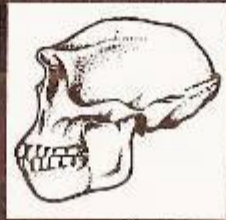




THE  
 ORIGIN  
 OF  
 RACE  
 AND  
 CIVILIZATION

AS STUDIED AND VERIFIED FROM SCIENCE,  
 HISTORY AND THE HOLY SCRIPTURES

by  
 Charles A. Weisman



THE  
ORIGIN OF  
RACE  
AND  
CIVILIZATION  
*OR*

An exposé of the false Christian doctrines  
and distorted historical and scientific teachings  
regarding the origins of the species of life,  
human and subhuman races,  
Adamic man, Israelites,  
cultures and civilizations.

--- WITH 83 ILLUSTRATIONS ---

*by*

*Charles A. Weisman*

---

“The origin of a thing ought to be  
inquired into.” --- **Sir Edward Coke**



GEORGES CUVIER

1769 -1832

--- Naturalist, Zoologist & Geologist ---

FIG. 1

"The nations which compose the white race have carried philosophy, science, and the arts to the greatest perfection, and for more than thirty ages have been the guardians and depositaries of human knowledge." .

---Cuvier, *The Animal Kingdom*, Vol. I (18~7) p. 99.

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**By Charles A. Weisman**

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# CONTENTS

<b>PREFACE</b> .....	4	<i>Inequality in Scripture</i> .....	78
<b>1---SPECIES OF LIFE</b> ....	5	<b>4---RACE AND</b>	
<i>What is a Species?</i> .....	5	<b>SCIENCE</b> .....	83
<i>Natural Selection</i> .....	12	<i>What is Race</i> .....	83
<i>Genetic Variations,</i>		<i>Human Races: Species or</i>	
<i>Mutations and Heredity</i> .....	15	<i>Varieties?</i> .....	85
<i>Hybridity</i> .....	17	<i>Skull Types and Shape</i> .....	91
<i>The Geo-Fossil Record</i> .....	19	<i>Posture and Stature</i> .....	94
<i>Scripture and Species</i> .....	22	<i>Cranial Capacity &amp; Brain</i>	
<i>Creationism and Species</i> ....	25	<i>Weight</i> .....	95
		<i>Odor and Scent</i> .....	97
<b>2---THE ANTIQUITY</b>		<i>Facial Angle</i> .....	100
<b>OF MAN</b> .....	29	<i>The Brain</i> .....	102
<i>Fossil Men</i> .....	29	<i>Dental Characteristics</i> .....	109
<i>Classifications and Origins</i>	34	<i>Disease</i> .....	111
<i>Pre-Adamic Races</i> .....	38	<i>Hair</i> .....	113
		<i>Racial Types and</i>	
<b>3---RACE AND</b>		<i>Taxonomy</i> .....	115
<b>SCRIPTURE</b> .....	42	<b>5---THE BUILDERS OF</b>	
<i>Views on the Origin of</i>		<b>CIVILIZATION</b> .....	129
<i>Human Races</i> .....	42	<i>The Search for Eden</i> .....	131
<i>Adam Not the First Man</i> ....	45	<i>Migration of the Adamic</i>	
<i>The Tenth Chapter of</i>		<i>Race</i> .....	137
<i>Genesis</i> .....	53	<i>Race and Civilization</i> .....	154
<i>Adam was of</i>		<i>The Decline of Civilization</i> ..	160
<i>the White Race</i> .....	57		
<i>Color in Scripture</i> .....	59	<b>6---CONCLUSIONS AND</b>	
<i>In the Image of God</i> .....	62	<b>PROBLEMS</b> .....	165
<i>God's Chosen Race</i> .....	63	<i>The False Conflict</i> .....	165
<i>Sons of God</i> .....	66	<i>Social and Political</i>	
<i>Racial Identity</i> .....	68	<i>Problems</i> .....	167
<i>Racial Purity and</i>			
<i>Segregation</i> .....	74	<b>BIBLIOGRAPHY</b> .....	174

## PREFACE

There are perhaps no questions that are as intriguing and as important as those dealing with the origin of ourselves, our race and our civilizations; as they fundamentally tell us who and what we are. Man has been compelled for centuries to answer such questions as: What is our origin? Where and when did our ancestral roots begin? Was there an Adam and Eve? How did the different species and races come to be? Are all races equal? Why were there highly advanced civilizations while others remained primitive? These are, without doubt, the most important of all questions because once their answers are known, they will have a tremendous impact on our lives, the way we perceive things, and our outlook on what we do, say, and think.

In this material we will examine these "controversial" questions through the evidence of three immutable sources - history, science, and the Bible. In other words, true evidence from these sources cannot be altered or changed, although it can be perverted and distorted in man's mind or way of thinking. The key to identifying evidence from these sources as being true is consistency and logic. Since they are immutable, they cannot themselves be illogical, nor can there be any inconsistency between any of them or within anyone of them. They must, and do, support each other.

No valid or sound discussion of any race issue can be made without first establishing an understanding of race origin.

The greatest controversies today seem to center around the the races of man, the origin of which is battled over by two concepts - "evolutionism" and "creationism." But in all the debates, it is strange no one has suggested that maybe both of these concepts may be in error. It is the intent of this material to reveal the true origin and nature of the different races and civilizations according to immutable evidence. In doing so it will be shown that both of the forenamed concepts are inconsistent and illogical in much of what they say, and that they both have been manipulated so as to produce the same erroneous results regarding racial origins.

# Chapter 1

## SPECIES OF LIFE

Ever since the "age of discovery" in the 1500's, it has been known that certain portions of the globe were inhabited by unique forms of life, which included different races of man. The question is, where did they come from?

The explanation to their origin has been presented to the world in a contrived conflict between evolutionism and creationism, giving the impression that the main conflict is between science and the Bible (God's word). If we acknowledge that the universe did not always exist, then by what force did it come into being if there were no forces of nature in existence? When God created the universe, He created at the same time all physical laws of nature which are the essence of all "sciences" known to man-physics, chemistry, biology, astronomy, geology, etc. Since God is the source of science as well as His word recorded in the Bible, it is impossible for the two to be in conflict with one another. The actual conflict is between scientists and theologians-that is to say, between what individuals think and have been told.

It must be realized that the races of man are no exception to the laws of nature which govern the various species of plant and animal life. Thus, the forces in nature that work upon the species of life on the planet is the first subject we need to consider.

### **WHAT IS A SPECIES?**

"Species" is a specific biological classification of life forms which has received numerous definitions over the past 200 years. All forms of life can be easily divided into two major groups or kingdoms-the plant kingdom and the

animal kingdom. These kingdoms can be divided in groups known as *phyla* (singular *phylum*), with about ten major phyla categories in the animal kingdom. Under each phylum there are fairly defined groups known as *classes*. Each class of a life form may have several *orders*; each order may have several *families*; each family may have several *genera* (singular *genus*); each genus may have several *species*.

The basis of this classification scheme of plants and animals stems from the work of the Swedish physician and biologist **Carolus Linnaeus** (1707-1778). The branch of science which is concerned with the classification of plants and animals is called **taxonomy**. In 1735, Linnaeus published his *Systema Naturae*, in which he classified over 4,200 plants and animals according to certain biological characteristics. Each animal or plant was designated in a binomial system, using two names: a **generic name** and a **specific name** (usually in Latin). Thus a honeybee is called *Apis mellifera*, "*Apis*" being the generic (**genus**) name and "*mellifera*" the specific (species) name.<sup>1</sup> Before this system the honeybee was designated by twelve names.

All living things can thus be referred to by their popular name (honeybee), and by their scientific name (*Apis mellifera*).<sup>2</sup> The scientific name identifies all the descriptive taxonomic groups (taxons) to which the organisms belong. Thus, *Canis lupus* (a wolf) is known to belong to the **family canidae**, which means dog-like, and to the **order carnivora**, which means flesh eaters, etc. The only taxon category of importance here is **species** as it describes the specific type created. Linnaeus used only one word to designate biological units smaller than the species: **varieties**. Varieties are often times nothing more than different names for the same thing, such as "sugar maple" and "New England maple."

- 1 Similarly a person is identified by two names, such as John Smith.
- 2 The genus name is always capitalized and the species name is not. Both names are usually in italics.

<b>Taxonomical Classifications of Life</b>				
<b>CATEGORY</b>	<b>TREE</b>	<b>WOLF</b>	<b>MAN</b>	<b>DOG</b>
<b>Kingdom</b>	Plantae	Animalia	Animalia	Animalia
<b>Phylum</b>	Spermatophyta	Chordata	Chordata	Chordata
<b>Class</b>	Angiospermae	Mammalia	Mammalia	Mammalia
<b>Order</b>	Sapindales	Carnivora	Primates	Carnivora
<b>Family</b>	Aceraceae	Canidae	Hominidae	Canidae
<b>Genus</b>	<i>Acer</i>	<i>Canis</i>	<i>Homo</i>	<i>Canis</i>
<b>Species</b>	<i>Saccharum</i>	<i>Lupus</i>	<i>Asiaticus</i>	<i>Gravius</i>
<b>Varieties</b>	N. Eng. Maple	Gray Wolf	Mongols	Bloodhound
	Sugar Maple	Timber Wolf	Korean	Foxhound
	Canadian Map.	Black Wolf	Chinese	Greyhound

FIG. 2

Much of the confusion in taxonomy has centered around whether something should be classified as a species or as a mere variety of a species. Further, various other terms have been inconsistently used to describe both varieties and species, such as breeds, types, subspecies, races, kinds, populations, demes, tribes, etc.

Linnaeus based his classification on the idea that species were of fixed types and numbers since creation. He considered each species "a thought of God," an immutable group created by the Almighty and remaining constant, with some slight variation (varieties), through all time. According to this interpretation, a lion was created as such, could never be modified in any way, and therefore would always remain a lion. This concept of a species, as being a fixed, specific and immutable entity, was generally acknowledged by most naturalists and biologists of the eighteenth and nineteenth century.

With the advent of the theory of evolution in 1859, the common definition of species was modified and changed, as it caused problems for its proponents. Evolution requires



each species to be a non-fixed entity, constantly undergoing change. A species became a generalized taxon group whose classification depended on its stage of change or evolution. A species now was to have indefinite variations.

Evolutionists claim that a species was never clearly defined and are justified in modifying its definitions. The question is, what was the primary definition of this word if any? To clarify this dispute, we will need to trace back the origin and meaning of the word. An etymological dictionary on word origins states the following about species:

**specie, species, special, specialize, specific, specify, etc.**

1. The basis of all these words is provided by the L [Latin] *species*, a sight, hence the outward form or shape, hence a sort or kind: species derives from L. *specio*, I look at, I see.
2. L *species* is adopted by E, orig in the senses 'mental image' and 'visible form' and later as a term in Bio (genus and species). From the L phrase in *specie*, in form, in kind, hence in coin.<sup>3</sup>

The very meaning of the word *species* would indicate that something has a special or specific characteristic according to its visual form or image. If a characteristic can be lost or altered, then it was not specific but variable. A species would therefore contain specific, observable *characteristics*, and when it reproduced, these special characteristics would not vary so much that they would alter or disappear. This was also indicated by **Noah Webster's** definition of species:

SPECIES, *n.* *spe' shiz.* [L. from *specio*, to see. See Special.]

1. In zoology, a collection of organized beings derived from one common parentage by natural generation, characterized by one peculiar form, liable to vary from the influence of circumstances only within certain narrow limits. **4**

A species would reproduce offspring which possessed the same "peculiar form" of its parent and would have to continue to do so forever or it no longer fits the definition

<sup>3</sup> Eric Partridge, *ORIGINS - A Short Etymological Dictionary of Modern English*, (New York: 1958) p. 646.

<sup>4</sup> Noah Webster, *American Dictionary of The English Language* (1828).

of species. It would appear that the definition originally used by naturalists was basically correct. This definition was little debated until the advent of 'evolution', since the idea of life forms being specific and fixed is contrary to that theory. Thus modern definitions of species are often vague and eliminate the aspect of a specific and fixed character. If evolutionists want to devise a theory they have no right to modify or change the meaning of words to conform to that theory. A new word should have been proposed.

**The word "species" is in itself an anti-evolution term** since the very meaning of the word refers to something specific and fixed, at least in terms of what can be seen or observed. If a life form can change over time, then its characteristics are not special and specific but rather unspecific and variable. Thus evolutionists cannot really tell us what a species of life is. It would be better, therefore, to adopt the definition used by naturalists of the past.

It was also believed by many naturalist in the past, such as Prichard, Agassiz, Cuvier, and others, that the "kinds" designation used in Genesis is synonymous with the concept of species. Looking at Partridge's remarks on the origin of the word species (previously quoted), we see reference to the word kind (underlined). Species actually means a specific type or sort or kind. The word "**kind**" as used in **Genesis** is the Hebrew word "**MIYN**," and means "to *portion* out; a *sort*, i.e. *species*:---kind."<sup>5</sup> We can thus say that "kind" and "species" are synonymous terms.

We could conclude from this that a species is a life form which the Creator had originally created with its own special and specific characteristics, which are maintained in succeeding generations as intended ("after its kind"). The fact that reproduction can or cannot biologically take place between two types would not be the criterion in classifying

<sup>5</sup> James Strong, *Strong's Exhaustive Concordance*, O.T. #4327.

something as a species or variety, but whether they naturally reproduce in nature. Thus it would be the intent of the Creator and the guidelines He established in the laws of nature that are the guidelines for what a species is.

Evolutionists, with their new definition of species, have been somewhat arbitrary and inconsistent in the classifying of life forms, than were naturalists of the past. When Darwin was on the Galapagos Islands he determined if a newly discovered life form was a separate species or not. The various finches he classified into 14 different species represented a separate subfamily found nowhere else in the world. Some

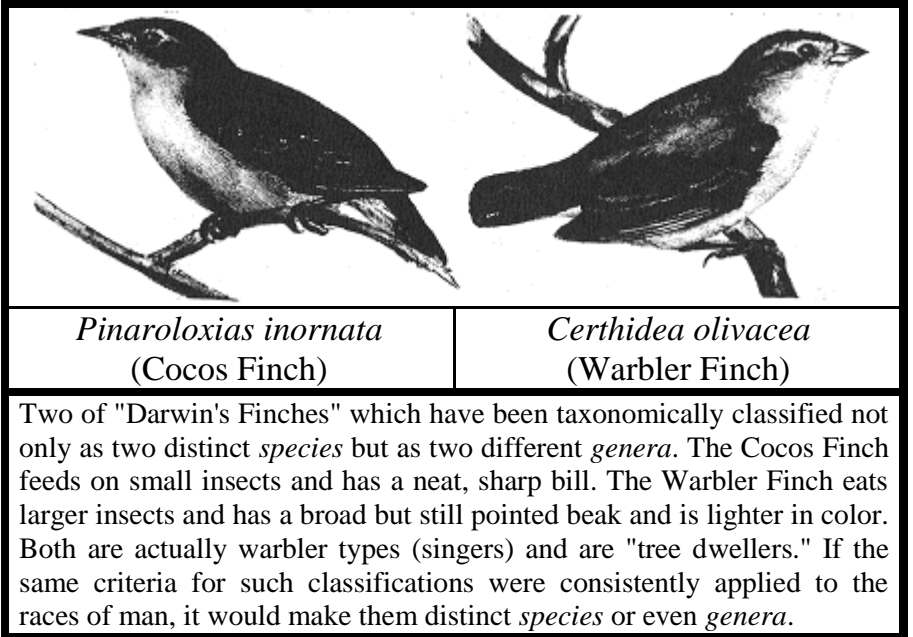


FIG. 3

of these species are so similar that the only distinguishing characteristic between them is the shape and size of their beaks. However, there are far greater differences between a Great Dane and a Pekingese which have been erroneously classified as varieties of the same species (*Canis familiaris*).

A careful study will show that the types of domestic dogs could be (and have been) classified as different species.

The mere fact that they are all domesticated is no reason to biologically classify them the same. Most are specific in characteristics which are distinct from one another and which continue in succeeding generations. If Pekinese and Great Dane dogs had existed only on the Galapagos

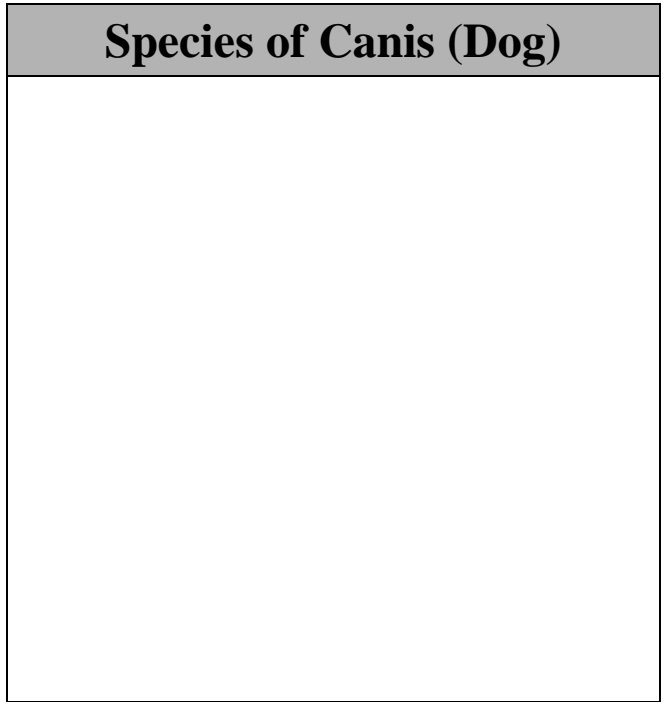


FIG. 4

Islands, can anyone really believe that Darwin would have classified them as the same *species*?

In conclusion, the following definition of species by **Dr. Prichard** may be received as one of the most lucid and complete:

"The meaning attached to the term species, in natural history, is very definite and intelligible. It includes only the following conditions: namely, *separate origin and distinctness of race, evinced by a constant transmission of some characteristic peculiarity of organization*. A race of animals or of plants marked by any peculiar character which it has constantly displayed, is termed a 'species'; and two races are considered specifically different, if they are distinguished from each by some characteristic which the one cannot be supposed to have acquired, or the other to have lost, through any known operation of physical causes; for we are hence led to conclude, that tribes thus distinguished have not descended from the same original stock."

"Varieties in natural history, are such diversities in individuals and their progeny as are *observed to take place* within the limits of *species*."<sup>6</sup>

6 Prichard, *Researches*, v. ii, p. 105. As quoted in *Types of Mankind* by Nott & Gliddon, (1854) p. 80-81.

## NATURAL SELECTION

Natural selection is believed by evolutionists to be the primary means by which all species of life have come into existence as indicated in the full title of Darwin's work: "*On the Origin of Species by Means of Natural Selection, or the Preservation of Favored Races in the Struggle for Life.*" Natural selection is the basis of the theory of organic evolution which claims to explain the diversity of life on earth.

This theory claims that species gradually change by adapting to a changing environment. Individuals of a species that have certain "favorable" differences and variations have the best chance for surviving and of procreating their kind. Those individuals of the same species that do not have these favorable genetic characteristics cannot adapt as well to the changing environment and thus die off. This process is called **speciation** - the formation of new species.

This concept tells us that only individuals which adapt to the surrounding conditions survive - all others die off. In other words the original species type, plus each species that were formed as the environment changed in the course of evolution, died off since their variations were unfavorable to the new environment. Only the fittest can survive and live. Thus while the theory provides for the formation of a new and different species, it also provides for the elimination of others. In fact it provides for the elimination of more types than it produces. Thus, this view of "natural selection" is degenerative, and could not have produced millions of species of life from a single-cell.<sup>7</sup>

It is claimed that speciation has been observed on a very short time scale. A classic case is with the peppered moths in England. The moths were predominately light colored

7 Darwin did not even know of the theory of chemical evolution (life from nonliving matter). His own theory took it for granted that some kind of life had been created or had come into being in some way.

which made them virtually invisible on the light-colored lichen which covered the oak trees. However, in the past 100 years the bark of the oak trees had become darkened by industrial soot. In this new environment the strain of dark-colored moths were now camouflaged, while the light-colored moths were easily seen against the smoke-blackened trees and readily eaten by birds. Therefore, more dark-colored moths

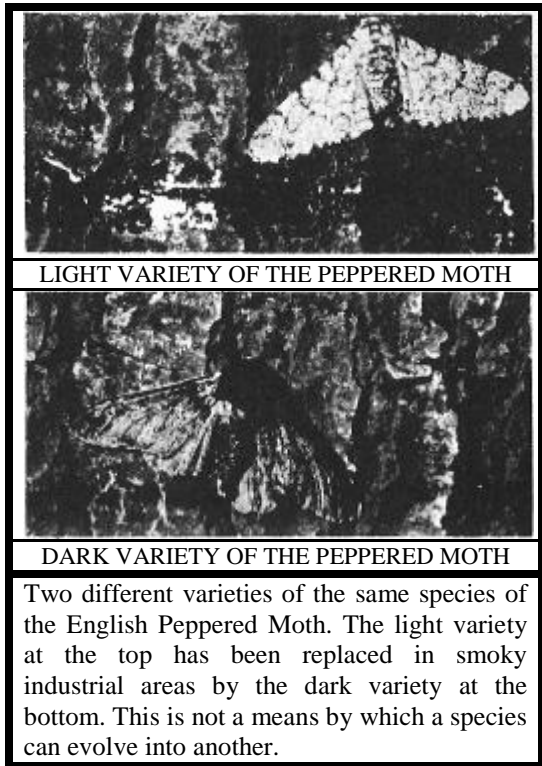


FIG. 5

survived to reproduce and thus pass on their genetic characteristics of darker coloration. There thus was a genetic shift towards the traits of the darker moth since this variation was more favorable to the new environment.

Is this evolution by natural selection? In a sense it could be called natural selection but not speciation. There was no change in the characteristics of the moth since there always were dark-colored moths and the genetic potential for that coloration. No new species had developed by this process.

There are natural selection processes that do occur in nature. Among a population of deer the individuals who can run faster than the rest will have a better chance of outrunning predators. They thus will pass on their superior

running abilities to their offspring. In the plant world, a tree that is capable of more rapid growth to grow to greater heights has an advantage in a crowded forest in the struggle for sunlight. It survives and produces healthy fast growing offspring while trees that lack that trait are less likely to do so. Likewise, life forms that are more resistant to a new disease are able to survive while the weak die off.

In all of nature the organisms with greater vigor, resourcefulness and ability to meet the conditions of their environment have a better chance of surviving to an age when they can reproduce. The constant struggle for survival and the consequent **survival or the fittest** results in a natural pruning process, in which the weak, the sickly, the deformed are weeded out and only the fittest of the species propagate themselves. Natural selection and the survival of the fittest are natural processes; they are not evolutionary ones. They do not cause new species but in fact work to maintain the preservation of a species as is by assuring that only the best or fittest members of the species survives and reproduces.

The evolutionist's version of natural selection has life originating in some primordial location, species then evolve by adapting to a change in environment or by migrating into different environments and gradually adapting to them. **Dr. Kneeland** had long ago disputed this as there is no evidence in nature to support such a concept:

There seems no avoiding the conclusion that there have been many local centers of animal and vegetable creation. Is it most consistent with the wisdom of God to place originally every species in the climate and soil most congenial to it? or to create all species in one spot, whether suited to them or not, and leave them to find out their present localities, at the risk, perhaps, of life? To adopt the latter view seems to be placing the Deity below a mere human contriver. Wherever we examine nature, we find a perfect adaptation of animals to the circumstances under which they live; when these are changed, the animals cease to exist. 8

We have evidence that many of the arctic and desert regions were once lush habitats for a variety of animal and plant life. Why were the vast majority of life forms unable to adapt as their environment gradually changed? Natural selection did not operate upon them in the manner evolutionists have claimed. Each life form has a certain degree of pliability in its constitution allowing it to adapt to a changing environment within certain natural limits, outside of which it becomes extinct. Thousands of species have become extinct because the climates or environments in which they existed had changed to one it was unable to adapt to.

## **GENETIC VARIATIONS, MUTATIONS, AND HEREDITY**

According to such evolutionists as Dobzhansky, evolution occurs when a favorable mutation is selected for an immediate environmental contingency. Each small mutation must be advantageous, or, at least not injurious, in order to become established in a population.

Mutation is the Latin word for change, and in genetics refers to a change or alteration in the molecular structure of a gene. Mutations are rare. "A normal spontaneous mutation rate for a single gene would be one mutation in every one million to one hundred million replications."<sup>9</sup> Because of this geneticists claim that the gene is very stable. In other words, the general tendency of heredity is to maintain the genetic structure as is. Of the mutations that do occur in a gene the vast majority would be harmful, as explained in one biology text:

If you were to take a Swiss watch, remove its back, and make some random change in its parts, the chances are very great that you would make it run worse rather than better. A random change in any delicate and intricate mechanism is far more likely to damage

9 Keeton, Biological Sciences, 3rd Ed. (1980) p.653.



it than to improve it. Mutational changes in genes being random, it is easy to understand why the vast majority of new mutations are deleterious [injurious]. 10

The chances of a gene mutation surviving are very small as it would take between a thousand' and a million generations to replace completely the original gene. Because these type of mutations have a slight effect they are recessive, which means that the trait that is produced in the gene by mutation is genetically hidden and will disappear with succeeding generations. This was demonstrated by **Gregor Mendel's** genetic experiments in breeding pea plants in 1865. What Mendel called the "principle of dominance" works to cover up and flush out a recessive trait. A small and often individually insignificant mutation can become dominant only where there is no contrasting dominant trait to oppose it.

Genetic variations do occur within a species. Many of these are the result of "modifier genes" which, for example can cause the "variation in spotting of Beagle dogs"<sup>11</sup> There can also be significant variations in height, weight, shape, coloration, immunity to diseases, eye color, etc. But variations, whether caused by mutations or modifier genes, never have been found to produce anything other than the species to which they originally belonged.

The general tendency of "heredity" and the genetic blueprint of life (DNA) is to perpetuate a species unchanged. One of the most rigid and uncompromising laws in nature is the fixity of the species (the retaining of *specific* characteristics). It is the uniqueness of the chromosomes within each species which prevents the divergence of the line. Natural selection itself is a major factor which acts to limit and stabilize genetic diversity.

10 Keeton, *Biological Sciences*, 3rd Ed. (1980) p.605.

11 Keeton, p. 595

## HYBRIDITY

It is sometimes stated that the evolutionary process is aided by chance mating or cross breeding between two closely related species, which works to change a population's gene frequencies and form new species. However, hybridization, like mutation, is a phenomenon that rarely occurs in nature.

The naturalist **Dr. Prichard** states the following regarding hybridity of species:

Nothing is more evident than the fact that all the tribes both of the animal and vegetable worlds are generally reproduced and perpetuated without becoming blended and mixed together. The law of nature decrees that creatures of every kind shall increase and multiply by propagating their own kind, and not any other. \* \* \* The existence of such a law as this in the economy of nature is almost self-evident, or at least becomes evident from the most superficial and general survey of the phenomena of the living world: for if, as some have argued, there were no such principle in operation, how could the order, and at the same time the variety, of the animal and vegetable creation be preserved?

\* \* \* But although hybrid plants are produced, there are no hybrid races. This is a fact now universally admitted among botanists. It seems that nature has prevented the perpetuation of such productions by a variety of organic defects.<sup>12</sup>

The renowned zoologist **Blumenbach** refutes the idea that different species arose from hybridization:

[B]y a most wise law of nature (by which the infinite confusion of specific forms is guarded against) hybrids of this kind, especially in the animal kingdom, scarcely ever occur except through the interference of man: and then they are almost invariably sterile so as to be unable to propagate any further their new ambiguous shape sprung from anomalous venery [intercourse].<sup>13</sup>

If hybridity was as certain in nature as evolutionists claim, this would not cause a diversity of species but rather a

12 James C. Prichard, M.D., *The Natural History of Man*, Vol. I, (Lolldon -1855) pp. 11-13.

13 Johann Friedrich Blumenbach, *On The Natural Varieties Of Mankind*, London-1865, p. 195.

reduction in diversity as each type in a genus is gradually amalgamated producing a homogeneous population. If all related species, such as the various types of dogs, humans, or snails, were willing to mate at random, a tendency towards uniformity not diversity would gradually result.

A modern biology text book further explains the problems of hybridity in regards to the evolution process:

**Hybrid inviability** Hybrids are often weak and malformed and frequently die before they reproduce; hence there is no actual gene flow through them from the gene pool of the one parental species to the gene pool of the other parental species. An example of hybrids inviability is seen in certain tobacco hybrids, which form tumors in their vegetative parts and die before they flower.<sup>14</sup>

Nature has a way of preventing cross mating between species and rejecting the hybrids that do occur. As **Prichard** stated: "*there are no hybrid races*" in nature. Jeffries stated: The offspring of the Anglo-Saxon and Negro, though prolific for a time, will run out when kept apart from the vital or paramount stock, the primitive type. The history of the races fully attests this fact. Hybridity is confined to individuals, and does not extend to nations. 1

It is argued that the evidence of so many hybrids contradicts what the Bible says about change and stability of the "kinds" created. Change is a broad term and includes mere variations within a species, which is not ruled out in the Bible or nature, and also includes speciation and hybridization, which the Bible and nature do prohibit. In **Leviticus** 19:19 God had laid down the law on hybridity:

19 You shall keep my statutes. Thou shall not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed.

The mere fact that God had told us not to hybridize plants and animals proves that it can be done. It would make no sense to prohibit doing something that was physically impossible to do. God has provided in nature factors that inhibits hybrids and a command to man not to induce them.

14 William T. Keeton, *Biological Science*, 3rd Ed. (1980) p. 800.

15 John P. Jeffries, *The Natural History of the Human Races*, p. 355.

## THE GEO-FOSSIL RECORD

Some of the greatest controversy between evolutionists and creationists exists over the geo-fossil record. The geo-fossil record, also referred to as the geological column or fossil record, is the prime bit of evidence evolutionists use in support of their theory. Ironically, though, Charles Darwin had grave misgivings about the validity of his own theory due to geological evidence. In chapter 10 of *The Origin of Species*, he writes:

"Geology assuredly does not reveal any such finely graded *organic chain*, and is perhaps the most obvious and gravest *objection* which can be urged against my theory."16

Prior to the seventeenth century people did not actually understand that fossils were the remains of organisms that had once lived on the earth. Fossils of sea urchins, oysters and belemnites were called serpent eggs, devils toenails and thunderbolts, reflecting the mysticism associated with them. Even towards the end of the seventeenth century when dinosaur and mammoth bones were first discovered in Europe, they had everyone bewildered because they resembled no creature any man had ever seen. Theologians however claimed the Bible offered an explanation in Genesis 6:4 stating that "There were giants in the earth in those days." They explained that the bones were the remains of giant men that flourished about 3500 B.C.

In 1718, the Frenchman Henrion calculated on the basis of these "giant bones" that Adam was 123 feet 9 inches tall, and deduced that man has been shrinking since that time. This was held as "Gospel truth" for some time. Even when the early paleontologist had assembled the bones and shown they were from extinct mammoths, church and religious leaders claimed that the reconstructions were absurd and false because the Bible said otherwise.

16 Darwin, *Origin of the Species*, by J.M. Dent & Sons LTD-London.

The idea of extinction of species of life was itself viewed as something contrary to the ways of God. It was denied that any species of life had or even could become extinct until the first dinosaur remains were assembled and identified. It is estimated that of all species that have ever existed, 99 percent have become extinct.

The observation and study of fossils, rocks, and geological data have basically indicated that the older species have been the more primitive types of life. The result of this data is a "geological column" which is usually displayed in a chart showing the time period in which various plants and animal existed and fell into extinction (FIG. 6).

Evolutionists attempt to view the fossil record and natural diversity as evidence of change-the change that gradually turned a worm into a fish and a fish into a bird. A bird is helpless without wings and feathers to fly. How long did it gradually take for them to evolve while the bird remained alive from predators? Likewise, what good would a partially developed fin or embryonic gill be to a fish? An elephant could not survive without its trunk-an engineering marvel with over 20,000 muscles. At what point in the evolutionary scale of gradual changes did it become useful? As we search the fossil record, we find no animals in transition with partially developed fins, wings, trunks, etc.

The geological time scale and fossil record are the result of scientific observation and geological evidence. It thus is something that can and should be viewed as being independent of evolution just as biology and chemistry are. The fact that evolutionists have incorrectly interpreted the geological column does not invalidate it anymore than misinterpreting biological evidence renders biology invalid.

The geological column is a history of the earth. It is, however, an incomplete record just as our knowledge of biology or chemistry is incomplete. The geological record also




































ERA	PERIODS	Millions of years ago	GEOLOGICAL AND BIOLOGICAL EVENTS
CENOZOIC	QUATERNARY	0.5	Pithecanthropus 
		2.0	Ice Age 
	TERTIARY	10	Large Carnivores 
		30	Age of Mammals 
		65	First Primates 
MESOZOIC	CRETACEOUS	100	Flowering Plants 
		135	Rocky Mountains 
	JURASSIC	180	Age of Reptiles 
		200	First Birds 
TRIASSIC	200	First Mammals 	
	225	Sierra Nevadas 	
		225	First Dinosaurs 
PALEOZOIC	PERMIAN	250	Appalachian Mtns 
		270	Coal Swamps 
	CARONIFEROUS	290	Glaciation 
		315	First Conifers 
	DEVONIAN	330	First Reptiles 
		350	First Forest 
		375	First Amphibians 
		400	Age of Fishes 
	SILURIAN	420	Earliest insects and land plants 
		440	First Vertebrates (Fish) 
	ORDOVICIAN	475	Eurypterids 
		490	Corals 
510		Trilobites 	
525		Invertebrate fossils 	
CAMBRIAN	550	First abundant record of marine life 	
	550	First abundant record of marine life 	
	600	First abundant record of marine life 	
	600	First abundant record of marine life 	
ARCHEOZOIC	PRE-CAMBRIAN	800	Primitive Marine Plants 
		1200	Mountains formed 
		2000	Blue-Green Algae 
		3000	Bacteria 
		4500	Oldest dated rocks 
4500	Age of Earth		

FIG. 6 – GEOLOGICAL TIME CHART

deals with approximate dates and many assumptions. This no one really questions. But it is hard to question what it does tell us --- that many species of life have existed over hundreds of millions of years, most of which have become extinct, and that the older forms of life are the more primitive types with the more advanced being the more recent in time.

## SCRIPTURE AND SPECIES

Today's government and media have promoted much of the "conflict" between what the public sees as "science versus the Bible." The masses have accepted this premise, making no attempt to discover and understand the harmony that logic would suggest exists between Scripture and Nature that is between the word of God and the works of God.

The first chapter of Genesis describes the creation of the earth and certain kinds (species) of life forms. This account, if examined, is actually in basic harmony with the geological column in terms of the order events occurred and life appeared. It reveals a certain pattern of creation which also exists in the geo-fossil record. The biblical order of creation is as follows:

<i>Genesis 1:1</i>	<i>Creation of the universe &amp; earth</i>
<i>Genesis 1:6-10</i>	<i>Formation of land and seas</i>
<i>Genesis 1:11</i>	<i>Creation of various plant life</i>
<i>Genesis 1:20-21</i>	<i>Creation of sea life, whales, and fowl</i>
<i>Genesis 1:24</i>	<i>Formation of land mammals (cattle &amp; beast of the field)</i>
<i>Genesis 1:26-28</i>	<i>Creation of man</i>

The order of events in Genesis 1 is in substantially the same sequence as the scientific record. After the earth is created and land and sea formed, the first life forms created (plants) are the most primitive followed by more advanced forms or species: fishes---whales---fowl--- mammals---man.

There is, of course, no mention of microbes, dinosaurs, or numerous other biological and geological events in the Genesis account. It was not the intent of the Bible to give a detailed description of the creation process but rather only a basic overview.

The Bible, verified by the geological record, reveals the **pattern of creation** God has used. It is a logical pattern in which the most primitive species, such as microbes and, plant life, were created first, and the most advanced species, that being Adam, created last. It certainly would make no sense to reverse the order and have a primitive life form come last. Logic dictates that there should be this ascending order of complexity with the passage of time.

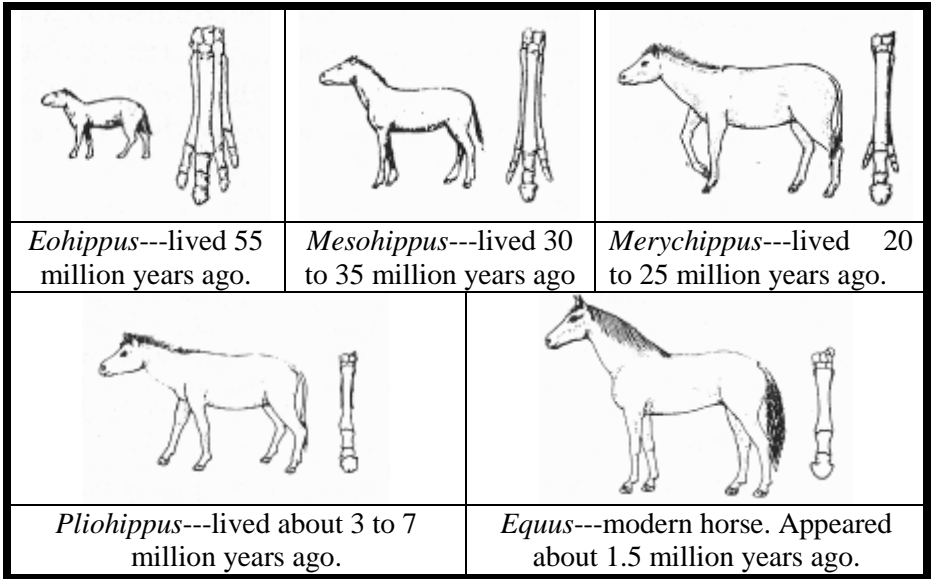
The fossil record further shows that this pattern was followed for the creation of different species of the same family. A popular example is that of the horse family in which the fossil records show that the more primitive type of horse was created first, followed by more advanced species. The last to be created were the modern types of horses which are the more advanced in terms of size, strength, brain capacity, bone structure, etc. Each type of horse was a distinct and specific creation at different periods of time. Many of the general forms of life have followed this pattern including the human form.

The prevailing evidence nature supplies us regarding the diversity among animals and plants, is that their geographical distribution was part of the Creator's general pattern of creation, as **Dr. Nott** explains:

These facts [in the natural distribution of animals] prove conclusively that the Creator has marked out both the Old and New Worlds into distinct zoological provinces, and Fauna and Flora are independent of climate or other known physical causes; while it is equally clear that in this geographical distribution there is evidence of a Plan---of a design ruling the climatic conditions themselves.<sup>17</sup>

17 J. C. Nott, *Types of Mankind* (1854) pp. 76.





Pictured here are some of the different species of the horse family (with front leg bones) that have existed at various periods of time. This fossil record is commonly interpreted as an evolutionary process but it actually reveals the creation process where distinct species were created with the more primitive one, *Eohippus*, created first, and the more advanced species, *Equus* or the modern horse, created last.

FIG. 7

The variety of species were not created in one spot at one period of time, rather there were specific centers of creation, or "zoological provinces," in which each species was created or designed to live in. The design of the geographical habitats and climatic conditions established by the Creator is a means by which each species survives.

Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are there in, the seas, and all that is therein, and thou preserves them all.<sup>18</sup>

As great a miracle as life is, the continued preservation of each type is just as miraculous. It can only be said that

both the preservation and the extinction of certain species was the plan of the Creator. It must be acknowledge that all of the information we seek on the origin and diversity of species cannot be obtained solely from the word of God. Christians need to also consider, as Job did, "*the wondrous works of God.*"<sup>19</sup> The wonders of nature and the physical evidence it has to offer can tell us much about what God has done in the earth. Based on the word and works of God, a pattern or plan of creation is revealed which tells us that:

- The more primitive species were the first created and thus are the oldest.
- Each species was assigned to a specific zoological province conducive to its survival.
- The design of species-to-environment preserves both.

The facts of nature have caused the evolutionists to devise several different "patterns of evolution" to take the place of the creation pattern of God. Such humanistic theories claim that a species was formed by its environment rather than by any works of God. But as the Scripture says of the ungodly: "They regard not the works of the LORD, nor the operation of his hands" (Psalms 28: 5).

