread very rapidly over the whole population and it is possible for elements of the conquered populace to remain comparatively pure racially. In Egypt to-day the largest ethnological group is the Coptic (*Kubti rom Ubti*), many of whom still patiently till the land as *fellahin* and conservatively persist in leading their own lives in the way they like, unmoved by centuries of governmental clash and change and national vicissitude. Constituting almost 75% of the population they form a remarkably uniform racial type, for whom a lineage might reasonably be claimed stretching back to the time of the first pharaohs. In stature they are above medium height, averaging 5 ft. 9 ins., of strong physique with bone structure massive, ankles and wrists powerful although somewhat clumsy. Their faces are broad, the mouth wide, lips thick, cheekbones high, nose broad and flat, jowl heavy, forehead receding. Their hair is black, but not of strong growth, and it is not woolly. The brows above their dark eyes are usually straight and smooth. There is an exceptional closeness of the eyelashes. Their skin colour varies from pale brown in the north to deep bronze in Upper Egypt. It differs from that of the Negroid Nubians to the south of them, whose tint is more of a russet

or reddish brown. Though intrinsically intelligent the *fellah* is not readily amenable to social or cultural change. His memory is good but he is disinclined to take the long view of things. He partakes of the quality of his camel ; he is stubborn and difficult to manage. One authority says " in his character he shows a form of arrested development." This could be inherited, but closer examination might reveal it to be partly a habit each generation has acquired in an unchanging environment. So we see him to-day in his *gallobiya* and *lebda*, quietly standing behind his primitive wooden plough, not looking very far beyond his alluvial plot and remaining blissfully unconcerned about the troubles of the more " civilized " races. Most of them are Moslems but amongst them are nearly 1,500,000 Christians of the Coptic denomination. The politicians, however, disregard their religion as they do their race. They are not Arabs, though their country is the principal member of the United Arab Republic.

A large percentage of Egypt's urban population bears the recognizable stamp of Semitic origin. Other races are represented in varying degrees, but still the Hamitic characteristics predominate. Of the true Arab of the desert, the Bedouin, there are fewer than 100,000 within Egyptian territory.

Modern Egypt owes much to the steadying influence of British imperial rule as does the great country to the south, up to recent times known as the Anglo-Egyptian Sudan, which is now also an independent self-governing nation. The darker people of the Sudan are largely Hamitic, but amongst them are many with racial characteristics denoting ancestral roots outside the Hamitic fold.

To the west of Lower Egypt lies Libya, once populated, probably when the land was less desert than to-day, by tribes of fair, blue-eyed, light-skinned, long-headed men who have been identified by some experts as Nordics. All along the north African coast, over the vast area between the Mediterranean and the Sahara right to the Atlantic, are

lands which until recent history were rather indefinitely lumped together as the Barbary States. Within this great territory there have been fusions of races right from ancient times, resulting in a mixture on which there is now discernible a strong Semitic imprint, even though the Arab invasions in force date only from the 7th and 8th centuries. The most numerous single race occupying this territory is the Berber, probably accounting for 75% (six to seven million) of the total. In the Hamitic Berber, particularly if he is a Riff or a Kabyle we have a man of distinct European Caucasoid type. It has, indeed, been considered by some experts that the Berbers belong to the original stock from which European Nordic Caucasoids have sprung and which has led to their being classified as Afro-European. This would mean that the ancestors of the Berbers were in Africa when the first Negroes were evolving their specific racial characteristics, far to the south. It may, however, not be too fanciful to suggest that the ancestors of the Berbers actually came to Africa from Spain as an offshoot of the northern Caucasoid Aryans who had dispersed themselves over Europe and Asia and who about 2000 B.C. had penetrated into India. It seems more than a coincidence that many Berbers to-day resemble certain types in N.W. India. Though somewhat far-fetched this theory is attractive because it brings together after thousands of years the terminal ends of the migratory dispersal of the Caucasoids — Aryan and Dravidian in India and Aryan and ancient Hamitic in Africa.

Whatever may be his evolutionary source the present Berber is without doubt, unlike the Arab, a true African. But despite his dark colour he bears no more racial relationship to the Negro than does the Nordic Boer at the other end of the continent. Nor has his race been improved by inter-mixing with the Negroids. Amongst them light hair and blue eyes are quite common. They are dolichocephalous, their noses short and narrow and often quite straight, their mouths small, lips fairly thin, eyebrows straight and

horizontal, foreheads steep and high, with the hair often receding at the temples, cheekbones not markedly pronounced, chins pointed — features combining to suggest the facial contours of certain Europeans. The *Imazighen*, as the Berbers call themselves, are intelligent but conservative, proud and aloof, with no strong urge to improve themselves or alter their way of life. Islam was thrust on them by the Arabs and they have adopted many Arab customs. Their influence for over 1,000 years has extended south to the Senegal, imparting no small measure of civilization to the Negroes of the Niger.

Politically grouped or referred to as Algerians, Tunisians, Moors, Arabs, Tuaregs, etc., the great bulk of the people of this part of Africa are racially lumped together as Hamites, those in the towns being relatively more adulterated with Semitic genes than those in the mountains and in the desert, whilst those towards the south display some Negroid infusion. Living amongst them in the towns are many Jews, still breeding within their own race, still bound together by their ancient traditions.

Before we leave Africa we should again stress that millions of the people we have referred to who have dwelt for centuries in the northern part of the continent are Caucasoids and not Negroids, with quite different instinctive impulses, a fact that world statesmen, if they are honestly concerned with the future of mankind, should keep in mind.

All round the coast of the Mediterranean and on the islands there is coming into being a very mixed yet racially consistent human type, with dark olive skins, thick almost matted black hair, fairly short in stature. lithe, a low brow above alert watchful eyes, with a quick but limited adaptability. They are, of course, not Nordic, nor Alpine, but are Caucasoids who have evolved by age-old blendings of migratory branches of more southerly peoples.

The dark-haired, dark-eyed, olive-skinned, rather round faces, quick tempered and impressionable racial group in

Malta consists, some say, of descendants of Phoenicians or Carthaginians. But this now has little ethnological significance, for the island has been occupied by too many races for specific Semitic genes to have been preserved in any predominating way. A certain modern Arab infusion is indicated and the peculiar Maltese language contains many Arabic as well as Italian words. Externally and in temperament they superficially resemble people in Gibraltar, but they differ in a number of ways from the rather darker Sicilians and the people in the south of Italy. Feckless overbreeding, not discouraged by their priests, is straining the resources of their little island, and they must move outward to survive.

In Cyprus there is being exhibited a good example of racial rivalry for survival, between the Caucasoid Greeks and the Mongoloid Turks. The island lies near Turkey by whom it was acquired in 1531, but from 1914 to 1961 it was a British Crown Colony. Under British rule great freedom was enjoyed and British traditional love for Greece allowed the island to be peopled by Greeks, until to-day they outnumber the Turks by 4 to 1. Cyprus, of course, never belonged to Greece, but the Greeks naturally want it to be brought under Greek rule. Inconsistently, the Greeks in the island prefer to emigrate to England rather than to Greece. The different allegiances in politics and religion reflect basic racial differences. The Turks are Moslems and their morality and civic discipline are high, in contrast to the conduct of the more volatile Christian Greek elements, who, under the encouragement of the hierarchy of their Church and with subversive communist help, in their racial struggle for paramouncy have murdered many loyal Cypriots and Britons, including women and children. By weight of numbers only, without reference to morality or law or justice, the Greeks insist on a right to rule the island, either as integrated with Greece or under local government. In 1961 they got their way, but the racial cleavage has not healed, and the people are less prosperous and less happy

than they were under the benign and impartial British administration. Racial violence between Greek and Turk broke out again in December, 1963.

Most of the Greeks of to-day have luxuriant black wavy hair, equally dark bushy eyebrows and dark eyes and in many respects have a Levantine or Semitic touch about the face. Many seem to be endowed with a business acumen that rivals the Armenians and Jews. Though politically and linguistically one people, they are racially mixed. The contour of the Dinaric Alpine is apparent as well as the frequent long Armenoid nose. In mind and character and in body they are far removed from those early imaginative Hellenes of 2,500 years ago who gave such an impetus to Northern Caucasoid civilization. It should be remembered, of course, that except for the few years immediately prior to 1715 Greece was under Turkish domination for nearly 400 years to 1821 and this almost certainly meant inter-racial breeding which has left behind organic mementoes amongst a population now upwards of 8,000,000.

Whilst ethnologists regard the Turks as Mongoloid, a classification correctly based upon evolutionary origins, modern Turks have as a consequence of persistent exogamy lost much of their Mongoloid nature. They have freely bred with the Caucasoid peoples they conquered. Nevertheless, their Mongoloid genes have not been entirely bred out, and the Turks have in turn injected inheritable Mongoloid factors into the Dinaric Alpine and other peoples of the Balkans.

From south of the Danube to Greece there has over the ages been mixings and fusions of many races of both Caucasoid and Mongoloid roots, and modern nations have emerged divided primarily by racial differences — or allied by affinities. The Bulgars, for example, a Mongoloid Ugra-Finnish people, subjugated the local Slavs in the 7th century, but were later absorbed by them. And to the north of them appeared the Magyars. But it is the Slavs of the early Aryan Alpine race who seem to have dominated the scene, surviv-

ing with the greatest importance for us to-day, for it is their stock that constitutes the bulk of the people now spread over this part of Europe, northward to the Baltic and eastward deep into the U.S.S.R., where they number millions. Amongst them come such people as the Serbs, Croats, Slovenes, Slovaks, Czechs, Moravians, Wends and Poles. Divisions as represented by these names do not of course have precise ethnic boundaries. In a sense all these people are racially interwoven and running through them is the venous tracery of still other races. We shall touch on the Slavs again later.

Now let us turn again to the Mediterranean, to the western end. Many ethnologists agree that the people of Spain and Portugal, to-day exceeding 35,000,000, are mainly descended from the ancient Iberian stock, the small dark race which was evolving in the western Mediterranean in early neolithic times. These were the brunet people from whose cultural ground tribes migrated northward along the Atlantic seaboard eventually to arrive in Britain where soon after 2000 B.C. they began to erect their gigantic stone circles, including Stonehenge and, more importantly, were to leave behind the ancient genetic qualities we see to-day in certain of the Irish folk in the western part of Eire and in the short bushy haired type of Welshman. In Spain the least adulterated remnants of the Iberians are the Basques (*Euskaldunak*), who have held on to many of their ancient customs, even to their unique non-Aryan language. They are dark longheads, with rather triangular faces, bulging foreheads, small ears and narrow jaws. The Basques have the highest Rh-negative frequency of all populations. Blood group comparisons and other factors place them almost in a racial category of their own, representing amongst the Caucasoids the people with the purest neolithic pedigree. Yet there is a considerable fair-haired, blue-eyed element amongst them to-day, possibly coming from their ancient contacts with migrating Nordics.

The more warlike blond Aryans from the north had by

1000 B.C. occupied the northern parts of the country, and in their footsteps came the Celts of the same racial strain. Semitic (Phoenician and Punic) and Greek colonies were founded on the south coast. The Romans arrived, followed by the Alans, Sueves, Vandals and Visigoths, the latter constituting the ruling element until 711 A.D., when the Moors (Semitic Arabs and Hamitic Berbers) invaded the land.

Despite the genetic marks left by waves of different races sweeping over the peninsula during the past 3,000 years the population to-day seems relatively uniform — in a word, there has been brought into being a human who could quite properly be identified as a typical racial Spaniard. Dark hair and dark eyes are most common and a fair frequency of aquilinity, and there is a sallowness in their rectangular faces, features not necessarily inherited directly from the first Iberians. The occasional occurrence of blue eyes could indicate an inheritance from Aryans (Celts, Nordics and the like) and from Berbers in the Moorish armies. The saturnine visage of the men often reflects the sadness of a race that may have reached the end of its evolutionary tether. The melancholy songs of the Spanish Gypsy aptly voice the Spaniards' nostalgic yearnings for the return of a way of life that is lost. Flashes of temper, when white teeth are bared, quickly give way to open-mouthed laughter, moods that soon pass. The pretence of bravado and threat in their dances, the taughtness imparted by the castanets, is a pose of defiance in the face of inexorable fate. Underneath it all lies the satisfaction to be found in what may wrongly be called sadism. There is both glory and cruelty in the bull ring, where is enacted a pagan rite made imperative by man's need to prove himself master of the beasts.

The civil war that ended in 1939, one of the bloodiest in human history, demonstrated the Spaniard's fierceness and courage, qualities that stood him in good stead when as a soldier or a missionary his spirit drove him into hostile lands far from his home. It has been said that the streak

of cruelty that perceptibly runs through his race is an inheritance from the Arab, overlooking the possible presence of the fighting genes of the Goths and Vandals.

The Portuguese are essentially of the same racial stock as the Spaniards, but their nature is softer, less virile and more conservative. As their empire expanded in Africa so were many Negro slaves brought into Portugal. When later these were manumitted they remained in the country and were integrated into the community, a circumstance which goes a long way to explain subsequent Portuguese history.

In the Western Hemisphere the modern Iberians descended on the Amerinds and to-day from Mexico to the Argentine and in many of the islands of the western Atlantic men of Iberian breed are supreme. But the early Iberian racial qualities have been modified in many of them by exogamy greatly to the detriment of the race. Unstable government, irresponsibility and insecurity — these are consequences to be expected from miscegenation in a multi-racial society when a people making up a nation has lost its evolved homogeneous quality. Anyone doubting this should study the political histories of the Latin republics in the Western Hemisphere.

In comparing the Spaniard with the Italian we are straining ethnology to its limits for we are dealing with two parallel Mediterranean populations of the one Caucasoid race. If, however, we look closely at their respective histories and cultural forms we can see that despite the multi-racial ebb and flow of the same kind of humans their basic patterns are quite different. In Spain the racial roots are largely Iberian, but this is not specifically the case in Italy, although those distinctly Mediterranean people known as Ligurians, who had settlements in prehistoric times in the Po valley and elsewhere, were racially akin to the Iberians. But settlers also came to Italy from the other end of the Mediterranean — from Asia Minor. These people are known to us as the Etruscans who were later to figure so prominently in history as the early rivals of the Romans.

The Etruscans were to pass the height of their power before 500 B.C. At sea they had brushes with the Semitic Carthaginians and on land tall Aryan Celts pressed down on them from the north. They joined forces with the Umbrians and the Oscan-speaking Sabines (Samnites) to oppose the truculent Aryan Latins who were consolidating themselves along the Tiber. The city these last-named founded was Rome.

Strong Creek colonies were established in Sicily and in the south, whilst Celtic Gauls occupied parts of the north. As the power of the Latins grew so were the various tribal settlements brought under Roman authority. Although mixed breeding occurred some experts hold that the patricians and the plebeians in Rome were racially distinct, representing the conquerors and the conquered respectively, a relationship comparable to the Aryans and Dravidians in India.

Building upon the culture of the less martial civically-divided Greeks, Rome became the centre of a mighty empire. Outwards along well-built roads marched resolute soldiers of high bearing, carrying the Mithraic concept of light and right and orderliness to the barbarian.

After a few centuries the texture of Roman society became less homogeneous and less stable, with a wavering in administrative discipline and efficiency. The loss of their best racial elements, either through disease, war or by being bred out, had weakened the body politic. "Rome, thou hast lost the breed of noble bloods!" was the lament. The Stoic philosophy of inwardness became ascendant. Such an attitude, curiously resembling ascetic Christianity, required the individual to find repose within himself independently of his position or external well-being in his providentially ordered society. The free Roman and his slave could both be morally good so why be concerned with social or political forms? Traditional pride, the pride of race and people, lost its meaning.

The half-way mark in the decline seems to have been

passed when the great philosopher-emperor, Marcus Aurelius, the Stoic, died in 180 A.D. The process was accelerated by recurring plagues, in particular the one that raged unceasingly for five years from 280 A.D. destroying the best in the community. What was left in Rome of the racial vigour that had created and maintained the empire was finally dissolved in a sickly cosmopolitanism. For a time the legions on the far-flung frontiers stood firm, true to their *vexilla*, but one by one they were recalled to the decaying hub. Mithra, the Aryan cult, fell before anarchic alien Semitic influences. Soon authority shifted from Rome to Byzantium, the city founded by the Aryan Dorians in the 7th century B.C., but it was not long before what remained of the imperial structure disintegrated before the onslaught of less cultured but more virile peoples. A disregard of the cohering racial factor had brought the Dark Ages to Europe.

Across Italy swept the Nordic Ostrogoths and then came the Lombards (Langobardi), the latter being Nordics from the Elbe. In time these invaders became merged in the general Italian population, and their genes can still be seen and felt to-day. In the northern provinces tall, fair people are met with and blue or grey eyes are not uncommon. But generally it would seem that the racial infiltration into Italy over the past 1,000 or so years has been dark Dinaric Alpine rather than Nordic.

The people towards the north are more mixed and varied than those in the south, but the racial amalgam is made up of compatible progressive ingredients. Amongst them Italy has found most of her national geniuses.

The shorter southerners are olive skinned, darkly visaged with bluey jowls, dark eyes below thick black eyebrows, noses often clean cut. A striking feature of these black-haired people is their bodily hairiness. Many are thick-set and often fleshy. By disposition the southerners have an inclination towards fecklessness and irresponsibility. Laughter and song come easily to them, as also does hate

and revengefulness. They are emotionally responsive and unchangeably superstitious, particularly amongst the *contadini*.

Over the whole body of the Italian population, now exceeding 50,000,000, there ripples an air of lightheartedness; their *brio*, their gaiety and music show a liking for the lighter sentiments, often exploding in noisy exuberance. Their innate artistic sense, in colour and form, in creation and appreciation, is unrivalled; it has in fact put them in the van of the civilized races.

In the dark people of Corsica and Sardinia there may still be genes of the ancient Iberians and Ligurians. Etruscans settled in the islands, as also did the Carthaginians, Romans and Teutonic Vandals. To-day, the inhabitants of Corsica are known for their façade of pride and dignity and for their hospitality. Napoleon Bonaparte was a Corsican. The Sardinians probably have the shortest stature of any congeries of people in Europe.

The inhabitants of France, over 40,000,000 strong, are mainly round-headed Alpines with a residual Nordic element and a considerable dark Mediterranean admixture. As in other European countries there has been a highly intricate shuffling of peoples of different breeds, all, of course, of the Caucasoid race. Even before 2000 B.C. there had been settlements in France of the short dark Iberians of the southern Caucasoids. The stone structures (menhirs etc.) found in Brittany and elsewhere, still defying precise dating by archaeologists, give some indication of their relatively high cultural level. Upon these settlers fell northern Aryan Celtic migrants. These men were tall and fair, but there were some who could be more specifically classed as Alpine round-heads. Their descendants are whom history calls the Goidelic Celts or Gauls, who developed a considerable tribal society with the tree-worshipping and fertility nature cults which we know to-day as Druidism. Authorities are not always in agreement as to the ethnological classification of the Celts or rather the Celtic-speaking

Aryan tribes, some stressing their Nordic, others their Alpine attributes. Were the Celts Nordic or were they Alpine? Such a question cannot be answered in any positive or precise way. This is not to be wondered at since there is some evidence to show that certain Alpine clans had Nordic leaders. There did in fact seem to be some kind of Nordic aristocracy. Roman writers have made the names of a few of their tribal organizations familiar to us — the Cimbri, who were probably Nordic Germans, the Helvetii, Nervii, Allobroges, the Germanic Belgae and the Veneti. Their fierce fighting ability enabled the last-named tribe to put up a prolonged resistance to Caesar, who finally subdued them in a naval battle fought near the mouth of the Loire. And what European schoolboy has not heard of the valorous Vercingetorix of the Arverni?

The years of Roman occupation gave Gaul a new culture and in some degree gave the Gauls a new racial deflection by interbreeding.

Under Roman imperial rule Gaul prospered. But in the forests beyond the frontiers fierce Nordic tribes were growing up and feeling their strength, waiting to pounce at the first sign of any weakening in the legions' defence. That time was to come nearly two centuries after Caesar's campaigns. Ravaging their way across these fair lands came hordes of Goths, Vandals, Burgundians, Lombards, Alemanni and others. Families of these tribes stayed to form strong communities. All of them were very pronounced Aryans, related to each other mainly as Nordics within the Caucasoid racial group. Two more centuries were to go by and the peoples in Gaul had to combine to show their real racial mettle against a common racial foe. In 451 A.D., at Châlons-sur-Marne, the Caucasoid armies of Gauls and Goths under Roman generalship met and routed the great invading army of Mongoloid Huns and impressed auxiliaries under Attila. This head-on clash between two races was one of the clearly recognized turning points in human history.

But the Roman Empire was rapidly sinking into impotence, and Gaul was soon left to determine her own destiny. The principal racial force in this process came from the Franks, a Germanic tribe which in the general political confusion arose to assert itself by its superior social qualities. Its great son was Charles Martel who was at the head of the Frankish administration when Europe was threatened by yet another racial invader. The Semitic Moors (Arabs and Berbers) had already subdued Spain and were marching northwards. In 732 A.D., at Tours, and again five years later at Narbonne, the Frankish army met and defeated the invader so decisively in battle that the Semites were never again to present a serious military threat to the European Aryans.

Charles Martel extended the Frankish hegemony well beyond the Rhine, enveloping Swabia and Saxony and it was the great nation thus formed that Charlemagne inherited and consolidated, thereby laying the foundations of modern France. Latin was still widely spoken but in a form modified by usage to suit the cruder conditions. As yet only a few steps had been taken along the unlit road across the Dark Ages. In the ruthless interfusion of the different Aryan tribes during these harsh times there were elements better-fitted to survive, and these were the people who were passing on their racial genes.

All France and indeed all Europe wallowed in social and cultural backwardness. The vacuum created by the collapse of the Roman Empire was to take centuries to fill. The system of feudalism was being introduced, but Christianity as a cult of European civilization had not made much headway — if anything its early anarchic teaching had tended to retard the growth of that sense of communal or corporate responsibility indispensable to an enlightened society. Recognition of Christian authority was in the end only achieved by the adroit adaptation of Aryan rites and festivals, all rising from racial roots, and it was only by such means that the Christian church was able to sustain itself.

The divine purpose, the mystical idealism and austere ethics of the Christian doctrine, standing largely on humility and self-subjugation, with a promise of Eternal Life, though taught by the only educated men in Europe, seemed a too exalted path for those who had found in the sword ably wielded the only sure way of surviving on earth — and in defeat there was a Valhalla to give welcome to those who died bravely.

It was at this time, well over 1,000 years ago, that Europe became subject to the depredations of a race of tough fighting men who had evolved in Scandinavia — the Vikings, who were forced to leave their over-populated homelands to seek living room elsewhere. These hardy blond warriors, men of the purest Nordic breed, mostly disinherited younger sons, sailed their shallow-draft boats from Norway, Denmark and Sweden across the North Sea and the Baltic, and entered the mouths of the rivers opening out from the lands they came to, falling with berserk ferocity upon any local settlements they found, to plunder, ravish and destroy. Though relatively few in number these white-skinned, blue-eyed Norsemen were in a few years to carve for themselves a conspicuous niche in European history.

In France they set up colonies at the mouths of the Seine and Loire. More than once they raided and sacked Paris. They began to breed using the females they had captured, thus perpetuating their specific genetic racial characteristics in a diluted form. They were highly intelligent and soon absorbed the Frankish Latin culture. Normandy, their strongest settlement, was recognised as a unit of France soon after 900 A.D. Their strong talent for leadership and political administration was to leave its distinctive mark on France — and on England after the Norman conquest.

Few in France to-day could properly claim for their antecedents clean Norse pedigree. By being intermingled with those of the shorter people certain qualities of the

breed naturally tended to disappear. There was also the grievous loss sustained by wars. Soldiers who were exceptionally tall, strong, warlike and fearless, those in other words still carrying the genes of their Norse ancestors, were always in the van of battle. They certainly paid the heaviest toll in Napoleon's campaigns; it has indeed been said that Napoleon reduced the average stature of Frenchmen by over 4".

As we have said, the bulk of the French population to-day is Alpine (Eurasian). The long-headed blue-eyed Nordic content is perceptibly diminishing, whilst the dark Mediterranean percentage is rising. Such a change in the racial ratios cannot be viewed by social evolutionists without some misgiving if they are concerned about the progressive future of mankind in this part of Europe. And there are other discordant racial components, mostly Semites, all making for political instability. In the north are Nordics, who are also well-represented in the coastal regions except along the Mediterranean; the brown-haired Alpines, with eyes light but rarely blue, are in the centre, thicker towards the east; and rapidly multiplying in the south are the dark Mediterraneans. An interesting supposition has been made that the modern coastal Bretons (Britons) are descendants of Celtic Brythones who were driven out of Britain round about 500 A.D.

The peoples of the three great European Latin nations, Spain, Italy and France, could be contrasted on the basis of anthropological generalizations. That their respective racial consistencies diverge there is no doubt, varying according to the ratio of the specific genes present in each population. These differences cannot be covered up by any cultural crust such as a common religion. The three nations are Catholics, all speaking tongues intimately based upon Latin, yet their individual racial inclinations remain unaffected. The French, of course, have overall mental qualities that differentiate them ethnically from the mass of the people in Britain. There is their "vivaciousness,"

their "temperamental restlessness," their "Gallic verve," their "lucid Latin logic," and Sir Winston Churchill's complimentary "natural Gallic pliant good sense," all reflecting inborn characteristics. It is common for biographers to ascribe to their subjects the attributes of the race. One writer in describing (1960) the outstanding characteristics of his subject, a French industrialist, says: "In character and temperament also he may be regarded in some ways a highly representative Frenchman. . . His passion for independence, thrift, and the hard and lucid intelligence which he applies to his business reflect some of the virtues of the French character which have enabled France to survive troubles and disasters . . ." The qualities here referred to are inborn and not the outcome of training.

Ethnologists are not always explicit or consistent in their terms or dates, hence it is not easy to set out with any exactitude the sequence of ethnic events, dispersal and change. Britain has been separated from Europe by sea for perhaps some 8,000 or 9,000 years and because of this there is a tendency to regard the bulk of the present inhabitants as being altogether racially unique, a view fostered by the political or literary use of the word race. Here it will not be necessary to go back beyond the time when the first of the short dark Iberians of the southern Caucasoids were slowly pushing up along the Atlantic coastal regions of Spain, Portugal and France, leaving small groups behind before crossing over to Britain almost certainly before 2000 B.C. The migratory courses these early megalithic people chose proves them to have been intrepid seamen, for they reached Ireland. By their racial superiority they soon made themselves masters of the small bands of autochthonous mesolithic hunters they encountered. We do not know their language nor can we infer much as to their general culture or social organization, except that they were almost certainly sun-revering agriculturists and not just hunters or food-gatherers. The main evidence of their existence is furnished by the long barrows, the huge mounds of earth under which

their dead lie buried, and the *cromlech* and the gigantic temples of massive stone circles they erected, of which the most spectacular is Stonehenge on Salisbury Plain. Yet the picture is not too clear, for Stonehenge, like Rome, could not have been built in a day, and in its present form may not have been completed until after 1700 B.C., by which time bronze implements had been brought into use, possibly by the last of the Iberians to reach England from the continent. The enormous earthwork of Maiden Castle in Dorset is thought by some experts to have been the site of one of their earliest fixed settlements. Over many succeeding centuries this great citadel built of earth was to be enlarged and used by men of other races and it is unlikely that any of the last defenders of the fort (the Celtic Durotriges) who fearlessly faced the Roman legionaries over 1,500 years later were of Iberian blood.

Another gigantic Iberian earthwork is Silbury Hill in Wiltshire, an artificial mound of unknown purpose thrown up possibly before 2500 B.C. by the people who developed what is now known as the Windmill Hill culture. But the dating of the earliest cultures in Great Britain is still very uncertain.

To Britain at a very early date came tribesmen of another race, related probably to the Alpines of the round-headed branch of the northern Aryans. They were, however, generally taller and better built than, say, French Alpines of to-day. That they grew into a considerable population may be inferred from the number of their characteristic burial mounds, the circular tumuli, the round barrows, still profusely pimpling the landscape of the open downs and heathlands. Their pottery was unique, both in material and design. These people, who were quite unlike the smaller and darker people they overcame and with whom they bred, are now rather loosely grouped on a cultural basis as the Beaker Folk, the title being derived from their practice of placing a red-brown drinking pot in their graves or where their funeral ashes were buried. Cremation seems

to have been the rule, but these people were spiritually advanced and undoubtedly believed in a life after death. On their migratory heels came successions of other people like them. All these invaders had close and sustained contacts with the more slightly-built, long-headed, darker Iberians. They probably even adopted the sun-worshipping cult associated with Stonehenge.

We thus can see that there had occurred in Britain nearly 4,000 years ago a beginning of the commingling of the two great divisions of the Caucasoid race, the western counterpart of what was happening about the same time between the Aryans and Dravidians in faraway India.

Centuries rolled by bringing evolutionary change to the racial balance, until between 1,000 and 600 B.C. there arrived in the islands the first representatives of that great race of men whose unique qualities and special abilities were to brighten the colours of European history. The newcomers were the Celts. Armed with swords of iron these tall, well-built, blue-eyed, fair-haired, some red-haired, warriors easily asserted their superiority and their culture soon spread over the isles. Mixing with the smaller people they subdued they began to form what was in effect a racial aristocracy, as they had already done in Spain, where the resultant racial issue has been classed as Celtiberian. Boudicca (Boadicea) the heroic golden-haired Queen of the Iceni, who brought such glory to her race in the early days of the Roman occupation, was a Celtic aristocrat.

The Goidels of the first migratory wave had not long been settled in the land before another wave of Celtic migrants broke on the southern English shores. These were the Brythones, from which the term Briton has been derived. The third and last Celtic influx occurred perhaps only a century or so B.C. and consisted of tribes grouped as the Germanic Belgae who were destined (as the woad-painted Ancient Britons of the history books) to bear the brunt of the first Roman incursions.

Stories have come down to us of the Celtic Silures and

the Catuvellauni who during the 1st century of our era stoutly but vainly resisted the onslaughts of the better-regimented legionaries under Claudius. The Welsh to-day proudly keep alive the memory of one of their great ancestors of this period, Caractacus (Caradoc), son of Cunobelinus (Shakespeare's Cymbeline), who after defeat was shown high honour by the Romans for his gallant and distinguished bearing. Six hundred years later another name figures prominently in the racial story of the Welsh, Cadwalader, King of Gwynedd, known during his time as the Blessed, who was killed heroically leading his people against the Saxons.

In their tribal dispersion from their evolutionary stamping ground along the Danube the Celts had already been so divided in place and time that their Aryan tongue had become differentiated into dialects, surviving to our day in the modified forms we know as Gaelic, Erse, Welsh, Manx and Cornish.

Many of those to-day whose roots are in Wales, Scotland and Ireland (and Eire) profess a pride in their Celtic ancestry, but in the genetic sense they could more appropriately be grouped with the Iberians. Those short, dark-haired, dark-eyed people, mainly Welsh, who participate every year in the Celtic Druidic rites at Stonehenge at dawn on midsummer's day are really Celtiberians worshipping at an Iberian sun temple.

Welsh and Cornish people of ancient lineage have in their ranks some who are tall with blueish eyes and light hair, but most of the population of Wales are short, dark and hairy, often with round or squat faces, bushy eyebrows and dark brown eyes. The latter type is accepted by some anthropologists as more essentially Welsh, Celtic Cymrics, carrying a preponderance of the genes of the people they conquered. Amongst them (as also amongst the Scots and Irish) are not a few redheads, some of chestnut hue. Such hair colouring, ginger to red, is a most exceptional genetic phenomenon. Despite frequent cross breeding it emerges

in later generations in its original form without any marked adulteration by genetic combinations, unlike blond hair which often darkens as adulthood is approached. It must have had its origin as a genetic mutation in very remote times, probably in Central Europe or Southern Russia, although hair on the scalps of certain neolithic skeletons preserved in the dry sandy gravel of Egypt seems to have a rufous tinge. It is a distinctive characteristic of the northern Caucasoids, sporadically appearing to-day in other races, including the Semites. It was certainly quite frequent amongst the Celts and amongst the early Teutons or Germans, if Tacitus is to be believed. But historical references to colours may be misleading, for the blond Teuton warriors, for example, could have dyed their hair as the Celts dyed their bodies, or their straw-coloured hair, crimsoned with the blood of battle, could have led to exaggerated tales being told by the legionaries on their return home. A parallel to this is seen in the Chinese term for the English who first traded with them — Red Hairs.

To-day, as in Offa's day over 1,000 years ago, the real Welsh (the word means "foreigners") are still a race apart when compared with the typically Nordic English and this has had not a little to do with the vagaries of British history. The Tudors were Welsh, and so was Cromwell. An English panegyric on the Welsh statesman, David Lloyd George, described him as "a man of genius who had brought to the affairs of this great nation all the imaginative qualities of his race." When in 1960 a local Welsh electorate showed a preference for a parliamentary candidate of Welsh ancestry was not this a Celtiberian manifestation? Giving some evidence of their racial separateness is a responsiveness to hypnosis markedly greater than is apparent in the Nordic English. This is particularly pronounced amongst the darker-haired Iberians. Surveying the Welsh as a whole it could be said that they are more inclined to credulity than the English, prone to put undue faith in nostrums, medical and political. Unfortunately the important part played, and

still being played, by such complex psycho-physiological functions in racial evolution has received relatively little scientific attention.

From serological comparisons made in districts along the Welsh-English border, where for many generations there have been few movements of the farming folk, it could be demonstrated that the respective blood groups could broadly be isolated on the basis of the names, Welsh or English, of the people examined.

The mortality statistics for Great Britain show that people living in Wales and towards the N.W. are relatively shorter-lived than those in the S.E. sector, and this almost certainly indicates a racial differentiation.

Although the racial differences between the Welsh and the Irish are now conspicuous many pointers exist to a common ancestral fellowship. The Irish are constitutionally a strong race and their stature on average is considerably greater than the Welsh. Their minds, moreover, are distinctly more colourful and less sombre. Both races have an instinct for singing.

Prominently displayed in the Irish are the Nordic ingredients handed down by their part Celtic and part Viking ancestry. Notwithstanding their unusual racial mixture, an early commingling of Caucasoid extremes of fairness and darkness, there prevails amongst them an exclusive Irishness that invests them with a recognizable racial identity in which combative yet romantic and sentimental moods reflect a restless and ardent spirit sparkling out of blue eyes and brown eyes alike.

One small but interesting feature noticeably common amongst the darker-haired Irish is the circular shape of their ears with the upper part bent forward.

To account for the shaggy-haired element in the race, those with bridgeless short noses and long upper lips, beetling brows, hair rooted low over the forehead, jaws tending to be prognathic, all suggestive of a "cragginess," the conjecture has been put forward that such characteris-

tics may have been derived from Neanderthal-type primitives, the original inhabitants of the land.

The first of the dark Iberians to reach Ireland arrived possibly before 2000 B.C. The earliest of the many legends adorning Irish history is about King Milesius, probably a Celtiberian, who established his reign soon after 1500 B.C. Other immigrants came and then a thousand years later arrived the fair Aryan Celts and the land came to be known as Eire or Ireland, the Land of the Aryans.

The Roman occupation of Britain had little influence on Ireland, and Druidism persisted as a religious cult until the 5th century A.D. when Patrick brought Christianity to the island for the first time. Thereafter rapidly grew a mastery of various crafts, and learning flourished as nowhere else in Europe at the time. To-day, alas, the island is divided—not so much by race as by religion and politics.

The Scots of Caledonia or North Britain, springing up from similar racial roots, are not widely distinct from most of the English to the south of them. Yet there are differences deeper than the conspicuous cultural ones. The Celtic (Gaelic) fringes are relatively strong and merge with a strong Nordic Scandinavian element, which accounts for the persistence of their fairness, some described as sandy-haired, and their sturdy physiques and fine constitutions. There is to-day, however, an increasing percentage of those who are of unmistakable Iberian stock. Scotch dourness, their "thrawn" and doggedness are traditional characteristics which are inborn rather than acquired as a family habit. Their thriftiness and canniness are proverbial, again qualities of racial significance. And in describing the Scot what writer has failed to mention his pawkiness?

In the history books we read of the Picts and the Scots. Both these peoples were Celtic, the Scots (first flourishing in Ireland) at one time forming by far and away the largest Celtic tribal organization in Britain and Ireland. But the Picts seem to have preceded the entry of the Scots into Britain and had in consequence become more heavily

charged with Iberian genes. In such a mixing of races, later to be accentuated by the truculent blood of the Nordic Vikings, could no doubt be found the biological source of much of the turbulence and inter-clan feuding that characterized early society in Scotland and Ireland.

At the Celtic Congress held in Edinburgh in August, 1959, it was declared that delegates from the six so-called Celtic nations, Scotland, Ireland, Wales, Man, Cornwall and Brittany were speaking for an ethnic group of no fewer than 14,000,000 people.

There was little racial difference between the Celts on either side of the English Channel. But France was nearer Rome and the Celtic Gauls were brought under the discipline of the encroaching Roman imperialism at an earlier stage. After subjugating Gaul Caesar turned to the Celtic Belgae in Britain who had been giving aid to their kinsmen on the mainland. The Celts with their outmoded fighting methods, their inferior equipment and their lack of tribal cohesion were unable to resist for long the better drilled legionaries. A century after Caesar's first landing in Britain the Emperor Claudius began the conquest of the country in earnest. After various setbacks Roman military hegemony was firmly established except in the extreme north and in Ireland. It must not be thought, as is implied in the popular history books, that the Celts in Britain, the Ancient Britons as they are called, at the time of the Roman conquest were crude and unteachable barbarians. They were in fact more highly civilized than most Negroid tribes in Africa up to a few years ago. As G. M. Trevelyan says: "The natives of Britain (at the time of Caesar) were white men, capable of adapting Latin ways more fully than most Africans are capable of adopting the ways of Europe." The Roman customs were copied, at least by the Celtic aristocracy, but there is no evidence to-day of anything that could be identified as a Roman racial derivative, even though the occupation of the islands lasted in varying degrees of intensity for nearly four hundred years. Romans and Celts were largely

of common Aryan stock and any assimilation that occurred would not have produced many detectable biological results of racial significance.

Towards the end of the 3rd century A.D. the Romans in Britain became aware of threatening clouds that were gathering over the North Sea. The Nordic Saxons had begun their predatory forays to the British coasts. And it was at this early date that the Britons, whilst still under Roman rule, first became a sea-power.

The Roman Empire was disintegrating and in 409 A.D. Rome itself was overrun by the Goths. The legions were hurriedly being withdrawn from the western provinces and the Latinized Britons were bidden to fend for themselves as best they could in the enveloping darkness. They were subject to raids by the untamed Irish and the Picts and the Scots. The Roman townships were completely pillaged and destroyed and most of the inhabitants massacred. It was during this direful period that the Britons found a champion in Prince Arthur (or Artorius), a Celtic figure of renown not unknown to the continental Celts. But it was no use. The ruthless raiders came over the North Sea in increasing numbers, some to stay. These warlike intruders, Saxons, Angles and Jutes, were all closely related, all Nordics, with a culture virtually untouched by Roman civilization. The Celts, the Ancient British, who survived their onslaught found refuge in the Welsh mountains and in other inaccessible spots in the west and north. So the land came to be occupied by a race of distinct Nordics, and was later called England, the Land of the Angles. Christianity as a cult had reached Britain long before the departure of the Romans, but the English (Anglo-Saxons) were not persuaded to give up their paganism by the native Britons (Celts) but by missionaries from their kinsmen, the Franks and others, on the continent.

Monasteries were founded and became wealthy. Many of them were situated near the sea where their isolation and wealth tempted the predatory instincts of those astonishing

ocean-going robbers — the Scandinavian Vikings, to whom reference has already been made, the most northerly and the purest of the Nordics. Some historians have pointed to a possible early ethnological difference between the Danes and the Norsemen, claiming that the former were more round-headed and darker in skin and hair. This is not apparent to-day, indeed, dark hair seems to be more common amongst the Norwegians than the Danes. At some time or other there had possibly been some Alpine infusion or there could have been an evolutionary differentiation within the Nordic fold itself as a result of segregation in geographical isolation.

In tribal parties the Vikings kept up their harassing raids on the coasts of the British Isles for over three hundred years. Then came the time when their homelands could no longer meet the needs of their growing population and their chieftains combined to take possession of the lands they had menaced for so long and settle there with their families. They were better armed, more skilful and experienced in fighting and more adventuresome in spirit than the English they fell upon, but their attempts to subdue the whole country were thwarted by the inspired genius and leadership of Alfred the Great. Mutually destructive fighting went on for years and the English had to pay heavy tribute to the Danes. But these races were not in any sense ethnologically incompatible, and fruitful integration proceeded, though slowly.

Across the English Channel during this time there had been growing up a formidable colony of Vikings who had intermarried with darker Alpines and Mediterranean people and whose culture was basically Roman. In the year that is familiar to every English schoolboy, 1066, these ambitious martially-minded Norsemen, or Normans as they are now called, successfully invaded England and imposed their harsh feudal laws on the defeated and demoralized Anglo-Saxons. This incursion, however, did not materially alter the basic racial fabric of the people, and, according

to Trevelyan, the attempt to impose Roman Gallic culture on England, though it had certain important consequences, "was gradually abandoned in face of the facts of race." Since that date, nearly 900 years ago, the only racial additions to Great Britain from outside in any noteworthy numbers have been the Irish, mostly of dark Iberian extraction, German Nordics of Flanders, the French Huguenots, Semitic Jews, modern Mediterraneans, Slavs from Central Europe, and lastly the coloured and unassimilable Negroids and Indics. Of these immigrants the only groups to enrich the national racial character in any substantial way have been the Nordic Flemings and French — and the fighting and prolific Irish. Fair hair and blue eyes are fast disappearing, and who can doubt that accompanying them are other racial characteristics not so directly seen?

The national populations of Western Europe now racially nearest to the conglomerate mass of the people in the British Isles are the Germans, Dutch, Belgians, Scandinavians, Austrians, Northern Swiss, the French, Italians and Spaniards, roughly (very roughly) in that order of genetic intimacy. To the east the Nordics, mostly Teutonic and East Baltics merge into the Slavs of Poland, Czecho-Slovakia, the Slavs of the north-western provinces of the U.S.S.R. and into the Slavs and Dinaric Alpines of the Balkans. National frontiers are not true or reliable racial dividing lines any more than is language, and peripheral minglings have been frequent even after the fixing of the political boundaries.

The regions round the Baltic saw the birth and evolution of the Nordics, the only true European race, and it can properly be asserted that the present peoples of Sweden, Norway and Denmark and certain adjacent areas are still almost wholly Nordic.

All the communities along the mainland coasts of the North Sea are also essentially Nordic, but over the centuries there have been quite a few fusions with Nordic variants and with Alpines towards the south. In Belgium a racial

division is still tenaciously being carried forward. Mostly directly descended from Celtic (Gaulish) Belgae who had inter-married with ancient darker strains from the south, the Walloons (i.e., Welsh or "foreigners") are physically and psychologically distinguishable as a racial group from the Flemings of the lowlands. They insist on retaining their French dialect, even though Flemish is the official language of the country, and they are Catholic in contrast to the Protestant preferences of the Flemings.

The Germanic tribes growing up in geographical isolation over 2,000 years ago in the forest lands bounded by the Rhine, the Vistula and the Baltic were more purely Nordic by descent than their racial cousins, the Celts, developing more or less simultaneously to the south of them. With the Celts (the Gauls) they had a common enemy in Rome and one of their tribes, the Teutones, succeeded in annihilating a Roman army under Varus in 9 A.D., from which date German historians like to believe the history of their country, but not their race, began. Germania was the name given by the Romans to this great land, the home of the Teutones, the Cimbri, the Alemanni, the Franci — and also the Goths, Getae, Vandals, Gepidae, Heruli, Burgundii. Saxons and other Nordic tribes, not all of course flourishing at the same time, nor for that matter evolving in peace with one another.

This is not the place to set out the long continuous course of German feudal history; nor need we say more than that this Nordic people continued to expand long after Roman times. Towards the east and south they coalesced with the more stocky, darker Alpine roundheads, and later to a less extent with the Slavs to the east.

From their earliest days there had grown up amongst them strong military traditions and their soldiery, whether fighting for their own country or as mercenaries in the service of other nations, became renowned for disciplined courage. The comradeship of their troops during the two World Wars and their sense of patriotism undiminished by

any dislike they may have had for their political leaders yields substantial testimony of their strong racial unity and loyalty. Team work shows them at their best.

During the 2nd, 3rd and 4th centuries, the dedicated Teutonic Knights, a crusading body similar to the Hospitalers or the Templars, with vows to defend the Holy Land, the Church, the sick and the weak, waged an unceasing war against the heathen Slav and other tribes to the east of Germany. The war these Germanic knights were engaged in continues to-day, but no longer with medieval chivalry.

Despite the holocaust of the two great wars, on the mainland of Europe there are well over 100,000,000 people who could quite properly be genetically classed as of Germanic stock, almost half of them, of course, living as nationals outside West Germany. They are not all blond, and redheads are rare; most are fair, however, and there is a sprinkling of those with dark hair. Generally of well proportioned physiques with square shoulders, many are tall and upright. Longheads with blue eyes are found in the more westerly and northern areas, the thicker set Alpine (or squareheads, partly of East Baltic origin) being more numerous to the south and east. Discipline in one form or another makes an almost universal appeal to them, largely because of the tidiness and orderliness it enjoins. In philosophical and scientific enquiry, in methodology, in inventive and creative ability, in their thorough and painstaking application of theory to practice, the Germans as a modern race have no superiors. It is indeed scientists of their breed who are in the van of cosmic rocketry and inter-stellar exploration, not all of them, of course, working in Germany.

Although often strangely sentimental and with a great love for instrumental music, they have a distinct inclination towards the material, non-mystical side of life. It has always been recognized that the Germans are hard and steady workers; the speed with which West Germany has been re-built after the destruction of the last war is ample proof of this quality in the race.

Tact is not one of their strongest characteristics, and their forthright diplomacy has at times seemed a reflection of an arrogant disposition.

No ethnologist can decisively separate the English or the Anglo-Saxons from the Germans except on inadequate politico-historical lines. Such historical figures as, say, Alfred the Great and Hereward the Wake are unquestionably of German ancestry. Had the Germans and the English and the other predominantly Nordic peoples converged during the Reformation after the feudal anarchy of the Dark Ages on the basis of their racial natures, if in other words they had been effectively race-conscious, the story of Europe would have been less blood-spattered. It is still even possible that a cataclysmic danger simultaneously threatening all these western Europeans, an adversary seen by all, as had menaced western Europe before, will bring them more closely together with their true kinship as the keystone. In the meantime the disruptive prejudices of parochial politicians, merchants, dissident racial minorities, and organizations such as the United Nations will strive to keep them apart. It is strange to reflect that the gallant Alans who fought against the Mongoloid Huns in the 4th century, though Sarmatians, became more Germanic than Slavonic, and the men who defeated Attila a century later were largely of the same breed. The same racial strain was predominant in the forces of the Frank, Charles Martel, when he successfully resisted further Semitic military incursions into Europe in the 8th century, and in the 20th century (1954) it was still the same men, fighting as mercenaries in the French Foreign Legion, who set such a high martial standard at Dien Bien Phu in Tonking when this Far Eastern outpost of Western democracy was beleaguered by the Chinese (Vietminh) communist forces.

