

DOES INTEGRATION = PROGRESS?

The predicament in which we find ourselves here in the United States today has been brought upon us by various groups and individuals. Whether for political, material, monetary or any other kind of gain, the methods employed to achieve our present unenviable position have been based on deceit, and a lack of knowledge on the part of the populace as a whole.

We often refer to our children as our most valuable resource. A less selfish and more accurate appraisal of our most valuable resource might be more properly referred to as "human intellect." If we are to truly serve the best interests of the human race, we must not only strive to improve this resource: we must also protect it from those who would destroy it—no matter how "high sounding" their avowed motives may appear to be.

Professor Carleton S. Coon, curator of ethnology at the University Museum in Philadelphia and the most eminent anthropologist in the world today, points out that modern man emerged in substantially his present form 250,000 years ago. That the product of 250,000 years of evolution will be stunted is a certainty if the present trends in this country are not reversed.

Let's look at the known factors involved in the evolution of the "human intellect."

Man emerged in substantially his present form in Europe 250,000 years ago, in China 150,000 years ago, in Africa and Borneo, 40,000 years ago.¹

Dr. Coon suggests, in his recent volume The Origin of Races, that "it is a fair inference that fossil men now extinct were

less gifted than their descendants, who have larger brains, that the subspecies which have crossed the evolutionary threshold into the category of 'Homo sapiens' the earliest have evolved the most, and that the obvious correlation between the length of time a subspecies has been in the 'sapiens' state and the levels of civilization attained by some of its populations may be related phenomena."²

There is reason to believe that hot climates shape human evolution in ways which inhibit, or at least do not adequately stimulate, the growth of mental capacity. In their book, Geography of Intellect, Nathaniel Weyl and Stefan Possony state:

"Tropical man is shaped by evolutionary forces to enable him to lose body heat by sweating; this dictates a specific somatic, or physical, structure and accordingly, he is lean, attenuated and has a high ratio of skin surface to bulk. This tends to produce narrow pelvises and heads with subnormal cranial capacity. In the case of the Negro, there is a good deal of evidence that the smaller brain capacity means a more than proportionate reduction in the capacity of the new brain, namely, those cortical areas which are specifically adapted to the higher process of reasoning."³

In 1950, C. J. Connolly, Professor of Physical Anthropology at Catholic University, published certain findings in a book which Dr. James Papez called "as reliable a study of considerable scope the like of which has not appeared in recent times." The book was entitled, The External Morphology of the Primate Brain and

¹Nathaniel Weyl & Stefan Possony, The Geography of Intellect, Chicago, Regnery, 1963, p. 37.

²Carleton S. Coon, The Origin of Races, N.Y., Knopf, 1962, p. ix-x.

³Weyl & Possony, op. cit., p. 48.

in part involved the study of 60 brains of Whites and Negroes. Dr. Connolly's findings are summarized in his own words:

"Comparing the two large groups of Whites and Negroes, while the variability is large and there is much overlapping, the mean values reveal significant differences. The dimensions correlate well with what we might expect from a knowledge of the cranium in the two races. The Negro brain is on the average relatively longer, narrower, and flatter, than the brain of Whites. The frontal region, as measured by the projectional distance to midpoint of central culcus, is, relative to the total length of the brain, larger in male Whites than in Negroes, while the parietal is larger in Negroes than in Whites...It can be said that the pattern of the frontal lobes in the White brains of our series is more regular, more uniform than in the Negro brain...The White series is perhaps slightly more fissurated and there is more anastomosing of the sulci... It is a matter of frequencies."⁴

The same conclusion had been reached many years earlier by Poynter and Keegan, who found that "the sulci and gyri of the Negro brain are undoubtedly less complex and easier of interpretation than those of the Caucasian."⁵

The functional aspect of these frontal lobes had been studied by Ward C. Halstead, bio-psychologist and Professor of Experimental Psychology, Department of Medicine, University of Chicago, who wrote:

"The frontal lobes are the portion of the brain most essential to biological intelligence. They are the organs of civilization--the basis of man's hope for the future."⁶

Wilder Penfield, brain specialist and Professor of Neuro-surgery at McGill University, considered at the very top of his profession, confirmed Dr. Halstead's position in these words:

"The whole anterior frontal area on one or both sides may be removed without loss of consciousness. During the amputation,

the individual may continue to talk, unaware of the fact that he is being deprived of that area which most distinguishes his brain from that of the chimpanzee. After its removal, there will be a defect, but he may well not appreciate it himself. The defect will be in his ability to plan and take initiative action...although he may still be able to answer questions of others as accurately as ever."⁷

When we consider the area of inter-species relationships, the importance of brain size and structure to intelligence is accepted as axiomatic.⁸

Studies of brain size suggest that the average brain of either male African Bantu-speaking Negroes or of racially pure United States Negroes may be from 10 to 12 per cent less than the average brain of the white adult male.⁹

An article by Dr. James H. Sequeira which appeared in the March 1932 issue of The British Medical Journal states:¹⁰

"The average cranial capacity of the European is 1490 cubic centimeters, while that of the East African is only 1310. The average weight of the brains is set out in the following table:

Caucasoid (meaning White)	..1380 grams
East African	..1280 "
Negroid	..1240 "
Australoid	..1180 "

⁴ Carleton Putnam, Race and Reality, Washington, D.C., Public Affairs Press, 1967, page 48.

⁵ C.W.M. Poynter and J. J. Keegan, A Study of the American Negro Brain, 1915, Journal of Comparative Neurology, vol. 25, pp. 183-212; ap Putnam, op.cit., p.49.

⁶ Ward C. Halstead, Brains and Intelligence Chicago, 1947, p. 149; ap Putnam, p. 49.

⁷ Wilder Penfield and Theodore Rasmussen, The Cerebral Cortex of Man, New York, 1957, p. 226; ap Putnam, op.cit., 49-50.

⁸ Weyl and Possony, op. cit., p. 57.

⁹ Ibid., p. 55

¹⁰ Ap. Putnam, op. cit., pp. 84, 85.

In the same article, Dr. Segueira says that, according to his findings and those of Dr. Vint's observations, frontal cortex data may be summarized as follows:

"The infragramular layer, East African 106, European 100; granular layer, East African 98.7, European 100; supra-granular layer, East African 92, European 100.

"The infragramular layer is held to be the seat of representation - the physical basis - of animal instincts, reproduction, self-preservation, etc.; the granular layer that of the perception of sensations; while the supra-granular layer is concerned with will, intellect, control, etc. The two latter may be looked upon as the physical basis of mind. In the East African, therefore, animal instincts are provided with 6 per cent more physical basis than in the European, but the physical basis of "mind" shows a preponderance in favor of the European of 9.3 per cent."¹¹

For those who say that environment is the "cause and integration the "cure" for mental deficiency, let's look at the facts.

If we are to compare averages, there is probably no better laboratory than the rural area around Chatham, Ontario, Canada. Chatham is a town at the northern end of the pre-Civil War "underground railroad" where a community of the descendants of runaway slaves has existed for 100 years. The social and economic situation of Negroes and Whites in the rural area around Chatham is approximately equal. The schools have always been integrated, yet the tests of Negroes in these rural schools show them, after 100 years, to be as far below the Whites in the same schools as the Negroes in the schools of the South. The Superintendent of Schools in Chatham in 1961, Dr. H. A. Tanser, published a study he made of this matter in 1939.¹²

We would be well advised to ponder and evaluate carefully the thought-provoking words of wisdom included in the introduction to Putnam's earlier work, Race and Reason (1961), and the eminent qualifications of the signatories there-to, who wrote in part as follows:

"The intrusion of political thought into the social and anthropological sciences which has occurred on a massive scale during this period, has been a very great disservice to scientific investigation and to the guidance which scientific work and its conclusions ought to be able to render to human society. Man must be guided by science, but scientific thought must not be moulded to preconceived political ideas.

"We, as signatories to this introduction, ... believe that statesmen and judges today frequently take positions based upon an inadequate knowledge of the facts so far as they relate to the nature of man. Therefore, we have no hesitation in placing on record our disapproval of what has been all too commonly a trend since 1930. We do not believe that there is anything to be drawn from the sciences in which we work which supports the view that all races of men, all types of men, or all ethnic groups are equal and alike, or likely to become equal or alike, in anything approaching the foreseeable future. We believe, on the contrary, that there are vast areas of difference within mankind not only in physical appearance but in such matters as adaptability to varying environments and in deep psychological and emotional qualities, as well as in mental ability and capacity for development. We are of the opinion that in ignoring

¹¹ Sequeira, *op. cit.* Putnam, Race and Reason, p. 35, citing Dr. Vint's definitive paper in Journal of Anatomy 1934, 68:216.