## CREATIONISM AND SPECIES

The rather recent evidence of the fossil record has posed some problems with some traditional and somewhat questionable concepts of the Bible. When people are in error regarding Scripture, some rather foolish things are said in order to support that error -such as Adam being 123 feet tall. Even though many such misconceptions of the Bible have been dispelled, no one ever seems to question the accuracy of what theologians are currently saying. Just because the 'authority' talks about God and

<sup>19</sup> Job 37:14

the Bible, people blindly believe that what they say is *Biblical truth*.

When we objectively study what creationists are actually saying about the variety of species, we find it to be inconsistent and rather hypocritical. Creationists apparently believe that God originally created one general type or "kind" of each animal and plant and all the various species now existing derived from them:

The creation model, on the other hand, recognizes only the kind as the basic created unit, specifically, in this case, mankind. Many varieties of dogs have been developed from one ancestral dog "kind," yet they are still interfertile and capable of reverting back to the ancestral form. Similarly, all the different tribal [racial] groups among men have developed from the originally created man and woman and are still basically one biological unit. 20

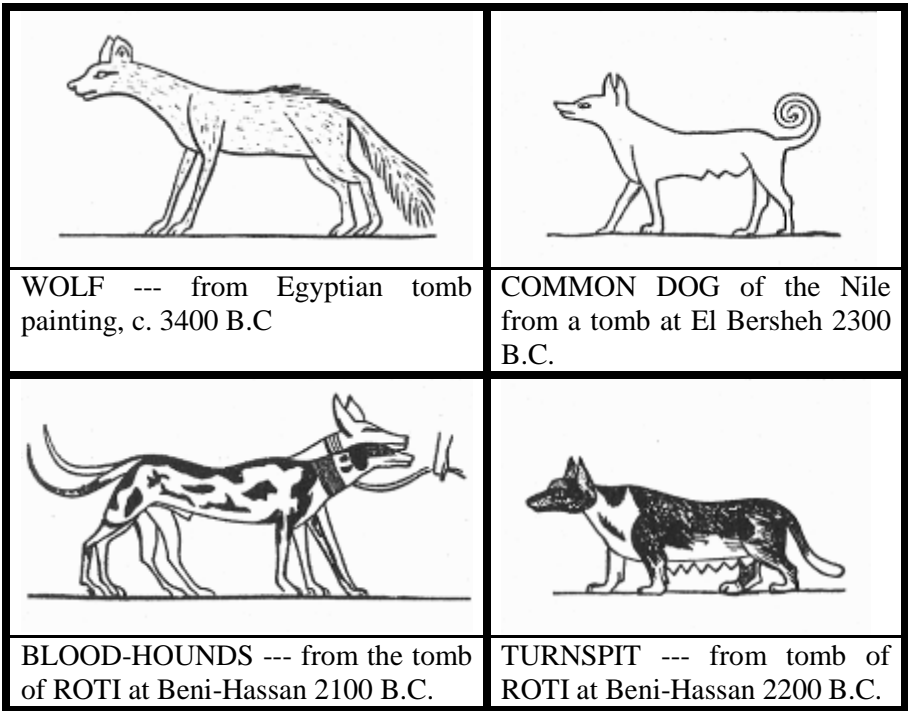
In other words, there was originally one type of dog or "dog kind," and all the current types of dogs "developed" from it. Likewise, there was one bird "kind" and all the known types of birds "developed" from it. It doesn't take much intelligence to figure out that this is nothing but **evolution in disguise**. Creationists state there have been "many changes within the kinds," but what they are actually talking about is changes within the *genus* or even *family* categories---this is **speciation!** They claim that this came about "*by creative forethought, through adaptation to changing environments facilitated by created genetic variational potential in each kind.*"<sup>21</sup> This is basically what evolutionists have been saying all along---that one species evolves into another when it adapts to changes in the environment resulting in genetic variations and thus a new species.

Just when was this change of the original "dog kind" into the various types of dogs to have occurred? The monumental history of dogs from Egypt, Assyria and elsewhere proves

20 Henry M. Morris, *Scientific Creationism*, (1974) p. 180

21 *Ibid*, p. 182

there were distinct types of dogs, as exist now, as far back as 200 to 3500 B.C. At this epoch we find pictures of the common dog, the wolf, the jackal, the hyena, and the greyhound figured as distinct animals on the monuments of Egypt. During the period from 2300 to 2000 B.C., the first three centuries after the Flood, we find even a greater variety of types of dogs. Some of these are depicted in FIG. 8. Yet creationists still claim that Noah brought only one "ancestral pair" of dogs on the ark from which all dogs developed. This evidence of various races of dogs at this remote period would tend to refute their theory of a worldwide flood.



Ancient species of the Genus *Canis* (Dog) as portrayed on Egyptian tomb paintings. After: Nott & Giddon, *Types of Mankind* (1854).

FIG. 8

Creationists have both embraced and rejected the concept of genetic speciation showing the inconsistency of their arguments. Speciation is a fiction when evolutionists say that a frog evolved (or "developed" to use the word of

creationists) into a reptile, but it's something God ordained when one "ancestral dog" develops (evolves) into sheepdogs, poodles, St. Bernards, wolves, Pekingese, coyotes, etc. In other words, according to creationists, we are not to believe evolutionists who tell us that species evolved over hundreds of millions of years, but we are to believe creationists who tell us species evolved within a few hundred years. **This is the hypocrisy that creationism is based upon.**

As shown, there are normal or natural variations that do occur within certain narrow limits, such as a white hair rabbit being derived from brown-haired parents, but there never is *speciation* or a change in a species as evolutionists and creationists both suggest. Creationists have expanded the natural limits of variation to the *family* group to cover up their error of Scripture, yet don't allow evolutionists to use the same principle.

For creationists, variation poses no problem at all. If living things were created to multiply and fill the earth, then great variations within kind is simply good design.

Today, a 'kind' may be represented by more than one population. E.g., horses, donkeys and zebras may have split from an original population, which had more genetic information and thus more variation potential than each group has today. A kind can include more than one species.<sup>22</sup>

This statement is riddled with problems. A horse, donkey and zebra are different species and are classified as such just as a wolf, poodle and a jackal are each different species. Creationists have distorted the meaning of the words "kind" and "species" so as to justify their version of evolution. They then point to God and say He had made one kind of animal so that it would develop (evolve) into other kinds. This is totally unsupported in both nature and Scripture. It was the Creator's plan that a specific life form reproduce only after its kind (species), it is the creationist's (and evolutionist's) plan that it interbreed with other kinds.

22 *Casebook I, The Case for Creation*, by A. Snelling, Creation Science Foundation Ltd. (1984) p.8.

## Chapter 2

# THE ANTIQUITY OF MAN

The debate over the origin of races is bound up with the wider problem of the origin and antiquity of man. To find the true origin of the races, it will be necessary to make a , brief excursion into the depths of history, following the trail of evidence that has been revealed by archaeology, paleontology, and anthropology.

The subject of the antiquity of man has proven to be even more controversial and hotly debated than the antiquity of the earth or universe. Ever since the fossil remains of primitive type men such as Neanderthal were discovered, theologians have been confronted with the problem of explaining the findings of science in light of traditional beliefs of the Bible. The traditional biblical belief holds that all men came from Adam only 6,000 years ago.

## FOSSIL MEN

Paleontologists and anthropologist have unearthed evidence indicating that tens of thousands of years ago there were people living on the earth. This agrees with other evidence that many living things existed prior to the time of Adam, as was suggested by **Blumenbach** in 1776:

Putting all these things together; in my opinion it becomes more than merely probable that not only one or more species, but a whole organized preadamite creation has disappeared from the face of our planet.<sup>1</sup>

It was not until 1856, when part of a fossil skeleton was found in Neander Valley near Dusseldorf, Germany, that any evidence existed to indicate that the human form was a

1 J. F. Blumenbach, *On the Natural Varieties of Mankind*, p.285

part of this extinct "preadamite creation." This species of man was called "**Neanderthal.**" Evidence of its past existence has been verified by artifacts and skeletal remains in much of Europe, Asia, Northern Africa and the Middle East. **Prof. Coon** provides the following description of the typical Neanderthal man:

Neanderthals were short, stocky people with long bodies and short arms and legs. The lower half of the leg and the corresponding part of the arm were particular short.... the great toe was shorter than the other toes....



**NEANDERTHAL MAN**  
Restoration from a skull found at La Chapelle, France (1908). It had both primitive and modern features.

If a competent anatomist sees a single bone of Neanderthal lying on the table, he can usually recognize it at once as different from the corresponding bone of modern man. Neanderthal bones are thicker, heavier, and denser, with narrower marrow cavities, and with less pronounced ridges for muscle attachment.... Neanderthal failed to stand completely erect.

While the brain of the Neanderthal man was as large as our own, it was shaped differently, being excessively long, wide, and flat.... Neanderthal's face is equally distinctive. Huge, cipher-shaped orbits spaced far apart, a long, highly arched, broad nose, and a narrowing, protruding muzzle make his whole face appear to spring forward. 2

FIG. 9

Some other distinctive features of Neanderthals were a sloping forehead, heavy brow ridges, wide jaw, and extremely short necks. They thus were obviously quite different and distinct from any types of man now living. The Neanderthals, which had appeared about 100,000 years ago, became extinct about 45,000 years ago.

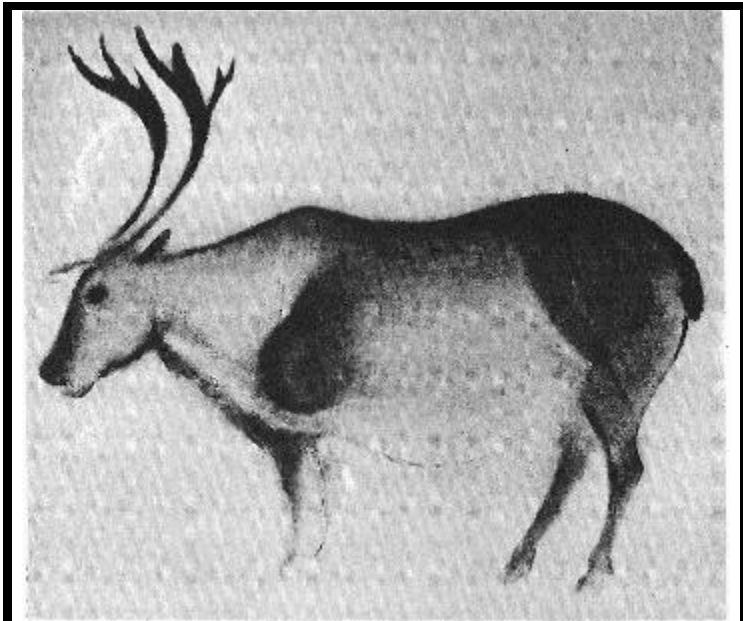
Evidence of other types of pre-Adamic men were revealed by the discovery of remnants of the bones of such

ancient people in a grotto near the village of Cro-Magnon (France) in 1868. Since then similar remains have been found in other places in Europe and also in Africa, Asia, and Australia. People of this type whose remains date back to about 40,000 years are called "**Cro-Magnon**" men. Their remains reveal a type of people that are rather similar to some of the primitive races of today as **Dr. Topinard** shows:

Cro-Magnon skulls of the Stone period are elongated from backwards while the face is contracted from above downwards as it is in the Tasmanian skull. . . .In other skulls, the prognathism at the sub-nasal portion in some Cro-Magnon is as much as in the negro?

The skulls from various locations seem to vary in type as do those of the varied races today. Thus, many races living today are descended from these Cro-Magnon people.

The Cro-Magnon people 'of the Late Paleolithic period (40,000 - 20,000 B.C.) had developed many finely made



A era-Magnan painting of a reindeer at Dordogne, France. painted about 15-13,000 B.C.

FIG. 10



advanced tools, weapons, and other implements from stone and bone. But Cro-Magnon man is best known for his impressive artistic ability. There are over 100 sites in France and Spain alone of Cro-Magnon man's magnificently beautiful cave paintings many done in various colors. All of these artifacts and paintings verify the existence and antiquity of these people.

While religious fundamentalist could twist the facts of antiquity and thus pass off the Cro-Magnon or even the Neanderthal types as being a "descendant of Adam and Eve," that argument disintegrated with the skeletal remains found in

Java in 1891 and 1892. Here was a type that had ape-like features and was clearly not like any living races of man. This unique specimen was called **Pithecanthropus erectus** by its discoverer **Dr. Dubois**. From the several skeletons now discovered Prof. Howell as given this description of Pithecanthropus species:

This primitive species of man was the same size as the modern one. That is shown by the leg bone, which indicates a height of five feet six inches or more. It is human in every way, as to its straightness and the forms of its joints. It also shows that Pithecanthropus walked erect. ... the head was carried in a rather, primitive and forward position.



*Pithecanthropus erectus*

A reconstruction of the "Sub-Man" or "Ape-Man" species erectus. By 500,000 B.C. hominids of this type were distributed through much of the Old World .

FIG. 11

His head was tremendously thick and heavy. The forehead is so low that it cannot be said to exist, and the profile is strongly ape-like.... His teeth were large, his dental arch was long and narrow, and his jaw was heavy and chinless-ape-like features all. ... Altogether the jaws, like the skull, are those of a being standing midway between man and ape.<sup>4</sup>

4 William Howells, *Mankind So Far* (1944) p. 137-140.

Other primitive fossil men discovered which are similar to the *erectus* species include the skulls found near Peking, China. The **Peking Man**, which used to be called **Sinanthropus**, has some characteristics that are more primitive than the Java Man while some are more modern.

These so-called "ape-men" had come into existence around 800,000 years ago and became extinct about 300,000 years ago. Many other primitive types of this era have also been discovered including **Heidelberg Man** in Germany. An older and somewhat more primitive skeleton called **Habilis Man** is dated at 1.75 million years old. This being had a smaller brain than Pithecanthropus (700 - 800 c.c.), had larger teeth, and slightly smaller stature, yet its general appearance was similar.

The paleontologists of the 20th century have been able to unearth an even more primitive species than the Pithecanthropus type ---that being the *australopithecines*. One of the better known is **Australopithecus africanus**. They lived in Africa between 1 and 4 million years ago and were the epitome of the term "ape-man" They were less than 5 feet tall and walked erect but not nearly as well as modern men.

The diagram to the right shows the outline of the almost complete australopithecine skull found at Sterkfontein, with a reconstruction illustrating the probable appearance of the head during life superimposed upon it.

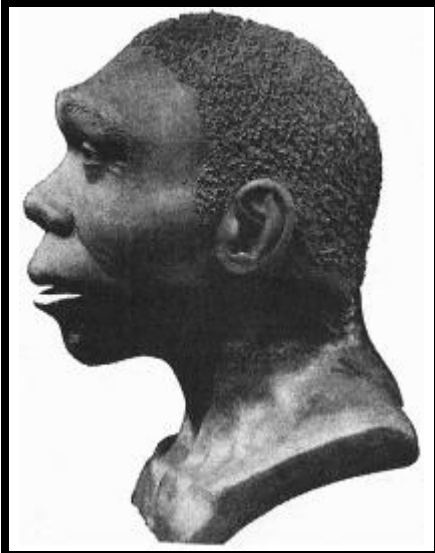
This hominid lived about one and a half million years ago.

Much of the anatomy of this hominid type, such as the pelvis, mastoid bone behind the ear, shape of the ilium, etc., prove that it was no ape. Yet it was obviously not a modern man.



FIG. 12

*Australopithecines* have been described as a man-'ape or ape-man because of its man-like body but ape-like head.



RHODESIAN MAN

A prehistoric man that existed 100,000 years ago. Note the primitive (ape-like) features such as low forehead, huge eyebrow ridges and heavy, short neck. From: C.S. Coon, *The Story of Man* (1954).

FIG. 13

human characteristics, namely the ability to walk upright. Aside from that it was much like an ape.

Other discoveries of the 20th century along these lines have been the discovery of **Rhodesian Man** from Africa, which is more modern in appearance than *Pithecanthropus* but somewhat more primitive than *Neanderthal*. This specimen was large, heavy boned, about 5 feet 10 inches tall, huge eyebrow ridges, large, square rimmed eye sockets, had a long upper jaw and flattish nose which gave this man a peculiarly brutal though essentially human appearance.<sup>5</sup>

Another discovery from Africa has been that of **Ramapithecus**. This is the oldest of any creature which still has some

## CLASSIFICATIONS AND ORIGINS

In the taxonomical system, all such creatures as previously mentioned are classified under the Family category *hominidae*, which actually means "man-like," just as the Family category *canidae* means "dog-like." The main criteria for belonging to the Family *hominidae* is being

5 Carleton Coon, *Story of Man*, p. 32.

*bipedal*, or having the ability to walk upright on two feet. Members of this group are sometimes called "**hominids.**"

Under the *hominidae* Family head there are various Genus categories, Three of the main genera groups are shown in FIG. 14 along with the species they contain. The Cro-Magnon and Neanderthal people, as well as the living races of man, are of the Genus *Homo*. Thus, *Homo neanderthalensis* is the scientific or taxonomic name for

. Neanderthal Man. Likewise, *Pithecanthropus erectus* is the name of the Java Man, its Genus being *Pithecanthropus* and its species being *erectus*. The Peking Man can also be classified under the Pithecanthropus Genus, as indicated by

**Prof. Howells:**

Peking Man would doubtless today be named Pithecanthropus pekinensis by sticklers for correctness, putting him in a genus together with the Java Man, though as a different species (pekinensis). This has been suggested by several people.<sup>6</sup>

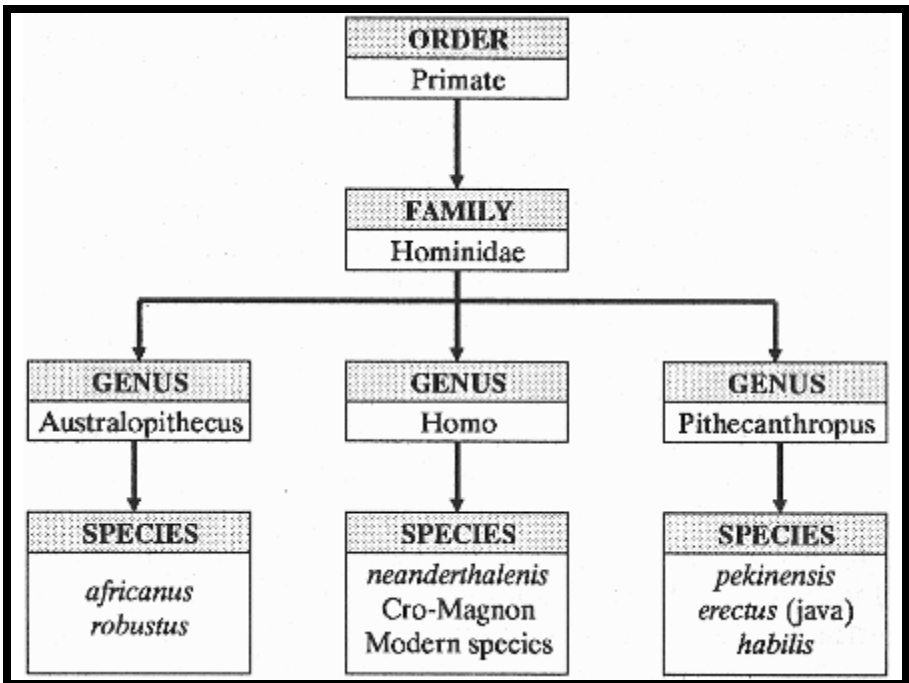


FIG. 14 --- Taxonomic classification of the Homindae Family

It is interesting to note that modern-day evolutionists have classified the Java and Peking Man as well as Habilis under the genus *Homo*, thus one may encounter the name *Homo erectus*. This was a totally unwarranted and obviously erroneous classification. The only reason for doing this was to lend credibility to their evolutionary concept. By placing these "ape-men" under the genus *Homo*, it helped to narrow the gaps which the evolution theory is plagued with. Also, by placing such dissimilar types in the same genus with modern man it has helped to justify classifying the living races as one species. One evolutionist involved in such classifications admits that they are rather arbitrary:

There is no hard and fast rule engraved on Mosaic tablet which states: "Above this line is man, below it is non-man." Each decision of classification has a very large arbitrary element to it.<sup>7</sup>

Evolutionists have deliberately broken the rules of taxonomy by incorrectly classifying or reclassifying fossil men in order to make their theory appear more plausible. Each new discovery of the hominid type has failed to support the evolution theory but rather weakens and disproves it by raising more problems and questions than are ever answered. The fossil record now shows that around 40,000 years ago, with the start of the Cro-Magnon period, modern human types suddenly appeared in various locations through out the world. No one can explain this.

The fossil record provides evidence of sharp and distinct steps in the appearance and extinction of different types which is atypical of evolution. As **Prof. Howells** stated, "*evolution does not proceed by neat steps.*"<sup>8</sup> Only a creation process could possibly explain the sudden appearance of the modern types. Evolutionists have no explanation for it in their theory. If we look at a typical evolutionary "family tree" as conceived by evolutionists, we find many "dead ends" in the evolution

7 J. R. Napier, *The Roots of Mankind* (1970) p. 141.

8 William Howells, *Mankind So Far*, p. 221.

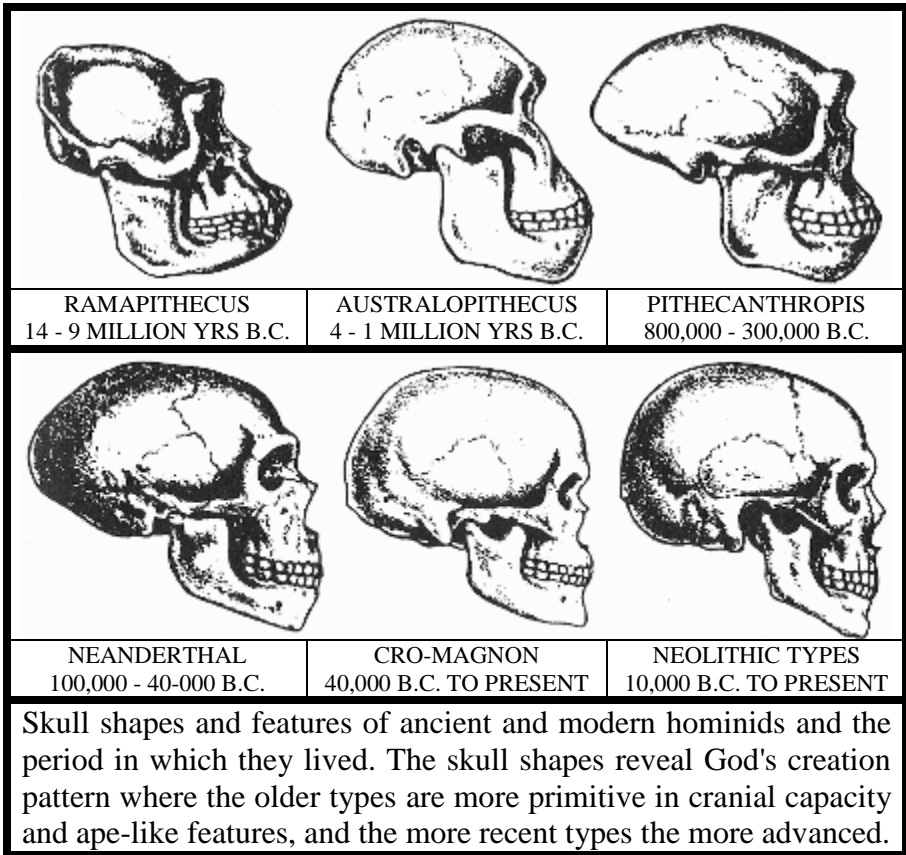


FIG. 15

pattern. All agree that Neanderthal was a dead end, meaning it did not *evolve* into Cro-Magnon people. There is a void of nearly 250,000 years until Pithecanthropus. No sound explanation exists for this lack of transitory types prior to the Cro-Magnon people that could be used to explain their sudden emergence. Evolution cannot explain the origin of the races of man as pointed out by **Prof. Keith**:

When we ask how these three types---European, Chinaman, and Negro---came by their distinctive features, we find that our evolutionary machine is defective; the processes of natural and of sexual selection will preserve and exaggerate traits of body and of mind, but they can not produce that complex of features which marks off one racial type from another.<sup>9</sup>

9 A. Keith, *The Differentiation of Mankind into Racial Types*, p. 444.

Thus the fossil evidence has been as much a blessing as a curse to the evolution theory just as Darwin predicted.

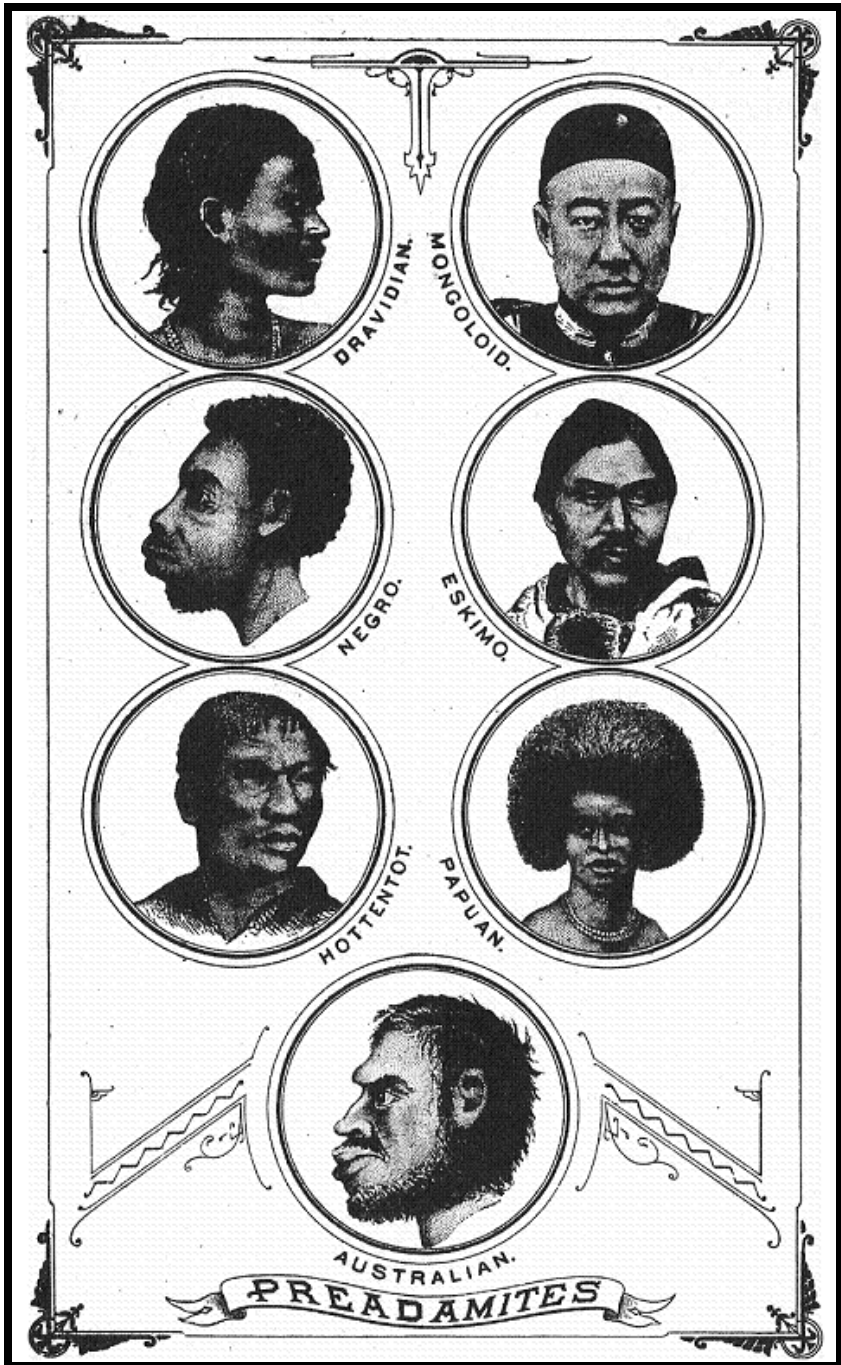
## PRE-ADAMIC RACES

It has been well demonstrated that both Cro-Magnon people as well as the Neanderthal types contain varied racial types. Some of the Cro-Magnon races survived to the present day while others became extinct. There was also another sudden appearance or creation of types of man in the **Neolithic** period (10,000 - 8,000 B.C.). These skulls appear more typical of the more advanced races such as Egyptian and Arabic types whereas the earlier Cro-Magnon skulls are more typical of the more primitive races such as the Negro, Australian and Oriental types. It is generally accepted that certain races are older than others. The Negro types and Australian aborigines are recognized as existing back to 40,000 years, the Oriental for about 25,000, the American Indian and Polynesian for 15,000, and some of the Arabic types for about 10,000 years.

Thus God's creative pattern seems to prevail within the living races as it does within the fossil record as a whole. That pattern being the creation of the more primitive types first, such as Pithecanthropus before Neanderthal, or in the case of the living races, the Australian and Negro being created before the Caucasian.

Most anthropologist agree that the living races of man each have a long separate history and that there is no evidence or a recent common origin as most churches teach. In speaking on racial origins **Prof. Coon** states that:

All the evidence available from comparative ethnology, linguistics, and prehistoric archaeology indicates a long separation of the principal races of man.... To derive an Australian aborigine or a Congo Pygmy from European ancestors of modern type would be biologically impossible. 10



Some races whose preadamite existence was demonstrated by Alexander Winchell, professor of geology and paleontology at the University of Michigan, in his book *Preadamites* (1880).

FIG. 16



Likewise, **Prof. Howells** states that, "*The great, familiar racial stocks, the White, Yellow, and Black, obviously represent an ancient separation.*"<sup>11</sup> The prehistoric hominids previously mentioned stand as further evidence of distinct racial origins. Their antiquity and dissimilar forms and characteristics proves that God did not create one generalized "kind" from which all races are derived, as claimed by creationists regarding Adam. *Neanderthals* were a distinct creation as were Hottentots and Eskimos.

Even if people want to deny the preadamic antiquity of primitive hominids, their existence and their ape-like characteristics cannot be denied. Their skeletal remains stand as *prima facie* evidence that they once were living things just as dinosaurs, trilobites or any other extinct form of life. Skeletal remains show that these "primitive men" were unlike anything living today and thus there should be no qualms in at least saying they were *non-Adamic*. Yet theologians and the Church world choose to deny their existence because they think that "God would never create such things." If these people had never seen any race but their own, they would no doubt deny evidence of Pygmies or Hottentots stating that, "God would never make such people." This is not reason but the human heart speaking.

It is strange that people have no difficulty believing that some monstrous dinosaur existed which became extinct 65 million years ago, but totally refuse to believe that an apelike man existed and became extinct only 300,000 years ago. The strange and the unfamiliar are often rejected and disbelieved. For instance, when the early explorers to Australia brought back reports of the strange and unusual life forms that existed in the land, their claims were rejected by all. Even after a duck-billed platypus was brought back it was dismissed as a "hoax," as being merely parts of other animals sewn together.

11 William Howells, *Mankind So Far* (1944) p.221.

The existence of fossils and dinosaurs was rejected at first, but now no one denies their existence. It took a considerable time for Christendom to acknowledge the fact that God does allow his creations to fall into extinction. No one can deny this for extinction is an observable process.

The evidence that primitive ape-men existed is becoming as great as evidence of dinosaurs or of the extinction process itself. Yet the churches and theologians refuse to recognize the obvious. Why? They will accept the existence of dinosaurs and extinct fossils because they do not really endanger their "unity" or "brotherhood of man" doctrine which falsely asserts that the races have a common origin and thus are equal. The great bulk of the "Judeo-Christian" preaching is based on this doctrine. But if ape-men or pre-Adamic races existed, they suddenly would not have a leg to stand on.

Once Christians come to realize that these primitive "ape-men" did indeed exist, and at a time prior to Adam, then a radical change will come about in understanding the works and word of God. The false "Judeo-Christian" concepts will disintegrate if such facts became generally accepted. Thus, the preachers and theologians will do anything, including distorting scientific facts or creating nonbiblical stories, so as to hide or explain away those facts in order to preserve their cash flow generated from the false "unity of races" and "brotherhood of man" doctrines.

The same preachers and theologians who claim that "God works in mysterious ways" also claim that God would never create primitive, subhuman ape-men. Christians need to quit listening to preachers who fashion God into their mold of what they believe God should be. Instead, they should go by what the word and works of God reveal about the Author. By studying the works of God, which includes all of His creation, we can better understand and appreciate the word of God. The fossil record is simply a record of God's past creations or works.

## Chapter 3

# RACE AND SCRIPTURE

With all the innumerable texts, opinions, writings, and comments that have been made by all the authorities, authors, experts, Ph.Ds, and writers of repute in the past century on the subject of race, we are at a loss to find any that have studiously based their reasoning on Scriptural grounds or evidence. Most "Biblical" opinions on race are based on the human heart, not Scripture. By neglecting or dismissing the most important of all sources, such writers have been writing at a great disadvantage, and their works bear the affliction of their self-inflicted handicap.

Knowledge is something which we get from studying God's work (nature) and God's word (Scripture). There are some things which we can learn from Scripture that simply cannot be learned solely from a study of nature or the sciences, and vice versa. Without the truth and understanding of the Creator's ways and plans, man is often left to only guess at what is true and factual.

This lack of Scriptural knowledge is responsible for the vast majority of the confusion, erroneous statements, and misguided views on the subject of race, regardless of what side of the fence the "authority" is on. While early naturalists believed in Scripture, today this is no longer the case.

## VIEWS ON THE ORIGIN OF HUMAN RACES

Throughout the ages there has always been an interest in man's origin. However, in the twentieth century it is the origin of the races that has become the all important question. Two different concepts exist on the origin of the

various races of man. The concept of *monogenesis* is that all of the races have a common or single origin; but since the races of human beings are manifestly different, it follows that there must have been evolutionary change. The second concept is that of *polygenesis*, which states that the different races, like different species of animals, have separate origins being descended from different ultimate ancestors.

In dealing with the variety of human races, both evolutionists and creationists are monogenists; this doctrine is also referred to as the *unity of the human race*. Creationists believe that all men have sprung from a single pair (Adam and Eve), and thus have a common origin. Evolutionists believe that all men have evolved from the same primordial line or primitive form and thus have a common origin. As stated, the concept of monogenesis requires evolutionary change due to the diversity of man, yet the creationists, who hold to this concept, are the very people who oppose most strongly the evolutionary views. The inconsistency and hypocrisy of the creationist's position is self-evident.

Thus both evolution and "fundamental Judeo Christianity" teach basically the same thing regarding the origin of the various races of man---that they all have a common origin. The "common origin" concept is needed in order to promote the real doctrine that is desired -the doctrine of *equality of the races*. Without a *common origin*, all "equalitarian" arguments disintegrate.

While most of the early naturalists believed the races were unequal, some still believed in the unity of the races. Many, such as Prichard, dropped that notion as more scientific and archaeological evidence was developed. By 1850 the majority of naturalists were convinced that the races were distinct in their origin. Then evolution appeared.

When we look up at the ceiling of the Sistine Chapel, we see Adam, supposedly the first man, unquestionably

depicted as a handsome white man. When we look at the various religious tracts on "creationism," we see Adam and Eve portrayed as the most perfect and attractive representatives of the white European race. Yet these same religious denominations, such as Jehovah's Witnesses, also state that: "*All races descended from the first man and woman.*"<sup>1</sup>

If all races are descended from Adam and Eve, why would Adam and Eve be white? Why not portray them as Pygmies or Hottentots? We can only imagine the shock and objections of the followers of these religious groups if this were done. Certainly if Michelangelo had painted Adam as being a Pygmy or carved the marble statute of David into a Bushman type, he would have been excommunicated. It would appear that the only way White Christians will accept a unity of races doctrine is if Adam and Eve are attractive white people---yet at the same time they want to have all racial types being their descendants. There would seem to be a strange inconsistency in such a position.

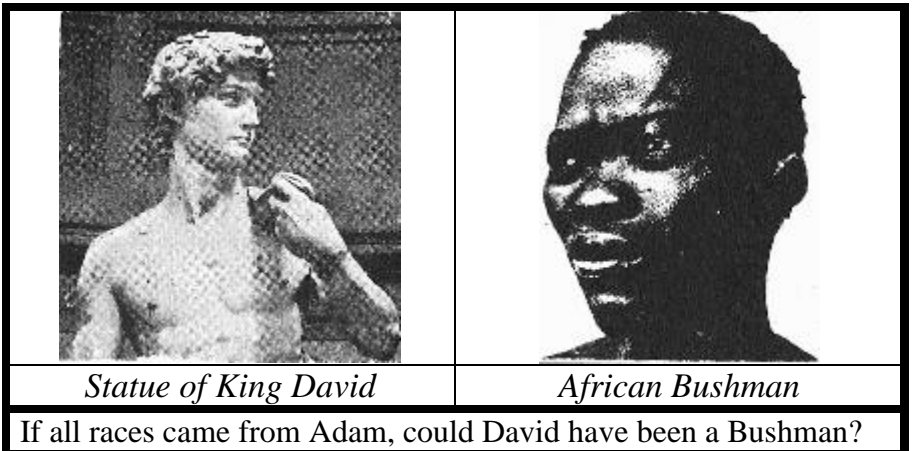


FIG. 17

No one, however, really denies that the Adamic lineage recorded in the Bible did end up as being white or at least of a light complexion. Yet Christendom has come to believe

1 *Did Man Get Here by Evolution or by Creation*, Published by Watchtower Bible and Tract Society of New York (1967) p. 113

that all other races are also descended from Adam. If we recall that a species is any life form which is a specific and distinct creation of God, we have to ask, was Adam a specific and distinct creation from the other races and if so what race or species does he represent? Creationists tell us that all races of man came from Adam and that all races are related:

The term "races" is really not applicable to humans since there is only one race---the human race.... The Biblical account tells us that we are all descended from Adam and Eve and from Noah and Mrs. Noah. Consequently, we are all cousins?

The "unity" or "brotherhood" of man philosophy, which is responsible for all the anti-American social changes and legislation since the Civil War, stems from this Biblical interpretation of race. We therefore need to examine whether the prevailing doctrines of common origin, equality and unity are revealed in the Holy Scripture (the word of God). In the following chapter, we will examine whether they are verified within nature and science (the works of God).

## **ADAM NOT THE FIRST MAN**

Bible chronologists, and those who believe in creationism, place Adam's creation around 4004 B.C. We have seen in the previous chapter that, according to paleontology, many different types of humans, subhumans, and ape-men had lived long before this time of Adam's creation. Prof. Winchell described them as "preadamites," since they existed before Adam. The objection here by "Fundamental Bible believers" is that they claim the Bible says that Adam was the first man. Not only does science reveal the falsity of this statement, the Bible does also.

There is no evidence in the Scriptures that indicates Adam was the first man and the progenitor of all races or

2 Walter T. Brown, *In The Beginning*, Center for Scientific Creationism, 4th Ed. (1986) pp.51-52.

types of man. However, there is ample evidence that proves many other people were all ready in existence by the time Adam was created.

The book of Genesis provides most of this evidence. Chapter 4 of Genesis tells of the birth of Cain and Abel. All fundamentalists will state that at this time only four people existed on earth. After Cain killed Abel he was cursed and driven out of the land by God. Cain then realizes the dilemma of his expulsion and makes the statement:

14 I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

If only Adam and Eve existed, then who was Cain afraid might kill him? Who was it that he would be a fugitive from? It is quite clear that the "everyone" which Cain was referring to could not be Adam and Eve. The people Cain was referring to here were the other races of people that had existed thousands of years before Adam's time. Cain was well aware that many people existed in the lands around them. This fact is verified by God in His response to Cain in verse 15:

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

God was thus telling Cain that "whosoever" of the other people that might slay you, vengeance shall be on that person. There were many other persons (humans) living at that time who could have slain Cain. Also, God set a "mark" on Cain. Why did God have to put some kind of identifying mark on Cain if the only people that existed (Adam and Eve or other siblings) knew Cain perfectly well? This mark was not a signal so Adam and Eve could recognize Cain, but rather so that "any" of the other people then living could recognize Cain upon their "finding him." The mark was a warning to these other people not to kill Cain, and "whosoever" did, vengeance would come upon that person.

The Bible offers further evidence that Adam and Eve were not the first man and woman. In verse 17 of Genesis chapter 4 we read:

17 And Cain knew his wife; and she conceived, and bare Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch.

If Adam and Eve were the first and only people at this time, then from where did Cain find a wife? Not only was Cain able to find a wife, but there were obviously enough people on earth to be part of the city built by Cain. Where did these people come from? They were the Cro-Magnon and Neolithic people whose origins go back to 40,000 B.C., and who survived to modern times. Cain's marriage, the birth of his son Enoch, and his building of a city all took place before the birth of Seth. All these circumstances thus point to the existence of men independent of Adam.