Looking at our times more objectively, the historian of the future, to account for the strange twists in European affairs, will clearly see that the Germans in the years immediately prior to 1939, largely by giving rein to their

deeply-rooted racial instincts, inflamed into an aggressive patriotism by emotional oratory, to survive as a nation had no alternative but to suppress the cult of demoralizing communism, the negative liberalism and the alien elements which had been keeping them weak and insecure in the face of the ever-growing threat of Russian Slav (communist) encroachment from the east through Poland. To-day the same Germans, who only a few years ago faced the Russian Slav and Mongoloid forces at Stalingrad, (now Volgograd), are being armed to oppose the same enemy.

Now let us look at the traditional racial rivals and enemies of the Germans and other peoples in the western part of Europe. During many centuries B.C. small nomadic Aryan tribes were evolving in isolation in the regions between the Carpathian Mountains, the Volga and the Black Sea. They were the Sauromatae or Sarmatians, a warlike equestrian people akin to the Scythians whom in the 4th century they absorbed or otherwise exterminated as a separate people. Centuries later came the Goths, to leave behind the Aryan racial mixture which grew up in relative seclusion to be that very distinct ethnic type, the Slav. But the pedigree of the modern Slav is not too ethnologically clean and precise definition of the type is not easy, particularly as the basic genes of Alpines and Nordics, roundheads and longheads, have been mixed beyond unravelment by centuries of interbreeding. To this mixture were later added complex elements from the Mongoloid east, as depicted, for example, in the face (and perhaps in the character) of the most notorious Russian of all, Vladimir Ilyich Ulyanov, known as Lenin.

Whatever the converging racial lines may have been there was fabricated by the unconscious selective breeding of nature a distinct race of solid, thick-set brachycephalous Alpines, brunette or fairish in hair colour, light-coloured eyes, quite often blue, rather heavy broad faces with cheekbones mounted high, sometimes with a long upper lip and shortish nose reminiscent of certain Irish types, who before

the 8th century came to occupy territory lying between the Baltic, the Elbe, Adriatic and Black Sea. During the Middle Ages they were expelled from the eastern areas of Germany and not being able to expand westwards migrated to the east, as far as Siberia, and to the north. They appear in the modern ethnological picture as fairly well-defined national groups, the largest being the Russians or East Slavs, followed by the Poles, Czechs, Slovaks, Wends (West Slavs), the Serbo-Croats, Slovenes and Bulgars (South Slavs). It should be noted as an illustration of the ethnic diversity in the Balkans and a study in racial heterogeneity that the Bulgars, many of whom were Avars, were of Mongoloid extraction, closely related to the Turks, who, as we have already mentioned, conquered the Slavs in the 7th century but were eventually absorbed by them.

Throughout the Balkan regions, the evolutionary birth-place of the Dinaric Alpines, pervades the ever present factor of race, the nationals of the various countries facing each other with a brooding suspicion, the mistrust and dislike that spring only from racial differentiation.

Besides enveloping Serbia, Yugoslavia (the Land of the Southern Slavs), with its present population of about 19,000,000, contains Croatia, a kingdom originally set up nearly 1,000 years ago by a special group of Slavs whose evolutionary centre was somewhere more to the east in the Carpathian region. But to-day many ingredients that are not Slavonic may be detected.

Albania, lying along the Dalmatian coast, was once the home of the Illyrians, a unique Aryan people whose culture B.C. seems to have been very similar to that of the Danubian Celts. Present day Albanians, whether descended from these ancient people or not, can still be seen as racially and culturally different from other Balkan peoples. But Mongoloid traits are present.

The 10,000,000 inhabitants of Hungary are largely Mongoloid in origin, mostly Magyars of Finno-Ugrian stock, many still carrying genes of the Huns, Avars and the

Turks who at different times occupied the land. In 1919 the country was subject to a communist dictatorship under a Semitic Jew, Bela Kun, and to-day the natural aspirations of the people are being stifled by Russo-Slav imperialism. Unindoctrinated Hungarians revere their two national heroes, Maleter and Nagy, as Magyar martyrs.

In Rumania the population of 19,000,000 form a heterogeneous pot-pourri of what are politically called Hungarians, Germans, Russians, Jews, Gypsies and Turks, not happily or harmoniously blending with any strong national feelings. Amongst them are probably descendants of the ancient Dacians who for so long defied Rome.

The bulk of the Slav race dwells within the confines of the Soviet Union and in the main it is Slav influence expressed in pseudo-Marxian terms that vexes the other peoples of the world.

The fierce nomadic horsemen roaming the grasslands of southern Russia were known to the Greeks as the Scythians, to whom reference has already been made, but the description of them given by Herodotus may be misleading for he invests them with Mongoloid characteristics. They were certainly not Mongoloids. It is more than a coincidence that in shape of skull and in other possible comparisons the modern people in this part of Russia resemble the ancient inhabitants. But the Scythians as a separate people, as in the case of certain other peoples, were to vanish as an ethnic entity.

Significant incursions were made into Russia in the 9th and 10th centuries by Viking marauders, known to the Slavs as the Varangians or Varings, amongst whom may have been Angles and the Nordic tribe of Russ from which the country derived its name. Also, as already stated, came the Goths and other Germanic tribes, all leaving their genetic trace, particularly in the west.

Despite such racial inroads, however, the Slav element seemed to remain predominant over the mass of the people, and as century gave way to century busy trading centres

grew up into Slavonic cities — Kiev, Novgorod, Moscow, Smolensk, etc.

Moscow was founded at the beginning of the 12th century by the son of one Vladimir Monomach, who had married Gytha, the daughter of the Nordic Saxon King Harold who was killed at Hastings.

The Russian Slavs were not to be left in peace for many years. From beyond the Urals there had been manoeuvring towards them a well-trained army of short-statured, slit-eyed Mongols, mounted and quick-moving, the envious enemies of another race. Before the end of the 13th century the Mongols, united by racial cohesion and with a corporate will determined on pillage and conquest, had ravaged southern Russia, and, with the exception of Novgorod very soon held sway over the whole country. Their sovereigns reigned at Sarai on the Volga for two centuries. Apart from levying taxes and imposing a limited form of impressed military service they did not appear to interfere unduly in the conditions and economy of the country they occupied.

In time, the Mongols, the Golden Horde, as these Mongoloid invaders were collectively called, split themselves up into khanates and their military or administrative control became decentralized.

We have already seen how for manifold reasons races have waxed and waned, and here again we have still another example. Inexorably the Slavs multiplied and consolidated themselves and the ebb tide bore the Mongoloids back eastward, a spent ethnic force.

It is not generally known that the Russian Cossacks (*Kazaku*) have a Mongoloid origin, but now these fine horsemen, particularly those who have lived for the past few centuries in the Don basin, have a dominant Slav element in them that completely hides their Tartar ancestry. The Cossacks living almost independently in their own village communes in different (possibly strategically placed) parts of Russia were used under successive Czarist regimes as

military police, concerned solely with enforcing political obedience. In this connexion their brutality became a by-word.

History affords no more confused story than that of the Mongolo-Turki peoples, vaguely called Tartars, who ethnologically seem to occupy a position between the European Caucasoids and the true Mongols. Although these people must have been intimately related to the Mongols they were in fact the hybrid product of so many racial mixtures that to-day there is a tendency to group them only by virtue of their common tongue (dialects of Turki, differing greatly from the language of the true Mongol) and their adherence to Islam. It was a Tartar khan who levelled Moscow to the ground in the 14th century.

It is not possible here to untie the knots in these ethnic lines, suffice it to say that the Mongols were to leave an impress on the Russian Slavs, genetically as well as culturally, not entirely eradicated to this day. "Scratch a Russian and you'll find a Tartar," a once oft-quoted saying, is not devoid of meaning to-day. Yet the genetic truth of the matter is that the Russians or Ukrainians or whatever may be the brand of Nordic/Slav controlling the destiny of the U.S.S.R. are relatively (though not entirely) free from Mongoloid taint. The more indigenous peoples towards the east bordering on China, such as the Usbeks, are essentially Mongoloid, but they are very much under the heel of Nordic/Slav authority and exert a negligible influence on Russian affairs.

With a heavy hand the Russians have suppressed any tendency for separate ethnic groups to assert themselves in the U.S.S.R. The Baltic Lithuanians, for example, have been dissolved probably beyond recall, as have other Baltic peoples. Other ethnic communities have been dispersed or "liquidated" under the press of communism, or more strictly in pursuance of the cause of standardized statehood or Russian nationalism, a collective self-preservation urge like the desegregation policy of the U.S.A.

The Polish resistance to Russia is political (traditional and historical) and cultural (ideological) rather than racial in character, although the racial factor is not entirely absent.

Certain Mongoloid (Tartar) communities in the east are barely holding their own, but the Semitic Jew, despite the heavy pressure always bearing down on him, still manages in his own dogged way under the stern eye of his Jehovah to defend the citadel of his community, race and religion.

In the Transcaucasian regions, in Georgia, for example, the peoples are descended from ancient partly Mongoloid intercrossings out of which has been moulded a distinctive racial type, of which Stalin could be regarded as a representative example. Even to-day these people possess a strong local sense of racial identity.

To see Russian soldiers (men and women) on the march is to remove any doubt as to whether a definitive Slav exists or not. *En masse* they exhibit a distinctive racial type with a *cachet* peculiarly their own. They are strongly-built, the men manly, the women well-rounded and often matronly. Amongst them are quite a few tall blonds with light blue eyes, more angular in features and with bodies less thick — the imprint of Nordic ancestry.

Any Mongoloid inheritance is not conspicuously in evidence; particularly is this true of the bulk of the citizenry of Moscow, Leningrad and other cities in the western and southern parts.

The onion-shaped domes of their churches indicate an eastern cultural influence rather than any creative artistic taste intrinsically Slavonic. An awareness of his own ultimate helplessness, his eternal frustrations and his inherited inner sadness, relieved only by the promise of a divinely-aided renewal, a chance to start life over again — these must be the deeper feelings of the Slav which have kept the spirit of Christianity flickering in a society becoming increasingly materialistic.

The tinge of brooding melancholy in the countenance of the average Russian Slav may well be a true reflection of

his disposition, in which some see a compound of despair, tragedy and reckless irresponsibility. His literature certainly seems to glorify these extremes in his personality, the probable product of an evolutionary conditioning under climatic extremes in lands of long vistas, of tundra, swamps, forests and steppes — and a solitude stretching unrelieved to infinity. The cruelty of his nature is not entirely counter-balanced by his fits of indiscriminate open-handed generosity. He is boisterous and can be stubborn without sufficient reason. Whether the Russian Slav be a boyar or a bolshevik these characteristics are shared. That so many Slavs should have a love for chess is symptomatic of an underlying mental pattern, racially unique. Yet it is doubtful if true Slavs had much hand in engineering the 1917 communist revolution.

As Sir Harold Nicolson put it in 1957: “The Russian character is, as I have often said, unpredictable; it is not merely that their ideas are different from our ideas, but that they possess wholly dissimilar minds.” This inability to reach a common understanding about a common object is due to a factor more potent than education — the ingrained racial bias, the evolutionary aspect only imperfectly covered up by linguistic or cultural forms. It takes a Slav to understand a Slav.

The Soviet authorities do not seem to have published any exact data of the ethnic composition of the present population of their empire, so it is not possible to set out the genetic percentages of Slav, Nordic or Mongoloid making up the 1963 total of 225,000,000, increasing at the rate of 4,000,000 a year.

By sacrifice and suffering and a specialist application to purposes possibly best suited to them the Russians have aligned themselves along the front of human achievement, particularly in the field of applied nuclear mathematics. But more than a knowledge of astrophysics and space-craft is necessary to produce a worthwhile civilization — love and gentleness and a sense of beauty may also be required.

Other peoples and other races are also advancing themselves scientifically and the Russo-Slav is primarily concerned about the survival of his own kind in a world of narrowing frontiers and increasing racial competition, which so far can only be interpreted along universal evolutionary lines as seen through the eyes of those looking down from Olympus.

Before we end our story of the Caucasoids we should cast a fleeting glance at the unstable multi-racial people of the U.S.A. of whom there are now (1964) about 192,000,000, increasing at the rate of 3,000,000 a year, with the Coloured element increasing 8% faster than the Whites.

It was once thought that in the conglomerate mass of the mixed people of the U.S.A. there could be seen coming into being a unique and homogeneous racial uniformity appropriate to the American continental environment. This, of course, is pure imagination, unsupported by any facts.

Politicians are apt to think that the act of abolishing slavery a hundred years ago was a cardinal turning point in American history and traditions. So it was, but deflecting the destiny of the nation far more was the death of some 600,000 men of a special breed during the Civil War, from which there has been no balancing recouplement despite immigration.

Attempts now being made (1964) to absorb by legal force the 20,000,000 Negroid citizens fully into the Caucasoid social structure and so adulterate American society will, if successful, inevitably lead to miscegenation and instability, which like a cancer will irreparably weaken the corporate body and will of the nation.

Americans believe themselves to be in direct ideological opposition to the U.S.S.R. The impossibility of reconciliation between these two great Caucasoid powers arises from roots deeper than ideas or social forms.

Large percentages of the peoples of both countries are non-Caucasoid and the racial ratio will change in each

country, colouring the collective character and *ethos* of the populations. In this respect the evolutionary advantage undoubtedly lies with the U.S.S.R. Yet both powers, indeed the whole Caucasoid race, may in the end be beaten in the struggle to survive by the more stable and homogeneous Mongoloids.

With this thought we leave the versatile Caucasoids, "the most variable of all human races," whose whole future is being made more uncertain and insecure by a political misreading of the racial runes.

CHAPTER 7

MONGOLOIDS

“The highest are those who are born wise. Next are those who become wise by learning. After them come those who have to toil painfully in order to acquire learning. Finally, to the lowest class of the common people belong those who toil painfully without ever managing to learn.”

K'ung Fu - tze (Confucius)

“All things originate from Taou, conform to Taou, and to Taou they at last return.”

Lao - tze

In some respects it would seem that anthropology has tended to neglect the Mongoloid, giving an impression of impotence as though a composite picture of this great race, the so-called Yellow Race, was too big for any canvas that could be made. Or it may be that the Mongoloid is considered to be more homogeneous, more of a oneness, than any other race and therefore not susceptible to any interesting dissection.

As we have said, the Amerind rose as a race in remote times from the main proto-Mongoloid racial core in N.E. Asia, but anthropology has not been able to point to any analogous phylogenetic or evolutionary Mongoloid affinity with either the Caucasoids or the Negroids.

We have already observed that suppositions made as to the precise regions where the families and clans first congealed to evolve and form the distinctive racial strains are highly conjectural, rarely standing on firm grounds of known facts. No strictly continuous history can be traced connecting the earliest men known to have lived in China with the present population, and some authorities now seem to con-

clude that the ancestors of the Chinese of to-day came into the land from a spot nearer Central Asia, possibly west of the Gobi Desert, well before 2000 B.C. They were one branch of the main undefinable proto-human assemblage growing up in Asia from which millenia earlier family units had broken away to be transformed by natural selection into sub-races far removed from each other.

The modern Chinese, now forming nearly 25% of the population of the whole world and increasing at the rate of well over 12,000,000 (some estimate 15,000,000) a year, may be regarded as typical of the modern Mongoloid race, with features as specific and distinctive as those of the true Negro. Firstly there is the well-recognized yellowish colour of his skin, technically termed *xanthodermous*, varying according to the zone of habitation — those more northerly being generally a shade lighter in tone than those in the south. This unique yellowish tinge is due to the presence of the pigment phaeomelanin. Farther south, into Indo-China and Malaya, where for ages other Mongoloids, non-Chinese Mongoloids, have made their homes the skin colour becomes conspicuously darker and browner. In the north clothes had to be worn for protection against the cold, but in the south clothes were discarded because of the heat, and natural selection picked out for survival those whose darker skins were more resistant to injurious solar rays. This simple explanation of racial colour differentiation should not, of course, be regarded as comprehensive. Light skins are not evolved solely by wearing clothes, nor are dark skins evolved simply by going about naked. The evolutionary process is far more intricate than this.

The faces of the young females often glow with nacreous pinkish hues which deepen in tone towards the centre of their cheeks, giving them a peach-like complexion. But the undertone of yellow is never absent, and it must be regarded as one of the main identifying marks of the Mongoloid, evidence of an evolutionary background separate and apart from all other races.

Another unique feature of their colouring is the inexplicable phenomenon in the very young of small blueish-grey patches, the sacral spots, at the base of the spine just above the cleft of the buttocks. Pigmentation is also responsible for the very dark brown eyes of the Mongoloid, perhaps pointing to an evolutionary history in regions where the sun often glared fiercely down out of cloudless metallic skies.

The head of the true Mongoloid is almost invariably round, "the broadest of all races," which, with a squat nose and high cheekbones, often gives his face a flattened contour, sometimes further enhanced by fairly thick lips. The suggestion of obliqueness in his almond-shaped eyes, with the acute outer angles higher than the inner, is one of his most noticeable features, not, however, invariably present. In many the eyelid openings are slit-like, with the upper part displaying the characteristic epicanthic fold. Incidentally, this well-recognised formation is sometimes present in members of the Caucasoid races, where, with certain reservations, the condition in its extreme form is associated with and possibly caused by changes in the endocrine glands. The soft fleshy surrounds to the eyes, uncreased and unstrained, set in faces even in adults often relatively devoid of any marked lines of tension, must have been of vital value to the race during one long stage of its history. One could imagine that the earliest ancestors of the Mongoloids were dwelling in small vagrant bands in high lands deficient in iodine and far from the sea, where it was dry and cold, where strong winds were often lifting up the sand and dust, and during the long winter driving the powdery snow along horizontally, conditions which would be harmful to eyes more exposed or unprotected. In the rarefied air the sun would be reflected back from the snow with harsh brilliance, and the landscape would stand out with a clearness never seen in low-lying lands of forest and river near the sea. The Mongoloids have undoubtedly had their nomadic evolutionary nursery in wide regions of high

plateaux where those with an increasing flesh shield for their eyes had a progressive advantage over others without it in facing the elements, and accordingly this racial feature grew and was perpetuated.

The hair on their scalps is jet black, strong, long and straight, round in section, with the medulla easily seen. The face is practically hairless, as indeed are the main areas of the body and limbs. There is a dryness in their skins, in contrast to the Negroes, whose bodies though also hairless are moist. No entirely satisfactory explanation is yet forthcoming to account for the varying degrees of hairiness and different hair textures between the races. It is interesting to note that the least hairy of all people known is a tribe of Amerinds living in the Andes, and among the most hairy are certain Mediterranean Caucasoids. In considering the evolutionary significance of pilosity we must remember that its primary function is to keep up the bodily temperature by diminishing the loss of heat, but in certain circumstances it could function the other way round and radiate heat outwards. Man living for many centuries in caves during the first onslaught of the Ice Ages and trying to keep himself warm under the pelts of animals would not have remained healthy if his body had been thickly matted with hair, so there may have been a tendency for those with less bodily hair to outlive and reproduce more of their kind than the others. This notion is of course an over-simplification of the evolutionary procedure, for it is conceivable that a mutation involving the glands and conferring a more immediate advantage in survival could have simultaneously resulted in an atrophy of hair growth. Another factor that could have led to the retention of hair in certain parts of the body is the sexual one. There could also be some correlation with local physiological efficiency.

The incisor teeth of Mongoloids are relatively large, sometimes described by anthropologists as shovel-shaped. Often the teeth are exposed more conspicuously than in Caucasoids.

In stature the Chinese are not tall, their bodies are neatly compact, limbs rounded but often with little pronounced musculature, their hands often small and delicate, giving a suggestion of fastidiousness.

In blood group comparisons the Chinese are lacking in the Rh negative, and because of this they enjoy a relative evolutionary advantage over other races which will be of supreme importance to the future peopling of the world. There is a high frequency of B group with relatively less A, exceptionally so when compared with the Amerind. The cause of this marked divergence has not yet been satisfactorily explained.

Some authorities have stated that the blood pressure of the Chinese is on average lower than the European Caucoid, and that their basal metabolic rate, which is a measure of the tempo of physiological change, is also lower. If this were true it would partly account for their phlegmatic temperament and patience, but such detectable differences between races could be brought about by dietary and other habits, not to mention climate and variations in their day to day living conditions, and would have little significance from a biological point of view except in so far as the diet etc. indicated a preference that had become inbred because of its survival value. The view expressed as propaganda by one expert of UNESCO with respect to the Chinese Mongoloids residing in America that "two groups of different racial origin become more alike as they are exposed to a similar social and cultural environment" is only superficially true and has hardly any bearing at all on the real and fundamental differences with which we are concerned.

It has often been remarked how shrill and high-pitched the Mongoloid voice sounds, which was thought by some to result from a cultural habit evolving simultaneously with their peculiar musical language. But this is not borne out by the facts as now known. There is in fact a morphological difference in the vocal chords themselves, an inherited factor. In the musical scale of the speaking voice the

Mongoloid ranks the highest and the Negroid the lowest. Musical tastes of course have more than a cultural basis, and the natural Chinese ear for sounds is peculiar to their race.

One curious feature should be specially noted because it could be of great racial significance: For some reason there is markedly less colour blindness amongst Mongoloids than Caucasoids. Over centuries this factor alone could lead to a wider separation of the races.

Unlike the Negroid the cranial capacity of the Mongoloid is equal on average to the Caucasoid, from which on general biological principles one would reasonably expect to see a cultural development comparable if not equal to the Caucasoid, although not — and this is important — by any means of the same cast or pattern. What a race achieves is a mirror of the racial mind. But as regards this there seems to be some hesitancy on the part of anthropologists to be unequivocal. We are here, however, bound by our objective approach to the subject to hold that mental attributes can be inferred, although perhaps not always with precision, from what a man does — both his innate ability to think and his will to apply his thoughts in expressing himself, in adapting himself and moulding his environment to serve his purpose. Individually man is measured by his behaviour, ability and accomplishments. So it is with races. It must be a symptom of illogical or prejudiced thinking when authorities claim that early flint artifacts of superior pattern could only have been produced by more highly-evolved races with superior brains, whilst withholding the same inference with regard to modern races.

In the case of the Chinese Mongoloid we could quite properly deduce from his history and culture, which are the manifestations of his evolving mind, that the quality of his brain has brought him forward along parallel lines very near to the Caucasoid level, even though his evolutionary history away from the ape-men seems to have been shorter. And the culture of the Chinese is mainly their own creation.

It is a remarkable circumstance that Europe knew little

about the Chinese people (that "gifted race," as Toynbee assesses them) or their great empire with its superb culture until the 13th century, when Marco Polo, the Venetian traveller, whose father and uncle had already gained an audience with the Emperor, entered the imperial service and later returned to give a description of his experiences. Over a thousand years earlier there had been slight and intermittent trading contracts with the outposts of Imperial Rome, but the two great civilizations, the Aryan Graeco-Roman and the Mongoloid Chinese, had grown up more or less ignorant of each other's existence and, of course, without the one influencing the other in any way.

Largely because of the difficulty in mastering their language and in penetrating their mask of passivity, later observers from other lands have been moved to describe the Chinese as the inscrutable race, and over the years there has been implanted in the European mind a picture of the Chinese as a race frequently given to forms of torture, whose showy politeness and imperturbability are only a cover for a cruel and cunning will and whose brooding tranquillity and celestial charm hide an addiction to opium and an inclination towards piracy and banditry. To this is coupled the traditional picture of the Chinaman himself as a person with a long pigtail, his badge of submission, hanging down his back, with his hands tucked up voluminous sleeves folded across his chest, and who is for ever obsequiously kotowing before a silken-robed mandarin living in a palace housing countless concubines whose feet have been deformed by cramping their growth in infancy. Those prolific millions below the mandarin rank all live, or so it is believed, in sampans along the great rivers, the Yangtze-Kiang and Hwang-Ho, down which junks with square sails drift to the open sea laden with opium or bent on piracy. In the popular conception Chinese culture is represented by porcelain vases of bizarre design, little squatting statues with jovial faces and fat stomachs, bronze bells and gongs, tea cups without handles, jade ornaments and tiny figures

exquisitely carved in ivory, sketchy water paintings and silk shawls and coats, beautifully woven and bearing the red dragon motif, by a religious ritual attended by the burning of joss sticks and the letting off of fireworks to pacify or scare away the demons infesting the upper spheres; and by manners ceremoniously conforming to a set of rules laid down by Confucius (K'ung Fu-tze) in the 6th century B.C., who enjoined on his followers the need to respect their parents and venerate their ancestors and always behave in a seemly way. They exist on rice or 'chop suey' and their sole recreation, it has been assumed, takes the form of flying kites of various ingenious designs — and all Chinese are deemed to be members of tongs or secret societies set up for ends sinister yet undefined.

The foregoing fanciful view of what is representative of the Chinese race is, of course, a stage caricature, indeed, is largely a figment of the European imagination of a century or so ago, still being exploited and perpetuated by writers of fiction. In actual fact the mass of the Chinese are a law-abiding, hard-working, quiet and simple people, whose morality and sense of duty are high and whose history, moreover, if judged over centuries, places them, if such a comparison is possible, rather higher than the European Caucasoids in the field of disciplined social conduct.

A facet of their personality, which Western writers never fail to point out as being significant, is their almost fanatical need to "save face" when worsted in argument or rivalry. But this characteristic seems to be a form of self-respect or pride, possibly considered childish in Western eyes, which if viewed tolerantly cannot be objected to on any moral grounds. If understood in its proper context it certainly is not so objectionable as the pretence or humbug recognized by honest people as a part of the technique of Caucasoid politics.

It is a tremendous tribute to their race that they have been able to reconcile in their observance the great ethical systems of Confucianism, Taoism and Buddhism — and

there is every reason to suppose that communism, if this narrow system of materialism be likened to a religion, will in turn be assimilated. The Chinese still dutifully accept the family responsibility as something fundamental, as something worth working for — and worth suffering for. Their strong, unchanging view of kinship is directed backwards to their ancestors and outwards to their racial kinsmen. Their sense of unity with their family and fellows, their pride of pedigree as evinced by the traditional wearing of the ancestral robe, their essentially personal ownership of these things — all are now being artificially translated into the collective and amoral cult of communism, but the ingrained spirit of their race will steadily re-impose itself, and the Chinese way of life, as opposed to mechanical Marxism, will be restored.

The race has sustained the burden of overwhelming natural calamities, of droughts and floods of unimaginable magnitude, of famine and disease; and those who survived have done so by virtue of their constitutional powers and endurance and resilience, qualities which succeeding generations will inherit.

We have already said that there is no definite line of succession connecting *Pithecanthropus pekinensis* of 500,000 years ago with the Chinese of to-day — or the Chinese of 2000 B.C. Authorities are still, indeed, hazy even about the position and relationship in Chinese racial history of the highly advanced humans who had their homes in caves near Peking over 15,000 years ago. There is evidence of man's presence at later dates than this both in north and south China, but the placing of these humans in the intricate web of descent has so far eluded the prehistorians. The whole terrain has suffered radical changes — and so has man. Over untold ages perpetual winds from off the continental highlands to the west have been blowing the dust from rocks ravaged by alternate frosts and burning sun, to form the deep deposits of loess or yellow earth peculiar to China. This in turn has been sub-

ject to successive erosions by storm and flood, a process continuing right up to recent times. It would therefore be a little unreasonable to expect to find much evidence in any particular stratum of man's continuous occupation of these parts from early prehistoric times.

Opinion now seems to be gaining ground that the progress onwards from 25,000 years ago of the highly-evolved mesolithic and neolithic Mongoloids must have taken place outside the China of to-day. Pottery of a very fine quality of two distinct types, one painted red the other black, has been discovered in China, to which has been provisionally assigned the date of 3000 B.C., but some uncertainty exists as to its precise provenance. Could these neolithic pottery makers, who, incidentally, knew how to use the potter's wheel, have been the true proto-Chinese ?

There are tales of mythical emperors, Yao, Shun and Yu, all with divine attributes, and from texts giving names of kings we can trace the historical story of the Chinese people back to the legendary Hsia dynasty of about 2000 B.C., but there seems to be little archaeological corroboration of the earliest dates. The Shang-Yin dynasty was ushered in about 1500 B.C., a date which should have special significance for us for it was a few hundred years after the date when the white Aryan tribesmen with their swastika emblem first irrupted on to the plains of India. The two great races, so dissimilar in many ways, had struggled along their own evolutionary roads separated from each other by impassable frontiers, by nature's greatest obstacles to migration, vast ice barriers, swamps stretching beyond the horizon, boundless deserts, thick forests, and mountains eternally deep in snow.

These early Chinese of the 2nd millennium B.C. were already in their Bronze Age and the motifs of the dragon, elephant and ogre's mask had made their appearance. One historian speaks of the high and distinctive culture of the Shang as being "purely a creation of the Chinese with no influence from the outside." It is important to note that a

form of writing was already being developed. In 1000 B.C. the reigns of the Shang-Yin gave way to the Chou, from which point the dating becomes more reliable. During the centuries of Chou rule there grew up a feudal system not altogether unlike the society that was to emerge in Europe 2,000 years later. It was during this dynasty, which lasted with varying degrees of overlordship for nearly 900 years, that the arts flourished. Buildings became more ornamental, often being decorated with mural paintings. The brush had come into use for applying paint and lacquer, and brushes were being used for the first time for writing, leading to rapid developments in that form of calligraphy, the art most prized, which is so typically and distinctively Chinese. Confucius was teaching his wisdom — of good behaviour, respect and formal reverence, of consideration for others, of self-discipline, restraint and stability, anticipating many Hellenic and Christian tenets by hundreds of years.

And another great teacher was at this time moulding Chinese thought — Lao-tze, the presumed founder of Taoism. Much of the thought attributed to Lao-tze is abstract, and the Middle Way is not always clear. Within his teaching is a mystical conception of a Supreme Being — Three in one, and one in Three ; or the Word, Reason, and Right Conduct ; or the Divine Totality, the Phenomenal World of Order and Human Ethics. In certain respects this philosophy bears a striking but humble resemblance to the Christian faith shorn of its Semitic messianic fulfilment, which was to be evolved independently so many centuries later in another part of the world.

Below the Himalayas far to the south of them and indeed unknown to them a new world religion had been born, which in a modified form was later to have a great influence on them — Buddhism. As with Taoism and to a lesser extent Confucianism, Buddhism enjoined on the individual abstinence and a stoical outlook.

It was during the long Chou dynasty that the use of jade, the hard and colourful nephrite stone so permanently

associated in the popular mind with China, flourished and became more diversified. It is a strange fact that jade, an exceptionally difficult material to work, has had an age-old attraction for Mongoloid peoples, which might reflect a consistent racial predilection. Other races of Mongoloid stock — the Amerinds and the Polynesians, particularly the Maoris, have always held jade in high esteem.

There was in China the normal cultural succession in the basic materials used for tools and weapons — stone, bronze and iron, but the use of jade in one form or other still persisted, both for secular or decorative purposes and for ritualistic observances, as though it had some inner magical or mystical properties. It is a measure of the great and enduring fascination jade had for them that from the early neolithic period the Chinese had to import it, for strange as it may seem, jade is not native to China.

We have already said that between 1000 and 2000 B.C. bronze came into use in China, firstly as weapons rather than tools, but no authority seems to know for certain whether the bronze art was independently initiated locally or was brought in from outside. Judging by its antiquity in China and the perfection of workmanship reached as compared with other centres one could almost be assured that it was a local discovery, or at any rate a Mongoloid one. The standard of technical perfection reached in bronze making and casting by the Chinese craftsmen of, say, 3,000 years ago may best be indicated by saying that metal workers of to-day with all their accumulated resources can produce no finer work. Vessels, bells and gongs were turned out in many diverse shapes, in a style quite unlike that of any other people then or since, testifying to an inherent, originating thought pattern, a definite racial differentiation.

Sometime before 500 B.C. iron made its appearance, but the impact of this new metal on the Chinese cultural framework was not as great as one might suppose. Naturally the new metal was used principally for weapons. It is a peculiar and interesting fact that there seems to have been some kind

of dislike of iron, some feeling that this hard metal had a devilish origin or was endowed with evil properties. Such a prejudice, probably based on fear, might suggest that certain of their enemies had been armed with iron weapons when the Chinese were still in the Bronze Age.

Although the Chou reign still continued its uneasy course a gradual degeneracy began to pervade public life and political administration, and a lassitude afflicted the body politic. This growing weakness in the political cohesion of the Chinese race, accompanied as it was by a softening and a breaking down of social disciplines, made them invitingly vulnerable to a predatory foe of another race already riding menacingly towards them.

In those lands to the north-west of China, now known as Mongolia and Manchuria — and beyond, there had been evolving and multiplying another type of Mongoloid — the Ugrian Hun. Because of divergent evolutionary trends under more rigorous physical conditions this restless primitive Mongoloid of the steppes and deserts was very different in form and character from the more advanced and superior Chinese who had far outpaced him in evolutionary progression. By about 300 B.C. these fierce horsemen had imposed their hegemony over the whole of northern Asia from the Urals to Korea, and their dark shadow had begun to edge over China.

The petty kingdoms of China, often at logger-heads with each other and offering a diminished allegiance to the reigning house, were powerless to resist these fast-moving invaders, and it would almost seem that the Chinese race were doomed. But they were resilient and had an intelligence that the Hun intruders did not possess. Nevertheless, chaos and anarchy were to prevail for a very long time, a period known to Chinese historians as the Age of Confusion.

Then somehow one of the more powerful principalities, that of Ch'in, found its racial soul and by forceful discipline and military prowess was able by 221 B.C. to bring all China north of the Yangtze under its suzerainty,

to lay the foundations of a more compact Chinese nation.

In an effort to keep the Huns permanently out of their lands, the Chinese under Shi-Hwang-ti, who reigned as an energetic emperor for thirty-six years, began to build the Great Wall, which still stands as one of the mightiest works of man. Although it could not have been entirely effective as a military barrier it probably did more than anything else to unify the Chinese people on a political as well as a racial basis. and it had the further effect of making the races beyond the Wall more frontier-conscious, thus welding them together more strongly into race-conscious nations.

By extermination or absorption the threat of the Hun was finally overcome; and in 205 B.C. the Han dynasty took up the reigns of kingship, retaining the mantle until 220 A.D., by which date the Empire had been extended to Korea in the north-east, to Tonking in the south and to Sinkiang (Chinese Turkestan) in the west, thus forming the China Proper which has preserved itself down to this day.

The inroads of the backward but physically energetic Huns (and all those coarse Mongol, Turki and Tungu nomads of the north) contributed nothing at all to Chinese culture or well-being, but by interbreeding they undoubtedly injected into the Chinese race genetic weaknesses which have tended to retard ever since the evolutionary progress of the higher-brained and unquestionably superior people. This has occurred time and time again throughout history — and it is happening now, although few can see it. It does, indeed, seem to be the only complete and rational interpretation of certain historical phases.

By its remoteness beyond insurmountable physical boundaries of desert, mountain, river and ocean, China was for centuries cut off from the rest of the world, and this led to an individuality in her culture during its most formative artistic periods, giving it that unique character which is found nowhere else. This, of course, tends to disprove the contention of those anthropologists whose theories of "diffusionism" are acceptable to the United Nations, that no

advanced culture could have evolved in racial isolation. The fact is, the knowledge evolved in geographical seclusion by the Chinese and the products of their mental aptitudes seem to have flown invariably outward, with hardly any reciprocal movement, to Indo-China, Burma, Assam, Singkiang, Mongolia, Manchuria, Korea and Japan. Nor is there proved any contribution by the Caucasoids, except until comparatively recent times.

Access to the outer world was by sea, by long coastal voyages down to Malaya, thence round to India and as far west as Arabia. The sea route was used by the expedition sent to China by Marcus Aurelius in 166 A.D., which was probably the first contact the West had with the Far East by sea. The alternative route from China was overland, across Sinkiang to the Pamirs, then by the Karakoram Pass into Afganistan and India, or, after crossing the Pamirs, forking into Ferghana, Transoxiana and onwards to the Middle East and the Mediterranean. What an effort of will and courage was required to undertake a journey along this dangerous road, which was embarked upon with no thought of settling down at the destination, but with the knowledge of having when there to face the hazardous return trip along the same forbidding way. For centuries the Silk Road as it became to be called was the solitary cultural link between races evolving along divergent courses. By virtue of its great length and antiquity and its incalculable furtherance of human intercourse this fabulous arterial caravan route must be the most famous road in all history. Along its desert and mountain trails travelled the silk trade between China and Rome. And Buddhism reached China along its Indian branch.

Under the Han dynasty the southern part of China was brought more intimately under imperial control, and to-day the real Chinese often speak of themselves as Han to show their feeling of apartness from other racial elements in their midst.

The aggressive race of Huns still troubled the Empire

along the northern frontiers, until at last, about 120 B.C., they were decisively repelled and crushed. One consequence of this was that the Chinese migrated in great numbers to Mongolia, there to settle and engage in farming, forcing the native tribes further westward. But the warlike Mongoloid nomads were to return.

In 106 B.C. Korea was brought within the imperial fold, and far to the south-west contacts had been made with the cities and petty kingdoms the Macedonian Aryan, Alexander, had known.

By her industry, diplomacy and growing military genius China eventually found herself master of the whole of Central Asia — an empire greater than Rome's at its peak. As the result of her conquests and the widening power of her capable rulers China became prosperous in the modern sense of this term. There were periods of comparative peace and stability, conditions favourable to industry and art, and international trade began to assume some importance, despite the vast distance between the trading posts and the problems of transport.

A thousand years earlier the Chinese had discovered silk, possibly their greatest material gift to the civilized world, and by Han times they had brought into use efficient looms. This great industry expanded rapidly and China embarked on an export trade which in some respects could be likened to the cotton and woollen industries of England of nearly 2,000 years later.

The use of lacquer was another of the early Chinese discoveries and objects covered in this material were also exported in considerable quantities during the Han dynasty.

The first century of the Christian era saw the seeping into China of Buddhism, which had already been taught for 500 years in Aryan India. A distinctive Mongoloid racial impress was to be made on this great religion, which in its modified form of Mahayana was woven into the more practical Confucianism and the more personal and subjective Taoism to fashion the tolerant web of Chinese mysticism

and ritual. Under the stimulus of this alien cult, moulded as we have said to suit their indwelling racial yearnings, the Chinese were to demonstrate their advanced racial sensibilities in yet another medium — sculpture.

In the 2nd century A.D. there fell upon the Chinese an enemy far more terrible than the ferocious Hun—a bacterium. For ten years or so a most virulent pestilence raged throughout the land, completely dislocating the administrative machinery and social life generally. (It was this same plague at about the same time that nearly brought down the Roman Empire). In China many years were to go by before the social structure was restored. More centuries rolled by, historically unsteady centuries of alternating peace, strife and tribulation, centuries which in the Aryan field were to see the fall of the mighty Roman Empire and the ensuing anarchy and gloom of the European Dark Ages. There were also formidable rifts in the Chinese Empire—and in their desert fastnesses far to the north the Huns and kindred tribes were again building up their strength. A pervasive uneasiness settled over the land, but the invincible culture of the race stood firm and unshaken even in the face of social disunity, reflecting as nothing else could the inherited quality that is the indelible hallmark of the Chinese people.

In 618 A.D. the T'ang dynasty was inaugurated, which was to last for 300 years and which historians to-day seem to rank only second to the Han as the mightiest in Chinese history.

The Kitans, from which was derived Cathay, the name by which China was known to mediaeval Europe, next assumed control and established their capital for the first time at modern Peking. But their effective reign was only in the north. There were growing up the two Chinas which we can still see to-day.

The Empire became divided against itself, with anarchy in the provinces, and could no longer resist the rising power and pressure of the Hun and Mongol barbarians, their

ancient enemies, who north of the Great Wall were again gathering for the kill. In the 13th century the Chinese were completely overwhelmed by them and Jenghiz Khan, the Mongol chieftain, added China to his empire. This energetic, ruthless, Napoleon-like military Mongoloid had started a war of conquest which under his successors, especially Kublai Khan, was to encompass the downfall not merely of China itself but its tributary states and far beyond. The Mongols overran Asia but they were true to their race—they remained uncouth and untutored with minds little evolved from the primitive and were in consequence incapable of rising to the intellectual or social level of the Chinese. They quarrelled amongst themselves and it was not long before the Chinese began to absorb them or drive them out. The great hero of the restoration of Chinese authority was a bonze, or Buddhist priest, named Chu Yuan-Chang, whose historical importance does not seem to have been fully appreciated.

China now came under the Ming dynasty, remarkable for its cultural creativeness, particularly in painting, ceramics and sculpture, all patronized and fostered by Buddhism. Yet the temple gongs were not sounding true and there was a social sickness setting in, a form of degeneracy considered by some authorities as being due to the canker of inferior racial genes. As one historian puts it in considering the consequences of alien infiltration: "Inevitably their racial vitality was weakened." This decay in their racial fibre, this loss of social cohesion and authority, made them vulnerable to enemies outside their gates, and again one of those more militantly vital but less evolved and less intelligent races descended on them from the northwest, the Manchus, who were an amalgamation of the Tungu tribes closely akin to the Huns and Mongols with whom they had intermixed. And the Manchus were to retain their authority right down to 1912. Notwithstanding alien rule over so many centuries no appreciable breach was made in the continuity of Chinese culture, and their way

of life endured, a living and indestructible monument to a racial differentiation.

No further purpose would be served here in elaborating the history of these remarkable people and their great nation. For richness and colour their long story rivals anything Europe or Africa or India can show — and no reasonable authority could deny that it reflects a distinctive racial pattern. How infinitely great is the contrast between the history of the Chinese and, say, the Negroes. It is small wonder that many scholars before Darwin's time, 100 years ago, thought that the races of man belonged to different species not merely because of their observable biological differences, as profound and fundamental as these are, but because of their respective attainments and their strangely divergent histories. Chinese culture is rich in philosophy, religion, history, poetry and political, ethical and social theory, illumining "one of the major civilizations of mankind, quite distinct both from other cultures of Asia and from that of the Occident." In certain fields in the past the Chinese seem to have been as far up the cultural stairway as the European Caucasoid, indeed, often on rungs higher up. But their ascent was up a different stairway and their thought pattern over the ages suffered from one astonishing deficiency. Despite their varied ability, their great capacity for invention, their skill as craftsmen, their technology of ready improvisation and their superb artistic sense, they never throughout their long history displayed in any formal way what we now call the scientific approach to a problem. This seems all the more remarkable when we think of some of their discoveries or inventions — paper and an ingenious calligraphy, printing, silk, glazing, gunpowder, the compass, even the humble wheelbarrow and the kite, and, which is perhaps the most important of all, methods of irrigation and preserving the fertility of the good earth. Their empirically evolved mode of speech with its infinite series of improvisations and its complex ideography may have had something to do with this. Their failure to dis-

cover the principle of the alphabet and the theory of mathematics would impose a severe handicap on analytical scientific or formal reasoning. The absence of this element from their culture over such a long period could indicate a racial mental differentiation.

The Chinese invented the Civil Service — and they also introduced its indispensable accompaniment—tea drinking. The hierarchy of the public servants, the mandarins, those of the highest order with red coral buttons in their caps, was attainable only by examination. But these state examinations were designed to stress tradition and history, in the process fostering and maintaining a formalized literary style. Whilst this may have developed memory, especially so in view of the nature of the language, it tended to discourage original or independent thought and was stifling to initiative, enterprise and flexibly progressive administration. Its value, of course, lay in its insistence on conformity and constancy, but this, undiluted by innovation and reform, was also its failing.

Even the theatre, of which the Chinese have always been inordinately fond, was conceived and developed as a medium for entertainment rather than as a means of teaching new ideas or provoking enquiry. As regards this the ethnological cynic might well observe that the Chinese who served the stage thousands of years ago had a great deal more good sense and taste than many of their Caucasoid successors in the Western field of our generation.

Unlike the values highly regarded by most other races the essential Chinese instinct, as reflected in their philosophy and culture, never seems to have placed the warrior or warlike activities on a very high plane. In our day we have heard talk of war lords striding up and down China and there are Englishmen who can still be patriotically moved by the epic story of the last stand of the Glorious Gloucesters, a unit in the army of the United Nations, against Chinese Communist forces marching under an alien will and direction in 1950 to re-absorb independent Korea into the

Chinese Empire. Nevertheless, despite the military occupation of Tibet, organized killing for the sake of territorial acquisition has never, it seems, made a strong appeal to the Chinese. And this seemingly pacifist attitude has naturally invited the aggressive attention of more ambitious and more warlike races. The Mongoloid Japanese in their last war against them, covering the period 1937 to 1945, found the Chinese a difficult people to subjugate. Nor will the Chinese easily forget the indignities they suffered at the hands of the Japanese even though this invasion of their lands is already being relegated to a minor place in their timeless history.

To-day there is under way against them and their *ethos* a more insidious offensive, whose real nature is unsuspected as yet, which in some ways is more dangerous and effective than any frontal military attack. This time their enemy, partly racially linked with their old Hunnish foes, appears in the guise of a friend in whose armoury there is a weapon more lethal than any plague bacterium or atomic rocket—a corrosive of the mind. Under the ideology of materialist Marxism fear and collective force are on the face of it making the Chinese more politically coherent, but they are being used as pawns on a racial and international chess board and still must remain subservient to the power seeking to exploit them, placate them or destroy them. During the first two years alone of this new kind of warfare against them over 4,000,000 Chinese, at a conservative estimate, were slaughtered. The minds of millions are being twisted from their inherited trend. But science has not yet found how to fix permanently such mental deflections, so a reversion is certain. A history we may not have time to read will perhaps describe how their genuine intrinsic qualities and culture survived this cold soulless scientific onslaught on their racial integrity. Meanwhile there may be aroused a patriotism, flaming and expansive, which, backed by industrial achievement and a fanatical awareness of their racial destiny, will bring disquiet and awe to their ambitious

pseudo-friends who are at present so busily beaming towards them from west of the Urals their sinister doctrines of self-destruction. Nor does it behove other races and nations to be too complacent in the face of the radical changes now taking place in the culture of the Chinese people. The would-be prophets now gazing in bewilderment at what is happening in China would do well to bear in mind that culture is an expression of something deeper, something more abiding than social forms — the evolved racial pattern.