¹² Carleton Putnam, Race and Reason, Washington, D.C., Public Affairs Press, 1961, p. 25. Tanser's study is never mentioned by equalitarian anthropologists but can be found in Library of Congress.

these depths of difference, modern man and his political representatives are likely to find themselves in serious difficulties sooner or later."

(Signatories to the above are the following.)

Dr. R. Ruggles Gates,

M.A., Ph.D., D.Sc., L.L.D., F.R.S.
(One of the world's leading experts in the field of genetics.)

Dr. Henry E. Garrett,

Ph.D., D.Sc. (Past president, American Psychological Association, and General Editor, American Psychological Series.)

Dr. Robert Gayre of Gayre,

M.S., D. Phil., D. Pol. Sc., D. Sc.
(Editor, Mankind Quarterly, world renowned among Anthropologists, former professor of Anthropology.)

Dr. Wesley Critz George, M.A., Ph.D.

(Zoology, Biology, Histology, Embryology, Professor of Anatomy, Hematology, Philosophy of science, etc.)

A case in point of these "serious difficulties" forecast in 1961 by the above authorities, is the increasing incidence of riots, and delinquency among American school children. Responsible in great measure for this state of affairs is the "false doctrine" foisted on American Education ^{since} the late '20's by the socialist immigrant, Professor Franz Boas, under the heading of Equalitarian Anthropology.

"I knew," says Putnam, "Boas was considered the founder of the modern vogue ... Here was clever and insidious propaganda posing in the name of science... slippery techniques in evading the main issues... Was it possible that a whole generation of Americans had been taken in by such writing as this?" (Race and Reason, p. 18)

Boas, Putnam tells us, was himself a member of a racial minority group and disseminated his "false doctrine" through such effective pupils and disciples as

Herskovits, Klineberg, Weltfish and Montagu (born Israel Ehrenberg) and others composing what Dr. George appropriately called a "cohesive propaganda group." (Race & Reality, p. 20).

Professor Herskovits himself wrote of this group: "The four decades of the tenure of his [Boas'] professorship at Columbia gave a continuity to his teaching that permitted him to develop students who eventually made up the greater part of the significant professional core of American anthropologists, and who came to man and direct most of the major departments of anthropology in the United States. In their turn, they trained the students who, with the general increase in general interest in the subject and the recognition of the contribution it can make to human knowledge and human welfare, have continued in the tradition in which their teachers were trained..." (Race & Reality, p. 21)

"What seems unfortunate," says Putnam in Race and Reason (p. 48), "is that these white minority groups, to advance what they conceive to be the interests of their special stocks, should promote theories and policies which are bound to weaken the white race as a whole. Like Samson they would pull down the pillars of the temple upon our very heads."

The pages of history bear mute testimony to the erosion of great civilizations that resulted ^{from} ~~with~~ miscegenation with the black race. That the proponents of forced integration are counting on miscegenation to follow as a matter of course, and "progress," cannot be doubted. If you doubt this, turn to page 70 in the United Nations' "Blueprint For Peace," where you will find the picture of a

statue called "Symbolic Figure" which portrays a faceless, raceless, sexless, "brown man" with this ominous description:

"This symbolic figure represents all of us, every one on earth, whoever we are, without distinction of any kind, such as race, color, sex, language, religion, political or other opinions, national or social origin, property, birth or any other status."

The proponents of integration and desegregation will find no comfort from the religious standpoint in the 10th and 11th chapters of Genesis. The 10th chapter is devoted to the genealogy of the nations and the fixation of blood lines through their various family trees. The 10th chapter of Genesis is summarized in the last verse, the 32nd, where it says:

"These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood."

The 11th chapter of Genesis tells us the earth had only one language and as the people came together on the plain in the land of Shinar, they decided to build a city and a tower whose top "may reach into heaven!"

The Lord saw these things and was displeased, as Genesis 11:5,6,7,8 tell us, and he confused their languages and scattered them abroad on the face of the earth.

Think of the towering United Nations building, and the planned world community they contemplate, and the inscription under the Symbolic Figure. Then read Genesis 11: 6---

"And the Lord said, Behold the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do."

Miscegenation has destroyed other civilizations and can destroy ours. As Philosopher George Santayana said:

"Those who will not learn from history are condemned to repeat it."