Even at the time when Adam and Eve were in Eden there is evidence of other persons then existing. The serpent of Genesis 3 is an example. This word "serpent" comes from the Hebrew word "NACHASH" (Strong's O.T. #5172) and has reference to a spell or enchantment by an enchanter in a subtle manner (like a whisper). We often call someone who is sly, devious and crafty a "snake." Thus the name serpent (NACHASH) is more of a descriptive name, it describes the personal characteristics of this individual who "beguiled" Eve (Gen. 3:13). A snake itself is not considered to be a "cunning"<sup>3</sup> or "crafty"<sup>4</sup> creature, certainly not more "than any beast of the field," which would include foxes, leopards, apes, etc. Only a human being could be more cunning than all other creatures. Further, God told the "serpent" that He will put "enmity" between his seed and Eve's seed (Gen. 3:15). Are we to believe that the Adamic people would have reptilian snakes as age-long adversaries? That is not the case for the "serpent" was a human being and so are its descendants or "seed."

3 *James Moffatt Translation* in Genesis 3:1.

4 *New American Standard Translation* in Genesis 3:1.



The word "serpent" is likewise used in the New Testament (2 Cor. 11:3) in describing this same account in Genesis 3; and also by Christ in describing the scribes and Pharisees (Matt. 23:33). In each case the word "**OPHIS**" is translated "serpents" and means: "*a snake figuratively, an artful malicious person.*"<sup>5</sup> Both the "serpent" in Eden and the Pharisees were cunning and malicious persons, not literal snakes.

Thus, the Bible is quite clear about there being many people on the earth at the time of the story of Adam and Eve. Human types had walked the earth 40,000 years before Adam, and primitive hominid types a hundred thousand years earlier still. Since these "other" people existed before Adam, they are called "*pre-Adamic.*" And since they are not of the same type or race as Adam, they are also called "*non-Adamic,*" that is, not of the Adamic family line.

Some of the weak-kneed, Babylonian type theologians who do not want to accept this fact of Scripture will often quote I Corinthians 15 where it states:

45 And so it is written, The first man Adam was made a living soul;

This half of verse 45 is often read to suggest that Adam was the first man. However, the rest of this verse is never read in conjunction with the explanation of Adam being the first man. The rest of verse 45 states:

45 the last Adam was made a quickening spirit

This line is never read by ministers who preach the "*unity of man*" doctrine because it would make no sense. The question arises as to who is the last Adam? Does this mean the Adamic line became extinct? This verse is similar to most in the Bible in that it is referring only to the descendants of Adam. Adam was the "first man" of the Adamic line, not of all the family or racial lines that exist today. When the entire chapter is read, it helps to put verse 45 into its correct context which reveals the "last Adam" to be Jesus Christ. Christ was born out of the Adam---Abraham---Judah---David lineage.

This, then, is simply a comparison between Adam and Christ. Verse 47 states:

47 The first man [Adam] is of the earth, earthy: the second man [Christ] is the Lord from heaven.

Adam was the "first man" only in the same sense that Christ was the "second man," for Adam "was the figure of Christ" (Rom. 5:14). If one is to claim that these verses refer to Adam as the first human being in a physical, literal sense, then, according to verse 45, they have to say Christ was the last man. But according to verse 47 they would have to say Christ was the second human being on earth. This is why the equalitarians never use all of these verses in preaching their false and non-Biblical unity doctrine to their congregations. There is no consistency in their manner of interpretation. These verses outline a rather basic theme of the Bible: Death in Adam, Life in Christ. This is the "*resurrected*" life that was promised to be *restored* to Adam and his descendants, and thus pertains to no other races.

Perhaps the most frequently quoted verse in support of the unity of man doctrine is **Acts 17:26**, which reads in the King James Version as follows:

26 And [God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their inhabitation.

Bible scholars now know that the word "blood" in this verse was not originally used. In many Bible translations the word "blood" is omitted but have a footnote which states, "Some later manuscripts read, one blood."<sup>6</sup> The word "blood" was not originally written by the author of Acts and was added in later copies. Medical science has now proved that the various races do not have "one" or the same blood; as **Dr. William Boyd** (*Races and People*, 1955, p. 145) stated:

*A person's blood group is one of his physical characteristics, just as a dark skin may be, or blue eyes or a hooked nose. Like other physical characteristics, blood groups can be used to divide mankind into races.*

6 *The Wycliffe Bible Commentary*, ed. by Pfeiffer (1962), says "blood is not in the best texts." See also the *Concordant Literal New Testament*.

Dr. Boyd shows how blood groups are "permanent" and how the "gene frequency" in blood is used to differentiate the races. Thus, science, fossil evidence and the Bible are in complete agreement that Adam was not the first human form that God created. Adam was only the first individual of a new species. Many other species had obviously been created before Adam. It is estimated that about 50 million people existed on earth when Adam was created around 4,000 B.C.

## RACE AND THE FLOOD

The doctrine of the creationists (those who hold to a literal interpretation of the Bible) declares that the Flood of Noah's time to be worldwide. The Flood has been the main battle ground in the debates over the origin of life on the planet. Their literal interpretation of the Flood also presents some obvious problems in regards to racial origins.

The belief of the creationists and "fundamentalist Christians" is that all the world was populated from the descendants of Noah's three sons. In other words, "*all tribes and races came from a common ancestral population.*"<sup>7</sup> Creationists are forced to place this common population some time after the Flood, since they believe it to have been worldwide thus destroying all people on earth at that time (c. 2,344 B.C.). Just how one racial family could have produced the numerous racial types that now exist is never specifically answered by them.

Noah and his family were obviously of one race. The Bible states that Noah was "*perfect in his generations*" (Gen. 6:9). The word "generations" here is the Hebrew word "**TOLEDAH**," and means "*descent*."<sup>8</sup> Noah was perfect in his descent from Adam meaning his lineage had not mixed with any other races. Creationists try to tell us that this family, which was of one racial stock, developed (or evolved) into the numerous races that exist today.

7 Morris, *Scientific Creationism*, p. 183.

8 *Strong's Exhaustive Concordance*, O.T. #8435

The concept that all nations and races descended from Noah's sons did not originate with the early Christian Church. When **Cuvier** devised his classification of races in 1790, he listed three types: Caucasoid, Mongoloid, and Negroid, who he likened after Noah's three sons, Shem, Ham and Japheth. As racial distinctions became more evident and debated, the churches and literalists picked up on Cuvier's classification and molded it into a new religious doctrine.

Cuvier's classification of races was just prior to the advent of Egyptology --- the studying and discovering of the ruins of ancient Egypt by such men as Jean Francois **Champollion** in the 1820's. The ancient Egyptian monuments, tombs, and temples reveal a vast storehouse of ethnographical records in the form of paintings, mummies, sculptures and fossil remains revealing the ancient existence of many different racial types of man. Certain racial types can be distinguished by such evidence dating as far back as the 4th millennium B.C., as **Prof. Coon** explains:

“...racial differentiation can be traced back to at least 3,000 B.C., as evidenced in Egyptian records, particularly the artistic representations.”<sup>9</sup>

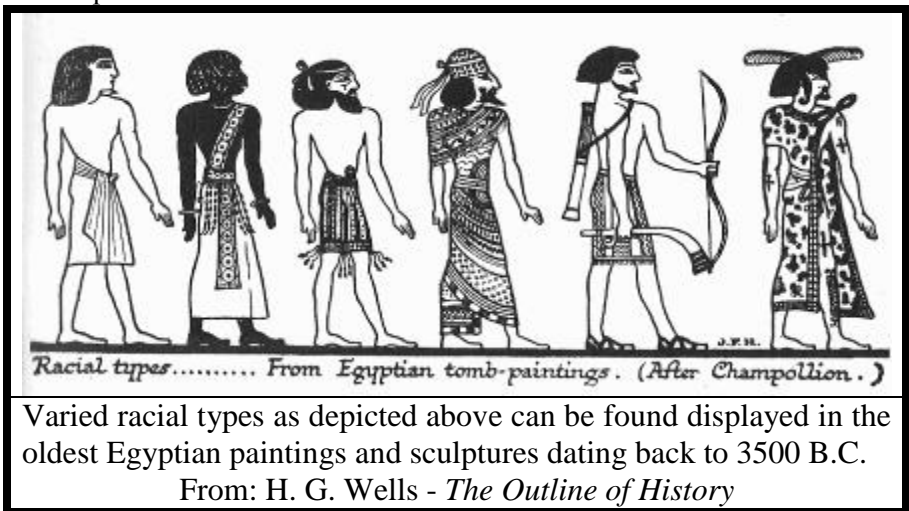


FIG. 18

9 Carleton Coon, *The Origin of the Races*, p. 3.

In the era just after the Flood (2300 to 2000 B.C.), there still appear many clear and well marked racial types in the paintings, sculptures, etc., from Egypt. By 1,600 B.C., an even greater diversity of distinct racial types can be found. Each of these types are represented as they appear today showing that they were permanent throughout all history.

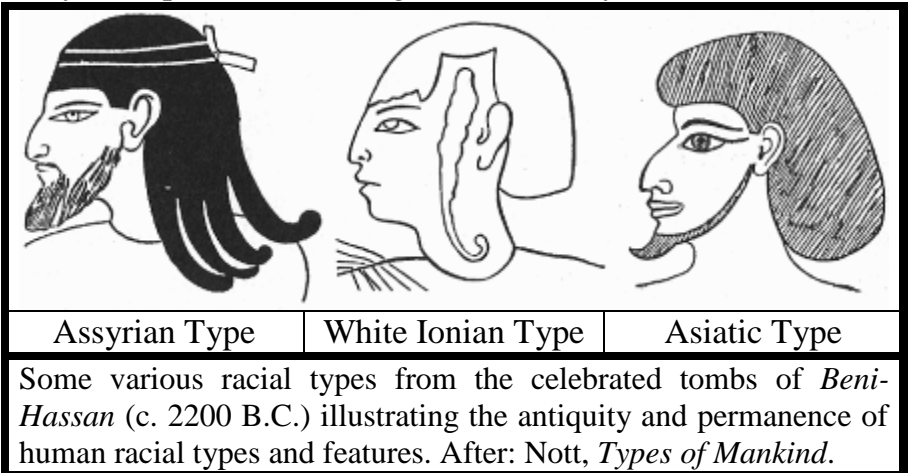


FIG. 19

Creationists would have us believe that eight white people that existed after the Flood, somehow changed into different racial types almost instantaneously. Why is it that this type of drastic evolutionary change has never occurred since? If we can believe that such a racial transformation occurred, then there should be no reason not to believe any manner of evolution occurring over tens of millions of years, for the latter is more believable than the former.

It is important to understand the hypocrisy and inconsistency that "creationism" rests upon. Creationists are allowed to do the impossible with genetics because they are on God's side, but evolutionists are not allowed to use the same principles in presenting their ideas.

Evolution is evolution whether used by "creationists" or "evolutionists." Thus if an amphibian could not gradually evolve into a reptile, then a group of white people could not

have evolved into Negroes, Indians, Chinese, Polynesians, etc., especially in just a few hundred years time or less.

The racial evidence supplied to us by the ancient Egyptian artists clearly dispels any foolish notion of a worldwide flood. Every single racial type that existed prior to the Flood existed after it, since the Flood of Genesis was confined to a specific geographical area. All people on earth were not destroyed as creationists claim. In **Luke 17:26-29**, Christ likens the "days of Noah" with the "days of Lot." In each case the people experienced a catastrophe which destroyed them all." Yet everyone acknowledges that "in the days of Lot" all the people on earth were not destroyed, only all the people in Sodom were. Likewise, only all the people in the Flood were destroyed, not all the people on earth. Most races and civilizations survived the Flood.

## THE TENTH CHAPTER OF GENESIS

Those who follow the prevalent idea that Adam and Eve were the parents of the "human race" (the monogenists), need to employ principles of evolution along with distorted Scripture in presenting their concept. The unity of racial origins doctrine could not be sustained in Christendom without reference to the Bible as to how the various races had developed from one original pair. The supposed answer to this was found in the tenth Chapter of Genesis.

It is in the Tenth Chapter of Genesis that the monogenists claim a "division of the races" occurred from Noah's three sons, **Shem, Ham and Japheth**. They claim Noah's sons had spread out from Mesopotamia---Japheth going to the north and becoming "Caucasians," Ham going to the southern regions and becoming Negroes, and Seth occupying the middle regions and becoming the Asiatic types. Because of this claim by the monogenists, the Tenth Chapter of Genesis is said to be "the oldest ethnological record in existence."

The Scriptural validity of this claim, however, cannot be maintained. The Tenth Chapter of Genesis describes tribes of one racial stock settling in various geographical locations only. It does not describe any manner of a creation of races by the division of one stock into three. **Prof. Sayce** gives the following explanation of this chapter:

The Tenth chapter of Genesis is ethnographical rather than ethnological. It does not profess to give an account of the different races of the world and to separate them one from another according to their various characteristics. It is descriptive merely, and such races of men as fell within the horizon of the writer are described from the point of view of the geographer and not the ethnologist. The Greeks and Medes, for example, are grouped along with the Tibaerian and Moschian tribes because they all alike lived in the north; the Egyptian and the Canaanite are similarly classed together, while the Semitic Assyrian and the non-Semitic Elamite are both the children of Shem. We shall never understand the chapter rightly unless we bear in mind that its purpose is geographical. In Hebrew, as in other Semitic languages, the relation between a mother-state to its colony, or of a town or country to its inhabitants, was expressed in a genealogical form. The inhabitants of Jerusalem were regarded as 'the daughter of Jerusalem,' the people of the east were 'the children' of the district to which they belonged.

When, therefore, we are told that 'Canaan begat Zidon his firstborn, and Heth,' all that is meant is that the city of Sidon, and the Hittites to whom reference is made, were alike to be found in the country called Canaan. It does not follow that there was ethnological kinship between the Phoenician builders of Sidon and the prognathous Hittites from the north. Indeed, we know from modern research that there was none. But the Hittite and Zidonian were both of them inhabitants of Canaan, or, as we should say, Canaanites; they were both, accordingly, the children of Canaan.

...Attempts have been made to explain the names of the three sons of Noah as referring to the color of the skin. Japheth has been compared with the Assyrian *ippatu* 'white,' Shem with the Assyrian *samu* 'olive-colored,' while Ham etymologists have seen the Hebrew *kham* 'to be hot.' But all such attempts are of very doubtful value. It is, for instance, a long stride from the meaning of 'heat' to that of 'blackness' ---a meaning, indeed, which the Hebrew word never bears. Moreover, 'the sons of Ham' were none of them black-skinned. Prof. Virchow has shown that the Egyptian, like the

Canaanite, belong so to the white race, his red skin being merely the result of sunburn.<sup>10</sup>

Being an inhabitant or citizen of a town or country does not necessarily tell us anything about the racial family line of the person. We know that different racial types inhabited Babylon and Egypt yet they were all called Babylonians or Egyptians.

The Tenth Chapter of Genesis gives no account of racial origins or birth of racial types and great inconsistencies result if this view is taken. For instance, the 'children of Sheba' are reported as being under both Ham (Gen. 10:7) and Shem (Gen. 10:28). Were the 'children of Sheba' both Arabs and Negroes? The southern province of Sheba spread far into the north and thus its people are mentioned under the head of Ham (south) and under the head of Shem (center). Further, it has been claimed that both the Oriental and Arabian types were descended from Shem. We can see that if we look at this chapter ethnologically, it makes no sense. But if we understand these verses to represent geographical boundaries then they make sense. This view is consistent with archaeological evidence that shows each racial type has been permanent throughout history.

The three sons of Noah are each assigned a separate place of settlement and are accordingly regarded as the heads or fathers of certain nations or cities in a geographical sense, not ethnologically. In other words, the people of these areas are not necessarily the racial descendants of them. A particular nation under their names could, and did in some cases, contain different racial types. The adoption of the name of a nation or geographical location proves nothing as to the racial affinities of the borrowers.

From the Egyptian monuments we know that there were various races of man in existence during the three centuries

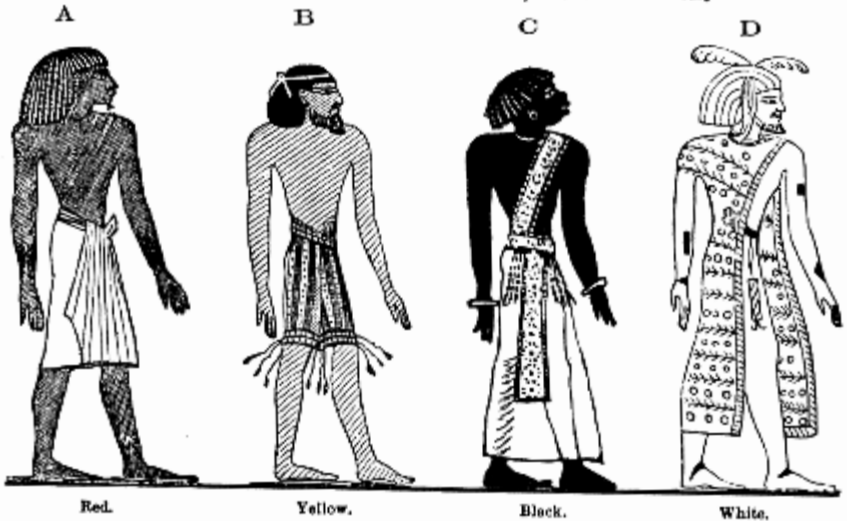
<sup>10</sup> Prof. A. H. Sayce, *The Races of the Old Testament* (1893) pp. 39-42.



## ON TYPES OF MANKIND.

FIG. 1.

The ancient Egyptian division of mankind into four species—fifteenth century B. C.



The above figures, which may be seen, in plates on a folio scale, in the great works of Belzoni, Champollion, Rosellini, Lepsius, and others, are copied, with corrections, from the smaller work of Champollion-Figeac.<sup>27</sup> They display the *Rot*, the *Namu*, the *Nahsu*, and the *Tamhu*, as the hieroglyphical inscription terms them; and although the effigies we present are small, they portray a specimen of each type with sufficient accuracy to show that *four* races were very distinct 3300 years ago. We have here, positively, a scientific *quadripartite* division of mankind into *Red*, *Yellow*, *Black*, and *White*, antedating Moses; whereas, in the Xth chapter of *Genesis*, the symbolical division of "SHEM, HAM, and JAPHET," is only *tripartite*---the Black being entirely omitted, as proved in PART II. of this volume.

The above excerpt, reproduced from *Types of Mankind* by Nott & Gliddon, shows that Egyptian artists knew of at least four types or races of mankind around 1500 B.C. This refutes the misconception that the Tenth Chapter of *Genesis* refers to a type of racial evolution.

## FIG. 20

that followed the Flood. **Dr. Nott** states that the Egyptian dynasty following the "Deluge" started about the year 2337 B.C. and closed about the year 2124 B.C. He shows that:

The monuments of this dynasty afford abundant evidence not only of the existence of Egypto-Caucasian races, but of Asiatic nations, as well as of *Negroes* and other African groups, at the said diluvian era.... The Negroes may be traced on the monuments of Egypt, with certainty, as nations, back to the [VIth] dynasty, about 2300 B.C.: and it cannot be assumed that they were not then as old as any other race of our geological epoch.<sup>1</sup>

The races have been permanent throughout history, proving that all of the true racial types of man that exist today existed when Shem, Ham and Japheth settled in their respective territories. If such historical and archaeological evidence of the races of man cannot be accepted, then one must believe in an unprecedented racial evolution.

## ADAM WAS OF THE WHITE RACE

It is quite apparent, by the authority of the Bible, that Adam was very unique and different from all the other types of people on earth. The Bible is actually a book of Adam's history and destiny. Thus, only Adam's lineage or genealogy that is covered throughout the Bible. It was only Adam and his descendants that God had ever dwelt among, conversed with, gave laws and commandments to, and brought judgment and punishment upon for disobedience to these commandments, all for their benefit.

Another unique aspect about Adam was his race. All Scriptural evidence indicates Adam was created a white man. Evidently the various "colored" types were created before Adam. The name "**ADAM**" (*aw-dawm*) in Hebrew means a "ruddy human being" (Strong's O.T. #120). It is derived from Strong's O.T. #119--- **ADAM** (*aw-dam*), which means "*to show blood* (in the face), i.e. *flush* or turn rosy." Only the white race has the characteristic of blushing or showing blood in the face or skin. The attributes of skin color are described by one geneticist as follows:

11 J. C. Nott, *Types of Mankind*, (1854) pp. 172, 180.

The color of normal human skin is due to the presence of three kinds of colored chemicals, or pigments. The most important of these pigments is melanin, a dark-brown substance.... The second of the three pigments is carotene. This is a yellow substance which is present in carrots (from which it gets its name) and egg yolks as well as human skin.... The third pigment is hemoglobin, which is the red coloring matter of blood.... the hemoglobin occurs in the blood vessels beneath the skin, so that very little can show through. The presence of fair amounts of either melanin or carotene in the skin covers it up completely. Hemoglobin does show up however in the skin of white men, particularly in those of light complexion. It is the hemoglobin that accounts for pink cheeks and the ability to blush.

On the basis of these differences in coloring, mankind is sometimes divided into (1) a "Black Race," high in melanin, (2) a "Yellow Race," low in melanin but high in carotene; and (3) a "White Race," low in both melanin and carotene.<sup>12</sup>

Adam was fair and white which caused the hemoglobin (blood) to show in his skin making him look "ruddy" or to give him a "flush" look. Thus the word "**ADAM**," like the word "serpent," is a descriptive name, but here indicates certain physical characteristics that the man Adam possessed. It is a common practice in both the Hebrew and English languages to name something according to some outstanding feature or characteristic. We thus call a bird a "red-headed woodpecker" because it has a red head and pecks wood.

Adam was evidently called or named "**ADAM**" because he possessed *aw-dam* characteristics—that being of a ruddy or rosy complexion coming from the blood (hemoglobin) showing through his nonpigmented skin. This is what **ADAM** meant. These physical characteristics of *aw-dam* are found only in the white race. People of a very fair complexion often appear as though they are reddish or sunburnt since the hemoglobin readily shows through their skin. This was the case with Adam. Eve also had these characteristics.

That Adam and Eve were of the white race with this fair, ruddy or rosy complexion is verified in the Bible by the

12 William C. Boyd, Ph.D. *Races of People* (1955) pp. 43-45.

descriptions of their descendants. King David, who was one of Adam's direct descendants, was described as being "ruddy, and of fair countenance."<sup>13</sup> David's daughter Tamar was "fair."<sup>14</sup> Sarah and Rebekah, who were both descendant from Adam, were both described as being "very fair."<sup>15</sup> Moses was "exceedingly fair."<sup>16</sup> The daughters of Job, one of the Adamic patriarchs, were known as the fairest women "in all the land."<sup>17</sup> Solomon was described as being "white and ruddy."<sup>18</sup> The Nazarites (consecrated persons) of Judah were "whiter than milk" and "more ruddy in body than rubies" (Lam. 4:7).

Adam, thus, was not the progenitor of the human races but rather only the progenitor of the white race---the Adamic race. Each race was a distinct and separate creation which would mean that each race is a distinct species of the Genus category Homo.

## COLOR IN SCRIPTURE

It becomes self-evident that in nature certain colors represent or symbolize certain things, and we can only conclude that this was the intent and plan of the Creator. Yellow, for example, is an alarming color and for a certain poisonous plant or snake to have a yellow coloration would make sense. Green represents vegetation and is symbolic of life or living things. A dark cloud is threatening but a white cloud is pleasant to look at. The scheme of color was obviously by design and we perceive this in nature and refer to it as the natural order of things.

13 1 Samuel 16:12 and 17:42.

14 2 Samuel 13:1.

15 Genesis 12:11, 14; Genesis 24:16; Genesis 26:7.

16 Acts 7:20.

17 Job 42:15.

18 Song of Solomon 5:10.

Since colors symbolize and represent certain characteristics, qualities, attributes and features when used in nature (the works of God), it should be expected that Nature's God had likewise used the same principles of color characterization in His word. We know from Scripture that God created Adam white, being "ruddy" only because of the blood showing through his nonpigmented or colorless skin. Things that are nonpigmented or colorless are white---that is the actual meaning of white---"lacking color; colorless."19

The question is, why did God create Adam nonpigmented or white, while other types of man were pigmented brown, yellow, black, bronze, etc? Scripture reveals that God had assigned a specific meaning and characteristic to white which is always used in a positive, Godly and honorable manner as follows:

- White is used in Scripture to represent what is pure, holy and clean (Isa. 1:18; Dan 11:35; Dan 12:10; Psa. 51:7; Eccl. 9:8).
- Jesus Christ was transfigured on the mount as being pure white (Matt. 17:2; Mark 9:3; Luke 9:29), and appeared to John as being white (Rev. 1:14) denoting his eternity and wisdom, and was white as snow in prophecy (Dan. 7:9).
- God's angels and the vesture of angelic beings are white (Matt. 28:3; Mark 16:5; John 20:12; Acts 1:10; Rev. 15:6).
- The bride of Christ is "arrayed in fine linen, clean and white" (Rev. 19:8).
- The "righteous" and those that "overcometh" are clothed in white (Dan. 12:10; Rev. 3:4-5; Rev. 6:11).
- Those that are worthy to appear before Christ are in white robes (Rev. 7:9), being made white by the blood of Christ (Rev. 7:13-14).
- The throne of God is white (Rev. 20:11) and the 24 elders seated around the throne are in white (Rev. 4:4).

God has assigned a significant meaning to "white" in Scripture which is always opposite from that which is colored or dark. The white horse of Revelations 6:2 signifies victory, while the red horse represents war (6:4), the black horse signifies famine (6:5,6), and the pale horse death (6:8). Christ and his armies are upon white horses (Rev. 19:11, 14). We thus see white is represented as that which is Godly, pure, good and peaceful. Black, or some dark hue, is the symbol of disaster, mourning, or suffering (Job 3:5 & 30:30; Jer. 8:21 & 14:2; Lam. 4:8 & 5:10; Joel 2:6; Nah. 2:10).

There is also significance in the words "light" and "dark" in Scripture which are symbolized as opposites (2 Cor. 6:14; Rom. 13:12). God's word is light (Psalms 119:105; 2 Cor. 4:4). Also, "God is light, and in him is no darkness at all" (1 John 1:5). Likewise, Jesus Christ is referred to as Light (John 1:7). Consequently, God's chosen people are referred to as the "children of light" (John 12:36; Luke 16:8; Eph. 5:8; 1 Thes. 5:5; Col. 1:12). Darkness is representative of evil, wickedness and corruption (Prov. 4:19; Isa. 8:22; John 3:19; Luke 11:34; Eph. 5:11; 6:12) and something the righteous seek to be delivered from (Ezk. 34:12; Col. 1:13).

We can see that God had assigned an honorable, pure, good, and Godly attribute to those things that are white or light in appearance. But those things that are evil, corrupted, or bring misery are represented as black, dark, or colored. Does it not logically follow that God would have created His supreme creation, Adam, and consequently His chosen people, "white" or "light" in appearance instead of colored black, yellow, copper, brown or some dark hue?

In light of the meaning and symbology God used in Scripture, it can be deduced that God made Adam white---symbolizing something pure, holy, and Godly. God certainly would not have made his chosen race dark or capable of "developing" into dark or colored types as the creationists and Christian churches believe and teach.

## IN THE IMAGE OF GOD

The equalitarians, those who promote the "unity of man" concept, often state, in reference to Genesis 1:26-27, that "*the Negro was created in God's image but carved in ebony.*" They thus maintain that the Negro has the same common origin, the same essential attributes, the same moral and spiritual character as a white man. However, the word "man" used in these verses is "**ADAM**" (*aw-dawm'*), thus indicating that God made the white, ruddy, Adamic race in His image.

The word "image" used in **Genesis 1:26-27** is the Hebrew word "**TSELEM**" (*tseh '-lem*), and it means "to shade," as being a "*resemblance; hence a representative figure.*"<sup>20</sup> "Image" here means something made or shaded in a resemblance or likeness of something else, as was the case when "*God created man (ADAM) in his own image (TSELEM)*" in Genesis 1:27. The word "shade" is often used to mean "similar," as in the phrase "shades of Rome," meaning similar or in "resemblance" to Rome. Adam was the shades of God, i.e., resembling God's image. This includes having the moral dispositions of God by His Spirit that He placed in Adam.

God also created Adam white so as to resemble Himself in sort of a symbolic manner. We have seen that "white" represents certain things in Scripture. God is represented as being white in the same manner He is represented as being male. This figurative concept was transmuted into God's literal and physical creation of Adam, who was created a white male. Adam was made white in the likeness or image of God, since all Godly things in Scripture are white or light.

Some have claimed that Genesis 1:27 refers to the creation of the other races. But **Genesis 5** is a parallel account of this creation account, and makes it clear that it refers to Adam. Genesis 5 therefore affirms that only Adam was created in the **image or likeness of God:**

20 *Strong's Exhaustive Concordance of the Bible*, O.T. #6754.

1 This is the book of the generations of Adam. In the day that God created man (**ADAM**), in the likeness of God made he him;

2 Male and female created he them (Adam and Eve); and bless them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat a son in his own likeness after his image (TSELEM); and called his name Seth.

We see that these verses use some of the same language as used in Genesis 1:26-27.<sup>21</sup> This clearly tells us that only Adam was made in the "likeness" of God, just as only Seth was begotten in the likeness of Adam and "after his image."<sup>22</sup> The Hebrew word translated as "likeness," "**DEM UWTH**" (O.T. #1823), also means "resemblance."

Adam was also the "son of God" (Luke 3:38) just as Seth was the son of Adam (Gen. 5:3). Thus, Adam was created in a type of comparable resemblance to God in a symbolic sense, which must of had something to do with Adam's physical an racial make-up. Adam was of the white race because God's color scheme in Scripture portrays Godly things only as white or light, never dark or colored.

## GOD'S CHOSEN RACE

The Bible does make some references to certain other races, sometimes designated as nations, families, or people. There is reference to the Syrians, the Hittites, the Libyans, the Edomites, Chaldeans, the Egyptians, etc., which existed at the time of Israel (the Hebrews). To these surrounding nations Israel was usually looked upon as just another race or nation. But to God they were very special and different.

21 Also in Genesis 9:6 - "for in the image [**tselem**] of God made he man [**Adam**]."

22 Genesis 1, 2, and 5 thus all talk about the same creation of Adam but with different words. To hold them as separate accounts causes great inconsistencies. This style of writing, which repeats a certain account differently, is also used in Genesis 7, which repeats the events of the Flood recorded in Genesis 6, and then proceeds in more detail.





This group of foreign captives is an accurate portrayal of racial characteristics. On the left is a **Libyan**, followed by a Syrian type from Syria or Palestine. The third has the typical profile of an **Hittite**. The fourth, wearing a feathered headdress, is a **Philistine**. The last one is a **Semite (Hebrew)**. From the Temple of Ramses III at *Medinet Habu* in Egypt, c. 1150 B.C.

FIG. 21

The Bible is a very racially oriented book-oriented towards one race. It was written about and for one racial family line that descended from Adam. Only Adam's genealogy is traced throughout the Bible. It was not written in regards to other people or races. It no more traces the history of Neanderthal men than it does Chinese or Australians since it is a history book of only one man's family, that man is Adam. As stated in Genesis---"*This is the book of the generations of Adam*" (Gen. 5:1).

Ten Generations from Adam came Noah and ten generations from Noah came Abraham. In Genesis 12, God blesses Abraham and promises to make him into a great nation. In Genesis 21 Isaac is born to Abraham's wife Sarah, and in Genesis 25, Isaac's wife, Rebekah, gives birth to Esau and Jacob. Then in Genesis 35:9-12, God appeared unto Jacob,

changed his name to Israel, and reaffirmed the blessings he promised Abraham. From that point on the Bible concerns itself only with the white Adamic descendants of Israel. All of God's prophets were of Israel; the law was given only to Israel; the old and new covenants were made only with Israel, the right to inherit God's 'holy mountain' pertains only to Israel. Thus, God specifically chose only one racial family ---the white, Adamic, Israelite family ---to be his people:

Yet now hear, O Jacob my servant: and Israel, whom I have chosen: ...I will pour my spirit upon thy seed, and my blessing upon thine offspring. 3

God chose only the Adamic-Israel race. His spirit and His blessing was prophesied to be only upon the racial descendants of Israel, not the descendants of Indians, Negroes or Malaysians. God is referred to many times as "*the Holy One of Israel*," never as the Holy One of Syrians, Hittites, or Philistines. As hard as it is for some to accept, God specifically chose one race over others. In other words, God does the choosing and people have no say in the matter. As Christ stated: "*You have not chosen me, but I have chosen you*" (John 15:16). God says Israel is "mine elect" (Isa. 45:4).

A specific election of one race implies the rejection of others for the purpose they were elected. The manner of this election or choosing is revealed in the Old Testament:

For thou [Israel] art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all the people [races] that are upon the face of the earth.24

At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.25

Only the LORD had a delight in thy [Israel's] fathers to love them, and he chose their seed after them, even you above all people [races], as it is this day.26

23 Isaiah 44:1-3

24 Deuteronomy 7:6. See also Deut. 4:37, Deut. 14:2.

25 Jeremiah 31:1.

26 Deuteronomy 10:15. See also Deut. 4:37.

You only [Israel] have I known of all the families [races] of the earth: therefore I will punish you for all your iniquities.<sup>27</sup>

And I will walk among you [Israel], and will be your God, and you shall be my people.<sup>28</sup>

19 He [the LORD God] sheweth his word unto Jacob, his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation: and as for his judgments, they [other races] have not known them. Praise ye the LORD.<sup>29</sup>

The Scriptures are quite clear that the God of the Bible is not the God of all the races or "families" of man, rather He is only the God of the race of Israel whom He has "*chosen for His own inheritance*" (Psa. 33:12), and has chosen "*for His peculiar treasure*" (Psa. 135:4). Only the Israel race is *chosen* by God to be his *servant* (1 Chron. 16:13). God clearly favors one race---the Israel race---over all other races that have existed on earth, past or present.

## SONS OF GOD

In Luke 3:38, Adam is referred to as the "*son of God*," Only the racial descendants of the Adamic family line are ever referred to as the "sons of God" or "children of God." Israel is identified as "*the sons of the living God*" (Hosea 1 :10) . God calls Israel his "*son*" (Isaiah 45:11, Exodus 4:22, Hosea 11:1). Christ refers to Israel as "*the children of your Father which is in heaven*" (Matt 5:45). There thus exists a type of father-son relationship between God and Israelites.

Christians are also referred to by this title. The **Apostle John** in writing to fellow Christian-Israelites states:

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God,<sup>30</sup>

27 Amos 3:2.

28 Leviticus 26:12.

29 Psalms 147:19, 20.

30 1 John 3:1-2. Also Acts 17:29.

In his letter to the *Philippians* the **Apostle Paul** refers to his Christian supporters as the "*sons of God*" (Phil. 2:15). In Paul's letter to the *Galatians*, he informs them the reason Christ came into the world:

4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,

S To redeem them that were under the law, that we might receive the adoption of sons.

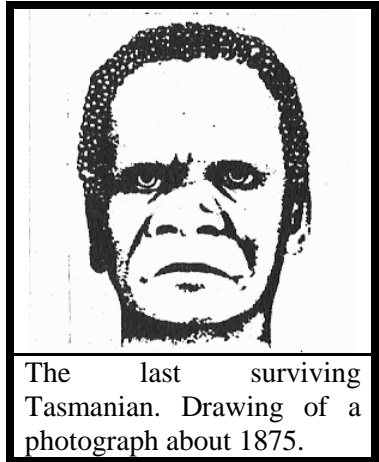
6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.<sup>31</sup>

Christ came to redeem only those "*that were under the law.*" Only Israel entered into an agreement at Mt. Sinai and thus only Israel was ever under the law. Christ did not come to

redeem the Tasmanians, for example, who had become extinct in 1877.<sup>32</sup> The Tasmanians could not be "*sons of God*" since they were not of the Adam-Jacob lineage. Consequently, God never placed the "*Spirit of the Son*" or of Christ into any Tasmanians. The Father provides for and protects only His sons. God Implied that He would not "*cast off all the seed of Israel*" (Jer. 31:37), and that they would be *scattered* but

preserved and later *gathered* together (Amos 9:9; Ezek. 34:11-14). David's seed was to be "established for ever" (Psalms 89:3-4). Evidently God would not allow His "sons" to fall into extinction as happened with the Tasmanians.

Being "*sons of God*" is, however, more than a racial thing, it is a status that God bestows on certain persons (John 1:12-13, Rom. 8:14). But there is nothing to indicate that anyone except those of Adam were chosen or "born of God" as sons.



The last surviving Tasmanian. Drawing of a photograph about 1875.

FIG. 22

<sup>31</sup> Galatians 4:4-6.

<sup>32</sup> H.G. Wells, *The Outline of History*, (1921) p. 108.

## RACIAL IDENTITY

For centuries it has been assumed, without question, that the people called "Jews" are descendants of Israel, thus being Israelites. The word Jew used in the Old Testament is a poor translation of the Hebrew word **YEHUWDIY** (*yeh-hoo-dee'*), which basically means a "Judaite."<sup>33</sup> It refers to someone of the tribe of Judah, or in some cases just an inhabitant of the land of Judea. The Jews of today are not Adamites, Semites, Hebrews, Israelites or Judaites, but are mongrels, having mixed with every nation in which they have wandered throughout the ages. One Jewish author gives the following physical description of Jews:

The physical traits are held to be short to middling stature, a long hooked nose, greasy skin, dark complexion, black, often wavy hair, thick lips, flat feet, and a tendency to run to fat in women.<sup>3</sup>

Does this sound like God's chosen people? The fundamentalists or "Judeo-Christian" preachers would have us believe that God created his chosen people to look like this. The "dark complexion" would seem to eliminate them as the "children of light." The "Jew" is descended from the stock of Asiatic "Khazars,"<sup>35</sup> not the stock of Jacob.



Rabbi Eybeschütz (1690-1764), an Ashkenazi Jew. Is this the appearance of God's Chosen People? From: *The Jewish Encyclopedia*, Vol. V, p. 308.

FIG. 23

When we look at the ancient Egyptian paintings and sculptures, we can see many examples of the appearance of Israelites or Hebrews (FIG. 24). Their physiognomy clearly shows them to possess

33 *Strong's Exhaustive Concordance*, O.T. #3064.

34 Ashley Montagu, *Man's Most Dangerous Myth*, (1974) p. 353.

35 See: *The Jewish Encyclopedia*, Vol. IV, (1905) pp. 1-6.

the features and characteristics of white Europeans. The Israelites possessed none of the typical features and characteristics of Ashkenazi Jews. The true appearance of Israelites on Egyptian monuments shows God's chosen people as tall, having a straight nose, thin lips, high forehead and straight hair. In all, rather European in appearance.

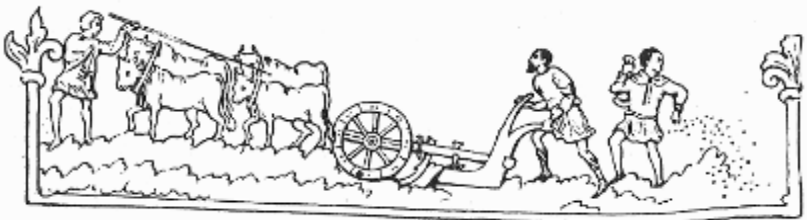


This Egyptian relief of captives taken from the land of Canaan, which portrays the general appearance of Israelites as well as Judahites, is a good representation of the typical Semite of the day (c. 1100 B.C.). Note the noble, aristocratic features, particularly the finely cut noses, and the long hair and beards. It is commonly thought that Israelites had "hooked noses," but this was originally a Hittite or Armenoid feature. Such representations prove that the modern day "Jews" are not the Biblical Israelites of old. (From the Temple of Ramses III at Medinet Habu in Egypt.)