Because the belief is now growing that it is in China that an attempt is being made to apply the doctrine of Marx in its most orthodox form it may be appropriate here to say a few words about this sinister theory. Karl Marx, a Jewish political agitator and economist, steeped in radical Hegelianism, taught amongst other things that all historical movements have material causes in the form of pre-determined economic self-interest, that under *laissez-faire* enterprise (i.e. social development without conscious communal control) there is an unavoidable tendency for wealth to come into fewer and fewer hands and this will inevitably lead to the liquidation of the capitalist system of free production and exchange, and end in the establishment of a new social order. The opposing interests of employer and employee would disappear and mankind would be set free from the chains of private property and the wage and credit system. Society would then be classless and morality, religiously derived, meaningless. He further taught that this process could and should be speeded up by violent action, strikes and sabotage, on the part of the propertyless proletariat. Such a doctrine makes its first and strongest appeal to the unintelligent, the unsuccessful and discontented, young and old, to the social misfits, to those who are frustrated and have real or imaginary grievances against their superiors and against society, to offenders against the law, convention and usage — and to racial minorities within the nation. His narrow materialism made Marx blind to abstract causes and he could not see that fundamentally there was no difference

between the acquisition of property under private enterprise and the acquisition of privilege that comes from social status and political power and opportunism. Nor could he fully appreciate that the metaphysics of change applies equally to communism as to capitalism. A study of racial and historical trends, however, shows quite plainly that communism (or socialism) as a political or economic system with its brittle police bureaucracy is less likely to endure than the more organic and more resilient capitalism, as anyone familiar with evolutionary causation will understand. Society is organic, not mechanical, and out of communism will inevitably flow either anarchy or, more likely, an arrogant patriotism or nationalism and cult of the Fatherland associated with racial identity. This was very aptly epitomized in 1961 when the communist leaders of China defiantly declared to the world that "only Chinese are supreme in the order of things." Sinoism is already supplanting Marxian internationalism as a social discipline.

Although the modern Chinese are overall a fairly uniform people with less racial variability than, say, Western Europeans, there are two well-recognized types—those of the north, of the Hwang-Ho, and those of the south, of the Yangtze. The former are taller, more solid in figure and more stolid in temperament, with a rounder, fatter face giving a hint of joviality or good humour, and less frequency of the sloping sharp-pointed almond eye. Because of the greater cold they live in the main on wheat, millet, soya and kaoliang. Confucianism seems to make a stronger appeal to them, probably because of its emphasis on tradition. They are more conservative and steadier and more racially uniform than the southern type but, alas, more credulous, thus more susceptible to communist indoctrination.

Taoism, or what now passes for its spirit, seems to have had a greater hold on the southern Chinese, perhaps because of its underlying appeal to the individual. They are generally more variable, more inconsistent, more inventive, more subjective and introspective, and have less respect

for political forms and authority than their northern kinsmen. A warmer climate has made it possible for the southerners to subsist healthily on rice as the staple food.

Such differences between north and south could be due to racial admixtures — or could it be that evolution, accelerated by floods, drought and famine, has been working on the Chinese during the past 4,000 years to produce the two types by natural selection in their separate and different habitats ?

If there were no movements between the people of north and south and their respective conditions remained unchanged there is no doubt that despite a central government with totalitarian authority and a formalized uniform education evolution in time would enhance the biological differences between them.

The Tibetans of to-day and certain other peoples along the continental fringes of China Proper have evolved from Mongol or closely related tribes in relative seclusion and there are good grounds for supposing that amongst them are retained a greater proportion of the characteristics of the proto-Mongoloids than amongst the more advanced Chinese. Nevertheless the Tibetans (Khams and others) have inherited a subtle spirituality which has found expression in a special adaptation of Buddhism.

And who has not heard of those Mongoloids who inhabit Nepal, Bhutan and Sikkim — the Gurkhas, Sherpas and Lepchas, all belonging to a race fundamentally different from the Caucasoid Hindus teeming in their millions to the south of them ? It is interesting to see how the Mongoloid racial pressure, from China through Tibet, is bearing down on the Mongoloid peoples of these semi-autonomous Himalayan states, indeed, thousands of square miles of territory have already (1961) been occupied by the Chinese, despite protests from the Indian Government.

The Mongoloid racial tentacles of China are stretching outwards over Mongolia as well, causing no little concern to the Slav rulers in Moscow.

The lands to the south of China, from Tongking to the tip of the Malayan peninsula, now in part undergoing political transformation on a racial basis, have over thousands of years seen the passage southward of waves of proto-Mongoloid and Mongoloid migrants. Each succeeding wave bore its own specific racial characteristics; each had been modified by evolutionary natural selection according to the conditions under which it had been selected for survival. Descended from some of the early peoples, although not the earliest, are the distinctive people forming the bulk of the present day Malays and Indonesians. Movements of these people have not, of course, always been in one direction; from the islands of Sumatra, Java, Borneo etc. many have drifted back to the mainland. Of the earlier peoples, there are now relatively few left and these are becoming extinct.

Amongst the reputed descendants of the people who originally came to the virgin territory are the Kha, now living in the more inaccessible parts of Laos and Siam or Thailand. In Laos are the Meo and Yao whose ancestral home seems to have been in the uplands of Yunnan in China. And in Malaya there are other tribes, the Semang and the Sakai who are thought to be closely related to the first inhabitants.

The 30,000 to 40,000 aborigines still surviving in Malaya have been grouped as Jakun (or proto-Malays), the Semia and Ple-Temiar of a group speaking Khmer dialects, and a sprinkling of Negritos. Diffused through the Mongoloids are dark Dravidian Caucasoids from India. Then there are the Karens, mostly Christians by persuasion, nearly 2,000,000 of them, who live in the hilly country of Burma adjoining Siam.

The dominant race in Tongking, Laos, Siam and spilling over into Burma, the Shan States and over parts of Northern India are the Thai, who came from China sometime before the 10th century. They are a small, compact but well-proportioned yellowish people, round in face, with bright

twinkling eyes, and a high intelligence. Their women are graceful in form and movement, with an instinct for quiet pleasing manners. Between the newcomers from the north and the Malays coming up from the south there has arisen the usual conflict naturally to be expected when races meet, the usual clash of racial antagonisms even in the face of a common religion, Buddhism, with its insistence on peace.

The Malays and Indonesians, quick-tempered with unstable racial elements, in whose ranks are numbered the Dyaks of Borneo, are, of course, intimately related, and they have rightful precedence in these countries over the Chinese who came in at much later periods.

The Chinese have always had a direct interest in this part of the world lying to the south of them. At quite an early stage they had occupied Tongking and further south the tract of territory to which they gave the name of Annam (The Peaceful South). But here their first imperial rule came to an end in 968 A.D. At the south-western base of the rump of Indo-China is Cambodia, the land of the Camboja, where there exists evidence of a substantial civilization going back almost 2,000 years.

The Empire of Chama (or Khama) has long since disappeared, but there remain some 70,000 people who regard themselves as Khamas. Cultural and genetical signs of Hindu provenance are still in evidence. Of the original inhabitants, relatively few are left, but the Chinese population is increasing and already there are over 500,000 of them in the land. The descendants of the earlier peoples of Cambodia seem to be very much at the mercy of the quicker-thinking Vietnamese and Chinese and other incoming settlers in the land.

The earliest indigenous races of Burma were undoubtedly of Mongolian origin, as is testified not only by the languages spoken but by the physical and mental characteristics of the present day Burmese. They are generally a conservative people, intelligent, jealous of their faith, and ordinarily of a gentle and kindly disposition, but if provoked could be

vindictive and cruel. They have been subject to many invasions, particularly by the Chinese from the north. Here as in other territories the intrusion into their homes by other races has strained to the full their racial integrity, and discord has resulted, accompanied by the inevitable social ills. It does, however, speak well for the detached methods of British imperialism, in no sense concerned with colonialization in Burma, that the pre-requisite stability for progress was ensured which in the end made possible the political independence of the nation on democratic lines. Amongst the total population of over 15,000,000 there are about 1,000,000 Hindus, racially as distinct from the Burmese as are, say, the English, and nearly 200,000 Chinese. But the Hindus are now (1964) being expelled.

In all these varied lands there are now Mongoloid ethnic rumblings, fomented by disintegrating doctrines that decry traditions and seek to introduce a new outlook, a revolutionary way of life alien to those who have found satisfaction, contentment and peace in Buddhism.

The European Caucasoids, the French and British, and the Dutch in the East Indies, who for well over a hundred years have exercised a light-handed, progressive and unifying political administration over these territories, and who have contributed so much to the material wealth of the people, are being ousted. And the Indics are also being forced to leave. In their place local elements are contending for power, often striving against each other, receiving support for their nationalist claims from Communist China. This infiltration of another form of imperialist rule, more burdensome and more difficult to throw off, is facilitated by the presence of many Chinese residents, not all, it should at once be said, with communist sympathies. In Siam, for example, there are over 3,000,000 Chinese, and in the Malayan Peninsula they probably constitute at least 30% of the population. In Singapore alone, that great city and port created out of a tropical fever-infested swamp by the energy and drive of British imperialism, there are at least

600,000 Chinese, who could exercise almost decisive local power.

In September, 1963, under British imperial sponsorship and in face of threats of interference by the United Nations the new nation of Malaysia was born, constitutionally uniting Malaya, Singapore, Sarawak and Sabah (North Borneo).

During the past few years, the festering period following the crushing of Japanese military imperialism, we have heard much talk of the Vietnamese, representing a loose confederation of Tongking, Annam and Cochin-China, and others in Indo-China, who were apparently spurred on to rebellion by communist propaganda using self-determination as a rallying cry, but the Mongoloids in these territories are as divided politically as the Caucasoids in Europe. The Chinese themselves, are astonishingly homogeneous and those outside China now numbering many millions, never relinquish their longing to return one day to their ancestral homeland.

In Hawaii far out in the Pacific, that island racial crucible, where we are assured there is no race prejudice, where Polynesians, Europeans, Japanese, Chinese and Negroes are all supposed to be freely intermarrying, we find that a Chinese of any standing would look with disapproval and, indeed, repugnance upon a son or daughter wanting to marry a non-Chinese. And so it is in other Chinese communities or enclaves wherever they may be. In short, the Chinese more so even than the Jews are conscious of their race and have an invincible instinct to protect it and preserve it.

The pulse of the Chinese race throbs to-day with the new and disturbing fever of materialist totalitarian rule, under which scientific ideas are being exploited and industrial technology fostered to the full. Concurrently, all those finer ideals of freedom and individual moral responsibility which are the supreme conception, product and glory of any worthwhile civilization are being vigorously suppressed. A dark-

ness lies over China and radical social changes are being made which the rest of the world cannot fail to see or afford to ignore. Whatever the future may hold for the Chinese people one thing is certain and that is the issue will be determined by their inherited racial qualities — and history shows that amongst these qualities are simplicity and stability.

The Chinese are now more conscious of their race than at any time in their history. In their nationalism (or patriotism) the race factor is paramount and their ultimate interpretation of communism will be uniquely their own. As their power grows so must their race look acquisitively outward, perhaps across Mongolia to the Urals— and beyond. There is an evolutionary jostling for position, and survival and racial trends can be plotted. If the current is not impeded or deflected then the Armageddon that must be fought will be between Caucasoid and Mongoloid for the possession of the land mass of Asia — and then the world.

Lying off Korea and Siberia and far to the north-east of China is a long string of islands where live in congested millions a highly distinctive race of Mongoloids—the Japanese. Occupying these islands long before the Japanese were a race that has presented ethnology with one of its greatest mysteries — the Ainu, a race bearing unmistakable characteristics of Caucasoid origin. They are distantly related to the Alpine branch of the Caucasoids and obviously akin to certain non-Mongoloid races in Siberia and parts of Russia. Their general appearance, indeed, is strongly reminiscent of unshaven Russian *moujiks*. They are white skinned but excessively hirsute, their extreme hairiness being one of their most outstanding racial characteristics. Their apparent backwardness seems partly to spring from a fierce determination, which has lasted for over a thousand years, to resist assimilation by their conquerors, and to carry on at all cost with their own way of life. They are — or were — hunters whose religious impulses never rose above a rather unadorned form of nature worship. Most of them

now live in dwindling families in Yezo, in the southern parts of Sakhalin and Kamchatka and in the Kurile Islands. Whilst early neolithic artifacts have been found in Japan there are no proven vincula attaching them to the Ainu. How and when did these Caucasoids reach the islands so far away from their evolutionary centre near the Black Sea? One might as well ask how did the wild camel come to the Gobi Desert from America — or how did the Neanderthal families reach Siberia from Europe.

During this century their remaining social and spiritual life has been disrupted and allowed to fall into decay. Their traditional bear-festival has been abolished and their unique agglutinating language is becoming extinct. As in the case of other races lacking in adaptability, the Ainu, now numbering about 15,000, are doomed, furnishing yet another example of decadence only understandable within the terms of race.

The Mongoloids came to the islands via Korea, and legend has it that their first ruler or mikado, Jimmu, was enthroned 660 B.C. Trustworthy records of the early history of these invaders are scanty, however, and there is nothing to show that they were anything other than short-statured tribal Mongoloid barbarians, considerably below their Chinese contemporaries in cultural standards and habits. The year 3 A.D. is the date assigned to the abolition of human sacrifices on the occasion of the death and funeral of the mikado. During the 2nd century there was a female mikado and it may have been during her reign that the art of writing was introduced from China. There were intermittent contacts with the Chinese, and beginning with the 6th century the Japanese began to model their society on civilized Chinese lines. In 608 A.D. they sent a mission to Korea and it was then for the first time their country assumed the name of Ji-pan or Sun's-rise, and affected imperial status.

What are the Japanese like? In stature they are below the average for all races, with yellow, neat, compact bodies.

Their limbs are short, bandiness quite frequent, the musculature well proportioned, hands and feet being small and slim. They seem to be naturally deft with their hands, a feature noticed in other Mongoloids. Anthropologists have reported on the number above average of sweat glands in their lower limbs, and there is an unusual muscle in their chests. Quite prevalent is a congenital optic atrophy. Another unique characteristic of the Japanese is the extreme prevalence to-day of hypertension or bloodpressure, which is resulting in apoplectic stroke being the commonest form of death. This could be due to a dietary excess or deficiency, but it is more likely the price the race has to pay for its rapid modernization on Western lines. No really satisfactory evolutionary explanation has been advanced to account for these curious racial differentiations. Like all Mongoloids their crania are consistently brachycephalic to an extreme degree, and their yellowish faces tend to flatness, enhanced by relatively small noses. Their dark brown eyes, sometimes reflecting russet tints, stare out alertly from slightly oblique almond orbits above fairly high cheekbones. The Mongoloid epicanthic fold is normally present. A rather conspicuous characteristic is their "toothiness," their shovel-shaped teeth often seeming to be set too far forward. Typically Mongoloid is their hair, black and wiry, but scant on face and body. Many specimens have been found, however, of black hair not perfectly round in cross section. A ghostlike superficial resemblance between them and elements in the Malays and Indonesians is strong enough to point to a common origin, possibly in archaic times before they had left the mainland of Asia. There does, in fact, seem to be a marked racial stratification amongst the Japanese, the upper classes being the more distinctly Manchu-Korean type whilst the lower classes are more Malayan or Indonesian.

Despite the fact that the whole body of their arts and crafts, artistry and technology, was borrowed from the Chinese or the Europeans there is nothing to show on the

basis of their achievements that they are in any way inferior to or less intelligent or adaptable than the races from whom they have learnt so much. Indeed for speed of scientific and technical development their record during the past 100 years is unequalled. For most of the 2,000 years of their history, however, their society has been feudal and their culture for this period almost entirely Chinese. From China came Buddhism which in due time was moulded to suit their racial inclination. But the Japanese had evolved an indigenous religion of their own in the form of a complex nature worship or sun worship which included an unquestioning loyalty to the reigning dynasty as being direct descendants of the Sun-goddess, Amaterasu-Omikami. The Way of the Gods, Kami-no-Michi, or Shinto, as it is generally called, with its exemplary ethic, was thus also a state religion entailing acceptance of the Divine Right of Kings. Because of its fierce patriotic mysticism State Shintoism was dissolved in 1945 by order of the conquering American commander, following an example set almost 2,000 years earlier when the Romans proscribed Celtic Druidism in England.

The rise of modern Japan could be dated from 1853 when the country was opened up again to overseas trade. It was not long before the shoguns, the nobles, who were the effective rulers, began to think in terms of imperial expansion. The army was modernized and a powerful navy founded, complete copies of European models, both sustained by an up-to-date industrialism. A war with China beginning in 1894 secured for Japan South Manchuria and Formosa and she assumed control of Korea. A successful war against Russia in 1904-5 brought her the southern half of Sakhalin and also led to the removal of the Russians from Manchuria. Korea was formally annexed in 1910. In 1931-2 Japan set up a puppet monarchy in Manchuria, and the war of aggression against China was renewed in 1937. On December 7th, 1941, while "peace" talks with America were being held in Washington, the Japanese treacherously

attacked Pearl Harbour to open up the Far Eastern sector of the World War.

In a little encyclopaedia intended for students and published in England as recently as 1956 there is a map of the world showing the centres of origin of certain human values, spiritual and material — and across Nippon, the Japanese Islands, there is boldly inscribed: "Chivalry and fierce feudalism." *Bushido* or the code of honour of the *Samurai* of the Japanese military caste is the ancient chivalry referred to, exemplified in its highest modern form in the self-immolation of the Kamikaze airmen in the World War — yet debased and disfigured by other acts of such cruelty and horror that it is not easy to see the common racial factor. The ambivalence or extreme schizophrenia innate in the Japanese character has not been apparent to all observers. Even Lafcadio Hearn, who lived on terms of great intimacy with them over many years, failed to appreciate its full significance. The form it takes is peculiar to their race.

The compact racial unity of the Japanese has stood them in good stead during their time of national humiliation, and once again their *ethos* is moving them to look outward from their overcrowded islands, though not with the same urgency as in the past since their total population, by methods of contraception and abortion, is no longer increasing. Nevertheless, the *Showa* era which began in 1926 has still to run its course.

Most of the islands of the East Indies and in the wide Pacific ocean have Mongoloid inhabitants in various proportions — Malays, Indonesians and Polynesians, between whom there has naturally been a good deal of interbreeding with non-Mongoloid nigrescent races who in most cases seem to have settled in many of the islands at earlier dates. All this fortuitous intermingling of the races has led to much political instability, which has been worsened by the presence of other active racial immigrants. In these regions, particularly in Indonesia, politicians are actively claiming

power to exercise what they regard as their ethnic rights. The future is uncertain, but it can be foreseen that racial incohesion will tend to impede progress.

The Polynesians are undoubtedly of Mongoloid stock. Their progenitors probably began to leave the shores of the Asian land mass over 3,000 years ago, thousands of years *after* those primitive humans had set out on their age-long evolutionary migration southward to become static in the Stone Age in Australia, the aboriginal Australoids.

At an early age in their history the Polynesians must have discovered how to construct ocean-going canoes or sailing rafts, which they could navigate over great distances, plotting their course by the migratory flights of birds between the islands, drifting before ocean currents and seasonal winds, fixing in their minds the changing positions of the sun, moon and stars — all natural elements being brought together to give them a sense of direction not necessarily derived from any conscious rational procedure. They were probably actuated by the same compelling motives, by the same restless spirit that had urged the Nordic Vikings on the other side of the world to sail their long ships across the cold northern seas in search of plunder or to seek new homes in other lands.

When the first European Caucasoids came into contact with the Polynesians — only two or three centuries ago — they found them a trusting “unspoilt” people, living under conditions of what seemed Arcadian felicity in societies ruffled only by the normal family feuding inseparable from human affairs and intermittent tribal friction. Their sole human enemies were the Melanesians, the darker and more primitive people who already occupied some of the islands.

In stature the Polynesians are relatively tall. With their light brown skins, rounded well-proportioned bodies and limbs, their luxuriant straight black hair and their frank open countenances they are a handsome race. The tendency to plumpness may be a specialization associated with the efficiency necessary for survival in close intimacy with the

water, by the shore and in the lagoons. There is a pervading suggestion in their faces of the Caucasoid, but any genetical connection would be a remote one implying some relationship with the early Aryans in India, either before or after they had left the land mass of Asia. A relatively high frequency of blood group A and a low one of B appear to have some bearing on this supposition.

They migrated from island to island, killing off any Melanesians who had preceded them, until they spread right across the Pacific to the Society Islands (Tahiti), to the Friendly Islands (Tonga), the Navigators' Islands (Samoa), the Sandwich Islands (Hawaii) and to New Zealand.

It may seem strange to those who have not studied ethnology to find that the Maori in New Zealand is included in any consideration of the Mongoloids, but there seems to be no doubt about the appropriateness of such a classification. Well over 1,000 years ago, long before the Saxon, Edgar the Peaceful, was crowned King of all England, the large islands now known as New Zealand were invaded by a racially distinct military caste of Polynesians, who at the time of the visit of Capt. Cook at the end of the 18th century numbered, it has been estimated, between 50,000 and 100,000. We see them to-day with their unmistakable Polynesian *cachet*, a tall well-built people, light brown in colour, with thick straight black hair, handsome broad faces and rather flat noses. Sprinkled amongst them are types representative of a smaller darker race, with frizzly or curly hair and the long arched nose uniquely present in the negritic Papuans, and there is other evidence in the form of coarser Negroid features suggestive of some early interbreeding with dark Melanesians probably before they reached New Zealand. That in their migrations they had subjugated other peoples is borne out by the themes running through their folk-lore. Up to the time of the European entry into their land they had remained essentially men of the neolithic age, for their tools were of polished stone, fish ivory and bone. They were expert wood carvers and their

houses were well-built. They tattooed their faces and bodies, exhibiting through this medium considerable artistic sensibility. And they could weave. But above all they were outstanding seamen, indeed, they could be numbered amongst the greatest mariners of all time, for they could only have reached New Zealand by sailing over a vast expanse of ocean, probably via the Society Islands.

How widely different they were from their near neighbours in that hemisphere—the Australoids. Evolution had separated these two races so far back in evolutionary time that no date can be guessed at for their original divergence, but it could be inferred from their present bodily and mental differences that more than 25,000 years may have gone by since they set out on their respective racial paths.

A hundred and fifty years ago habitable land in New Zealand was plentiful and much of it not permanently occupied, but the Maoris had every reason to view with suspicion the coming of another race, Nordic/Alpines from England, into what had been their exclusive domain, particularly as the invaders were so menacingly acquisitive. A treaty was drawn up in 1840, which was intended to protect the Maoris' interests and to guarantee to them the full possession of their lands and estates. Local clashes between the English settlers (known as the *pakeha*) and Maoris never ceased, however, and in the end open warfare broke out. With the right that goes with prior occupation on their side and sustained by the cult of the *Hauhaus* and led by their great chief Te Kooti, who had some talent for military tactics, the Maoris put up a stout fight, but the will of the Caucasoids, here as elsewhere, was destined to dominate and when the war subsided in 1869 there were probably fewer than 35,000 Maoris left. But the picture to-day is quite different. Although by choice segregated to a large extent in their own communities they enjoy full equal rights with all other citizens and subjects of Her Britannic Majesty in New Zealand, and they have direct representation in the national legislature.

During the five years to 1961 the Maori population increased by 20% to 165,000, whereas the population for the whole country, despite immigrants from Europe, grew by only 11%, a most significant comparison.

Impartial judgment might conclude that some harm was done to this fine race of Mongoloids when they intermixed with the inferior melanic peoples they overcame, and similarly harm may one day come to the Caucasoids by inter-breeding with the Maoris. At present there are over 15,000 half-castes in New Zealand. The outcome of any continuance of such inter-racial fusion, whether to the advantage or otherwise of man in New Zealand or of mankind in general, must be left to the speculations of the more imaginative geneticists. All that we can permit ourselves to say is that something of supreme and irrecoverable value would be lost to the world if the Maori race were bred out of existence. But present trends show that this is not likely to happen.

Our brief story of the Mongoloids must end here with the Maoris, but another story may be written one day in another language about a different kind of Mongoloid inhabiting the islands in the Pacific. . . .

CHAPTER 8

NEGROIDS

“Negro and White are in no respect identical either physically, intellectually or emotionally.”

United Nations Educational, Scientific and Cultural Organization (1956)

“It may be true that some Negroes are better than some White men, but no rational man, cognizant of the facts, believes that the average Negro is the equal, still less the superior, of the average White man.”

Thomas Henry Huxley

“The Black race alone have not contributed positively to any civilization as yet.”

Arnold J. Toynbee

“No contribution to the arts of civilization has come from Africa, which has produced nothing but destruction and ruinous exploitation of its natural resources.”

British Association for the Advancement of Science (1961)

We are now going to look at another great racial division of the species — the Negroid, a race that, unlike the Australoid and the Amerind, may be destined in the light of contemporary events and trends to survive into the future, not by any progressive elaboration or improvement of Caucasoid culture, as some sociologists optimistically suppose, but rather by a lagging parallel and parasitical adaptation of the techniques of the Caucasoid creative genius.

Men with black skins always seem to have been rather lowly placed in the scale of racial values, and there must be

some reason for this. One explanation, of course, will already be at hand to those who understand and accept as valid the hypothesis of evolution as set out in this book.

In their studies of the Negroids, ethnographers and explorers and social philosophers have found it expedient to describe them as savages or as being primitive or backward or — often contemptuously — as the natives, a word of various connotations. The perjorative implication in such terms has naturally led to misunderstanding, irritation and political friction, although the usage arose innocently enough in the way that the classical Greeks referred to all those who could not speak their language as barbarians. The once common term nigger is now, of course, considered downright offensive, though it cannot be expunged from the language. Spokesmen for the Negroes in the U.S.A. have gone to the extreme lengths of prejudice by proposing that the appellation Negro should be abolished as its use sets the seal on the Negroid as a race apart. In England the practice has been growing of calling all Negroes Jamaicans or West Indians quite irrespective of their country of birth.

It has generally been thought that living for thousands of years under tropical conditions of heat and humidity would be sufficient to account for the Negroid's relatively low position on the evolutionary and historical scales of human progression. Still holding this view one learned professor declares that in any case it is not true to say that the Negroids "never rose above the lower grades of culture" and for proof of his assertion points to the atrocious tribal terrorism set up by Chaka, the Zulu, 150 years ago as a notable example of a once great Negroid empire. Negroids have also, of course, dwelt for centuries in the African highlands or where such territory was open to their occupancy. Even so, according to Toynbee, "the plateau was no more productive of a civilized society than the tropical forests of the great river valley."

Some authorities like to attribute the Negroid's cultural backwardness to his historical isolation in the remote and impenetrable darkness of a great continent, but this view

does not hold water since there is plenty of evidence to prove that the Negroids, through the Nubians, for example, were in almost constant contact with the great Hamitic civilizations of the Nile basin for thousands of years. And they were in touch with Carthage and Rome. There has, moreover, been frequent marginal mingling with their more advanced Hamitic and later Semitic neighbours in the Saharan regions to the north of them.

Some authorities, seemingly with a political axe to grind, have declared that the Negroids for centuries have been the racial victims of European imperialistic exploitation and domination, which has effectively prevented their raising any civilization of their own. This opinion is palpably absurd since apart from certain coastal strips visited by Portuguese mariners and others, including Mungo Park's solitary travels up the Niger in 1795-7 and the small Dutch lodgement at the Cape, the exploration of Africa by Europeans had not even begun 150 years ago. And 150 years is a negligible period in the evolution and cultural development of any race.

In general it can be seen that the main deflection in the evolutionary and historical course of the Negroids was brought about by Semitic expansion after the ninth century. For over 1,000 years, from north and east, Arab trading expeditions, not always on a peaceful footing, had been penetrating far into the Negroid domains. Until an end was put to them, largely, be it said, by British intervention during the last century, the widespread depredations of the Arab (and Hamitic) razzias must have had a demoralizing and debilitating effect on any purely Negroid way of life. Indeed, if such destructive pillage and kidnapping had continued unchecked the whole race would have fallen into decay in Africa. That the goad of such dire visitations failed to bring out any effective resistant qualities in the Negroid is a pointer to some racial weakness. But by extensive interbreeding with them the Semites and Hamites were to leave behind the genetic seeds we now see burgeoning in the beard-growing leaders of Negroid nationalism.

Because of the way propagandists have employed the term in connexion with the relationship between the Caucasoids and the Negroids, between the conquerors and the conquered, it may be instructive here to say a word or two about slavery as a social institution. In the history of man there has hardly been a period when helotry, i.e. man's ownership and use of man as a beast, was not accepted as a normal and natural custom. Captives in wars were treated as slaves, a fate judged more merciful than death. Slaves were bought and sold like cattle with no human rights whatsoever. Great civilizations were erected on slave labour. The Ancient Egyptians, Babylonians, Assyrians, the Mongoloids, the Greeks, the Semitic Carthaginians, the Romans, all relied for their well-being upon the services of slaves, and looked upon the practice as an unalterable and indispensable part of the scheme of things.

It was not until almost 1,800 years after the birth of Christ, when the true conception of man as a Being in the light of modern ethical doctrines began to be understood and applied, that any practical steps were taken to abolish it. It is the highest tribute that can be paid to the civilized Aryan elements of the Caucasoids that they were in the van of the great movement towards enlightenment and emancipation. Slavery in Europe gave way to feudal serfdom, and serfdom was transformed into the truck and subsistence wage system of the Industrial Revolution, but slavery as slavery was not generally proscribed by the statutes of the civilized nations until round about a hundred years ago, and in the U.S.A. complete manumission of the Negroes was only achieved in 1865 after a bloody civil war. The American Civil War was not, of course, fought primarily to emancipate the slaves, as is popularly supposed, but to prevent secession of the States.

Slaves were still being taken into Brazil and Cuba in the 1880's. And it may be added that even to-day slavery persists in the Arabic countries and also in the modern scientific form of labour camps in countries where soulless socialism grips the will of the helpless people.

It is quite wrong to think, as is often implied in writings on the subject, that slavery reached modern times solely as a tyranny clamped by Whites upon Blacks. Children were being kidnapped in Scotland and sold to plantation owners in the West Indies up to the 18th century; and was not impressment into the Royal Navy a form of slavery? Whites were held as slaves along the Barbary Coast of Africa into the 19th century. And it cannot be too often or too strongly proclaimed that the slave traffic carried on by White traders in Africa up to a hundred years ago was only made possible and practicable by Negroid acquiescence and co-operation, that is, by Negroid enslavement of Negroid. It was a profitable method the Negroids had of disposing of unwanted captives taken in tribal conflicts as an alternative to torturing and killing them — and sometimes eating them. Furthermore, it was quite common for Negroids willingly to sell themselves and their families as slaves, a practice greatly exploited during the Middle Ages by the Semites, both Jews and Arabs. The League of Nations uncovered as recently as 1931 the continued existence of a considerable and long-established slave trade practised by the Negroid ruling elements in the African Republic of Liberia.

It may be significant to observe that the Arabic word *sudani*, the Black, is still synonymous with *abid*, the slave, and the practice of slavery, though proscribed by all Europeans, has not been completely stamped out in Africa.

Movements to free the Negroid from the barbaric bondage that from the beginning of time has oppressed the Dark Continent derived their impetus almost entirely from the zeal of brave and selfless European missionaries, amongst whom stands out the imposing figure of Dr. David Livingstone, now almost forgotten, who laid down his life in this cause. It is the fashion to-day for Negroid spokesmen and others to ignore the debt they owe to these great men of another race. From the light races the dark races were to be given a freedom and way of life, including nationhood, the dark races were powerless to give them-

selves, the greatest contribution coming from Great Britain. By the magnitude of the results achieved it could justly be said that the greatest force behind the emancipation of the less advanced peoples in Africa during the last hundred years has been the British Empire. It should be remembered, of course, that Britain entered Africa primarily to trade or to engage in Christian missionary work or to explore and not, as anti-colonial politicians like to imagine, to exploit the indigenous people and colonize their lands solely for Britons.

It was mainly from the west coast of Africa, along the coastline of the evolutionary homeland of the true Negro, that slaves were shipped across the Atlantic to the Americas, hence the 25,000,000 or more Negroes now living in the Western Hemisphere are not markedly racially distinguishable from the Negroes in Africa, except, of course, as regards superficial cultures.

Surveying the Negroids as a whole it is clear that until the last hundred or so years the purely Negroid way of life in Africa, techniques, social customs and the like, except in respect of their highly complicated dialects and one or two other relatively unimportant features, had altered little from what it had been for thousands of years. Despite their long evolutionary history, often under the most favourable conditions, their technology never got beyond the elements of husbandry, pottery-making, spinning, weaving, wood-carving and a limited working in ivory, bronze and iron. It has been suggested that they may have independently discovered how to smelt iron ore and forge iron tools and weapons and cast and work bronze, but this is only surmise. It seems more certain that such arts and crafts were brought in or copied from the non-Negroid races to the north of them.

Their much-vaunted tribe to tribe drum communications never attained a high efficiency. Nor did they ever even come to use the plough or the wheel. Even the ceremonial robes and the little round hats their leaders now like to affect were borrowed from their onetime Arab overlords.

Social disciplines with orderly administration, however, were to reach a relatively high level in certain territories, and although tribal customs and practices, from cannibalism and human sacrifices to humane justice, varied considerably there emerges a basic uniformity when the diverse forms are analysed and compared. The attitudes evoked by the Unseen, the Force behind the Eye, the Power behind the Mask, Obi and Voodoo (cases occurred amongst Negroids in London up to 1963), the Giver and Taker of Life, Ju-ju, Rastafari, Pocomania, Witchcraft and Magic, are all fundamentally consistent, all conforming to the rough-hewn pattern of the Negroid mind, all springing from animism and fear of things not understood, all quivering to the throb of the drum — all now being slowly, but sometimes ineffectually, exorcized or rationalized out of their lives by Caucasoid scientific method and the cultivation of a less superstitious outlook. Accompanying the change is the breaking down of deeply-ingrained tribal customs, but no prophet can say whether, taking a long view, this is a good thing for the race or not. The too sudden adoption of a new culture could be disruptive or it could be socially exhausting if there were any shortcomings in the latent adaptive talent in the racial mass.

Broadly it could be stated that the spiritual essence of the religion of millions of Negroids never at any time advanced beyond a form of magic and tribal ancestor-worship involving a projection of the material everyday world into a world of shadows where those at the moment of death join in an insubstantial brotherhood with those who have gone before. It is instructive to see how this racial background colours the Negroid's understanding of Christianity.

Attempts are now being made — so far not very successfully — to create a history of a pre-European civilization of the Negroid in Africa. There being no Negroid written record, research is necessarily restricted to the three lines: (a) Inferences from current cultures and folk lore, (b) the chronicles of early travellers, and (c) archæological finds. In any case, if there ever had been a Negroid society of an

advanced type in the past, it was never sustained, from which one could conclude that the present Negroids, with their relatively primitive indigenous culture, are the degenerate descendants of more civilized ancestors. With this they probably would not agree. Even if we assume that civilized Negroid empires had existed in the past, how is it that no educated Negroid of to-day is ready to advocate their restoration? Instead it seems that the cultural pattern evolved by the European Caucasoid races under totally different circumstances is preferred. Nor in claiming ethnic home rule has any Negroid politician sufficient pride or confidence to offer to dispense with Caucasoid support, either in law, technology or wealth.

That the Negroids — or any other non-European races — are quite capable of governing themselves goes without saying, but whether the political constitution they adopt, even if it provided for universal suffrage, would endure for any length of time on the basis of the Western democratic parliamentary ideal is another matter. What is certain is that biological cerebral differences, the roots of instinctive inclinations, unchangeable except by evolution, impose an impassable barrier to the growth of common patterns of government equally congenial to all races. In any political appraisal of the African scene the significant historical truth should not be lost sight of that all the Negroid countries now being recognized as nations, still with the old colonial frontiers, were brought into being without exception by Caucasoid imperialism or colonialization and not by the Negroids themselves who seem to have been quite incapable of initiating such a cultural advance.

Many romantic stories are told of Negroid empires of might and splendour, but although such barbaric and despotic slave kingdoms did once exist in Africa it would be a complete misuse of language to designate them civilizations. For information about these so-called empires we have to rely upon the tales, often exaggerated, of Arab travellers and historians, for there is no other evidence forthcoming despite intensive fieldwork carried out over the past few

years for the purpose of establishing national traditions. Some confusion has been caused by not properly keeping Hamitic or Arabic cultures outside the historical picture. We are here concerned with the possibility of early Negroid civilization and not the mixed culture of the Sahara.

That the true Negro in Nigeria has shown a superior artistic sensibility and technique to his racial congeners elsewhere in Africa there seems to be no doubt. His bronzes, terra-cotta work and carvings in wood and ivory are productions of a high order. The best bronzes and ivories, those found in the tribal centre of Benin, are probably not earlier than the 16th century, but although of undoubted Negroid execution they cannot entirely be said to be of Negroid creation untouched by European influence. The Portuguese had actually penetrated to this part of Africa before 1600, and it is quite likely they imparted to the local inhabitants a knowledge of their arts and methods of production, not to mention their sense of artistry. However, at Ife, the religious capital of the progressive Yoruba people, bronze heads of skilful workmanship have been found which could have been made much earlier, quite possibly in the 13th century, affording some proof of a very old local traditional culture. But so far the weight of evidence does not seem to convince the experts that these early sculptures are purely of Negroid provenance; it seems to them more probable that the stimulus as well as the techniques (certainly the *cire perdue* process of casting bronze) came from outside. Had these bronzes been the exclusive expression of the Negroid mind it is hardly likely their production would have been confined to one spot only of the wide territories over which the Negroids had spread themselves. Nevertheless, the story of Nigerian Negroid artistry and craftsmanship is quite a remarkable one, exceptional in many respects, for the provisional dating of a few of the oldest relics suggests that the unbroken cultural history of this part of Africa might well go back perhaps more than 1,000 years.

In rock paintings executed in a most naturalistic style

found at Tassili in south-east Algeria, and tentatively assigned dates between 4,500 and 8,000 B.C., we have firm evidence of a highly-developed African culture of great antiquity, but this is certain to be early Hamitic rather than Negroid.

Other paintings and engravings on the walls of rock shelters and caves more to the east and extreme south of Africa are recognized as the work of the early Bushman and not the Negro. Considerable talent is displayed in some of this work, which consists mostly of coloured pictures of the animals the Bushmen hunted. But the present Bushman seems to have lost completely the artistic ability of his race for his decorative skill does not now go much beyond etching patterns on the shells of ostrich eggs.

Hardly any purely Negroid monuments of brick or stone have been found anywhere throughout the whole of Africa, nor are there any incised or written records. As regards the latter, the work of Timbuktu University has been so much the products of the Arab-Berber mind, with only the faintest tincture of Negroid impulse, that it would be misleading to bring it into any story of Negroid intellectual development.

The ancient Negroid tribes of Ghana were known to Arab travellers as early as the 9th century (when Alfred was King of England), largely because of the articles of gold their chiefs possessed. The Berber armies (Almoravides) easily overthrew these Negroid tribal organizations and plundered their wealth, but during the following centuries, although the ruling elements were to remain Moslem, the Negroid genetical heritage slowly began to re-assert itself and to a certain extent the earlier Negroid way of life was restored.

The Mande people who occupy the regions between the Atlantic and the upper Niger and to the south once had a considerable empire, with the township of Melle or Mali as the main centre. This tribal empire was at the height of its power and prestige in the 14th century, when it was probably the most important Negroid state in the Western

Sudan. But it was destroyed by another Negroid nation, the Songhai, about 1500. Despite the Arab-Berber conquests in the 16th century and later incursions the Songhai struggled to retain their identity as a nation right up to 1894 when the French took possession of Timbuktu.

In no sense, however, can it be claimed that there was at any time a great Negroid civilization of the Niger comparable, for example, to the technically advanced Hamitic culture of the Nile.

There have been other fairly old kingdoms of the Sudanese Negroids more to the east towards Lake Chad, e.g., Bornu, Baghirmi, Kanem and the soldierly Hausa. No Negroid people are superior to the Hausa in innate intelligence or in dignity. By its nature this superiority is rather obviously the outcome of the infusion of Hamitic Fula blood. From the Fulani were acquired their present speech, their writing and their religion. The Hausa have quite a long history behind them, and it is interesting to note that they were the loyal allies of Britain in the Ashanti Campaign of 1874.

The people centred in Ashanti have a national rather than tribal history going back to the 18th century, constitutionally revolving round the Golden Stool, the Royal Throne, instituted by the fourth known king. The reigning king, known as the Ashantehene, is the Otumfuo Sir Osei Agyeman II, but he has no governing authority and his kingdom is unhappily embraced within the new nation of Ghana. Also forming large tribal or national organizations are the Negroids of Dahomey, and the Yoruba kingdoms of Benin and Nupe. The most famous of the Dahomey tribes was the Fon, whose warlike proclivities, involving the use of a disciplined army of Amazons, gave them a monopoly of the slave trade on this part of the coast in the 17th century. But most of the groups still recognizable as distinct tribes, such as the Ibo, do not seem to have any clear or continuous history, and some are now divided by arbitrary frontier lines.

Quite a number of hybrid Negroid-Arab or Negroid-

Hamitic states or rather communities came into being in the territories lying along the southern fringes of the Sahara, but none had any great age. The last corporate state of this kind, with its predominantly Negroid society, although Moslem in faith, was the Sultanate of Darfur, which came to an end during the first World War.

From mediæval times the Sudanese Negroids inhabiting the territory above 4° N., from the Nile in the east to the mouth of the Senegal in the west, have in varying degrees been subject to Berber, Arab, Fulani, etc. intrusions and hegemony, and this has inevitably left an indelible mark on them, both genetically and culturally, and it has, of course, coloured their history.

If any advantage has accrued from miscegenation it has been gained by the Negroids and not by the Hamites or the Semites, for many of the Negroids now carry genes that must have had their evolutionary beginnings in the environment that promoted the higher Caucasoid culture they now intend to adopt. At the same time it would not be unreasonable to suggest that the infusion of Negroid genes in the Hamites of the Nile contributed in no small measure to the degeneracy of that race. As though foreseeing the danger an enlightened racially conscious pharaoh as long ago as 1879 B.C. decreed that no Negroid was to be allowed north of the Second Cataract of the Nile, except temporarily for trading purposes, thus anticipating by no fewer than thirty-eight centuries the present policy of the Governments of Australia and other modern nations.

Whereas the Sudanese Negroid seems to have had his evolutionary centre in West Africa near where still persists the true Negro, the Bantu Negroid (assembled under the one head mainly but not entirely on the basis of his distinct tongue) had his origins somewhere in the neighbourhood of the Great Lakes towards the eastern seaboard.

During the last five or six centuries the Bantu (the word means people) were to spread almost over the whole continent below 4° N. At first they penetrated southward and westward in small clans, but inter-tribal feuding was fre-

quent, and there is now practically nothing to show of any unbroken line of national history amongst them going back for any length of time.

It is known that in the 15th century there was a fairly compact Bantu kingdom in the Congo, but this was in the form of a barbaric tribal autocracy. From time to time different tribes rose to power and then were overthrown. One nation, Lunda, consolidated itself in the 18th century, from which there was an important offshoot, the Rasongo. But there was no prolonged tribal stability and it is obvious there could have been no inherent capacity to create any fixed constitution worth calling a civilization, with the one possible exception of the Bushongo. Isolated between the Sankuru and Lelua Rivers the Bushongo rose to power founding traditions of an orderly society and a spoken history going back for three or four centuries. This great Bantu tribe, immune from external influences, was able to evolve a constitutional monarchy with a system of government composed of ministers and officials appointed as representatives not only of the sub-tribes within the empire but of the trades and crafts. The Negrillos living in their territory, however, were regarded as racially inferior and were held in a form of servitude. When a new king was enthroned he was required to recite the names of all his predecessors, of whom there actually came to be over 120 in number, so if the list contained no mythical names we have good verbal testimony of a royal dynasty going back a very long way. One of the court dignitaries held office as the official historian, and it is a matter of regret that he was unable to hand on the history of his people except by word of mouth.

Turning back to the east again we find that in the regions south of the Great Lakes there was once another Bantu kingdom, known as the Kituara Empire. Amongst these Bantu there has been handed down for generations a legendary story that bespeaks an intimate ancestral relationship with the Hamites. That a great deal of crossbreeding with the Hamites has occurred there is no doubt, but neverthe-

less the Bantu Negroid has retained most of the specific traits of his negritic stirp.

In the African Rift Valley along the eastern edge of the former Belgian Congo there has been living and evolving for many generations a most unusual and distinctive race of slim black giants whose average height is well over six feet. These people are the Tutsi, divided into the Watutsi (in Ruanda) and the Warundi (in Urundi). They are neither Sudanese nor Bantu Negroids. The deep reddish-brown tints in their skins furnish one clue to their Hamitic or Nilotic origins, possibly in Ethiopia. Now numbering about 100,000, they probably came to this land as slavehunters a great many centuries ago (but not 5,000 years ago, as one anthropologist has asserted) and finding conditions lush remained as expert pastoralists. Exceptional intelligence is depicted in their refined well chiselled oval faces, high brows, frequent aquiline noses and sensual lips. A high intelligence is, in fact, one of their conspicuous characteristics. Although in a minority and inclined to be indolent they can easily hold their own in a feudal society against the Negroid Bantu (here called the Bahutus), the Pygmy (Akka) and the Pygmoids (Twa), the last named being the degenerate products of crossbreeding between Negroes and Pygmies. Being conscious of their superiority the Tutsi treat their racial subordinates with a studied disdain. A natural independent outlook lends dignity to their race and they are inclined to view with contempt the hasty efforts being made by Negroes to overlay their evolved tribalism with unsuitable European cultural veneers. Alas, it may not be long before these fine people are eliminated by the soulless juggernaut of racial egalitarianism. The first step towards this end was taken in 1961 by the setting up of a republic in Ruanda. In July, 1962, the United Nations, without the permission of the people, had the territory divided into two independent, but by no means viable, sovereign states — now called Burundi and Rwanda. One consequence of such arbitrary interference was the massacre (December, 1963 and January, 1964) of thousands of Tutsi, with their women

and children, by Negroid Rwanda soldiers armed with modern weapons provided by the United Nations. Genocide on such an atrocious scale can have only one end — the complete annihilation of the superior race.

A similar attitude of racial exclusiveness is met with in the almost equally tall Turkana, Karamojong, etc., inhabiting the inhospitable regions around Lake Rudolf in the N.W. corner of Kenya just south of the Ethiopian border. Their colour, their head shapes, their very squat, flared noses, etc. stamp these isolated people as more Negroid than many of the races living in the adjoining territories.

Of other peoples towards the north-eastern section of the continent mention should be made of the Nubi, Beja, Galla and Danakil, all more essentially Hamitic than Negroid.

In Meroe, a district between the Astabus and the Astaboras, two tributaries of the Nile, there had existed in ancient times a very advanced society. But the evidence of the ruins so strongly points to Hamitic Egyptian art forms that reference to this so-called Meroitic civilization may be a little out of place in any consideration of purely Negroid history or Negroid cultural capacity.