FIG. 24

Aside from the archaeological evidence that reveals the identity of God's Israel people, the Scriptures are filled with prophetic marks that also identify today's white Europeans as being the Israelites of old. Let us briefly look at some of these prophetic identifiers of the Adamic-Israel race:

- *The descendants of Abraham and Jacob were to be "a great nation" (Gen. 12:2; 18:18) and "a company of nations" (Gen. 17:4; 35:11; 48:19).* Wherever the white race has gone it has established great and prosperous nations. This includes ancient Egypt and Greece, the European nations, America, Canada, Australia, So. Africa, etc. They are the only race to have a company of great nations. The Jews have never been a great nation let alone a company of nations. They have been wanderers and vagabonds in the earth (as stated of Cain in Gen. 4:12) never having a nation of their own. The so-called state of Israeli exists only with the aid of American money and technology.
- *Israel was to have great agricultural harvests and wealth (Gen. 27:28; Deut. 28:11; Deut. 33:13, 14, 28).* The white European peoples, especially of America and Canada, have been the world's most successful farmers. They seem to have a natural desire to grow things. All through history Jews have been known as merchants and money lenders and never as farmers---they are very poor farmers.



ANGLO-SAXON PLOW TEAM  
From a MS. Saxon calendar, tenth century.

*"For Yehovah thy God bringeth thee into a good land ... A land of wheat, and barley, and vines and fig trees, and pomegranates; a land of olive oil, and honey." Deut. 8:7-8.*

FIG. 25

- *Israel was to be God's witness and carry the word of God to all the world (Isaiah 43:10-12, 21; 59:21; Matt. 28:19-20).* 99% of all Bible missionary work has been carried on by the white race. America, Britain, and Germany print 97% of all the Bibles in over 700 languages mostly via Bible societies, spreading God's word to the ends of the earth.
- *Israel was to be God's "Battle axe" and an undefeatable military power (Num. 24:8; Jer. 51:20-23; Isaiah 54:15-17; Micah 5:8-9).* The white race has produced the greatest soldiers and conquerors- Joshua, David, Alexander, William the Conqueror, Washington, Robert E. Lee, MacArthur, Patton. It was the Visigoths and Romans of the white race that defeated the hordes of Attila the Hun when no other nation could stop them. The white race has throughout the centuries served as God's battle-axe to "subdue" (Gen. 1:28) and conquer the heathen, demonstrating its military dominance over all other races. It is noteworthy that the battle-axe was the great weapon of the Saxon and Germanic peoples.

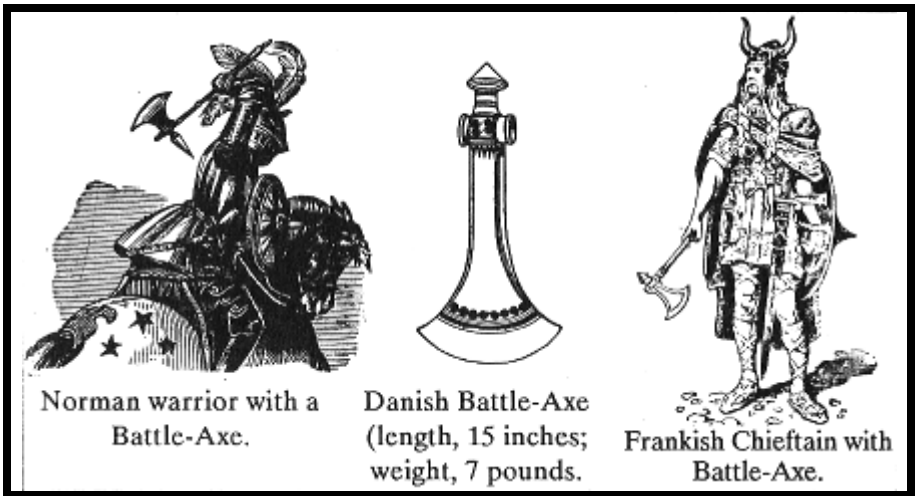
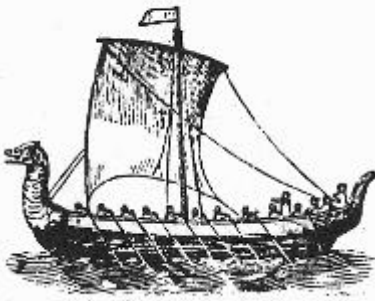


FIG. 26

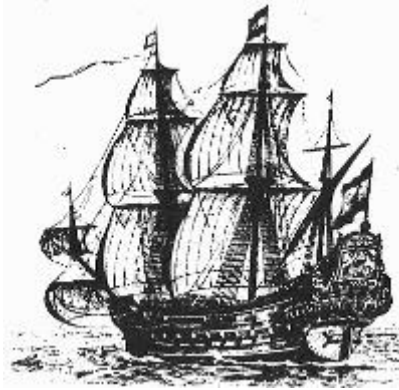
- *Israel was to be a seafaring and colonizing people (Gen. 28:14; 49:13; Num. 24:7; Deut. 33:19; Judges 5:17; Psalms 2:8; 89:25).* Throughout history, the world's greatest ship builders and seaman have been the white race going back to their ancestors the Phoenicians. It is through ships and sea



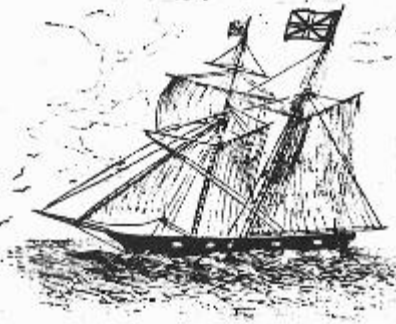
navigation that the white race has "spread abroad to the west, and to the east, and to the north, and the south" (Gen. 28:14). They were the first and only race to do so on their own, and all the great seaman and explorers were of the white race including Leif Ericson, Marco Polo, Magellan, Columbus, Capt. Cook, etc. Other races, being unable to build ships on their own, could only use the ships or ship building technology of the white race. As for Jews, they never have possessed the spirit for exploration.



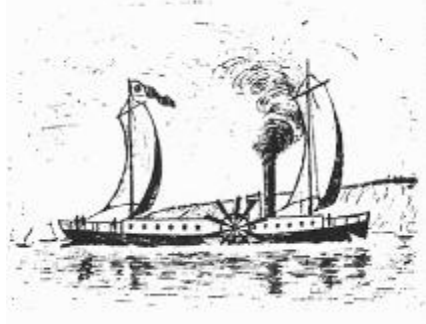
Northmen's Galley ---940 AD.



Dutch Vessel 1650 ---A.D.



British Sloop ---1840 AD.



Fulton's Steamboat ---1807 AD.

--- SHIPS OF ISRAEL ACCORDING TO PROPHECY ---

Israel shall "*be for an haven of ships*" (Gen. 49:13); "*and his seed shall be in many waters*" (Num. 24:7).

FIG. 27

- *The descendants of Israel were to be multiplied exceedingly (Gen. 13:16; 15:5; 17:2; 22:17; 24:60; 26:4; 28:14; 32:12).* This promise most assuredly excludes the "Jews" as being God's Chosen people. While the Black race with 700 million people, the Chinese with one billion, and white race with 700 million are all great in number, the Jews at only 18 million are not. When this promise was repeated in the 8th century B.C. (Hos. 1:10) the nation of Israel was already very nearly 18 million. Either God has failed in His promise or today's preachers are liars regarding the Jews.
- *The descendants of Abraham and Jacob were to be a blessing to all families (nations) of the earth (Gen. 12:3; 18:18; 28:14; Isa.27:6).* Since the dawn of history, the white race. has been the obvious leaders in all fields of endeavor-science, medicine, agriculture, inventions and manufacturing from which all other nations have benefited. The Jews in Palestine need white Christians for food, money, technology, military support, etc. Just who is blessed by whom?
- *Israel was to be blind to its identity and be called by a new name and not known as Israel (Isa.62:2; 65:15; Has. 1:9-10; Rom. 11:25).* Since God was going to "call his servants by another name," we should expect them to be known by a name other than Israel today. God stated that He would put His "name upon the children of Israel" (Num. 6:27) and thus they are called "Christians" (Acts 11:26). All the world refers to the white nations as Christendom. We are named Christians after Jesus Christ - the God and Redeemer of Israel. The Jews have been commonly known as Israel, yet God clearly said Israel would be known by a "new name."

If room allowed, we could cover perhaps 200 different identifying marks in Scripture all of which would point to the white European race as Israel---God's chosen people. Yet, none of these marks apply to the people known as Jews. Of course, many of the "blessings" bestowed upon the white race have been lost or diminished due to its disobedience to God, but this was prophesied also.

## RACIAL PURITY AND SEGREGATION

God created not only his chosen race but all races as separate and unique entities. When God had told Israel to "*Look unto Abraham your father, and unto Sarah that bare you,*"<sup>36</sup> He was reminding them of their racial heritage and identity. Although a racial lineage or identity can be forgotten, it cannot be destroyed except by inter-species gene flow (interracial marriages) or extinction. Consequently, God the Creator commanded His "chosen people" to remain racially pure and not to intermix with other peoples. In referring to the other racial groups that inhabited Canaan, God told Israel to kill all of them and not to intermarry with them:

1 When Yehovah thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations [races] before thee, the **Hittites**, and the **Girgashites**, and the **Amorites**, and the Canaanites [**Philistines**], and the **Perizzites**, and the **Hivites**, and the **Jebusites**, seven nations greater and mightier than thou;

2 And when Yehovah thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.<sup>37</sup>

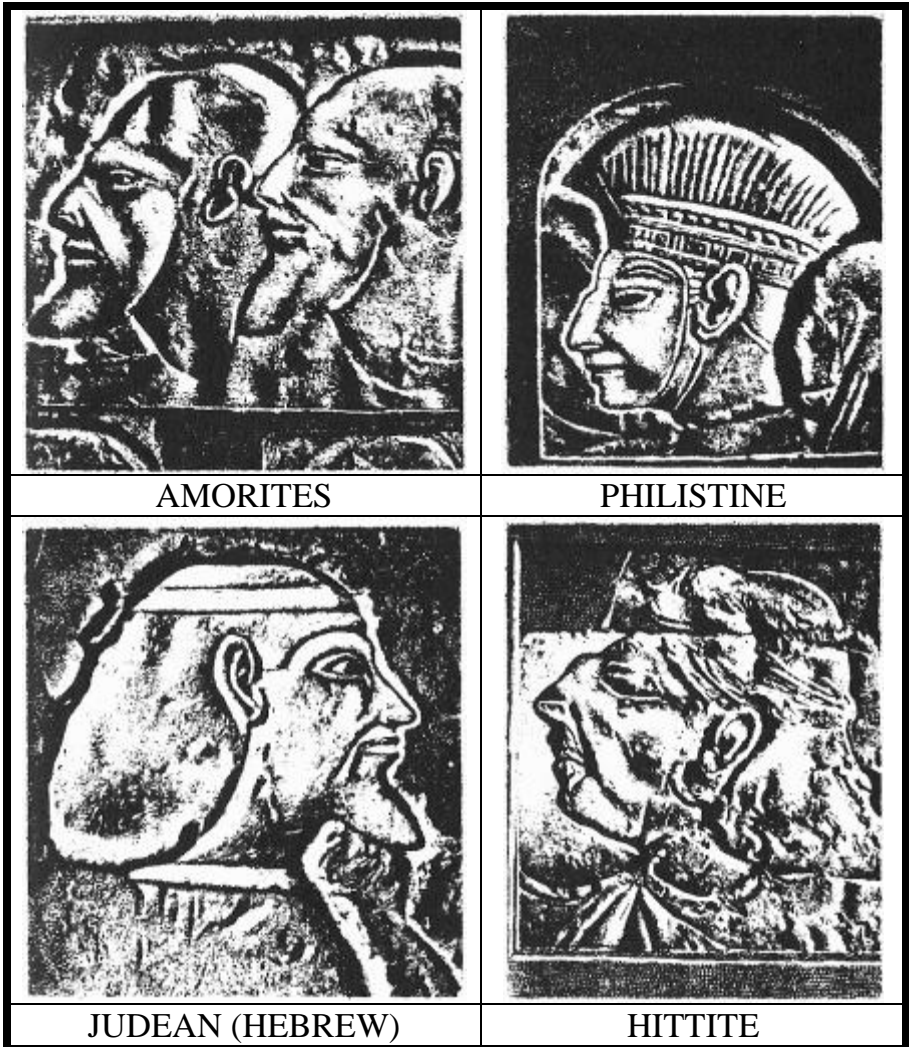
We see listed in verse one, seven other races with whom God did not want Israel to intermarry. This desire of God was so strong that he commanded Israel to kill all of these other races in the land to avoid the temptation of intermixing. God wanted Israel to remain racially pure and to be segregated from these other races.

When we look upon the ancient Egyptian paintings and sculptures, we can see many of these racial types which God told Israel not to intermix with; such as the "Hittite," the "Amorite," and the Philistine or "Canaanites" (FIG. 28).

<sup>36</sup> Isaiah 51:2

<sup>37</sup> Deuteronomy 7:3. See also Ezra 9:12; Neh. 10:30 & 13:25-29

One can easily detect the racial differences between these other races and Israelites (Hebrews). The characteristics of the more primitive types would have been absorbed into the Israelites by such amalgamations destroying Israel as a race.



ANCIENT RACES PORTRAYED ON THE EGYPTIAN MONUMENTS  
FROM THE 12TH CENTURY B.C. After: Prof. A. H. Sayce,  
*The Races of the Old Testament* (1893).

FIG. 28

Just as God commanded us not to hybridize plants and animals (Lev. 19:19), He likewise commanded us not to hybridize ourselves with other races of people. The same logic applies in all cases. Hybridization results in a destruction of the specific characteristics each type was originally created with. It produces spurious, malformed, and often inferior offspring that have less specialized and more degenerative characteristics. God did not create hybrids and rejects such persons as being true Israelites:

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.<sup>38</sup>

The word "bastard" in this verse is the Hebrew word "**MAMZER**" and means "*mongrel*."<sup>39</sup> All hybrids are mongrels being of mixed species (not varieties). With this, we now can identify what is meant by the controversial term "pure race." It is any specifically created plant or animal species whose past ten generations were all of the same type or species, with that specimen being the eleventh generation. One is pure Chinese, for example, if all of his ancestors for the past ten generations were Chinese, then as the eleventh generation he can be considered a 'pure' Chinese. It should be understood that mongrels beget mongrels, there is nothing else they can produce.

When God had originally created the different types of man, He placed them each in their own specific zoological province or habitat. As stated in Acts 17:26, God has---  
made every nation of mankind to live on all the face of the earth, having determined their appointed times, and the boundaries of their habitations. (N.A.S.V).

This tells us that: (1) God created each race or type of "mankind," (2) He created them at different times or by "their appointed times," and (3) He created them in their

<sup>38</sup> Deuteronomy 23:2

<sup>39</sup> Strong's Exhaustive Concordance, O.T. #4464.

own geographical areas or "boundaries." God, then, desires the segregation of the races especially of His chosen race:

24 ... I am the LORD your God, which have separated you from other people.

26 And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that you should be mine.<sup>40</sup>

Solomon also recognized that God had segregated the Israel people from the other races:

53 For thou [LORD God] didst separate them [Israel] from among all the people [races] of the earth.<sup>41</sup>

Enacting and maintaining racial segregation is actually doing the "pleasure" of God:

Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.<sup>42</sup>

Thus, segregation is a divinely ordained precept. Christ's parable of the tares and the wheat (Matt. 13:24-30) is actually a parable of segregation. Segregation by election is also foretold of the Kingdom where "*one shall be taken, and the other left*" (Luke 17:34-37; Matt. 24:38-42).

We should now begin to realize why the concepts of racial purity and segregation are attacked and downgraded by the anti-Christian Jews who control much of the media and government. The Jews themselves are mongrels and seem to represent, either racially or figuratively, many of the, cursed and rejected individuals in the Bible.<sup>43</sup> They are against God and His word just as these cursed individuals were. For instance, Esau, whom the Jews are

40 Leviticus 20:24, 26. See also Exodus 33:16 & 34:11; Deut. 7:1; Nehemiah 10:28; 13:3.

41 1 Kings 8:53.

42 Ezra 10:11. The word "Strange" used here is NOKRIY(O.T. #5237) and it means "non-related" or "alien" or "different," thus indicating someone non-related racially or one of a different or alien race.

43 This includes the serpent, Cain, Canaan, Esau-Edom and the Pharisees.

historically and prophetically associated with,<sup>44</sup> violated God's Law with interracial marriages (Gen. 26:34). Jews have been the promoters of miscegenation for ages.

## INEQUALITY IN SCRIPTURE

There has developed in Christian circles the idea of universalism that attempts to promote Christianity as a religion that stands for the racial unity of man and total equality of the races. In other words, God loves and treats all races and people equally. They say Jesus Christ is the Son of Humanity, the representative of all races, creeds and denominations. This doctrine was predominately promoted by the **Unitarian** Church, which is actually an anti-Christian sect that denies the deity of Christ.<sup>45</sup> The famed writer **Gobineau**, as early as 1853, described their position:

The Unitarians say that the separation of the races is merely apparent, and due to local influences, such as are still at work, or to accidental variations of shape in the ancestor of some particular branch. All mankind is, for them, capable of the same improvement; the original type [Adam & Eve], though more or less disguised, persists in unabated strength, and the negro, the American savage, the Tungusian of Northern Siberia, can attain a beauty of outline equal to that of the European, and would do so, if they were brought up under similar conditions. This theory cannot be accepted.<sup>46</sup>

Not only do many of these principles prevail in evolution, but most "Christian" denominations have picked up on the Unitarian doctrine on the races as well, and have attempted to justify it in light of the Bible. Thus the Unitarian doctrine is the prevailing concept where both creationists and evolutionists believe that racial types are due to one's environment rather than by Divine Order. Most Christians today believe that the "Unitarian" doctrine is Scriptural. Yet, the Bible

44 Edom was incorporated in Jewry. *The Jewish Encycl.*, Vol. 5, 1904, p. 41.

45 The Unitarian Church combined with the Universalist Church and is now called the Unitarian-Universalist Church.

46 Arthur de Gobineau, *The Inequality of Human Races*, p.117.

plainly states that all are not equal in the eyes of God. Some examples are as follows:

- The Bible says that not everyone's name is written in "the book of life" which was written in the beginning of the "world" (Rev. 17:8 & 20: 15), and thus they will never be resurrected. If God created all people equally would not everyone be recorded in this book?<sup>47</sup>
- God had loved Jacob but hated Esau (Mal. 1:2,3; Rom. 9:13). Jacob and Esau were not equal in the eyes of God even though they were brothers. Similarly, God does not show mercy to all, only to those He chooses (Ex. 33:19).
- God chooses only a select few for his work (Matt. 20:16 & 22:14). If all were equal to God, then all would be chosen.
- Christ is going to segregate nations and peoples, some (the sheep) He will set on his right hand, denoting those who are exalted; and others (the goats) on his left, denoting inferior rank and importance (Matt. 25:31-33). If everyone was equal, then everyone would be on the same side.
- The seven other races in Canaan which God had commanded Israel to kill were obviously not considered by God to be as important as Israel or equal to them (Deut. 7:1-6).
- Only the "sons" of God receive "chastisement" from the Father or God, other peoples are ignored or considered as "bastards" (Heb. 12:6-8). God does not punish everyone.
- Christ did not recognize non-Israelites as being equal to Israel as he referred to them as "dogs" (Matt. 15:26).
- It must be acknowledge that the segregation God performed and commanded infers inequality (1 Kings 8:53).
- The parable of the talents (Matt. 25:14-30) teaches that God discriminates in the abilities and gifts He gives, showing that equalitarianism is not God's way.

<sup>47</sup> Likewise, only the people "found written in the book" of Daniel's prophecy "will be delivered" (Dan. 12:1). Daniel 12:2 also reveals that all persons are not treated equally in the resurrection.



- Not everyone is equal in God's kingdom. Some are "great" and some are "least" in the "kingdom of heaven" (Matt. 5:19; Matt. 11:11; Luke 7:28; Luke 9:48; Heb.8:11).
- Christ did not come for the redemption of all the races of man but rather only the Israel race (Luke 1:68; Matt. 15:24; 18:11; Rom. 11:26), and thus gives repentance and forgiveness of sins only to Israel (Acts 5:31).
- God declared that he has raised up the righteous (Isaiah . 41:2-4), and that he made wicked and evil persons (Prov. 16:4; Isa. 45:7; Jer. 12:1-2). Being made as such by God these persons are inherently unequal.
- In Scripture God is likened to a potter and people to clay or a potter's vessel (Jer. 18 & 19). God made some vessels or persons unto honor, and some to dishonor fitted for destruction (Rom. 9:20-23), thus being inherently unequal.

It cannot be denied that these verses in the Bible are very discriminatory, making the Bible a very discriminating Book. Inequality and discrimination, like segregation, are Divine precepts. The doctrine of universal equality does not come from the Bible as God did not create every person and every race the same or equal. (See Isaiah 54:16).

The Scriptures do indeed reveal that an inherent inequality exists between races. But neither are all those of the Adamic race equal --- some are great and some are least, some are sheep and some are goats, some are blessed and some are cursed, some are wicked and some are righteous.

To put this in perspective and to help us understand that this concept of discrimination and inequality is God ordained, we need to combine what has been said here with what was revealed in the previous chapter. We need to recall the prehistoric types of man ---the Neanderthals, Rhodesian man, Pithecanthropus, Australopithecus, etc. In light of these extinct beings, let us further reflect upon those things revealed to us in Scripture and ask these questions:

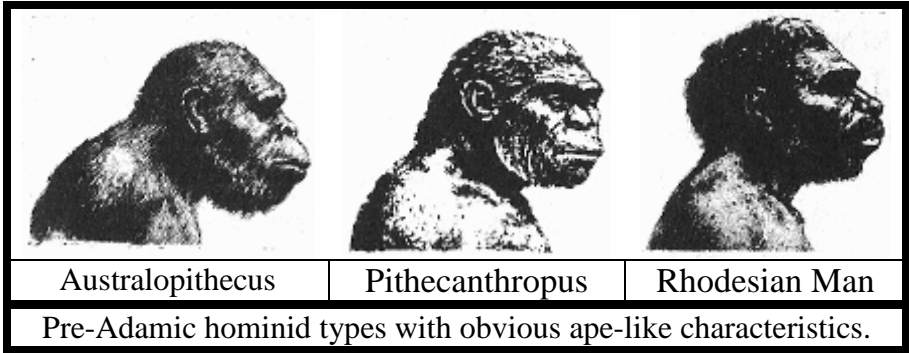


FIG. 29

- Did any of these beings possess the "spirit of God" or "Holy Spirit" within them?
- Were any of these beings made in the "image of God?"
- Did Jesus Christ come to redeem or save these beings as He did for Adam, Noah, Abraham, and others who died B.C.?
- Are any of these beings written in the "book of life?"
- Will any of these beings be raised in the resurrection?
- Did God consider any of these primitive men to be "an holy people unto the LORD God?"
- Did God walk and talk with any of these hominids as He did with Adam, Seth, Enoch, Noah and others?

While we can make distinctions between the different species and genera of the hominid family in a biological and taxonomical sense; when it comes to the word of God relating to such questions and who they apply to, there is one place and one place only that any line of distinction can be drawn, and that line is at **Adam**. The Bible was written for and about the Adamic species and none other.

If we apply these matters of Scripture to the Oriental or the Negro, we have to apply them to the Tasmanians and other now extinct species of man. If we can apply them to these extinct races, then we can apply them to Neanderthal men who became extinct 45,000 years ago. If they can be applied to Neanderthals, then they can be applied to the ape-like Pithecanthropus or the ape-man Australopithecus.

If these ape-men are to be resurrected, then we can say that God will resurrect gorillas or horses or dogs. If God walked and talked with these hominids, then why not with a chimpanzee? These matters of Scripture do not pertain to the pre-Adamic races (pg. 39). The Negro, Oriental and Tasmanian were not made in the image of God, were not written in the Book of Life, and will never be resurrected.

We now should understand why the phony fundamentalists will go to great lengths to distort and dismiss basic scientific evidence of prehistoric ape-men. Once people understand that these creatures did indeed exist, then the previous questions are bound to be raised and the obvious answers will completely destroy their equality and brotherhood doctrines. No longer could they claim a "unity of race" from Adam.

Evidence of the existence of these ape-men is now undeniable. Yet, Judeo-Christianity struggles to hold their pre-Adamic existence as a farce. While it is acceptable now for God to have created dinosaurs and other strange life forms, God's works can never extend to the primitive ape-men or races of man. Race means a difference and difference means not equal. Therefore, the church world will have that difference being the result of the climate, the intensity of the sun, the environment, or anything except the hand of God.

Equalitarians are conditioned to respond to racial differences by explaining that, "*There is neither Jew nor Greek.*"<sup>48</sup> If one were to study these verses and apply consistency to the Scriptures, they would find that the "Jews" were Israelites in Judea, and the "Greeks" were Israelites in Hellas or Greece. These verses make reference to one race under different nations and conditions united under Christ. Since God created different races, they are inherently unequal, but the churches don't want God to have anything to do with race, and will never infer that the origin of race is in any manner associated with or the result of an act of God.

48 Galatians 3:28, Romans 10:12, Colossians 3:11.

## Chapter 4

# RACE AND SCIENCE

In the preceding chapter it was shown, according to the Holy Scriptures, that all races of men are not of a common origin (Le., from Adam & Eve). Also, being separate creations they would also be distinct species and consequently inherently unequal in the eyes of the Creator. With this chapter we will examine natural sciences (the works of God) to see if this interpretation of the word of God regarding inequality and separate origin of the races is correct. Knowing that there can be no inconsistency between the works and word of God, the two must, and certainly do, agree. Evolutionists have ignored Scripture in deriving at their conclusions, and creationists have always allowed basic scientific facts to be at odds with Scripture. Thus the true perspective on race remains blurred.

## WHAT IS RACE?

Before we look at some scientific aspects regarding the various races, of man we need to have an understanding of what is meant by the word "race."

Many people assume that they know what 'race' means. But, if they were asked for its definition, or asked whether it refers to a variety, species, ethnic group, subspecies, population, kind or type, chances are they could not give an answer. Even some of the authorities and scholars on the subject will discuss race with an undefined meaning applied. Most writers, however, have developed their own definition of race, which would be all right if it were a new term or if it was being applied to something new for the first time, but such is not the case. We continually see new definitions being applied to the same old word.

Words have a specific meaning when used in a certain context. No one has the right to change the meaning of a word, not even the most learned and educated scholars. It is obviously not very scientific to do so. It would be like having different meanings for the word "inch" where each writer or scientist applies his own definition as he chooses. Likewise, the term race has been used in a variety of social and biological contexts and has become encumbered with contradictory and imprecise meanings.

The definitions of race are thus numerous because none of the "experts" have attempted to determine what the word originally meant. Such definitions should be dismissed as being arbitrary and without any linguistic validity. To avoid the errors and mistakes of the past, let us identify the origin and meaning of the word 'race.' In an etymological dictionary we find the following under race:

**race** (2), a family, a tribe, a people, whence **racial, racy**: F [French] *race*: It [Italian] *razza*: prob L [Latin] *ratio*, a species, in medieval scholastic Phil [Philosophy].

**race** (3), a root. See RADICAL.1

Under the word 'radical,' reference is made to the Latin word "*radix*, a root, whence in English race." The word race thus carries the idea of a root or something having a genealogical root such as a family or tribe. We could say that each species has a specific race or root or origin. The many trees that are ultimately derived from a single acorn all would be of the same root or race. As a race of trees their origin goes back to same root. In further support of this, Webster stated the following about the word race:

**RACE**, n. [Fr. race, from the It. *razza*; Sp. *raza*, a race, a ray, and *raiz*, a root, L. *radix*; Russ. *rod*, a generation, race; *roju*, to beget. The primary sense of the root is to thrust or shoot; the L. *radiz* and *radius* having the same original. This word coincides in origin with *rod*, *ray*, *radiate*, etc.]

1 Eric Partridge, *ORIGINS-A Short Etymological Dictionary*, p.546.

1. The lineage of a family, or continued series of descendants from a parent who is called the stock. A race is the series of descendants indefinitely.<sup>2</sup>

A race not only has reference to the root or original stock but also to the entire lineage which "shoots" or "radiates" from the root like a "rod" or a "ray." Race thus means the descendants or generations from a "root" stock. Therefore, race must indicate a "species," when there is no adulteration in the lineage that radiates from the root stock. When we thus refer to the "Adamic race," it means all the generations that have proceeded from the root stock of Adam and Eve.

## HUMAN RACES: SPECIES OR VARIETIES?

It has long been debated whether the various types of man represent one species with the different types being mere varieties, or if they represent many species. This is actually the all-important question in determining the origin of the racial types of man. In other words, are the races one species which *radiate* from the same *root*, or do they represent several species each having their own separate origin? If we can identify a species, then only those that descend from the original root or stock belong to that species.

The belief that all people descended from an original pair--Adam and Eve--was especially hard to accept after the discovery of such different kinds of men as the Hottentots, Pygmies, and Australian aborigines. With scientific evidence that indicates a high antiquity of man, along with evidence of definite anatomical differences, there developed a firmly held belief that many ancestral human pairs were created, each differing externally and internally in a way which allowed them to be classified differently. So when the Hottentots and Bushmen were discovered, their appearance and language, which the European explorers

2 Noah Webster, *An American Dictionary of the Eng. Language* (1828).

considered to be like the chatter of monkeys, caused them to be placed in a lower category, nearly subhuman.

The weight of scientific studies and research on the subject of the races of man seems to be in favor of classifying them as distinct species. **Prof. Hankins** makes the following statement on the various races of man:

In the first place it is not demonstrated that all varieties of men belong to the same species. It is generally agreed that, e.g., *Homo Neanderthalensis* and *Homo sapiens* represent different species ... 'Moreover, the greatest discoveries in this field still remain to be made. This alone should make one wary of such loose reasoning as the following; all men belong to the same species and hence all are equal. The old theory of inter-specific sterility has broken down. There are cases of intra-specific sterility among plants; and many animals are classed in different species, and even different genera, though mutually fertile on crossing.

... It is true as **Darwin** declared in the *Descent of Man* that the varieties of mankind are so distinct that similar differences found in any other animal would warrant their classification in different species, if not different genera.<sup>3</sup>

Whatever rules and standards we apply in classifying animals and plants into species, there is no reason that they should not be used to classify man. For instance, it is claimed man should be one species because the diversities which exist "pass into each other by insensible graduations or degrees." This statement is often made in reference to skin color. Yet this thinking is never equally applied to animal taxonomy as **Dr. Kneeland** points out:

The species of birds are in a great measure distinguished by the form, structure, and arrangement of the feathers. The scales of fishes have such an intimate and unvarying relation to their organs and systems, that **Prof. Agassiz** has been able to delineate accurately the form and structure of an extinct species from the examination of a single scale; and the classification of these animals is chiefly made according to the structure of the scales. If such differences in animals constitute specific and even generic distinctions, why not, by analogy, in man?<sup>4</sup>

<sup>3</sup> Frank a. Hankins, *The Racial Basis of Civilization*, (1926) pp. 292-93.

<sup>4</sup> Smith & Kneeland, *Natural History of the Human Species*, (1851) p.89.

The fact that exact lines of distinction cannot always be drawn in the races of man has no validity for their classification as one species. This same graduation is seen throughout the whole animal kingdom, which is certainly not all one species.

The evolutionist, **Ernst Haeckel**, had divided the genus *Homo* into twelve species, each of which he divided into varieties, making in all thirty-six races. He thought the differences between the races of man as commonly accepted are as great or greater than the differences between species, as recognized by botanists and zoologists. He quotes **Quenstedt** as saying:

"If negroes and Caucasians were snails, zoologists would universally agree that they represented two very excellent species, which could never have originated from one pair by gradual divergence."<sup>5</sup>

It is strange that there exists confusion about the classification of man. The biologists, however, who study insects, plants, and other kinds of organisms, about which there is no reason for emotional controversy, are not so confused. We need to realize that God did not make man out of different materials from that of plants and animals. All are made out of the "dust of the ground." The difference lies in the way the Creator arranged these materials and, therefore, the same basic biological principles apply.

The great encyclopedist and philosopher, **Voltaire**, had written in Chapter I of his work *The Elements of Newton's Philosophy*, that:

"It appears that Americans, Negroes and Laplanders are not descended from the first man. The inner constitutions of the internal organs of the Negroes is evident demonstration of this."

Voltaire was convinced that the differential characteristics of the human races are hereditary and immutable, and affirmed that "Hottentots, Laplanders, Chinese and Americans, are completely different races."

5 G. Dallas Lind, *The Marvelous Story of Man* (1900) p. 127.



One of the most comprehensive and researched scientific studies on race and anthropology has been carried out by **Dr. Topinard**, who made the following conclusions on the races of man:

Is the human family composed of genera, of species, or of varieties? ... Between the various species of anthropoid apes, between those of the genus chimpanzee for example, the differences are less pronounced than between the principal human races. Between the orangutan and the gorilla there is less distance than between the Australian and the Laplander. We cannot say more. The distinctive characteristics of the jackal and the dog, the wolf and the fox, the horse and the mule, the zebra and the quagga, the camel and the dromedary, are scarcely more divergent, and are frequently less, than those of our [human] types. The blond Swede, with fair rosy complexion, light blue eyes, slender figure, orthognathous face, and large cranial capacity, is at a prodigious distant from the negro, with the sooty black complexion, the yellow sclerotic [eyes], the short and woolly hair, the prominent muzzle, and the projecting turned-up lips . . . the anatomical and physiological contrasts between human types are greater than those admitted by naturalists between varieties, and as great as between species. The interval appears even to be greater in some cases, and to extend to that of genera. Thus, the four characters which distinguish the goat from the sheep are no other than those which separate certain great branches of the human family.

To sum up: The HUMAN FAMILY, the first of the ORDER of Primates, is composed of SPECIES, or fundamental human races, whose number and primordial characteristics form the subject of this the Second Portion of Anthropology.<sup>6</sup>

In the determination of species from a scientific perspective, we find no reason not to view mankind as governed by the same laws that regulate the rest of the animal kingdom. Such a conclusion is the most natural and apparently most in accordance with the general plan of the Creator, who had placed the specific types of men, plants and animals in certain zoological provinces where everything conveys the idea of distinct centers of creation. **Dr. Nott** shows that all evidence indicates that racial characteristics have always been permanent, which is the surest test of a species:

6 Paul Topinard, *Anthropology* (1878) pp.506-511.

I think that the genus *homo* includes many primitive species; and that these species are amenable to the same laws which govern species in many other genera.... So far as the races of men can be traced through osteology, history, and monuments, the present volume establishes that they have always been distinct. No example is recorded, where one race has been transformed into another by external causes. *Permanence of type* must therefore be regarded as an infallible test of specific character.<sup>7</sup>

Those who maintain the *one-pair* or *unity* theory deny the *permanence* of races, and place great stress upon the capacity for variation in animals, and therefore in man. The different races portrayed on Egyptian monuments clearly destroys the idea that man has varied. The ancient records clearly show that the races are permanent and thus distinct species.

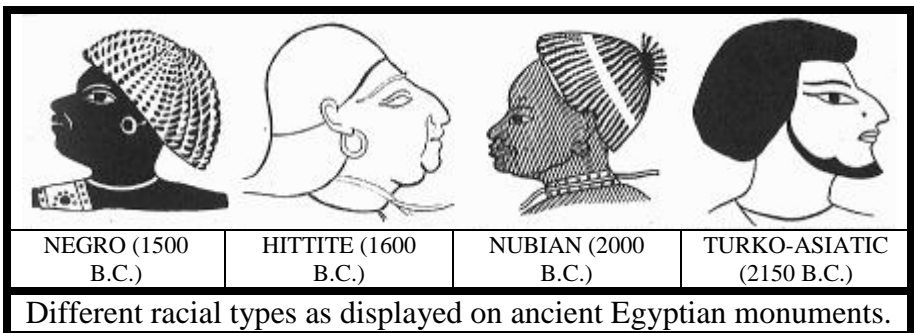


FIG. 30

The learned anthropologist **Bory de St. Vincent** asserted that "*the difference between human races are sufficiently great to merit the designation of species.*" Through his research he had classified the types of man into 15 species.

The friends of the unity doctrine also stress the hybridity or prolificacy of the human races as proof that the races belong to one species. Dr. John **Baker**, who had done an extensive study on race, disclaims this idea:

It seems to follow from what has been said in this and the preceding chapter that the facts of human hybridity do not prove that all human races are to be regarded as belonging to a single 'species',<sup>8</sup>

7 J. C. Nott, *Types of Mankind*, (1854) p. 397. 8 John R. Baker, *Race*, (1974) p. 98.

Dr. Nott also shows that mere prolificacy, whether of human or of animal races, cannot be received per se as proof of common origin or of specific affiliation, and even at that time (1854), this principle was long ago settled.<sup>9</sup> If the issue of hybridity is so well settled and so long ago established as providing no proof of unity of species, why would the equalitarians continue to rely on it so heavily in support of their theory? The answer is because they have absolutely nothing else in the physical and scientific realm to use---this only proves how shallow and weak the unity doctrine is.

In defense of the unity concept, it is often argued that there are no true races of man since their genetic similarities outweigh the genetic differences, and that 75% of all people's genes are identical regardless of race. Yet, the differences that do exist in the races of man are far greater than the genetic differences that exist between the genera of Darwin's finches (FIG. 3, pg. 10). By that standard, the races of man could justly be classified as different "*families*" not to mention different *genera* and *species*.

To verify the foregoing ideas that the various human races are different species (and perhaps genera), certain scientific evidence needs to be presented. We need to examine the races of man through a combination of biological, anatomical, and morphological<sup>10</sup> criteria to see if such evidence justifies the division of the 'races' of man into distinct species. Such criteria is often the study of physical anthropology and includes such attributes as the form and capacity of the skull, the contour of the face, the many parts of the skeleton, the peculiar development of muscles, hair form and type, skin color, odor, etc. Areas of contrast and distinction in a combination of such attributes

9 Instances of cross mating between different genera exist. Cases of inter-family crosses have occurred and even crosses between different orders have been reported. (Mixter, p. 93).

10 Morphology deals with the form and structure of animals and plants.

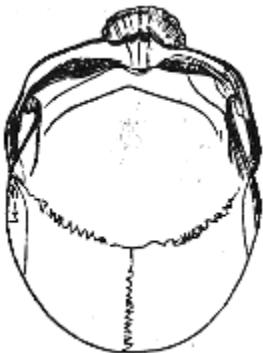
will justify a division of two human types into different races or species;. If that is the case, then it cannot be said that they are of a common origin or descent.

## SKULL TYPES AND SHAPE

The most familiar data used in physical anthropology has been the form, size and shape of the skull. While there are certain natural variations that exist in a particular race, there are striking and constant characteristics that prevail between one race and another. A general observation of the skull shapes of different races, as provided by **Nott** and **Gliddon** (FIG.,31 & 32),.instantly shows the peculiar skull forms that can be identified between racial types.

If, as we have reiterated time and again, those types depicted on the early monuments of Egypt have remained permanent through all subsequent ages - and if no causes are now visibly at work which can transform one type of man into another---they must be received, in Natural History, as primitive and specific. When, therefore, they are placed beside each other (e.g. as in Figs. 336-338) such types speak for themselves; and the anatomist has no more need of protracted comparisons to seize their diversities, than the school-boy to distinguish turkeys from peacocks, or pecarries from Guinea-pigs.

FIG. 336.519



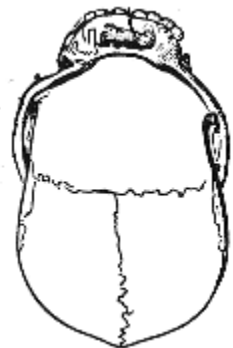
Caucasian.

FIG. 837.550



Mongol.

FIG. 838.551



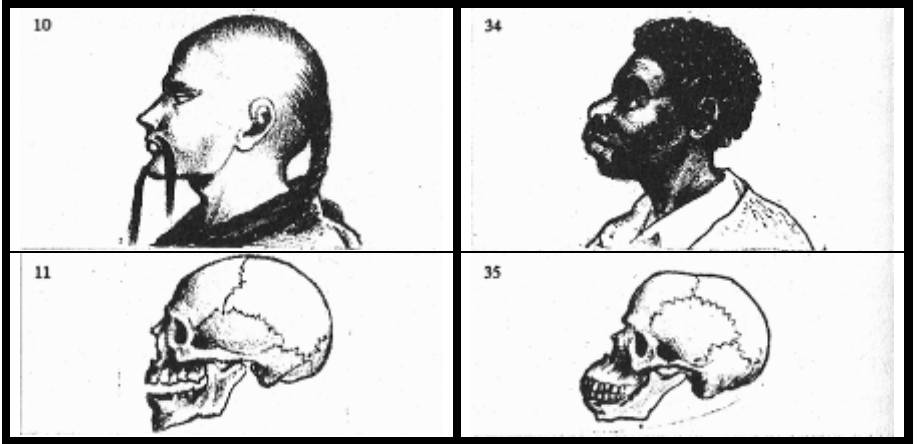
Negro.

A comparison of skulls (top view) of three different races showing three uniquely different skull shapes and features. From: *Types of Mankind* by Nott & Gliddon (1854).

FIG. 31

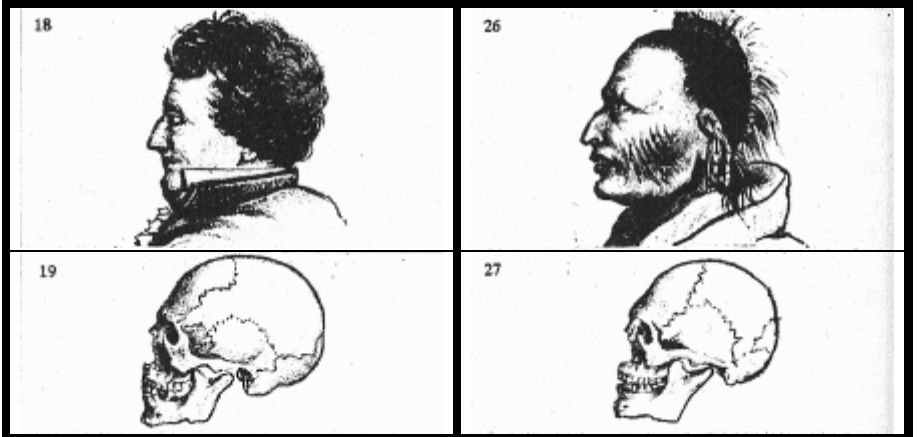
II. MONGOL.

V. NEGRO.



III. EUROPEAN.

IV. AMERICAN.



VII. MALAY.

VIII. AUSTRALIAN

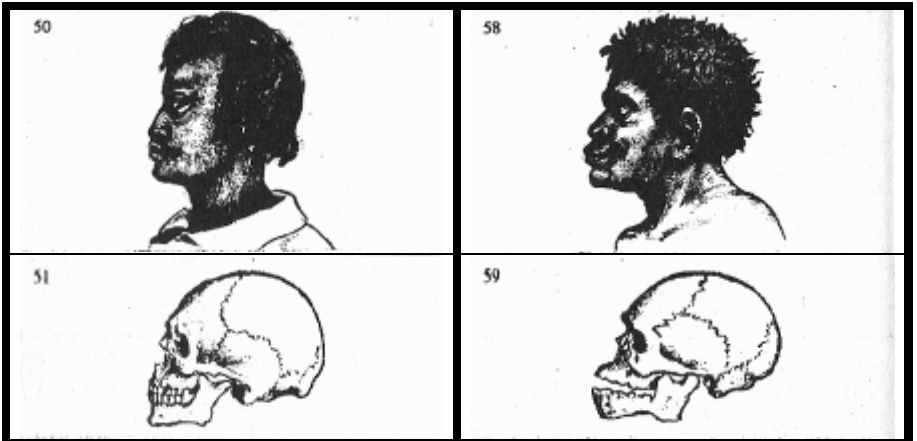
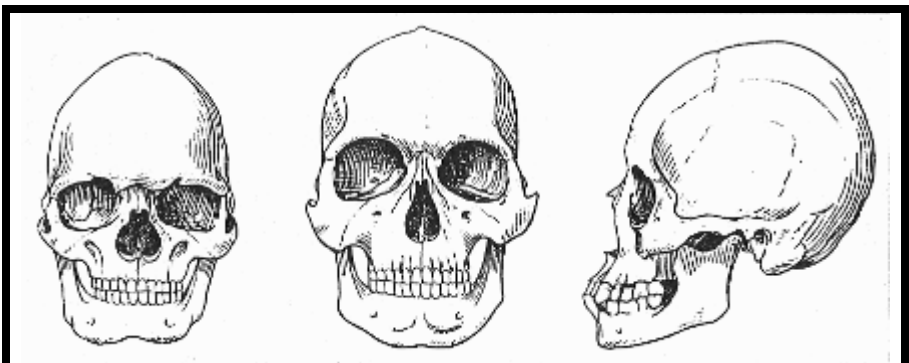


FIG. 32 --- Nott & Gliddon's Types of Mankind, 1854.

**Dr. Kneeland** states that there are three principal varieties of skulls which are prevalent in certain races. Among the Africans and Australians, the jaws are protruded forwards, constituting the *prognathous* form of the head. Among the Mongolians, we have broad, lozenge-shaped faces, and the *pyramidal* skull. In the "civilized" races, such as the Europeans, an *oval* or *elliptical* face prevails. 11 The "*prognathous*" shape of the Negro refers to forward-jawed; whereas the European is "*orthognathous*" or upright-jawed.

In the more primitive forms of hominids, such as Neanderthals, the bones of the face are large, as they are in apes. We thus find that Europeans have significantly smaller facial bones than Australian aborigines or Negroes. Prof. **Howells** states that "Whites have the most vertical faces and prominent chins, as well as good brow ridges. And an especially primitive combination of projecting face, smaller brain, heavy brows, and receding foreheads, appears in the natives of Australia and of some other parts of the western Pacific, like New Britain and New Caledonia."12



Comparison of skulls of modern species. Left: An Australian, with narrow skull, heavy brows, low face, eyes and nasal opening. Center: Eskimo, with flaring cheekbones, wide jaw, narrow forehead, and nasal cavities. Right: Negro, with prognathism of the lower face, and small brows. After - Howells, *Mankind in the Making*, 1959.

FIG. 33

11 C.H. Smith & S. Kneeland, *Natural History*, etc. (1851) p.27.

12 William Howells, *Mankind in the Making* (1959) p. 275.



## CRANIAL CAPACITY & BRAIN WEIGHT

Another very common method of determining racial differences is by a direct comparison of the weight of the brain and the volume of the cranial cavity. It is important in applying such a test that the measurements are taken from specimens of the same sex, size and organization---such as from healthy adult males which is typically the case.

More substantial data exists in regards to cranial capacity or volume, since the measurements can be easily performed at any time (even thousands of years after the death of the specimen); whereas, brain weight demands a fresh healthy brain for comparisons. From Fig. 35 and following table it can be seen that in the volume of the cranium, like skull shapes, there is a "scale of graduation" from the more advanced to the more primitive races.

<i>Size of the Brain in Cubic Inches.</i>		
RACES.	I. C. Mean.	I. C. Mean.
<i>Modern White Races ;</i>		
Teutonic Group.....	92	92
Pelagic.....	84	} 88
Celtic.....	87	
Semitic.....	89	
Ancient Pelagic.....	88	
Malays.....	85	} 83½
Chinese.....	82	
Negroes (African).....	83	
Indostanees.....	80	
Fellahs (Modern Egyptians).....	80	
Egyptians (Ancient).....	80	
<i>American Group ;</i>		
Toltecan Family.....	77	} 79
Barbarous Tribes.....	84	
Hottentots.....	75	} 75
Australians.....	75	

"Absolute measurements in cranial capacity array themselves into a sliding scale of *seventeen* cubic inches, between the lowest and the highest races. Hear we behold cranial measurements as history and the monuments first find them; nor can such facts be controverted."

From: *Types of Mankind*, Nott & Gliddon, p. 454.

FIG. 35

Dr. Wilder had collected data and performed research on the cranial capacities of animals, primates, and man, in



which his measurements (in cubic centimeters rather than cubic inches) yielded similar results as follows: 14

<u>Specimen</u>	<u>Cranial Vol.</u>
Gorilla .....	510
Anthropoid Apes (max.) .....	621
Pithecanthropus .....	900
Bushman .....	1290
Australian .....	1295
Negroes .....	1340
Neanderthal .....	1400
Chinese .....	1452
Eskimos .....	1483
Swedes .....	1500
Gauls from Brittany .....	1564

Topinard had pointed out that "The Australians have one of the smallest cranial capacities known among mankind."<sup>15</sup> The lower volume of the Australian, and also the Negro, is due in part to a thicker skull allowing less room for the brain. The heads of Negroes are often just as big as European types but the European has a thinner skull.

"Clearly the capacity of the negro skull is for males about 140 c.c., and for females 100 c.c., less than that of modern Europeans. These are significant differences."<sup>16</sup> An even greater difference (about 220 c.c.) exists between the cranial capacities of the European and the Bushman.

The following Table gives the weight of the brain (in grams) of a gorilla and various human races compiled again by Dr. Wilder. He states the brains were all weighed in the fresh condition: 17

14 Harris Wilder, *Pedigree of the Human Race*, p. 212. The Neanderthal and anthropoid ape measurements are from Hankins, p. 309.

15 Paul Topinard, *Anthropology*, (1878) p. 503.

16 Hankins, *The Racial Basis of Civilization*, p.315.

17 Wilder, *Pedigree of the Human Race* p.213-14.

<u>Specimen</u>	<u>Brain weight</u>
Gorilla .....	425
Bushman .....	975
Australian .....	1197
African Negroes .....	1316
Chinese .....	1361
English and Scotch .....	1427

Wilder's data also showed the brain weights of "eminent scholars" from America, Britain, France, Germany and Italy which yielded an average weight of 1478 grams with the highest group average of 1519 grams.

The weight of the encephalon (the brain) varies in the races of the adult man of sound mind from 1,830 grams, which was the weight of Cuvier's brain, to 872, which is that of a Bushwoman studied in England by Mr. Marshall.<sup>18</sup> Brain weight and size is only a relative and not an absolute gauge in the determination of mental intelligence. However, "no person recognized as eminent in mathematics, science, philosophy, or any other purely intellectual subject has ever been a member of a taxon (racial group) in which the average cranial capacity is low."<sup>9</sup>

## ODOR AND SCENT

Anyone who is familiar with the ability of a dog to track down another animal or person by scent alone must admit that the production of odors and scents is a very distinguishing characteristic. Odors and scents prevail throughout the animal and plant kingdoms and each species of flora and fauna possesses its own peculiar odor or scent. Thus scent is to be regarded as a permanent characteristic infixed in each species, as illustrated with Shakespeare's

18 P. Topinard, *Anthropology*, p.120

19 John R. Baker, *Race*, p.429.

rose which by any other name would smell as sweet. A rose always smells like a rose and never like a petunia or gladiola. Each can be distinguished by their scent alone.

Many animals, as well as man, may have several odors and scents, some are unique to the individual, some are unique to the sex, and some are unique to a family, group, herd, or race. The early explorers were the first to recognize that the human races can be distinguished by odor. The French missionary and explorer **Evariste Huc** wrote his observations on the subject of odor:

"Those who have traveled in foreign lands must readily have noticed that all peoples have an odour that is peculiar to them. Thus one distinguishes without difficulty the Negroes, Malays, Chinese, Tatars, Tibetans, Indians, and Arabs."<sup>20</sup>

Not only do the various races possess a distinguishing odor, but the particular odor of one race is often obnoxious to another race:

The odor of the skin is also a characteristic of races. Negroes and Indians may be known at quite a distance sometimes, by the odor of their skins and the odor of one differs from that of the other. The Indians, it is said, express a dislike of the white man's odor.<sup>21</sup>

**Van Amringe** states, on what he considers good authority, that the Negro expires less carbonic acid than the white man. "Hence, Africans seldom have fetid breath, but transpire the fetid matter, somewhat modified, chiefly by the skin."<sup>22</sup> This would explain the greater amount of oily substance with which the black skin abounds, as well as the peculiar odor of the Negro.

The odors and smells of animals and man are produced by special glands in which odor is released through the sweat or hair-follicles. **Dr. Baker** has pointed out that the a-glands and sweat-glands under the skin, which causes

20 As Quoted by J. R. Baker, *Race*, p. 161.

21 G. Dallas Lind, *The Marvelous Story of Man*, p.134.

22 As quoted by Smith, *Natural History of the Human Species*, p.80.

odor in sweat, are developed differently in certain races. As a result, Europeans and Negroes produce more odor than Mongoloids. That there exists a significant difference between the odors and smells of each race, Baker offers the following cases:

Huc [the French missionary] says that the Chinese detect a special odour in Europeans, but that this is less noticeable to them than that of other peoples with whom they come in contact.... The native inhabitants of Peru are said to distinguish the odour of Europeans from that of Negroes and from their own, and have a special word for each of the three smells.

There seems to be general agreement that Europeans find the smell of Negroes strong and markedly different from their own. The authors of earlier centuries remarked on this subject with greater freedom than those of the present day. Thus Henry Home, in his *Sketches of the history of man*, refers to the 'rank smell' of Negroes. In a work published in the same year (1774), *The history of Jamaica*, Long says that the Negroes are distinguished by their 'bestial or fetid smell, which they all have to a greater or lesser degree ... This scent in some of them is so excessively strong ... that it continues in places where they have been near a quarter of an hour.' A doctor named Schotte, living on an island near the mouth of the River Senegal in West Africa describes the sweat of the native inhabitants during the rainy season as 'remarkably fetid', and mentions also the 'foul and nasty vapours' arising from the skin of most of them. The 'fedor' of the Europeans on the island was 'not to be compared to that of the blacks.' Certain anthropologists have made similar observations. Deniker simply remarks that Negroes have their 'specific odour', which is not abolished even by scrupulous cleanliness?<sup>3</sup>

There can scarcely be any doubt that the characteristic odor of Negroes is different from that of Europeans. Differences in odor is a result of chemically different substances produced by the scent glands, which could only be caused by genetic differences between races. Further, although the odors of some races cannot be clearly detected by human sense of smell, it has been demonstrated that horses, cattle, and dogs are capable of distinguishing the odor of one race from another.

### FACIAL ANGLE

There is an interesting distinction that can be observed in the varying degrees of facial and skull angles between the different races of *homo* or man. The scientific study of comparative anatomy by means of angular measurements was pioneered by the Dutch anatomist **Petrus Camper** in the latter half of the eighteenth century. Camper's researches dealt with the the comparative anatomy of the Orangutan compared with other apes as well as man.<sup>24</sup>

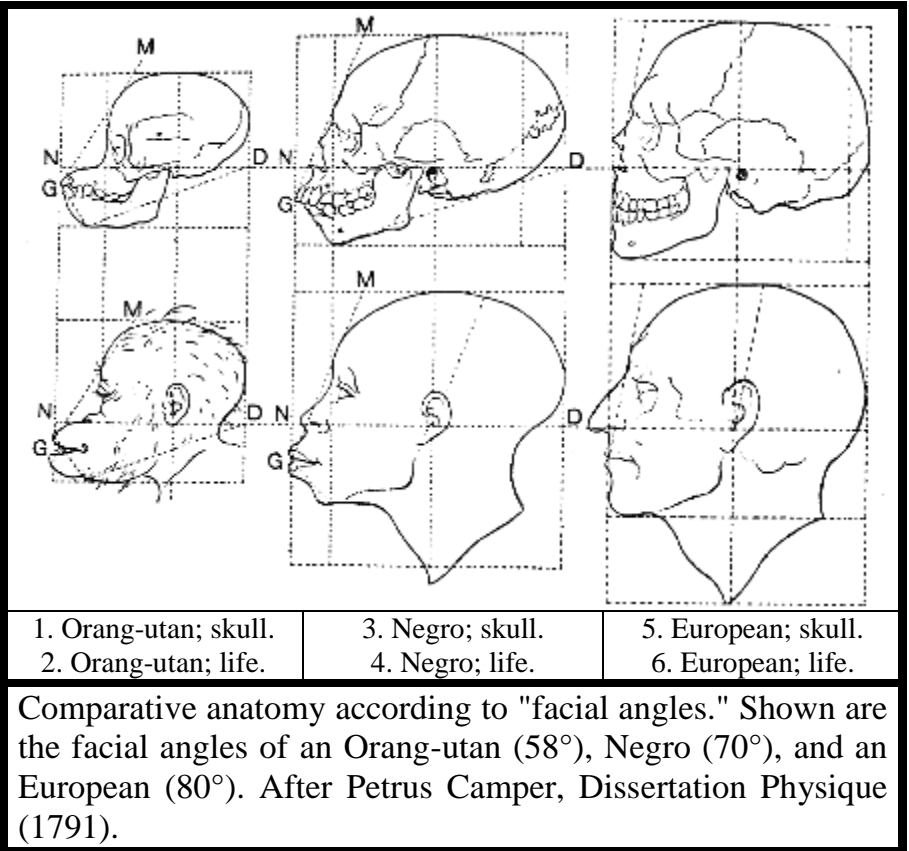


FIG. 36

The 'facial angle' is now quite popular as a quantitative method for the objective comparison of the races of man with one another and with certain animals. The

24 Petrus Camper, *Dissertation Physique --- Difference Des Traités Du Visage*, (1791).

illustrations from Camper's work shows that in apes and monkeys the slope of the forehead, upper face, and upper jaw all combine to give a very low facial angle.

Camper found that the angles thus formed the distinction, not only between those of different apes and animals, but between the skulls of different nations or races of man. Thus, in the bird, he found the angle to be very small, and became greater in proportion as the animal approached the human figure as indicated in this table: 25

TABLE OF FACIAL ANGLES

Newfoundland dog .....	25°
Small ape .....	42°
Gorilla .....	52°
Young Orangutan .....	58°
Bosjesman .....	64 to 66°
Negro .....	68 to 70°
Mongol. ....	74 to 76°
European .....	80 to 82°

The superior beauty and intelligent expression of the European seems to depend largely upon the size of the

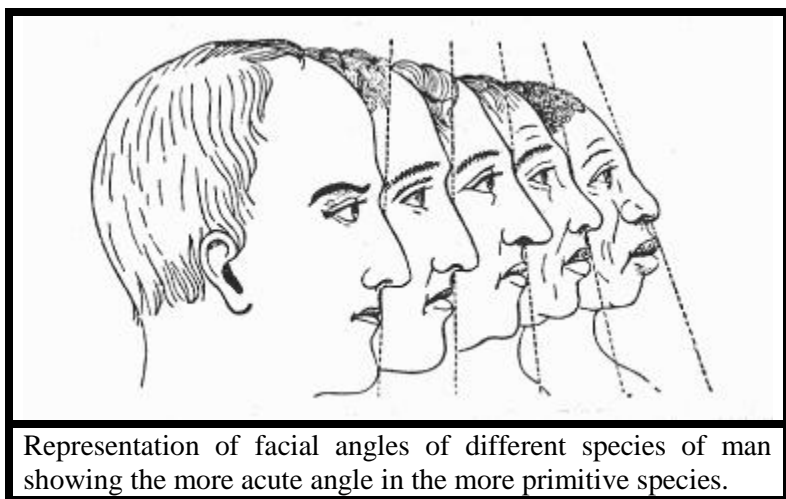


FIG. 37

angle. The ancient painters and sculptors among the Greeks and Romans were aware of this fact. They represented their ideal men and women as having a facial angle of nearly 90 degrees; while they represented their gods with faces having angles of 100 degrees. 26

**Dr. Kneeland** explained that the facial angle gives a very good idea of a species intellectual power.

Those animals with the longest snouts are always considered the most stupid and gluttonous. When we descend to reptiles and fishes, the jaws seem to constitute almost all the head. On the other hand, a great degree of intelligence is attributed to the elephant from his well-marked forehead.... Even among men, we instinctively regard him as stupid and sensual, whose face is very prominent and whose forehead is receding.<sup>27</sup>

Facial angles are, according to the evidence of ancient Egyptian records, a permanent and specific characteristic. The differences that exist between the Bushman and European would warrant their being termed distinct species.

## THE BRAIN

If we compare the physical attributes of man, such as strength, agility, speed, sense of smell, vision, hearing, etc., with the animal kingdom, we find man stands inferior in all aspects except two---mental capacities and finger dexterity. Since the latter is useful only to the degree of development of the former, we can say that the mental attributes of the brain are without doubt the most important. The brain is the key to the animal kingdom.

As early as 1770, the famed naturalist **Blumenbach** had made note of the different mental faculties of the races of man in stating: "*The mental varieties seem equal to and sometimes greater than the bodily varieties of man.*" 8

26 G. Dallas Lind, M.D., *The Marvelous Story of Man* (1900) p.130.

27 Smith & Kneeland, *Natural History of the Human Species*, p. 16.

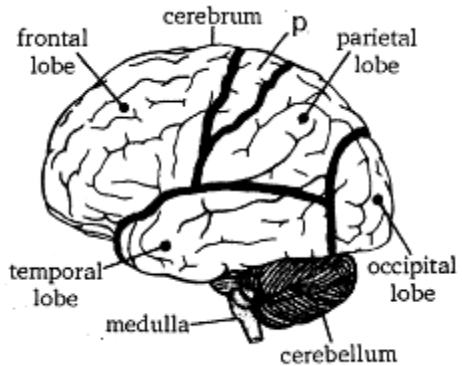
28 J. F. Blumenbach, *On the Natural Varieties of Mankind*, p. 389.

If we acknowledge the physical differences of two races, we can safely say that there must be mental differences also. While the difference in size and weight of the brain may well help to show that different species exist, it is only a relative indicator of the intellectual capacities of a particular race. The real determinate of intellectual power lies in the construction of the various parts of the brain. Prof. **Hankins** makes the following comments in regards to the brain:

It appears to be generally admitted that brain structure is more important than size. Large size with simple structure gives a brain less potent than one of smaller size but finer organization. Broule says of the brain of Neanderthal man that it was remarkable for "the simplicity and coarse appearance of the convolutions... In respect of this character the brain of the Neanderthal man more resembles the brains of the great anthropoid apes or of microcephalic man."<sup>29</sup>

The Neanderthal brain not only had simpler convolutions but the lobes were relatively small, all of which infers that Neanderthal man was incapable of many of the higher cultural developments.

Drawing of the left side or hemisphere of the cerebral cortex of the brain showing its four main lobes. Greater convolutions and deeper fissures of the brain increase its surface layers which in effect gives more brain area and more acute mental processes. Thus, simple convolutions and shallow fissures in the cerebral cortex, as are common in Australian aborigines and Neanderthals, results in lower intellect, reasoning and creative aptitude than occurs in the European brain which is more deeply convoluted.



P = Precentral Area. Controls conscious movement of various parts of the body.

The cerebrum or cerebral cortex is the main part of the brain and contains the convolutions of the brain which control coordination, cognition, perception and intellectual capacity.

FIG. 38



It is thus the development and structure 'of the cerebral cortex, the convolutions, and the relative proportion of the size of the various lobes of the brain which contribute to the degree of mental faculties and creative aptitude.

A study of the brains of different human races reveals some striking illustrations. A common comparison is that of the negro and white races, revealing distinct differences in the structure of the two brains, indicating a difference in emotion, mental efficiency and ability, social and cultural developments, etc. Hankins supplies us with the following:

As to structure [of the brain], **Dr. Robert Bean** found that the negro brain differs from the white fundamentally in that there is "a depression of the anterior association center and a relative bulging of the posterior association center." The difference in size is "primarily in the frontal lobe, and it follows that the anterior association center is both absolutely and relatively smaller." The frontal lobe of the negro brain is not only smaller, it is less round and full and has more pointed projections above and below, shallower fissures, smaller proportion of white matter, and simpler convolutions." After citing other data he says: "This suggests a probable difference in the relative [mental] power, or capacity, or activity, of the frontal lobes in, the brains of the two races, there being a difference of 20 per cent in favor of the Caucasian. This is much greater in many individuals."

**Dr. Todd** also finds striking differences in the proportion of parts in the negro brain as compared with the white and suggests the desirability of determining special formulae for the negro. "Not only are many negro crania more developed in the vertex than in the frontal and occipital areas, but they have also transverse and horizontal contours very different from those of the white." Finally, assuming that the posterior association centers are concerned with the sense powers, bodily coordinations, musical sense and appetites, whereas the anterior centers are concerned with self-control, judgment and reason, one can perceive a neurological basis for racial differences in behavior and in characteristic roles in cultural history. 30

Intelligence and creative thinking largely depend on the "richness of the convolutions-that is to say, their development in number and tortuosity. Large and simple

convolutions are thus a sign of idiocy, or of weak intellect. Small convolutions with numerous foldings are a sign of large intellectual capacity.”<sup>31</sup> Thus, the greater the quantity of these convolutions, the smaller each of them become.

To the right are drawings of the profile view of three different brains. From: Alex. Winchell, *Preadamites* 1880.

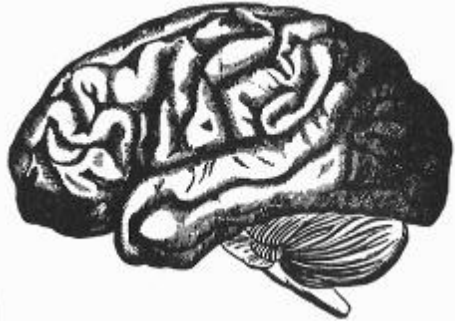
Figure **A** is the brain of an Orangutan, **B** is that of the "Venus Hottentot" as studied in Paris, and **C** is the brain of the German mathematician and astronomer, Karl F. Gauss (1777-1855).

The convolutions in the German brain are obviously more complex and numerous compared to those of the African Bushman, whose brain has simpler and fewer convolutions similar to those of the ape brain in figure **A**.

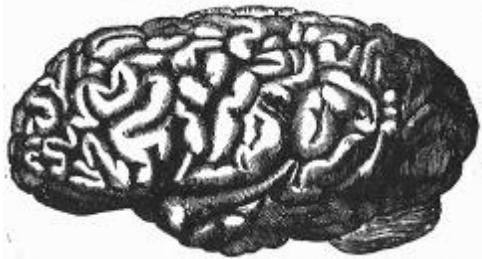
In the brain of the Bushman and ape the cerebellum is more exposed as it is in lower life forms. In the brain of the Bushman and ape the midbrain and temporal lobes are large and pronounced in relation to the forebrain, as is the case in animals. In the German brain the forebrain is large in relation to the midbrain, indicating greater intellect and creative powers.



**A.** - Brain of an Orangutan



**B.** - Brain of the Bushman Venus



**C.** - Brain of Gauss (mathematician)

FIG. 39

31 Paul Topinard, *Anthropology*, p. 106

The cerebral cortex of the Negro brain differs in color and texture from that of whites, as **Prof. Winchell** revealed:

The color of the Negro brain is darker than that of the White, and its density and texture are inferior. The convolutions are fewer and more simple, and, as Agassiz and others long ago pointed out, approximate those of the *Quadrumana*.<sup>32</sup>

**Prof. Sayce** offers further evidence as to why the color of the Negro brain is darker:

The dark colour of the black races is due to a pigment which is spread over the true skin immediately beneath the epidermis or scarf-skin. Indeed, in the case of the negro, at all events, it is found even in the muscles and brain.<sup>33</sup>

**Prof. Agassiz** also asserts, that a peculiar conformation characterizes the brain of an adult Negro. Its development never goes beyond that developed in the Caucasian in boyhood; and, besides other singularities, it bears, in several particulars, a marked resemblance to the brain of the orangutan.<sup>34</sup> **Dr. Topinard** states that "the cranial sutures are more simple in the Negro than in the White type, and are obliterated sooner."<sup>35</sup> This has the effect of restricting brain development in the Negro race.

In commenting on the brain of the Australian aborigine, **Dr. C. J. Connolly**, in writing under the subhead of 'Brain and Race, ' states the following:

A race, now generally regarded as very primitive, is the Australian. Single brains have been described by various authors and there appears to be agreement as to the simplicity of the convolitional pattern .... The most extensive work on fissures of the Australian brain is that of Shellshear (1937) who gives detailed descriptions. He concludes that: "In the Australian there is clear evidence of a lack of development of the precuneal, parietal, temporal, and frontal regions. 6

32 Alexander Winchell, *Preadamites* (1880) p. 250.

33 A. H. Sayce, *Races of the Old Testament*, pp.21-22.

34 As reported by Dr. Nott, *Types of Mankind*, p.415.

35 P. Topinard, *Anthropology*, p.488.

36 C. Connolly, *External Morphology of the Primate Brain* (1950)p.263.

The following two pages have been reproduced from *Types of Mankind*, by J.e. Nott, M.D. and Geo. R. Gliddon (1854). The excerpt points out the differences that exist between the brains of two races - the European and American Indian. The obvious differences between the brains of two "races" of man provides further evidence that all such races are not created equal or are of common origin. The two types shown clearly represent two distinct species of man.

In a Review by GEO. COMBE of Morton's *Crania Americana*, 565 may be found a most interesting comparison of the brains of American aborigines with the European. Comparisons of any two well-marked types would yield results quite as striking. A few extracts are all we can afford from an article that, commanding the respect, will excite, the interest of the reader.

"No adequately-instructed naturalist doubts that the brain is the organ of the mind. But there are two questions, on which great difference of opinion continues to prevail:---1. Whether the size of the brain (health, age and constitution being equal,) has any, and if so, what influence, on the power of mental manifestations? 2. Whether different faculties are, or are not, manifested by particular portions of the brain."

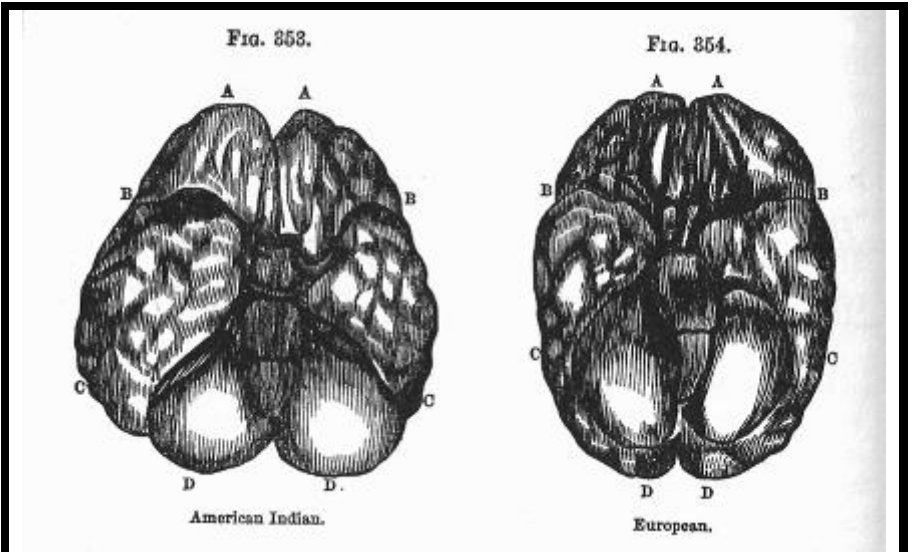
I believe that all scientific men concede that brains below a certain size are always indicative of idiocy, and that men of distinguished mental faculties have large heads.

"One of the most singular features in the history of this continent is, that the aboriginal races, with few exceptions, have perished, or constantly receded, before the Anglo-Saxon race; and have in no instance [not even Cherokee] either mingled with them as equals, or adopted their manners and civilization."

"Certain parts of the brain, in all classes of animals [says Cuvier 566] are large or small, according to certain qualities of the animals."

"If then there be reason to believe that different parts of the brain manifest different mental faculties, and if the size of the part influence the power of manifestation, the necessity is very evident of taking into consideration the relative *proportion of different part of the brain*, in a physiological inquiry into the connection between the crania of nations and their mental faculties. To illustrate this position, we present exact drawings of two casts from nature; one (Fig. 353) is the brain of an American Indian; and the other (Fig. 354) the brain of an European. Both casts bear evidence of compression or flattening out, to some extent, by the pressure of the plaster; but the European brain is the latter of the two. We have a cast of the entire head of this American Indian, and it corresponds closely with the form of the brain here represented. It is obvious that the absolute size of the brain (although probably a few ounces less in the American) *might* be the *same in both*'; and yet, if different portions manifest different mental powers, the characters of the individuals, and of the nations to which they belonged (assuming them to be types of the races), might be exceedingly different. In the American Indian, the anterior lobe, lying between.

FIG. 40



A A and B B, is small, and in the European it is large; in proportion to the middle lobe, lying between B B and C C. In the American Indian, the posterior lobe, lying between C C and D D, is much smaller than in the European. In the American, the cerebral convolutions on the anterior lobe and upper surface of the brain, are smaller than in the European.

"If the anterior lobe manifest the intellectual faculties---the middle lobe, the propensities common to man with the lower animals---and the posterior lobe, the domestic and social affections---and if size influence the power of manifestation, the result will be, that in the native American, intellect will be feeble---in the European, strong; in the American, animal propensity will be very great---in the European, more moderate; while, in the American, the domestic and social affections will be feeble, and, in the European, powerful. We do not state these as established results; we use the cuts only to illustrate the fact that the native American and European brains *differ widely in the proportions of their different parts*; and the conclusion seems natural, that if different functions be attached to different parts, no investigation can deserve attention which does not embrace the size of the different regions, in so far as it can be ascertained."

Prof. Tiedemann admits that "there is, undoubtedly, a very close connection between the *absolute size* of the brain and the intellectual powers and functions of the mind;" asserting also that the Negro races possess brain as large as Europeans: but, while he overlooked entirely the comparative size of parts, Morton has refuted him on the equality in absolute size.

The above comparison of two human brains illustrates anatomical divergences between European and American races. Could a complete series of engravings, embracing specimens from each type of mankind, be submitted to the reader, his eye, seizing instantaneously the cerebral distinctions between Peruvians and Australians, Mongols and Hottentots, would compel him to admit that the physical difference of human races is as obvious in their internal brains as in their external features.

FIG. 41

There is abundant scientific evidence, that has been generated since the early eighteen hundreds, which has consistently affirmed that there are definite morphological characteristics of the brain peculiar to each race. It is apparent from the results of the investigations of various authors, that differences in size, weight, fissural pattern, convolutions, proportion of parts, as well as in other morphological features occur in the brains of different races.

## DENTAL CHARACTERISTICS

One can find marked differences in the size and shape of the teeth, palates, and dental arches of the various races of man. The differences in dentition and dental arch are closely correlated with those in the form and structure of the skull.

**Prof. Weidenreich**<sup>37</sup> shows the graduated distinction between the dental arches of man (*Cro-Magnon* type); ape-man (*Pithecanthropus* type), and an ape (*gorilla*). Thus, as we descend to the more primitive type we find larger size teeth, a longer palate, and a dental arch that is less curved. The more modern human dental arch has a widely spanned curve, with diverging side rows and sharp bends in the place of the canines.

**Dr. Wilder** had shown that the races who have a dental index closest to apes are the Australians, Andamanese, and Melanesians; those races furthest from apes in their dental

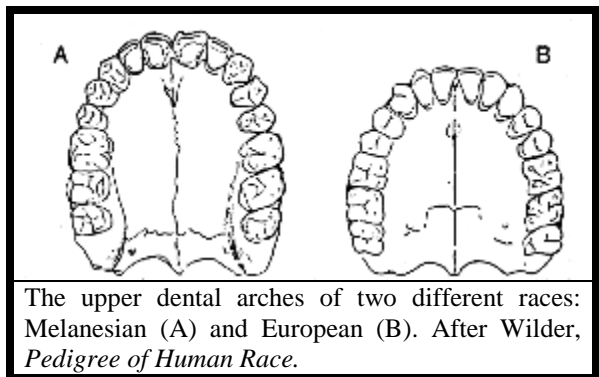
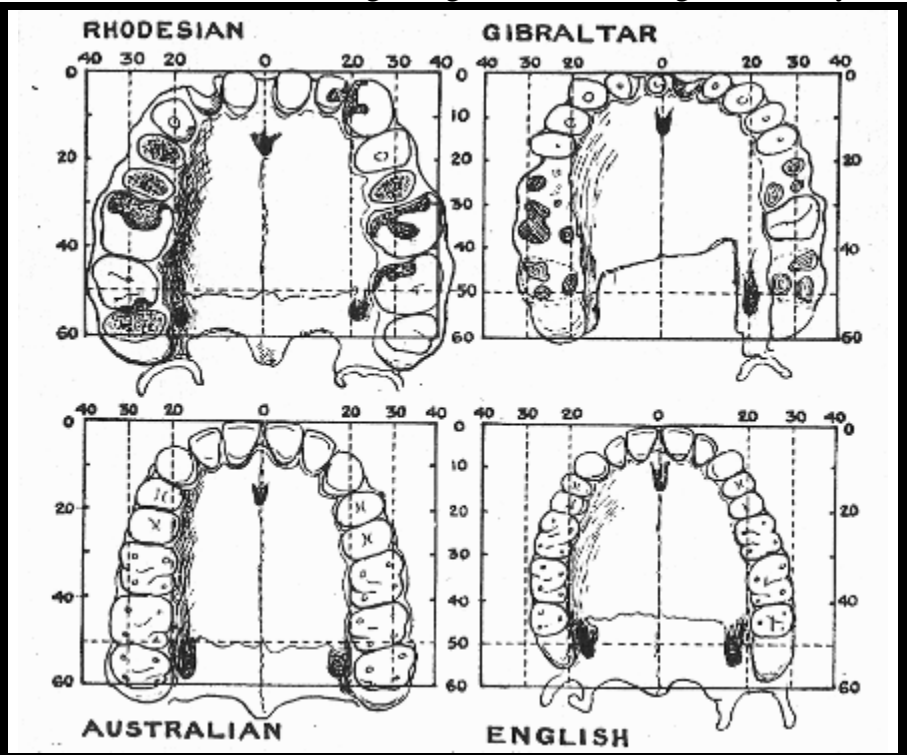


FIG. 42

37 Franz Weidenreich, *Apes, Giants and Man* (1946) p. 9.

index are Europeans, Polynesians, and prehistoric Egyptians. Thus a Melanesian with a dental index of 45 is closer to a chimpanzee index of 47.9 than to an European at 41.38

In a comprehensive study on the face and jaw characteristics, **Sir Arthur Keith**<sup>39</sup> demonstrated the differences that exist between the palates and teeth of various races of man. The **length** of the palate of the extinct Rhodesian man measured 63 mm., of the Neanderthal skull found at Gibraltar 54 mm., of the Australian aborigine it was 61 mm., and of the average Englishman the length was only



A comparative anatomy of the upper palates and teeth of some different species of man. Shown below are two living species, an Englishman and Australian aborigine, and above two extinct species, Rhodesian man and a skull from Gibraltar (Neanderthal type). From: Sir Arthur Keith, *The Antiquity of Man* (1925).

FIG. 43

38 Harris Wilder, *Pedigree of the Human Race*, p. 228.

39 Sir Arthur Keith, *The Antiquity of Man* (1925) Vol. II, p.398-401.

50 mm. In this respect, the Australian is closer to the primitive Rhodesian man than he is to either the Neanderthal or Englishman.

The **width** of the Rhodesian palate measured 78 mm., the Neanderthal 71 mm., the Australian aborigine 68 mm., and the Englishman 62 mm. The **area** of the palate of the Rhodesian skull was just over 41.00 em. sq., of the Neanderthal man 31.60 em. sq., of the Australian aborigine, 34.60 em. sq., and the area of the Englishman 25.00 em. sq. Here again the Australian race is found to be closer to the extinct Rhodesian man than either the Neanderthal or Englishman. If we compare the size and dimension of the teeth, we would arrive at the same conclusion. Such comparative anatomy of the palates and teeth would clearly indicate that the Englishman and the Australian aborigine represent two different species.

## DISEASE

The study of pathology offers further scientific evidence of the distinctiveness of races. Ever since the age of discovery, when the various races came in contact with each other, it has been noticed that certain diseases affect the various races differently. For example, "Measles, which is typically only a childhood nuisance to white men, killed off thousands of Polynesians and American Indians when first introduced.,<sup>40</sup> The same occurred when measles was exposed to the Fiji Islanders. It is well known that sickle-cell anemia is chiefly found among blacks. Likewise, Tay-Sachs disease is found chiefly among descendants of East European Jews.