The dark people living along or near the upper Nile, loosely termed Nilotes, are a proud people and though vaguely Negroid in breed are all very much Hamitic in culture. The Shilluk, Nuer and particularly the Dinka are exceptionally tall and lean, with dolicocephalic heads and frizzy hair, who often display the thin lips, narrow noses with high bridges and the prominent foreheads of certain of the Hamites. They are predominantly pastoral, but where game is plentiful they engage in hunting, some specializing in hunting the hippopotamus. The unique broad leaf-shaped spear is their favourite weapon, but some tribes use the bow and arrow for hunting purposes. What is so noteworthy and laudable about these people is their healthy pride of race, an inbred attitude which sets them apart from most other African races. This racial pride is shared by the Nandi and especially the Masai in East Africa, who are all strongly Hamitic or Nilotic, and who are also reluctant to adopt

habits alien to their nature. But none of these people has a cultural history worth noting.

The lands in the extreme north-eastern corner of Africa jutting out into the Indian Ocean south of the Gulf of Aden, descriptively named the Horn of Africa, are occupied by the semi-nomadic Somali, a distinct people more Hamitic than Negroid. They have no written language and for government purposes use either English or Italian. Influenced by world trends towards ethnic self-rule and African nationalist agitation, they have been made aware for the first time of their racial uniqueness, which in 1961 was considered sufficiently strong to justify the creation of the Somali Republic as an independent state. The new republic abuts on Ethiopia and it is diverting to read the view of the Ethiopian authorities on the situation: "Ethiopians note the most pronounced inexperience of the Somali leaders and the convenient indifference of the authorities concerned who are disrupting the historical acquiescence of the Horn of Africa." (*The Times*, December 10th, 1959.)

Dwelling at certain points along the eastern coastal regions are the nationless Swahili, a most mixed human conglomerate of Arab/Negroid strains who have, however, developed the hybrid language Kiswahili, which has assumed some importance as an inter-tribal tongue.

Neither the Somali nor the Swahili have national or even tribal histories of any consequence — and certainly no traditions whatsoever of any early civilization.

For centuries the Semites (Arabs) dominated the eastern seaboard of Africa, particularly Zinj (Home of the Blacks), all the way south to Mozambique. Almost up to the end of the last century they were cruel and persistent slave raiders, capturing the slaves by forcible means, chaining and whipping them into cowering abjection. Their main centre was the island of Zanzibar which since 1890 has been an Arab sultanate under British protection. Here the Negroid mixtures (Afro-Shirazis) greatly outnumber the Semitic Arab ruling class, but they are all Moslems, and it was here in 1958 that occurred an instance of racial bias openly

proving stronger than a common religion. Under a fairly wide suffrage, the local Negroids, led by the popular Abeid Amani Kurume, who probably often thought of Hamudi ben Mohammed (Tippu Tip), the infamous Arab slave dealer, combined to defeat the Arab elements seeking to bind them more tightly to the Moslem world. In the further elections of June, 1961, the natural racial antipathies broke out into violence and much blood was spilt. The Arabs are Caucasoids, and the Negroids, becoming more strongly racially conscious, are clearly showing that they prefer to move towards ethnic independence rather than towards closer alien rule from an Arab centre.

In January, 1964, only a few weeks after Zanzibar had been made an independent nation within the British Commonwealth, the Negroid Afro-Shirazi Party overthrew the Sultan and the constitutionally-elected government of the Semitic Arab ruling class — a natural and predictable racial *coup d'état*, Communist inspired and led. After three months of the usual pillage and carnage, Zanzibar was incorporated into Tanganyika, a nation now re-named Tanzania.

About 250 miles from the coast of Mozambique lies the great island of Madagascar, whose native inhabitants, numbering about 5,000,000, are still recognizably divided into eighteen distinct tribes, all however, speaking the common Malagasy language. The superior Antaimnerina (or Merina), known to Europeans as the Hovas, are the most prominent people. But all these Negroid tribes show a strong infusion of Arab blood, and there can also be detected a tincture of Mongoloid blood, possibly Malay. After being under French colonial rule for sixty-five years, the island is now an independent nation, the Malagasy Republic, uneasily enjoying home-rule under a president who within the constitution is able to wield despotic powers. None of the tribes on the island seems to have any historical background worth mentioning.

It may be appropriate to remark here that there were few, if any, Arabs in the whole of the African continent

before the 8th century, many of those who later dominated the East African coast coming directly by sea from Arabian ports.

To keep the picture of the races clear it should be added that the dark Semites in Ethiopia (Land of the Sunburnt Faces) came from El Yemen, in Arabia, many centuries B.C., and are ethnically, as well as culturally, divided from the later Semitic Moslem conquerors referred to above. The present population of Ethiopia is a loosely-knit mixture of three races, distinguishable on the broad blood basis of eighty per cent Hamites (mainly Galla), eighteen per cent Negroids and two per cent Semites (Amhara). The last named, however, possessing a superior intelligence and organizational sense, still contrive to keep their dominant position in a society which is largely feudal in structure. In demanding self-rule in Africa solely on the unqualified basis of a racial majority — as though this were a moral right — politicians are apt to forget that Ethiopia is governed to its advantage by a racial minority, intensely proud of its non-Negroid heritage. Ethiopia, of course, is not the only African country where a racial or tribal minority constitutes the ruling class, South Africa perhaps being the best example. History, indeed, yields not a few instances, not merely in Africa, of nations being created and maintained by the more progressive racial minority, very much to the benefit of all the inhabitants.

The national religion of the Ethiopians is Monophysite Christianity, with origins of great antiquity and bound by strong traditions directly to Judaism in Arabia. Copts from Egypt furnish priests for this ancient church. The scene for the strange legend of Prester John, the ruler of an enlightened Christian empire, has been set by some in Ethiopia.

The inroads of Hamites from the regions of the Nile forced the Bantu southward, but there continued the inevitable miscegenation. The Hamites were mentally superior to the Negroids and brought with them a more advanced culture, almost certainly including the all-

important art of iron-working. There was no Negroid Bronze Age. Under Hamitic influence, the Bantu were to add pastoralism to their hitherto purely agricultural and hunting way of life. But all this happened within the last few centuries.

Any impartial study of the history of Negroid Bantu society reveals nothing but a picture of endless predatory feuding between petty despotic tribal chieftains who wielded arbitrary life and death power, more often than not sustained by exploiting a degrading fetishism. From 1800 onwards, one such Bantu despot, Chaka, the Zulu, created a formidable military caste which by coupling novel fighting tactics with a discipline brutal and bloody beyond description proved itself almost invincible. Using the same methods, his equally savage and ferocious successor, Dingaan, brought under Zulu rule other related tribes, the Shonas, Xhosas, Galekas, Gaikas, Thembos, etc. Present-day Bantu should never forget that it was men of another race, the White Caucasoids, who released them from centuries old barbaric terrorism.

Other celebrated Bantu tribal nations are the people of Uganda, in which is included Buganda, with its kingship (kabaka) going back nearly 400 years, located west of Kenya and north of Lake Victoria Nyanza; the Bechuana, Basuto and Swazi more towards the south and almost enveloped by the Republic of South Africa.

The first multi-racial legislature for Bechuanaland (after nearly eighty years as a British Protectorate) sat in June, 1961, with an hereditary chief, Seretse Khama, virtually as the first Prime Minister of the national assembly. In 1961, Her Britannic Majesty conferred on him the Order of the British Empire.

Under its present ruler, Sobhuza II, and with British protection, Swaziland is a veritable oasis of Bantu traditionalism in its more peaceful and stable form, but even here, disruptive alien agencies are at work.

The great chief of the Basuto, Mosheosho, introduced a written code of tribal laws over a hundred years ago, and

very sensible laws they were too. To-day, the paramount chief is the youthful, dignified and well-educated Bereng Seiso, who reigns as the dynastic head of a democratic constitution with an elected assembly. Whether such an African constitutional monarchy will persist only the future can tell. Even in this enlightened territory, cases still recur of tribal murders of a most revolting kind.

The administration of these three Bantu nations is the direct responsibility of the British Government, whose dedicated local officials are patiently piloting them towards absolute self-government.

In the north-eastern segment of the Bantu domains, around Mount Kenya and Kilimanjaro, are the Kamba, the Kikuyu (or Gikuyu), the Luo and other distinct but related tribes. The Kikuyu, who invaded the land they now occupy about 500 years ago, are undoubtedly the more fundamentally intelligent of these people. A year or so ago, they came into prominence by resorting to a vicious form of jungle terrorism (Mau Mau) as a desperate means of resisting what they, rightly or wrongly, considered encroachment by European settlers on their undeveloped preserves in Kenya. A detailed study of the terrible Mau Mau oath and the obscene and debasing nature of the accompanying terror should resolve once and for all any lingering doubts as to how far the Negroid has been evolved away from the jungle. This does not mean that the Mau Mau motive was bad or evil in itself, however bestial and debased were the acts it evoked. Unlike the sadistical spectacles of classical Rome, the purpose of Mau Mau was not for pleasure or entertainment, but solely to protect the interests of the Kikuyu people against another race.

All these north-eastern tribes are necessarily more heavily tinged with Hamitic colours than those farther south. But in no instance can any of the Bantu, whether in the extreme north or in the farthest south, boast of any notable national history.

Possibly as early as the 15th century, certain tribes of the Bantu, the Bechuana (Tswana), for example, had

reached the lands of the indigenous Hottentots and Bushmen (Khoisan) and later were to press upon the territory already inhabited by White Caucasoids who had settled in South Africa soon after 1650. The Bantu drove out the inferior Khoisan peoples, killed them or reduced them to thralldom, but they were to meet more than their match in the Caucasoids, Dutchman and Briton, Frenchman, German and Jew. Their southernmost tribes, the Hereros, the Damaras, the Nguni and others extended their domain from coast to coast and their depredations brought them into conflict with the settled Dutch farmers, the Boers. The so-called Kaffir Wars between Negroid and Caucasoid broke out in 1778, and were to continue on and off for 100 years—and some say the war for survival continues in the form of *apartheid* to-day. In their conquering thrust southward the fierce Zulu military branch of the Bantu came into head-on collision with the Dutch trekking northward away from British rule at the Cape. At the great battle of Blood River in 1838 the Dutch decisively defeated the Zulu forces under Dingaan. Their unyielding racial pride would not allow the Zulus to rest or submit, and later under Cetewayo (Cetshwayo) it seemed that their tribal star was again in the ascendancy, but they were crushed by British forces at Ulundi in 1879. The last of the old Zulu tribal chiefs, Dinuzulu, died in 1913.

Inhabiting what is now Southern Rhodesia are the Mashonas, a Bantu people who according to early Portuguese annals had some link with the Empire of the Monomotapas, but no very substantial history is indicated. For years they were harrassed by the more warlike Matabele, the tribally-mixed Zulus whose *induna* had sited his main kraal at Bulawayo. It was not until about 70 years ago that the Matabele were finally overthrown by British imperialism (South Africa Company), bringing peace, law and order to the land, enabling the Mashonas to live in their own traditional way, free from fear.

It should be noted here that the Bantu dwelling between the Zambesi River and the Cape, particularly the Zulus and

the tribes under their subjection, came to be known collectively as Kaffirs (Caffres), a name given to them by the Moslem Arabs, meaning Infidels.

Those who are still straining to find some support for their theories about ancient Negroid history unfailingly point to the stone ruins of Zimbabwe in Southern Rhodesia as the remains of a once great Bantu metropolis. No firm date has yet been assigned to these ruins, but that they are quite old, possibly 11th or 12th century, there is no doubt. However, from the 9th century the eastern seaboard of Africa was explored and exploited by Arab traders and raiders, and it seems both probable and reasonable from the scanty data available that these once massive buildings, apparently laid out as a combined fort, trading station and smelting works, were the work of Arabs using Bantu slave labour. There certainly is little, if any, justification for attributing them to any Bantu civilization in Rhodesia, however much such a notion might appeal to some archæologists. It may be of interest to add that the sole artifacts other than the building stones found at the site are a few beads and other trifles of Asiatic origin.

Gold and copper ornaments of primitive design, Indian beads and iron tools found in ancient graves some seventy miles from Lusaka in Zambia, might indicate some 9th century link either with Zimbabwe or with Arab trading posts in the coastal regions to the east.

To claim, however, that such relics are proof of a vanished Bantu civilization of high order would be analogous to an historian in the future claiming that the great Kariba Dam was evidence of a Bantu scientific culture.

The history of the Negro Republic of Liberia, now with a population variously estimated as being between 1,000,000 and 2,000,000, dates only from 1822 when the American Colonization Society took over certain territory in West Africa to found an appropriate home for freed Negro slaves from America. The scheme was laudable enough but not unnaturally met with considerable hostility from the Negroes already inhabiting the region. In 1847 Liberia felt

able to declare itself independent, and in 1857 took over the rival settlement of Maryland. From the beginning educated Negroes were put in charge of the government and administration, but it was not long before the racial factor asserted itself. The Negroid Americo-Liberians soon brought the native Negroids into subjection; they exploited them and enslaved them, and continued to do so until quite recently. Soon after 1900 Germany became economically interested in the country, but America stepped in with a loan to stave off the bankruptcy brought about by corrupt rule and improvidence. Financially propped up more or less as a capitalist colony of America, Liberia affords a striking example of the failure of one Negroid nation to maintain or extend Western civilized standards. The writ of the capital city does not effectively run beyond the pale into the hinterland and all but a few of the inhabitants are still hopelessly entangled in jungle fetishism, some to-day, members of the Kwi Society, for example, even indulging in scatophagous rites.

The whole field — and a very small field it is — has been traversed in search of an early Negroid civilization in Africa, and the reader will be left in no doubt from what has been said that neither the Sudanese Negroid nor the Bantu Negroid has ever at any time had what could properly be called a civilization. Although mankind was subject to evolution in Africa as elsewhere there was to be no evolutionary sifting by natural selection to produce a Negroid brain of the quality of the Caucasoid, and from his cultural history it is evident that the Negroid could not have been biologically endowed with the kind of faculties capable of conceiving, creating and maintaining a culture of Caucasoid or Mongoloid complexity, even though as the result of the admixture of Caucasoid genes he can learn to imitate certain non-Negroid cultural forms, language, for example, with relative proficiency. As Seligman says: "The Hamites (Caucasoids) were the great civilizing force of black (Negroid) Africa."

There is much talk to-day of what is called an African

Renaissance, but this must be dismissed as the unbalanced oratory or doubletalk of politicians, for there can be no re-birth of something that never was. In any case Caucasoids take historical precedence over Negroids in Africa.

Anthropologists usually classify Negroid racial types under the heads of true Negro, Negrito, Sudanese, Bantu, Negrillo, Hottentot and Bushman, keeping them segregated from the other ancient African types, such as the Hamites, Semites and Nilotes. Most authorities now seem inclined to agree that all the Negroids have evolved from a common stock in Africa, isolated from the rest of the world.

We could perhaps imagine that the true Negro, of whom the finest examples are now to be found in the western part of Africa north of the Equator, from the mouth of the Senegal to the eastern boundary of Nigeria, is the most directly in line with the original stock. As the first families multiplied so offshoots to survive had to adapt themselves to different conditions, in the steamy heat of dense rain-swept forests, along the great rivers, all the time moving away from the central core, all the time being seeded by natural selection, to emerge in the end in the Negroid racial patterns we now have before us. But as far as the evidence goes it could be equally-well argued that the Negro of western Africa is the product of evolution playing on ancestral types similar to the Hottentot and Bushman, who have been likened to the prehistoric ape-men of Boskop and Florisbad. One could, of course, imagine that it was in Africa that the first humans on earth, born out of a non-human ape creature, made their appearance, and that the Negro has directly descended from them. Alternatively, there is the supposition, supported however by little acceptable evidence, that the ancestors of the Negro originally entered Africa from somewhere in the region of the Caucasus, popularly supposed to have been the common breeding ground of all modern races.

The inexplicable presence of the Negritoes in the Andaman Islands in the Bay of Bengal has given rise to the conjecture that the ancestral home of the Negro may have

been in that quarter of the globe. Could it be that evolutionary chronology is all wrong and that the Negroids on these island are remnants of one great sub-human family that had thrown its network right across the land mass of Africa and India before the Indian Ocean had divided the continents? Speculation on this subject could be endless and we must wait for more facts before coming to any final conclusion on the matter.

There may have been a rapid succession of genetic mutations, and evolutionary changes in humans may have occurred more quickly than is at present commonly thought possible, and during, say, 15,000 years, in a radically changeable or highly selective environment, a new race could have been born.

How can one account for the heavy suffusion of negritic blood amongst certain of the South Sea islanders? These people of the darker skins, the Melanesians, closely related to the Andamanese, may have had a pure Negro origin. Despite the sporadic intermixing with the superior lighter-coloured Polynesians, the Negroid substratum is still everywhere dominant. Besides the heavy dark pigmentation they have frizzly or almost woolly black hair, many of the typical Negroid facial forms, very long and high heads (hypsistenocephalic) with a cephalic index as low as 68° , and an average stature of five feet four inches only. It could reasonably be supposed that the Melanesians belonged to the race first inhabiting the islands, and during the past, say, 2,000 to 3,000 years, became subject to incursions from the more Mongoloid races coming down from the north west. They all speak archaic forms of the Malayo-Polynesian linguistic family. Anthropologists have referred to the "inexplicable antagonism between racial and mental characters" which exists between the peoples in Melanesia, and have described how fierce and treacherous these people can be. Until quite recently many of them were cannibals like their ethnical relations, the Papuans of New Guinea.

As in the case of the Amerind the Negro tongues (omitting, of course, any Hamitic or Semitic introductions) are

quite unique and have undoubtedly developed in Africa from primordial animal-like inarticulations. On the evidence of language alone the Negro has clearly had a long early evolution isolated far from other races. In passing it may be worth mentioning that ethnological classification of genuinely Negroid tribes is founded to a very large extent upon linguistic factors.

There are great gaps in the record which may never be filled and we may never positively know where in Africa the first true Negro was born. But many of his formative evolutionary years were unquestionably spent near where he is now to be found in West Africa.

Skeletons found in Nubia prove that the Negro had wandered into that area over 5,000 years ago, and from Hamitic cultural sources we know that in form at least he was no different thousands of years ago from what he is to-day.

To the ordinary person it may seem absurd to ask what a Negro is like, for his general external appearance is familiar to everybody and he can easily be identified, but the whole picture has become befogged and blurred by the political and pseudo-scientific philosophy that assumes the equality of all races, all undifferentiated varieties of a common species. Genetically all races are not equally endowed, either physically or mentally, either in being or potentially, and this can be felt and seen or deduced from objective analysis.

The most distinctive feature of the Negro is the dark colour of his skin, hair and eyes, from coffee-brown to coal-black. This is entirely due to the presence in his system of melanin, an organic chemical which is largely, but not completely, absent from the White Caucasoid. The more melanin the individual has, the darker he is. How has it come about that the Negroes (and certain other races) are so heavily charged with this pigment? In the first place, it should be noted that the condition is fundamentally different from the sun tan acquired by a White Caucasoid when he exposes his body to the sun. Sun tan is not inheritable, whereas the colour of a Negro's skin is, two conditions

fundamentally different, the first technically termed phenotypic, the second genotypic. The Negro could not lose his colour or get whiter by living in a colder, less sunny zone, or by wearing clothes, nor will his descendants, except by selective breeding. Melanin is an essential element in the Negro's physiology, for without it he could not have survived, without it there would indeed have been no Negroid race. On close examination, this most betraying biological racial factor shows itself to be highly involved, being transmitted, so it is now thought, variously by two or more genes. The constitutional condition of dark pigmentation is a specialization that could only have been evolved over untold ages in the tropics, where it had conferred a continuing benefit on its possessors. There is no doubt that the granules of melanin dispersed over the superficial areas of the body afford immunization against certain skin diseases and present an effective shield against the more harmful actinic rays of the sun. Conjecture as to how melanin first made its appearance in the body would take us a very long way back in evolution, almost to primaeval times, when the precursor of the Negro was probably as hairy as the chimpanzee. As the survival value, with related coefficients, of hair on the body diminished in his changing environment, so did the possession of an alternative protection against the equatorial sun assume more importance. Those humans having more melanin in the system were more favoured by nature to survive; they were better armoured against the destructive elements in their environment. The accretion of melanin, with accompanying evolutionary correlations, continued from generation to generation, until the optimum was reached — the coal-black Negro. But the palms of his hands and the soles of his feet remain considerably less dark than the rest of his body.

It could, of course, be imagined that the progenitors of the Negro, after losing their bodily hair, were at first as white-skinned as White Caucasoids, and that their darkness evolved afterwards — as probably happened in the case of the Indics and the Australoids.

Accompanying the evolutionary transformation to melanism were other changes, some directly correlated to ensure the coherence and harmony of the organism as a whole in the given environment. The Negro has special sweat glands which are advantageous to him in the heat of the torrid zone, and these glands are better protected by the presence of melanin. Those with more efficient sudoriferous qualities were naturally healthier and survived; those not so endowed tended to die out. It has often been said (somewhat offensively) that a Negro can be detected and identified by the natural musty odour of his body. If this is so, and if the odour is not due to any special diet or other habits, then it could be caused by his sweat glands and a specific metabolism. All humans have body odours, as testified by the widespread use of deodorants in White countries, which probably vary as much between individuals as between races, although in a different way. It has been said that there is a pervasive aphrodisiacal quality about the hircine odour of a Negro—but this was also said about H. G. Wells by one of his mistresses. There could, of course, be such a thing as a racial odour (as there is a racial colour), but instruments have not yet been devised to measure it, and little reliance can be placed upon the discriminatory efficiency of the human olfactory sense. And it seems hardly logical, in any case, to say, as some do, that the peculiar body odour of the Negro is proof of his inferiority, by which is presumably meant his relative nearness to the animal kingdom.

The eyes of the Negro often tend to be slightly protuberant and in colour are without exception black or blackish brown, with a yellowish cornea: A bloodshot condition is not infrequent. No adult Negro, of course, has blue eyes, nor with his depth of melanism could he have eyes of any colour other than black or blackish brown. If he were an albino freak, that is to say, if the normal genes for the creation of melanism had not been transmitted, then his eyes would be a pale blue. The blue seen in the eyes of a typical Nordic Caucasoid is not due to a blue

pigment, but to the optical effect produced in the lens by the absence of colouring matter. There is no doubt that the pigmentation in the Negro's eyes affords a most effective protection for the delicate optical mechanism. In regions where at noon the sun shines directly overhead, the proto-Negro with enhanced melanism was favoured by nature and he prospered, whilst others not so equipped were weeded out. How essentially different this process has made him from other races evolving in the cloud-covered temperate and frigid zones to the north. His black panache has more than superficial significance, it has been indispensable to him in his development until now it is a fundamental part of his nature; it is something more than a badge and something more than just a coating protecting his body from the searing rays of the sun. Advocates of racial equality, with their imagination confined by crude materialism, view melanism solely in terms of a chemical pigment in the body, forgetting that the work of Michelangelo is more than paint on a wall.

A physical feature exclusive to the Negro (exclusive, despite a recorded solitary freak occurrence of it as a gene mutation in a Nordic family in Norway) is the character of his black hair. This is very short in both sexes and grows into small tight curls, giving it a lanate and mat-like appearance. Certain Negroids in Africa, but not true Negroes, carrying genes of another race, may have longer, less spirally black hair, but more often than not it tends to be frizzy. No Negroid has fair hair; nor has a White Caucasoid short black hair in tiny spirals. It can therefore be asserted that in his hair, which is elliptical or flat in section and never round, and with no distinguishable medulla or pith, the true Negro has an indelible identification mark. And who can doubt for one moment that this exceptional characteristic has given his race some advantage in the environment in which it has evolved ?

There is sometimes present a growth of hair on the chin, but rarely any on his limbs or torso, except in the pubic

regions and axillæ. Where facial hair makes its appearance in any quantity this indicates a non-Negroid antecedent.

His oily, glabrous skin is found in no other race. The integument is often hard and thick on sole and palm, a condition added to by use.

The temperature in different parts of his body seems to vary from the normal in the Caucasoid, as has often been commented on by Caucasoids who have noticed the coldness of the Negro's hand, especially in hot weather.

His bones tend to be on the slender side, but are not in any way more fragile because of this, being dense in texture. Usually his feet are broad and flat, with a low instep and a decided larkspur heel.

Now let us look at the contours of his face. The rounded orbits are not over-shadowed by the projecting brow ridges present in the Australoid. The short, thick nose, broad and flared at the base, a form technically called platyrrhine, is a primitive feature, the efficiency of which is demonstrable in a moist, hot climate. The mouth is large and appropriate to his prognathism; the lips are tumid and often everted, disclosing at times a part of the mucous membrane. The large heavy jaw formation (prognathism) of the pithecoïd type found in the Negro is regarded as a primitive somatic trait. The cheekbones are not particularly conspicuous (where they are, it reflects Hamitic blood), but the muscles of the face are usually less differentiated than in the White Caucasoids, thus imposing a limit to the Negro's range of facial expressions, confining them to the more child-like moods. A prominent forehead, often sloping backwards, is common, but this does not indicate any depth of mind. Surprisingly, the Negro's ears are relatively small. The true Negro may be described as fairly tall, averaging about 68 inches.

An unexplained morphological mystery of human evolution is the origin of the different cranial shapes. What advantage accrued to the owner of a long head (dolichocephalous) and what special benefit was there in having a round head (brachycephalous)? That there was

(and possibly still is) a greater evolutionary value in having a longer cranium in certain circumstances there is no doubt. Similarly, in another environment, a round head would be better adapted. The cranial shape, the specific cephalic index, is, of course, inherited, and was once regarded as an infallible index of race. For example, the Aryan Caucasoids in the extreme north were once identified by their long-headedness, which some thought was a condition exclusive to them. But there now seems no doubt that the proto-Aryans were not the only race to evolve with long heads. We have the strange fact that amongst the Amerinds, who by their origins should all be round-headed, there are quite a few long heads. Modern Mongoloids are practically all round-headed, indeed, on average, their heads are the shortest of any race, whereas the narrowest and most ape-like formations have been found amongst the Negroids. The head of the true Negro, however, is generally mesocephalic, i.e., the cephalic index, the percentage ratio of greatest breadth to greatest length, viewed from above, is in between brachycephalic and dolichocephalic. Even if the true Negro carried certain Caucasoid genes it would hardly follow from this that he is more dolichocephalous than he would otherwise have been.

Generally his skull is thicker than the Caucasoid, and there is a primitive earlier closing of the cranial sutures. These features, together with his dense bone structure and prognathic jaw, should help the Negro to excel in certain forms of athletics, especially boxing. Indeed, he has been able to exploit these physical qualities to the full. Of further use to him in athletics are his relatively long limbs, longer than those of any other race, a direct product of natural selection in a hot climate, where such a feature confers distinct advantage as an organic thermostat in controlling body temperatures.

Normally, one would think that serological or blood tests would reveal racial divisions, and so they do, but only in a very general way. Since the human species has

descended in company with the apes, monkeys, etc., from a common primordial stock, it would be unreasonable to expect that each race has its own exclusive blood group or combination of groups. There are, of course, certain indications of racial blood differences. Whilst apes have been graded on this basis, the chimpanzee coming out on top nearest man, gradings on a similar basis for the human races have not yet been perfected.

Amongst the Negroids there is a high percentage of Group A. In the Rhesus group, the comparatively unique gene Du, present in Negroids, has rarely been met with outside Africa, and one gene coded V is considerably more frequent in Africa than elsewhere, as also is the rare cDe combination. And the gene known as Su has so far only been found in Africa. A special antigen under the symbol Js also seems peculiar to Negroids. In general, there are fewer Rh negatives in Negroids than in Caucasoids, which gives the Negroids a certain survival advantage. A synthesis of blood group differences confirms the findings on other grounds that the Negroid is a race with evolutionary roots deeply separated from those of other races.

One blood condition inherent in certain Negroids and found in no other race (except for a few isolated instances amongst the Veddahs of Ceylon) is sickle-anæmia, so named because certain blood corpuscles (erythrocytes) are sickle- or crescent-shaped and not spheroid as is normal. This racial factor is inherited and those possessing it are extraordinarily resistant to malignant tertian malaria. We thus have a very clear-cut instance of a Negroid racial characteristic directly associated with his evolutionary environment. In general, Negroids are not so susceptible as White Caucasoids to certain tropical diseases such as blackwater or malaria, a fact actually known to science 150 years ago. And it is recognized that even the incidence of cancer varies between the Negroid and other races. Indeed, it could be said that in their resistance to disease the races vary quite markedly. The Negroid seems to be prone to T.B. infection, quite irrespective of nutritional

deficiencies, in the way that the Amerind (Eskimo) is susceptible to the virus of the common cold. Whereas syphilis (*Treponema pallidum*) is stated to have been endemic in the Amerind, an analogous spirochoetic disease, yaws or framboesia (*Treponema pertenue*), was originally only to be found in Negroids (and gorillas) in the tropics. It is quite possible, therefore, that by natural selection and congenital immunization syphilis may not pursue the same course in a Negroid as in a Caucasoid, and this sometimes seems to be the case.

From the foregoing it can be seen that any prejudice on the part of medical science that tends to preclude the full appreciation and understanding of the subtleties of the physiological and mental variations between the races could retard therapeutic progress. This observation refers, of course, to something deeper than the harmful habits that contribute to disease, such as, for example, the snuff-taking by the Bantu, which probably lies at the root of the nasal cancer his race suffers from, or the lip cancer once found in the Caucasoid and which was incited by the hot stem of his short clay tobacco pipe.

Negroid babies are able to straighten their backs, hold up their heads and support their own weight (the simian grasping instinct) at a much earlier age than the babies of White Caucasoids, thus possibly indicating a closer evolutionary relationship to the other primates. At the same time, the sense of sight, which has so much to do with mental development, is retarded, and this is highly suggestive of a lower place in the evolutionary scale.

It has been suggested that certain races are more gifted than others in their sensory responses. For example, the Negro is thought able to detect objects at a distance, by sight, hearing or smell, far more quickly than the White Caucasoid. However, controlled tests carried out to determine the truth or otherwise of this assertion have proved negative. Yet under certain conditions there do seem to be differences, which perhaps could partly be the result of the more natural or more primitive faculty retained

by the Negro of being able to use all his senses together, that is to say, he is possibly able to bring to bear on a physical objective all his senses more or less simultaneously in a combined operation, unlike the more advanced Caucasoid, who has to some extent had this co-ordinated sensorium evolved out of him by specialization, and in consequence now tends to employ each of his senses independently of the others. As one expert puts it, ". . . more animal-like, the Negroid uses his *whole* brain more effectively than does the White Caucasoid." This may be noticeable in an enhanced sensuality, but the common belief that the Negroid is correspondingly possessed of a sexuality greater than the normal for all races is a generalization not easily proved. Hot-bloodedness could be climatic, not racial, and though there is such a thing as tropical fecundity, this may not be inherent.

The mind of the Negro, despite a fine memory, is in some respects rather childlike, as though it were built up of a series of imaginative pictures, and this is what one would expect from a more primitive co-ordinated function of perception.

Although the cerebrum of the adult Negro is significantly smaller than the Caucasoid's, the rate of its growth immediately following birth is appreciably faster, as is proven by reflex muscular response. When viewed in the light of the general rule that amongst mammals, including man, the quicker the pace of early development (neonatal kinesthetic maturation), the simpler is the brain in maturity, this phenomenon can reasonably be taken as evidence of the lower evolutionary status of the Negro.

About the time puberty is reached, however, the pace of infantile precocity seems to slow down and the Caucasoid overhauls the Negro in speed of cerebral development. Of further significance is the fact that intellectual progress is arrested at an earlier age in the Negro, and mental decay seems to set in earlier.

Deductions made from neural reactions appear to be supported by the direct evidence of the tissue of the cerebral

ganglia, where in the case of the Negro there is less sulcification and less cellular differentiation. On such and other differences, as yet too complex for scientific analysis, especially those within the cerebral cortex, necessarily depend the ultimate differences in mentation, that is in intelligence and in intellectual capacity.

Such inborn cerebral discrepancies in the Negro could result in ability to perceive rather than conceive, with a capacity to ape rather than create, a good memory, particularly for shapes and sounds, a love of words and music, little liking for abstract thought, with few mathematical aptitudes, an inclination to take short views rather than long ones, a love of colour and display, and so on . . . And it must be more than a coincidence that these are indeed manifestations observed in Negroid behaviour, culture and history. For his cultural advancement, if on the complex European pattern, the Negro, it would seem, will have to rely more on memory than on originating ability.

Who for one moment can doubt the testimony of that great scholar and selfless medical missionary Albert Schweitzer, with his unrivalled first-hand knowledge of Negroes, acquired during long years of service on their behalf fighting disease in his hospital at Lambaréné, in what was once French Equatorial Africa? No Western-trained Negroid doctor volunteered to help him, and his experience so convinced him of the lack of potential in respect of mental standards and character in the pure Negro that he never felt it worthwhile training Negroes to assume the higher responsibilities in his jungle hospital. One can hardly question his deep Christian affection for the Negro, and his evaluation should accordingly be treated with respect. However, set off against Dr. Schweitzer's clinical conclusions, others, not less competent to judge, have had ample occasion to salute the fine, disciplined conduct of the Fulani Hausas and the *askaris*, who over many years have given faithful service in British African regiments.

As an indication of the cultural gap existing between

certain Negroids and European Caucasoids who are now being unhealthily mixed in England, we need only refer to the trial in 1957 of a highly-educated Negroid, an official of his own government in Africa, who protested to the court that under his own laws he could have as many wives as he liked (or could afford) and that his wives were his chattels to do with as he pleased. Whether Moslem or pagan, the Negroid in Africa, by engrained instinct and ancient custom, is polygamous, and it is doubtful whether the sacred nature of monogamy as enjoined by Christianity will ever entirely appeal to him.

That old ideas persist amongst the Negroids even in the face of Western culture was illustrated in a startling way in Nigeria in 1958, when it came to light that ritual murders were being carried out in an organized way by tribal secret societies, among which may be mentioned the Ndozi Abodo of the Savés.

In the upsurge of Negroid nationalism in Nigeria, a nation brought into being by British imperialism, a great and rich country, divided into three provinces, with a population of over 50,000,000 belonging to some 250 different tribes, not a few Negroid politicians have asserted and distinguished themselves after the finest European models. Their sensitive understanding of their own race, their realistic appraisal of the economic and cultural potentialities of their country, show them to be men of no mean calibre. These leaders of their race in Nigeria, Jaja Anucha Wachuku, Alhaji Sir Ahmadu Bello (the Sardauna of Sokoto), Alhaji Sir Abubakir Tafawa Balewa, Sir Francis Ibiyam, Samuel Ladoke Akintola (a Christian of the Yoruba), Nnamdi Azikiwe of the Ibo, Obafemi Awolowo and Sir Adetokumbo Ademola, to name the most eminent, though with a certain Hamitic background, have a common *négritude* and a conservative sensibility directed to something higher and less materialistic than Marxism. Their influence, if accepted and sustained by their successors, will certainly keep their people in the forefront of self-governing nations in Africa. Here as in other Negroid states in Africa

inter-tribal friction has still to be overcome. Rumbblings of potential strife can be distinctly heard; indeed, in September, 1963, Obafemi Awolowo was sentenced to ten years' imprisonment for treason.

The racial soul of the new nation of Ghana, formerly the Gold Coast, with its population of nearly 7,000,000, can be seen reflected, though imperfectly, in the figure of Kwame Nkrumah, of the Nzima tribe, eccentricities in whose volatile personality, however, may be accounted for by the assumption of the mixed racial genes in his constitution. For a wife he selected a Hamitic and not a Negroid. Statements made by him in English are often quaintly fulsome, revealing a failure to grasp very intimately the idiom or precise meaning of the medium he had used to acquire his education. To take one example out of hundreds, one that points to his firm race-consciousness: "Ghana must become a republic for psychological and emotional reasons. The African character is suited to republicanism." In him there is displayed once again the instability and innate limitations of a certain type of adult Negroid intellect, which even a broad education and European sophistication fail to overcome. For years he carried a card of membership of the Communist Party and studied revolutionary Marxism at the London School of Economics. His official biography, too, shows that the simple direct-action methods of Hitler, Lenin and Mussolini — or the phrases and slogans that lifted them to power — strongly appeal to him. National Socialism or ju-ju Communism or tribal bureaucracy seems indeed to be what he is imposing on the unsuspecting people of Ghana. If there be any doubt about this, the reader should study the Preventive Detention Bill, the terms of which were first published on July 6th, 1958, which seems clearly designed to destroy what has always been regarded as the corner stone of democracy, namely, a citizen's free right to criticise and oppose the government in power. There have been detentions and expulsions from Ghana on political grounds, plainly making it manifest that the present energetic head of the State is intending to protect

his position and personal interests by despotic methods normally associated with tribal chieftainship.

In suppressing in Ghana in 1958 the constitutional Opposition, the voice of the minority, the pivot or hallmark of genuine democratic rule, the Minister of the Interior, Krobo Edusei, declared that if the Opposition supporters dared to question the dictates of the Nkrumah Government his "police were ready with their armoured cars to slaughter them like hell." Years after they were first imprisoned in 1959, quite a few of the democratically accredited Opposition leaders were still languishing in gaol. Hundreds more have been detained, but thousands have escaped the terror and are living as refugees in adjoining Togoland, a country Ghana would like to possess.

In pursuing his vainglorious way, even to the extent of blasphemously accepting the title, The Redeemer, Nkrumah had himself installed as President in July, 1960, with Napoleonic powers over legislature, executive and judicature, and in 1961 he grandiloquently declared his intention to fight for the "liberation" of the whole of Africa, much to the indignation of other political leaders. Typically irrational, his book on the subject is entitled: *I Speak of Freedom*.

Unlike socialists and political clerics in England and America, he is intensely race-conscious, with a dedicated belief in his own people — even though he himself made an exogamous marriage.

Behind the outward exuberance of this Lenin Peace Prize winner there is the brooding mystic, who in quieter moods can probably feel how futile it is to attempt to do what God could not do in 50,000 years — turn a Negroid into a Caucasoid. Other ambitious and equally educable Negroids are watching him, and what he has started may not be continued after he leaves the scene — and the jungle is not far away.

Political opportunism or bureaucratic tribal despotism is not democracy, nor is civilization just a question of atomic reactors, space-ships, plastics, conveyor belts, wrist watches,

gassy drinks, synthetic foods, pep pills, trades unions and committee rule, public relations officers — or fissile missiles and scientific genocide — and there is no reason to suppose that a Negroid civilization could not be evolved comparable in moral quality if not in form to the Caucasoid technocratic ideal. The Negroids have many racial characteristics that could bring them nearer to an earthly Utopia than has yet been achieved in Asia, Europe or America. No other people on earth have their ready sense of humour or their light-heartedness; amongst no other people is laughter so spontaneous or so often heard. Let us hope that an unsuitable alien culture associated with the dehumanizing process of scientific industrialism does nothing to impair their natural faculty of spontaneity. Alas, there are strong katabolic racial constituents present in some of the Negroid leaders, possibly the end product of the admixture of Hamitic and Semitic genes, and this will tend to lessen the chance of any social advance becoming permanent after the Western democratic pattern. The same factors will certainly retard any movement towards the effective federation of the Negroid states now being created on the basis of the old colonial boundaries. After the first flush of Negroid nationalism, when new leaders have asserted themselves, then will come the real testing time for the race in Africa. Already Negroid nationalism is showing symptoms of an aggressive rivalry after the fashion of feudal Europe. Who will yield, for example, in any adjustment of the frontier between Ghana and Togoland which at present cuts the compact Ewe people in two? And would it not be reasonable for the Congo province of Katanga to be joined to Rhodesia to bring under one government related tribes with common sentiments and common interests though with leaders speaking different European tongues? The British Cameroons could have been appropriately absorbed by Nigeria. And what power can avail little Gambia, now a British-made independent nation of some 300,000 people, against ultimate absorption by Senegal? There is nothing essentially sacrosanct in the colonial frontiers dividing the Negroids in Africa, but to

alter them will call for patient statesmanship of a high order if conflict is to be avoided.

Many African nations are not Negroid, so any pan-African government must remain a dream.

Resembling Kwame Nkrumah in many racial respects is another Sudanese Negroid, Léopold Sédar Senghor, who belongs to Senegal. This exceptional Negroid, gorged with academic Gallic culture, a master of words and the brand of dialectics to which the French language lends itself, still exudes the very essence of the negritic *mystique* of his race. At one time his loyalties, motivated perhaps by personal ambitions, were fastened on to a stronger French imperial suzerainty in Africa under which the Negroid would enjoy equal citizenship with the Gallic Caucasoid. His allegiance was later transferred to the newly found race-conscious urges of his own people and in 1960 he took a prominent part in the creation of the independent Republic of Mali, which had been conceived as the ethnic continuity of the long defunct Empire of Mali. Political romanticism can never endure and within a month or so of independence the new nation divided itself again into the two separate states, Senegal and the French Soudan, out of which it had been formed in the first place. Modibo Keita, holding extreme socialist views, is another notable Negroid with political aspirations in this region.

The newly-independent nation of Guinea has temporarily fallen under the spell of the forceful and eloquent Sékou Touré whose mind is well-stocked with Marxian revolutionary theory.

In the person of Sir Milton Margai, a doctor of medicine trained in England, Sierra Leone has had a shrewd Sudanese leader. With a face depicting strong lines of Hamitic ancestry, this highly cultivated Negroid belonged to the Monde people, but for a wife he chose an English woman, which did not enhance his popularity in a territory already racially riven. When he died in April, 1964, the leadership of the nation was assumed by his brother.

Sierra Leone has enjoyed British protection for 150 years

and it was here in 1787 that Britain founded Freetown with freed slaves. Celebrations in connexion with the release from formal colonial rule were held in April, 1961, but it was observed that the opponents of the government, mainly Creoles, were kept behind iron bars.

In the Congo, an immense territory with over 14,000,000 inhabitants distributed over widely different tribes speaking over 200 different dialects, a great nation carved out of the primitive jungle by Belgian imperialism, the reins of government, in order to placate Afro-Asian and Communist opinion and under pressure from the United Nations, were in 1960 precipitately placed in the hands of a caucus of self-elevated native Congolese. Prominent amongst these native politicians were Joseph Kasavuba of part Mongoloid ancestry, Patrice Lumumba, later killed in the tribal anarchy he incited but could not control, and Joseph Ileo. These leaders had asserted themselves largely on the inflammatory platform of unadulterated anti-White prejudice.

The native Congolese, still firmly clinging to their evolved tribal affinities, were (and still are) lacking in the kind of tradition, social and administrative experience, not to mention capacity, normally considered indispensable for representative rule after the European democratic ideal. Immediately colonial authority and discipline were withdrawn chaos and anarchy ensued, accompanied by a frightful orgy of pillage, rapine and murder, curiously reminiscent of events in Haiti 160 years ago. For all this suffering, largely brought about by anti-White agitation from outside, the Belgian Government and the Catholic Church have been unfairly blamed. In the desperate struggle for national viability, a Congolese professional soldier, Joseph Mobutu, held the breach. Another Congolese, Moise Tshombe, placed himself at the head of Katanga, the nation of the distinctive and race-proud Balunda people who in pre-colonial days had a continuous history going back three or four centuries. Resolutely opposing aggressive interference by the United Nations, the Katangans sought to re-establish their nation under a constitution of their own. Other voices

are heard clamouring for power in these distressed lands of the Congo, those of Antoine Gizenga and Cyrille Adoula, for example, but it seems doubtful whether the Congolese themselves will be able to establish worthwhile autonomous nations without considerable Caucasoid help for many years to come.

Nyasaland, with a population of about 3,000,000, now being granted complete independence, broke away from the Rhodesian Federation in 1963 when it fell under the despotic tyranny of Dr. Hastings Banda, head of the Malawi (later the name of the country), who had spent most of his life in England. In the campaign for secession the use of violence in the form of an anti-White crusade was not spurned, recalling to mind the activities in this region of John Chilembwe fifty years ago. Conforming to the pattern elsewhere in Negroid Africa, intimidation has made it impossible to set up a democratic government.

In Northern Rhodesia, later re-named Zambia, Lawrence Katilunga and Kenneth Kaunda are the self-appointed leaders of their own people, whilst in Southern Rhodesia, self-governed under an enlightened and progressive British imperial administration since 1923, the Negroes have for the spokesman a typical Bantu, Joshua Nkomo.

Within Rhodesian territory lies Barotseland and here Sir Mwanaina Lewanika holds sway as paramount chief (*litunga*) over some 350,000 Bantu Malozi who have expressed few desires to see their traditional way of life disturbed by interference from outside.

An interesting, but probably vain, experiment is being made in Tanganyika whose population of over 9,000,000 is being ruled by an assembly of the three distinct races, Negroids, Europeans and Asians, on the basis of their numbers and electoral fitness. Such a constitution can be no more than a makeshift one for the race-conscious Negroids will always be in a position to out-vote the others. Already the path to the future is being overshadowed by the destruction of statues put up to the great Christian missionary, David Livingstone, who did so much to free the country

from slavery. The first president is Julius Nyerere, a Catholic by religion, with a strong British cultural background, in whose youthful oval face can be seen the lines of a Nilotic ancestry.

The elderly Jomo Kenyatta (Kamau wa Ngegi) of the Kikuyu, with one White wife in England and at least two Negroid wives in Africa, anti-White and anti-Christian, a trained Communist terrorist and leader of the Mau Mau campaign of murder and unnamable obscenities, was freed from prison in 1961 and in 1963 became Prime Minister when Kenya was granted independence. Associated with him, but strangely differing from him in personality, is Tom Mboya of the Luo tribe, an urbanized trade union demagogue. Other Negroid politicians in Kenya are James Gichura, Oginga Odinga and Gikonya Kiano, all belonging to the Kikuyu. Another prominent leader is Ronald Ngala. Also to be brought within the national fold of Kenya are the powerful and warlike Masai who here number about 200,000 and who are intractably tribally conscious and resentful of Kikuyu pretensions. With the rapidly-growing body of city Indics, with their flair for merchandizing, to be considered as well as the White settlers who alone have created the nation, the claims of the non-Negroid Somalis and other clashing interests of some 40 different tribes, the problem of framing a national constitution acceptable to all on progressive democratic lines is not an easy one. Independence was granted to Kenya in December, 1963, and a year later became a "one party" republic with Jomo Kenyatta as President.

The great African territories of Mozambique and Angola are provinces, not colonies, of Portugal, and there is as yet no intention of setting them up as independent nations. Here in theory all races enjoy equal citizenship, and in a sense assimilation is being realized, but the native Negroids, to keep up the pretence of equal status must conform to a culture that is alien to their nature and pagan traditions. Nor can it be seen that they are as well off materially or as happy as the Negroids in the adjoining protectorates. Set

alight by White-hating anti-Catholic Negroids from the Congo, the dormant racial tensions in Angola, exploded in 1961 into murderous violence, and further violence was threatened in 1963 and later by the race-conscious Afro-Asian caucus of the United Nations.