Studies indicate that one reason races react differently to certain diseases is because of a genetic difference in the blood of some races.<sup>41</sup> **Dr. Kneeland**, Jr., M.D., made the following remarks regarding disease and race:

40 Carleton Coon, *Races... A Study of Problems of Race Formation in Man* (1950) p. 4

41 Coon, *The Living Races of Man*, N.Y., 1965, pp. 266-288.



Everybody knows that some races are more liable than others to certain diseases. The torpidity of the blacks under disease is well known to physicians who have practiced much among them; the Negroes are more exempt from nervous diseases and the yellow fever, but more subject to the "yaws." If we regard all men of one species, simply because they have the same diseases, we shall have to include the monkeys, cows, horses, dogs, &c., in the human family, for they have consumption, vaccine disease, glanders, hydrophobia, &c. It is known that epidemics have, from the earliest ages, equally affected men and animals; the causes, the symptoms, the pathology, the treatment, are the same in epidemics and epizootics. This shows, not that men are of *one* species,--- if it does, animals belong to the same species as man, ---but that men are of different species; since some races are very liable to certain diseases from which others are almost exempt. 41

**Dr. Nott** asserts that the races of man are distinct *species* whose origins are *independent of climate*, and if it can be shown that these races are not affected in like manner by *diseases*, we fortify the conclusion to which natural history has led us. Based on his medical practice, Dr. Nott states:

When seized with pneumonia, pleurisy, and other acute diseases of winter, they [negroes] almost invariably come in with feeble pulse, cool skin, unstrung muscles, and all the symptoms of prostration; and require to be treated mainly with revulsives, quinine, and stimulants .. , . The negro, too, always suffers more than whites from cholera, typhoid fever, plague, small-pox, and all those diseases arising from morbid poisons, that have a tendency to depress the powers of life, with the exception of marsh and yellow fevers-to which he is infinitely less liable.42

Nott continues to explain that susceptibility of certain diseases belongs to the race, and is little influenced by place of birth. This was later substantiated in a military report by **A. G. Love** and **C. B. Davenport**<sup>43</sup> which found the negro more susceptible to tuberculosis and pneumonia, but less susceptible to diphtheria, scarlet fever, German measles,

41 Smith & Kneeland, *Natural History of Human Species*, pp. 80-81.

42 J. C. Nott, *Indigenous Races of the Earth* (1857) p.369.

43 "A Comparison of White and Colored Troops in Respect of Incidence of Disease," *Proc. Natl. Acad. Sci.*, vol. 5, 1919, pp. 58-67.

influenza and all ordinary skin infections. He showed less tendency to neurasthenia, to eye and ear defects and to disturbances of bodily metabolism.

**Prof. William Howells** also expresses the significance in such racial diseases:

But Negroes do seem positively more resistant to infection from a variety of skin afflictions, including some skin-related or skin-implanted diseases like scarlet fever or diphtheria. This is resistance to infection, not to the disease itself, since they will be as sick as the next man once they catch it. Nobody knows the exact source of the resistance, but it would appear to lie in the skin itself and to be a real racial distinction. 44

**Prof. Coon** points out that many of the older races, those of the "hunting stage of man's history," died off after contact with the more modern European and Asiatic races. He states that this is "because they lack resistance to our diseases." Thus the Andamanese, Bushmen, Fuegians, and other such races are nearly extinct.<sup>45</sup> Many nations can attest that new diseases have entered their lands through alien races. Due to such harmful effects the diseases of one race has on another, it makes sense as to why the Creator had geographically segregated them from one another.

With the evidence supplied we can safely say that there is a distinct and real difference between the races of man when it come to diseases, thus indicating they belong to separate species. If the races were all equal and of one species, would they not all be equally susceptible or resistant to the same diseases?

## HAIR

The hair differs widely in different races by its color, character, and amount. Hair attributes are one of the more

44 William Howells, *Mankind in the Making* (1959) p. 273.

45 Carleton Coon, *The Story of Man*, p. 183.

prominent criteria in racial classifications, some of which are based solely on hair characteristics. **Elliot Smith** states that:

The characters of the hair provides one of the surest criterion as to racial classifications. The curly hair of the Negro and the coarse, perfectly straight hair of the Mongol are contrasted with the European's elliptical hair, which is never completely straight and never curly like the Negro's. 46

The following observations made by **Dr. Kneeland** highlight some of the distinguishing characteristics that exists in the hair of certain races:

The quantity and structure of the human hair is very different in the different races. The Mongolians and Northern Asiatics are remarkable for the deficiency of hair and beard. The same is true, to a less degree, of the American Indians.... The hair of the white man is oval; that of the Choctaw and some other American Indians is cylindrical; that of the Negro is eccentrically elliptical or flat. The hair of the white man has, beside its cortex and intermediate fibres, a central canal which contains the coloring matter when present. The wool of the Negro has no central canal, and the coloring matter is diffused, when present, either throughout the cortex or the intermediate fibres.

Hair, according to these observations, is more complex in its structure than wool. In hair, the enveloping scales are comparatively few, with smooth surfaces, rounded at their points, and closely embracing the shaft. In wool, they are numerous, rough, sharp-pointed, and project from the shaft. Hence the hair of the white man will not felt. The hair of the Negro will, and in this respects comes near to true wool.

From the examination of the human hair, it may be said that the degree of relationship of the races is no nearer than that of allied species among lower animals, even allowing much that false analogy claims.<sup>47</sup>

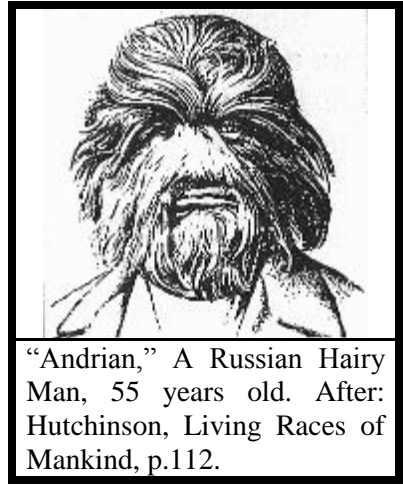
The amount of hair appears to be a significant character in races. "The Bushmen have scanty hair; the Crow Indians have hair which sometimes sweeps the ground."<sup>48</sup> In Asia

46 G. Elliot Smith, *Human History*, p. 110.

47 Smith & Kneeland, *Natural History of the Human species*, p.87-89.

48 Lind, *The Marvelous Story of Man*, p. 133.

there is a small tribe of people around Mandalay, Burma that are extremely hairy in every part of their body. Also, in southern Russian there exists a people who, like those of Mandalay, often have profuse hair on their face, legs, backs, chest and arms, giving them an appearance like that of an Hollywood werewolf. The Ainu of northern Japan are also a very hairy people.



“Andrian,” A Russian Hairy Man, 55 years old. After: Hutchinson, *Living Races of Mankind*, p.112.

FIG. 44

**Dr. Wilder** states that "the hair is one of the most valuable features for ethnological study, as it is capable of much variation, and the special characters are very constant in a given race. The hair may be compared in a number of ways: general appearance, size and shape of single hairs, color, length, distribution, and amount, in all of which respects are important racial differences."<sup>49</sup>

## RACIAL TYPES AND TAXONOMY

The foregoing scientific data and evidence presented shows that the varied types of man possess distinguishing characteristics that justify their being divided into distinct species. Much more anatomical and morphological evidence could be produced, not to mention psychological, linguistical, sociological, and historical data, all of which would further confirm that the varied types of man represent different species under the genus *homo*.

The distinctions are remarkable and permanent, and cannot be invalidated by the "scale of graduation," so often quoted, as this would apply with equal force to all animated nature. A prevailing form, a type, exists, and that is enough.<sup>50</sup>

49 Harris Wilder, *Pedigree of the Human Race* (1926) p.316-17.

50 Smith & Kneeland, *Natural History of the Human Species*, p.89.

Since the different races of man are in fact species they can be classified in the taxonomic system as such. We can usually translate a race into a species category, since race and species are synonymous. **Prof. Sayce** states that:

In the language of science, the terms 'race' and 'species' are equivalent in their application to man. In the case of the lower animals we can speak only of 'species'; man has appropriated to himself a special term to denote the species into which he is divided, and that term is 'race.'<sup>51</sup>

The word "race" was first applied to man by **Georges Buffon** in 1749. Since then it has been used inconsistently. More recently, it has been used in the context of a variety or ethnic group. As a result of this, there has been much confusion and error in the classification of man. It is only by incorrectly interpreting 'race' to mean 'variety' that any have been able to attack and discredit the concept of "pure races." But, if we recall what the original meaning of race was, we have to dismiss many of the superficial classifications and comments on race. We are not concerned with identifying and classifying pure varieties, only pure species (i.e., nonhybridized species).

Based on **Linnaeus'** taxonomic system, the living races of man are classified under the family category of *Homindae*, which means "man-like," and under the genus category of *Homo*, which means "man." Under the *Homo* group there are several species of man---that is, "specific" created types.

Each true human race, thus, has two separate names: its common or popular name (such as Chinese), and its zoological name according to taxonomic rules of nomenclature which use its genus and species name (e.g., *Homo asiaticus*). We thus can speak of Mongols, Kalmucks, Viet Nameese, Japanese, or Chinese as all being *Homo asiaticus*. It also would be more correct to say the Chinese are of the "Asiatic race" rather than "Chinese race," as it implies that the

51 A. H. Sayce, *The Races of the Old Testament*, p. 1.

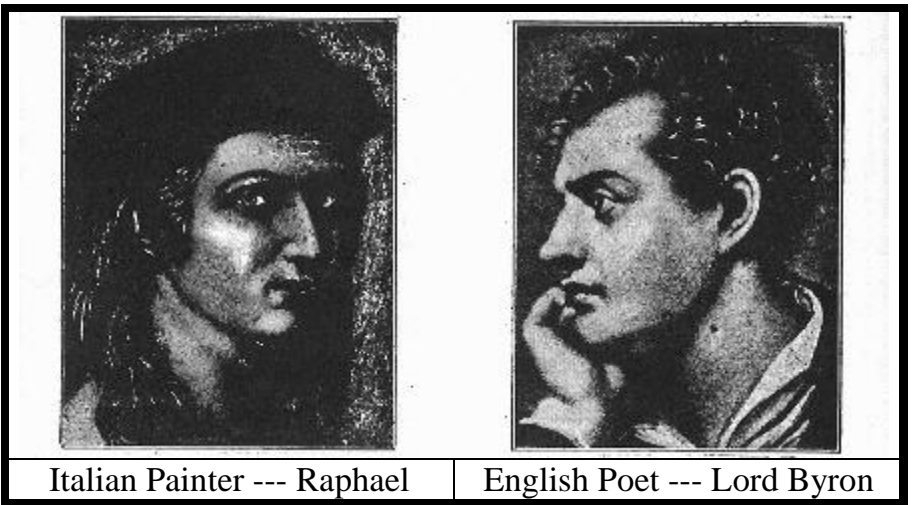
people called Chinese are a species unto themselves. It would be better just to say "Chinese people." We could also refer to one belonging to the above groups as being of the Oriental, or "Yellow race," as these terms are more inclusive of all the varieties belonging to the species *Homo asiaticus*.

Likewise, we often hear the terms "Anglo-Saxon race," "Germanic race," "Nordic race," "Latin race," or "Teutonic nice." It would be better just to say the "Nordics" or "the

<b>Species of Homo (Man)</b>	
<b>Genus --- species</b>	<b>Nations and Types</b>
<i>Homo australasicus</i>	Australian aborigines
<i>Homo columbicus</i>	No. American Indians
<i>Homo afer</i>	African Negroes,
<i>Homo arabicus</i>	Arabs, Lebanese, No. Africa
<i>Homo neptunianus</i>	Malay, Borneo, Sumatra, Java, Celebes
<i>Homo hyperboreus</i>	Eskimos
<i>Homo tatarus</i>	Turkic, Tartar, & Tatar
<i>Homo asiaticus</i>	Mongols and Chinese
<i>Homo europaeus</i>	White Europeans
<i>Homo hottentotus</i>	Hottentots, Bushmen, and Koranas of So. Africa
<i>Homo patagonicus</i>	Fuegians of So. America
<i>Homo indicus</i>	India, Afghan, Pakistan
<i>Homo melaninus</i>	Papuan, Fiji, Solomon, etc.
<i>Homo polynesius</i>	So. Pacific Islands
<i>Homo andinus</i>	Peruvians
<i>Homo bambuticus</i>	Pygmies & Negritos
<i>Homo americanus</i>	Indians of Cen. & So. Amer.
<i>Homo lapponicus</i>	Lapps of No. Finland

FIG. 45 --- Taxonomic classification of the races or species of man.

Anglo-Saxon people." If we want to use the term "race" according to its proper meaning we should say the European or "White race," since there really is no Anglo-Saxon race or species. They are rather a variety of the species group *Homo europaeus*, as are the Teutons, Romans and Germans. If two types have the same ancestral "root," they are of the same species or race. If the Angles and Saxons were two races, then "Anglo-Saxons" would be hybrids. Rather, they are only varieties of the same race.



Two different varieties of the same species - *Homo europaeus*  
From: Hans Gunther, *Racial Elements of European History* (1927)

FIG. 46

The chart in Fig. 45 illustrates some of the species of man, or those species belonging to the genus category "*Homo*," being distinguished from one another according to various morphological criteria as previously covered. Also, since God in His wisdom created each species in certain "zoological provinces," we need to consider geological and climatical boundaries as well in determining such classifications.

Most of these names listed were used by naturalists and zoologists of the past. Some were invented by **Linneaus**, others by such writers as **Bory de St. Vincent** and **Fischer**

which can be found listed in the introduction of **Hamilton Smith's** book (pp. 47-48). The classification used here is not to infer a science completed or that it is precise, since we cannot go back in time and see what was originally created, or see what has become a variety of an original species. There are several types of man that are not classified here such as the Vedda of Ceylon and India, the Ainu of Northern Japan, the Berber, and the Tibetians. The question remains as to whether they are a variety of a species, a hybridized unit, or a separate species themselves.

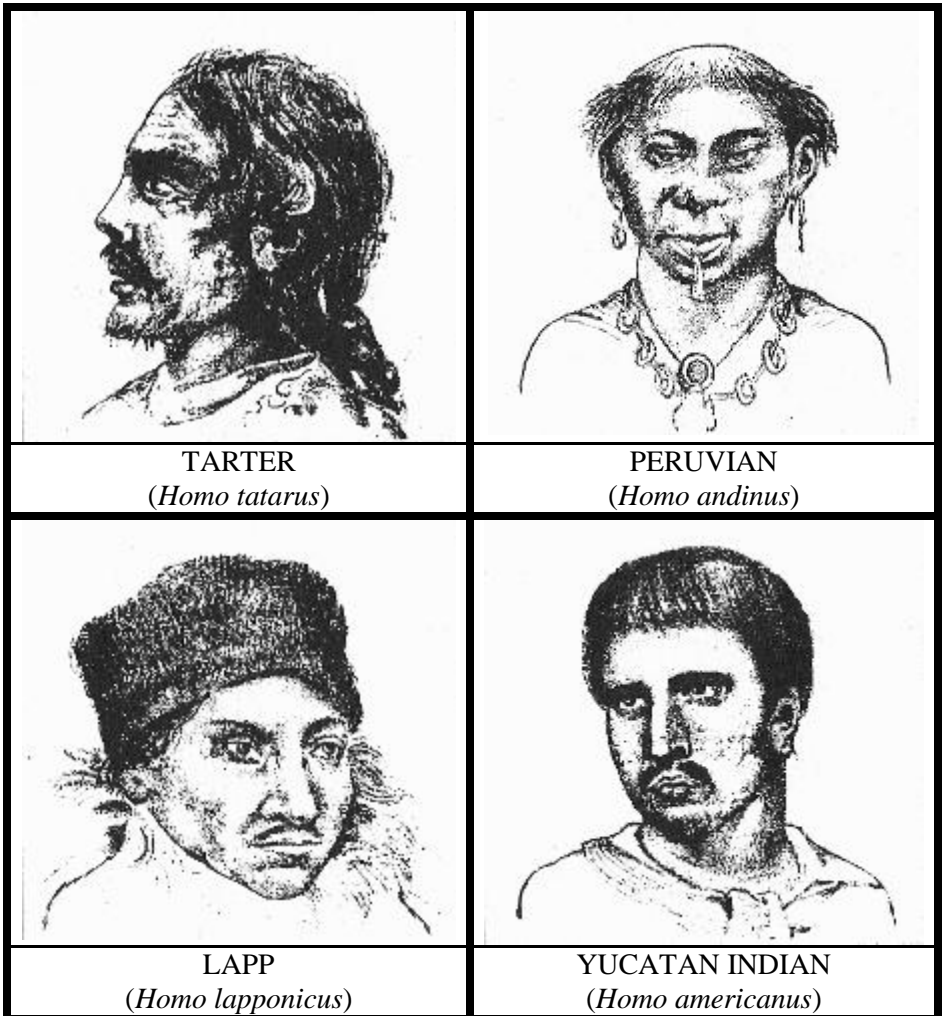


FIG. 47 - Different species under the genus homo



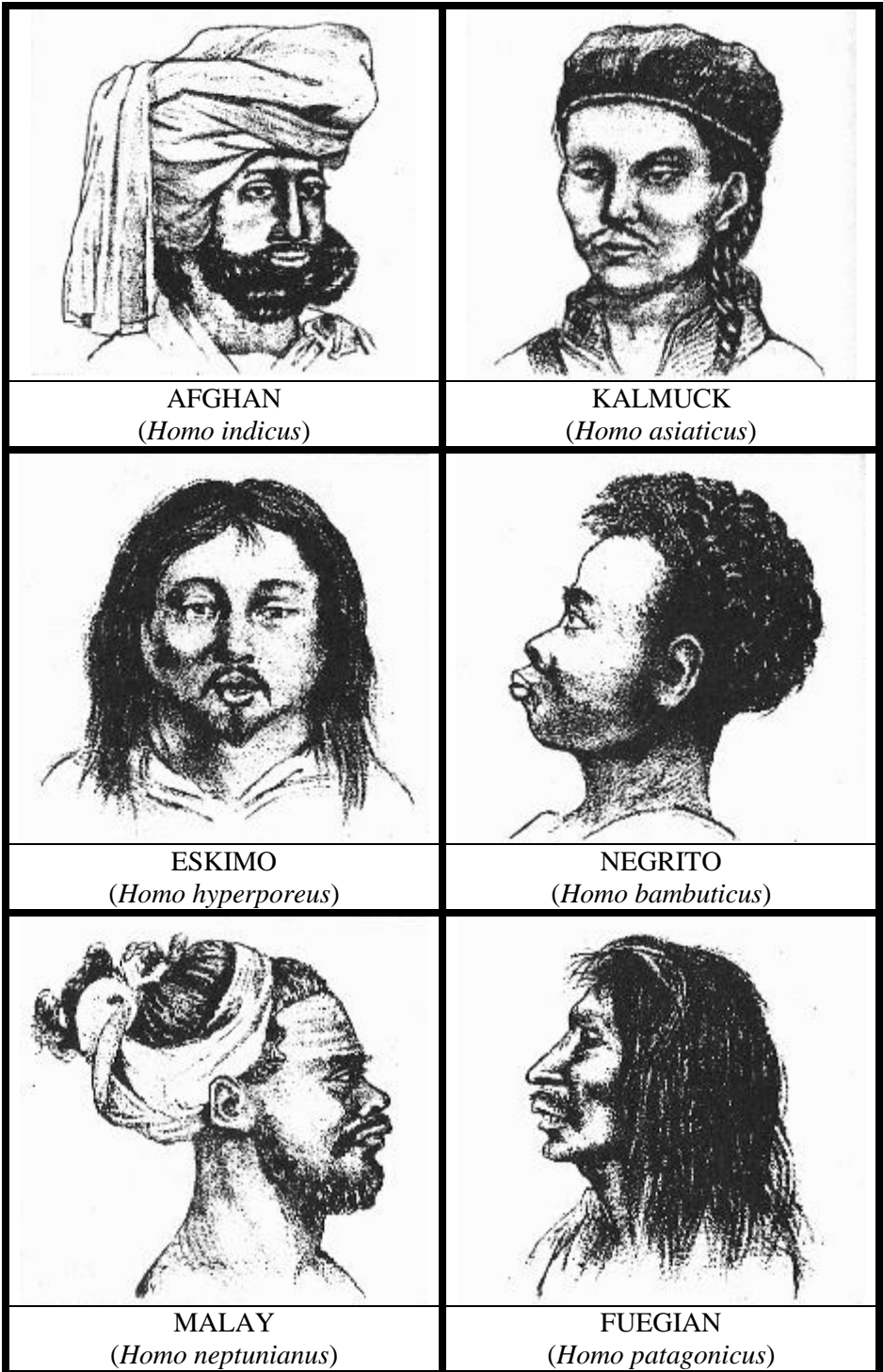


FIG. 48 - Different species under the genus homo

The name *Homo sapien*, which was used by Linnaeus in 1758, is not used here. The word "*sapien*" means "wise" and there is nothing to indicate that Linnaeus thought all men were wise. The name seems to have been originally used to speak of the white man and synonymous with "*europaeus*." As a result, "certain modern taxonomists and geneticists believed that Linnaeus' species *Homo sapiens* refers only to the white man and that, therefore, Negroes or other races should be classified as different species."<sup>52</sup> The name is thus not very specific as to whom it applies, nor is it very descriptive and thus is eliminated here.

We now can examine a few of these races of man to further see why they are separate species, and what types or races of man fall under certain classifications:

*Homo europaeus* --- Those belonging to this species are descendants of the European countries. They are generally tall in stature, of a white, ruddy complexion, muscular, with abundant hair, usually straight or wavy in form and light in color. This species has the highest facial angle with high forehead. They are active, ingenious and adventurous.

*Homo hyperboreus* --- This species includes the arctic people such as the aboriginal populations of North America, Alaska, Greenland, the Koriaks of Northeastern Asia, the Samoyedes of Northern Siberia, and the Ostyaks of Western Siberia. All these types are generally called Eskimos. They live in relatively the same arctic climate and have similar appearance and physiognomy. In stature the *hyperboreus* species are short, have broad round faces with prominent cheek bones and swarthy skin. The Eskimo has a better circulation of blood in its hands and extremities allowing them to better withstand the cold.

*Homo columbicus* --- This species includes what is commonly called the American Indians. The varieties of

52 F. Weidenreich, *Apes Giants and Man* (1946) p. 1.

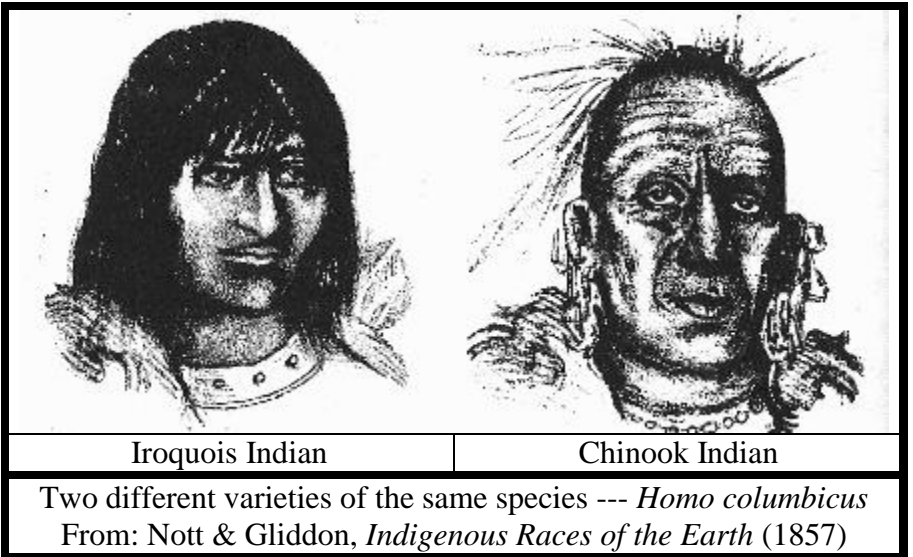


FIG. 49

this species includes the Apache, Chippewa, Sioux, Iroquois, Cherokee, Navajo, Chinook, Creek, Choctaw, and Kiowa Indians as well as other tribes of North America They are of a copper color, have straight black hair, beardless, wide nostrils, eyes that are small, black and deep-set, and prominent cheek-bones. The *columbicus* species has been distinguished from the *americanus* species by several authorities. The latter being "Indian" types of Central and South America.

*Homo afer* --- This species includes the Negro types of central Africa. They have smooth black skin; black, kinky hair; flat, broad nose, and tumid lips. The anatomical and physiognomical characteristics of the Negro are most often compared with those of the white man. The following are some physical characteristics and features of the Negro that distinguish him from the European:53

53 Sources: *Report of the Medical Department of the United States Army in the World War*, Vol. 15, Part I (1921) p. 40. H. Smith, *Natural History of Human Species*, (1851) pp. 18, 78, 224-25. Paul Topinard, *Anthropology*, (1878) p. 490. Coon, *Story of Man*, p. 208.

- The **hair** is black, crispy, and "woolly" in texture, it is flat and elliptical with no central canal or duct like the hair of Europeans.
- The **nose** is thick, broad and flat, often turned up nostrils exposing the red inner lining of the mucous membrane similar to an ape.
- The **arms** and **legs** of the Negro are relatively longer than the European. The humerus is a trifle shorter and the forearm longer thereby approximating the simian form.
- The **eyes** are prominent, iris black and the orbits large. The eye often has a yellowish sclerotic coat over it like that of a gorilla.
- A Negro has a shorter **trunk**, the cross-section of the **chest** is more circular than whites. The **pelvis** is narrower and longer as it is in an ape.
- The **mouth** is wide with very thick, large and protruding **lips**.
- Negro **skin** has a thick superficial horny layer which resists scratching and impedes the penetration of germs.
- The Negro has a larger and shorter **neck** akin to that of anthropoids.
- The **cranial sutures** are more simple than in the white type and close together earlier.
- The **ears** are roundish, rather small, standing somewhat high and detached thus approaching the simian form.
- The Negro is more powerfully developed from the pelvis down and the white more powerfully developed in the chest.
- The jaw is larger and stronger and protrudes outward which, along with a lower retreating forehead, gives a **facial angle** of 68 to 70° as opposed to a facial angle of 80 to 82° for Europeans.
- The **hands and fingers** are proportionally narrower and longer. The **wrist** and **ankles** are shorter and more robust.
- The frontal and parietal bones of the **cranium** are less excavated and less capacious. The skull is thicker especially on the sides.
- The **brain** of the Negro on the average is 9 to 20% smaller than whites.
- The **teeth** are larger and are wider apart than in the white race.
- The three curvatures of the **spine** are less pronounced in the Negro than in the white and thus more characteristic of an ape.
- In the Negro the **umbilicus** is nearer to the pubis as it is in apes.
- The **femur** of the Negro is less oblique, the tibia (shin bone) more curved and bent forward, the **calf** of the leg high and but little developed.
- The **heel** is broad and projecting, the **foot** long and broad but slightly arched causing flat soles, the great toe is shorter than in the white.
- The two bones proper of the **nose** are occasionally united, as in apes.

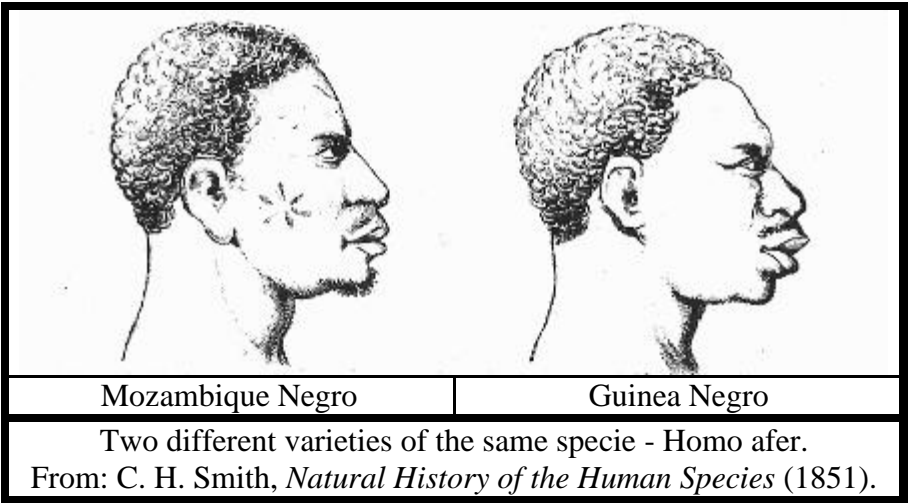


FIG. 50

These highlighted items emphasize the point that the divergence of the primary races affects the entire physical structure. To this we could well include many other characteristics distinguishing the two races, such as blood types, the size and shape of the liver, kidneys, suprarenal glands, genital organs, length of the intestines, etc., to further prove that under the genus *Homo*, the African Negro warrants to be classified as a species---*afer*---distinct from the European species---*europaeus*.

*Homo hottentotus* --- This species includes the Khoisans of South Africa which is divided into Bushman and the Hottentots... The Hottentot is composed of the Korana, Namaqua, and Bosjesman tribes.

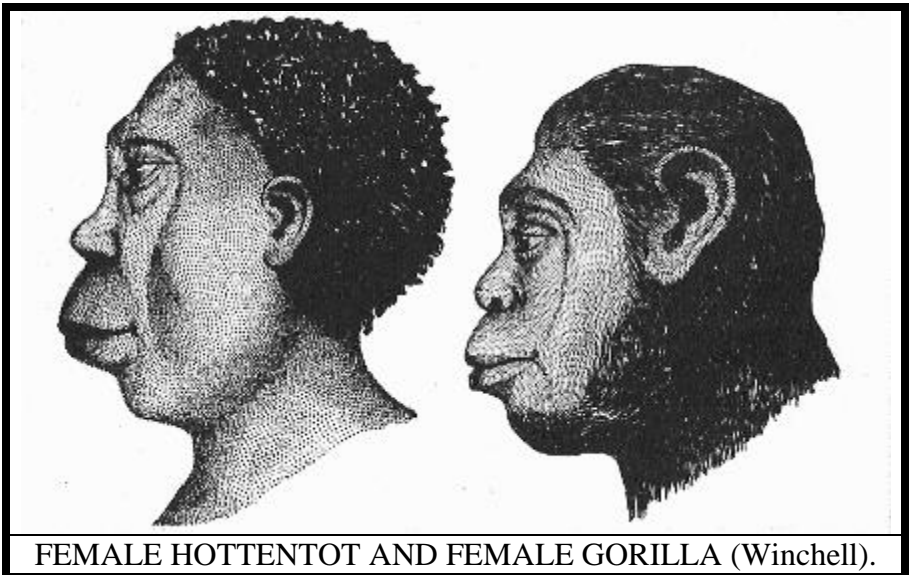
The physical appearance of the Hottentots is very distinctive. They have a yellowish-brown complexion, woolly hair, a long head and triangular face, with a small nose, high cheek-bones, and pointed chin. They are of less than medium height, the average being about 5 feet. The limbs are slim and the bones small, so that the build is rather effeminate; and the body has usually a very fleshy, projecting buttocks.<sup>54</sup>

54 H. N. Hutchinson, *The Living Races of Mankind* (1901) p. 295.

The Bushmen have the same general characteristics as the Hottentots but differ from them by the general form of the skull and character of the hair. The Hottentots are believed to be descendants of the Bushman, modified by intermarriage with the Bantu Negro tribe.

Around 1800 a Bosjesman woman was brought back to Europe which became known as the "Hottentot Venus." This specimen, whose full-length portrait is in the Paris Museum, is an excellent example of this race. **Cuvier** has given a good description of her:

"She had a way of pouting her lips," he says, "exactly like that we have observed in the Orang-Outang. Her movements had something abrupt and fantastical about them, reminding one of those of the ape. Her lips were monstrously large. Her ear was like that of many apes, being small, the tragus weak, and the external border almost obliterated behind. These," he says, after having described the bones of the skeleton, "are animal characters." Again, "I have never seen a human head more like an ape than that of this woman."<sup>55</sup>

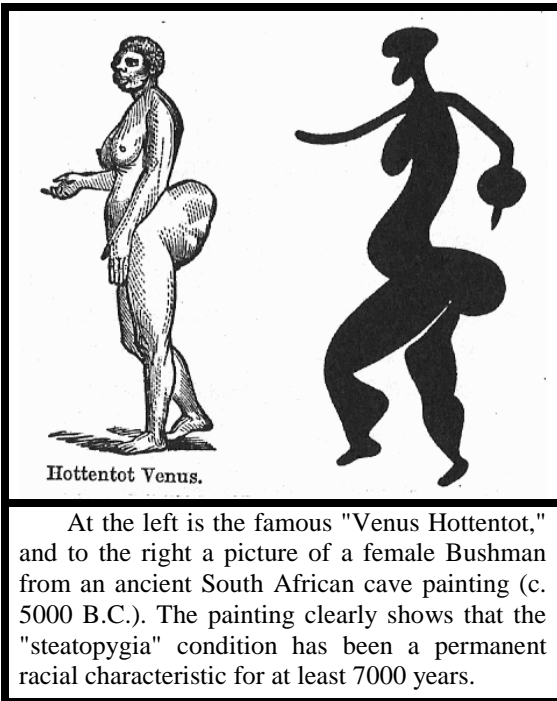


FEMALE HOTTENTOT AND FEMALE GORILLA (Winchell).

FIG. 51

55 As quoted by Alexander Winchell, *Preadamites* (1880) p. 253-254  
Also: Topinard, *Anthropology*, (1878) p. 493-94.

Dr. Topinard had stated of these people that they are “the lowest of the human race, and is the most animal known.”<sup>56</sup> Anthropologists agree that those of the hottentotus species possess some of the most peculiar and unusual characteristics of any type of man. Their hair type is that known as lophocomi, where the hair grows in separate tufts allowing bare spots to be seen in patches throughout the scalp. This is also referred to as "peppercorn" hair.



At the left is the famous "Venus Hottentot," and to the right a picture of a female Bushman from an ancient South African cave painting (c. 5000 B.C.). The painting clearly shows that the "steatopygia" condition has been a permanent racial characteristic for at least 7000 years.

FIG. 52

One of their most outstanding features is the enlarged projecting buttocks owing to a thick accumulation of fat. This condition, known as *steatopygia*, is apparently useful as it acts as a reserve store of food, which can be drawn upon by the body during periods of famine just as the fat of the camel's hump is used.

The Bushmen will eat anything that is edible and can eat putrid meat with impunity.<sup>57</sup> This in itself is a very distinguishing characteristic from Europeans. The Hottentots and Bushmen have a small skull and a narrow but high foreheads. Their cranial capacity is 1290 cc., which is 82 cubic centimeters less than in the Western negroes.

*Homo australasicus* --- The *australasicus* species is composed of the aboriginal inhabitants of Australia. The native inhabitants of Australia are as unique and peculiar as the

kangaroos and other animal life of Australia. The aborigines have features that are coarse and repulsive and overall are considered to be one of the oldest and most primitive types, as expressed by Elliot Smith:

In every part of the bodily structure the Australian displays features that are more primitive than those of any other people.<sup>58</sup>

They are typified by a thick protruding brow ridge. "The *brain-case* is massive. The bones of the cranial vault are probably thicker, on the average, than those of any other race of, modern man. They often reach 10mm and more, while in most other races the thickness is generally about 5mm. In this respect the Australids equal *Pithecanthropus*."<sup>59</sup> The Australian aborigines are a very prognathous species of man with a facial angle of 68°. Their color is a deep copper or chocolate and have, unlike negroes, abundant smooth hair.

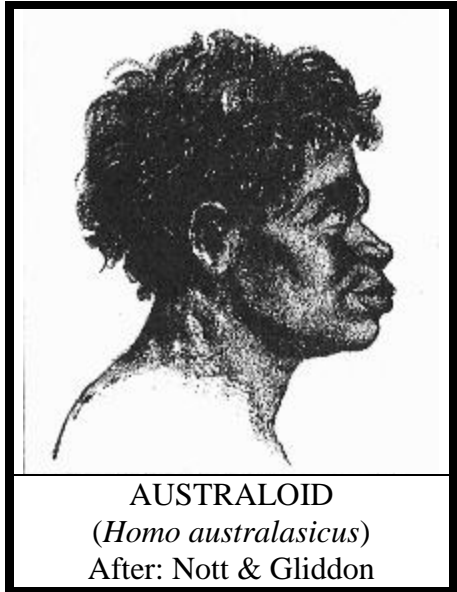


FIG. 53

*Conclusion* - A scientific examination of each racial type reveals divergent characteristics that are peculiar and permanent to each race, showing that their origin is specific and separate from one another. There is a growing trend by equalitarians to ignore these anatomical differences and stress the characteristics which all races have in common, pointing out that all races talk, walk upright, have hands and a thumb, same body form, etc., therefore assuming they must be of a common origin. **Dr. Kneeland** states that:

58 G. Elliot Smith, *Human History*, (1929) p.111.

59 John R. Baker, *Race* (1974) p.279.



But even "common character does not prove common descent. The species of the genus *Felis* (cats), so similar in habits and structure, were never supposed to be one and the same species; for the same reason, there may be different species of the genus *Homo*, as far as this argument is concerned."60

The following reproduction is the concluding remarks by Nott and Gliddon at the end of Part I of their book, *Types of Mankind* (1854). The deductions were quite accurate and fairly typical of the scientific thinking of that time. These then were the prevailing views on race, species, origins, etc., just before the distortion of evolutionism set in.

Let us here pause, and inquire what landmarks have been placed along the track of our journey. The reader who has travelled with us thus far will not, I think, deny that, from the facts now accessible, the following must be legitimate deductions:---

1. That the surface of our globe is naturally divided into several zoological provinces, each of which is a distinct centre of creation, possessing a peculiar fauna and flora; and that every species of animal and plant was originally assigned to its appropriate province.
2. That the human family offers no exception to this general law, but fully conforms to it: Mankind being divided into several groups of Races, each of which constitutes a primitive element in the fauna of its peculiar province.
3. That history affords no evidence of the transformation of one Type into another, nor of the origination of a new and PERMANENT Type.
4. That certain Types have been PERMANENT through all recorded time, and despite the most opposite moral and physical influences.
5. That PERMANENCE of Type is accepted by science as the surest test of SPECIFIC character.
6. That certain Types have existed (the same as now) in and around the Valley of the Nile, from ages anterior to 3500 years B. C., and consequently long prior to any alphabetic chronicles, sacred or profane.
7. That the ancient Egyptians had already classified Mankind, as known to them, into FOUR RACES, previously to any date assignable to Moses.
8. That high antiquity for distinct Races is amply sustained by linguistic researches, by psychological history, and by anatomical characteristics.
9. That the primeval existence of Man, in widely separate portions of the globe, is proven by the discovery of his osseous and industrial remains in alluvial deposits and in diluvial drifts; and more especially of his fossil bones, imbedded in various rocky strata along with the vestiges of extinct species of animals.
10. That PROLIFICACY of distinct species, inter se, is now proved to be no test of COMMON ORIGIN.
11. That those Races of men most separated in physical organization --- such as the BLACKS and the WHITES---do not amalgamate perfectly, but obey the Laws of Hybridity. Hence
12. It follows, as a corollary, that there exists a GENUS HOMO, embracing many primordial Types or "Species."

FIG. 54

## Chapter 5

# THE BUILDERS OF CIVILIZATION

We find little information in most modern history books that explains the origin, prosperity, and decline of civilizations. They usually only record such events. The mysteries of the origin of advanced civilizations, or why one nation is highly prosperous while another is not, are unanswered in modern histories.

Archaeological and historical accounts tell us that although modern man has been around for about 40,000 years, cultured civilization goes back only 5,500 years. Prior to this time the only traces found of a definite civilized city establishment is Jericho, which existed about 7,000 B. C. We thus find that around 3,500 B.C., a sudden development of enlightened and advanced civilizations each possessing, for the first time in history, the most important tool of an advanced civilization writing and alphabets.

Furthermore, we find mathematics, astronomy, architecture, use of pottery, domestication of animals, forging of metals, the use of wheels, measurement of time, distances and weights, the cultivation



A small pillow-shaped limestone tablet from the Sumerian city of Kish, c. 3500 B.C. The pictographic script is the oldest known picture writing.

FIG. 55

and irrigation of food-plants and other advanced arts and sciences suddenly appeared only 5,500 years ago. In other words, **civilization** had appeared at that time. We thus see that "*civilization is a new thing in history.*"<sup>1</sup>

All evidence shows that in Egypt, Mesopotamia, Indus Valley and other areas where high civilizations suddenly appeared, the inhabitants existed in a low cultural state for thousands of years before its sudden rise in culture. It became obvious to many that these civilizations were not created or developed by the indigenous population.

Histories really offer no clear explanation for the sudden rise of culture and civilization that appeared a little over 5,000 years ago. Modern day creationists and religious leaders use this information to support their belief that the entire human race started only 6,000 years ago with Adam and Eve. However, by failing to consider all the facts of man's ancient history on earth, they have inadvertently developed the wrong conclusion.

Since it is more than obvious that the original inhabitants did not instantly become highly gifted and build such wonders as the pyramids, it is a logical deduction that the origin of these civilizations was derived from outside sources. Because of this some imaginative writers have suggested that all the great civilizations were built with the aid of extraterrestrial beings from distant planets which visited the earth thousands of years ago.<sup>2</sup>

This theory was found to be of interest to many but accepted by few. Nonetheless, we shall see that the basic premise is a correct one---that the origin of the high state of civilization which suddenly appeared was derived from

1 H. G. Wells, *The Outline of History* (1921) p.698.

2 This theory was postulated by Erich von Daniken in "*Chariots of the Gods*" (1968), also by Alan and Sally Landsburg in their book "*In Search of Ancient Mysteries*" (1974), and others.

an outside source. However, the source of knowledge for creating these advanced civilizations did not originate from outer space but rather from a new race of people that had emerged at that time---the Adamic race. A study of civilizations throughout history is a study of the history of the Adamic race---the builders of civilization. The origin of civilization thus begins with the origin of this race.

## THE SEARCH FOR EDEN

The first step necessary in tracing the Adamic race and their impact on history and civilization is to identify where that race originated. The Bible identifies the original home of Adam and Eve as being Eden and gives the following reference as to its location:

8 And the LORD God planted a garden eastward in Eden; and there he put the man [ADAM] whom he had formed.<sup>3</sup>

This tells us that the garden, which was within Eden, was eastward or "in the east"<sup>4</sup> or "to the far east."<sup>5</sup> For this information to have any value in locating Eden we need to have a geographical point of reference. In other words, from what point or area did Eden lie east. It is most likely that Moses was in the "wilderness," or the area Israel wandered for forty years, when he wrote down the historical account of Genesis. This would be somewhere from Mt. Sinai to the edge of Canaan. Thus Eden was eastward of this area.

The popular belief of the location of Eden has been in the Tigris-Euphrates region known as Mesopotamia. However, if this were Eden it would not have been referred to as a land in the east. This region was very well known since it was a major center of population, just like Egypt, and was called by the name of Shinar. Thus, Mesopotamia would

3 Genesis 2:8 Same wording is used in the *Septuagint* Translation.

4 *Ferar Fenton* Translation.

5 *James Moffatt* Translation.

never had been referred to as a land to the east anymore than Egypt would be referred to as a land to the south. If Eden had been located here then its location in Genesis 2:8 would have read, "*in the land of Shinar,*" or "*in Mesopotamia.*" This is exactly how this land area was referred to by Moses in Genesis 10:10, 11:2, 14:1, 14:9, and 24:10. This area was thus well known to Moses.

The inhabitants of Mesopotamia, even before Moses' time, understood that the Garden of Eden had been located to the east of their land, as **Prof. Waddell** had pointed out:

In Sargon's Chronicle, as extracted in then Omen literature of the later Babylonians, he calls this distant land far to the east of Mesopotamia "The Good Edin [Eden] Land" ... And it is called by Sargon's son King Manis- Tusu "Garden of Edin, the Fruitful. ... And this "Garden of Edin" is definitely placed by Manis- Tusu's own inscriptions to the east of Anshan of Persia."<sup>6</sup>

It was clear to the inhabitants of ancient Mesopotamia that their land was not the "Garden of Eden." Rather, it was to the east of them. We must look further east for the location of Eden, to a land area that would not have been commonly known by name at that time. The Scriptures give us further evidence concerning the location of Eden by describing its geographical boundaries:

10 And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

11 The name of the first is *Pison*: that is it which compasseth the whole land of Havilah, where there is gold;

13 And the name of the second river is *Gihon*: the same is it that compasseth the whole land of Ethiopia.

14 And the name of the third river is *Hiddekel*: that is it which goeth toward the east of Assyria. And the fourth river is *Euphrates*.<sup>7</sup>

Because the word "Euphrates" is mentioned here, most have naturally assumed that Eden must have been located

6 L. A. Waddell, *The Makers of Civilization*, (1929) p.117.

7 Genesis 2:10-14.

in Mesopotamia. However, these passages describe an area that has four rivers which flowed from one source,. This is not at all descriptive of Mesopotamia with only the Tigris and Euphrates rivers. Further, in ancient times these two rivers did not merge into one as they do today.

The word "Euphrates" is from the Hebrew word "**PERATH**" and implies "*a river of the east.*"<sup>8</sup> The Euphrates in Mesopotamia seems to have derived its name after the original river Euphrates of the "east" in the land of Eden, which was "eastward" of Mesopotamia.

Some Bible scholars have thought that the "Gihon" was the Nile because it "compasseth the whole land of Ethiopia." The word "Ethiopia" comes from the Chaldean word "**KUWSH**" or "**CUSH**."<sup>9</sup> The oldest origin of this word comes from northern India where the Hindu Cush Mountains still bear that name.

The "Pison" has for centuries been attributed to the Indus or Ganges River in India. This was derived from ancient records that go back to Josephus and beyond which describes Havilah (Gen. 2:11) as equivalent to India with the Pison as one of its rivers.

The river Hiddekel has popularly been identified as the Tigris. But the Chaldean word from which Hiddekel is derived, "**CHIDDEQEL**," is also of "*foreign origin*,"<sup>10</sup> and is most likely a borrowed name from the ancient east. This is probably why it was described as the river that flows "*toward the east of Assyria*" (Gen. 2:14), so as not to confuse it with the more familiar river that flows *within* Assyria (or Mesopotamia) bearing the same name.

8 Strong's Exhaustive Concordance, O.T. #6578.

9 Ibid, O.T. #3568. Strong also states that this word is probably of foreign origin, meaning "Ethiopia" of Africa was derived from another land.

10 Ibid, a.T. #2313.

This information also invites us to look for the ancient site of Eden somewhere further east than Mesopotamia, to the area of central Asia and northern India. Frederick **Haberman**, in analyzing this and other evidence from some of his colleagues, identifies the location of Eden as follows:

Such a location of four rivers starting from one source we find on the Pamir plateau in Central Asia, between the Tian Shan mountains on the north and the Hindu Kush on the south. Kush is the original word for Ethiopia and a word older than the division of languages. From the lakes of that plateau issue four great rivers: the Indus, the Jaxartes, the Oxus, and the Tarim. The Oxus is still called by the natives the Dghun or Gihon; the Chitral branch of the Indus answers the description of the Pison; the Jaxartes is the original Euphrates; and the Tarim going toward the east is in all probability the Hiddekel.<sup>11</sup>

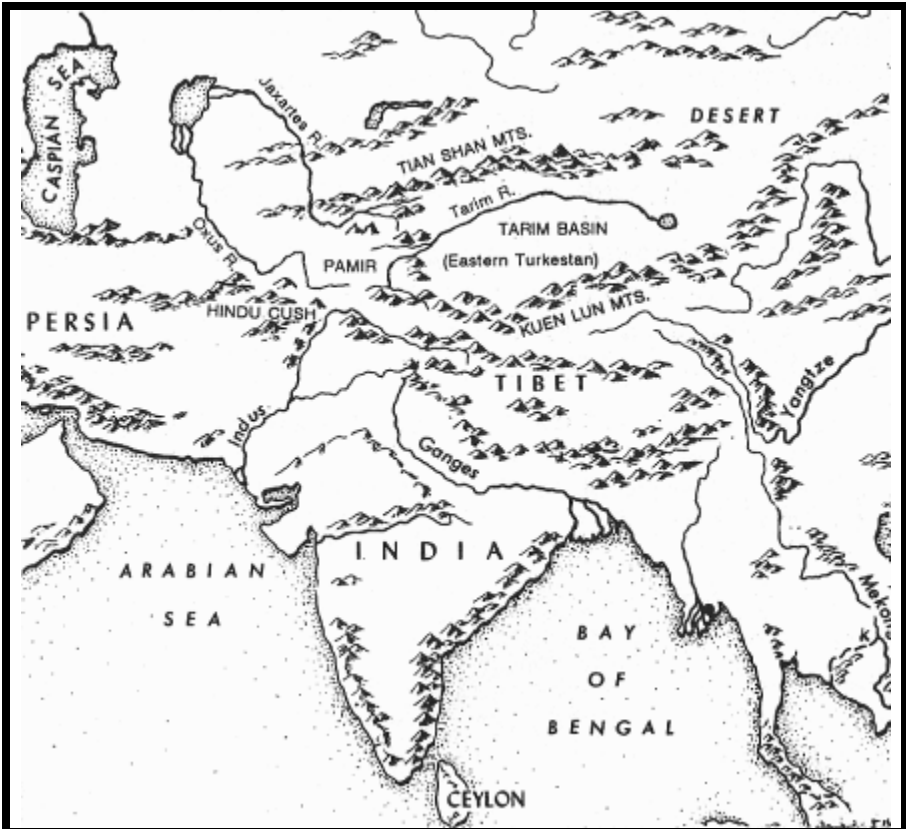
Haberman, in quoting other researchers and archaeologists, reveals that the people of Asia consider the plateau of Pamir to be the original Eden and the central part of the world. The high altitude of the Pamir Plateau allows it to form the water shed of Asia and is thus called "the roof of the world." The Pamir Plateau covers a territory of about 180 by 180 miles. Today it is too inhospitable for people to live in and forms a blank and mysterious spot on the map of Asia.

Thus, only the region of the Pamir Plateau satisfies the geographical conditions referred to in Genesis. It is the Umd of the "east" and the four great rivers flow out of this land. Such matching conditions exist nowhere else on earth.

When Adam and Eve were expelled from Eden they inhabited the land just east of Eden or the Pamir Plateau. It was on the "east" side of Eden that God had placed the "Cherubims and a flaming sword" to keep them from returning to Eden (Genesis 3:24). Today this land to the east of

11 Frederick Haberman, *Tracing Our Ancestors* (1932) p. 11-12.

Eden is known as the Tarim Basin. It was in this land area of Eastern Turkistan or the Tarim Basin which was the homeland of the Adamic race up to the time of Noah. It is also the location in which the flood of Genesis occurred.



Map of Central Asia - The location of the "Garden of Eden" was the Pamir Plateau which has four rivers flowing out of it as described in Genesis 2: 10-14. Pamir, the site of Eden, lies east of Mesopotamia and Persia where ancient tradition (as well as Genesis 2:8) places its location. East of Eden lies the Tarim Basin, the original homeland of the Adamic race and location of the Great Flood of Genesis Chap. 7.

FIG. 56

It was from this central point in Asia that the race which built the great civilizations of the world came. This explains why most historians and anthropologists place the origin of man's beginnings in central Asia. It is also the



origin of what is called the "Aryan" race which has always been associated with the white or European people. **H.G. Wells** states that these people of the Aryan groups and languages "belonged mostly to the Caucasian group of races and to the blond and northern subdivision of the group, to the Nordic race that is."<sup>12</sup> **Haberman** states: the Aryans, the parent white race, ... are none other than the Adamic race."<sup>13</sup> **Gobineau**, in 1853, had identified the Germans as a "branch of the Aryan race;"<sup>14</sup> and derived the origin of the white race from the "Hindu Kush" region.

**Dr. L. A. Waddell**, who has done extensive research into the Aryan race and has done on site excavations in this geographical area, identifies the early Aryans or Adamites with the white race of Europe or the Nordic racial type:

It thus became evident that the Aryas (or "Aryans") as this race called themselves and were so called in their Vedas, and who are therein described as tall and strong, of fair complexion, and the hair sometimes specified as tawny or ruddy, and in their sculptures from the earliest period downwards are figured of Aryan or "Nordic" racial type.<sup>15</sup>

Waddell also confirms the overwhelming evidence of the central Asia and Hindu Kush region as being the early homeland of the ancient Aryans or the white race. The term "Aryan" is derived from the Sanskrit word Arya, meaning the exalted or noble one. It was Adam who God had exalted above all other people and given "dominion over all the earth" (Gen. 1:26). The Adamic race has done so by being the master builders of civilizations. They were "exalted" and made noble by God and were recognized as such by other races that confronted them (Acts 13:17). From Adam to Noah to Abraham to David, they were clearly the chosen people of God, as evidenced by the Bible and history.

12 H. G. Wells, *The Outline of History* (1921) p. 119.

13 F. Haberman, *Tracing Our Ancestors*, p. 10.

14 J. R. Baker, *Race*, p. 37.

15 L. A. Waddell, *The Makers of Civilization*, p. 37.

## MIGRATIONS OF THE ADAMIC RACE

Archaeological evidence reveals that members of the Adamic race had migrated out of their homeland in the Tarim Basin region long before the the Great Flood came and destroyed their corrupted kinsmen. In their migrations they encountered other racial groups, whereupon they exercised their superior talents in erecting new and highly advanced civilizations among them. Their most noted achievement was the great Egyptian civilization.

It is generally accepted that the kings of the first six dynasties of Egypt were of the Aryan race and with them Egypt's high civilization suddenly developed. Undoubtedly, the Minoan civilization of Crete derived its origin from early Adamic pioneers also, and of course we know today that the Great Pyramid was built three hundred years before the Deluge by an architect and master masons of the Adamites, who came into Egypt for that purpose and then departed again.<sup>16</sup>



The **Sphinx**, built about 2650 B.c., with the **Great Pyramid** of Cheops and the **Second Pyramid** of Khafre in the background.

FIG. 57

We need to recall that the Adamic race was originally physically quite different from other peoples or even from the white Adamic race of today. The patriarchs from Adam to Noah had life spans in excess of 900 years, and it could be assumed that they possessed a corresponding mental superiority also. I? The descendants of Adam down to the sons of Noah had spread themselves among the existing races of that time, and by their mental and physical superiority "subdued" (Gen. 1:28) and mastered them.

As pointed out above, the white Adamic race was the builder of the ancient Egyptian civilization, including the construction



Chephren (or Khefren), builder of the Second Pyramid, 2565 B.C. His physiognomy is truly European.

FIG. 58

of the pyramids, the introduction of mathematics, astronomy, writing, the arts, and other advancements which the original inhabitants were incapable of producing on their own. The Adamic race was that "outside source" which came into the land and was responsible for Egypt's greatness and technological prowess.

Although a minority, the white Adamic race became the leaders, the ruling class, and builders of what is known as the Egyptian civilization. Thus, the ancient statues and paintings of the kings, pharaohs and ruling class from the "pyramid dynasties" reveal features of the white European race, while darker races are shown as slaves.

17 We could also assume that they did not possess the genetic weaknesses that normally would cause problems in marriages of close relationships. We know from Scripture that Abraham married Sarah who was his half sister (Gen. 20:11-12), and Jacob married his first cousin (Gen. 29:13).

**Prof. Waddell** states that "The supposed 'indigenous' Civilization of Ancient Egypt was likewise shown to be of Aryan Origin, and introduced fully fledged by Aryan or 'Sumerian' world emperors as the earliest Pharaohs of the Nile Valley."<sup>18</sup> The aboriginal Egyptians, as attested by the skeletal remains and general appearance today, were clearly of a different race than the kings and noble class pictured on ancient Egyptian sculptures.



Portrait from the IVth Egyptian dynasty, c. 2650 B.C., of a specimen of the white race---Prince KHUFU-KAF-- a son of King Kheops (or Cheops), builder of the Great Pyramid. From a mastaba chapel at Giza, Egypt.

FIG. 59

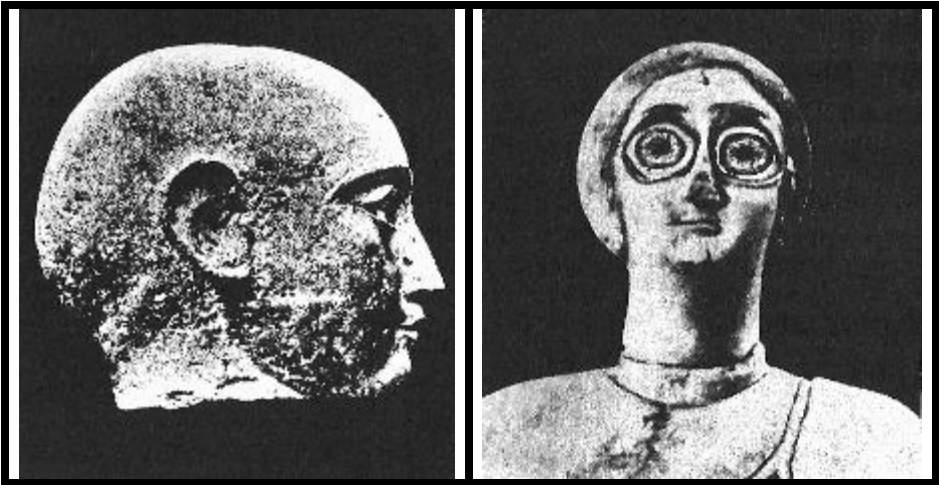
Around the same time that members of the Adamic race had wandered and settled in Egypt, others had ventured into Mesopotamia creating the well known Sumerian and Accadian civilization. Northern Accad latter became



18 L. A. Waddell, *Makers of Civilization*, p.28.

Assyria and southern Sumer later became Babylonia. We know that the Adamic race was still predominant in this region at the time of Abraham, since the city of "Dr of Chaldees" was the place of his family's "nativity" (Gen. 11:28, 31). Chaldees was the Hebrew name for the land of Sumer.

The oldest written texts, dating to about 3500 B.C., are of Sumerian origin. The ancient architects of the Sumerian and Akkadian civilization had also left numerous paintings and sculptures revealing the racial types that inhabited the land. The indigenous Armenoid and Mediterranean types, with their arched, aquiline nose and thick lips, stand in contrast to the white Aryan types shown in Fig. 61. The white Adamic features are clearly displayed in those individuals who were of a high religious or social rank. They were the priests, the elite class, and the leaders and kings of the Sumerian civilization.



At left a Sumerian Head from an ancient statue, c. 3050 B.C., indicative of an Aryan or Nordic type (From Waddell). At right a head from the figurine of a Sumerian woman with the typical wide, blue eyes in the tradition of noble or consecrated class. c. 2800 B.C.

FIG. 61

The civilization of **China** was another culture that was undoubtedly influenced by Adamic wanderers. In speaking

on the origin and migrations of the Nordic Race, the anthropologist **Elliot Smith** makes the following statement:

In early Chinese literature we read of people with "green eyes," who seem to have made a great impression on the Chinese. In the Pamirs and Hindu Kush, we find people with fair hair, blue eyes and pale complexion, who made a striking contrast with the bulk of the population. 19

**Gobineau** states that "China represents the precise counterpart of Egypt. The light of civilization was carried thither by Aryan colonies. The substratum of the social structure was composed of elements of the yellow race, but the white civilizers received reinforcements of their blood at various times."20 The civilization of China developed later than that of Egypt or Sumer and no doubt owes much of its higher developments to the white Adamic culture of the west. The noted historian **James Breasted** reports that:

[The Chinese] culture received a great impetus from the west, and their art was transformed as a result of contact with Hellenistic civilization brought in by Alexander the Great in the fourth century, B.C. Vastly earlier, Chinese civilization must have received its material basis in agriculture and cattle breeding from western sources, for it cannot be an accident that the cultures of Western Asia and China were built up on the same economic foundation of herds and grain fields.21

It is said that we owe it to the Chinese for the principles of irrigation. Actually, the Chinese owe this technique to the white skinned, "green eyed" Adamites that had visited them at various times in the remote past. If the Chinese were capable of advanced steps in civilization on their own, then they had ample time to produce them prior to Egypt or India. The Mongoloid types are imitators and modifiers rather than originators of advanced methods and devices necessary in higher civilization. This is very observable today.

19 G. Elliot Smith, *Human History* (1929) p. 160-61.

20 de Gobineau, *The Moral and Intellectual Diversity of Races*, p. 459.

21 James H. Breasted, *The Conquest of Civilization* (1926) p. 114-15.

Another culture developed by the same Adamic colonizers is the **Indus Valley** civilization along the Indus river in northwest India. Less is known of this culture than that of Sumer or Egypt, but evidence suggests a very sudden emergence, or arrival, of Aryan culture similar to that of Sumer but at a slightly later date. "In their dress and hair styles the Indus people seem to show definite similarities with the Sumerians."<sup>22</sup> Prof. Waddell has found numerous similarities between the settlers of Sumer and Indus Valley showing they were of the same Aryan or white racial stock:

The Sumerian origin of the Indo-Aryans, with their leading kings, and of their civilizations, including traditions, language, religion, and symbols, I have demonstrated in considerable detail. ... The identity of the Sumerians with the Early Aryans was now made positive and absolute by the discovery of the identity of these Sumerian kings who held the Indus colony with the Early Aryan kings of the same name and same chronological period, and whose activities in the same region are preserved in the Indian Epic Chronicles and the Vedas. 3

The greatest migrating branch or group of the white Adamic stock, who had become the leading pioneers, merchants, inventors, and mariners of antiquity were the **Phoenicians**. They first settled along the eastern coast of the Mediterranean around 3000 B.C. Haberman explains their origin:

Prof. Rawlinson, in his *Story of Phoenicia*, tell us that Phoenicia derived its name from the forests of date or Phoenix palms which grew there in great luxuriance Horappollo says: "A palm branch was the symbol of the Phoenix." Sanchoniathon, the Phoenician writer, states that "Phoenix was the first Phoenician." Phoenix, then, was a man. Now, the word Phoenix is the Greek form of the Egyptian term "Pa-Hanok," the house of Enoch. In Hebrew Enoch also is Hanok. Thus the mystery of that ancient race is solved: they were the sons and descendants of Enoch and of Noah and his three sons, who after the Flood started their westward march.<sup>24</sup>

22 Jacquetta Hawkes, *The First Great Civilizations* (1973) p.264.

23 L. A. Waddell, *The Makers of Civilization*, p.27.

24 Frederick Haberman, *Tracing Our Ancestors*, p. 22.

The Phoenicians had improved upon the hieroglyphic and cuneiform writing of their kinsmen in Egypt and Sumer, developing a more efficient form of writing using the famed "Phoenician alphabet" (c. 1500 B.C.). The style of this alphabet can be found among the members of the white Adamic race as they migrated to the different regions of the earth sometimes in a slightly modified form. Thus Hebrew, Greek, Roman, and the European runic alphabets were all derived from and instituted by the same race of people---the white Adamic race.

PHOENICIAN	ANCIENT GREEK	LATER GREEK	ENGLISH
Α X	Α Α Α Α	Α Α	Α
Β	Β Δ Ε	Β	Β
Γ	Γ Δ	Γ	Γ
Δ	Δ Δ Δ Δ	Δ	Δ
Ε	Ε Ε Ε Ε	Ε Ε	Ε
Ζ	Ζ Ζ Ζ	Ζ	Ζ
Η	Η Η	Η	Η
Θ	Θ Θ Θ Θ	Θ	Θ
Ι	Ι Ι Ι	Ι	Ι
Κ	Κ Κ Κ	Κ	Κ
Λ	Λ Λ Λ	Λ	Λ
Μ	Μ Μ Μ	Μ	Μ
Ν	Ν Ν Ν	Ν	Ν
Ξ	Ξ Ξ Ξ	Ξ	Ξ
Ο	Ο Ο Ο Ο	Ο	Ο
Π	Π Π Π	Π	Π
Ρ	Ρ Ρ Ρ Ρ	Ρ	Ρ
Σ	Σ Σ Σ	Σ	Σ
Τ	Τ Τ Τ	Τ	Τ

FIG. 62

This "Phoenician" alphabet is prominently found among the archaeological remains of the **Israelites** (as shown in FIG. 63), since the Israelites and Phoenicians were often one and the same people.<sup>25</sup> The Israelites never used the familiar square-blocked "Hebrew" alphabet which was developed in the early 3rd century B.C. By that time

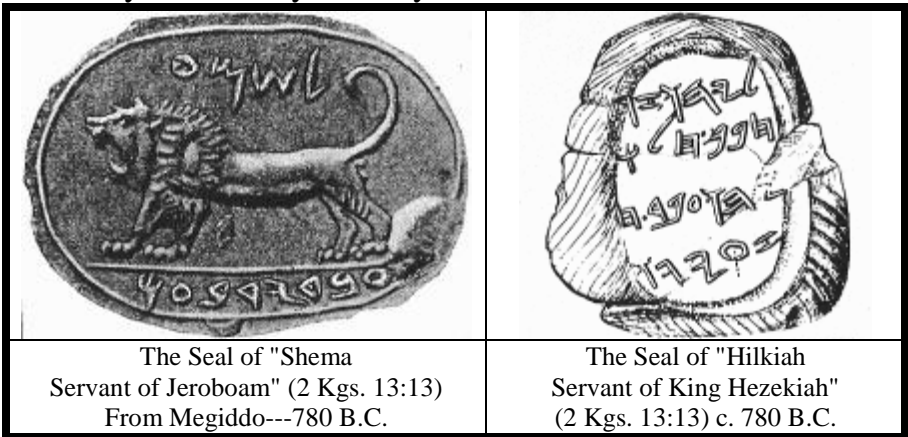


FIG. 63 --- Seals showing the alphabet of the Israelites.

25 Israel occupied Phoenicia after entering Canaan in 1240 B.C. Asher occupied the Phoenician cities of Sidon and Tyre (Joshua 19:24-29).



the Israelites had long since escaped their Assyrian captivity and migrated to Asia Minor, Greece, Italy, Spain and northern European bringing their alphabet with them.

The Phoenicians were known to have made many excursions to the **British Isles** making use of its minerals and eventually settling there and colonizing them. They became the ancestors of the Early Britons, who were distinguished from the dark Pictish descendants of the uncivilized aborigines of a non-Adamic race. It was the civilized white elements of Phoenicia (Adamites) that erected *Stonehenge* and other ancient monuments on the British Isles.

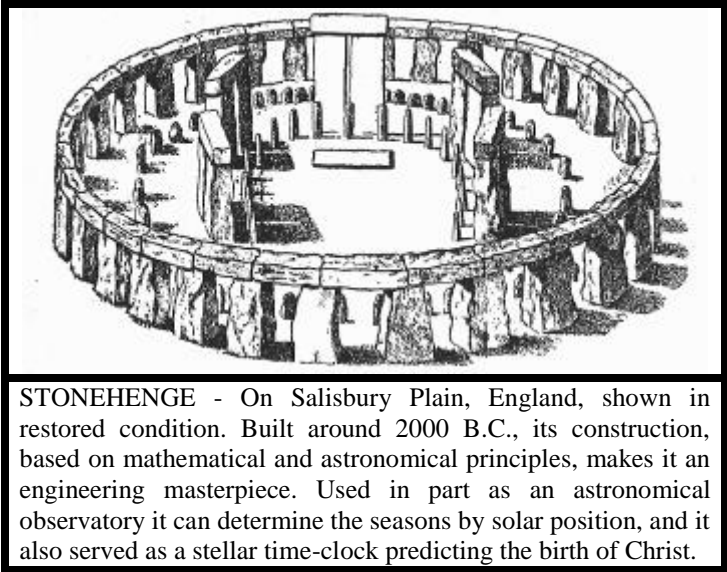


FIG. 64

An Adamic civilization which is nearly as old as that of Egypt is the **Minoan** civilization which was based on the island of Crete in the Mediterranean around 3000 B.C. The civilization derives its name from its first king Minos (c. 2500 B.C.) who Prof. Waddell has identified as being related to Menes, the first Pharaoh of Egypt. The culture, art and civilization of the Minoans was generally similar to that of ancient Egypt. The builders of the Minoan

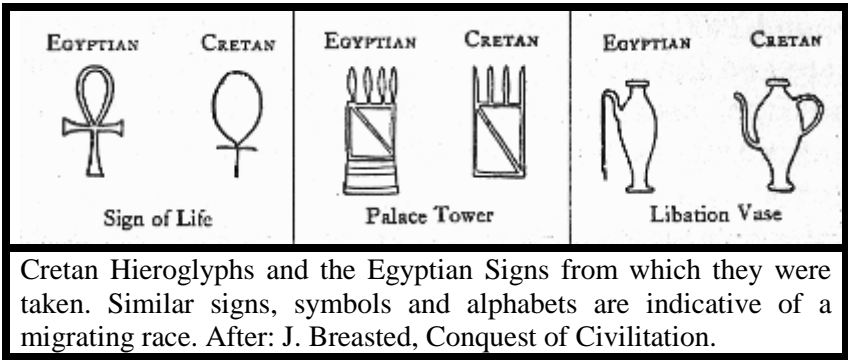


FIG. 65

civilization left many paintings of themselves showing them to be fair and white with light hair and decorations similar to those of Egyptian dress.

The Physical type of the Minoans in Crete as seen in the beautiful "Cup-bearer" fresco shows the profile of the face is purer and almost classic Greek, the physiognomy has certainly no [Mediterranean type] cast; and similarly so the ivory carved figures and heads and clay sealings from Knossus are of fine Aryan type.<sup>26</sup>

Crete was a center of trade and commerce for the maritime travelers and pioneers of the Adamic race.

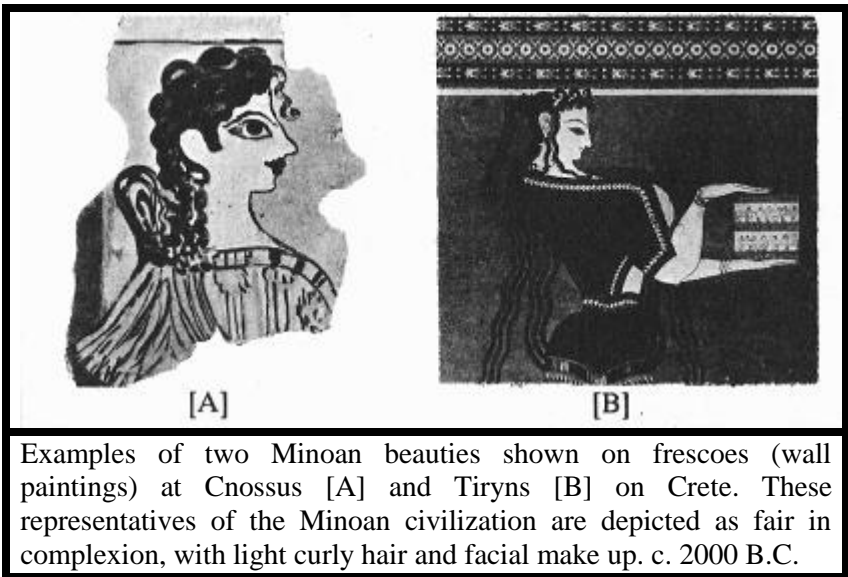


FIG. 66

<sup>26</sup> L. A. Waddell, *The Makers of Civilization*, p.295.

Around 2800 B.C., these seafarers, coming from Phoenicia, Crete and Egypt, established a new civilization in Greece. The Greek historian Herodotus (c. 425 B.C.) identified the relationship between the Phoenicians and the ancient Greeks:

These Phocaeans [Phoenicians] were the earliest of the Greeks to make long sea-voyages: it was they who discovered the Adriatic Sea, and Tyrrhenia, and Iberia, and Tartessus, not sailing in round freightships but in fifty-oared vessels.<sup>27</sup>

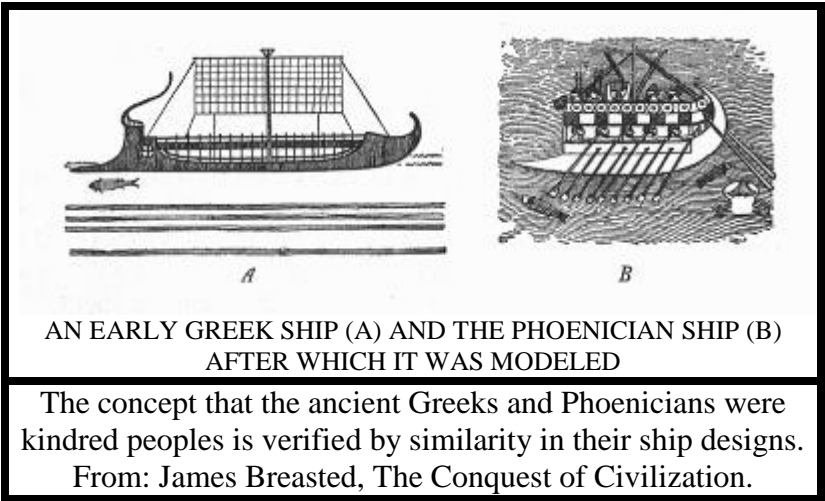


FIG. 67

Phocaea was an Ionian town established as a Phoenician colony thus deriving its name from its colonizers. When these Adamic wanderers entered Greece, another race of people had already existed there for thousands of years.

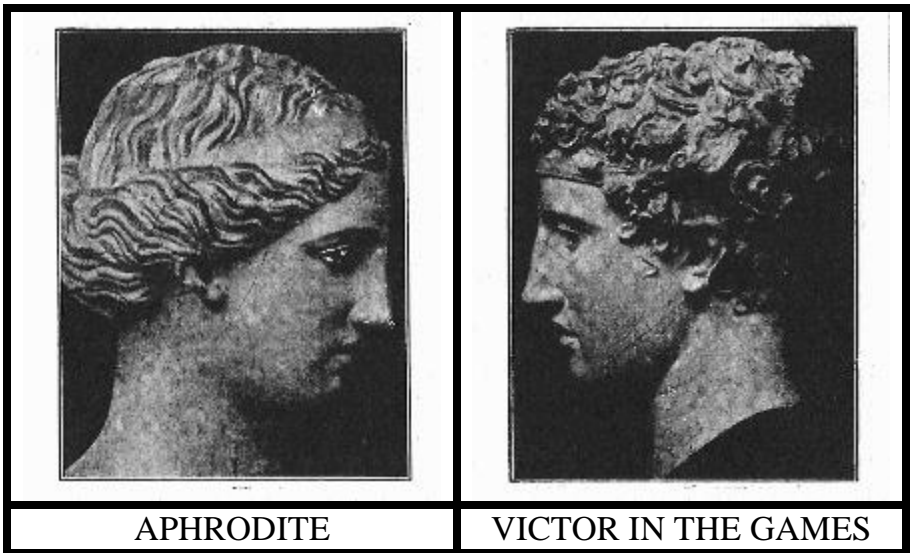
We call the earliest inhabitants of the Aegean world Aegeans. They were inhabiting this region when civilization dawned there (about 3000 B.C.), and they continued to live there for many centuries before the race known to us as the Greeks entered the region. These Aegeans, the predecessors of the Greeks in the northern Mediterranean, belonged to the Mediterranean Race ... and having no immediate relationship with the Greeks.<sup>28</sup>

27 Herodotus, *History*, Book I, para. 163.

28 James H. Breasted, *The Conquest of Civilization*, p.242-43.

It thus can be said that the indigenous population of Greece was not the builder of the famed Greek civilization. The highly advanced culture that suddenly emerged in this region was brought there by white Adamic pioneers. The mythical age of Greece, which commenced about 1200 B.C. with the Hellenic civilization, was contemporaneous with the Golden Age of Phoenicia and Israel. The Israelites, Phoenician, and Greeks or Hellens were all of the white Adamic race. Their racial type is revealed in ancient Greek art:

The type of beauty in Greece is thoroughly Nordic. Homer and Hesiod call gods and heroes blond, blue-eyed, and tall.... Greek sculptures are always showing the pure Nordic race. The ever-recurring phrase, 'fair and tall,' applied to men, women, and children (often by Homer and Herodotus) goes to show that only the tall Nordic fulfilled the conditions of the Hellenic ideal of beauty.<sup>29</sup>



Ancient Greek types portrayed in sculpture showing the Nordic characteristics these people possessed. From: Hans Gunther, *Racial Elements of European History* (1927) p.158.

FIG. 68

As Haberman states regarding Greek Sculpture: "*Who else could they be but the fairest of Hebrew-Aryan types?*"

<sup>29</sup> Hans Gunther, *Racial Elements of European History* (1927) p.157.

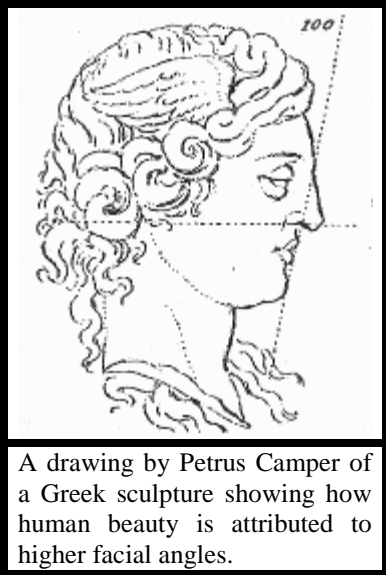


FIG. 69

In comparing the characteristics of races, one of the most striking inequalities is that of beauty among them. Artworks of antiquity have attested that this inequality is permanent and indelible. The statues and paintings of the ancient Greeks bear witness to the most perfect type of beauty, possessing the best Nordic features and the greatest facial angles. Many of the early Greek statues are also very similar in form and style to those of ancient Egypt.

It was also from the migrations of the Greeks, Phoenicians and Israelites that the **Etruscan** civilization of central Italy had suddenly emerged around 800 B.C. In 753 B.C. Rome was founded by these Adamic explorers. The culture which emanated from Rome eventually gave birth to the **Roman** civilization in 509 B.C., when the Etruscan kings were expelled and the Roman Republic established.

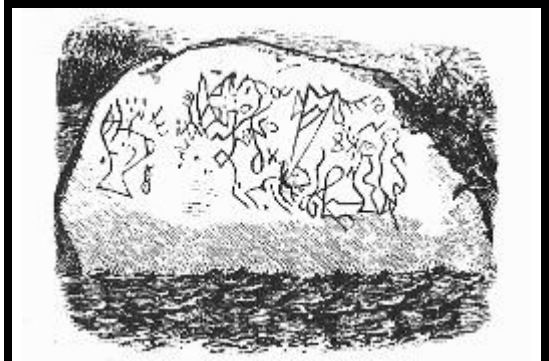
Again, we can look at the paintings and statues of early Roman art and easily detect the finest European types. The Grecian influence is obvious especially with the style and facial angle of their portraits. All of the major figures of the Renaissance were of the Adamic race.

[T]he Italian Renaissance took the life of Greece into itself, and had the power once again so to grasp and understand the world and mankind as the Hellenes of the creative time had done; for the same Nordic blood was stirring in both ages. Giotto, Masaccio, Filippo Lippi, Donatello, Signorelli, Botticelli, Leonardo da Vinci, Andrea del Sarto, Titian, Dante, Pico della Mirandola, Petrarch, Tasso, Galileo—all are of Nordic blood, and when they are artists, depict men of the Nordic type.<sup>30</sup>

30 Hans F.K. Gunther, *The Racial Elements of European History*, p. 215.

The antiquities of America also reveal that Adamic wanderers, such as the Phoenicians, had been in America before the time of Christ. Unlike the primitive artifacts of the Indians, such as rude stone axes, knives, flint arrowheads and inferior kinds of earthenware, numerous articles of fine mechanical workmanship have been discovered in America. These evidently owe their origin to some other race, of far greater skill in the arts, than the present Indian tribes.

Among the most marked evidences that the coast of New England was visited by old-time Adamic mariners centuries before Columbus, "are the well-preserved relics known as the *Writing Rock*, at Dighton, Massachusetts, the *Skeleton in Armor* found at Fall River, and that ancient landmark, the *Old Stone Tower*, at Newport."<sup>31</sup> The breastplate of armor, which was made of brass one-eighth of an inch thick, was evidently cast in a furnace and about 2,000 years old.



DIGHTON ROCK --- At Dighton Massachusetts with hieroglyphic inscriptions carved in hard granite (11 by 6 feet). Scholars believe it "to contain a representation of the Pillars of Hercules" and its writer "was one of the crew of a Phoenician vessel who passed through Gibraltar and crossed the Atlantic." Butterworth, *Story of America*, pp. 15-19.

FIG. 70

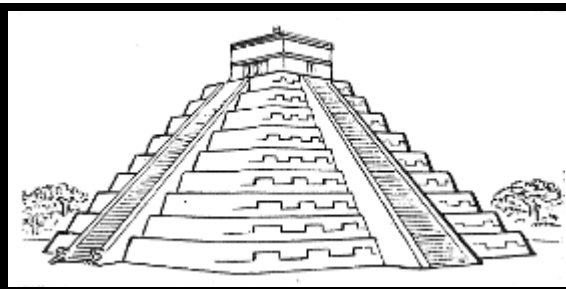
Near Los Lunas, New Mexico, we find inscribed on the face of a large stone the Ten Commandments in Phoenician-Israelite script which is also over 2,000 years old. This is proof again that the migrating white race had journeyed to America, as they are the race that originated this style of writing. It was not made by any Indians as they

31 Hezekiah Butterworth, *The Story of America* (1898) p. 14-15.

never had an alphabet of their own. Likewise, the Kensington Stone found near Kensington, Minnesota, had Phoenician-Hebrew script, bearing the date of 1362 A.D.