No two countries created and developed by European imperialism in Africa are alike in their racial and social structures and no common framework of government has yet been devised to meet the unspoken needs of the largely uneducated and politically untried mass of inhabitants. Democracy in the form of a constitution under which all can share in government will have to be warily introduced if it is not to lapse into despotism — or mob law and anarchy. Although assumed to embody democratic principles, the constitutions so far drafted for the Negroid nations coming into being in East Africa are far too complicated ever to be properly understood by the people to be governed.

Race-consciousness as we have seen exhibited in the Negroid leaders has been exploited as a weapon of propaganda until it is now the dominant consideration, and under any constitution patient restraint will have to be exercised if tyrannical oligarchies on a racial, tribal or family basis are to be avoided. For its efficient working a parliamentary democracy requires a free and strong opposition to the administration, organized as an alternative government, but it is doubtful from what we have already seen if Negroid politicians, once they have gained power and control the police, will tolerate such a system for long. The Caucasoid nations have found the Nordic type of democracy a most difficult political system to work, for it implies something more than the constitutional ability to exchange one set of rulers for another.

The cry of *Uhuru* is heard in the land, but more freedom for politicians is not necessarily more freedom for the people.

Cultural tendencies and preferences reflecting age-old natural instincts are not easily deflected. In Uganda, for instance, the Kabaka of Buganda has found it increasingly

irksome to adhere to the teaching of the Christian church. Indeed he is obviously on the threshold of deserting the Christian fold for what to him seems a more accommodating paganism. The circumstances point to a general trend towards the restoration of the Kabaka's position as a despotic tribal chieftain, a tendency which appears to be in accordance with the will of his subjects. He was duly made President of Uganda in October, 1963. In 1959 his brother, aged 31, married a teenage English schoolgirl, much to the distress of her father who could see the folly if not the evil in such an ill-assorted union.

In opposition to the Kabaka of Buganda stands Benedicto Kiwanuka, a Roman Catholic and most capable lawyer, whose ambition is to bring the whole nation under one legislature, the Lukiko. This end was reached in October, 1962 when Uganda, a country of 28 tribes, was granted full status as an independent nation, with a typical Bantu, Milton Obote, as Prime Minister.

But it is beginning to seem that the Bantu of Uganda are drifting away from Christianity. There is evidence that the old Negroid pagan outlook and customs are returning. Amongst Negroids generally, indeed, Christianity is now coming to be regarded as an exclusive European cult, a social instrument to facilitate and perpetuate what they feel is White domination. And some authorities have suggested that Mohammedanism, despite its long history of enslaving the Negroids, may make a stronger appeal to the Negroid mentality than Christianity.

The marriage of Seretse Khama of the Bamangwato to a typically Caucasoid English woman is another interesting anthropological study. Marital motives can be wayward and mysterious and one wonders why this capable tribal chieftain, trained as a lawyer, should have thought so little of his own people and race, particularly the women, as to bring half-breeds into the tribal fold.

All the Negroid political personages we have named, all outstanding representatives of their race, have been lifted from the contemporary African scene to illustrate by

examples what in total could yield a fairly accurate stereotype of the Negroid racial character. It would, of course, not be correct to assume that all these persons who have made names for themselves are — to quote one observer's opinion — “subject to all the shifts and contradictions of the African character.”

Affording a good insight into what so often appears to be immaturity in the texture of the Negroid mind is the book, *Colour Bar*, written by the great West Indian cricketer, Sir Learie Constantine, a distinguished native of Trinidad, as a protest against the thoughtless way he had often been treated because of his colour. In his book he seeks to score a debating point by repeating the old canard that Jesus Christ was Coloured. It is, incidentally, not uncommon when racial themes are discussed for Negroid spokesmen to lump Mongoloids (Chinese, Japanese, Malays, etc.), Indics and Semites (Arabs and Jews) in with Negroids as Coloured. As one Negroid spokesman put it, according to the *Radio Times* of 12th December, 1958: “. . . if the world becomes divided into Black and White in opposite and hostile camps, it may lead to dangerous consequences . . . the Coloured people of the world outnumber the White.”

It is, of course, a common political error to identify race with Colour alone, as the Negroids in Africa may discover for themselves one day.

Quite frequently prominence is given in the daily Press in Britain to letters from Negroids purporting to prove the competent versatility and depth of the Negroid mind — in the process often proving the very opposite. One Negroid writer, for instance, laments that the lack of written records in Africa, which he thinks may have been destroyed by “external influences from Europe,” has deprived the world of a Negroid William Shakespeare. Another Negroid in a letter to *The Times* plaintively protesting against the implications of inherent racial inequalities could name only two Negroids, Booker T. Washington and Ahmed Baba, to compete against the myriads of great men who have produced the Caucasoid culture. He could have done better by

referring to that great Negro biblical scholar, Samuel Adjai Crowther, D. D. Oxon. Despite the closeness of the simulacrum created, the fact of the matter seems to be that if you educate a Negroid you have an educated Negroid, not an educated Caucasoid, a position from which there is no cultural escape. A common culture may be shared, but the radical racial idioms cannot easily be equated or resolved. All the available evidence seems to show that the Negroid mentality, however well-trained, is in some respects ill-fitted to the more subtle forms of abstract thought and reasoning of the Caucasoid intellect. With his less complex cerebral structure it is understandable that the Negro, quite irrespective of any real or imaginary racial discrimination, should have some difficulty in adapting himself at all points to the highly evolved artificial Caucasoid society in which he might find himself, and that in consequence he would be subject to neural tensions which could end in pathological instability. Looking at this matter in this extreme sense, there has been reported in England a number of cases of Negroes becoming "peculiar" or running amok; but unfortunately the compilation of medical statistics in Britain with respect to races seems to be discouraged. In America, however, it is recorded that in the State of New York the admission-rate into mental hospitals is actually more than *twice* as heavy for Negroes as for Caucasoids. It should perhaps be added that this astonishing difference in lunacy is not related to economic conditions. Another remarkable racial difference in the United States is that the life expectancy of a Negroid is 60 years against 68 to 70 for a Caucasoid. But this gap is insignificant when set against the comparable figures for the Republic of South Africa where the average age of the Negroid when he dies is about 40. There is no doubt that in South Africa, at any rate, faulty living, malnutrition, disease and unregulated breeding are mainly responsible for shortening the Negroid's life. But race still plays its part, and despite their shorter lives the Negroids in the U.S.A. are increasing at a much greater rate than the Caucasoids. In the demographic studies of the

United Nations completed to 1960 the Negroids are shown to be the most prolific of all races. In Africa their average birthrate is 45 per 1,000 as against only 19 per 1,000 for the Caucasoids in Europe. Amongst Negroids in the West Indies it is over 37 per 1,000 as against 16.4 per 1,000 for the White people of Britain. Such Negroid fecundity, if continued and protected by scientific means, will certainly in the very near future alter substantially the numerical balance between the races.

In tests carried out to compare the innate intelligence between the races the problem has always been to find a method that excludes environmental influences such as home life and general social conditions, education and an unequal grasp of the idiom of the language used for the tests. However, after making due allowances for these factors it does seem that the Caucasoids (Nordic, Alpine, Semite, etc.) come out better than the other races. Almost on their level are the Mongoloids (Chinese and Japanese) with the Negroids some way behind. But the techniques for governing such experiments have not yet been perfected and so far the results can only be taken as a pointer to what might well be the fact. Other tests have been devised based on the use of models instead of words and symbols, the so-called performance tests. But here again, although a Caucasoid superiority has been demonstrated, the tests cannot yet be regarded as conclusive. It should be remembered, furthermore, that intelligence and attainment tests do not measure such psychological factors as temperament or emotional stability, disciplinary response, etc., although mental aspects of this kind cannot be left out when races are compared.

Practical indications in the general educational field do seem to point to mental discrepancies between the races. For example, in racially mixed schools in England, with no language or other social handicaps, the Negroid children consistently tend to lag behind the English children. And in one of the more objective scientific papers of the United Nations (W.H.O. No. 17, 1953) a reference is made to "the

marked inferiority on the part of the Negro in comparison with European children in educability.”

The field of the mind is infinite and we have no alternative but to accept what has been generally demonstrated. One professor of anthropology after a careful consideration of all the circumstances sums it up by saying that the results of the great mass of psychological investigation show that on the basis of experiments alone the mental ability and intelligence of different racial groups is not the same, and that some of the primitive peoples must be placed lower on the scale than civilized peoples.

In short it may now be accepted without qualification that the races are essentially and potentially unequal when compared with each other on the realistic basis of their respective pre-historical and historical achievements, their self-created cultures, the quality of their social and moral needs and ideals, their inventions as aids to survival, together with the present day demonstrable variations in body and mind. Balanced comparisons seem to be inexorably leading us to one certain conclusion, namely, that the Negroid, perhaps because of his shorter evolutionary age, is not quite on the same plane as the Caucasoid or Mongoloid. His relatively lower evolutionary status and potentiality may be explained by differences in his psychosomatic inheritance. This conclusion should not be construed as anything other than appraisal based on facts and inferences; it is not intended as a depreciation or condemnation of the Negroid, and no stigma attaches to it. Nor need the Negro, however sensitive or intellectual or how far steeped in Caucasoid education and culture he might be, be unduly concerned by this conclusion, for he in turn with equal impartiality regards himself, probably justifiably, as superior to his racial partners, the Negrillo, Hottentot and Bushman.

Over the enormous land mass of Africa evolution carved out its pattern and the figure of man was worked into it. The Sudanese and Bantu, all modified true Negroes, constituting the bulk of the Negroids in Africa, estimated in 1964 to number about 175,000,000, should not be regarded too

strictly as forming a uniform race made up of individuals all alike. There were tribal groups isolated under special conditions long enough for local types to be evolved. And the admixture of non-Negroid blood has also left its mark, as we see in the frequent narrow face and head and high cheekbones in the Bantu, bridged narrow noses, lips less fleshy than average for the true Negro, the lower part of the face not so prognathous, and many gracile and lanky bodies with angular shoulders — all disclosing a complex Hamitic or Semitic (Arab) gene contribution. Added to this infusion from the north is the complication of gene injections from the more primitive peoples in the centre and the south, especially from the Hottentot and Bushman.

The Negrillos (Pygmies), in particular the Akka, are now confined to the dense tropical forests situated in a zone on either side (out to 5°) of the Equator, but there are cultural indications that these little men, experts with bow and poisoned arrow and skilled hunters of animals of all kinds and sizes, were once more widely spread over the continent. His average height is only four feet eight-and-a-half inches; his arms are relatively long and his body, unlike the Negro's in this respect, is often slightly covered with soft hair. In a superficial way it could be said that he is like a Negro in miniature. But there is a faint dull rusty hue in his otherwise jet black hair, a very significant difference. Temperamentally he is excitable and tends to be cunning and revengeful. For a very long period he has lived as a kind of slave or serf to the Bantu, whose language he mostly speaks and whose cults he has copied and for whom he hunts. The theory once mooted that the Pygmies were the degenerate descendants of Negroes who had become isolated deep in the dense equatorial jungle where natural selection had favoured dwarfishness is now discounted. Overall there seems no doubt about these racial homuncules being properly classed as Negroids. Nor is there any valid reason for supposing that such dwarf Negroids are directly related to the Bushmen. The latter now live in South Angola, parts of the Kalahari Desert and in the northern part of S.W.

Africa, numbering in all probably fewer than 50,000, all that remain of a considerable race which has left behind skeletons and cultural evidence in the form of specialized tools and skilfully-executed rock drawings in different parts of Africa, including the northern areas, of a past going back as far as that of the true Negro — or farther. One segregated branch of their race, the Strandloopers, became extinct within recent times, and it can be seen that the rest of this once great people is also doomed, thus again demonstrating the overwhelmingly vital part the evolved racial factor plays in survival.

One feature frequently met with both in the Hottentot and Bushman is the epicanthic fold over the eyes, rarely if ever present in other Negroids, but which is one of the most conspicuous racial characteristics of the Mongoloids. The presence of this feature hints at an ancient evolutionary history in arid regions where strong winds prevailed, and where such folds of flesh would afford some protection for the eyes.

The Bushman, whose average height is five feet two inches, is easily distinguishable from all the other Negroids, except his near-relatives, the Hottentot. His limbs are slight but well-proportioned and his hands and feet, in contrast to the Negro, are small. His overall childlike appearance is sometimes advanced as a good example of the persistence throughout life of the foetal form. There is a specialized tendency for his yellowish brown skin to wrinkle easily. The hair on his mesocephalic head, low in the crown, is tightly spiralled, forming peppercorn tufts, leaving in between what appear to be small bald patches. As with Negroids generally the set of his short pentagonal face is prognathic, but although his chin is often pointed the head with its low brow, high cheekbones and very flat nose, seems relatively broad in outline. The orbital areas are unusually narrow for a Negroid, the eyelids bearing a variety of folds. His ears are small and square, with the lobe often absent. One feature that is unusual and which shows his distinctiveness as a separate race is the extreme inward curvature of the lower

part of his backbone which has the effect of making his buttocks unduly prominent. Many of the females have excessively abnormal, but quite healthy, accumulations of fat (steatopygia) on their thighs and buttocks, and an unusual feature in the adult male is that the penis when in repose stands out horizontally, which together with the contracted scrotum could be a primitive feature. Racial peculiarities are also present in the female genitals and also in the mamilla.

Towards the north where the Bantu bore down on them more heavily the race has lost many of its distinctive forms, even the colour of skin becoming darker as a result of Bantu genes.

Indeed, largely as a consequence of Bantu invasion of their hunting grounds during the last hundred years or so much of the character and way of life of this unique and interesting race has been destroyed. They are a nomadic hunting people, adept in the use of bow and spear thrower, rarely settling in one place for long. Their diet of the meat of wild animals is varied by the inclusion of edible roots and wild vegetables gathered by their women. Loosely organized in small bands, they have few social forms apart from the family unit, and they recognize no permanent tribal chiefs holding any effective authority. Normally marriage within a band is tabu, and although polygamy is not forbidden, monogamy is the general rule. If a second child is born before the first is weaned it is usually killed. The main function of their witch doctors is to make rain, to instruct youth at the initiation ceremonies and to cure diseases by magic, but their influence has waned so as to be almost negligible to-day.

They speak languages which are peculiar to their race and which are characterized by extraordinary clicking or clucking sounds. The complex onomatopœic nature of their tongue has probably developed out of their pronounced power of mimicry.

Although their lives are hard and primitive these people have inherited a cheerful and carefree disposition, a weak-

ness when confronted by the more warlike Bantu. That they at one time possessed an outstanding artistic ability is testified by the rock drawings we have already referred to, but this talent, associated with a unique sense of perspective, undoubtedly a racial flair, now seems to have been lost, as other distinctive qualities have been lost—as the race inevitably decays and dwindles towards extinction.

The Hottentots resemble the Bushmen in ways that indicate a common lineage. It has been thought that the Hottentots originated from a Hamitic/Bushman mixture which first isolated itself in the regions of the Great Lakes and that they did not migrate to the extreme south until long after the true Bushman had settled there. The only survivors of the original Hottentots retaining their exclusive racial characteristics are the Naman group in S.W. Africa, of which there are probably fewer than 25,000 existing to-day. They are taller than the Bushmen, with longer and narrower heads, skulls chamaepentagonoid in form, and a more emphasized prognathism. Their culture which was mainly derived from the Hamitic half of their hybrid ancestry is vastly superior to the Bushmen's. They are both a hunting and a pastoral people, and they can smelt and forge iron for their knives, spears and arrows. Mats and baskets are woven, and their beehive huts are a great advance on anything the Bushman is capable of for shelter.

Associated with the Naman and talking their language are the primitive Bergdama or Hankhoin people, who are virtually under Hottentot tribal rule. They are a dark, short, rather thick-set race, with characteristics suggestive of an ancient true Negro origin.

Opinion seems to be gaining ground that the Bushman and the Hottentot bear so many features indicating a divergent evolutionary history that they should be classed as a separate race altogether and not grouped under the heading of Negroid. The title provisionally proposed is Khoisanoid, based on the name by which these people know themselves.

If priority of settlement be the criterion then the Bantu has no more right in South Africa than the Boer, for this

part of the African continent was already occupied by the Khoisans, the real indigenes, before either Bantu or Boer arrived.

The Hottentots of the Cape were employed as menials by the Caucasoid settlers and this naturally led in the early period to some promiscuous intercourse involving Mongoloid (Malays) as well as Caucasoid, to produce the population known to-day as the Cape Coloured, Griqua and Rehoboth half-breeds.

It may be appropriate here to say a word about Black/White racial intermixtures, which is such fertile soil for prejudice. As will be deduced from what has been said already, the science of genetics during the last fifty years confirms what common sense and experience in stock breeding over the centuries had already decreed, namely that the finest and most desirable points in any variety of animal can only be perpetuated by the most careful selection of both sires and dams. Amongst human varieties this applies with special force to the subtle differences and singularities of the glandular and nerve structures, including the central ganglion of the brain, which for scientific purposes, if not for philosophic ends, must be regarded as the seat of consciousness, reason and will — not to mention imagination, inspiration and a sense of beauty and moral judgment. No superficial education or culture can eradicate such inbred inclinations; given infinite time they may be bred out, but they cannot be trained out. It can be imagined that if the Cape Coloured were to be isolated for any period of evolutionary time, say, over 10,000 years, their descendants would be fundamentally different, possessing a different culture, from what would emerge from a similar segregation of either Bantu or Malay or European. It is accepted by all authorities that the Hottentot is inferior to the Bantu, so if the genes carrying his deficiencies are transmitted, as they would be, then it follows that the maintenance of the higher evolutionary levels demands that the Bantu should not reduce his racial stature by breeding with the Hottentot, nor *a fortiori*, should the Boer breed with the Bantu. If the

ideals of Caucasoid civilization are worthy ones then any society condoning such interbreeding would be doing irreparable damage to humanity, for progressive evolutionary change depends entirely upon the perpetuation and extension of the highest intrinsic qualities.

For some genetic reason the hybrid progeny of Negroid/Caucasoid mating seem to be more intrinsically Negroid than Caucasoid, a differentiation emphasized by Colour in a White society. Similarly children born of Semitic/Nordic unions seem more essentially Jewish than Nordic in form and character, though this has been disputed by some experts who are inclined to exaggerate the compactness of the Caucasoid race. The supposition, once widely held, that the offspring of Black/White matings are more Black when the male is Black does not yet seem to have been proven.

Samuel Coleridge-Taylor, the composer, Frederick Douglass, the orator, Alexander Pushkin and Alexandre Dumas—indeed many eminent men classed vaguely as Coloured—were all racial hybrids of a kind; but whatever claims may be made to the contrary there is little evidence to ascribe their genius to any contribution coming from the Negroid side of the family or from any genetic property created by their hybridism. On the contrary it seems far more likely that the evolutionary contribution towards the higher intellectuality came entirely from the Caucasoid strain.

Not infrequently it has been said that if the Coloured half-breed falls below the normal standards of the society in which he is born it is because of personal and social prejudice against him. The more likely explanation, however, one indeed that fits the facts more squarely, is that the half-breed who becomes a social misfit suffers from the defects of his parents which brought about their union in the first place. It is rather obvious that racial misfits become social misfits, although not in all communities.

Pretence of racial equality means social equality, which in turn leads to sexual equality, and here lies an obvious danger when two incompatible and radically different races share the same territory. We can see here some justification

for the policy of racial insulation now pursued by the Government of South Africa, even if not for the *baaskap* element of it — but this is not a political tract and we forbear to comment upon the political methods of that Government, except to say that their difficulties are made greater by the fact that the Bantu, taught from outside to be discontented, naturally views with suspicion any education or social principle that tends to separate him from the rest of the population because of his inherent biological difference. That a Bantu, a prize-fighting lawyer such as Nelson Mandela, for example, or an ambitious student such as Philip Kgosana or the tribal chief Albert Luthuli, wish to adopt in full a life and culture which they have come to regard as superior to their own is understandable, but in the peculiar circumstances in South Africa doubts arise as to whether, taking a long view, the best interests of their race or their nation lie that way. It would certainly not confer any advantage on the Caucasoids to absorb the Negroids or be dominated by them, nor could the Caucasoids expect anything but extinction if they were absorbed by them. Accordingly it behoves us to take a more patient and liberal view of these matters than is at present held for instance by the politicians of the Anglican Church. The Christian churches do not always place loyalty — loyalty to one's parents, grandparents, family, community and race — or filial and ancestral pride, very high in the scale of human virtues. Discord arises because of basic misconceptions of what is right and what is fair or just. The educated Bantu is still a Bantu, and it would be surprising if he did not think that a proselytizing religion such as Christianity is dishonest. Social segregation or separation of a kind that might be deemed offensive occurs in European communities as well as in South Africa.

The Bantu, particularly the Zulu, once had pride in his race, and what remains of that pride should be preserved. Nor should economic circumstances be allowed to humble it. At a conference (*indaba*) attended by over 200 chiefs in 1963, a demand was presented to the South African Govern-

ment for a separate Bantustan nation to be set up for the whole of the Zulu people, estimated to be over 2,500,000.

A Bantu who has for some reason or other struggled to develop his brain along Caucasoid lines, largely using his memory for verbal forms, naturally has his own ideas of what should be done, and would feel bitter if he were not consulted before being compelled by authority to live in a way that was distasteful to his trained mind. But this is a universal source of discontent, common to all mankind; how we overcome it displays our quality.

There are more Negroid university graduates in South Africa than in all the other African countries combined, but generally the education of the Negroid is directed towards developing himself in his own territory. It is, of course, in South Africa that the connexion between race and politics can most clearly be seen and where clamorous claims are made for equal political rights (one man, one vote) for all races, whatever their qualifications (or disabilities) may be. So that the practical picture be presented, free from any suspicion of prejudice, let us quote one of the leaders of the United Party in Opposition, in opposition to extreme White nationalism, Mr. H. F. Oppenheimer, whose family has done more for the Bantu Negroid than any other single agency in Africa. Mr. Oppenheimer says (1958): "In South Africa, manhood suffrage, or anything approaching it, instead of being, as we like to think it is in England, a guarantee of individual liberty, would lead directly to inefficiency, corruption and tyranny. African politicians would, quite naturally, put African (Negroid) government as an ideal far above good government. It would not be difficult for any of us to think of parallels from recent history." Is not the inability which originally brought certain peoples into subjection still preventing them from standing on their own feet?

Improvident over-breeding by any race, engendering as it does a sterner competitive struggle to live, is at the root of most racial pressures — and wars. The Bantu can see the East Indians, the Coloured Caucasoids, in

Durban multiplying, some becoming better off than he is — and he is resentful. Similarly, the European ruling elements would like to see the East Indians returned to India, their homeland. There are between 400,000 and 500,000 Indics in South Africa, all but about ten per cent being descendants of immigrants who left over-populated India and entered South Africa as temporary indentured labourers to work on the sugar plantations during the years 1860 to 1911. Many, if not most, of them are of the Dravidya race of Caucasoids and in India mainly belonged to the racially Untouchables and the Sudra caste — the manual labourers. But, ironical as it may seem, in South Africa caste plays little part in determining their economic and social status. Despite their various dialects and languages and their contrasting cults and religions, they now form an increasingly homogeneous racial group. Many of those who could claim descent from the higher Hindu castes are intellectually brighter and more enterprising and thrifty than the Bantu, but they are all, equally with the Bantu and the Coloured folk, treated as a separate people under the South African constitution.

Their family ties are particularly strong, and there is no cross-breeding with the Bantu. Although their city way of life in Durban, follows the pattern of overcrowded communities in India, thereby exemplifying racial continuity of type, a frugal way of living, restrained behaviour and family disciplines result in little serious crime. But the incidence of suicide is the highest of any community in South Africa. No love is lost between the two Coloured races, the Negroid Bantu and the Caucasoid Hindu, and during the racial riots of 1949 it is likely that the Bantu Zulu would have completely exterminated the whole Indic colony in Durban if the Government had not intervened with military forces. The inherent fierceness and courage of the Zulu has not been bred out. Superficially he has lost his dignity as an outstanding representative of his race by being enveloped in Caucasoid customs.

On the racial stage of South Africa we have seen Bushman

and Hottentot, Negroid Bantu, Cape Coloured, Nordic/Alpine, Boer and Briton, and Indic, but there is still another race that claims our attention — the enterprising, urbanized Semitic Jew. As in other countries, the Jews in South Africa, numbering to-day well over 100,000, form a well-cohered racial group despite an intimate cultural integration with European races. Here, as elsewhere in the world, the spokesmen for the Jews pretend that their "apartness" is religious only, a social form being handed down to preserve their traditional communal identity. The qualities that set them apart are, of course, biological and racial and only superficially cultural, as their rabbis seem to recognize. Incidentally, they subscribe in the main to *apartheid* and are strongly opposed to any miscegenation involving members of their own race in Africa.

In the exuberance of their oratory Negroid nationalist demagogues often use the expression "Africa for the Africans," blithely ignoring the fact that millions of native African people are not Negroid at all. And Negroids differ fundamentally amongst themselves, many important tribes instinctively preferring their own ancestral way of life to the alien forms political agitators trained in another social atmosphere wish to thrust upon them.

Now let us turn to the Negroids living outside Africa, representing, it has been roughly estimated, over fifteen per cent of the entire Negroid race. Few of this great assembly of Negroids have any modern connexion with Africa, apart, of course, from the growing awareness of a common racial destiny. Of these external Negroids, about 20,000,000, the descendants of slaves, live in the U.S.A., and it is the examination of these that has thrown so much light on Negroid racial characteristics. It should be noted however, that it has been estimated that at least half of all those who are officially classed as Negroes in the U.S.A. carry some Caucasoid genes. Although this estimate seems to err on the high side, the fact remains that Caucasoid characteristics are clearly depicted in the faces of many of

the Negroes who have made themselves known to the public.

The literature about the Negro in North America is considerable, particularly on the sociological side, and little purpose would be served here in adding to it or commenting upon it at any length, except to say that despite the avowed intentions of the Federal Government to mould by law (Civil Rights Bill) the citizens into one homogeneous race, using brute force if necessary, there is to-day relatively little miscegenation — or wish for it, and the races tend to keep apart. This is as true in the north—above the Mason-Dixon Line — as it is in the Deep South, although in the northern States the American form of *apartheid* is not exhibited or applied in the direct way it is in the other States of the Union. It is illuminating to see the storms of protest that blow up in White communities in the northern States (where it is claimed there is no Colour-bar) when Negro families come to settle in their midst. Enquiries, furthermore, have elicited that much fear and anger remains mute and hidden, those feeling it not wishing to appear un-American, a reserved attitude that is at once exploited. The Negroes are outbreeding the Caucasoids, and the Caucasoids are slowly beginning to feel the racial pressure.

The Negroids in the U.S.A. are now increasing over eight per cent as fast as the Whites. In Chicago, with its population of 5,000,000, the Negro element trebled to 800,000 during the twenty years to 1960, and civic and social tensions of a racial nature are increasing. If the present trend continues, the so-called Black Belt will within a few years envelop the whole city. Of the present population of Washington, D.C., fifty-three per cent is Negroid, and because of relatively larger families this percentage is increasing. In the ten years to 1960, the Negroid population of New York City increased by 500,000, and the White population is going down.

For various reasons, the Negroes of the U.S. do not seem to be quite so well educated as the Whites, but there is practically no illiteracy amongst them, and no fewer than

10,000 graduate from universities every year, but what the comparative academic standard is it is impossible to say. It was from one of the American universities (Lincoln) that Kwame Nkrumah, who had failed in England where the standards were higher, obtained his title of doctor. However, notwithstanding all the exceptional educational facilities provided, the unlimited scope made available by the Federal Government, and with an enormous population to draw upon, remarkably few Negroes have been able to distinguish themselves in any outstanding way. We have heard of such names as Booker T. Washington (half White), George Washington Carver, W. E. B. Du Bois, Marian Anderson, Ralph Bunch (in appearance very much more White than Black, yet officially classed as Negro), Thurgood Marshall, Phillis Wheatley, Mary McLeod Bethune and Richard Wright. And there was moustached Matthew Henson who accompanied Peary to the North Pole and who, by the way, left behind a living souvenir of his visit in the form of a Negroid/Amerind hybrid, a Black Eskimo, who is still alive to-day. In the biography of another American Negro who distinguished himself, Jack Johnson, the great boxer, we read how he used to exult in the power and stamina of his race every time he copulated with any of the White girls whose favours he purchased. It may be needless to remark that this comment, which to many readers may seem repulsive and superfluous, is not to be construed in any sense as a condemnation of the Negroid race, but as a pointer to a racial attitude. Special mention should be made of Paul Robeson, the Negro singer, actor, lawyer and exemplar of Negroid race-consciousness, whose father was a slave. For many years Paul Robeson has evinced a deep love and admiration for the Communist government of the U.S.S.R., where racial minorities have been mercilessly oppressed, and he has solemnly declared that the British Empire, which for over a hundred years has been in the van of human emancipation and enlightened progress, "is one of the greatest enslavers of human beings." Even if allowance be made for the intemperance of political passion, Paul

Robeson affords a rather startling example of the inherent petulant childishness of the Negroid mentality, which a superior education and culture cannot entirely uproot. Nevertheless, he should be applauded for the zeal he has displayed on behalf of his own race. His incomparable renderings of mournful plantation melodies have done much to lift up Negro culture in America. His voice, with its deep bass range, its inflexions and timing, unctuous, sensual and seductive, is calculated to appeal directly to the cruder emotions only, the intellect and the finer senses hardly being touched by it. Both in his acting and singing there is displayed something essentially Negroid and primitive (it could be no other), but it should not, of course, be dismissed as worthless or despised on that account. It could be said that Paul Robeson is a typical example of a sensitive and highly-intelligent Negroid who has been educated along Caucasoid lines. But education is not enough; he would have to be re-born if he would aspire to be a Caucasoid. The racial gap cannot be bridged by borrowed culture.

No list of American Negro notabilities would be complete without the inclusion of Father Divine of New York, whose self-apotheosis, as is implied in his title, supported by a host of admiring women, touches on the blasphemous; and who in the mind of the orthodox believer has brought nothing but discredit to the Christian Church and the Negroid race.

For the most part, the Negroes of any standing known to the American public and to the world seem to be pugilists (most of whom have been men possessing the finest qualities of disciplined sportsmanship), singers, musicians and a few mediocre musical composers and writers. Negro literature in general reflects a quaint combination of patriotism and racial touchiness, and one can profitably resort to it for light on the Negroid mind and culture in the U.S.A., studying in particular what has been produced by the American Society of African Culture.

In no fewer than twenty-nine States of the Union mixed

marriages (between Black and White) are forbidden by law, and although the official policy of the Federal Government is directed towards a more intense social and biological (interbreeding) integration, repugnant to most thinking Whites, the Negroes in the U.S.A. tend to keep to themselves, a natural consequence of instinctive compatibility. Resentment does, of course, understandably arise amongst those who are ambitious and politically-minded when they are not accorded recognition as social or political equals. One result of this is the rapid growth of an organization of race-conscious Negroes known as Black Nationalists, or Black Muslims, with a membership around the 100,000 mark, openly acknowledging the irreconcilability of racial differences and campaigning for a separate Negro State to be set up with a purely Coloured constitution of its own. Instinct rather than reason probably lies at the root of this preference for a natural segregation under which their racial talents would have a free rein for development not possible under artificial integration.

To the unprejudiced it is becoming evident that despite indoctrination and desegregation the ethnic cleavage is deepening in the United States.

A most interesting living picture of the consequences of racial mixing is revealed by an examination of the Negroids in another great country in the Western Hemisphere — Brazil, where for quite a long time there have been no official racial barriers and where a great deal of interbreeding has occurred between the various races, the Caucasoids (Portuguese), Negroids (slaves from Africa) and Amerinds, the last named being the original inhabitants of the country who are now being steadily eliminated.

Ethnologists now find that despite some fusion of the races involving the spread of the dark melanin of the Negroes there seems a distinct tendency for the population as a whole to become whiter. It would seem that apart from the inflow of White immigrants this could only be

due to conscious social or sexual selectivity as yet not reducible to genetic terms. It is noticed that although there is no official or formal White discrimination against Negroes, practically all the responsible or supervisory positions in Brazil are held by Whites. If this is not the result of racial prejudice one is left with no alternative but to suppose that the capabilities of the Negroes have been found by experience to be inferior to the Whites. It consequently follows that most of the menial and manual jobs are left to the Negroes, Mestizos and Mulattoes. As regards those of mixed racial breed, there seems to be displayed a strong and persistent preference for Whiteness, that is to say, the Darker Skins of both sexes want to marry the Lighter Skins. If this curve continues, it can be seen that the Negroid characteristics of the population will be bred out — but no one now living will see the end of this unplanned ethnogenetic experiment, which is empirically demonstrating the intrinsic superiority of the Caucasoids, and which might confound the experts who have confidently prognosticated an increasing darkness for the whole of mankind in the centuries to come.

Notwithstanding the absence of any political racial discrimination, the Negroes to a large extent still keep within their own communities, blood presumably being thicker than water — or genes stronger than culture. Within the next twenty-five years, the population of Brazil should exceed 100,000,000, about half being Coloured, and then will come the testing time, for a diminishing tendency for Whites to marry Blacks can only mean that segregation will become more strongly implicit in the social structure.

It perhaps should be mentioned that the racial policy pursued in Brazil is inherited from Portugal, where during the last century many thousands of Negro slaves were manumitted and allowed to settle down in the country, many marrying into Portuguese families.

The Guianas, to the north of Brazil, have quite large populations of Negroes, the descendants of slaves. In British Guiana, still a part of the British Empire

after 170 years, there has grown up under a benign and tolerant administration a sharply stratified multi-racial society of Negroes, Indics (Hindus) and Amerinds. Here the inborn factor of race can clearly be seen at work. The Negroes are being outbred by the Hindus, who by the exercise of their superior racial qualities are already, under their own communist-minded politicians, occupying a dominating position in the country. Significantly, the active pro-communist leaders in the revolt against the constitution are a Hindu, a dentist by profession, and his wife, a Jewess from Chicago. As for the indigenous Amerinds, mostly Arawaks, of whom fewer than 20,000 remain, they are rapidly being ousted by both Negroes and Indics in the struggle for survival. Since their nature will never allow them to be integrated, their race is doomed. The grave disturbances in February, 1962, and again in 1963 and 1964, resulting in killing and looting, were at root racial, Negroes versus Indics.

If any sociologists or politicians still seek proof of biological racial inequalities and the instability inherent in a multi-racial society, they need look no further than British Guiana.

The great Caribbean archipelago of the West Indies is inhabited by a racial mixture of quite a different kind from the Melanesians of the Pacific Islands, although the Negroid element is particularly strong. Settled in the islands are many Indics, quietly retaining all their racial sensibilities and for the most part keeping to themselves, and Negroes, a great percentage of whom are as dark-coloured as their ancestors who were brought over from Africa. And there are many mixed descendants of the Spanish and other European colonizers. Of the original people of the islands, the Amerind Caribs, fewer than 500 remain, segregated in a reserve in Dominica. No one is interested in them and soon their race will be extinct, to provide yet another example of racial decline through some evolutionary weakness that could not be overcome.

Promiscuous miscegenation throughout all the islands

has produced a colourful population of exotic half-breeds, Caucasoids with Negroids with Amerinds, but this has not led, as one might expect, to any diminution of race-consciousness. In Martinique, for example, racial pedigrees are zealously observed, any person one-sixteenth Coloured being graded as a Negro.

The 3,000,000 or so people inhabiting the islands making up the British West Indies are mostly descendants of the Negro slaves who were sold by African chiefs to slave dealers for work on the sugar plantations at a time when no other tractable labour was available. White slaves from Europe were also employed, with the genetic results that may now be seen in the racial characteristics of the present population. Also dwelling in the islands are many Indics, with their fundamentally different minds.

As in other countries where Black and White have mixed there is a tendency for society to become stratified on the basis of gradations of colour, the lighter tones depicting the Caucasoid infusion invariably being nearer the top. This ethnic phenomenon is particularly conspicuous in Jamaica. Some of the darker elements at the bottom of the scale have been trying to organize themselves on a strictly Negroid footing. In the slum quarters of Kingston and in hide-outs in the hills, the dynamic of revolt is a form of Black Nationalism directed towards establishing a Negro Zion somewhere in Africa. Known generally as Ras Tafarians, these Negroids, who feel themselves to be racial outcasts, have been falsely taught to believe that the Emperor of Ethiopia is a Negro like themselves, and they pathetically turn to him as a possible deliverer.

After 300 years of imperial rule, all the islands, patiently trained over many years in the best traditions of British democracy, were being entrusted in 1962 with the responsibility of self-rule. At one time it was thought that they would all combine under one constitution, the so-called West Indies Federation, but varying interests, racial moods, venal political ambitions and jealousies caused this sensible arrangement to be abandoned.

In the Jamaican Senate, in June, 1963, it was formally accepted that Jamaica should recognize herself as a Black country and associate herself more closely with the self-governing Negroid nations in Africa in competition with the rest of the world.

Owing to frecklessness and prolific breeding, all the islands are now over-populated, and thousands of the less favoured or less successful Negroes are streaming to England to find menial work in factories, in transport, etc., a process naturally encouraged by the local politicians.

As regards the Negroid racial character throughout the British West Indies, signs are not wanting to show that the innate African mind persists as an undertone to social habits and forms, obiism still sometimes casting shadows in the bright sunshine. Marriage arrangements do not necessarily conform to Christian standards, common law cohabitation being more often than not the custom, to which is sometimes added a form of concubinage. No criticism should be levelled against the character of the Negro in the West Indies on this score — that would be presumptuous, and it is only mentioned here to illustrate what can occur when people are uprooted from their ancient evolutionary racial bed and deposited in another environment where they are expected to follow a changed mode of life.

All that has been said about the Negroes in Africa applies in a general way to the representatives of their race in the Americas, except, of course, for the modifications due to any gene contributions from other races, and—this is far too subtle at present for analysis and assessment—any overall evolutionary divergences brought about by nature favouring different factors for preservation in a different environment. Those Negroes who were sold into slavery in Africa were probably on the whole less pugnacious and less warlike than the Negroes who had subdued them and captured them, and it may not be too imaginative to suppose that their descendants in the West are by nature relatively more submissive, mild and even-tempered. In so

far as it is possible to compare the two divisions of the race, this does indeed seem to be the case. Where any outbreaks of organized social, political or racial violence have occurred this could be attributed, at any rate in part, to unstable Mulatto or alien influence.

Before leaving the Western Hemisphere, and before leaving the great Negroid race altogether, we should look for a moment at what has happened in Haiti, for there we have an epitome of what is happening, and what could happen, in other parts of the world.

The island of Hispaniola was discovered by Columbus in 1492, and it was here that the Spaniards established the first Caucasoid settlement in the Western Hemisphere. It has been estimated that living there at that time were as many as 2,000,000 Amerinds. But, as a separate race, they were soon exterminated or absorbed. To take their place, Negroes, from as early as 1512, were shipped over from Africa. In the 17th century, the French came to possess the western part of the island, the part now known as the Republic of Haiti. This republic is to-day an independent nation, as is the other part of the island, the Dominican Republic.

During the 18th century, over 1,000,000 Negroes were brought to Haiti, and for a time conditions were flourishing for both the Caucasoid French master and his Negroid slave, but in 1789 came the liberating influence of the French Revolution, and in 1791, heeding the clamour of the more articulate and discontented half-breeds (Mulattoes or Creoles), the National Convention conferred on the slaves all the rights and privileges of full French citizenship. This was later rescinded and the ensuing anarchy brought much violence, sadistic savagery and bloodshed to the island. The Mulattoes were multiplying, and there started a racial antagonism that has persisted to the present day.

In 1793 slavery was formally abolished by proclamation, but anarchy was rife and the future insecure, until the supreme local authority came into the hands of a very capable Negro, Toussaint l'Ouverture, who possessed a

genius for practical administration. By draconian means he enforced some order and steadiness on the demoralized and anarchic community, and all may have been well, but racial insurrection was in the air and Napoleon Bonaparte as a revolutionary imperialist was urged to suppress it. By a trick Toussaint l'Ouverture was persuaded to go to France, where he was detained to his bewilderment until he died in 1803. Dessalines, another Negro, succeeded him. In 1804 Haiti declared itself an independent nation and there immediately followed a massacre of the Europeans, a most revolting carnage of torture and destruction, setting a pattern that some Negroes sought to follow in Kenya and Nyasaland and the Congo and Angola in Africa 150 years later. Dessalines called himself Emperor, but his unbalanced megalomania and cruelty led to his assassination in 1806. Henri Christophe thereupon became dictator, but could find no other means of ruling except on the basis of brutality, and in 1820 he committed suicide.

For the last 100 years the Negroes in Haiti have had every opportunity of demonstrating their capacity to govern themselves and advance their society on the Caucasoid pattern, indulgently watched over by the Catholic Church, but illiteracy and indifference, sloth and poverty still prevail. Cockfighting is the favoured sport and in the background stalk the unclean spirits of *voodoo*, the undead, the unspeakable *zombies*, the black sorcery of the *houngains*, and the *tontons-macoute*, all betokening the unbroken cultural link with the African jungle. Corruption is rampant and endemic, flourishing where justice is venal and the police inefficient and brutal.

The weakness and turpitude of successive governments caused the U.S.A. to intervene and from 1915 to 1934 Haiti was virtually a protectorate of the U.S., whose control of the revenue was not relinquished until 1947. Haiti is still the object of U.S. charity, although little of such charity seems to reach the hands of the intended recipients.

Racial differences are most marked and recognized. Of a

population upwards of 3,500,000 about ten per cent. are Mulattoes of varying degrees of Negroid/Caucasoid mixture. On the basis of their various shades of colour, the Mulattoes have set up a social caste system. Descendants of French colonists and their female slaves, they cling with pride and tenacity to the White side of their ancestry. They parade their imaginary White superiority and disdain to engage in labour they consider to be beneath their dignity, but prefer to dabble in business or politics. Hatred between Mulatto and Negro is chronic and reciprocal, and co-operation where it exists is only a film to conceal the underlying conflict. The army is composed entirely of Negroes and exerts itself politically by keeping the Mulattoes, now a diminishing proportion of the population, out of office or at any rate out of any positions of importance and authority.

Little more can be said about the hundred year failure of Haiti, a nation that has had at its command everything that a progressive and civilized nation could desire. But here, as elsewhere, the racial factor has been paramount, and promiscuous and shiftless fecundity, improvidence and venality have combined with the innate Negroid happy-go-lucky disposition to determine the quality of the nation, its stagnation and its malaise.

The claims made by respectable authorities that all races are equal, all with the same potentialities, that no race is inferior in inherent quality to another, that humanity is one and undifferentiated, that any noticeable differences are superficial and not inbred — all such claims are discredited by the evidence of Haiti.

A gleam of the truth of the matter must have passed through the mind of Bertrand Russell when in 1951 he was moved to observe: "Everything done by European administrators to improve the lot of Africans is, at present, totally and utterly futile because of the growth of population. The Africans, not unnaturally, though now mistakenly, attribute their destitution to their exploitation by the White man. If they achieve freedom before they have men

trained in administration and a habit of responsibility, such civilization as White men have brought to Africa will quickly disappear. It is no use for doctrinaire liberals to deny this; there is a standing proof in the island of Haiti."

The Negroids have been moulded by evolutionary forces as have other races and the distinctive factors that characterize them and differentiate them from other races can only be eliminated by evolutionary means through biological processes. But in no conceivable circumstances could a Negroid be metamorphosed by natural selection and training into a Caucasoid.

The inherent qualities of a race cannot be changed by the adoption of a new religion or a new social system or a new technology, a reflection that should temper the zeal of well-meaning but over enthusiastic missionaries, reformers and paternal politicians preaching the easily-misapplied disruptive doctrine of equality.

It is one thing to invent and initiate; it is another thing to learn and copy. The first springs from imagination and reason, the highest evolutionary factors; the second from memory, the lowest of the cerebral functions—and implied in the want to emulate is an admission of inferiority.

CHAPTER 9

AMERINDS

“Many races, like many individuals, have indulged in practices which must in the end destroy them.”

Sir James George Frazer

It may strike some as strange to learn that modern racial theories relate the primitive Australoids more closely to the Amerinds, the American Indians, than to the Negroids of Africa. On the surface, Australoids and Amerinds have very little in common. Neither Australia nor the Americas saw the birth or early evolution of mankind; man entered these continents from elsewhere. We have already described how the first men to enter America came from eastern Asia about fifteen millenia ago and how the first men to arrive in Australia had started out on their southward journey from south-eastern Asia or Java at a much earlier period. The Australoids and the Amerinds could therefore reasonably be assumed to have a cognate origin in another racial form in Asia, which seems to be confirmed by certain similarities in the blood groups between the two races. It is interesting to note, however, that group B is considerably less common than in the Mongoloid (Chinese), which suggests that the two races must have been separated for a very long time. The Amerind has 100% group O, and M frequencies are exceptionally heavy.

The Amerinds in the more northerly regions, those more intimately related to families arriving later from Asia, are considerably more Mongoloid than those farther south, but whether in the extreme north or in the farthest south they all wear a bodily and mental *cachet* strong enough to establish their essential ethnic unity. The statements made

by some theorists that the pre-Columbian peoples of the Americas were markedly heterogeneous, that is to say, they were composed of elements from different modern races, are misleading. There may have been small early admixtures, but the race could have become heteromorphic as a result of the survival value of certain features peculiar to tribes in special localities, geographically far apart.

To account for the more prominent anatomical differences now present, those for example, relating to stature and cranial formations (cephalic index, etc.) the following suggestions have been put forward by various authorities :

- (a) They were actually present in the race when it first set foot in the Western Hemisphere ;
- (b) Variations were present in subsequent migrants from Asia ;
- (c) They rose from some infusion by a mesolithic or early neolithic race from Europe when land joined the two continents across the Faroes, Iceland and Greenland ;
- (d) There is some truth in the legends of Atlantis ;
- (e) The longheaded Nordic Vikings in the centuries before 1000 A.D. left behind genetic souvenirs of their visits ;
- (f) During their 15,000 or so years of racial history there has been a high degree of specialization and selective breeding in localities where, for example, a differently shaped skull, correlated with some other variation, conferred an evolutionary advantage.

All true Amerinds have black hair, coarse, lank, long and round in transverse section, typical of the Mongoloid. All have dark eyes but their skin colour varies, as also to a conspicuous extent does height. The pueblo dwellers of the hot arid regions are short, whereas the Tehuelches of Patagonia, for example, are on average just over 6 feet, and the Bororos of Matto Grosso and Goyaz in Brazil are even

taller, their mean height being 6 feet 4 inches. That there has been some evolutionary differentiation in the Western Hemisphere seems obvious if only to account for the variety of reddish-brown or coppery skin tones, although this is not so pronounced as it might have been having regard to the extremes in climatic variations.

We are all familiar with the Redskin of the northern forests and prairies. With his relatively massive head and lean angular beardless face, high cheekbones and high-bridged nose, the firm mouth and fierce vigilant eyes, his stern visage, his strong physique and upright stance, the finest type of North American Indian presents a person of some dignity, which in independence and courage has not been belied. He should not, of course, invariably be thought of as a heroic figure, the Noble Redskin, the Brave as portrayed by romantic writers.

It is quite certain that none of the Amerinds had forbears from Africa, for they have practically nothing racially in common with Negroes. In comparing them with Negroes the differences are so marked, indeed, both physically and psychologically, that it is difficult to understand on what basis any generalization could be made that all races are biologically uniform and potentially equal. Unlike the typical Negro the Amerind is reserved, taciturn, impassive and generally sullen and suspicious. His temperamental qualities are, of course, genetical, and reflect some evolutionary significance so far beyond elucidation.

Many social anthropologists hold that cultures are not developed by races evolving in isolation but instead arise out of an inter-racial exchange of ideas derived from varied experience in totally different environments. This, however, does not seem to be quite in accord with the facts, and one is left to suspect that such a view springs from a political desire to explain how it comes about that certain races have remained so much more backward than others if, as has been assumed, all races surviving to modern times are equally capable of creating and maintaining the highest

forms of civilization. Comparisons between the Amerind and the Australoid will at once show how ill-founded the postulate of equal racial potentiality is. For thousands of years both races have been living in geographical isolation far removed from each other and far from the land masses of Europe, Asia and Africa, and effectively beyond the cultural influence of other races, yet the Australoid has remained racially inert in a mesolithic mould while the Amerind, unaided from outside, has developed complex societies with cultures of high technical quality — the Mayan, Toltec, Aztec and Inca.

The Amerind polysynthetic forms of speech, involving 170 curiously different dialects, are not related to any tongue of Asia, Europe, Africa or Australia, indeed, the basic structure of the Amerind language is radically unique, and one could assume that it had been evolved right from the beginning in the Western Hemisphere. Comparative philology, therefore, seems to confirm beyond any further dispute that the Amerinds originated their own cultures quite independently of other races. It was not until about 1,000 years ago that in Peru they discovered for themselves the art of smelting and the use of metals, one of mankind's greatest cultural steps. When the first Causasoids invaded North America less than 500 years ago the characteristic weapon of the Amerinds of the north was the beautifully-balanced tomahawk — but its head was made of polished stone. The steel ones were brought in later as trade goods.

As early as the 4th century (while the Romans were still in occupation in Britain) the Mayans in Yucatan had already developed a society of a high order with moral codes exclusively their own. Soon they were building great stone temples shaped like pyramids to glorify their gods. In many ways their religion bore a striking resemblance to Mithraism, a recognition of the eternal conflict between the light of goodness and the darkness of evil and despair, ever above them being Hunab Ku, the supreme and impartial power behind the sun. Lesser gods were concerned with

secular or more practical affairs — Chac whose province was birth and generation, Itzamna who gave the people the power to write. There were gods for crops, and other gods (or devils) for destruction, decay and death.

A deep questioning curiosity must have been inborn in these remarkable people for they looked for the cosmic causes of organic growth. The heavenly bodies in their courses fascinated them and their priests had special observatories built to facilitate the study of astronomy. Quite independently they discovered zero and they invented calendars.

The unique Mayan pagan civilization was taken over and perpetuated, though not in such an enlightened form, by the less imaginative Toltecs, another Amerind people. The Toltecs in turn were superseded by the more warlike and more brutal Aztecs. Of the early Mayans what is left to-day? A few degenerate descendants (Lacandonnes) and crumbling heaps of stones in the jungle. That so little is known about the early Mayan civilization is due to the burning of their library by the Spanish invaders.

Of the Inca civilization it could quite properly be said that in many ways it was superior to the Christian one that supplanted it.

Prescott's histories of the overthrow of the Aztec Empire and the Empire of the Inca by the Spaniards in the 16th century are worth reading if only as studies of the clash of two races and two theocratic cultures.

As has been said, the Amerinds differed from tribe to tribe, not only in their physical appearance (and mental powers) but in the respective heights of their social and cultural levels at any time. Some remained primitive hunters and fishermen, others cultivated crops. Nowhere else in the world had man grown potatoes, tomatoes, lima beans, maize, coca, cacao — or cultivated that seductive weed we now call tobacco. And for their fevers they used quinine.

The Amerinds never discovered the wheel, if we except the little round devices found attached to toy animals made by the Aztecs.

The Hopi used a weapon remarkably suggestive of the boomerang. What a marvellous argument for binding the Amerind to the Australoid it would have been had the Hopi developed their weapon to the perfection reached by man in Australia so far away. Unlike the Australoid the Amerind used the bow and arrow, but whether he invented this relatively ingenious device independently may never be known.

The homes of the Amerinds, their food, their language, their tools, their ornaments, their outlook and tastes, their way of life, were all highly distinctive, clearly and unequivocally branding them as a unique race that had evolved along a separate path away from other races. Even their diseases may have been different, for some medical historians seem to think that syphilis had evolved in them, and from them later transmitted to the rest of the world.

And now this great race, by absorption or decay, is being ousted and its homeland taken over by other races of quite a different kind, by men who during the last 400 years only have come from Europe and Africa as adventurers, as settlers, as seekers of freedom — or as slaves.

Those who still subscribe to the fallacy of racial equality should reflect on this particular ethnic phenomenon, which is a sharply-cut illustration of what has been happening to mankind as for other species from the beginning — and is still happening to-day, though not admitted by all experts.

The more powerful races have overwhelmed the weaker ones by brute force, often using techniques developed elsewhere; they have turned them out of their homes, directly or by the use of superior cunning; they have exploited them and so ill-treated them that life has become unendurable. They have outbred them or have, often to their own detriment, genetically absorbed them. One race eliminates another by what are basically evolutionary pressures, some of an involved kind, often masked under the vaneer of social, political or religious forms.

The northern Amerinds, the North American Red

Indians, bravely resisted the Caucasoid irruption into their domains, but their resistance was weakened by their chronic inter-tribal hostility, which at an early date moved them to take sides with their real enemies — the English and the French. That these Amerinds of the North were capable of political confederacy is testified by the formation of the famous Iroquois League of the Five Nations — Mohawks, Oneidas, Onondagoes, Senecas and Cayngas — later (in 1712) to be joined by the Tuscaroras. The influence of this alliance was considerable and extended beyond the member tribes, even to some of the tribes of the powerful Algonquins with whom they were often at war. But it was all no use; they were ill-equipped and ill-led and racially demoralized and were fated to fall before the superior culture of a different and possibly superior race.

To-day Amerinds in Canada total 200,000, but they are not all enfranchised on an equal basis with other races in the nation, though their electoral rights were very much extended in 1960. In their reservation near Toronto remnants of those tribes that made up the League of the Six Nations staged a revolt in 1959, pathetically demanding the racial right to govern themselves.

The natural pride of the Amerinds with their racially ingrained independence of spirit, unlike the Negroids, made them unsuitable "slave material," and the conquering Caucasoids began what was in effect, although not conceived or planned as such at the time, a racial war of extermination. The Amerinds, the Red Indians of the plains and prairies, of the Great Lakes and the mountains, were soon to lose their free hunting grounds and were forced to live in territories set aside for them by their conquerors. All this happened during the last 200 years, mostly in the last 100 years after the North American Caucasoids had made some formal but vague declaration about the inalienable rights of man.

About 500,000 recognized Amerinds now inhabit the United States, but many of them are genetically far

from real Amerind stock. They belong to nearly 300 tribes, and although they are the "poorest, sickest and least educated" race in the country they have the highest birth-rate and their numbers are now on the increase. There is, however, a high infant mortality (5% of all babies born die before they are a year old) and their tuberculosis rate is over five times higher than that of any other race in the land. The expectation of life of the Red Indian is only 39 as against 62 for all citizens of the U.S. They are segregated in tribal reservations, lands specially set aside for them, stretching across some of the poorest and least productive regions in the whole country. Some of the reservations are only a few acres in extent and are intolerably overcrowded, but the Navajo tribe is spread over fifteen million acres.

The Amerinds were only admitted — very grudgingly — to U.S. citizenship in 1924, and their relationship to the Federal Government is still a peculiar one, watched over by the Federal Bureau of Indian Affairs. In 1953 Congress formally affirmed the U.S. policy of ending as quickly as possible their exceptional racial status. But most of them do not look upon this policy with favour as it seems clear to them as a proud and independent race that under compulsory integration they would be the losers. Of the 17,000 who left their reservations during the five years to 1960 no fewer than 6,000 returned, despite the generous facilities provided by the Government to ease their assimilation or integration into the rest of the community. Race is stronger than political expediency. The true Red Indian has shown little aptitude and less taste for the Caucasoid form of urban society and culture. This is understandable since he has not been evolved that way. It does seem odd in the face of such evidence as this that some social anthropologists should still harbour the notion that racial prejudices are superficial and therefore susceptible to permanent political re-orientation.

It can fairly be said that the Amerinds are unable to adapt themselves efficiently or happily to the new kind of world

enveloping them. To-day there are considerably fewer than 12,000,000 reasonably genetically pure Amerinds in the whole of the Western Hemisphere from Alaska to Tierra del Fuego. Against this, rapidly outbreeding them, are over 25,000,000 Negroes, whose racial home is Africa, not the Americas. The number of hybrids, the products of Caucasoid-Amerind crossings known as Mestizos, is estimated to be about 32,000,000, of whom about 200,000 are in the U.S.A. and Canada, the name for them in the latter country being Metis. The Caucasoid element in such wide-scale interbreeding is modern Mediterranean stock, not Nordic or Alpine, coming mostly from the Iberian Peninsula, and another name for the mixture is Ladino.

It may here be mentioned that the most distinguished product of Caucasoid/Amerind mating is Sir Winston Churchill, who has part Iroquois ancestry.

The Mestizos are unevenly distributed over the nations, for example, in Paraguay probably 97% of the people are of such hybrid origin, whereas they constitute only 2% of the population of the Argentine.

Those who have any doubt about the general ill-consequences of racial mixings should make a study of the socio-economic conditions prevailing amongst Amerinds in the countries of South America.

Not only are there crossbreeds between Caucasoids and Amerinds but there are crossbreeds between Caucasoids and Negroids. These number over 8,000,000, and they also breed with the Amerinds. There are other interminglings of races, Caucasoid, Mongoloid, Negro and Amerind, but their totals furnish a comparatively small percentage of the whole population.

The figures quoted in the foregoing are very approximate. but comparing them with earlier figures shows that the overall trend is for the non-Caucasoids to outstrip the Caucasoids as well as the Amerinds in the contest for survival.

The United States five cent nickel piece minted a few years ago, a beautiful coin, with the head of a Northern

Amerind on one side and on the other the head of a bison, the American buffalo, is a memento and symbol of the passing of two great races. In North America both the Amerind and the bison are coming to the end of their long evolutionary lines, despite the protection accorded them by the Federal Government. Their story, ferocious as it often was, gave us a colourful picture of a world that was not too oppressed by man's mechanical interference. Now that world has gone for ever — but evolution continues its remorseless milling.

Could any academic evolutionist say in what precise biological way the Amerinds, with their fine physical constitution, their courage and their big brains, are failing in the struggle to survive in a world where other races are supplanting them? Could it be, one is moved to ask, the factor of race, something lacking in their racial faculties, an inherent adaptive deficiency in wish and will, an inborn inability to keep in step with the new order that is developing around them? Not a few social theorists have attributed the main weakness in the Amerind character to an inordinate love of alcohol.

In Mexico, Central America and South America an Amerind racial blend is appearing, but it is bringing forward fewer and fewer of the genes that originally gave the world that distinct racial being, the Amerind.

Our short story of the Amerinds would not be complete without bringing in the Eskimos, a dwindling offshoot of their race, with a specific culture going back for over 3,000 years. These people of the Arctic are biologically most efficiently adapted to their frozen habitat, inheriting a solid, heat-preserving body, a metabolism that is adjusted to a low intake of carbohydrates, and a phlegmatic patience. One Eskimoid racial differentiation is particularly interesting—only 1% of Eskimo males are colour blind as against 10% of European Caucasoids. And their black hair rarely if ever turns grey in old age. Many seem to have inherited an unusual mechanical skill, an aptitude evolved and pre-

served in a barren environment where inventiveness was indispensable to survival.

It seems quite obvious that this exceptional race of people must have evolved over thousands of years in the frigid boreal zones. But Caucasoid contacts are becoming more frequent and urgent, and the survival value of the Eskimo's inherited qualities is being severely tested. Alien encroachments into his homeland of ice and snow where his race had been bred from the beginning are to his detriment, and he, like his near evolutionary relatives to the south, may be doomed unless in his nature there are adaptive faculties, at present quiescent and unseen, that could be evoked to aid him to survive.

In Canada there are about 10,000 of them, where attending to their welfare are no fewer than a thousand social workers, officials, missionaries and others, all trying to wean them away from their naturally-adapted mode of life, all vainly concerned to see that the Eskimo Amerind is turned as quickly as possible into a Northern Caucasoid.

As we leave the beleaguered Eskimo let us again travel southward with his racial kinsmen, over the boundless lands of forest and plain, across deserts, through tropical jungles and swamps, over the forbidding Andes, passing in place and time the great city cultures of the Mayans, Toltecs, Aztecs and Incas, to the primitive Yahgans of Tierra del Fuego, and again let us marvel at this spectacle of impotent variability within one race, a study in racial failure and an object lesson to social philosophers in their quest for evolutionary trends and to others who presume to speculate on the ultimate destiny of mankind.

CHAPTER 10

AUSTRALOIDS

“ . . . aborigines of Australia, the rudest savages as to whom we possess accurate information.”

Sir James George Frazer

When anthropologists compare ancient man with modern man, do they include in the latter category the whole of mankind to-day, or only the more advanced or superior races? If they include in their comparison only the more advanced races, then they should renounce as untrue or fallacious any assumptions of present-day racial equality. On the other hand, if they lump together as racially equal all humans surviving to modern times then their oft-repeated assertions that the aborigines of Australia are, biologically speaking, Stone Age fixtures must alternatively be wrong. The fact is, the Australoids, descendants of a wide-flung arm of the Asian proto-Mongoloid phylum, or perhaps directly descended from the early hominids of Java, conditioned by natural selection (adaptive radiation) as other races into the form in which we now see them, archaic men sharing a whole continent with archaic fauna, are a very distinct race bearing characteristics rarely if ever found in any other race of to-day. Until quite recently they were classed — by H. G. Wells, amongst others — as lowly relatives of the Oceanic Negroids (Melanesians) and the African Negroids. There are certain superficial resemblances to support this view, but generally authority is against the acceptance of what is implied in such a relationship. Their skin is heavy with pigmentation, varying from dark brown to almost coal black, but this does not in itself prove that they are related in any way to the Negroid races. They display many vestiges

of simian hairiness, contrasting conspicuously with the glabrous skin of the typical Negro. Their hair is oval in section, and it grows long and wavy and sometimes straight, quite unlike the short, small-curved crinkly hair of the Negro. They are long-heads, but have a comparatively small cranial capacity. A primitive keeling of the cranial vault frequently occurs. The low forehead retreats abruptly to a shock of bushy hair. Their nostrils are widely flared, resembling a common Negroid characteristic. Their teeth are exceptionally large. Their limb muscles are usually inferior in structure to the average of, say, the European Caucasoids. Whilst some biologists have declared that racial differences are only skin deep, they have at the same time—contradicting themselves—emphasized the primitive characteristics of the Australoids, coupling them more closely than any other race to the ape-like ancestry of all races.

In blood groupings, Australoids lack A and B, but have N (a characteristic of the Melanesians) and also O. And there are fewer instances of RH negatives than amongst Negroids or Caucasoids. A high incidence of the rare combination CDE is shared with the Veddahs of Ceylon. On the basis of blood group comparisons there is some confirmation of their common ancestry with the Mongoloids.

The mean volume of the brain of the male Australoid is 1,300 c.c., which is below the general average. The skull bones are thicker than the average for all races. A careful examination of the brains of representative Australoids has disclosed a lack of development in certain features when compared with White Caucasoids, and the most fully developed Australoid brain falls far below the evolutionary level of a typical Chinese Mongoloid.

The Australoids are nomadic, congregating in small tribes in places far apart. Cannibalism was once common. Where the climate is warm they go about quite naked. They were never able to develop any building or housing techniques, nor did they at any time cultivate crops. They have spears, spear-throwers, clubs of hardwood and stone hatchets. The

boomerang is their special weapon, the peculiar features of which have been claimed by some anthropologists to disclose a theoretical understanding of ballistics, or at any rate to furnish evidence of some unusual mental quality—an absurd notion, since the boomerang, however spectacular it may appear to be because of its uniqueness, does not in fact require the inventive genius necessary to produce a bow and arrow, a device the aborigines were never to discover or use. Not all boomerangs are designed to return to the thrower, nor do all aborigines use this weapon as is popularly supposed, and only a few tribes could make it.

Observers of them have remarked that even when in repose there is a pervading expression of questioning surprise in their faces, as though they were being perpetually startled by something fearful impending near them, a menace only half-formed in their groping apprehension. Notions of spirit or ghost or demon agencies—to account for physical changes—are held, and all kinds of primitive magic are practised, but the aborigines never attained a true conception of a godhead—that is if we exclude the near-deification of the totemic ancestors of their clans. Nor for the performance of their magic did they ever employ a professional priesthood.

The existence of a few simple rock paintings indicates that artistic instincts were not entirely lacking, and all tribes enjoyed dancing to the sounds of primitive bullroarers.

In one respect, however, they did evolve a complex culture. In their mating arrangements, both within the tribe and inter-tribally, their tabus were of a remarkably intricate kind. These tabus and sanctions have seemed to be so much in contrast with their otherwise primitive life that some anthropologists have suggested that they might have borrowed them from some source outside Australia. But this seems extremely unlikely.

The Tasmanian branch of the Australoids became extinct not as some experts would have us believe because of "technological backwardness," for they had no technology to speak of, but because they were genetically backward as a race, their

brains not having evolved much beyond what was required for the palæolithic stage; indeed, some ethnologists say they were in a number of respects inferior to men of the late palæolithic age who preceded them in time by 15,000 years. Yet by definition they must be regarded as modern men, for their race, though now extinct, struggled on to our day (1876). It is not prejudice that would move one to the belief that they must have been physically and mentally inferior to other races, otherwise they would have made more of their not inhospitable environment. But it must not be assumed that their extinction was brought about solely by their failure to develop their own resources in their own evolutionary cradle. Their end came because they could not adapt themselves and multiply in a new environment thrust on them by another race. Thus they came to their end, the terminus of an evolutionary line which had left them little changed for thousands of years; and so they have gone from the earth, just as many thousands of years before them Neanderthaler, for all his big brain, disappeared. So almost certainly will the end come to the remaining Australoids, of whom there are fewer than 50,000 left who are reasonably pure-bred, even though they may be paternally watched over by the Caucasoid invaders of their land. The organic *mystique* of their *corroborees*, the evolved product of their age-old racial tribal life, has gone for ever.

In the Bindibu tribe of the remote desert regions of Western Australia, now comprising fewer than 200 men, women and children, we have the last of the aborigines living as their ancestors had lived for thousands of years — “the most primitive people surviving in the world to-day.”

Dropping off from the main bodies of those early palæolithic (more accurately mesolithic) hunters who were steadily penetrating the forests southward to find their permanent home in Australia were families whose descendants live in South India and Ceylon to-day. The migratory passage of these people occurred before the entry into India of the

Dravidians and thousands of years before the Aryan invaders appeared on the scene. These still primitive folk are known as Veddahs (from the Sanskrit word for hunter) and they now share with the Australoids the distinction of belonging to the least advanced of all human races. Most of them are segregated in small groups in the southern part of Ceylon. A strange feature about the Veddahs is their speech, which is a kind of Aryan dialect. With their dark skins, flattened noses, shaggy black hair and general bodily contours, they bear some resemblance to their distant relatives in Australia. But they rarely exceed five feet in height. They have a small cranium and consequently a small brain. They can count on their fingers, but their mental powers are exceptionally limited. Although they seem to be fearful of demons, which they identify with their dead parents or ancestors, they have not formed any conception of a deity. For shelter they use caves or construct crude huts or windbreaks of bark. For their sustenance they rely entirely upon berries and roots, and hunting and fishing. If monogamy is still regarded as a mark of civilization, then these simple, shy, harmless folk set a good example, for a Veddah during his whole lifetime rarely shares his affections with more than one woman. For thousands of years these people have remained unchanged and untouched, but now new forces to which they will not be able to adapt themselves are bearing down upon them and it can be seen that this ancient race is earmarked for extinction.

One might well ask what is it that is so different between the races that justifies some being classed as superior to others; is the evolutionary tree that we assume still grows upwards towards a healthier, more creative and more adaptive being a proper criterion, a safe yardstick?

To those who understand what has been written here about evolution, the question is answered in the asking.

CHAPTER 11

RACE AND PREJUDICE

“Race consciousness or instinct in all its degrees — incipient, imperfect, and specific — is an essential part of Nature’s evolutionary machinery.”

Sir Arthur Keith

“. . . racial prejudice has existed in most parts of the world and at all periods of history.”

*United Nations Educational, Scientific
and Cultural Organization (1956)*

“. . . observe these things without prejudice.”

Timothy

“For marks descried in men’s nativity
Are nature’s faults, not their own infamy.”

William Shakespeare

In examining the character of the races making up mankind it is sometimes difficult to keep judicially detached, either in appraisal or expression, for oneself is included in the object examined, and despite the greatest care personal likes and dislikes tend to creep in.

Impartial speculation becomes equivocal when the indispensable subjective side of the problem is being looked at. What members of different races see in themselves is just as important as what others see in them. Negroes, for example, who live amongst White people are often more sensitive and more conscious of their dark colour than the White people are of their whiteness, and this subjective or self-conscious awareness of a physical difference could engender strong feelings at a time of social stress.

It should perhaps be remarked that when the title Negro is used in juxtaposition to White it generally refers to all those deeply pigmented humans whose ancestral home is Africa and who bear a close outward resemblance to the African Negro but who are not necessarily members of his specific race. Negroes in any case are not the only Coloured people ; nor for that matter is mere colour of skin the all-important racial feature.

Prejudice, a dislike or repugnance unsupported by any facts known at the time, is the term of reproach most often met with in discussions on racial issues. The prejudice could, of course, have its root in some hereditary predisposition, some constitutional predilection that discloses itself only when stimulated under certain conditions. Furthermore, a dislike which at the time of its manifestation is regarded as prejudice or intolerance, could prove itself by later events to have been well-founded.

A preference for beauty could be a prejudice against ugliness. But prejudice need not solely be an adverse judgment. It could be in favour of something, a healthy intuitive liking. In racial controversies this twofold meaning of the term is sometimes lost sight of, its connotation more often than not being restricted to a form of hatred.

A prejudice may be unreasoning, but it is not therefore blind. Fear is a form of prejudice, yet it has an evolutionary advantage no less than courage. Jealousy could be another kind of prejudice, but its occurrence does not necessarily reflect an unworthy attitude ; its control on the other hand shows a disciplined mind. The unyielding animosity between Christian sects, unredeemed by any historical acts of heroic martyrdom, is probably the least rational of all prejudices, particularly when considered in the light of the Christian tenets of toleration and humility. It is on a parallel with the blind prejudice expressed even by educated people against those who can see the value to humanity of preserving in social forms all the facets of racial variety.

Discrimination by selective preference, whether social or

racial, does not of course stand solely on prejudice. It could be, and indeed often is, the outcome of a rational appraisal of the facts. There was, for example, an emotional outcry in England at the beginning of the last war when it was disclosed in the press that the question of race was being brought into the calculation of fire insurance risks, and again the same thing occurred when it became known that Negroes and Indians were being asked to pay higher automobile insurance rates than the English. This question was even raised in the House of Commons in April, 1964, when it was alleged that such differential treatment was due to racial prejudice. Actually, of course, the insurance companies had conformed to normal commercial practice and had fixed their rates on the actuarial basis of practical experience and knowledge. Such experience does seem to show that Coloured people are on balance more accident-prone than Whites, a conclusion which seems to be confirmed by statistics in the U.S.A.

Some building societies in the United Kingdom, guided by experience and concerned with financial interests only, have been reluctant to entertain applications from Coloured people for loans for houses. Should such selective treatment of citizens be condemned as race prejudice ?

Again, owners of hotels, catering, hairdressing and other similar establishments serving the public, who are not prepared to accept Coloured customers, may not themselves have strong racial preferences. Their attitude on these matters would rather obviously be determined by trading considerations. If they are good traders and attentive to their business they have to defer to the wishes of their customers and oblige the body of the public with whom most of their business is done. Whether they should be deprived of this democratic freedom and right as is advocated by communists and socialists is a political matter involving the basic structure of society.

In certain English cities the local transport authorities, with the agreement of the trade unions concerned, found

it necessary in 1963 to discriminate against Coloured applicants for vacant jobs on the grounds that (a) unemployed English workers were available and (b) the English workers had proved more intelligent and reliable.

Many Coloured immigrants who applied for posts as school teachers in 1962 were rejected because they knew little about English history and some could not even speak English properly, but even this was condemned by irresponsible politicians as a form of racial prejudice.

Out of a hundred couples of would-be foster parents who were asked in London in 1960 to adopt parentally-disowned Coloured children only one agreed, and even this couple insisted that the infant selected be coal black lest there be any doubt as to its real parentage. Discrimination is one of man's highest functions, yet in sensibly exercising it these fastidious citizens were criticized by the thoughtless as being Colour prejudiced.

Those who are honestly but mistakenly moved by prejudice or sentiment or confused thinking to believe in the myth of racial equality, the single human stereotype, that black equals white, that redskin equals paleface, that Bushman equals Bantu, that Semitic equals Nordic, could be said to be prejudiced because their belief is at variance with the verifiable facts. But they are not in the same category as those who are well aware of racial inequality yet nevertheless persistently and dishonestly proclaim ideas of racial uniformity and interchangeability to serve partisan political ends.

It should be clearly understood that prejudice and persecution are not synonymous terms. One is an attitude of mind, the other an activity of society. Naturally there remains a possibility of prejudice being translated into action, particularly when political passions are roused in any society where racial mixtures exist. But racial recognition does not necessarily lead to persecution. On the other hand, if properly understood it could by rational discrimination lift man and his particular race to a higher plane. The way,

however, would have to be made gently, with tolerance and calm inter-racial understanding.

Race-consciousness exists because races exist; and racial attributes beget racial attitudes. Nurture stands on nature, and temperamental and other functional qualities of the mind are inherited.

Preconceived opinion about racial qualities is often confused in political minds with race-consciousness which signifies no more than the bare awareness of the existence of racial distinctions, connoting neither preference nor dislike. Both states of mind could of course be fostered by education, but the type and degree of receptivity is undoubtedly something that is inherited.

Misunderstandings arise even when a common language is used because of the basic racial nuances in meaning. It is not an uncommon experience for aversions to well up between people for no apparent reason. Close examination would reveal that many of these aversions are actually racial in origin, although the persons affected would not themselves be aware that their feelings had anything to do with race. To say that such dislikes are instinctive is no explanation of their cause. The existence of a subconscious mind, a racial memory operating perhaps telepathetically, is one supposition that might fit the facts. As Somerset Maugham in his characteristically objective style says: "There are some people whose racial prejudice is an actual physical revulsion." Not only can racial differences be seen, but they can be felt. Racial impulses differ, and such differences should be heeded here on earth as — let us hope — they will be in heaven.

Sensitive and intelligent White parents, say those who are Nordic English, feel a peculiar revulsion at the prospect of their daughter co-habiting with a Negro, and are repelled by the possibility one day of having mulatto or half-breed grandchildren. To the priest who believes he sees man through God's eyes and who consequently holds unworldly notions of human or spiritual equality, to the doctrinaire

socialist politician who for professional purposes blinds himself to the finer human qualities, or to the scientist who has allowed his objectivity to become impaired by a misconceived and narrow liberalism, this intense feeling is just an unworthy prejudice inculcated by a faulty upbringing. But in truth such a dislike is similar in origin to other preferences or partialities associated in normal minds with what might be called inbred taste. No education without the predisposition or inner inclination is sufficient to account for it, although, of course, training could refine it. Only a bigoted mind, uninformed and narrow, could see anything wrong or evil in such a parental attitude and family pride.

One might well ask why the White daughter does not share her parents' prejudice or repugnance, and should want to marry a Negro, even in the face of social tabus and family love and advice. The answer to this question cannot easily be compressed into simple terms. A deep and exhaustive analysis would no doubt reveal the paradox that the White girl, if she could realize her own nature in a healthy society, would not in fact choose to marry a Negro. In all animals in their prime the sexual urge is all-powerful and is more often than not beyond the complete control of the organism possessing it. In the welter of mankind's diverse emotional field it assumes many strange and often inexplicable forms, ranging from unrestrained sensual lust or abnormal infatuation to sublime self-sacrifice. An hereditary maternal yearning could become pathologically perverted as the result of acute frustration in an ill-balanced society, causing a White girl to feel sentimentally protective to a Negro living in what might seem to be a hostile world. Generally, the seemingly happy-go-lucky childlike simplicity of the Negro, an attractive though often a superficial characteristic, would have a natural appeal to the undeveloped mind of an inexperienced adolescent female. The ache of loneliness or a broken home life could move those so temperamentally inclined to have recourse to an ill-conceived liaison for the sake of companionship, not always

on a platonic footing. And again there is a possessive attachment a White woman could have for a Negro, a kind of gollywog obsessional neurosis, which some experts claim is more maternal than sexual in genesis.

Not uncommon, too, are cases of White girls associating with Negroes just for the sake of the notoriety it brings them in a White society — the well-recognized “show-off” complex, usually a symptom of immaturity. Nor for the sake of delicacy should we refrain from observing that most races can show samples of young females of sluttish animal-like habits.

There is, of course, a pathological aspect of the problem. Mentally backward or sub-normal females, even though not mentally defective in the legal sense, are quite often sexually aberrant, which could cause exogamous tendencies or perversions in respect of which normal or conventional feelings of shame would be absent. Whilst this is understood medically, it is not recognized in ethics and is never acted on politically. Such intercourse does credit to neither race, and in an enlightened and civilized community would be condemned.

Ill-assorted unions are made without sufficient reason or justification, some, of course, leading to happiness, but many leading to despair. Sense and sex are not always in conjunction and poets know by intuition and insight just as much about the psychological background of the human sex-relationship as do the scientists — and they conclude that the love associated with the reproductive instinct is blind.

Putting it in simple terms and leaving out the purely pathological considerations, if there is no early prospect of a nubile White girl of a certain type finding a White mate who would be more acceptable to her own family, society and race she would have little compunction about defying all social restraints and consorting with a male of another race, more particularly if she thought it might in addition improve her economic circumstances. Without wishing to be offensive, it is quite proper to remark here that the

consensus of cultured opinion confirms that it is usually a White female who is weak-willed and of unrefined quality, one without any deep filial love or pride of family, heritage or race and lacking in the best traditions of her community and country, who is moved to marry a Negro, whatever fine points or talents he might possess. And the same opinion, whether regarded as a prejudice or not, could no doubt be justified with respect to a Negro female.

Wide observation over a period of years shows that such White women are rarely attractive in White eyes, and their demeanour in public, reflecting the level of their minds, is affectedly defiant or brazen, often in unpleasant contrast to their Negro consorts who are not always able to contain their self-conscious surprise at the incongruous position in which they find themselves as a result of political indifference.

Negro females probably outnumber Negro males, yet it is rare to hear of a White man marrying a Negro woman. Is this because the White man is inherently more sensitive to these things than the women of his race, or has a female Negro more pride in her race than the male? No doubt there is a biological explanation of exogamous motives, but one thing can be observed, namely, that the White parties to such disharmonic unions are not usually the best representatives of their race.

There are many other factors besides the prepotent primal sexual impulse that could be invoked in reviewing the apparent discrepancies between parent and offspring as regards racial responses and attitudes. It seems to be quite often overlooked — although the fact seems plain — that the inheritable physical or mental traits are rarely constant throughout the whole lifetime of any individual; nor are they necessarily effective at the same age in the offspring as in either parent. It has been mentioned how the young of different species freely fraternize without any awareness of their real natures, but this harmony does not usually persist when their real natures are developed in certain

circumstances in maturity. It should not be difficult to see that the change is not brought about by environment or education, but by what is biologically inherited. Basic behaviour is biologically inherent.

Another consideration which seems highly important, but which is sometimes forgotten, is that one inherited characteristic can overwhelm another superficially unrelated to it, varying according to the health and stage reached in the lifetime of the person. And it should be superfluous to mention that given the necessary conditions a rational racial repugnance could be overborne by an irrational sexual impulse. Emotion or sentiment rarely takes heed of reason or logic, though the ends in view may be worthy ones.

Those who by bent or professional training are blind to the undesirable consequences of uncontrolled inter-racial sexual unions and who regard man only as an animal or a piece of organic mechanism argue that the occurrence of crossbreeds with their descendants, such as, for example, those people segregated in South Africa and known as the Cape Coloured, proves that no general innate sexual aversions (animal or social) exist between different races. Actually it proves something else, as would be appreciated if regard be had to the unbalanced rough and tense circumstances in which the first inter-racial contacts were made.

The existence in South Africa of the Cape Coloured people and those known as Poor Whites does establish one thing, however, upon which there can be no disagreement, that is, the extreme undesirability of allowing widely differentiated races to interbreed indiscriminately within any society not prepared to condone it. Yet it is now fashionable for European South Africans to be castigated, even by Christian bodies, for trying to redeem by natural segregation or racial insulation the wild indiscretions of some of the first settlers who were living away from their own womenfolk.

Sociologists are concerned with race-consciousness and

not with race itself, and for their purpose, instead of patriotism, they almost invariably use extreme headings such as racism or racialism, nationalism, chauvinism, nazism, fascism, jingoism, xenophobia, or group sentiment. This gives an unhealthy partisan or Marxian complexion to much of their work.

It is stated by those who are attracted to the supposition of racial equality that the ease with which race hatred may be taught is one of the most remarkable things about it. In point of fact the exact opposite view would be more tenable, for it is in the very intrinsic incompatibilities that we have the requisite culture ground for intuitive inter-racial prejudice and antipathy. In any case, the use of such an intemperate expression as race hatred reflects a peculiarly biased and bigoted viewpoint, for in their own writings the proponents of racial equality make it quite clear that the hatred they have in mind is built up of many animosities.

CHAPTER 12

RACIAL FRICTION IN ENGLAND AND ELSEWHERE

“. . . and the one people shall be stronger than the other people . . .”

Genesis

“Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind; thou shalt not sow thy field with mingled corn; neither shall a garment mingled of linen and woollen come upon thee.”

Leviticus

“. . . it is in vain for man to attempt to baffle the inexorable law of Nature which has decreed that a superior race shall never be destroyed and absorbed by an inferior . . .”

Benjamin Disraeli, Earl of Beaconsfield

The advocacy of racial equality could be calculated political propagandism engaged in by a racially conscious and a racially inviolate minority seeking thereby to uphold and strengthen its own position within the body politic. Such a minority in effect could publicly condemn what it privately practises, enjoying in the process the unconditional blessing of a religion based on a concept of racial exclusiveness. “I am the Lord your God which have separated you from other people,” as we read in *Leviticus*.

Any considerable influx into a given society of members of another race, even if culturally equal, has a disturbing influence on that society, inevitably leading to some tension, dissension and instability. This would occur even without any conscious race-prejudice. There is no doubt at all that such racial infiltration has been one of the contributory causes of historical fluctuations, whether the occasion was peaceful immigration or invasion by conquest.

In parts of England, for example, already a marked change is taking place towards a less homogeneous, a less racially compact people as a result of the settlement amongst them of large numbers of Negroes and people of other races not easily intergraded, and certainly not readily assimilable, however educable they may be. Social discordances are unavoidable and will multiply, especially when cases of economic rivalry or enforcement of discipline occur, and we must accordingly expect the people as an insular and united community to lose some of its traditional coherence and collective efficiency. The condition is worsened by the fact that many of the more enterprising indigenous White people are at the same time leaving the country to find homes in other less crowded lands. Some measure of national ill-health and deterioration is bound to set in, whether there is actual miscegenation or not or whether racial enclaves are set up as in the comparable cases of the Negroes and the short swarthy Puerto Ricans in New York City and the dark Algerians in Paris.

The Puerto Ricans are a very distinct product of Amerind, Iberian and Negroid hybridization and furnish a revealing study of the uncongenial consequences of irrationally mixing races heedless of their natural differences. Although constituting only seven per cent. of the people of New York City they were responsible in 1959 for over twenty per cent. of the total crimes committed by youths.

Algeria was for many years an integral part of Metropolitan France, but she has been given independence on a racial and national basis, though tens of thousands of Gallic Frenchmen remain in Algeria and an even greater number of Algerian Semites and Hamites still dwell in France. Also to be brought into the racial account are thousands of French/Algerian crosses with their uncertain loyalties. The racial tensions between the two peoples, which had resulted in murder becoming a daily occurrence, will simmer for a long time.

Arising out of the difficulties of governing Algeria from Paris, a Negroid, Felix Houphouët-Boigny, a one-time anti-

European African agitator (later to be made President of the Ivory Coast Republic) was appointed in 1958 Minister of State to legislate for the French people and to placate the non-Gallic elements of Algeria. Such a disregard of the racial traditions and *ethos* of the Gallic Aryans, the descendants of the Celtic Gauls and kindred Aryans, such an indifference to the value of racial cohesion, had its parallel in ancient Rome where it contributed in no small way to the administrative anarchy that in the end eroded the Empire.

In 1959 the Socialists in England nominated as a candidate for Parliament a Negro from Trinidad, whose forbears were taken from Africa to the West Indies as slaves. That a Negro, who was once a Marxian Communist, should be selected to legislate for the English is suggestive of a social if not racial decline in England. The Negro himself was engagingly frank about the matter; he said he was primarily interested in the welfare of his own people in Trinidad.

An Indic, Dad Ebhoy Naorogi, sat in Parliament from 1892 to 1895, and another Indic, Shapurji Saklatvala, a Parsee from Bombay, a capitalist but also a prominent leader of the Communist Party, served in Parliament for seven years to 1928.

Some light on the way racial or national disintegration proceeds is thrown by the case of the London Borough where the Socialist councillors were not prepared to implement the Government's policy for Civil Defence (local protection against enemy atomic missiles) until Britain had handed over Cyprus to Greece. The explanation or part explanation of this social phenomenon is that living in the borough were thousands of Greek Cypriots of the Mediterranean race and other immigrants of alien races. The official bodies of the Greeks in Cyprus actually instructed their racial kinsmen (estimated to be over 75,000 in England) to vote for the Socialists against the government in this constituency in the Election of 1959, thereby illustrating the form in which national disunity could arise at a

time of danger in an ancient civilized community in consequence of unregulated racial movements between territories.

Again there was the case in 1960 of the City of Liverpool, with its increasing multi-racial population, whose Socialist councillors, put in authority solely for purposes of municipal administration, imposed an official ban on imports from South Africa in order to show their personal dislike of the racial policies pursued by the Government of that country. Politics of this nature exhibit an ethnocentric attitude however much the phenomenon may be coloured by Marxian political forms.

Even trial by jury could be compromised. Before one court a Negro immigrant serving on the jury was fined by the judge for irregular conduct. On trial was a Negro indicted for murder. If an Englishman had been in the dock no doubt he could have objected to a Negro sitting in trial on him on grounds of bias or that he has a common law right to be tried by his peers. One diverting case was reported of a Negro from West Africa who was excused jury service because he had a prejudice against White English police, who, so he declared, never spoke the truth. Instances of racial friction such as this may seem petty in themselves, but they are countless in number and illuminating.

Not being readily amalgamated with the surrounding body of the indigenous people, who mutely resent their presence, most of these immigrants of non-European races very understandably prefer to keep to their own communities, where they can still feel the warmth and comfort afforded by racial comradeship.

They all enjoy equally with the English the benefits available under State schemes in the United Kingdom, including subsistence when not working, pensions and medical attention. The ironical thing about this from a political point of view is that their own countries have broken away from the British Empire or are in process of doing so. Apart from those who still retain a traditional sense of loyalty the

peoples making up the British Commonwealth cannot be regarded as effective subjects of Her Britannic Majesty now that the Empire is in dissolution. Nor should it be difficult to see that racial rather than economic issues will undermine and eventually dismember the Commonwealth as an international group. Indeed, the Afro-Asian nations of Coloured peoples are already consciously aligning themselves against Britain and other White-governed nations.

Because of the need to preserve intact the monarchical focal point any re-creation of the Commonwealth would entail a recognition of common racial roots and a common European heritage.

Perhaps one day, if it is not already too late, a finer and neater conception may emerge, a grander vision of a Commonwealth of British and Allied Nations, broad enough to include South Africa, with its many Britons, and Eire — and even other Western powers.

That any elected government in the United Kingdom should do nothing to protect the prior interests of its own kinsfolk is a political failing for which future generations will assuredly suffer.

It would seem that a perverted prejudice against their own people, race and country is moving certain political agitators in England, supported by many of the Church hierarchy, to press with fanatical zeal for legislation to enforce racial toleration, apparently hoping thereby to speed up the adulteration of the English people. Such legislation is directed against the teaching of the truths of comparative ethnology, whilst making it a criminal offence for the English to show any preference for Englishmen in their business dealings and social relationships. The politicians who are sponsoring these anti-social proposals blind themselves to the fact that Negroid Africa, for example, is clamouring for ethnic exclusiveness. When the Prime Minister of the United Kingdom lectured the White South African Parliament in 1960 on the "wind of change" that was blowing across the continent he would have been nearer the truth had he said that the Negroids were inspired

by a comradeship of race rather than by a "feeling of nationalism." Nations have grown out of races, not races out of nations, and in the ultimate political bias can be seen as a racial inclination.

Racial laws could in some ways confer benefits on the community, for they would, if honestly framed, necessarily define and acknowledge explicitly the biological inequalities existing between the various races, and this in itself would tend to make the English more racially informed than they would be otherwise. Such racial recognition, educating the public as it should do to the dangers inherent in miscegenation, would certainly make for a better and more compact society. But no man-made laws can ever close the racial gap.

Magistrates on the Bench have disregarded the tearful pleas of the distracted parents and have given their legal sanction to the marriage of teenage White girls to Negroes. One case was actually reported of an English girl criminal being expressly released from prison so that she could marry a Negro. Such official sponsorship is no safeguard against the unhappiness and tragic consequences arising from racially ill-assorted unions. One young English girl committed suicide because she could not become reconciled to her Negroid child, and another girl, whose mother was English but whose father was Negroid, killed herself in sheer despair at not being able to alter her half-breed condition in a White society. Those who pretend there is a social or moral value and a higher humanity in integration or miscegenation should dwell on these tragedies and not dismiss them as trivial just because such instances so far are few and the victims do not happen to be their own children.

The erstwhile respect for their race flowing naturally from a shared ancestry, the firmly-based patriotic fellowship of a racial unity, pride in being descended from Alfred's men, of being Anglo-Saxon or English or Scots or Irish or Welsh, etc., with the background of a colourful continuous history, was finally but perhaps not irrevocably forsworn in England by the Government when in a state-

ment on 8th December, 1959, they formally rejected "the idea of any inherent supremacy of one race over another," thereby relegating themselves and their blood kinsmen to the level of, say, the lowly Bushmen who are on the verge of extinction. In pursuance of this policy, the same Government were later eagerly seeking recruits for the British armed forces amongst Negroes and Asiatics. Such political tactics will assuredly tend to undermine the discipline that relies for its effectiveness upon tradition and racial homogeneity. No English soldier, the Tommy Atkins of British history, is likely to respond spontaneously to orders given by a Negro, even in a matter of life and death. The spine of military *morale* is an instinctive racial *camaraderie*, not a political contrivance.

After having pronounced that no racial distinctions exist or should be recognized between the citizenry in the United Kingdom, the authorities, with a strange lack of logic, appointed a Negro magistrate in Nottingham in May, 1962, solely because he was a Negro. At the same time they drew the line against the enrolment of Coloured men into the police forces on the ground that they "are not acceptable to all classes in the community."

Because of the neglect (up to June, 1959) in maintaining in any methodical way scientific ethnical records for Great Britain it is difficult to comment with any assurance as to the incidence over a long period of law-breaking under the heads of racial types, but Sir Harold Scott, who was Police Commissioner from 1945 to 1953, says in his book, *Scotland Yard*, that "Cypriots, Maltese and Coloured (Negroid and Indic) British subjects are responsible for a disproportionately large part of the offences connected with gaming, living on the immoral earnings of prostitutes, and the sale of drugs and liquor."

Information does not necessarily reach the public about the way drug addiction starts, but what does happen is illustrated by the following extract from the report of a police case appearing in the newspapers on the day this was being written: "A one-time call-up girl at 15, she was

first led astray by a Coloured seaman, who taught her how to get a 'lift' from cocaine."

Quite frequently we read of Negroes being rounded up by the police for peddling hemp (*Cannabis sativa*) for drug making (marihuana). Such cases may be relatively few in number when set against the total population, but the fact is they do occur, and if Sir Harold Scott's testimony is factual (and no-one has disputed it) and the Government's admissions mean anything they must occur more often than the general public suspects. In his annual report for the year 1961, the Commissioner of the Metropolitan Police drew particular attention to the mounting wave of drug addiction directly attributable to Negroid immigrants from Africa and the West Indies. Unavoidable social contact with such immigrants has resulted in many young English boys and girls becoming addicts.

In the debate in the House of Commons on April 3rd, 1958, on the criminal consequences of indiscriminate immigration the Government had to admit that "certain racial types had a propensity to live on the immoral earnings of women and traffic in pernicious drugs." And further that "in certain areas, some West Indian Negroes were disproportionately prone to violence against their own nationals." Again it was stated in the House of Commons on October 29th, 1958, that the number of Coloured people, together with Cypriots and Maltese, convicted in London for organizing prostitution and trafficking in dangerous drugs was 100 times more than for the English.

Statements which went unrefuted in the House of Lords in June, 1960, plainly indicated that the shameful conditions had become endemic. The matter was again debated in the House of Commons in February, 1961, but still the Government were not prepared to take any specific action. In answer to a question in the Commons in May, 1963, it was reported that more than half of the people convicted in London during the preceding ten months for living on the immoral earnings of women were immigrants.

In November, 1960, the Chief Constable of the City of

Birmingham reported that crimes of violence had increased fivefold since 1939, which he attributed to the large influx of immigrants from countries where the use of knives was more prevalent. In London (1962) hardly a day passed without cases of stabbing or similar violence amongst immigrants being brought to police notice, and in the East End (Stepney, for example) the open exploitation of sexual vice by Coloured men has become accepted as part of the social pattern of the district. The Cambridge University Institute of Criminology, after a close and objective survey, placed it on record in March, 1962, that "the recent increase in crimes of violence in London is largely associated with immigrants from overseas."

Crimes committed by Coloured and other non-English subjects have, indeed, become so numerous that some newspapers have ceased in all cases to mention the race or country of origin of the culprit, lest offence be given to many of their readers who belong to the Coloured classes.