Other Adamic explorers built the mysterious mounds found around the Mississippi and Ohio valleys and in other parts of the country. "Many of these mounds have been found to contain skeletons; and the appearance of the bones would seem to point to an antiquity of two thousand or more years.,,32 We find these mounds built with exact circles and squares, showing much mathematical and engineering skill and ingenuity in their construction. There are more than 10,000 mounds in Ohio alone.

There are also mirrors of isinglass that have been found in many places in America. There are remains of fireplaces and chimneys and of a silver cup, finely gilded, within an ancient mound near Marietta, Ohio. In the State of New Hampshire, there is a structure very similar to the Stonehenge of ancient England. There are catacombs with mummies; ornaments of silver, brass, and copper; circular medals, and other evidences that a high degree of civilization existed in America.



The Mayan Pyramid of Kukulcan at *Chichen Itza* in Yucatan, built around 400 A.D. Its architecture is similar to the Step Pyramid at Saqqara, Egypt.

FIG. 71

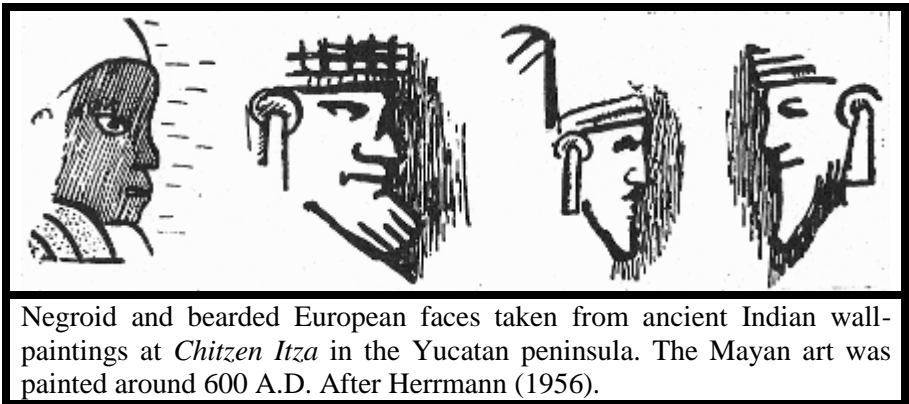
In Central and South America we find even more evidence that the white Adamic race had ventured across the Atlantic. The advanced **Mayan** civilization of the Yucatan peninsula, which appeared around 300 A.D., is generally agreed not to be the

32 Butterworth, *The Story of America*, p. 21.

work of the indigenous Indians of that region. Found in many Mayan cities are temples, palaces, and also pyramids whose architectural design and principles are very similar to the pyramids of Egypt. Since this is more than coincidental, it must be concluded that the Mayan pyramids were built by a race of people who were familiar with those of Egypt.

Adamic-Mayan astronomers had formulated accurate tables of solar and lunar eclipses, had calculated the length of the solar year, and devised a 365 day secular calendar more accurate than the Julian calendar then in use in Europe.

As further proof that the Mayan civilization was created by an outside source, that being the white Adamic race, we can look to some of the art work created during its existence. Here we find paintings and sculptures of white Europeans with well-groomed beards as well as Negroes which the indigenous population could not have had any possible knowledge. We also find pictures of elephants



Negroid and bearded European faces taken from ancient Indian wall-paintings at *Chitzen Itza* in the Yucatan peninsula. The Mayan art was painted around 600 A.D. After Herrmann (1956).

FIG. 72

which exist only in Africa and India. Nor can any explain the striking parallels of Christianity found among the Central American Indians. Found were Christian crosses in Mayan temples, representations of a fish and a bird like the dove, very similar to those found in Christian Europe. Beliefs and practices in baptism, communion, and other Christian practices existed in Mayan culture.



When the Spanish explorers first arrived in Central America, they were perceived by the natives as being "white gods" who had visited their land before:

From reports of Columbus, we know that a strange legend was told and believed along the eastern shore of the new continent. Once upon a time, the legend went, a host of white gods had come across the ocean from the East. It was not known where they had come from or what became of them, but in 1492, when the Spaniards landed on the Antilles, they were received and hailed as 'white gods'. And later Magellan reported from the southernmost point of the New World that, there too, he and his crew had been taken for gods.<sup>33</sup>

When Cortes landed, he was likened to a "Light-God," (white god) which the **Aztecs** had long revered. The Aztecs spoke of this god "as a fair, blue-eyed, and bearded god; and had called him Quetzalcoatl, after the glowing plumage of the quetzal bird." The description given of the style of dress worn by this god resembled that which "had existed in Early Europe and was worn as late as the sixteenth century in the part of Greenland settled by the Vikings."<sup>34</sup>

Many of these same circumstances, indicating an influence of the white race in the ancient civilizations of central Mexico, also existed with the Inca civilization in Peru. To say that these primitive village cultures, being based upon the most rudimentary agrarian system, could suddenly develop a brilliant civilization and a genius for astronomy, mathematics and architecture is untenable. If this is not so, why then are these native Indians incapable of repeating these magnificent feats of civilization and technological advancements today? Only one race has proven to be capable of such a repeat performance ---that being the white Adamic race.

Throughout all the world this one race has migrated, driven by their relentless need to explore, discover, and

33 Paul Herrmann, *The Great Age of Discovery* (1958) p. 130.

34 Ibid, p. 130-31.

conquer new lands. They left a legacy of their genius and inventive ability where ever they went. As Gobineau states:

[E]very civilization owes its origin, its development, its splendor, to the agency of the white race.... Everywhere the white races have taken the initiative, everywhere they have *brought* civilization to the others.... The migrations of the white race, therefore afford us at once a guide for our historical researches, and a clue to many apparently inexplicable mysteries.... It is a familiar saying that *civilization travels westward*: if we believe ethnologists, the Aryan races have *always migrated in that direction* from Central Asia to India, to Asia Minor, to Egypt, to Greece, to Western Europe, to the western coasts of the Atlantic, and the same impulse of migration is now carrying them to the Pacific.<sup>35</sup>

Other races have possessed the blessings of civilized advancements only by being imitators of the white race or dependents of them. In the words of the historian **James Breasted**, "*The evolution of civilization has been the achievement of this Great White Race.*"<sup>36</sup> 3,000 years before the Europeans ever raised a single cathedral, their ancestors had already constructed pyramids in Egypt, Stonehenge in Britain, and palaces at Crete. The white race are the innovators of techniques, inventions, and methods used in all advanced civilizations past and present.

The origin of civilization is not actually the white race per se but rather the God of the Bible. It was He who created Adam along with Adam's characteristics and mental abilities. Had not God guided



**LEONARDO DA VINCI**

--- A self-portrait. He is described as "Nordic, eyes blue, hair fair." From: Hans Gunther, *Racial Elements of European History*, 1927.

FIG. 73

35 A. de Gobineau, *Moral & Intellectual Diversity of Races*, p. 456, 458.

36 James H. Breasted, *The Conquest of Civilization*, p. 112.

and lifted up this race, they would still be wandering in the desert. God's Providence selected the white race to bring forth His glory. His breathed Spirit (Gen. 2:7) produced the great minds of the world such as Leonardo da Vinci, Isaac Newton, etc. The blessings bestowed on the white race by God include nearly every invention and discovery that has bettered the life and condition of man, and making possible their advanced civilizations.

## RACE AND CIVILIZATION

From the evidence of nature it must be conceded that God created the races of man differently, and the most significant and important difference lies with the mind. The mind of various races, both instinctive and reason, naturally differs in correspondence with its organization. Such organic differences can only result in a difference in cultural progress and civilization. We, therefore, come to the realization that in human history and culture, race plays a paramount role.

In an examination of human history, we find that there are distinctions between the *progressive races* ---which have advanced to some degree in the sciences, arts and political administration,---from the *passive races*, who scarcely possess any history of their own. **Dr. Kneeland** had expressed the ability of various races to originate civilizations:

We see mankind confined to distinct localities, with permanent distinctions of form and color; with different social relations, religion, governments, habits, and intellectual powers; the same from the remotest historical time.... In Caucasian nations, generally, we see the rights of women acknowledged and established; enlightened governments, just laws, a rational system of religion, commerce, agriculture, art and science in the highest known perfection. In the Mongolian races, woman is a slave, an article of merchandise, government despotic, religion idolatrous, laws unjust and bloody, commerce and agriculture in a low state; all the arts of life little advanced, and stationary for ages. In the American [Indian] races, the state of things is worse still; and in the African,

at the lowest point. If it be said that these are the results of education and circumstances, a difference of capacity must still lie at the bottom.<sup>37</sup>

It has been suggested, in recent times, that there were advanced black civilizations in Africa. If this be the case, why were none in existence when African was explored?

The researches of Livingstone, Richardson, Barth, Moffat, and others, in Africa, it was hoped, would present the Negro race in a more favorable light, and discover, in the interior, civilized and refined African nations. But the travels of these distinguished individuals have brought no new tidings in this behalf.<sup>38</sup>

Creative aptitudes of a race are as permanent and consistent as the race itself. It thus is the innate mental attributes that have determined the ability to create advanced cultures. The attributes of the Negro mind have precluded that race throughout its history from establishing any high state of civilization. **Gobineau** describes some of these attributes of the Negro:

He [the Negro] does not cling to life with the tenacity of the whites. But moderately careful of his own, he easily sacrifices that of others, and kills, though not absolutely bloodthirsty, without much provocation or subsequent remorse. Under intense suffering, he exhibits a moral cowardice which readily seeks refuge in death, or in a sort of monstrous impassivity.<sup>39</sup>

In view of this, we should recall the hardships endured and fighting spirit of the pilgrims and pioneers from Europe who conquered and built the civilizations of America, Canada, Australia and South Africa. Had they possessed the attributes of the Negro, they could never have achieved what they did. Had the blacks of Africa been capable of migrating to other lands, they would still have lacked the traits and attributes necessary to build a prosperous civilization from the ground up. Even with all the rich resources of Africa, the creativity of blacks was nonexistent. They have existed on

37 Smith & Kneeland, *Natural History of Human Species*, p. 79.

38 J. Jeffries, *The Natural History of the Human Races*, p.353.

39 Count de. Gobineau, *Moral and Intellectual Diversity of Races*, p.446.

the African continent with its rich resources for 40,000 years, and in that time they have been totally unable to devise a wheel let alone a ship to carry them to other lands.

The monuments of Egypt prove, that Negro races have not, during 4000 years at least, been able to make one solitary step, in Negro land, from their savage state; the modern experience of the United States and the West Indies confirms the teachings of monuments and of history.<sup>40</sup>

The learned naturalist **Cuvier**, in speaking on the "negro race," asserted that; "*The hordes of which this variety is composed have always remained in a state of complete barbarism.*"<sup>41</sup> The black African Negroes, at no time within the reach even of monumental history, have inhabited any part of Egypt, save as captives and slaves.<sup>42</sup> It appears as we examine history that the only contribution the black race has made to higher civilizations is as slave labor.

The reason that the Negro race has been unfruitful in cultural achievements lies in the inborn traits of the mind. The frontal lobe of the brain of the African Negro, as previously shown, is "smaller," "less round," has "shallower fissures," and "simpler convolutions" than the brain of a white person (pg. 104). The obvious effect that this would have in the relative mental power of blacks was well noted by **Thomas Jefferson** in his description of them in 1784:

Comparing them [blacks] by their faculties of memory, reason, and imagination, it appears to me, that in memory they are equal to whites; in reason much inferior, as I think one could scarcely be found capable of tracing and comprehending the investigations of Euclid; and that in imagination they are dull, tasteless, and anomalous .... never yet could I find that a black had uttered a thought above the level of plain narration; never see even an elementary trait of painting or sculpture.<sup>43</sup>

40 Nott & Gliddon, *Types of Mankind*, p. 95-96.

41 Georges Cuvier, *The Animal Kingdom*, Vol. I, p.97.

42 Nott, p. 217.

43 Thomas Jefferson, *Notes on the State of Virginia*, Ed. by William Penden (1954) pp. 139-140.

The frontal lobe of the brain controls not the memory capacity but the "reason and imagination" or creative powers. Blacks thus exhibit less of an ability in the advancement of the arts and sciences than that of whites or even of Orientals. Can anyone justly say this is not a handicap in their ability to create advancements and techniques conducive to highly developed civilizations? Blacks, due to their memory capacity, can learn the advancements and techniques of the white man's civilization to a high degree but lack the capacity to devise, create, and invent such techniques on their own. This has been the testimony of both science and history. It would be erroneous to conclude a race is advanced because it mimics the manners and techniques of a civilized race.

There is a vast difference between mechanically practicing handicrafts and arts, the products of an advanced civilization, and that civilization itself.<sup>44</sup>

History shows that each race has its own mode of thinking and follows those innate mental qualities in their cultural habits. Thus, the culture of one race cannot be totally engrafted upon any other race. The Asiatic never fully adopts European culture, nor the European the Asiatic culture:

Civilization is incommunicable, not only to savages, but also to more enlightened nations. This is shown by the efforts of French goodwill and conciliation in the ancient kingdom of Algiers at the present day, as well as by the experience of the English in India, and the Dutch in Java. There are no more striking and conclusive proofs of the unlikeness and inequality of races.<sup>45</sup>

To further illustrate how the mind is the controlling mechanism in the capacity of a race to advance itself, we should recall what has been revealed regarding the brain of the American Indian (pp. 107-08). In the Indian, the middle lobe is proportionately larger than the anterior lobe thus magnifying the animal propensity. The posterior lobe

44 A. de Gobineau, *Moral and Intellectual Diversity of Races*, p. 230.

45 A. de Gobineau, *The Inequality of Human Races*, p. 171.

of the Indian is smaller than that of the European thus causing feeble domestic and social affections. These inherent mental attributes have prevented the Indian to advance culturally causing them to remain in a barbarous state:

The North American Indian bears a stamp of inferiority in his physical and mental constitutions; ... his temperament is lymphatic, cold, unsocial, insensible ... The Indian civilization has not advanced permanently, or of itself; they will not give up their wild life for the restraints of civilization; they cannot, from their [mental] organization, be civilized.<sup>46</sup>

The American Indians possessed no alphabet or truly phonetic system of writing. They possessed none of the domestic animals, nor many of the oldest arts of the Eastern hemisphere.<sup>47</sup> The barbaric and uncivilized ways of the Indian are well described in the American **Declaration of Independence**, which speaks of them as: "*merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction, of all ages, sexes and conditions.*" The Indian has made no very great advance from his primordial state of Paleolithic times.<sup>48</sup>

The Chinese and other Asiatics have significantly excelled in their achievements in the arts and sciences over the Tasmanians, yet have never reached the grandeur found in civilizations of the white race. For the explanation to this we need to refer to God's creation process, where He has created the more primitive and cruder forms of a particular taxon group first, and the more advanced and developed forms last. The primitive ape-men created 800,000 years ago were unable to devise the arts, tools and pottery of the Tasmanians who were created 40,000 years ago. The Asiatic species, which were created about 25,000 years ago certainly surpass the Tasmanian but are, however,

46 Smith & Kneeland, *Natural History of the Human Species*, p.95.

47 Nott & Gliddon, *Types of Mankind*, 296.

48 H. G. Wells, *The Outline of History*, p.746.

more primitive than the white race created only 6,000 years ago. **Prof. Hankins** further verifies this:

It would hardly be assumed that *Pithecanthropus erectus*, presumably lacking in powers of articulate speech, could have developed by his own initiative, or even acquired by imitation, even a low form of human culture. It is not at all probable that aboriginal Australians, extinct Tasmanians, African Bushmen, and other most backward aborigines could have achieved or even imitated in all aspects the varied culture of Greece, of the Italian Renaissance, or of any modern nation.<sup>49</sup>

We thus find a graduated scale of degree in aptitude to create the mechanisms and tools of civilization. At the lowest end of this scale are the older and more primitive hominids, at the top are the most modern and advanced species God created --- the Adamic species.

As in beauty, the Adamic builders of the ancient Greek civilization had likewise excelled in genius. This culture produced more geniuses and gifted personalities than any other. Athens alone, between 530 and 430 B.C., produced no less than fourteen geniuses of the very highest rank. Such intellectual capabilities are totally nonexistent in the older, pre-Adamic races. Whether we like it or not, this was the plan of God. The races didn't evolve into different capacities, they were each created with their own distinct capacities and attributes.

The creationists, Unitarians, and churches claim that all races are biologically equal and all have the same mental capacity, since they all came from Adam only 6,000 years ago. They claim that, while all men started out on a road of civilization, some races have retrogressed culturally due to their environment, and are capable of returning to a *progressive* state. In response to this **Prof. Coon** writes:

If all races had a recent common origin, how does it happen that some peoples, like Tasmanians and many of the Australian aborigines, were still living during the nineteenth century in a manner comparable to

49 F. H. Hankins, *The Racial Basis of Civilization*, p. 299.



that of Europeans [Neanderthals] of over 100,000 years ago? Either the common ancestors of the Tasmanians cum Australians and of the Europeans parted company in remote Pleistocene antiquity, or else the Australians and Tasmanians have done some rapid cultural backsliding, which archaeological evidence disproves.<sup>5</sup>

The brain of the Australian, as we have seen, is one of the most primitive. Thus, "The Australians are in many respects--- such as their nomadic habits, their lack of agriculture, houses, clothes and settled communities--- extremely primitive."<sup>51</sup> Are we to believe that if Australian aborigines had the European brain they could have done no better in civilizing themselves? Australia is a highly advanced civilization today due to Europeans working under the same environment the aborigines had for 40,000 years.

If "no race has any significant attribute which other races do not have,"<sup>52</sup> as creationists claim, how could the Europeans create the most productive civilization the world has ever seen in America in less than 300 years, while the Indians were unable to advance out of barbarism in 10,000 years? The same environment and resources existed for both races yet, the end results are enormously different. The only thing that can explain this is a very significant difference in mental attributes. God had given only Adamic man the ability to have ("*dominion over the earth*" and over His "*works*" (Gen. 1:26; Psa. 8:6). Only the white race has displayed that dominion in their earthly achievements. Dominion was never given to Tasmanians or Indians.

## THE DECLINE OF CIVILIZATION

We have seen that great civilizations of the world have appeared because of the appearance and influence of the white Adamic race. But the cause of the downfall and

50 Carleton Coon, *The Origin of Races* (1962) p. 4.

51 G. Elliot Smith, *Human History*, p. 112.

52 A. Snelling, *Casebook 1*, Creation Science Foundation (1984) p. 12.

extinction of many of these great civilizations has also been a mysterious event to modern historians. The problem, here again, is largely a racial one. Outside of war or natural catastrophe, such great civilizations have failed due to the racial disruption of the white race, as Mr. Cox has stated:

1. The white race has founded all civilizations.
2. The white race remaining white has not lost civilization.
3. The white race become hybrid has not retained civilization.<sup>53</sup>

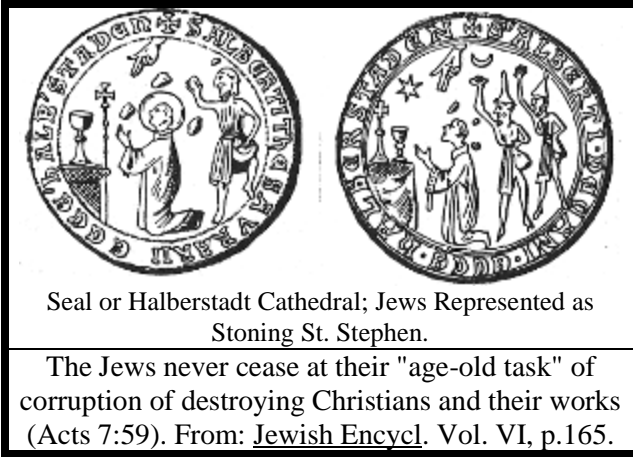
The failure of a nation to remain white has occurred by: 1) The migration of the white race out of the land, 2) The migration of other racial elements into the land, 3) The social or legal acceptance or racial equality and admixture.

One or a combination of these situations has lead to the decline and ruin of every great civilization.. They all basically result in a displacement or debasement of the original characteristics that created and made up the civilization. Religion, for instance, plays a major role in forming civilization. Every civilization has at its base a religion or system of ethics, customs, morals, and beliefs which mold that culture and dictate the nature of the prosperity of its civilization. A civilization based on Hinduism is going to be different from one based on Shintoism, even if established by the same race. If the religion is removed, the civilization ceases to be what it was.

Christianity also affects civilization, but is unique in that it is the only system of values and principles that was originated by God. All other "faiths" are inventions of man. Thus, a civilization built upon Christianity---a "*Christian civilization*"---will be pre-eminent above all others. The course of history teaches us that Christianity has been the greatest and most effective civilizing force. The doctrines of Christianity are truly intended to be civil in nature, not religious. They prescribe how people are to deal with one another in society, economics, and in law and justice.

Throughout history there has been one race that has developed Christian based civilizations, the white race, and there has been one group of people committed to destroy them-the Khazar or Ashkenazi Jews. The Ashkenazi Jews, like the Pharisaic Jews of Cluist's time, have always been against Christianity, and are diligent workers for its destruction. As one Jew wrote:

The jew is not satisfied with de-Christianizing, he Judaizes, he destroys Catholic or Protestant faith, he provokes indifference, but he imposes his idea of the world, of morals, and of life upon those whose faith he ruins; he works at his age-old task, the annihilation of the religion of Christ. 53



Wherever we find Christian principles being established in a civilization, it is the work of the white race. Wherever we find a corruption or destruction of those

principles, it is the work of Jews. As the Jew Maurice Samuel writes:

*We Jews, we, the destroyers, will remain destroyers forever. Nothing that you will do will meet our needs and demands. We will forever destroy because we need a world of our own.*

Christianity and Judaism are in sharp conflict with each other and will remain locked in combat until one of them is destroyed. There can be no Jewish-Christian civilization.

The last three reasons listed as to why civilizations fail involve, in some manner, racial elements in relation to the civilization. It becomes apparent that the homogeneity of racial characteristics of the nation determine its stability and existence as explained by **Gobineau**:

I think I now have all the data necessary for grappling with the problem of the life and death of nations; and I can say positively that a people will never die, if it remains eternally composed of the same national elements. If the empire of Darius had, at the battle of Arbela, been able to fill its ranks with Persians, that is to say with real Aryans; if the Romans of the later Empire had had a Senate and an army of the same stock as that which existed at the time of the Fabii, their dominion would never have come to an end. So long as they kept the same purity of blood, the Persians and Romans would have lived and reigned.

... The hazard of war cannot destroy the life of a people. At most, it suspends its animation for a time, and in some ways shears it of its outward pomp; So long as the blood and institutions of a nation keep to a sufficient degree the impress of the original race, that nation exists.<sup>55</sup>

When the original blood which established a civilization is diminished or diluted, either by integration, invasion, migration or amalgamation, that civilization cannot survive. Knowing that the word of God speaks against integration and interracial marriages, we can now turn to the pages of history to verify that God's word is based on logic.

The ancient civilization of Egypt is a prime example of the degeneration of a civilization by dilution of its building race.

The builders of that civilization, the white *Adamic* wanderers from central Asia, established themselves in the prominent positions in society and government over the *aboriginal* Egyptians. The statues, and paintings of the third millennium



King **Mycerinus** and wife (2520 B.C.). His pyramid tomb was the smallest and latest of the three pyramids at Giza. Both Husband and wife bear a resemblance to European rather than aboriginal Egyptian types.

FIG. 75

55 A. de Gobineau, *Inequality of Human Races*, pp. 33-34

B.C. show that the Adamic race was the ruler of that era. However, by 1700 B.C., we see an increasing number of non-white persons occupying top positions in government, especially as queens to the white pharaohs. **Ramses II**, like King Solomon, had many wives. His wife Nofre-Ari had very high-caste lineaments and was of the white race. But he produced many mongrel children by other non-white wives as shown in FIG. 76. This was a cause of Egypt's decline.

THE DELCLINE OF EGYPT BY INTERRACIAL MARRIAGES



AMUNOPH I.  
(A Grecian countenance.)

His wife.



AAHMES-NOFRE  
(Strong Jewish features.)

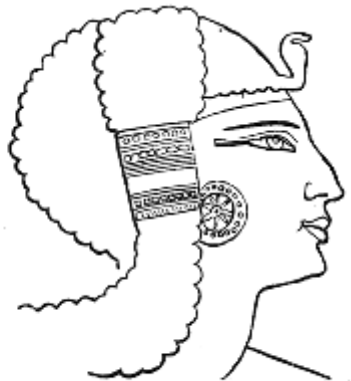
Pharaoh Amunoph I (c. 1600 B.C.), whose appearance is strikingly Hellenic or high-caste European, and his wife who is absolutely of Armenian-Asiatic race.



RAMSES II., the Great.<sup>153</sup>  
(His features are as superbly European as NAPOLEON'S, whom he resembles.)

Ramses II.

A daughter of Ramses II. by another wife.



BOTIANTE.  
(Chiefly Chaldaic.)

Sculpture of Ramses at Abu Simbel, Egypt (c. 1300B.C.), reveals his European facial features. At right is a mongrel daughter of his by a Chaldaic wife.

FIG. 76

## Chapter 6

# CONCLUSIONS AND PROBLEMS

### THE FALSE CONFLICT

The more one studies the origin of race, civilization or any other "controversial" subject, the more it is revealed that the key to the origin and nature of them lies in the word and works of God. It is also revealed that a great deal of unnecessary and apparently intentional confusion has developed over such matters, especially concerning the origin of race. We must be in tune with our observations. We then realize that all such conflicts that exist are conflicts between the ideologies, principles of law, ethics, and religious tenets of two races. The two antagonists are God's Chosen race and a race which was cursed or rejected by God:

15 And I will put enmity between thee [the serpent] and the woman [Eve], and between thy seed and her seed. 1

22 And the children [Esau & Jacob] struggled together within her [Rebekah];...

23 And the LORD said unto her, Two nations [races] are in thy womb, and two manner of people shall be separated from thy bowels;2

These verses from Genesis describe the origins Of a racial conflict-an age-long conflict which persists today and which forms the basis of "Mystery Babylon" of Revelations. One race (the white race) has predominantly upheld or followed the ways of God, the other race (the red Edomite Jews) the ways of man. This is the real conflict. Both evolutionism and creationism have been influenced and controlled by Jews to serve as a false conflict to conceal the facts regarding race.

1 Genesis 3:15

2 Genesis 25:22

We have been led to believe that there are sharply diverse and conflicting viewpoints between these two major concepts on origins. A close examination of evolutionism and creationism shows that they both teach many of the same principles in regards to race, species, and genetics. For instance, both theories teach the following ideas:

- They both state that all races are of a common origin.
- They both assert that the various races are the result of environment, climatic influences, and group isolation.
- They both acknowledge the principle of speciation- that one species or kind can produce others.
- They both believe that early man possessed a wide variety of genetic traits allowing for the diversity of races. There thus are only minor variations in races today.
- They both deny that God created the individual races.
- They both claim there is no such thing as a pure race since gene flow can and has occurred between all types.

There are other areas in which these two supposedly opposite concepts agree, yet they always agree for one and the same reason-to convey the idea that all races are the same.



Portraits of two races from the oldest Egyptian painted sculptures dating to predynastic times (c. 3500-3400 B.C.). On the left is a head showing the physiognomy of a white Adamic type. The head on the right reveals features of an East Mediterranean type. Note the arched nose, heavy eyebrows, thick lips and double fold under the eyes. After: NoH & Gliddon, *Types of Mankind* (1854).

FIG. 77

Race is the one issue that must at all costs be covered up. Thus, it does not matter which theory one adopts for he will be equally conditioned to think of the races as being physically and biologically the same due to their unity of origin. This belief persists despite the historical, biblical and scientific evidence to the contrary. The issues debated between evolutionism and creationism are just superficial and are intended to be so in order to keep people's attention focused on the contrived conflict between science and the Scriptures. Scientists and religious leaders should be advised to heed the words of **Dr. Nott**:

Man can *invent* nothing in science or religion but falsehood; and all the truths which he *discovers* are but fact or laws which have emanated from the Creator. All science, therefore, may be regarded as a revelation from HIM; and although newly-discovered laws, or facts, in nature, may conflict with religious *errors*, which have been written and preached for centuries, they never can conflict with religious *truth*. There must be harmony between the works and the words of the Almighty, and wherever they *seem* to conflict, the discord has been produced by the ignorance or wickedness of man.<sup>3</sup>

## SOCIAL AND POLITICAL PROBLEMS

Social ideals and political policies during the 20th century have been intentionally influenced and directed by various socialist Jews espousing a non-Biblical and non-American equalitarian doctrine. **Prof. Hankins** had stated the following regarding this biased doctrine on race:

It seems possible to say that there is no respect whatever in which the white and negro are equal, ---physically, intellectually or emotionally.

It may seem strange that this point has needed argumentation. But there is a considerable school of opinion, frequently referred to in academic circles as the "Boas School," which has succeeded in conveying the impression that it believes the races equal in inherited capacities. <sup>4</sup>

3 J. C. Nott, *Types of Mankind* (1854) p. 61.

4 F.Hankins, *The Racial Basis of Civilization*, (1926)p.323. (FranzBoas was a German Jew with a conceded socialist background).



This interpretation of racial equality was allegedly derived from Boas' *The Mind of Primitive Man* in 1911. This would tell us that prior to this time there was no formal or established doctrine of racial equality in scientific circles. The promoters of this new doctrine were not the scientific minded writers as before, but were "social anthropologists," a pseudo-

**Socialism:** Theory of civil polity which advocates public collective ownership, production, and distribution. Jews have been prominently identified with the modern Socialist movement from its very inception.

The Jewish exodus from Russia drafted to the United States large numbers of Socialists, mostly college and university students, who be reckoned among the pioneers of the Socialist parties in America. Their main field of activity was the ghetto. But the masses of Jewish workmen and tradesmen who were educated by this propaganda scattered throughout the country in pursuit of employment or business opportunities and became "the pedlers of socialism" among their shop mates and neighbors. The city of Haverhill, Mass., which elected the first Socialist mayor in the United States, is a notable example of the proselytizing work of Russo-Jewish Socialists. The Russian Jews themselves have contributed their quota to the rank and file, as well as to the leaders, of the Socialist parties.

In  
the United  
States.

Jews have been the instigators of all anti-American philosophies, such as Socialism and Communism, since their inception. Reproduced from: *The Jewish Encyclopedia*, Vol. XI (1905) pp. 418 & 420.

FIG. 78

science established for the purpose of disseminating views on race. The promoters of the 'Boas school' of racial equality were predominantly Jews. The first-generation of these Jewish sociologists included: Isidor Chein, Otto Klineberg, Melville Herskovits, Ashley Montagu, Gene Weltfish, Max Gluckmann, Claude Levi-Strauss, and many others. Their racial policies were an intricate part of the new wave of

*Socialism* which East European Jews were spreading throughout Christian civilizations.

Since the 1930s there has existed an almost worldwide movement intended to foster belief in the equality of all human races:

From the beginning of the thirties onwards scarcely anyone outside Germany and its allies dared to suggest that any race might be in any respect or in any sense superior to any other, lest it should appear that the author was supporting or excusing the Nazi cause.

Those who believed in the equality of all races were free to write what they liked, without fear of contradictions.<sup>5</sup>

Through Roosevelt's "New Deal" program of the 1930's, under the direction of his Jewish aide Henry Morgenthau, a revolutionary change in America's social and political climate developed. Perhaps no portion of America's legal foundation has been distorted more than the phrase from the *Declaration of Independence*---"all men are created equal." What rational mind could possibly believe that the



THOMAS JEFFERSON.

Mr. Jefferson; when he penned the Declaration of Independence, containing the expression that "all men are created equal," did not intend to include the Negro slaves, as all his subsequent conduct proves. He was then a slaveholder, and such continued to be until the close of his life. He administered the Federal Government; under the Federal Constitution, for eight years, with slavery existing the same as when he drafted the Declaration.

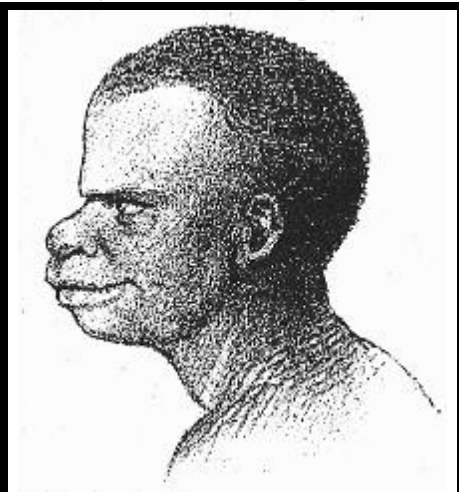
The Negroes of the United States were not, therefore, born equal with the white population of the country, politically or mentally, though, as a race, having had equal, if not superior advantages over them. They have lived within reach of the refined civilization of the Egyptians and other enlightened nations of Asia and Africa for over four thousand years, yet are, to a great extent, barbarians. They, as a general rule never receive nor dispense civilization, though occupying the finest portions of the globe.

An explanation of the *Declaration of Independence* in terms of race. Reproduced from: *The Natural History of the Human Races* by John P. Jeffries (1869) p.352.

FIG. 79

intelligent men who acknowledged this statement with their signatures, held its meaning in a physical and biological sense as is taught today. Are all men of the same height, the same strength, born with the same abilities or talents? The Declaration stipulates that men are born "with certain unalienable rights," which does not infer any racial or biological equality. And as **Chief Justice Taney** declared, "*it is too clear for dispute, that the enslaved African race were not intended to be included, and formed no part of the people who framed and adopted this declaration.*"<sup>6</sup>

Many of the Jewish sociologists latter became the planners and contributors to UNESCO, which in 1949-50, assembled a panel of social anthropologists "*to discredit racial doctrines in modern politics, and to draw up a general statement on the nature of race, as it is understood today.*"<sup>7</sup> The gist of the UNESCO document was that: "*Mankind is one; ... all men belong to the same species.*"



**TASMANIAN WOMAN**

A now extinct species of man  
*Homo tasmanianus*. From:  
Nott & Gliddon, *Indigenous  
Races of the Earth* (1857).

FIG. 80

In spite of consistent efforts to equalize the social and political objective conditions, inequalities of individual abilities and achievements of the races are as great as before. Even with all the equalitarian indoctrination in our schools, churches and media, most whites, when looking at a Pygmy or Tasmanian, acknowledge that these races are not of the same origin or physically the same as themselves. They may never say it openly, but deep down they know it to be true.

6 Dred Scott vs. Sanford, 19 Howard (60 U.S.) 393,410 (1856). 7 William Howells, *Mankind in the Making* (1959) p. 268.

**The Races of Mankind.** --- Distinctions in form, color, and physiognomy divide the human species into three chief types, or races, known as the Black (Ethiopian, or Negro), the Yellow (Turanian, or Mongolian), and the White (Caucasian). But we must not suppose each of these three types to be sharply marked off from the others; they shade into one another by insensible gradations.

There has been no perceptible change in the great types during historic times. The paintings upon the oldest Egyptian monuments show us that at the dawn of history, about five or six thousand years' ago, the principal races were as distinctly marked as now, each bearing its racial badge of color and physiognomy.



NEGRO CAPTIVES,  
(From the monuments of  
Thebes)

Illustrating the permanence of  
race characteristics

As early as the times of Jeremiah, the permanency of physical characteristics had passed into the proverb, "Can the Ethiopian change his skin?"

Of all the races, the White, or Caucasian, exhibits by far the most perfect type, physically, intellectually, and morally.

**The Black Race.** -- Africa is the home of the peoples of the Black Race, but we find them on all the other continents, whither they have been carried as slaves by the stronger races; for since time immemorial they have been "hewers of wood and drawers of water" for their more favored brethren.

The above is a reproduction from, *A General History for Colleges and High Schools*, by P. N. Myers (1895), and as the title indicates it was a common textbook used in schools. The text reveals that certain basic and obvious facts about race, which are now shunned, were once taught in our schools.

FIG. 81

Some of the greatest distortions in society's thinking on the origin of race and civilization, are due to changes in the educational system. The Bible and prayer have been removed, and evolution and atheism have been put in their places. As a result, we now have communist indoctrination in American public schools. Both Soviet and American schools now teach the same thing regarding the origins of man and race---that *"all races stand at the same level of*

---

*physical organization,"* and that "*the level of a people's culture has nothing to do with racial composition.*" This is from a book on Soviet anthropology which concludes by stating:

The equality of races and nations is one of the most important elements of the moral strength and might of the Soviet state. Soviet anthropology develops the one correct concept that all the races of mankind are biologically equal. The genuinely materialist conception of the origin of man and of races serves the struggle against racism, against all idealist, mystic conceptions of man, his past, present and future.

Today we have this same "Soviet anthropology" being taught in our schools under the guise of "social anthropology." Both are a "materialist conception," and both are derived from one group of people, the Ashkenazi Jews (Esau-Edom), for the purpose of deceiving one particular race of people, the white race (Jacob-Israel).

The white race is the one race above all that must be deceived (by Edam), for it is they whom God has chosen, as testified by prophecy and history; it is they who were the builders of all the great civilizations, as testified by the monuments and history; and it is they who, through their inventiveness, have been a *blessing* to all other nations.

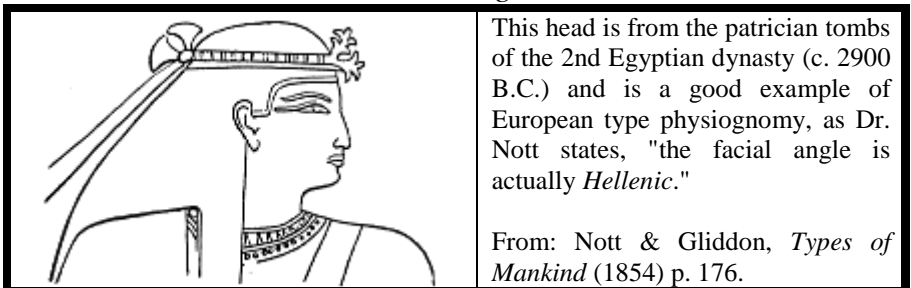


FIG. 82

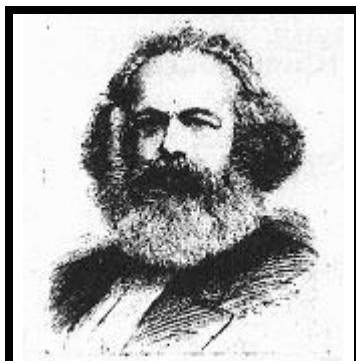
Christian civilization has been greatly deceived by the Jewish influenced religion called "Judeo-Christianity" - as was prophesied by Christ (Matt. 24:4-5). The only way Christians will adopt non- Biblical or anti-Christian concepts, such as interracial marriage or the total equality of all races, is under the guise of Christianity.

8 Mikhail Nesturkh, *The Origin of Man*, (Moscow-1959) p. 327.

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Communism, like Judeo-Christianity, is a brainchild of Jews designed to eradicate all natural distinctions. *The Communist Manifesto* by **Karl Marx** clearly details the need for abolishing distinctions between town and country, social classes, nations, races, sexes, etc. This entire plan requires all people of the world to be "one," just as they were in the building of *the tower of Babel* (Gen. 11:1-9).

"One" single mass is more easily controlled than numerous distinct entities. This "unity" is necessary to fulfill the Jewish plan of world control via one world government. The greatest distinction that opposes this plan is the distinction of the races of man. To keep such pronounced distinctions suppressed, the Jew has infiltrated Christian seminaries where he promotes the doctrines of "creationism." At the same time the Jewish *Rockefeller Foundation* finances archaeological expeditions which will unearth more evidence on "evolutionism." Both theories achieve the same ends in abolishing distinction of races, as both assert that the races of man are "one" (i.e., of one common origin).



Karl Marx (1818-83) a German Jew, gave the Bolsheviks the essential inspiration for Communism and world control.

FIG. 83

Racial distinctions are a result of distinct creations, which is the reason God ordained the biblical principle of segregation. But, wherever we find biblical principles established, there we will also find the twisted mentality of the Jew rearing its ugly head in opposition. Most people will adopt this thinking and never object to it "*for fear of the Jews*" (Jo. 7:13).

Man is easily persuaded by his emotions, and truth cannot be obtained if we rely upon them or the philosophies of men. A study of our origins demands that we always inquire as to the intent and plans of our Creator. We now know that when the inequalities and inborn differences which God has provided each race are suppressed by the "unity" and "brotherhood of man" nonsense, we are in grave danger.

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