With regard to the pathological aspects of immigration, cases were reported in 1963 of tropical trachoma, a contagious eye disease, and also brought in by immigrants was a rare type of V.D. hitherto only found in African and Asian countries.

Odd instances of leprosy have occurred, and amongst the thousands of Pakistanis who entered the country before April, 1962, were quite a few who were suffering from small-pox, a disease that had been practically eradicated in Britain. And cases of rickets have occurred amongst immigrant children whose racial constitutions need more sunlight for health. Local authorities have reported that both T.B. and V.D. were rife amongst Pakistanis.

The Government's *State of Public Health Report* of 1959 drew attention to the steep rise in the number of cases of gonorrhoea and other venereal diseases, showing that the incidence was most conspicuous in areas where immigrants were most numerous. Subsequent reports indicated no abatement in the conditions, indeed, if anything, there had been a worsening. A clinical report published in September, 1961,

showed that in Manchester alone venereal diseases among youths had increased in twenty years by 58 % and among girls by 345 %, a "significant proportion" of the young White women being infected by association with Coloured men.

It was reported in October, 1962, that a survey of 161 clinics in Britain revealed that over half of the male V.D. patients were born abroad, and official statistics published in October, 1963, covering the whole country showed that immigrants accounted for more than half of the new cases of gonorrhoea.

Relatively few Negroid immigrants legitimately marry English women, but Negroid husbands tend to form extra-marital liaisons, a custom in itself sufficient to account for the state of affairs uncovered. Of the 731 applications for hospital maternity beds in Nottingham during 1961 nearly half were in respect of Coloured immigrants, and half of these were unmarried Negro women. In his report of November, 1963, the Medical Officer of Health of Birmingham disclosed that 1 in 7 babies then being born in the City had a Coloured parent and that 1 in 10 of all births was illegitimate.

The social consequences of the indifference of Negroes to formal marriage, provided sex was otherwise gratified, was debated in the House of Lords on March 20th, 1962, when the Government, without protest from the Lords Spiritual, indicated their official acceptance of such Caribbean concubinage as normal practice. The rate of illegitimacy for Negroes in the U.S.A. (1960) is about ten times the rate for Whites.

In connexion with the prosecution of certain Negroes in England in 1963 for crimes of violence arising out of sexual vice, disclosures were made which indirectly led to the public disgrace of a Minister of the Crown and almost brought down the Government.

When the English showed their indignation, sometimes perhaps too rebelliously, at being forced out of their homes by Negroes, East Indians and others; when they took it

upon themselves to demonstrate in the only way open to them their dislike of their daughters and sisters fraternizing with Coloured men of questionable habits; when they expressed their natural instincts at what was being thrust upon them — then powerful sections of the Press and radio combined to condemn them as race-prejudiced hooligans. This added to their resentment and not unnaturally laid the foundations of future trouble.

In the courts, English boys, immature and wild, the untutored victims of their time and age, were each sentenced to four years' imprisonment for the part they took in the racial street scuffling which spontaneously flared up in London in 1958. Their respectable parents wept as they watched the majesty of British justice unfold itself. Comparable or worse cases of affray or assault and battery and even of rape and murder had not been treated with such revengeful harshness, and the bewildered Englishman, with his traditional sense of fair play, is left to suspect, however unjustifiably, that racial considerations must have been allowed to colour the court proceedings, which were presided over by a Jewish judge. One can only wonder on what basis the patriotism of these English boys and their relatives and friends will be invoked at a time of national danger.

That racial attitudes, if not prejudices, could influence the judiciary is evidenced by the opinion expressed in one court when a Negro who had thrown a bottle at the police was told that if he had been English he would have been severely punished. Amongst the Negroes who were involved was one who had been previously convicted for criminal offences, including shooting at a policeman, and another who had been convicted for living on the sexual earnings of women. It was stated in the court when these two men were being tried that "conduct of that kind infuriates White people," but nevertheless the Negroes escaped the brutal punishment meted out to the English youths.

Again in another court in which two young Englishmen were on trial for assaulting two Negroes when drunk the

judge threatened that if he had suspected there had been present "any possible racial feeling" he would have sent them to prison instead of fining them. Some could read into such racial discrimination in courts of law an assumption that the White defendants belonged to a superior race and should therefore have set an example of better behaviour.

Propaganda on the radio and in the Press, often of a subliminal kind, misled many people into believing that the race riots were naked examples of unprovoked rowdiness. The Home Secretary, however, held other views for he declared that the trouble was provoked by "competition for homes and jobs and, above all, the age-old stirrer-up of strife — competition for women." The women referred to were, of course, English women.

A vicar in the Church of England in a London parish which was being turned over to Negro occupation despairingly summed up the position by saying: "We don't want our womenfolk knocked about. We don't want schoolgirls enticed from their parents. We deem it wrong that a couple should cohabit before marriage." In another London parish the priest publicly protested (November, 1961) about the way English people were being driven out of their homes by "evil immigrants who live on vice."

It should, of course, be superfluous to say that despite the frequency of Coloured delinquency the conduct of the majority of the Coloured immigrants is exemplary, comparing more than favourably with many White immigrants, especially so when looked at in the light of their natural instincts and the difficult circumstances in which they have been placed and their uphill fight to integrate themselves into the grudgingly tolerant society of another race.

Immediately after the trouble in 1958, the author, in order to ascertain the truth, interviewed some hundreds of English residents in or near the districts where Coloured people were concentrated under congested conditions and where violence had occurred, and without exception at all, these responsible citizens, normally non-vocal and law-abiding and therefore politically neglected, voiced the

strongest objections to Negroes and other racially alien families crowding them out. Intolerant and bigoted publicists in the Press and on the radio, not themselves subject to such insecurity, thought fit to describe such objections as "vicious race-prejudice."

Public opinion polls taken at the time of the racial unrest showed that between 80% and 90% of the English people, the same overwhelming weight of opinion being reflected in later country-wide polls, wanted to see some limit put on Coloured immigration. Rank and file trade union membership, more alive to the dire consequences of immigration than their socialist leaders, also sought protection. In the main only poorer people were directly affected and the Government of the day felt it could safely ignore them, and accordingly pursued the path of drift and expediency. Authority took the more comfortable short view, announcing that all it was prepared to do was to put down with increased vigour the vicious habits brought into the country by the unvetted immigrants among whom were the diseased, the decadents and the criminals the other countries were only too glad to get rid of. It has apparently been imagined or hoped that the unhappy situation would be automatically eased by the flight from their homeland of an increasing number of English under schemes of subsidized emigration. As England is admittedly overcrowded and dangerously dependent upon world trade, one might wonder why Negroes and others who are unable to find living room in their own lands are not encouraged or helped to settle in less crowded territories. One might also wonder why the United Nations has shown no practical interest in the vital international problem of migration.

In contradistinction to popular opinion, the mass invasion of England by Coloured people will not add to the economic wealth of the indigenous White people, indeed, on balance, conditions will be substantially worsened, particularly for the workpeople whose security as salary and wage earners will be jeopardized by the existence of a larger labour pool. Nor, of course, can there be any intellectual gain.

Due to lack of scientific interest and governmental neglect, ethnographic records have not been regularly maintained in Britain, and consequently reliable up-to-date vital racial statistics are not available, but it was officially estimated by the Government in October, 1961, that at that date the total number of Coloured residents already exceeded 400,000, of whom 60,000 entered in 1960. During the one year ended December, 1961, about 125,000 came in, to be followed by a further wave of nearly 100,000 during the six months to July, 1962. Legislation to dam the flood was first tabled by the Government in November, 1961, but it has come too late to repair the harm done to White society.

Two years later (November, 1963), the Government revealed in the House of Commons that immigrants were coming in at the rate of about 100,000 a year and that almost 500,000 were on the waiting list ready to enter. Provided there are no departures, it can be expected that in a year or so's time the Coloured population will greatly exceed the staggering total of 1,000,000, increasing to over 3,000,000 by the end of the century.

The High Commissioner for India estimated in 1961 that of the 100,000 Indians positively known to be living in Britain, over 20,000 must have been admitted on forged passports, and in October, 1963, the authorities reported that the total number of Indics illegally residing in Britain exceeded 50,000.

Not unnaturally, the governments of the other countries concerned do little to discourage the overspilling of their surplus population into England, as this is an easy way of shifting the burden of excessive overbreeding and at the same time getting rid of the incapable, the diseased and the criminals.

Certain London boroughs and the municipal authorities in such cities as Birmingham have complained about the social dislocation, residential congestion, increasing disease and the irregular behaviour in their areas attributable to the presence of alien races.

Many Negroes and men of other Coloured races and from

the Mediterranean have left their homelands not because they were enterprising but because they failed to make good among their own people. Welfare workers and missionaries have reported on the squalid sexual relationships which have sprung up between them and a certain type of English female. By implication this might seem to denigrate the moral character of English women and girls, but the total number of such persons is relatively small. If misalliances of the kind referred to become more numerous, then a racial decline may be indicated. Genetics show quite definitely that no form of miscegenation could improve the Nordic/Alpine breed of people in England, and there is the added danger of congenital misfits of both races being procreated. Medical authorities reported in December, 1961, that "the increasing number of half-caste children was producing more social problems," but even without interracial breeding, there is bound to be some social impermanence and anarchic disruption when unrelated races are interlocked in a multi-racial community.

Within any modern nation, races are already mixed to some extent, but in each nation there is a predominating strain that invests the people with a corporate quality and character, giving them their *ethos*. National character is inbred, not the product of a culture. It is inseparately associated with a consciousness of racial identity. And in the words of a learned English divine, "Any unchecked mongrelizing destroys the symmetry of a national type."

If two unassimilable or incompatible races, such as African Negroid and European Caucasoid, are thrust together in the same community, whether freely interbreeding or not, the inevitable consequence is what naturalists call "ecological disequilibrium" or social instability. Should such social mixing result in dysgenic mating, then the hitherto unmixed higher society will have an added tendency to become less homogeneous and less stable. The tempo of distortion and recession will be governed to a certain extent by the distance the given environment is from the one in which the unique biological forms of each race had been

created by the selective process of nature in the first place.

In contrast, dilution by readily assimilable races of close kinship and affinity and of equally high inborn qualities, such as occurred when the Flemings entered Britain (to found Tenby, Haverfordwest, etc.), or when the pious, industrious and strong-willed French Huguenots sought refuge in the country at the end of the 17th century, could be of inestimable value to the nation and race of adoption.

The assertions made by one expert, on behalf of the United Nations, that crossings in Britain between Roman, Saxon, Jute, Danish, Norwegian and Norman yield "overwhelming evidence that miscegenation provides no necessary hindrance to cultural richness," is a lush example of political misrepresentation, for the peoples mentioned are congeneric, all Aryan, and ethnically allied and compatible, the term miscegenation being mischievously inappropriate.

It does not call for much imagination to appreciate that the continuance of the dominant strain in any race, surviving by adjustment and adaptation to a ceaselessly changing habitat inaccessible to other races, would end in a different and comparatively unadulterated race being evolved, but not, of course, a race necessarily capable of bearing a more advanced civilization, measured by present day mechanical standards.

Once upon a time, the inhabitants of England were collectively called Anglo-Saxons, but this classification, whilst significant, is now apt to be misleading, particularly as it now has little relevance in the U.S.A. Even the term Briton, once a proud title, is becoming meaningless. Not only by the press and radio, but officially by the Government of the United Kingdom, Fiji Islanders and Zulus are dubbed Britons.

In his book, *Man the Peculiar Animal*, published as recently as 1958, Professor R. J. Harrison, of London University, affirms categorically that "England is inhabited by people almost exclusively derived from Nordic, but some from Mediterranean and Alpine stock." The Mediterranean

stock here referred to should not, of course, be confused with the immigrants who have come from that region during the past few years.

Forming a small but very interesting ethnic element in the community are the Gypsies, whose forebears were Aryan Indics. Despite their name, they should not be regarded as Egyptians, although giving some credence to a possible Egyptian origin is the old belief that they were descended from the wandering, warlike Aryans who over-ran Egypt in the 17th century B.C., to found the Hyksos dynasty, but who were expelled from the land a century or so later.

Reference should not be omitted to the Semitic Jews, of whom over 500,000 now dwell in the country, exerting an influence somewhat disproportionate to their numbers. They do not all profess Judaism, nor have they all been ritually circumcised, nor do they all belong to any socio-religious sect exclusively their own. Without openly avowing the fact, they do seem, however, to be conscious of their common ancestry — and rightly so. Throughout the Jewish race there pervades a laudable unity of spirit which protects them. Resisting integration, the Jews rarely marry outside their own race.

In the First World War, the flower of English manhood, mostly Nordic, perished, never to be replaced by men of comparable racial breed. The Second World War added to the dreadful toll. Intellectual standards are lower than they were, and some authorities have pointed to a falling off in the general level of intelligence. This may be correlated with a weakness in inbred character and moral fibre. Children grow taller and are more robust than those of preceding generations, but this is probably due to better feeding and not to any inborn factor. Such improvement is certainly not reflected in adult physiques or innate intelligence.

Of the present population of Britain, about 2,000,000 were born elsewhere, and only a small percentage of such immigrants are Nordic. So is the racial composition and coherent character of the people being changed.

Political apathy has now allowed certain urban districts

in England to become uneasy enclaves of alien races, and that specific, many-faceted racial amalgam, the Englishman, with his indwelling attachment to exclusive traditions, his pride in the prestige of his race, and his hitherto patriotic sense, is slowly losing his place in evolutionary survival. Faulty education now makes it seem almost indecorous and unethical for an Englishman to exalt his pedigree or the history of his race and people. Such artificial suppression of a worthy instinct could, and does, lead to anarchy and disrespect for constituted authority, particularly in the young.

The *ethos* of the English, their unity of spirit, the brotherhood of the *White Company*, "this happy breed of men," is being steadily whittled away, and, unless arrested, the race will drift into extinction. That certain anthropologists, especially those sponsored by the United Nations, will scoff at such racial atrophy as being of no consequence is to be expected.

In the ultimate, a people's *morale*, the nation's soul and the national conscience, must stand on a common lineage, a genetic racial uniqueness. It is a challenging urge, welling up from within, to face a menace that threatens all members of the race. It is not just a passing social phase, politically inspired. Nationhood, to endure, must stand on racial sodality. This is recognized in a practical way in the U.S.A., where the Federal policy is to break down racial barriers and racial heterogeneity by legislation and other means, even to the extent of using brute force, contrary to the laws and customs of certain of the States. In some mystical way, this policy has become associated with Abraham Lincoln, despite the fact that he was a most reluctant Abolitionist and had firmly declared himself to be in favour of racial segregation, with his own race having the superior status.

Despite external propaganda to the contrary, the Russian citizenry in the U.S.S.R. are resolutely opposed to the introduction of Negro blood into their nation. Hundreds of Negro students from Ghana protested violently in Moscow in December, 1963, at what they thought was official

indifference to the murder of one of their number who had apparently put a Russian girl in the family way.

Race-consciousness, indeed, has always been a strong characteristic of the Russians. Pogroms under the Czars have been matched by pogroms under the Commissars, and anti-Semitism continues. As evidence of this, the Board of Deputies of British Jews complained in July, 1962, that out of the forty-six death sentences imposed for trading and currency offences, no fewer than twenty-eight were against Jews. Despite the pretence of international socialism, the doctrine of the Fatherland, Russia for the Russians and Pan-Slavism, is being sedulously cultivated to prod their own citizens on to greater patriotic effort, whilst at the same time an ideology of cosmopolitan brotherhood, based on an imaginary racial and planetary proletarian equality, is being disseminated to the outside world in order to weaken the will and internal unity of other nations. This false socialist egalitarianism, which has such an important bearing on the racial theme, was conceived as a revolutionary weapon against the assumed injustice of authority founded solely on privilege or divine right through royal descent, and is essentially atheistic or pragmatic in conception. For this reason, the layman, if he be a Christian, can see nothing laudable in the urge possessed by certain religious teachers of assorted denominations to engage in ugly secular strife in destructive endeavours to equate racial differences by political force. In this connexion, loyal patriots will not need to be reminded that a monarchy, such as that enshrined in the British Constitution, largely relies for its sanction on the perpetuation of an unbroken dynasty, the royal racial strain, which must be kept unsullied and intact on a racial basis.

In the world's newspapers of 26th September, 1957, there were photographs of American soldiers driving young White girls at the point of the bayonet into a school to mix with Negroes, with the declared object of enforcing educational uniformity to promote national and racial homogeneity. In thus using armed force to compel their unwilling citizens

to integrate, the Federal Government of the U.S.A. were copying, innocently no doubt, the well-established communist technique of indoctrination by forcible association, a procedure derived in the main from the now discredited scientific theories of Lamarck (that acquired characteristics can be inherited) and Pavlov (the possible permanence of the conditioned reflex), and a year or so ago applied, though without success, to horticulture by Lysenko. The notion underlying these theories in general terms is that if you condition an organism, e.g., a human being, to a given environment long enough, particularly in the formative period, it and the succeeding generations will be adapted to the environment and respond automatically to it in a uniform way, like robots, as though there were no other courses open to the conscience or the will. A cursory survey of world history will show how often this specious theory has failed in practice, in both the spiritual and secular fields, and our generation, if it could free itself from prejudice, could witness its failure to-day. And nothing but distaste can be felt by earnest people for the views expressed in the *Osservatore Romano* (6th September, 1957) in condemning out of hand White people in the United States of America for trying to retain their freedom and moral right to send their children to their own exclusive schools. This Vatican newspaper says amongst other things: "Racism contradicts the laws of nature, of character, and the laws of the United States, whose fundamental charter not only exalts and sanctifies human equality but was intended to be equality's main rallying point." But this noble republican conception apparently did not include the Red Indian, whose land was taken from him by the Christian invaders of another race.

The truth is that regard for racial differences does not contradict the laws of nature, for it is those very laws, as a part of Creation, that have brought about the differences, and no human laws, secular or ecclesiastical, can hide or alter the fact. Whatever spiritual values may be represented by the conception of human equality, on earth, racial

equality simply does not exist, except in so far as it is framed in man-made statutes, which are quite often enacted by politicians on grounds of power or expediency alone (a case of counting heads), without any thought of divine order, moral principle, racial quality, individual responsibility, traditions or posterity.

Equal expectation of justice derives from a social, not a racial equality. We may all be equally judged, but any right to be judged under the same laws is merely an acceptance of equality of status, not an admission of equality of being. Nor can we all properly expect to be judged on the basis of a moral uniformity. All men are not equal, physically, mentally or morally, even in the sight of God, hence the conception and meaning of Divine Judgment as set forth in the Bible, where judgment and justice are terms often found together in a hallowed companionship.

The British Broadcasting Corporation, a body not consistently remarkable for dispensing news or opinions about racial matters with honest impartiality, in reporting the incidents at Little Rock, Arkansas, in 1957 allowed the White citizens there to be castigated as "White trash"—the American Negro epithet for White people—and their children "evil young delinquents." By such language is race-consciousness inflamed into race-hatred.

Racial conflict flared up again in Mississippi, and later in a more violent form in Alabama (May, 1963), Harlem and Rochester (July, 1964). But in all the States in the Union, even in the District of Columbia, racial attitudes are becoming more conspicuous. Black and White distinctions may not be officially recognized in the States north of the Mason-Dixon Line, but they are none the less implicitly observed in the behaviour of the people. And behind the facade of racial toleration there is a brooding uneasiness. Few White parents seem ready to take kindly to the possibility of having Coloured grandchildren, their instincts recoiling from such racial intimacy with repugnance, an attitude which they would not regard as anything other than natural and normal. In this respect their feelings are shared by White

mothers and fathers of all classes in Britain and in other countries where racial pride has meaning.

Any forcible integration of races, whether advocated as a result of honest but confused thinking or not, must be anathema to those who seek freedom for others as well as for themselves, for the political notion of enforced integration could apply more appropriately to religious sects.

In obedience to Jehovah, rabbinical orthodoxy frowns on marriages by Jews outside their race and religion. Even marriages between different Christian sects may give offence to the Church. But the sanctity of nature may be violated and an offence given to the Creator by marriages between members of incompatible races. The first denotes an artificially-inspired prejudice, the second could be the thwarting of purposive creation, as yet imperfectly understood, the will of the Almighty.

If political integration for the sole avowed purpose of ensuring a Procrustean mould of citizenship within any nation is proper to secular schools, why, one could ask, is it not also proper in principle to the churches, chapels and synagogues? Why should segregation be allowed for spiritual instruction if conformity to a pre-conceived State or planetary standard of behaviour and morality is desired?

Why should Jews, one might wonder, despite their admirable age-old conservative urge for apartness and exclusiveness as the Chosen Race with the divine promise of a Messiah, be allowed to have their own synagogues in America and worship as their conscience dictates in the light of Talmudic teaching if cultural consistency be the ideal of nationhood?

It is no answer to these questions to say that the cases are different in principle, one relating to races — or evolved innate nature — the other to cults — or acquired nurture — for it can easily be seen that an even better case could be made out for attempting the integration of religions than for integrating races with the object of fostering political unanimity or standardized nationhood. Needless to say, no humanist has yet advanced a very convincing moral case

for compulsory integration, either of nature or of nurture, either within a nation or between nations, although some have been impressed by the blind, unreasoning efficiency of the anthill.

Unlike the political class war taught by socialists and communists, the teaching of racial recognition does not deliberately set brother against brother or father against son. On the contrary, its conscious motive is to knit families more closely together on the basis of their true kinship. It is edifying to note that the United Nations' policy on these matters is in accord with the communist viewpoint that "racial antagonism is essentially political class conflict." Thus is political prejudice made to supplant objective science and rational idealism.

In order to maintain the White Caucasoid quality and supremacy of their race, Australians forbid the settlement of Negroids, Mongoloids and Indics in their midst, even though Australia is relatively under-populated. As indicating the habitual way of thinking about these matters, one of the most eminent socialist politicians in England, Emanuel Shinwell, a Jew, said in a debate in the House of Commons on January 25th, 1957: "What Australia requires is more population, and a White population if possible." And Lord Slim, a recent Governor-General, publicly reaffirmed in November, 1960, that it would be very wrong to admit Coloured people into Australia, a country which he regarded as a bastion of Western civilization in the Southern Hemisphere. This view was supported by the Australian Labour Party, who decided (April, 1961) that it was in the interests of the working class to adhere to the official policy of barring entry to all Coloured races.

Negroes can enter Canada (where the total population is less than the Negro population of the U.S.A.) only in most special circumstances, and only a few Indics (Hindus, Pakistanis, Ceylonese, etc.) are allowed in per annum. The rules against immigrants of non-European stocks into New Zealand and South Africa are rigorously stringent. Ceylon tries to keep out Dravidian Indians, and migration between India

and Pakistan is now virtually impossible. Other Commonwealth countries, such as Ghana and Malaysia, have systems of control. Even in the West Indies, where the administration is Coloured, some of the islands refuse to admit immigrants from others. And only a hundred Negroes are allowed to enter the U.S.A. a year from Jamaica, a discriminatory ruling which was the subject of a protest by the Jamaican Prime Minister to the American President in June, 1963.

To safeguard the interests of their own people, practically all governments impose by law some form of restriction against aliens settling in their midst, and the mesh through which any immigrants must pass is generally a racial one, though not always explicitly or honestly admitted. New Zealand, however, recognizing as most other countries do the danger to their society, frankly declared in 1961 that their policy on immigration was to avoid the building up of racial minorities.

The Government of South Africa allow Negroid Bantu to come into their territory to work to gain the wherewithal to enable them to set up home in their own lands. Under this arrangement both races benefit. Despite their somewhat serf-like indentured status when in South Africa, the Bantu are particularly eager to take advantage of the scheme; indeed, there are known to be well over 500,000 who have entered the country illegally, fully justifying the need for the Government to maintain a passport system, first introduced by the British at the Cape a hundred years ago, under which each non-European is provided with a card or reference book similar to the worker's book in the U.S.S.R. or the card of identity in other countries, and not altogether unlike, in purpose, the trade union membership card used in Britain and America where the closed shop is the rule. In February, 1963, the Government extended the use of a personal identity card to all citizens of the Republic without exception.

The political process of setting aside in South Africa separate territories (Bantustan) for exclusive Negroid self-development, for which the Bantu are being specially

educated, is conceived on a more enlightened basis than the comparable procedure in the U.S.A., where, with little justification, the voteless Amerind has been segregated in areas allotted to him by the conquering race.

The first nation to be constituted under the policy of democratic Bantu home-rule is Transkei, situated along the east coast, containing some 1,500,000 inhabitants, practically all members of the Xhosa tribe.

Such racial insulation and racial self-advancement in South Africa (a policy, be it said, that was endorsed in principle by General Smuts) has been the subject of much adverse criticism since the last war, largely because legal or official recognition of inbred inequalities seems to imply, rightly or wrongly, an assertion of racial superiority. Further, many still erroneously believe that the Bantu are the indigenous natives and therefore have prescriptive rights in the territory, and as they outnumber the other races and irrespective of all other considerations theirs should be the dominating voice in the affairs of the nation. Others again take the empirical view, holding that any natural separation of people on a kinship basis is unrealistic and doomed to fail in practice. Some even take the extreme view that such segregation is immoral, overlooking the fact that in certain cases ethnic factors determined frontiers after the First World War.

In attempting to preserve in the only feasible way the races as distinct but complementary groups, and in order to obviate any undesirable miscegenation, the Government of South Africa are really acting in no way differently from the Government of Australia, who are achieving this purpose more effectively by the simple expedient of keeping out all Coloured immigrants, whether Commonwealth citizens or not. And is not the law against Mongoloid immigration into the U.S.A. one of the greatest exhibitions of racial discrimination in modern times ?

The world has been split into many nations, each striving to protect its own people in its own way, an imperfect reflection perhaps of the manner in which mankind has

been divided by nature or by the hand of God for a destiny on earth as yet not fully conceived. It does seem certain, however, that the Law requires the people of each race to keep true to themselves and breed "after their own kind."

CHAPTER 13

THE RACIAL SUMMING-UP

“At some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate, and replace, the savage races throughout the world.”

Charles Darwin

“. . . different races of men are competing with each other within the closed area of a limited environment, and it is not easy to see where it will end.”

*British Association for the
Advancement of Science (1959)*

“Quantity replaces quality; spreading replaces deepening.”

Oswald Spengler

“Beings ought not to be multiplied except out of necessity.”

William of Occam

On matters of race the United Nations are more concerned with superficial forms appropriate to provincial politics than with the fundamental evolutionary processes that have brought about those forms. Yet even this aspect of man's upward struggle is not always treated by them with strict historicity or impartiality. For example, they question the truth of the Gospels and declare that it was not the Jews but the Romans who really sought the death of Jesus Christ because “they believed He was dangerous to their government.” And what point is served, one might ask, other than to discredit Christian missionary work, in relating in what purports to be a serious essay on race the story of the Pacific islander who remarked to a new missionary: “When the White man came he had the bible and we had the land;

now we have the bible and the White man has the land." Nor is it quite understood what is established about racial theory by observing that in the 16th century the Pope (Nicholas V) issued a bull sanctioning slavery provided only that the captives be converted to Christianity.

To those familiar with the technique of Marxian dialectics, particularly in the field of historical analysis, it will come as no surprise to learn that the United Nations lists atheistic Marxism amongst the great philosophic and religious systems developed by man. From such a questionable viewpoint the United Nations proceeds to interpret the "will of mankind." The logical end of such thinking was demonstrated before the whole world in September, 1961 when the United Nations, presumably to placate communist and Afro-Asian opinion, launched a murderous military assault upon the little African state of Katanga, using as a spearhead Nordic (Irish and Swedes) mercenaries to give a more provocative turn to the operation.

Relying in the main for their guidance upon a cult of materialism in which truth and morality are expedient rather than absolute, the United Nations as a body has acquiesced in so many acts of political spoliation that honour as generally understood and accepted by Christians must have been displaced as the first principle in the deliberations determining national or racial relationships.

The racial philosophy of the United Nations and also of the International Communist Party, though for different reasons, sees nothing abnormal or irrational in simultaneously supporting (a) national self-interest on an ethnic basis and (b) the international mixing of all races, claims for the first being based on racial differences and for the second on racial similarities. Such advocacy, of course, naturally proceeds from the false premise that for all practical purposes all races are biologically alike, and any racial divergences as might exist could sociologically be eliminated by standardized training under a uniform global culture. At the same time confusion becomes worse

confounded by the untrue supposition that all races are already so intertwined that any classification or government of peoples according to their respective races is impossible.

Political works dealing with race and race-prejudice are quite often distorted by arguments as to the relative superiority or inferiority of the separate races when paraded side by side, but rarely, if ever, is mention made of the criterion, the standard by which all races can be assessed. It is not just a question of the comparative cleverness of groups of people or the degree of their readiness to conform to high ethical standards or even in their possession of a lofty sense of destiny. There must be thrown into the scales the kind of contribution each race has made to civilization.

A genuine democratic society, it is often said, is a society in which "individual merit, and individual merit alone, is the criterion for man's advancement." Unfortunately, such an ideal cannot always be realized in practice, since there would be nothing to stop the least meritorious being promoted to power by a popular but ill-informed vote. Within any nation a race superior in inherent ability could lose its supremacy by being overborne by the numerical superiority of a lower and more prolific race, which would be the beginning of a social decline. Nor in any event is it reasonable to expect a society to reach such organized perfection that individual virtue would invariably be recognized and rewarded.

To imagine that the greatest good of the greatest number can be attained mechanically merely by extending the suffrage is a common error. History yields many examples of nations being progressively governed by racial minorities. Democracy provides little safeguard for what is right. Nor indeed does democratic representation even ensure that the will of the electorate prevail. A good illustration of this, one germane to our subject, is the way the government in England from 1951 onwards ignored the wishes of the English people, unanimously expressed through repeated public opinion polls and in the press, that legislation be

enacted to stop the indiscriminate depositing in their midst of thousands of people of the Coloured races.

It is a misconception to believe that man can govern himself politically — as Bernard Shaw was never tired of pointing out. But that is not to say that man cannot govern himself morally. The concept of collective moral responsibility is another illusion, though it has been given some credence during the past few years in the political philosophy of humanism. There certainly seems little justification for the mass punishment of a society, nation or race for any misdeeds their rulers may have committed.

To mechanize society on the foundations of an assumed equality by multiplying laws to control by force rather than by persuasion every aspect of the citizen's life, the spinal tenet of socialism or communism, is to recede from the civilized ideal of intelligent and honest reciprocity between individuals with a moral responsibility freely accepted. Moral values, alas, now tend to assume a relative quality in human affairs, altering to keep in step with the shifting of political power hitched to material expediency.

To treat all men as equal before the law is to ensure a justly disciplined society. But a civilized community must command something more, namely, that the law be tempered with tolerance and mercy by bringing into consideration credits in favour of the offender or any inherent defects or circumstances for which he could not properly be held responsible. In such a light the different races should be regarded.

Democracy has been described as a form of government that assumes all men to be equal — in order to prove that they are not equal. So it is with races: It is assumed that the races are equal so that it could be proved that the races are different. Hence the confusing and contradictory propaganda of the United Nations, which is doing so much to keep the pot of human discord boiling.

Political self-determination is in essence racial self-preservation. Social culture is of incidental significance,

though boosted by professional and interested politicians to seem otherwise.

As a bulwark against tyranny democracy is deemed to be an ideal form of government, but we should never forget that democracy condemned Socrates to death and it was the free vote of a highly educated and intelligent electorate in Germany that in 1933 placed in power the National Socialist German Workers' Party, the appeal being primarily a militant alternative to communism and internationalism and a defence against the dire possibility of Russian Slav expansion. And in Great Britain the Labour (Socialist) Party, with candidates enjoying support of the Communist Party, was democratically elected to power in 1945, displaying the transient political trend which was to give encouragement to the U.S.S.R. in their self-preserving policy of extending communist (or Russian) domination over the whole world.

However paradoxical it may seem, dictatorship, whether a racial upsurge or not, could be a product of democracy.

The inductive statistical methods of science require things to be reduced to undifferentiated units all alike, hence one man by definition must equal another. Religion, too, must accept the notion that one man equals another, for one man irrespective of his conscience and his own salvation cannot be a law unto himself. These basic concepts, however, are nothing more than the empirical generalizations or working expedients that man has found useful in his stumbling attempts to interpret the world he lives in and to share his findings with all men. It is from this position that the supreme fallacy has arisen of equating equality with justice. It is right and just, some say, that all men are equal, that all men have equal rights, but not necessarily equal responsibilities, under one law in the blood brotherhood of humanity.

We have seen, however, that some of the races of man, by virtue of their unique innate qualities, their evolved complexity, are in the van of human progress, whilst others

not so well-endowed have dropped behind, some to become extinct. By destroying the specialized varieties of the species by the haphazard hybridization of the whole of mankind and the elimination of the human thoroughbreds, evolutionary retrogression or devolution, probably to the advantage of other species, is inevitable even if the genes of superiority are diffused throughout the whole species. There is no escaping this conclusion.

If as some claim a heavenly meaning and purpose can be discerned in the workings of the material universe then the evidence as put before us by science clearly shows that the racial qualities of man are playing a necessitous part. To suppress these qualities or to ignore them is to attempt to thwart the purposive design of the natural order which in devout minds has been fashioned by divine hands. If faith and religion are built on what we know has gone before then we must recognize race and respect it, study it and preserve it, for through race we have been created, and through race we shall rise or fall on earth as the incontrovertible inferences of evolution proclaim.

Alternatively, if we cannot believe that the evolutionary sequence of events in the material universe is purposive, whether predestined or not, but that all is accident or chance, without special design or meaning for man either here or in the hereafter, then we must still accept the factor of race, for only through race, springing up from blind chance and necessity, has the nature of man been realized, and through race, the biological grouping, will his future be determined along evolutionary lines. So whether a rational interpretation of the workings of the knowable material universe brings us to doubt or to God the case for race is undivided.

Science regards man as the highest evolutionary synthesis, an animal of the only species still presumed capable of advancing to organic perfection. In its own province religion sees him as a creature individually created with a personal future in spheres beyond the touch of material

forces. These views do not necessarily conflict, although seeming to, for in both cases man as a mortal being is the living creation of all that has gone before. In this sense both science and religion are on common ground in being concerned with man's future here on earth. But from either viewpoint no hope can reasonably be entertained that global or spacial limitations will inevitably end in a convergence of human consciousness free from discord.

It has taken about 500,000 years for the world population to reach the present total of 3,000,000,000 but with to-day's rate of increase it will taken only another 40 years for the total to reach 6,000,000,000. Almost two-thirds of the species are undernourished and the world increase in food is not keeping pace with the growing demand, and in the minds of realists there is now an uneasy suspicion that man with all his scientific ingenuity will never be able to bridge the gap between demand and supply under a balanced economy of a permanent nature. Moreover, few valid reasons can be given for supposing that by a slowing down of the birthrate, whether fortuitously arising or by conscious control, the world population will ever be comfortably contained within supportable bounds. Nor can the time be foreseen when compulsory euthanasia would be acceptable and applied on any universal scale. There will always remain, of course, the possibility of some new disease breaking out of such world-wide virulence that mankind would be decimated as has happened before in history.

Despite the rapid progress now being made in cosmic rocketry the feasibility of transporting men in effective numbers to another planet or star could be ruled out as not being realizable in time.

It is perhaps straining optimism too much to expect that nations and races will ever voluntarily share without material recompense their territorial resources (and the products of their natural skills) with the less fortunate of mankind, and this may justify the view, supported to a certain extent by history, that only by recurring wars will

the species be kept in check. Such a view inevitably brings us to the possibility of a nuclear war or a nuclear accident occurring with disastrous consequences, a catastrophe of such magnitude that the whole world would be reduced to a vast charnel house in which only deformed and decadent family groups, genetically incapable of further advancement, would be left to eke out a miserable existence, stagnating before withering away to final extinction.

Yet even hope must have some evolutionary significance, and notwithstanding the desperate possibilities envisaged certain humans may survive with genetic mutations giving the species a promise of a still greater earthly destiny.

That man will ever wholly determine his own future is a vain hope largely based on the concept of human invincibility, a concept implying that the human species, unlike other animal species, can master its own environment in space and time and thus govern in some god-like way its own earthly evolution.

But the present promiscuous procreation recommended on the assumption of a false equality cannot but lead to a general levelling down of humanity by the elimination of the finer inherent qualities that have been created throughout the uncountable ages by evolutionary selective breeding. Some races, not necessarily the more advanced ones, are already outstripping others in the unending struggle for existence. The Mongoloids and the Eastern Caucasoids and the Negroids are multiplying faster than the Western or European Caucasoids who can never make good the calamitous loss they sustained in the two World Wars of the best type of Nordic/Alpine manhood.

All the races are becoming more restive and more conscious of the competitive urgency of survival, and the racial balance is changing. The human anthills, each with its own variety of ant, are being stirred up with ever increasing vigour by some carelessly held cosmic stick, but the acutest minds cannot predict what race of ant will prevail — or even if an ant in human form will survive at all.

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INDEX

- Abbevillian culture, 85
Abel, Rudolf, 158
Aborigines (See Australoids)
Abraham, 26, 138, 142, 144, 164.
Abu-Bekr, 145
Abyssinia (see Ethiopia)
Achaeans, 110
Achaemenian language, 139
Acheulian culture, 85, 87
Adam and Eve, 80, 86
Adaptis, 73
Adaptive capacity, 12, 14, 81
Adaptive radiation, 76
Ademola, Sir Adetokumbo, 291
Aden, 147, 271
Adler, Felix, 156
Adoption problems, 346
Adoula, Cyrille, 297
Adriatic, 115, 211
Aeneas, 26
Affinity
Afghanistan, 114, 134, 233
Africa, 20, 24, 31, 77, 82, 89, 90,
 100, 107, 119, 128, 141, 145,
 151, 182, 183, 257, 260, 279,
 287, 294, 304, 322
Afridis, 134
Afro-Europeans, 182
Afro-Shirazis, 271
Age of consent, 18
Agnosticism, 44
Agriculture, 93
Agyeman II, Otumfuo Sir Osei,
 266
Ainu, 108, 247
Airyanem Vaejo, 136
Akbar, 129
Akintola, Samuel Ladoke, 291
Akka, 269, 305
Akkad, 105
Alabama, 373
Alani, 112, 113, 187, 209
Alaska, 75, 100, 335
Albania, 211
Alemanni, 112, 192, 207
Alexander the Great, 110, 127,
 129, 138, 234
Alexander, Samuel, 156
Alexandria, 151
Alfred the Great, 205, 209, 265
Algeria, 148, 265, 355
Algerians, 183, 354
Algonquins, 333
Allah, 134, 147
Allergy, racial, 17
Allobroges, 192
Almoravides, 265
Alpines, 75, 108, 109, 129, 136,
 185, 191, 195, 210
Amaterasu-Omikami, 250
America (see also U.S.A.), 28, 29,
 99, 158, 166, 173, 217, 223,
 277
American Anthropological Asso-
 ciation, 170
American Association for the
 Advance of Science, 19
American Civil War, 259
American Colonization Society,
 277
American Society of African Cul-
 ture, 317
Americo-Liberians, 278
Amerind culture, 329
Amerinds, 28, 34, 75, 99, 100, 119,
 188, 219, 222, 230, 256, 286,
 288, 318, 320, 323, 327 seq.,
 377
Amhara, 175, 273
Ammonites, 142, 149
Anatolia, 108
Ancestral pride, 26, 27
Ancestry, primeval, 20
Ancient Britons, 198
Andamanese, 102
Andaman Islands, 101, 279
Anderson, Marian, 316
Andes, 74, 99, 222, 337
Angles, 112, 204, 212
Anglo-Egyptian Sudan, 181
Anglo-Saxons, 154, 204, 205, 358,
 368
Angola, 298, 305
Annam, 244, 246
Antaimerina, 272
Antioch, 145

- Antipathy, 17, 244, 352
Apartheid, 276, 314, 315, 351
 Apes, 77
Apostle, The, 157
Apru, 148
 Arabia, 107, 142, 143, 175, 233
 Arab Moslem Empire, 146, 148, 193, 273
 Arabs, 35, 107, 114, 138, seq. 163, 183, 258, 260, 271, 273
Arabs, A Soldier with the, 178
 Aramaic, 153
 Arawaks, 320
 Archetype, primitive, 11
 Arctic, 91, 100, 116, 336
 Argentine, 186, 335
 Aristotle, 43, 111
 Armageddon, 247
 Armenia, 108, 135, 152
 Armenians, 174
 Arthur, Prince, 204
 Arverni, 192
 Aryana, 134
 Aryan culture, 105, 109, 111, 137, 193
 Aryan dialect, 24
 Aryans, 24, 32, 35, 98, 105, 109, 114, 125, 127, 135, 140, 192, 228, 253
 Ayrans, Gallic, 355
 Aryans, Hindu, 26, 124, 125, 127
 Aryans, Nordic, 25
 Asch, Sholem, 157
 Ashantehene, 266
 Ashanti, 266
 Ashkenazim, 152, 171, 172, 175
 Asia, 89, 97, 98, 119, 220, 247, 327
 Asia Minor, 108, 112, 115, 138, 152, 188
 Asian proto-Mongoloid phylum, 97, 219
Askaris, 290
 Asoka, 128
 Assam, 121
 Assyria, 140, 180
 Assyrians, 105, 136, 140, 142, 149, 259
 Astabus River, 270
 Atlantis, 328
 Atomic warfare, 386
 Attila, 113, 192, 209
 Aurelius Marcus, 190, 233
 Aurignacian culture, 90
 Australia, 74, 97, 125, 252, 267, 375
 Australian aborigines, 75, 83, 98
 Australoid culture, 339
 Australoids, 34, 58, 98, 119, 252, 254, 256, 285, 327, 338 seq.
Australopithecus africanus, 83, 84, 89, 100
 Austrians, 206
 Avars, 211
 Avesta, 139
 Awolowo, Obafemi, 291
 Ayer, Alfred Jules, 156
 Azillians, 90, 103
 Azikiwe, Nnamdi, 291
 Aztecs, 330, 331, 337
 Baal, 111
 Baba, Ahmed, 301
 Babur, 129
 Babylonia, 138, 139, 140, 150, 177, 180
 Babylonians, 105, 136, 142, 149, 259
Bacillus pestus, 49
 Background Material, 41
 Baghdad, 147
 Baghirmi, 266
 Bahutus, 269
 Balewa, Alhaji Sir Alubakir Tafawa, 291
 Balkans, 25, 108, 109, 110, 115, 152, 185, 211
 Baltic, 109, 112, 126, 186, 194, 207, 211
 Baluchistan, 134
 Balunda, 296
 Bamangwato, 300
 Banda, Dr. Hastings, 297
 Bantu, 23, 24, 102, 267, 288, 308, 309
 Bantustan, 312, 376
 Barbary Coast, 260
 Barbary States, 182
 Barotseland, 297
 Barrows, 106, 108, 196, 197
 Baruch, Bernard M., 165
 Basques, 33, 106, 186
 Basuto, 274
 Beaker Folk, 108, 197
 Bechuana, 274, 275
 Bechuanaland, 23, 274
 Bedouin, 147, 181
 Behaviour, 14
 Behring Straits, 75, 99
 Beja, 270
 Bela Kun, 212
 Belgae, 192, 198, 203, 207
 Belgians, 206, 296
 Belgium, 206

- Bell, Gertrude, 147
 Bello, Alhaji Sir Ahmadu, 291
 Belloc, Hilaire, 174
 Benedict, Ruth, 34
 Bengal, Bay of, 101, 279
 Beni, Israel, 171, 175
 Benin, 264, 266
 Berbers, 107, 145, 152, 174, 178, 182, 193, 265
 Bereng Seeiso, 275
 Berensen, Bernard, 166
 Bergdama, 308
 Bergson, Henry, 156
 Berlin, Sir Isalah, 157
 Berndotte, Count Folke, 159
 Bernhardt, Sarah, 167
 Bethune, Mary McLeod, 316
 Bhutan, 242
 Bible, The, 168, 169, 373
 Bindibu, 341
 Birmingham, 361, 362
 Birobidjan, 177
 Birthrate, 12, 289, 303, 312, 315, 322, 325, 334, 366, 385
 Bismarck, 156
 Black Death, 49
 Black Nationalists, 318, 321
 Black Sea, 210, 211, 248
 Blake (Behar), George, 159
 "Blood accusation," 154
 Blood groups, 18, 19, 33, 176, 186, 201, 223, 253, 286, 327, 339
 Blood relationship, 19
 Blood River, 276
 Blum, Léon, 161
 Blumenbach, J. F., 32, 34, 119
 B'nai B'rith, 170
 Boas, Franz, 13, 14, 34
 Boers, 182, 276, 308, 309
 Bolshevik Revolution, 158, 159, 216
 Bonheur, Rosa, 167
 Boomerangs, 332, 340
 Borger, Nosh, 158
 Borneo, 98, 243, 244
 Bornu, 266
 Bororos, 328
 Boskop, 86, 101, 279
 Boudicca, 198
 Brahma, 126
 Brahmanism, 126, 128
 Brahmins, 24, 26
 Brain, The, 15, 36, 73, 79, 83, 84, 85, 87, 90, 120, 126, 224, 263, 273, 278, 285, 289, 301, 309, 312, 313, 317, 321, 339, 341, 342, 347
 Brazil, 27, 259, 318, 319, 328
 Bretons, 195
 Britain, 28, 106, 108, 109, 112, 118, 132, 141, 186, 195, 196, 201, 261, 302, 368, 369, 374
 British Association for the Advancement of Science, 379
 British Broadcasting Corporation, 373
 British Commonwealth of Nations, 357
 British Guiana, 132, 319
 British Imperialism, 124, 129, 130, 132, 180, 181, 245, 246, 261, 271, 274, 276, 291, 294, 295, 297, 316, 319, 321, 356
 British Labour Party, 160, 355
 British West Indies, 321
 Britons, 195, 198, 203, 204, 261, 368
 Brittany, 191, 203
 Bronze Age, 108
 Brythones, 195, 198
 Buber, Martin, 156
 Buddha, 46, 128, 138
 Buddhism, 124, 128, 226, 229, 233, 234, 236, 242, 244, 245
 Buganda, 274
 Bulawayo, 276
 Bulgaria, 185
 Bulgars, 185, 211
 Bunche, Ralph, 316
 Burgundians, 112, 192, 207
 Burma, 233, 243, 244
 Burmese, 98, 244
 Burundi, 269
 Bushido, 251
 Bushmen, 34, 69, 85, 90, 101, 265, 276, 279, 304, 359
 Bushongo, 268
 Byzantium, 114, 138, 190
 Cabala, 177
 Cadwalader, 199
 Caesar, 113, 192, 203
 Caledonia, 202
 Cambodia, 244
 Cameroons, British, 294
 Canaan, 140, 148, 149, 150, 177
 Canaanites, 142, 149
 Canada, 23, 333, 337, 375
 Canary Islands, 106
 Cancer, 53, 287, 288
 Cannibalism, 85, 339
 Cape Coloured, 309, 351
 Cape Town, 88, 101, 258, 276, 309

- Capoid, 34
 Caractacus, 199
 Caribs, 320
 Carlyle, 25, 37
 Carmel College, 169
 Carpathians, 210
 Carthage, 111, 141, 258
 Carthaginians, 142, 184, 189, 259
 Carver, G. W., 316
 Caspian, 109, 113, 126, 135
 Caste, 26, 126
 Catalysts, 16, 53, 55
 Cathay, 235
 Catuvellauni, 199
 Caucasoid culture, 37, 301
 Caucasoids, 15, 19, 28, 30, 34, 35, 47, 57, 60, 75, 85, 103, 106, 107, 118 seq., 218, 224, 254, 259, 263, 274, 286, 303, 311, 386
 Caucasus, 137, 279
 Cayngas, 333
 Celebes, 98
 Celtiberians, 198, 199
 Celtic culture, 112
 Celts, 112, 187, 189, 191, 198, 202
 Central America, 336
 Cephalic index, 286
 Cetewayo, 276
 Ceylon, 98, 102, 121, 124, 341, 375
 Ceylonese, 124, 375
 Chac, 331
 Chad, 266
 Chagall, 167
 Chaka, 257, 274
 Chaldeans, 139, 142
 Chalons-sur-Marne, 192
 Chama, 244
 Chamberlain, Houston Stewart, 25
 Chancelade, 91, 100
 Charlemagne, 193
 Chauvinism, 352
 Chesteron, G. K., 174
 Chicago, 18, 315
 Chilembwe, John, 297
 Chiliasm, 44
 Ch'in, 231
 China, 84, 85, 97, 175, 219, 242, 243
 Chinese, 16, 27, 49, 75, 98, 113, 117, 145, 209, 220, seq. 244, 245, 246
 Chinese Turkestan, 232
 Chou, 229, 231
 Christ, The, 46, 128, 150, 164, 259
 Christian Burghers, 125
 Christianity, 124, 137, 144, 156, 166, 171, 173, 189, 193, 195, 202, 204, 208, 215, 229, 281, 262, 273, 291, 300, 311, 344, 374, 380
 Christophe, Henri, 324
 Chromosomes, 57
 Churchill, Sir Winston, 23, 35, 160, 165, 196, 335
 Chu Yuan-Chang, 236
 Cimbri, 192, 207
 Cimmerians, 137
 Civil Rights Bill (U.S.A.), 315
 Civil war, 17, 187, 217, 259
 Clark, Sir Wilfred le Gros, 29
 Class war, 375
 Claudius, 199, 203
 Cleopatra, 60
 Cochinchina, 246
 Cohen, Sir Brunel, 163
 Cohen, Lord, 173
 Coleridge-Taylor, 310
 Colour, (see skin)
Colour Bar, 301
 Columbus, 323
 Combe-Capelle, 90
 Communism, 27, 116, 117, 124, 148, 161, 175, 177, 184, 210, 212, 214, 216, 227, 238, 240, 245, 246, 247, 272, 292, 296, 345, 355, 375, 382.
 Communist "brain washing," 16
Communist Manifesto, The, 160
 Communist Party, 158, 292, 383
 Comparisons, racial, 14, 15, 20, 47, 281, seq., 293, 304, 329, 330, 333, 336, 338
 Comradeship, racial, 16, 112, 359
 Conditioned reflex, 372
 Conduct, 14, 88
 Confucius, 219, 226, 229
 Confucianism, 226, 229, 234, 241
 Congo, 16, 101, 268, 269, 294, 296
 Consanguinity, 60
 Constantine, Sir Learie, 301
 Constantinople, 115
 Cook, Capt., 253
 Coon, Carleton S., 34
 Optics, 175, 180, 181
 Copts, 273
 Cordova, 152
 Cornish, 199
 Cornwall, 203
 Corroborees, 341
 Corsica, 106, 191
 Cosmism, 42

- Cosmos, 46
 Cossacks, 177, 213
 Cranial shapes, 29, 33, 59, 83, 87,
 108, 126, 221, 249, 285, 339
 Creation, 39, 41
 Creator, The, 20, 73, 137, 139
 Creoles, 133, 296, 323
 Cretan culture, 104
 Crete, 104, 110
 Crime, 359
 Crimea, 115, 175
 Croatia, 211
 Croats, 186
Cromlechiau, 197
 Cro-Magnon, 90, 103, 109
 Cromwell, 155, 200
 Crowther, Samuel, 302
 Crucifixion, The, 150, 153, 154,
 173
 Crusades, 145, 177
 Cuba, 259
 Cunobelinus, 199
 Cymrics, 199
 Cypriots, 359, 360
 Cyprus, 24, 141, 184, 355
 Cyrus, 138, 150
 Czecho-Slovakia, 206
 Czechs, 186, 211

 Dacians, 212
 Dalmatia, 211
 Damaras, 276
 Damascus, 145
Damnosa hereditas, 79
 Dahomey, 266
 Danakil, 270
 Danes, 112, 205
 Danish State Church, 156
 Danube, 112, 185, 199
 Darfur, 287
 Darius, 138
 Dark Ages, 154, 165, 177, 190, 193,
 209, 235
 Darwin, Charles, 9, 13, 32, 40, 49,
 55, 59, 65, 68, 72, 93, 237, 379
 Darwin, Sir Charles, 51
 Darwinism, 65
Darwinism and Human Life, 57
Das Kapital, 165
Dasyus, 126
 Debré, Michel, 161
 Deccan Plateau, 123
 Democracy, 299, 312, 321, 382
 Denmark, 108, 194, 206
Descent of Man, 32
 Dessalines, 324
Deuteronomy, 150

 Deutscher, Isaac, 159
Diaspora, 150
 Dien Bien Phu, 209
 Dinarics, 108, 185, 190, 206, 211
 Dingaana, 274, 276
 Dingo, 98
 Dinka, 270
 Dinuzulu, 276
 Disease, 12, 282, 287, 302, 332, 361
 Disraeli, Benjamin, 22, 34, 35, 96,
 118, 161, 164, 171, 353
Doctor Zhivago, 161
 Domestic animals, 93
 Dominica, 320, 323
 Don, 213
 Dorians, 104, 110, 190
 Dorset, 197
 Douglass, Frederick, 310
 Dreyfus, Capt. Alfred, 161
 Dravidians, 106, 110, 117, 122,
 123, 313
 Drugs, 359, 360
 Druidism, 191, 199, 202, 250
Dryopithecus, 77
 Du Bois, W. E. B., 316
 Dumas, 310
 Duranis, 134
 Durban, 313
 Durotriges, 197
 Dutch, 23, 125, 206, 245
 Dyaks, 244
 Dysgenic breeding, 47, 59

 East Baltics, 26, 206, 208
 East Indians (Indies), 312
 East Indies, 132, 245, 251
Ecclesiastes, 165
 Ecological disequilibrium, 367
 Edgar, 253
 Edinburgh, 203
 Edomites, 142
 Edusei, Krobo, 293
 Edward I, 154
 Egypt, 76, 103, 105, 108, 111, 115,
 138, 140, 148, 163
 Egyptians, 32, 145, 178, 259
 Ehrenburg, Ilya, 162
 Ehringsdorf, 86, 88
 Einstein, Albert, 155, 164
 Eire, 186, 199, 357
 Ekaterinburg, 159
 Elam, 105
 Elamites, 135, 140
Elan vital, 66
 Elbe, 211
 Elephants, 74
 Elizabethan Era, 155

- Elkan, Benno, 167
 Endogamy, 60
 England, 29, 30, 49, 75, 83, 85, 133, 147, 154, 159, 162, 194, 204, 234, 253, 257, 291, 322, 345, 354, 355
 English, 23, 74, 200, 205, 209, 370, 381
 English Channel, 205
 Eoliths, 82, 84
 Ephtalites, 129
 Epicanthic fold, 113, 221, 249, 306
 Epstein, Jacob, 187
 Equality, 12, 17, 19, 21, 281, 284, 310, 325, 326, 329, 332, 338, 346, 352, 353, 371, 372, 373, 382, 383
 Erse, 199
 Eskimos, 14, 91, 100, 116, 288, 316, 336
Essay on the Inequality of the Human Races, 25
 Essenes, 153
 Ethiopia, 107, 175, 180, 269, 271, 273, 321
 Ethiopians, 17, 273
 Ethnology, 29, 37
 Ethnos, 23, 27
 Ethos, 27, 239, 251, 355, 367, 370
 Etruscans, 111, 188
 Etzel, 113
 Eugenics, 11, 310
 Euphrates, 105, 140
 Europe, 25, 49, 75, 77, 82, 85, 87, 90, 92, 100, 105, 108, 109, 112, 114, 133, 191, 193, 195, 206, 209, 294
 European Mongoloids, 185, 211
Euskaldunak, 186
 Evolution, 11, 12, 39, seq., 74, 82, 84, 89, 92, 93, 94, 96, 122, 125, 220, 263, 279, 282, 288, 289, 322, 329, 336, 384
 Evolution, parallel lines, 74, 76, 85, 86, 102, 109, 110, 125, 143, 224, 228, 254
 Evolution, yardstick, 342
 Ewe, 294
 Exogamy, 60, 123, 127, 141, 146, 150, 174, 185, 188, 194, 210, 236, 293, 295, 300, 349
 Exosomatic appendages, 12
 Extra-corporeal aids, 12
 Eyes, 33, 121, 127, 174, 221, 281, 283, 288, 306
 Ezra, 150
 Fairbanks, Douglas, 172
 Falasha, 175
 Faroes, 328
 Farsi, 139
 Fascism, 352
 Father Divine, 317
 Fecundity (see birthrate)
Fellahin, 180
 Ferghana, 233
 Fertility, 17, 18, 82
 Feuchtwanger, Lion, 162
 Feudalism, 193, 229, 250, 251, 259, 273
 Fiji, 102, 132
 Finno-Turkis, 116
 Finno-Ugrians, 116, 211
 Finno-Ugric language, 116
 Finns, 116
 Firth, Raymond, 170
 Fisher, 37
 Fisher, Sir Ronald, 33
 Flanders, 206
 Flemings, 206, 207, 368
 Florisbad, 86, 101, 279
 Folsam, 99
 Fon, 266
 Formosa, 250
Foundations of the 19th century, 25
 Framboesia, 286
 France, 29, 90, 106, 108, 145, 154, 161, 163, 191, 194, 195
 Franks, 112, 114, 193, 204, 207
 Frazer, Sir James George, 118, 327, 338
 Freetown, 296
 Free-will, 44
 French, 23, 195, 206, 245
 French Foreign Legion, 16, 209
 French Revolution, 25, 323
 French Soudan, 295
 Freud, Sigmund, 156, 164
 Friendly Islands, 253
 Fulani, 266
 Gaelic, 199, 202
 Galkas, 274
 Galatians, 20
 Galekas, 274
 Galla, 270, 273
 Gambia, 294
 Gama Globulin, 19
 Gandhi, 130
 Gaul, 192, 203
 Gaulish Confederacy, 113
 Gauls, 112, 189, 191, 203, 207
 Gautama, 128

- Gee, Robert, 163
Gemara, 151
 Genes, 33, 38, 56, 57, 58, 60, 79,
 81, 83, 86, 94, 97, 195, 199,
 267, 282, 286, 294, 305, 314,
 319, 384
Genesis, 39, 41, 353
 Genetics, 13, 30, 53, 56, 61, 63, 64,
 66, 67, 77, 79, 122, 127, 143,
 168, 190, 214, 232, 258, 265,
 280, 309, 367
 George, David Lloyd, 200
 Georgia, 275
Gepidae, 207
 Germania, 207
 Germans, 26, 206, 207, 208, 209
 Germany, 26, 85, 86, 108, 153, 154,
 278, 383
Getae, 207
 Ghana, 265, 292, 376
Ghilzais, 134
 Gibbon, Edward, 37
 Gibraltar, 151, 181
 Gichura, James, 298
Giraffe, 63
Gizenga, Antoine, 297
 Glubb, Sir John, 178
 Gobi Desert, 83, 220
 Gobineau, Count Joseph Arthur
 de, 25
 Goidels, 191, 198
 Gold Coast (see Ghana)
 Golden Age, 46
 Golden Horde, The, 213
 Golding, Louis, 156
 Goldman, Emma, 161
 Gompers, Samuel, 161
 Gospels, The, 173, 379
 Goths, 112, 188, 192, 204, 207, 210
 Goyaz, 328
 Great Plague, 49
 Great Wall of China, 113, 232,
 236
 Greece, 104, 110, 355
 Greeks, 20, 26, 110, 138, 180, 184,
 185, 259, 355
 Green, 37
 Greenland, 100, 328
 Grimaldi, 90, 103
 Griqua, 309
 Group sentiment, 27
 Guedalla, Phillip, 157
 Guianas, 319
 Guinea, 295
 Gurion, David Ben, 171
 Gurkhas, 16, 98, 163, 242
 Gutu, 135
 Gypsies, 133, 212, 369
 Habits, 10, 66
 Haddon, A. C., 170
 Hadramaut, 147
 Hagana, 178
 Halle Selassie, 107
 Hair, 17, 33, 120, 174, 190, 199,
 208, 222, 247, 258, 281, 284,
 328, 336, 339
 Haiti, 296, 323
 Haldane, J. B. S., 18
 Halévy, 157
 Hallstatt, 112
 Hamites, 106, 148, 175, 178, 183,
 258, 267, 273,
 Hamitic, 24, 35, 181, 265, 266, 270,
 308
 Hamudi ben Mohammed, 272
 Han, 232, 233
 Hankhoi, 308
 Harrappa, 106, 123
 Harlem, 373
 Harold, 213
 Harrison, R. J., 368
 Harwell, 158
 Hashemite Kingdoms, 147
Iastings, 213
Hauhaus, 254
 Hausas, 266, 290
 Hawaii, 99, 246, 253
 Hearn, Lafcadio, 251
 Hebrew, 153
 Hebrews (see Jews)
 Hecht, Ben, 159
Hegira, 144
 Heidelberg, 85
 Heilbron, Rose, 173
 Heine, 161
 Hellen, 26
 Hellenes, 185
 Hellenic culture, 110
Helvetii, 192
 Henriques, Sir Basil, 157
 Henson, Matthew, 316
 Heredity (see genes and genetics)
 Hereros, 276
 Hereward the Wake, 209
 Herodotus, 23, 212
 Heruli, 207
 Herzl, Theodor, 157
 Hillel, 151
 Himalayas, 117, 242
 Hinduism, 124, 126, 128
 Hindu Kush, 134
 Hindus (see also Indics), 24, 26,
 117, 242, 245

- Hispaniola, 323
History, A Study of, (Vol. 12), 178
History of England, 28
History of the English Speaking Peoples, 23
 Hitler, 156, 160, 292
 Hittite culture, 105
 Hittites, 105, 108, 135, 140, 149, 180
 Holland, 152, 167
 Holy Inquisition, 155, 177
 Holy Land, 160, 208
 Homer, 110, 137
 Hominids, 78, 80, 83, 84, 85, 97, 101, 120
Homo erectus, 9, 85
Homo habilis, 84
Homo sapiens, 11, 38, 51, 84, 86, 121
 Hopi, 332
 Hore-Belisha, 164
 Hottentotts, 34, 69, 101, 276, 279, 304, 308, 309
 Houphouet-Boigny, Felix, 354
 House of Commons, 163, 360, 375
 Hovas, 272
 Hsia, 228
 Hugh of Lincoln, 154
 Huguenots, 206, 368
 Humanism, 46, 382
 Hunab Ku, 330
 Hungary, 116, 211
 Huns, 113, 115, 192, 209, 231, 232, 236
 Huxley, Sir Julian, 39, 57, 93, 170, 172
 Huxley, Thomas Henry, 25, 256
 Hwang-Ho, 225, 241
 Hybrids, 27, 58, 60, 82, 309, 310, 335, 354
 Hyksos, 180, 369

 Iberian Peninsula, 106
 Iberians, 106, 186, 191, 196, 198, 202
Ibhri, 148
 Ibiarn, Sir Francis, 291
 Ibo, 266, 291
 Ice Age, 78, 82, 85, 222
 Iceland, 328
 Icenii, 198
 Ife, 264
 Ileo, Joseph, 296
 Illyrians, 211
Imazighen, 183
 Imitation, 81
 Immigration, 104, 353 seq., 365

 Incas, 330, 331, 337
 India, 24, 27, 77, 83, 98, 101, 105, 109, 111, 115, 118, 121, 122, 125, 126, 130, 138, 182, 198, 228, 233, 280, 313, 341, 376
 Indian Ocean, 102, 143, 271, 280
 Indics, 75, 117, 131, 298, 312, 320, 366
 Individual differences, 19, 36,
 Indo-Aryans, 131
 Indo-China, 209, 220, 233, 244
 Indonesia, 24, 98
 Indonesians, 35, 243, 244, 251
 Indus Harappan culture, 106
 Industrial Revolution, 259
 Infancy, 17, 19
 Inferiority, 304, 309, 381
 Inge, W. R., 39
 Instincts, 10, 66, 81, 299
 Integration (see Mixing)
 Intelligence, 290, 303
 Intelligence tests, 303
 International Communist Bri-
 gade, 159
 International Communist Party,
 35, 380
 Iran, 135, 136
 Iranians, 126
 Iraq, 105, 115, 135, 136, 139, 147
 Ireland, 16, 106, 196, 199, 203
 Irgun Zvai Leumi, 178
 Irish, 186, 199, 201
 Iroquois, 333
 Isaacs, Rufus, 164
 Ishmael, 142
 Islam, 105, 115, 124, 131, 138, 144, 148, 183, 214
I Speak of Freedom, 293
 Israel (see also Palestine), 24, 30, 153, 158, 159, 163, 170, 176, 178
 Israelis (see Jews)
 Italians, 188, 206
 Italy, 25, 77, 109, 111, 112, 153, 184, 190, 195
 Itzamna, 331

 Jakun, 243
 Jamaica, 321, 322, 376
 Jamaicans, 18, 23, 257, 321
 Janissaries, 115
 Japan, 108, 233
 Japanese, 34, 75, 98, 117, 239, 246, 247, 249
 Java, 84, 89, 97, 243, 338
 Jedda, 143
 Jehan, 129

- Jehovah, 150, 155, 170, 215, 374
 Jenghiz Khan, 114, 236
 Jerusalem, 145, 149, 177
 Jesus, 128, 138, 144, 150, 161, 301, 379
Jesus, Life of, 156
Jewish Problem, The, 156
 Jews, 20, 26, 29, 35, 105, 111, 134, 139, 140, 142, 147, 148, seq., 183, 212, 215, 246, 260, 310, 314, 369, 371, 374
Jews and the National Question, 158
 Jimmu, 248
 Jingoism, 352
 Joffe, 158
 Johnson, Jack, 316
 Jordan, 147
 Joseph, 149
 Josephus, Flavius, 153
 Judah, 149, 177
 Judaism, 144, 147, 152, 175
 Jutes, 112, 204

 Kaaba, 143
 Kabaka, 274, 299
 Kabyles, 182
 Kaffirs, 277
 Kaffir Wars, 276
 Kaganovich, 158
 Kalahari Desert, 305
 Kamba, 275
 Kamchatka, 248
 Kamenev, 158
 Kamikaze airmen, 251
 Kami-no-Michi, 250
 Kanem, 266
 Karakoram Mountains, 132
 Karakoram Pass, 233
 Karamojong, 270
 Karens, 243
 Kariba Dam, 277
 Kasavuba, Joseph, 296
 Kashmir, 132
 Kassites, 140
 Katanga, 16, 294, 296, 380
 Katilunga, Lawrence, 297
 Kaunda, Kenneth, 297
 Keilor, 98
 Keita, Modibo, 295
 Keith, Sir Arthur, 9, 343
 Keltol, 112
 Kenya, 77, 133, 270, 274, 275, 298
 Kenyatta, Jomo, 298
 Kgosana, Philip, 311
 Kha, 243
 Khalifa, 145

 Khama, Seretse, 274, 300
 Khamas, 244
 Khams, 242
 Khazars, 116, 158, 175
 Khmer, 243
 Khoisanoids, 34, 276,, 308
 Khyber Pass, 134
 Kiano, Gikouya, 298
 Kieff, 115, 213
 Kierkegaard, 156
 Kikuyu, 275, 298
 Kingston, Jamaica, 321
 Kiswahili, 271
 Kitans, 235
 Kituara, 268
 Kiwanuka, Benedicto, 300
 Knossos, 104
 Koestler, Arthur, 162
 Koran, 144, 146
 Korea, 16, 113, 231, 232, 233, 238, 247, 250
 Koreans, 98
 Kowjak Nagas, 121
 Krimchaks, 175
Krisna vac, 126
 Kroger, Peter, 159
 Kublai Khan, 236
 Kubbi, 180
 Kun, Bela, 212
 Kurdistan, 135
 Kurds, 135
Kurgans, 126
 Kurile Islands, 248
 Kurume, Abeid. Amani, 272
 Kuwait, 147
 Kwi Society, 278

 Labour Party, 160, 355, 383
 Ladino, 335
 Lamarck, 372
 Lambaréné, 290
 Language, 31, 109, 125, 267, 271, 280, 281, 296, 307, 330, 342
 Laos, 243
 Loa-tze, 219, 229
 Lapps, 116
 Laski, J. Harold, 160
 Lassalle, Ferdinand, 156
 La Tène, 112
 Latins, 111, 189
 Lawrence of Arabia, 147
 Laws (racial), 315, 358
 League of Nations, 37, 148, 160, 260
 Lebanon, 147
 Lecky, 37
 Lehmann, Herbert H., 165

- Lelua River, 268
 Lemuroids, 73
 Lenin, 158, 210, 292
 Leningrad, 166, 215
 Lepanto, Battle of, 115
 Lepchas, 242
 Levant, 111, 114, 115, 142
Leviticus, 353
 Levy, Hyman, 158
 Lewanika, Sir Mwanaina, 297
 Liberia, 260, 277
 Libya, 148, 181
 Libyans, 107, 145, 178
 Liegnitz, 115
 Ligurians, 188
 Lincoln, Abraham, 370
 Lincoln, Trebitsch, 164
 Linnaeus, Carl, 33
 Lippman, Walter, 162
 Lipson, Ephraim, 157
 Lithuanians, 214
 Little Rock, 373
 Litvinoff, 158
 Liverpool, 356
 Livingstone, Dr. David, 260, 297
 Lodge, Sir Oliver, 42
 Loire, 194
 Lombards, 190, 192
 London, 49, 355, 360, 364, 366
 Lopez, Rodrigo, 155
 Ludwig, Emil, 157
 Lukiko, 300
 Lumumba, Patrice, 296
 Lunda, 268
 Luo, 275, 298
 Lusaka, 277
 Luthuli, Albert, 311
 Luxemburg, Rosa, 161
 Lysenko, 372
- Macedonia, 110, 138
 Madagascar, 272
 Madras, 124
 Magdalenian culture, 91, 92
 Magic, 262, 340
 Magyars, 116, 185, 211
 Mahayana, 234
 Mahler, 168
 Maiden Castle, 197
 Malagasy, 272
 Malawi, 297
 Malaya, 16, 98, 101, 175, 220, 243, 245
 Malays, 35, 98, 100, 233, 243, 244, 249, 251, 272, 309
 Malaysia, 24, 246, 376
 Maleter, 212
- Mali, 265, 295
 Malozi, 297
 Malta, 141, 184
 Maltese, 359, 360
 Man, Isle of, 203
Man, The Peculiar Animal, 368
 Manchester, 362
 Manchuria, 231, 233, 250
 Manchus, 236
 Mandé, 265
 Mandela, Nelson, 311
 Mandes, 265
 Mani, 138
 Manu, 127
 Manx, 199
 Maoris, 98, 230, 253
 Margai, Sir Milton, 295
 Marshall, Thurgood, 316
 Martel, Charles, 114, 193, 209
 Martinique, 321
 Marx, Karl, 156, 160, 171, 240
 Marxism, 37, 164, 212, 227, 239, 240, 291, 295, 352, 356, 380
 Maryland, 278
 Masai, 270, 298
 Mashonas, 276
 Mason-Dixon Line, 315, 373
 Massagetæ, 125
 Matabele, 276
 Matto Grosso, 328
 Maugham, Somerset, 174, 347
 Mau-Mau, 275, 298
 Maurier, George du, 174
 Mauritius, 132
 Maurois, 162
 Mayan culture, 330, 331, 337
 Mboya, Tom, 298
 Mecca, 143
 Medes, 135, 136, 137, 138
 Media, 105
 Medina, 143
 Mediterranean, 103, 105, 107, 110, 111, 118, 122, 136, 139, 147, 176, 178, 181, 183, 186, 195, 222, 233,
 Mediterranean race, 188, 191, 195, 355, 368
Meganthropus, 84
 Meinertzhagen, 172
 Melanesians, 35, 98, 101, 102, 132, 252, 280, 320, 338
 Melanin, 120, 220, 281, 318
 Melle, 265
 Mendel, Gregor, 56
 Mendelssohn, 168
 Mendès-France, Pierre, 161
 Mendoza, 155

- Menhirs, 191
Menora, 178
 Mental powers (see brain)
Meo 243
Merene-ptah, 149
Merina, 272
Meroe, 270
 Mesolithic Age, 93, 99
Mesopotamia (Iraq) 105, 135, 139, 148
 Mesozoic Age, 49, 72, 74
Mestizos, 319, 335
Metis, 335
Mexico, 188, 336
Midianites, 149
 Migrations, 38, 74, 94, 110, 118, 119, 122, 186, 196, 198, 202, 205, 234, 243, 248, 251, 252, 253, 308, 322, 327, 332
Milesius, 202
 Mind (see brain)
Ming, 236
Minoan Culture, 104, 110
 Minority rule, 273, 381
Minos, 104
 Miscogenation, 104, 131, 133, 138, 141, 146, 170, 178, 179, 182, 188, 217, 251, 267, 269, 273, 309, 314, 315, 321, 358, 367, 368
Mishna, 151
Mississippi, 373
Mithras, 137
 Mithraism, 137, 189, 190, 330
 Mixing, racial, 27, 30, 47, 58, 60, 104, 106, 107, 123, 127, 141, 148, 178, 236, 245, 251, 255, 267, 268, 272, 278, 280, 305, 309, 318, 325, 334
Moabites, 142, 149
Mobutu, Joseph, 296
Modigliani, 167
Moguls, 129
Mohammed, 137, 144
 Mohammedanism, 114, 129, 134, 138, 139, 144, 147, 265, 300
Mohawks, 333
Mohenjo-Daro, 123
Mohmands, 134
Monash, Sir John, 163
Mond, Alfred Moritz, 164
Mongolia, 74, 115, 231, 233, 234, 242, 247
Mongols, 115, 129, 147, 213, 232, 236
Mongoloids, 34, 49, 58, 75, 97, 106, 113, 116, 119, 185, 213, 219 seq., 259, 286, 327, 386
 Monogenesis, 79
Monomach, Vladimir, 213
Monomotapas, 276
Montagu, Edwin, 164
Moore, 114, 145, 183, 187, 193
Moravians, 186
Morgenthau, Henry, 165
Morocco, 148
Moscow, 166, 214, 215
Moses, 149
Moshoeshoe, 274
Moslems, 134, 135, 147, 181, 184
 Mousterian culture, 87, 88, 89
Mozambique, 271, 298
Mulattoes, 319, 323
 Multi-racial society, 30, 320
Muni, Paul, 172
Murray, Gilbert, 37
Mussolini, 292
 Mycenaean culture, 104, 110

Nabataeans, 142
Nagas, 121
Nagy, 212
Naman, 308
Namier, Sir Lewis, 157
Nanak, 131
Nandi, 270
Naorogi, Dad Ebhoy, 355
Napoleon, 191, 195, 324
Narbonne, 193
Nasser, Gamal Abdel, 163
 National origins, 260
 Nationalism, 352
 National Socialist German Workers Party, 383
 Natural adaptability, 12
 Natural differences, 326
 Natural fecundity, 12
 Natural resistance, 12
 Natural selection, 11, 40, 46, 50, 56, 65, 66, 68, 70, 97, 100, 120, 220, 242, 243, 288, 305, 326, 338
Navajo, 334
 Navigators' Islands, 253
 Nazism, 352
Ndozi Obodo, 291
Neanderthalensis, 87, 88, 89, 101
Nebuchadrezzar II, 140
Negrillos, 268, 279, 304, 305
Negritos, 18, 101, 103, 124, 243, 279

- Negroes, 19, 24, 27, 28, 57, 66,
 102, 107, 116, 148, 182, 217,
 237, 256 seq., 329, 335
 Negroid/Caucasoid mating, 217
 Negroid culture, 257, 261, 264,
 278
 Negroids, 15, 18, 21, 30, 31, 32, 34,
 38, 58, 75, 76, 85, 92, 98, 101,
 103, 119, 121, 128, 145, 176,
 183, 203, 256 seq., 357, 386
 Negrophiles, 20
 Nehemiah, 150
 Neolithic Age, 93
 Nepal, 242
 Nervii, 192
 Netherlands, 155
 New Caledonia, 102
 New Guinea, 280
 New Stone Age, 93
 New York, 176, 302, 315, 354
 New York *Times*, 162
 New Zealand, 253, 375
 Ngadong, 89
 Ngala, Ronald, 298
 Nguni, 276
 Niah Caves, 98
 Nicolson, Sir Harold, 216
 Nietzsche, 25
 Niger, 107, 183, 265
 Nigeria, 264, 279, 291, 294
 Nile, 102, 103, 178, 258, 267
 Nilotes, 270
 Nilotic culture, 179
 Nineveh, 136
 Nippon, 251
 Nirvana, 128
 Nkomo, Joshua, 297
 Nkrumah, Kwame, 292, 316
 Noah, 138, 178
 Nordics, 24, 25, 26, 38, 108, 109,
 112, 129, 135, 137, 148, 175,
 181, 191, 192, 194, 204, 205,
 206, 209, 310, 368
 Normandy, 194
 Normans, 112, 154, 194, 205
 Norsemen, 112, 194, 205
 North Sea, 194, 204, 206
 Norway, 194, 284
 Norwegians, 206
 Nostrils, 174, 285, 339
 Nostradamus, 155
Notharctus, 73
 Nottingham, 359, 362
 Novgorod, 213
 Nubi, 270
 Nubia, 281
 Nubians, 178, 180, 258
 Nuer, 270
 Numideans, 178
 Nupe, 266
 Nyasaland, 297
 Nzima, 292
 Obi, 262
 Obiism, 322
 Obote, Milton, 300
 Oceanic Negroes, 102
 Offa, 200
 Oginga Odinga, 298
 Old Stone Age, 93
 Old Testament, 32, 150, 156, 164,
 167
 Olduvai Gorge, 83
 Oman, Sea of, 135
 Oman, 147
 Oneidas, 333
 Onondagoes, 333
 Oppenheimer, H. F., 312
 Orakzais, 134
Origin of Species, 65
Oreopithecus, 77
 Ormuzd, 137
 Osborn, F. A., 76
 Osmanli, 115
Osservatore Romano, 372
 Ostrogoths, 190
 Oxus, 145
 Pacific Islands, 101, 246, 255
 Pahlavi language, 139
Pakeha, 254
 Pakistan, 130, 134, 376
 Pakistanis, 27, 361
 Paleolithic Age, 93
 Palestine (see also Israel)
 Pamirs, 233
 Pangenesis, 55
 Pantheism, 155
 Papua, 102
 Papuans, 18, 253, 280
 Paraguay, 335
 Paris, 194, 354
 Park, Mungo, 258
 Parsa, 136
 Parsee, 139
 Parthians, 137
 Parvus, 158
 Pasternak, Boris Leonidovich
 161
 Patagonia, 328
 Pathans, 134
 Patricians, 26, 189
 Patrick, St., 202
 Patriotism, 24, 27, 352

- Pauker, Anna, 177
 Paul, St., 20
 Pavlov, 372
 Peking, 84, 227, 235
 Pericles, 110
 Persia, 135, 136, 145
 Persians, 110, 127, 138, 180
 Peru, 330
 Petra, 142
 Pharaohs, 148, 178, 179, 267
 Philby, St. John, 147
 Philistines, 149, 169
 Phillipines, 102
 Phoenicians, 111, 141, 142, 169,
 184, 187
 Picts, 202, 204
 Pinero, Sir Arthur, 167
Pithecanthropus erectus, 84, 89,
 97
Pithecanthropus pekinensis, 84,
 227
 Plebeians, 26, 189
 Pleistocene, 78
Plenum, 42
Plesiadapids, 73
 Ple-Temiar, 243
 Poale Zion, 170
 Pocomania, 262
 Pogroms, 177, 371
 Poland, 152, 206, 210
 Poles, 186, 211
 Polo, Marco, 225
 Polygamy, 291
 Polygenesis, 79
 Polynesians, 35, 98, 103, 230, 246,
 251, 252, 280
 Pontecorvo, Bruno, 158
 Population, world, 385
 Portugal, 108, 152, 186, 298, 319
 Portuguese, 125, 188, 258, 264, 318
 Prakrit, 133
 Prejudice, 27, 296, 297, 309, 310,
 319, 334, 341, 343 seq., 363,
 364, 365, 375
 Prescott, 331
 Prester, John, 273
 Primates, 29, 73, 76
Proconsul, 77
 Prognathism, 285, 308
*Protocols of the Learned Elders
 of Zion*, 165
 Proust, Marcel, 162
 Pueblos, 328
 Puerto Ricans, 354
 Punic Wars, 111, 141
 Punjab, 123, 131
 Purity, racial, 38, 78, 146
 Pushkin, Alexander, 310
 Pygmies, 83, 101, 269, 305
 Pygmoids, 269
 Pyrenees, 145
 Race-consciousness, 347
 Race, definition, 27, 28
 Race, meaning of term, 22
 Racism, 352
 Radek, 158
 Ranke, 37
 Rasongo, 268
 Rastafari, 262, 321
 Reasoning faculties, 68, 81
 Red Indians, 329, 333, 372
 Red Sea, 104, 147, 149
 Reformation, The, 155, 209
 Rehoboths, 309
 Religion, 88, 92, 106, 140, 166, 198,
 229, 234, 245, 247, 250, 262,
 340
 Rembrandt, 167
 Reman, Joseph Ernest, 37, 156
 Rhine, 112, 113, 193, 207
 Rhodesia, 88, 276, 277, 294, 297
 Ricardo, David, 156
 Riffs, 182
 Rift Valley, 269
 Rig-Veda, 24, 110
 Robeson, Paul, 316
 Robinson, Edward G., 172
 Rochester, 373
 Roman Empire, 26, 37, 49, 111,
 113, 138, 145, 153, 189, 192,
 193, 198, 202, 203, 204, 207,
 212, 225, 235, 355
 Rome, 111, 112, 189, 233, 258
 Romans, 114, 138, 141, 180, 187,
 188, 259
 Roosevelt, Franklin D., 165
 Rosenbach, A. S. W., 167
 Rosenbergs, 158
 Rothschilds, 165
 Ruanda, 269
 Rudolf, Lake, 270
 Rumania, 177, 212
 Russ, 212
 Russell, Bertrand, 325
 Russian (see also U.S.S.R.), 29,
 87, 108, 154, 158, 166, 177,
 210, 212, 214, 371
 Russian anti-Semitism, 371
 Russians, 211, 214, 215, 371
 Russian Steppes, 108, 126
 Russo-slav Imperialism, 371
 Rwanda, 269

- Sabaea, 143
 Sabah, 246
 Sabines, 189
 Sacae, 125
 Sahara, 102, 145, 258, 264, 267
 Sakai, 243
 Sakhalin, 248
 Saklatvala, Shapurji, 355
 Saldana Man, 88
 Salisbury Plain, 197
 Samaritans, 177
 Samoa, 253
 Samoans, 99
 Samoyedes, 116
 Samurai, 251
 Samuel, Viscount, 156, 164
 Sandia, 99
 Sandwich Islands, 253
Sanhedrin, 151
 Sankuru River, 268
 Sanskrit, 24, 109, 126
 Saracens, 145
 Sarai, 213
 Sarawak, 246
 Sardinia, 111, 141, 191
 Sarmatians, 209, 210
 Sassanid, 138
 Sassoon, Siegfried and Philip, 164
 Saudi Arabia, 147
 Sauromatae, 210
 Saxon, 112, 199, 204, 207
 Saxony, 193
 Scandinavia, 194
 Scandinavians, 206
 Schizophrenia, 251
 Schweitzer, Albert, 290
 Scotland, 106, 199, 203, 260
 Scotland Yard, 359
 Scots, 199, 202, 204
 Scott, Sir Harold, 359
 Scythians, 125, 137, 210, 212
 Seine, 194
 Seligman, 278
 Seljuks, 115, 145
 Semai, 243
 Semang, 243
 Semites, 30, 35, 105, 107, 112, 114, 115, 139, 141, 146, 178, 193, 195, 258, 267
 Senecas, 333
 Senegal, 183, 267, 279, 294, 295
 Senghor, Léopold Sédar, 295
 Sensory tests, 288
 Sephardim, 152, 171, 174
 Serbia, 211
 Serbo-Croats, 211
 Serbs, 186
 Sex, 164, 348
 Sexual selection, 66, 69, 319
 Shakespeare, 153, 301, 343
 Shang-Yin, 228
 Shannon, 106
 Shan States, 243
 Shaw, G. B., 382
 Sheba, 143
 Sherpas, 242
 Shi-Hwang-ti, 232
 Shilluk, 270
 Shin Beth, 163
 Shintoism, 250
 Shinwell, Emanuel, 375
 Shonas, 274
 Showa, 251
Shulchan Aruch, 151
 Shun, 228
 Siam, 243, 245
 Siberia, 83, 87, 108, 115, 247
 Sicilians, 181
 Sicily, 111, 141, 189
 Siddhattha Gautama, 128
 Sidon, 141
 Sierra Leone, 295
 Sikhs, 131
 Sikkim, 242
 Silbury Hill, 197
 Silk Road, 233
 Silures, 199
 Sinai Desert, 149
 Sind, 123
 Singapore, 245
 Sinhalese, 124
 Sinkiang, 232, 233
 Sinoism, 241
 Siva, 126
 Skin, 15, 17, 36, 66, 120, 121, 171, 175, 180, 190, 220, 222, 256, 269, 281, 285, 301, 306, 307, 310, 321, 325, 328, 329, 338, 344
 Slavery, 116, 188, 217, 258, 259, 266, 268, 269, 271, 278, 298, 300, 305, 321, 322, 380
 Slavs, 116, 117, 185, 206, 207, 210, 211, 215
 Slim, Lord, 375
 Slovaks, 211
 Slovenes, 186, 211
 Smith, Adam, 165
 Smolensk, 213
 Smuts, General, 377
 Sobhuza II, 274
 Soblen, Robert, 158
 Society Islands, 253, 254

- Socrates, 383
 Sokoto, Sardauna of, 291
 Solomon, 149
 Solomon, Joseph, S., 167
 Solutrean culture, 91
 Somalis, 178, 271, 298
 Songhai, 266
 Soudan (French), 295
 South Africa, 23, 83, 86, 90, 132,
 133, 273, 274, 302, 308, 311,
 351, 356, 357, 375, 376
 South America, 74, 132, 335, 336
 South Sea islanders, 280
 Soutine, 167
 Spain, 25, 33, 90, 106, 109, 111,
 112, 114, 141, 145, 151, 154,
 182, 186, 193, 195
 Spaniards, 151, 187, 206
 Spanish Civil War, 159
 Speech (see language)
 Spencer, Herbert, 39, 61, 96
 Spengler, Oswald, 37, 379
 Spinoza, Baruch, 155
 Stalin, 159, 215
 Stalingrad, 210
 Steatopyga, 69, 307
 Stein, Gertrude, 162
 Steinheim Man, 86, 88
 Steklov, 158
 Stereotype, human, 28
 Stereotype, racial, 28, 173, 301
 Stern Group, 178
 Stoicism, 189
 Stonehenge, 106, 186, 197
 Strabo, 134
 Strandloopers, 306
 Sudan, 107, 178, 181, 266
 Sudanese, 102, 279
 Sudra, 313
 Suevi, 112, 187
 Suez, 163
 Sulzberger, A. H., 162
 Sumatra, 243
 Sumerians, 105, 123, 139
 Sunni Moslems, 134, 135
 Superiority, racial, 15, 232, 381
 Susians, 135
 Sverdlov, 158
 Swahili, 271
 Swanscombe Man, 85
 Swatia, 134
 Swazi, 274
 Sweat glands, 283
 Sweden, 194
 Swedes, 35, 116, 206
 Swiss, 206
 Sybil, 161
 Symbiosis, 48
 Syphilis, 288, 332, 361
 Syria, 115, 138, 147
 Syrians, 135, 142
 Tacitus, 200
 Tahiti, 253
 Tahitians, 69
 Tajiks, 134
 Talgai, 98
 Talmud, 32, 150, 169
 Tamerlane, 115, 129
 Tamil, 124
 T'ang, 235
 Tanganyika, 83, 133, 272, 297
 Tangiers, 175
 Tanzania, 272
 Taoism, 226, 229, 234, 241
 Tartars, 113, 213, 214
 Tasmania, 98, 340
 Tassili, 265
 Tauber, Richard, 172
 Tehuelches, 328
 Te Kooti, 254
 Teeth, 83, 87, 222, 249, 339
Telanthropus capensis, 83
 Telegu, 124
Terrorism, The Defence of, 159
 Teutones, 207
 Teutonic Knights, 208
 Teutons, 26, 112, 200, 206
 Thai, 243
 Thailand, 243
 Thembos, 274
 Thomson, Sir Arthur, 57, 58
 Thrace, 138
 Thuggism, 130
 Tiber, 111, 189
 Tibet, 239
 Tibetans, 98, 242
 Tierra del Fuego, 74, 337
 Tigris, 105, 140, 147
 Timbuktu, 107, 265, 266
 Timothy, 343
 Timur Beg, 115
 Tippu Tip, 272
 Todd, Mike, 172
 Togoland, 293, 294
 Toltecs, 330, 337
 Tonga, 253
 Tongans, 99
 Tonking, 209, 232, 243
 Torah, 151
 Touré, Séku, 295
 Tours, 193
 Toussaint l'Ouverture, 323

- Toynbee, Arnold J., 22, 25, 96,
 165, 169, 178, 225, 256, 257
 Trachoma, 361
 Traditions, 27
 Transkei, 377
 Transoxiana, 136, 233
 Travelyan, G. M., 28, 37, 203, 206
 Trinidad, 301, 355
 Trotsky, 158, 159
 Tswana, 275
 Tschombe, Moise, 296
 Tuaregs, 183
 Tuck, Raphael, 169
 Tudors, 200
 Tungu, 232, 236
 Tunis, 175
 Tunisia, 148
 Tunisians, 183
 Turanians, 135
 Turkana, 270
 Turkestan, 108, 115
 Turkey, 104, 135
 Turki, 134, 214, 232
 Turks, 115, 145, 147, 180, 184,
 185, 211
 Tuscaroras, 333
 Tutsi, 269
 Twa, 269
 Tyre, 141, 149

 Ubtî, 180
 Uganda, 274, 299
 Ugra-Finnish, 185
 Ugrians, 113, 231
 Ukraine, 177
 Ukrainians, 214
 Ulundi, 276
 Umbrians, 189
 UNESCO, 22, 96, 118, 223, 256,
 343
 United Arab Republic, 181
 United Kingdom (see Britain)
 United Nations, 16, 21, 22, 26,
 27, 35, 36, 37, 96, 136, 159,
 170, 173, 209, 223, 232, 238,
 246, 256, 269, 296, 299, 303,
 343, 365, 368, 370, 375, 379
 Universe, The, 10, 41, 42, 43, 45,
 54
 Untouchables, 313
 Ur, 139
 Urals, 113, 116, 213, 231, 247
 Urundi, 269
 U.S.A. (see also America), 31,
 176, 214, 217, 257, 259, 294,
 302, 314, 324, 333, 345, 362,
 368, 370, 371
 Usbeks, 214
 U.S.S.R. (see also Russia), 116,
 135, 158, 161, 162, 175, 177,
 206, 214, 217, 218, 316, 370
 Utopia, 16, 294

 Valhalla, 194
 Vandals, 112, 187, 192, 207
 Varangians, 212
 Varings, 212
 Varus, 207
 Vedas, 32, 126
 Veddahs, 98, 102, 121, 287, 339,
 342
 Venereal disease, 288, 332, 361, 362
 Veneti, 192
 Vercingetorix, 192
 Verde, Cape, 102
 Victoria Nyanza, 274
 Vienna, 115
 Vietnamese, 244, 246
 Vikings, 112, 194, 201, 203, 205,
 212, 252, 328
 Vishnu, 126
 Visigoths, 114, 187
 Vistula, 207
 Volga, 113, 116, 210, 213
 Voodoo, 262, 324

 Wachuku, Jaga Anucha, 291
 Wadjak, 97
 Wales, 199, 203
 Wallace, 13
 Walloons, 207
 Wars, 75, 94, 163, 195, 207, 208,
 247, 251, 259, 312, 369, 386
 Warundi, 269
 Washington, Booker T., 301, 316
 Washington D.C., 315
 Watutsi, 269
 Waziris, 134
Wealth of Nations, 165
 Weizmann, Chaim, 157
 Wells, H. G., 25, 37, 39, 96, 338
 Welsh, 106, 186, 199, 200
 Wends, 186, 211
 Western Hemisphere, 75, 99, 188,
 261, 323, 329, 335
 West Germany, 208
 West Indians, 257
 West Indies, 132, 260, 320, 321,
 376
 Wheatley, Phillis, 316
 Willam of Norwich, 154
 Wiltshire, 197
 Winchel, Walter, 159
 Windmill Hill culture, 197

- "Wind of Change," 357
 Wingate, Orde, 172
 Wolf, Joseph, 172
 Wolmark, Alfred, 167
 Woolf, Leonard, 172
 World population, 385
Worlds in Collision, 158
 Wright, Richard, 316
- Xenophobia, 352
 Xerxes, 138
 Xhosas, 274, 377
- Yagoda, 158
 Yagans, 337
 Yahweh, 150
 Yangtze-Kiang, 225, 231, 241
 Yao, 228
 Yao (Mongoloid), 243
 Yaws, 288
 Yemen, 107, 175, 273
 Yemeni, 171
 Yezo, 248
- Yiddish, 153
 Yorubas, 264, 266, 291
 Yu, 228
 Yucatan, 330
 Yugoslavia, 211
 Yunnan, 243
- Zambesi, 276
 Zambia, 297
 Zangwill, Israel, 157
 Zanzibar, 271, 272
 Zend, 25, 139
 Zeus, 26
 Zimbabwe, 83, 84
 Zinj, 271
Zinjanthropus, 277
 Zinoviev, 158
 Zion Hill, 151
 Zionism, 156, 157, 159
 Zombies, 324
 Zoroaster, 137, 138
 Zulus, 257, 274, 311
 Zweig, Arnold, 162

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